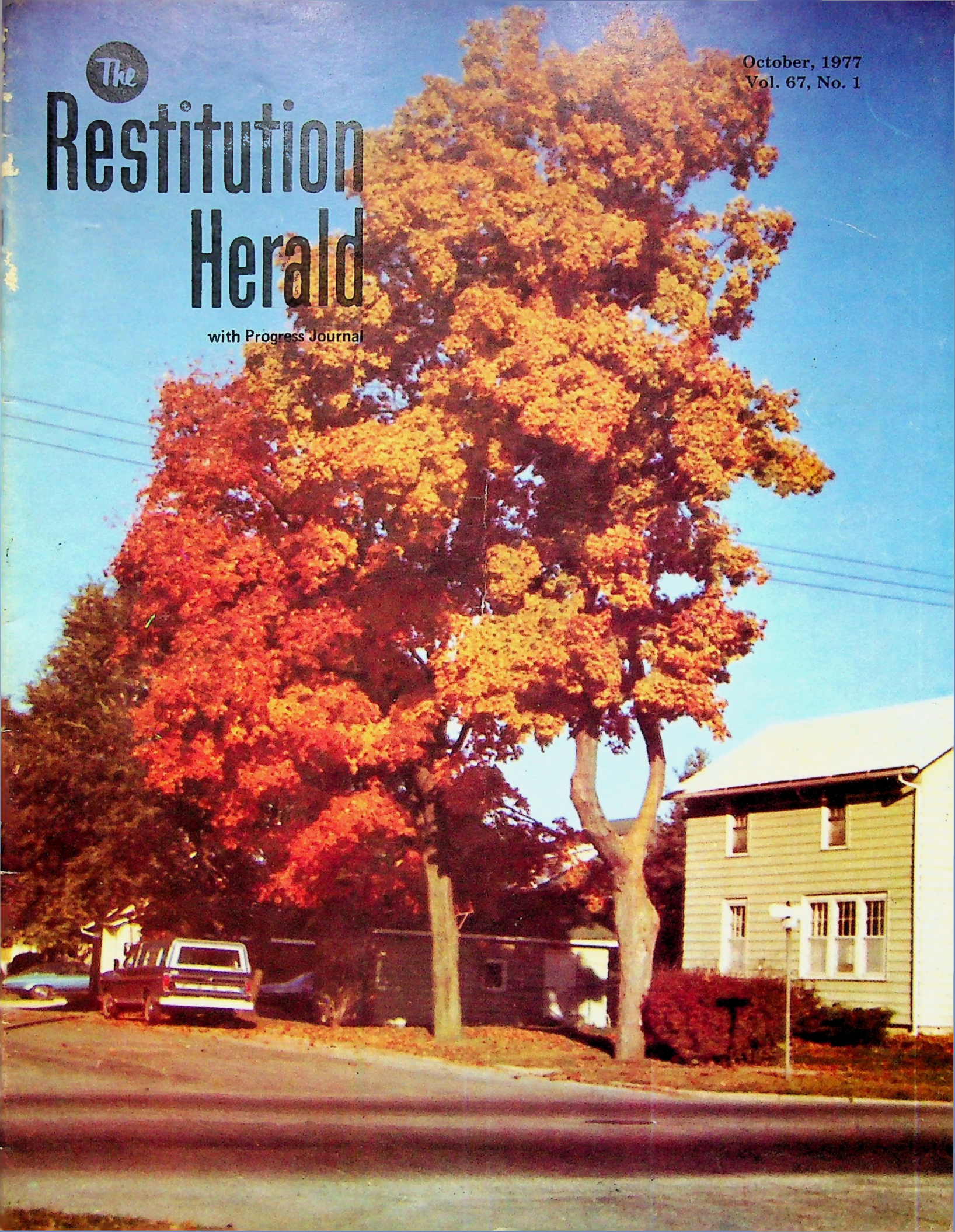


October, 1977  
Vol. 67, No. 1

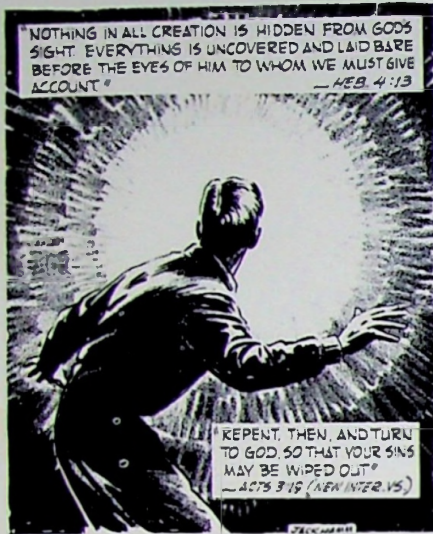
The  
**Restitution  
Herald**

with Progress Journal





## EDITORIALLY



### Darkness Reveals Darkness

On July 13, 1977, at 8:37 p.m., a bolt of lightning struck a transmission line which carries electrical power from a nuclear power plant at Indian Point, on the Hudson River, north of New York City. The plant shut down, which triggered a chain reaction which automatically shut down other stations as they became overloaded as a result of the others shutting down. Within an hour, New York City and some of its suburbs were without electricity.

Soon the news was spread that no electric power would be available to the affected area for the rest of the night, and possibly not for several days. Those inhabitants of the city who harbored illegal inclinations saw a chance to indulge their criminal leanings at the expense of their neighbors. The result was a night of rampant crime which has been described as a "night of terror." The persons and the property of many New Yorkers suffered at the hands of the criminal element. We will not dwell on the events of this terrible night, except to point out the obvious—antisocial and sinful activities are encouraged by darkness. Believing that if they can escape detection by other people who could report them to the police they will be immune to punishment, many use darkness to hide their doings.

The Psalmist David was keenly aware of a truth these people have never learned, or choose to ignore. Speaking to God, David

said: "If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee" (Psa. 139:11, 12). The evil deeds that humans do in darkness may escape the notice of other humans, but darkness in no way hinders the vision of God.

Justly enough, the punishment that God has ordained for those who choose darkness in preference to light is yet more and deeper darkness. Jesus well understood the motives of those who prefer to live their lives in darkness. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God" (John 3:19-21). Lest any should be left in doubt about how to live their lives in the enlightened way that leads to life eternal, he spoke plainly: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

When God starts to judge this evil world—between this period known as the gospel age and the time when God's kingdom on earth becomes a reality—there will be a time which the Bible speaks of as "the day of the Lord," "the Lord's day," and "the last day." In these days there shall be little light to give vision to the eyes, and even less spiritual light, which gives perceptive vision to the hearts of those who possess it. With neither of these to guide them, members of the *genus homo* shall be in a pitiable plight indeed! They shall be left without a refuge where they may be safe from threatening dangers. The Prophet Amos draws a gloomy word picture of people in such a situation at that time. Hear him: "Woe unto you that desire the day of the LORD! to what end is it for you? the day of the LORD is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the LORD be darkness, and not light? even

very dark, and no brightness in it?" (Amos 5:18-20.)

The technology of science has created many mechanical and electrically operated servants to make human life easy and pleasant. Scientists even feel that one day they will be able to defeat all of the consequences of sin, and keep men alive and well over much longer periods of time than they live to enjoy now. Scientific technology has become a widely worshiped god. Men look to it to solve all of their problems.

But the more advanced and complicated such technology becomes, the more vulnerable to interruption or destruction it becomes. It follows, of course, that the more the human race depends upon technology to supply the needs of life, the more helpless the race will be when technology is interrupted or destroyed. Speaking of the New York blackout, *U.S. News & World Report*, July 25, sums up the situation before us very succinctly, as follows: "Americans have been reminded once again how vulnerable their technically advanced society has become to the whims of nature or the mistakes of men."

### For the Peace of Jerusalem

"To mark the 30th anniversary of Israel's statehood, evangelical Christians are arranging to hold an International Congress for the Peace of Jerusalem, in the Holy City, January 31-February 1, 2, 1978. Dr. Israel Carmona, Chairman of the Steering Committee, announces the purpose of the Congress is 'to demonstrate Christian support for the nation of Israel and its right to exist under a just peace'; also 'to explore objectively Jewish-Christian relations throughout history, so as to deepen awareness in the Christian church, and to present the Biblical view of the role of Israel and the church in God's plan for the ages.

"It is expected that delegates will attend from many countries of the western world. . . . Prominent Christians in Israel will be on the program and several Christian leaders of national or international recognition will be speaking.

"Attractively priced tours from the U.S. to Israel are being organized, of 8, 10 and 17 days' duration, for those who want to attend. All of these tours will include the sessions of the Congress.

"Individuals and groups who are interested in attending or supporting this Congress should contact Dr. Israel Carmona, P.O. Box 873, LaMirada, CA 90637, or Casimir Lanowick, P.O. Box 400, Paradise, CA 95696."

This item is copied from a communica-

tion which came to your editor's desk July 14, 1977. Your editor finds it interesting and gratifying that a rapidly increasing portion of the Christian churches are recognizing and embracing the thoroughly Biblical teaching that God will yet use the Nation of Israel to bring blessings to all nations of the world, and that Israel will receive Jesus as the promised Messiah, and will occupy a place of spiritual leadership among the nations.

For almost all of the Christian era, it has been the popular fashion among Christian churches to deny that God will ever again claim Israel as his own. The Church of God was part of a tiny minority of Christians who recognized that God had not cast off Israel forever, but was watching over them even as he punished them severely for being stiff-necked, hardhearted, and disobedient. He had promised to gather them back from the nations into which they had been scattered, and to give them the land that he had promised to them for an everlasting possession. God never breaks his promises.

Though our own denomination has consistently taught that this would come to pass, it has done little to assist them, either directly or indirectly. I should very much like to see our own General Conference represented at The International Congress for the Peace of Jerusalem.

### Not in Heaven

The tendency among the vast majority of Christians has long been to "spiritualize" anything in the Bible that is contrary to their denominational creeds. Under this approach: Israel became the Christian church; the kingdom of God became heaven; death was transformed from the wages of sin to become the door of heaven; the soul became an invisible entity which inhabits the body during life, but continues a conscious life apart from the body after the body has died; the Son of God became God himself; the Holy Spirit became a person; Jehovah himself came to be presented as only the third part of a God who existed in three persons, each being coequal with the other two. Those who rejected such "interpretations" have for centuries been popularly regarded as heretics.

Many martyrs have died horrible deaths for daring to take the Bible for what it actually says, thus rejecting the interpretations of members of the hierarchy. But, in some quarters, the right to interpret the Bible and declare that it means something other than what it says is now being questioned.

Some time ago, Bro. James Graham sent

in an article from the March, 1975, issue of the magazine *United Methodists Today* which seems to confirm this. Due to copyright difficulties, we cannot quote the article verbatim, but the unlikely title of the article is: "Your Loved Ones Are Not in Heaven; They're Asleep." The article was written by William C. Henzlik, editor of *Today's Ministry*. In it he points out that the doctrine of an immortal soul dwelling in each person, which leaves the body at the moment of death and goes to heaven where it enjoys eternal bliss apart from the body, is not found in the Bible. He insists that the Bible actually teaches that all dead people are still in their graves, awaiting the resurrection of the dead.

This constitutes another chink in the armor of what we have customarily referred to as "orthodoxy," but which has lately taken to itself the title, "Mainstream Christianity." Church leaders, who not so long ago were telling their followers that the Bible is too difficult for lay people to understand, are now urging people to study the Bible for themselves. This is a healthy situation. Christians are required to believe only what they find in the Bible, not the interpretations that others have put upon what is in the Bible.

The Bible frequently interprets itself. Witness the example of the "beasts" of Daniel 7 and the parables of Jesus. The Biblical interpretations are not always so obvious, but in the vast majority of cases they are there. When the Bible itself interprets a passage, the meaning of which is not immediately obvious, the conscientious Bible student is bound to accept the interpretation.

It is our prayer that all Bible-reading people will use their Bibles to guide their lives now, and also as the basis for the hope of their eternal future to which they cling. **Men are often woefully in error.** ●



# The Restitution Herald

Vol. 67

October, 1977

No. 1

The Restitution Herald is owned and published by the Church of God General Conference, 131 N. Third St., Oregon Illinois 61061, second class postage paid at Oregon, Ill. 61061, mailed monthly.

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

\* \* \*

## TABLE OF CONTENTS

### Articles

Getting Back to the Basics,	
Thomas Jeavons .....	4
Are We Sleeping?—Is It Too Late?	
Allan M. Ramsey .....	5
You Have the Power,	
Mrs. Arthur E. Poe .....	8
The Same Hope, V. E. Kirkpatrick, Sr.	9
Why I Believe in the Premillennial	
Coming of Christ, Hollis Partlowe	12
Wizards and Familiar Spirits,	
Sidney A. Hatch .....	13
Introduction to Philemon,	
Michele Millard .....	15
Don't Give Up—Relax, Robert L. Jones	16

### Features

Editorially .....	2
Voice From the Past, The Fruits of the	
Spirit, Alta King .....	6
Stories for the Family Altar,	
Jane LeCrone .....	7
Seekers of Truth, Edward H. Goit, Sr.	10
Gleanings .....	11
News and Prophecy Digest,	
Clyde Randall .....	14

# Getting Back to the Basics

By Thomas Jeavons

**T**HIS essay is about love and about getting back to the basics of Christ's teachings. It is no secret that, through man's contrivance, the face of the Christian Church is ever changing and that well-meaning, but doctrinaire brethren frequently weaken by overstatement the simplest truths of the Bible.

Words are cheap. And written words like these, when used for the sake of words, yield an effect sometimes lyrical, but the overall result usually remains murky.

If I could be done with words, it would be as well. For then I could dwell in the beautiful mingled light of thought and spirit, where high ideals and noble purpose mysteriously articulate, and where I know things surely which I have not yet learned. But my fellowman intervenes in this twilight place and beckons me from the chill, thin air of contemplative thought. I always come when he bids me; I always want to. But I am never really sure what to say to him.

And then I read in the First Epistle of John: "My little children, let us not love in word, neither in tongue; but in deed and in truth" (3:18).

For me, Christ is indwelling. And in my mind's eye, he remains unembellished by the self-serving puffery of man. He is without fancy trappings, or robes, or cathedrals, to make him real. I see him as a mendicant, a teacher, a healer, the friend of all creatures, a preacher of the simplest, most sublime truths, and my personal Savior besides.

John wrote in the same epistle: "This is the message that ye heard from the beginning, that we should love one another" (3:11).

When Christ confronted the Pharisees he knew that they were overdoing it in overstating the law. A theory which explains everything explains nothing, and Christ knew that the Pharisees were too much taken with their theories and with the law. He asked them to get back to the basics.

It is still difficult for man to separate for himself the basic message that we are here to love, comfort, and forgive one another.

It is harder still for him to pluck it from its resting place and hold it up to the clear light of day, so he can really see it.

Again, in the First Epistle: "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is no occasion of stumbling in him" (2:9, 10).

This underpins the maxim: "Love thy neighbour as thyself." If one man cannot do that to another, they are not reading from the same book.

But John also says: "The anointing which ye have received of him abideth in you, and ye need not that any man teach you" (2:27).

Possibly, John is saying that when we must make choices of doctrine, or otherwise distill men's words so that they make sense to us, it is better to peer into our own hearts, where truth dwells and where we exist together with Christ.

But, for some, this is hard to do; they prefer the polemics of denominationalism. As a consequence, the tyranny of words assumes a variant of institutionalized piety which is conveniently mistaken for love. For someone needing our love, piety is not enough. It has been written elsewhere and frequently of the danger in building the Word upon the framework of the church instead of the other way around. The church is but the fellowship of man, which too often subverts and otherwise obscures the Word, leading us further and further from the basic message: "Love thy neighbour as thyself."

What might be the quality of this neighborly love if we do not, as we are asked to do, love ourselves? John admonishes us to look within. Christ admonishes us to measure the integrity of our love for others with our regard for the self. For me, the dynamic of Christian unity fails when I do not establish as my point of departure a healthy self-love, with Christ with me and in me besides.

When we strike at our fellowmen we strike at ourselves. The converse is also true. When a man strikes his neighbor, he arouses indignation; if he strikes at him-

self he usually evokes only contempt. Is it that when we fail to love and forgive others it is because we cannot love and forgive ourselves?

John continues: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1:7). This frees me to love myself so that I can, by example, love and forgive others. Failing to do this, I deny not only myself, but Christ, and his sacrifice too.

Self-appointed auditors of true faith too often nourish a cynical attitude toward life that spills out and over the brethren a doctrinaire blather bearing little relation to the indwelling Christ. There is no absolution for anyone who arrogates to himself in this manner a sense of righteousness, merely to keep from others that which was intended for all. Everywhere are such men and women, in groups who make rules and attain to them, but do not know what lies in another's heart because they are afraid to look into their own. Yet, there they would find the anointing; the basic forgotten truth that in Christ we are all forgiven and at the same instant commanded to forgive others. If we do less, we deny his sacrifice and fail utterly to reconcile with his body.

Indifference to the needs of others exists as a serious bugaboo of modern times. "I am not my brother's keeper," is the plaintive cry. The fact is, we are our brother's keeper, or, if we are not, we should be. We possess, through Christ, that which our brother needs most: our love and forgiveness. To refuse is to retreat into the primeval cave where all things stark and awful are supposed to remain outside. The enemy, however, is within, and to put it out onto the sinner, or anywhere else, is not just a barren victory, but another blow to ourselves.

Inexorably, the genesis of man's compassion progressed to Christ's sacrifice where it was defined, once and for all, in the basic formula of love, comfort, and forgiveness. To offer our fellowman less is to offer him nothing. It is to keep for ourselves what we call "truth" merely to de-

ny it to others. It is to form a church around that truth, inside of which no other truth will be considered and outside of which there is no salvation. It is a waste of every

word ever written that pointed to Christ, and of every word written in testimony of him. It is a denial of his eloquence, for if we do not impart one to another his mes-

sage of love, comfort, and forgiveness, if we do not get back to the basics, there is nothing else to say, and nowhere else to go.



## Are We Sleeping? —Is It Too Late?



By Allan M. Ramsey

**O**N THE NIGHT of his crucifixion, Jesus went to the Garden of Gethsemane, where he was betrayed by Judas, one of the twelve disciples. Jesus took with him three of his most beloved disciples—Peter, James, and John (Mark 14:33). The same three disciples were with him on three very special occasions: 1) when Jesus raised Jairus' daughter from the dead (Mark 5:37); 2) when he was transfigured on the Mount (Matt. 17:1); and 3) when he was in the Garden of Gethsemane on the night he was betrayed and crucified. These three disciples were very close to each other, and to Jesus.

At this time, we find three disciples with Jesus inside the Garden of Gethsemane, and eight milling around outside the garden. The twelfth disciple had gone to the high priest to complete his arrangement to betray Jesus for thirty pieces of silver (Matt. 26:14, 15)—about \$19.50 in our present currency. This was approximately the standard price for a slave in that day.

In the garden Jesus said: "Sit ye here while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him" (Mark 14:32-35). "Being in an agony he prayed more earnestly: and his sweat was as it were great drops

of blood falling down to the ground" (Luke 22:44). During this time of extreme agony in the garden, Jesus asked these three beloved disciples to stay and watch with him. He said: "Pray that ye enter not into temptation" (Luke 22:40).

Jesus' hour had come, and he was about to be betrayed and put to death, not for sins he committed, but for our sins—the sins of all mankind. He, the sinless one, took upon his shoulders the entire sin of humanity. He paid the ultimate price, once and for all time, for our deliverance. He was the only sinless mortal. As such, only he could do this noble deed for us.

While suffering through this time of most terrible agony, he asked the three beloved disciples to watch with him for a little while. "He cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?" (Mark 14:37.) How disappointed Jesus must have been, to return to the three disciples and find that they were sleeping while he was going through a time of extreme agony!

"Again he went away, and prayed. . . . And when he returned, he found them asleep again . . . neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners" (vv. 39-41). "The spirit truly is ready, but the flesh is weak" (v. 38). But it was too late! The hour had

arrived! No more time remained in which to watch and pray.

Has the Gethsemane hour come once again? Is Jesus calling his church to pray in a crisis hour? When will it be too late? Peter, James, and John responded to the call of Jesus to watch with him and pray—by going to sleep. How disappointing this must have been to Jesus! How are we responding to this call? Are we sleeping? or are we watching and praying so that we will not fall into temptation?

What the disciples failed to do during Jesus' time of great agony, God entrusted to an angel. "There appeared an angel unto him from heaven, strengthening him" (Luke 22:43). Peter, James, and John slept away the greatest privilege of their lives, to watch and pray with Jesus during the hours immediately before his crucifixion. What will we do with our time? Do we realize the lateness of the hour? Will we be as disappointing to Jesus as were the three beloved disciples? Will we hear: "Sleep on now; it is too late to pray"?

The frightening question is: Will the church oversleep, and wake up to its responsibilities too late in these closing hours of the day of grace? Will we just nap until we hear, "Behold, the Son of God cometh!" when Christ descends to earth? He will arrive at the Mount of Olives, from where he departed this earth and ascended to the Father (Acts 1:9-12). At that time it will be too late to watch and pray. The hour will have come. Think on these things!

## The Fruits of the Spirit

By Alta King

**I**N JOHN 6:63 we find Christ telling his disciples: "The words that I speak unto you, they are spirit, and they are life." In Galatians 5:22, 23 the Apostle Paul specifically declares that love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance are the fruits of the Spirit.

By combining these two verses, we get the thought that Christ's words, when planted in our minds, act like seed. This seed, when nourished in love, produces a growth called "spirit." That is, Christ's words, when held in our minds, gradually transform our thoughts and dispositions until we become spiritually minded, as he is. His spirituality dwelling in us finally brings us to life in the fullest sense of the word. As fruits are the outward manifestations of indwelling strength and secret operations within plants, so the foregoing qualities are outward manifestations of indwelling strength, brought about by Christ's words germinating and developing within us. These fruits show the world that Christ is working in our lives.

The question has been asked: "Is it possible for us to bring forth the fruits of the Spirit in our lives while we are in error concerning essential truth?"

This question may be answered by asking another: "Is it possible for a specific fruit to develop from any other plant than the one on which God placed that particular fruit?" God has declared that the aforementioned qualities are fruits of the Spirit. It follows that the Spirit is the only plant capable of producing that fruit. Since Christ's words are spirit, expect to see the fruits of the Spirit developing from Christ's words only. In our minds they will germinate and grow, producing the spiritual plant which will eventually bear its fruit. We must agree, then, that the words which bring about this spiritual mind must of necessity be sown before the fruits of the Spirit can appear.

The question may arise: "Just which words of Christ produce this spiritual

plant?" Perhaps they are simply his teachings about moral principles. If Jesus makes such a distinction, we may. But if he does not, we are not authorized to do so. He said, "The words that I speak unto you," inferring that the words to which he alludes are those which he had spoken as recorded in the foregoing verses of the chapter. In them we find much more than instructions concerning our personal behavior.

He taught that, to have life, we must live by or through him by eating of his flesh and drinking of his blood. A knowledge of the meaning of this truth is essential for a spiritual mind to produce the fruits of the Spirit. In John 6:40 his words say that a belief in him is necessary to obtain everlasting life. A belief in him includes a belief in what he stood for, both as to doctrine and works. This being true, his teachings on any subject are essential to the bringing forth of the fruits of the Spirit. In Luke 4:4 Christ quoted: "Man shall not live by bread alone, but by every word of God." Have we the right to pick out a few of these words and teach that it is necessary to know only these? All truth is essential to us if we would come into complete harmony with God.

To be sure, God has specified in the gospel the exact truths necessary to start a person on the road to final salvation. But after we have once been reconciled to him by Christ, all truth must be our aim. It isn't hard to know what truths are within the bounds of the gospel of Christ.

Acts 8:12 says Philip was "preaching the things concerning the kingdom of God, and the name of Jesus Christ." If we analyze this, we may know what these things were. What concerns the name of Jesus Christ? The name "Jesus" means "Savior." Therefore Philip must have preached the death and resurrection of Jesus and that we are saved from sin and death only through him. "Christ" means "anointed," so Philip surely preached Jesus, the anointed king of Israel according to proph-

ecies, and also Jesus as the Son of God. First John 2:22 shows that belief in the one cannot be separated from belief in the other. Teachings concerning the kingdom are not hard to discern.

These, then, are the truths which it is essential to plant in the minds of people in order that they may germinate and initiate the first stages of the spiritual mind, which is the only source of fruits of the Spirit. Upon a worldly person's conviction of these truths, that person is entitled to baptism, and man has no right to add other truths to the requirements, no matter how well he may understand them himself, as a condition for baptism. But after one has once started on the straight and narrow way, all truths are essential to successfully finishing the journey. Our purpose should be to accept truth, at whatever cost to our own notions and convictions. We should be careful never to express our convictions on any subject as unalterable, unless our minds are as free from doubt as regards that conviction as they are concerning the coming of Christ. It is probably true that not one member of the Church of God has the least shadow of a doubt on this point.

Since Christ's words are spirit and life, Christ and life will develop in us after baptism according as we learn and embrace the truths contained in his words, accepting them in meekness whether they concern morals or doctrines. Every conviction to which we stubbornly hold, not knowing for a certainty whether it is firmly based on Christ's words, will separate us from Christ to that extent. His mind and ours will be out of harmony on that point.

It is possible, after having the spirit germinate within us by the gospel truths, to retard its growth, or possibly even kill it by failing to learn the other truths Christ taught. In this case, it is not likely the fruits of the Spirit will ever appear in our lives. The fruit develops only when the plant is well nourished!



# STORIES FOR THE FAMILY ALTAR

By Jane LeCrone

## Kindness vs. Vengeance

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:31, 32).

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

Grandma answered the phone, and heard Anne's voice: "Grandma, could I come over and talk to you about something?"

"Of course, Anne, come on over."

Anne wasted no time getting to her grandmother's. She was very upset about something that had happened at school that day.

"Hi, Grandma!" Seeing her grandmother's smiling face made Anne feel better already! "Thank you for letting me come over."

"You know I am always happy to see you, Anne."

"I know, Grandma. But you may not be so happy when you know how angry I am!"

"Why, Anne! What in the world could upset you so much?" asked Grandmother.

"Well, you remember I told you we have a new girl in our class at school?"

"Yes, but what has that to do with your being angry?"

"*Everything*, Grandma! We had a test at school today, and she told the teacher Nancy had cheated. We all know Nancy does not cheat. She doesn't have to! She always gets good grades because she studies!"

"What did your teacher do about it, Anne?"

"She said Nancy would have to take the test over! You can bet *that* went over with the class like a ton of bricks! Anyway, Nancy said if she had to take it over she would like to take an oral test in front of the whole class, so everyone would know she had not cheated. You know Miss Ames, Grandma; she wants to be fair, so she asked Nancy another set of questions, and Nancy knew the right answer to *every one!*"

"Then why are you so angry, Anne? It seems to me the matter is settled, and Nancy is in the clear."

"I'll tell you why, Grandma! I thought I would like Barbara and now I can't like her at all! I had even asked her to go with me to Sunday school, and now I don't want to take her! That's why!"

Grandma busied herself with lemonade from the refrigerator and cookies from the cookie jar. Finally she said, "Anne, *I think* Barbara *needs* a friend like you about now. Put yourself in her place. She is a stranger, in a new town, in a new school. Most of your class started together in kindergarten. You know each other very well. Perhaps Barbara saw something she thought was cheating on Nancy's part. She probably thought she was doing the right thing to report it to the teacher. Have you spoken to her about it?"

"*Spoken* to her! Of course not! *No one* would speak to her the rest of the day! I *never* want to speak to her again!"

"Are you sure you are not being a little hasty, Anne? That is a very harsh statement to make about anyone, no matter what she has done. Do you remember how we played a game called 'Explore'? You were just beginning to learn to use your Bible. Would you like to explore a little today, and see if we can help you feel better about Barbara?"

"OK, Grandma, but I can't promise anything!"

"All right, Anne," said Grandma. "First, let's explore the Book of James. You read chapter one, verses twenty and twenty-two."

Anne read: "The wrath of man worketh not the righteousness of God. . . . But be ye doers of the word, and not hearers only, deceiving your own selves."

Grandma spoke again. "Does this have any special meaning to you, Anne?"

A little reluctantly, Anne answered her grandmother. "I'm afraid it does, Grandma! I knew better than to let myself get so worked up. But I just could not stand to have Nancy accused of doing such a terrible thing! I guess if I am to be a 'doer of the word' I have to keep my promise to take Barbara to Sunday school, don't I?"

"Yes, Anne, I think you should. You will feel much better about yourself if you do, and you will also be doing Barbara a favor. It just could be that she has never known the kind of Christian young people who make up your circle of friends. Now let's try another verse. Matthew, chapter twenty-five is a description of the last judgment, but it has a wonderful lesson in it for us, now. Read verses thirty-four and thirty-five, then skip to verse forty. The verses between ask the question, when did we serve you, Lord?"

Again, Anne read: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in. . . . And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Grandmother spoke again: "Listen, Anne, while I read two verses. First, Luke 6:31: 'As ye would that men should do to you, do ye also to them likewise.' Would you like to be shut off from your friends, just because you made one, however serious, mistake? Now listen to Ephesians 4:32: 'Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.' Do you remember, Anne, what Jesus said about those who had nailed him to the cross?"

"Oh, yes, Grandma. He asked God to forgive them, because they did not know what they were doing."

"How do you feel now about your problem, Anne? Have I been able to help you a little?"

"Oh, Yes, Grandma!" Anne threw her arms around her grandmother. "You always help me to understand things, Grandma. Now I understand why Mamma always says, 'Go talk to my mother. She always seems to have the answers!' And you do, Grandma!"

# You Have The Power

By Mrs. Arthur E. Poe

**T**HE thought for this discussion is: "What must I do to prepare myself to be in God's kingdom?" From other studies, we have learned that we must believe in God, believe in Christ, be converted, be baptized, and follow a holy calling after baptism. We have discussed at length the existence of God, our belief in Christ as our Savior, the necessity for repentance, and the positive command to be baptized.

You have never heard much discussion about the last part of the reference which begins: "Pure religion and undefiled before God and the Father is this." How many of you can finish this quotation? Want to try?

In James 1:27, the first part of the last half of this verse simply means to look after women who are left widows, to help them with their problems and needs, and to care for children who have lost their fathers, to be sure that they are fed, clothed, and have a home. Most people to whom we have talked about this verse do not even know that it says that pure religion and undefiled is to "keep himself unspotted from the world." This is a definite command to refrain from mixing worldly influences into our Christianity. It will help if we do not prefer worldly people as close friends, or ones to imitate or follow.

Perhaps you may say: "I have believed and been baptized, and that is all that I can do. It is through Christ only that we are saved." You are right! It is only through Christ that you can find salvation, but please complete the sentence: "To keep himself unspotted from the world." That is YOUR part of the commandment, and you dare not omit the final part of the sentence. To keep ourselves unspotted from the world, we must fight stealing, lying, adultery, worldliness, and all the rest of the sins mentioned in the Bible.

Use this article to probe into your life, to determine whether you have believed in God and Christ, been converted, been baptized, and are living a holy life, as Christians are commanded to do.

"Holy" means "separated, set apart, kind, gracious." (See 1 Pet. 1:15, 16; Eph. 1:3, 4; 5:25-27; Col. 1:21, 22; 2 Tim. 1:8, 9.)

You may already have believed and been baptized, but are you leading a holy life? That, too, is part of the commandment. Another scripture states that if you have tasted of the good things of God (his Word and grace), and then slip back to the beggarly elements of the world, there is no more sacrifice for you. Are you living a holy life? You are not indulging in sex orgies. You are not attending booze parties. You haven't robbed a bank or stolen your neighbor's wife. But have you "set your mind on the things of God"? If you are in the world and a part of it, you are none of God's. Your heart must belong to him (Isa. 26:3).

You must have control of your mind to keep it on Christian thoughts. Your attitude is one of the most important aspects of your life. The Bible says that the food that goes into your mouth does not defile you, but what comes out of it, i.e., your thoughts and intentions. One man whose history is in the Bible was chosen for leadership because of his intentions. That man was Abraham, because God knew that he would rear his children properly. So teach your children the Word! This is commanded in Deuteronomy 6:6, 7. Talk God's Word over with them continually. Someone once said: "Home environment is what makes a good child." Christians are to be the salt of the earth. It is their privilege and responsibility to set the example. Take your children to church instead of sending them!

"The fear of the LORD is the beginning of wisdom" (Prov. 9:10). The word "fear" in the Bible also means "terror, dread, rage, anger, trembling" (as in Psa. 48:6) and "timidity" (as in 2 Tim. 1:7). But in Proverbs 9:10 it deals with reverence for God.

The noted English commentator Malcolm Muggeridge said: "Man seems to be seeking an eyeball-to-eyeball confrontation with his Maker. Instead of being humble before God, he is champing at the bits for

a fight." If a worldly man such as Malcolm Muggeridge can see our resistance to God, and our opposition to him, it must be very evident to Christians. Our whole relationship with God depends on our attitude toward him. We know that the fear (reverence) of the Lord is the beginning of wisdom. We do not even begin to gain wisdom until we reach that point. With due reverence and humility, we approach the subject of how each may prepare himself to be in Christ's kingdom.

Even though we believe and are converted and baptized, we dare not just quit and rest upon our laurels, doing nothing constructive. The beginning of our work is training ourselves to be like Jesus, seeking to obey God's command and to follow the ways of the Christ.

1. *Are you tempted to experiment with alcohol and drugs? Don't start it!* Your body is the temple of God, and you are warned not to defile it (Rom. 6:12, 13; 12:1; 1 Cor. 6:15, 19; 9:27). Psychologists say that if one begins practicing to do things the right way, he will acquire the habit of doing things right. Conversely, it is even easier to establish habits that may cost you your opportunity to gain eternal life. Life is largely a matter of following habits. You have the power to start establishing good habits right this minute. Keep away from evil ways and objects, and you will not acquire the habit of feeling that you need them. That is the crux of the matter. You have the power to start doing the right things. Start practicing righteousness now. It is a very personal matter of choice. No one can choose for you!

Bad habits that are never begun never become stumbling blocks to your Christian progress. If friends assure you that you will be able to manage liquor or drug habits, *don't believe it!* A multitude of case histories prove that no human can manage them on his own. Newspapers are overcrowded with evidence that proves this. One is only fooling himself if he thinks otherwise!

We are striving to attain to the "stature of the fulness of Christ" (Eph. 4:13). In



the stature of Christ, there is no place for drinking or drugs.

2. *Are you an overcomer?* Jesus said, in Revelation 3:21: "To him that overcometh will I grant to sit with me in my throne." Do you let your little foibles rock along at will, and increase? It is essential to keep yourself under control at all times. Get in the habit of overcoming. Take control of yourself! You have the power, you know, right in your hands!

3. *Do you "fly off of the handle"?* (Jas. 3:1-12.) Christians do not lose their tempers. It may not be a matter of life or death if you lose control of your temper, but when you desire to be like Christ, you work at overcoming your faults. Form the habit of *not* losing your temper. Control yourself. You have the power to train your tongue and your temper.

4. *What kind of material do you read?*

Which do you prefer—the Bible or a novel that appeals to your carnal lusts? (Isa. 26:3.) If your mind is stayed on worldly writings, it cannot at the same time be stayed on God. You have the ability to choose where your mind will dwell. Cultivate a taste for purity. You have the power to choose your reading material.

5. *Are you secretly covetous of some person's charm or personal property?* (Luke 12:15; Rom. 13:9.) This condemned personal trait comes upon us unawares and treacherously betrays us. It is necessary to be constantly alert in order to keep it out of your life. You have the power to train yourself to avoid covetousness!

6. *Is your heart clean?* Jesus said, in Matthew 5:27, 28: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to

lust after her hath committed adultery with her already in his heart." He is teaching that, whether or not we are guilty of sin in actual practice, if we harbor a desire to sin, we are sinners at heart. This is true of all sins. If we propose to steal we are already thieves because our hearts are set on thievery. If we plan to gossip about a neighbor, we are already guilty because gossip is motivating us.

A person has the ability to train his heart to lean in any direction that he chooses (Prov. 4:23; 23:7). This shows that those who are striving for control of their hearts and minds are doing the right thing. They are not following fleshly desires. ●

*For practical reasons, we are presenting this article in two sections. Watch for the completion of this challenging discussion in the next issue of The Restitution Herald.*

---

# The Same Hope

By Pastor V. E. Kirkpatrick, Sr.

**W**E HAVE ALL, from time to time, violated our doctrinal trust in response to our reluctance to participate in debate with others. People of other faiths may end a discussion by observing: "We may be traveling different roads, but we are all going to the same place." We may smile and appear to agree, even though we know that they are expressing their hope of a disembodied soul wafting its way to some nebulous place called heaven. We know the Bible teaches that the place to which all of us are going is the grave. By appearing to agree, we have lost an opportunity to express our hope from the perspective of the Scriptures.

We ought to remember that when God created man (Gen. 1:26-30) perfect, man's only hope for the future was an earthly inheritance. He was given the earth as his eternal home. The Creator gave him no promise of any other home.

The first man transgressed, violating the command of the Almighty. By so doing he brought death for disobedience upon himself. Since then, man has sought to bolster his greatness in his own eyes by choosing to believe the theology of the serpent (Gen. 3:4). He found it necessary to adopt the theory of a never-dying soul (see Ezek. 18:4, 20; Matt. 10:28; Rev. 16:3), and after the death of the body, an eternal

inheritance in heaven. This is contrary to any promise found in the Holy Scriptures.

In fact, a thorough search of God's revelation to man, as found in his Word, shows that the only promise ever made to man in this regard, and the one which has been repeated to him through the ages, is that "in Adam all die." We have a sure promise of death, followed by a period of resting in the grave. The promises of the Father convince us that the adoption of his Son as one's personal Savior brings a promise of an eternal inheritance. This promise is not to be fulfilled in heaven, nor immediately after death, as an inheritance for a nebulous soul. The promise includes a resurrection which will take place upon the return to earth of God's Son. He will renew the earth and grant an eternal inheritance upon the earth. The hope of man does not depend upon his death but upon his resurrection from among the dead, not as a disembodied, nebulous soul, but in a literal resurrection. The present body will be resurrected, with important changes (1 Cor. 15:52-58).

This is the promise, the faith, the one hope spoken of in Ephesians 4:5. When we fail to call attention to this fact, we err. Only one inheritance in that respect is promised. It is still in the future, and will always be upon the earth.

Another truth ought to be made evident at the same time. Our Lord preached a narrow gospel (Matt. 7:13, 14). Later, he made it clear that we are not to add to it, subtract from it, or in anywise change it (Rev. 22:19). The great evangelist to the Gentiles, the Apostle Paul, writing through inspiration concerning things that he received, tells us in Ephesians 4:5 that there is but one baptism. In Romans 6 he enlarged upon that theme, instructing us that in baptism we symbolically reenact the Lord's death, burial, and resurrection. We die to the old life, are buried in the waters of baptism, and then rise from the watery grave to walk in newness of life. In so doing, we follow the pattern set by our Lord, who died on the cross, was buried in the tomb, and was resurrected on the third day, to walk in the new way of life as an example for us.

Yet, today, some churches have added to the Word by accepting three baptisms—sprinkling, pouring; or the Biblical burial. By so doing they are attempting to broaden the way, add to the inspired Word, and, I fear, invite condemnation.

We close by suggesting that more diligent study of God's Word is required, to the end that we may indeed be workmen for the Lord, and able rightly to divide the Word of Truth. ●



# SEEKERS of TRUTH

By Edward H. Goit, Sr.

## Question:

Does John 15:1-6 teach that a Christian will lose his salvation if he is not a soul winner?

## Answer:

In this passage, Jesus stated: "I am the vine, ye are the branches" (John 15:5). He pictured himself as the *true* vine, in contrast to "the choicest vine" (Israel) that "brought forth wild grapes" (Isa. 5:1-7). Herein we recognize the believer's union with Christ and the spiritual oneness of Christ and his followers, represented by the analogy of the vine and its branches. This relationship to Christ, the source of all spiritual life, is essential if a believer is to bear fruit.

An individual sinner enters this union with Christ through conversion. As a believer, he is grafted into the body of Christ. In the salvation process, Jesus, the vine, accepts the forgiven sinner into a branch position, which places the new Christian "in Christ" (John 14:20; Rom. 6:11; 8:1; 2 Cor. 5:17; Eph. 1:3, 4; 2:13). When one opens his heart and invites Christ in, Jesus dwells in him also (John 14:20; Rom. 8:9, 10; 2 Cor. 13:5; Gal. 2:20; 4:19; Col. 1:27).

To be "in Christ" is a spiritual condition of unmeasurable importance. Both he who embraces Christ and continues to abide in him, and he who fails to abide, are subject to the pruning of God, the husbandman. This consists of a two-fold process; i.e., casting the unfruitful off and tending the remaining.

In his analogy, Jesus stressed the necessity for Christians to abide in him and he in them. He said: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 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. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned" (John 15:4-6).

Fruit is produced when a believer abides in Christ through faith, and Jesus abides in the believer through his power and presence. Life and nourishment are transmitted to the branches by the vine. This

illustration shows that the life of the vine flows into and dwells within the branches. It pictures the indwelling of Jesus in the believer through his Holy Spirit (Rom. 6:22; 7:4; Eph. 5:9).

It is clear that the fruit produced is not Christians won to Christ by the branches, since they would also be branches rather than fruit. From a vine we look for grapes, and from Christians we expect Christian virtues. I believe the fruit of the vine is the "fruit of the Spirit," the divine work produced within the Christian through Christ's transforming power (Gal. 5:22, 23; 2 Pet. 1:4-11).

Someone has observed that human efforts to produce the "fruit of the Spirit" without Christ is like attaching ornaments to a tree. The ornaments are without a life of their own and have no vital contact with the life of the tree. Jesus, in this passage, emphasizes: "Without me ye can do nothing" (John 15:5). To produce fruit we must be "in Christ" and have Christ in us. Jesus makes the difference! Without him we are no different from the sinners we were before we were touched by the mercy of God (Rom. 8:10).

It is evident that the fruit a Christian is to bear is not the winning of souls, or any other of his works (Eph. 2:8-10). "This is the work of God, that ye believe on him whom he hath sent" (John 6:29). "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (1 Cor. 3:15).

In Jesus' analogy of the vine and the branches, those who do not bear fruit are those who separate themselves from Christ. These branches will be recognized by the vine dresser as the withered or dry ones. Those who reject Jesus will themselves be rejected.

A parallel to the withered branches of the vine of John 15 can be seen in the fig tree which had leaves but no fruit. When Jesus found no fruit, but only leaves, on the fig tree, he said: "Let no fruit grow on thee henceforward for ever. And presently the tree withered away" (Matt. 21:19b). This tree represents Israel, which did not bear fruit, and because of unfaithfulness was cast aside (Rom. 11:11-15).

Those who bear no fruit add nothing to

the vine's usefulness, and must be cut away so that the vine can be productive. Unproductive followers who persist in their own way may expect to be set aside. A continuing union with Jesus is necessary to receive salvation.

## Question:

Does God change a person's nature so that after he receives Christ as Savior he will always be a complete victor over sin?

## Answer:

A changed nature is not taught in Scripture. God does not recondition, improve, or overhaul the old nature. God leaves it as it is, sinful and fleshly.

God does, however, give man an entirely *new nature* when he is begotten of the Word unto a lively hope. The old nature is not removed, but rather, God adds the new nature. This new nature is begotten of the Holy Spirit (John 3:3-7). Believers receive the down payment of this spiritual birth, and are stamped with the seal of the Holy Spirit at their conversion (Eph. 1:12-14). Paul declared: "If any man be in Christ, he is a new creature [creation] (2 Cor. 5:17). This new life is Christ indwelling the believer, not the old life made over (Gal. 2:20).

Although a new nature is given the believer at the time of conversion, the old nature, or sin nature, remains until the resurrection, or until Christ returns to catch away the believers (1 Thes. 4:13-18; 1 Cor. 15:51-53). This corruptible must put on incorruption, and this mortal must put on immortality.

So in every Christian there are two natures, one sinful and one sinless. Man's sinful nature is born of the flesh, after Adam, whereas the spiritual is begotten of God after the second Adam, even Jesus. (See Rom. 5:14-18; 1 Cor. 15:21, 22.) These two natures differ from each other, not only in origin, but in the character and actions they produce. They are in opposition to one another, and caused Paul to exclaim: "O unhappy and pitiable and wretched man that I am! Who will release and deliver me from (the shackles of) this body of death? O thank God—He will! through Jesus Christ, the Anointed One, our Lord!" (Rom. 7:24, 25a, Amp. Bible.)

The time is coming when God *will* change a person's nature. Clothed upon with immortality, the child of God will then be a complete victor over sin. This will contribute to the conditions on earth that will prevail in the kingdom of God, when "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4). ●



## GLEANINGS . . .

### My Church

This is my church. It is composed of people like me. We make it what it is. I want it to be a church that is a light on the path of pilgrims, leading them to truth, goodness and eternal life. It will be, if I am.

It will be friendly, if I am. Its pews will be filled, if I help to fill them. It will do a great work, if I work.

It will bring other people to its worship and fellowship, if I bring them.

It will be a church of loyalty and love, of fearlessness and faith, if I who make it what it is am filled with these.

Therefore I dedicate myself to the task of being what I want my church to be.

—Fonthill Bulletin.

### Read . . . and Think

1. Does my life please God?
2. Do I enjoy being a Christian?
3. Do I cherish in my heart a feeling of dislike or hatred for anyone?
4. Am I studying my Bible daily?
5. How much time do I spend in secret prayer?
6. Have I ever won a soul to Christ?
7. Have I ever had a direct answer to prayer?
8. Do I estimate the things of time and eternity at their true value?
9. Am I praying and working for anyone's salvation?
10. Is there anything that I cannot give up for Christ?
11. Where am I making my greatest mistake?
12. How does my life look to those who are not Christian?
13. Am I honest with the Lord's money?
14. Do I place anything before my religious duties?
15. Have I neglected any known duty?
16. Is the world better or worse for my living in it?
17. Am I doing anything that I would condemn in others?
18. Do I have a clear conception of my place in the Lord's work?

—Christian Endeavor Reporter.

"The tithing church is a thriving church."

### Believing the Bible

There are some who believe the Bible,  
And some who believe in part,  
And some who trust with a reservation,  
And some with all their heart.

But I know that its every promise  
Is firm and true always;  
It is tried as the precious silver,  
And it means just what it says.

It is strange that we trust each other,  
And only doubt our Lord;  
We will take the word of mortals,  
And yet distrust his Word.

But, oh, what light and glory  
Would shine o'er all our days  
If we would just remember . . .  
That he means just what he says.

—A. B. Simpson.

### The Bible and Liberty

It is worthy of remark that the Bible recognizes and maintains the only principle on which it is possible for a nation ever to enjoy the blessings of civil liberty. That principle is that all that is valuable in the institutions of civil liberty rests on the character which the people sustain as citizens.

The fear of God is the foundation of political freedom. "He is the freeman who the truth makes free, and all are slaves beside." Bad men cannot make good citizens. It is impossible that a nation of infidels or idolaters should be a nation of freemen. It is when a people forget God that tyrants forge their chains. The principles of liberty and the principles of the Bible are most exactly coincident.

A faulty state of morals and a corrupt public conscience are incompatible with freedom. Nothing short of the strong influence of that system of truth which God has revealed from heaven is competent so to guide, moderate, and preserve the balance between the conflicting interests and passions of men, as to prepare them for the blessings of free government.

—Gardiner Spring,  
quoted in the Waterloo Bulletin.

### Wonderfully Made

We are wonderfully made.  
God gave us two ears and one mouth,  
so we could listen twice as much as  
we talk.  
God gave us two eyes and one mouth,  
so we could look twice before we speak.  
God gave us two legs instead of one tap-  
root, so we could go to church and  
worship the Creator.

—Omaha Bulletin.

### Application to Be Pastor

"I have many qualifications. I have been a preacher with much success and also have some success as a writer. Some say I'm an organizer. I have been a leader most places where I've worked.

"I am over fifty years of age. I have never preached in one place more than three years. In some places I have left town after my work had caused riots and disturbances. I must admit that I have been in jail three or four times, but not because of any wrongdoings. My health is not too good, though I still get a great deal done. The churches I have preached in have been small, although located in big cities. I have not gotten along well with religious leaders in towns where I have preached. In fact, some have threatened me and even attacked me physically. I'm not good in keeping records. I have been known to forget whom I have baptized. If you can use me, I shall do my best for you."

After reading the letter, one of the elders said, "What do you think: shall we hire him?" Another replied, "What do you mean, hire a trouble-making, unhealthy, absent-minded ex-jailbird? You must be kidding. Who is this applicant anyway?"

"Oh," said the reader, "it is signed, The Apostle Paul." —Minneapolis Bulletin.

### Faith

What if I say—

That Jesus Christ is Lord divine;  
Yet fellow pilgrims can behold  
Naught of the Master's love in me,  
No grace of kindly sympathy?  
If I am of the Shepherd's fold,  
Then shall I know the Shepherd's  
voice.

And gladly make his way my choice.

—Selected.

### A Minute to Spend

So you only have a minute to spend?

Well, here's what a minute will buy—  
A word to let someone know you care,  
A smile to a passerby.

A bit of communion with God and his world,

A "thank you" that's maybe long due,  
A deep look inward to change your sights  
And broaden your point of view.

If you have all of a minute to spend,

How very blest you are!  
For a minute will buy a sincere cry of  
prayer,

And bring God's answer from afar.

—Fonthill Bulletin.

Why I Believe in

# The Premillennial Coming of Christ

By Pastor Hollis Partlowe

**B**IBLE students generally hold to one of three views concerning Christ's return in relation to the tribulation period: pretribulationism, midtribulationism, and posttribulationism. Likewise, there are also three views concerning Jesus' coming in relation to the millennium: amillennialism; postmillennialism; and premillennialism. In this article, I should like to tell you why I believe in the premillennial concept, that is, that Jesus will come before the thousand years begin.

1. *It is based on the literal interpretation of Scripture.*

"Literal," in this case, does not mean the opposite of "figurative." Literal interpretation simply means to explain the original sense of the Bible according to the normal and customary usage of its language.

We should interpret the prophecies of Jesus' second coming in the same manner as we interpret the ones which concern his first coming. God's plan of redemption will find its consummation in the coming kingdom of God, which is the real heart of eschatology. The word "kingdom" appears in the English Bible about four hundred times. It can refer to the realm or territory that is ruled; the people who are ruled; or to the rule itself. The meaning of the word is determined by its context; that is, whether it refers to the realm, the people, or the reign.

Perhaps it should be pointed out that a great kingdom, spoken of in prophecy, is prepared for God's people "from the foundation of the world" (Matt. 25:34). It is called the "kingdom of God," the "kingdom of heaven," "Christ's kingdom," or "the kingdom of his dear Son."

The kingdom of heaven is the reign of heaven over the earth. Then, too, the kingdom is the key that unlocks many puzzles or seeming contradictions. It is woven into the great covenants of Scripture, the calling out of the church, the first and second comings of Christ, and the resurrections and judgments.

The kingdom can be traced from Eden

through Israel in the Old Testament history and prophecy. The disruption of the historical kingdom, Jesus' offer of the kingdom to Israel, and the consummation of it in the Revelation follows the same theme through the New Testament.

The millennium is the first thousand years of the kingdom. The kingdom itself is eternal. By the way, the present age is the *workshop for eternity*. What you and I do today should be done with God's eternal purpose in mind. The millennium is the natural outgrowth of the literal interpretation of prophecy. You see, what the Bible says, God said.

Peter speaks of "a more sure word of prophecy" (2 Pet. 1:19-21), but when we spiritualize, instead of a "sure word of prophecy," we have an unsure word, and chaos in the ranks.

Taking the Bible literally is like telling the truth, you don't have to remember what you said. However, if you spiritualize, you may have one viewpoint today and another next week. Premillennialists believe that the prophetic scriptures can be taken as literally as any other scriptures.

2. *It is one of the keys to prophetic understanding.*

(Daniel 2 and the future of Israel are two other basic keys necessary for understanding God's prophetic program.)

In this age things are not going to get better, as postmillennialists would have us to believe. "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 . . . having a form of godliness, but denying the power thereof: from such turn away" (2 Tim. 3:1-5; cp. 4:3, 4).

Jesus compared the end time to the days of Noah and Lot (Luke 17:26-30). What were the conditions in those far-off days? Was it a time of great spiritual revival? Of course not! God intervened in both cases by bringing divine judgment upon man. It

is clear that the present age does not end in a postmillennial triumph, with the entire world being Christianized. Scripture nowhere suggests that. You just can't play that kind of tune on Gabriel's horn.

We can make a mess of speaking of the future if we fail to stay within the Scriptures. God knows what is ahead. He has seen fit to reveal a great deal of that future to us. "Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets" (Amos 3:7). "The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever" (Deut. 29:29).

God's plan is to bring this rebel planet back into a right relationship to himself. Beyond doubt, that is his goal! In relation to other eschatological events, Jesus' return is before the millennium.

3. *It provides for Israel's future exaltation as head of the nations.*

In Romans 9-11 Paul argues that Israel has not been cast aside or superseded, but temporarily set aside. You can tell much about one's theology if you know how he stands on Israel. Israel is now going nowhere spiritually. She is marking time. God is working in the church today. That is where the action is, but the "man without a country" will be vindicated as the person with a country, guaranteed by the Owner of the universe. "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (Rom. 11:25). That blindness will be removed at the time of the second coming of Christ. "So all Israel [as a nation, that is] shall be saved" (v. 26). Israel's future is guaranteed by the God of history and the Christ of Scripture. The olive tree represents Israel spiritually and religiously, while the fig tree (Matt. 24:32-34) represents Israel nationally.

Scripture makes a clear distinction between Israel and the church. Some believe that because the Jews rejected their Messiah, God has also rejected them. Not so, according to God's Word! His unfaithful wife will be restored to him (Zech. 8:6, 23;

12:10; 13:1, 6). To apply the curses to Israel and reject the future blessings of Israel is inconsistent.

The term "Israel" refers to the physical descendants of Abraham, through his grandson Jacob, whose name was changed to Israel. In fact, the terms "Israel" and "Jews" are never used of Gentile Christians. Then, too, it should be pointed out that the last days of Israel are after the last days of the church. When the church is completed (Rom. 11:25), Jesus will come for it; then God will redeem the remnant of the Jews through the blood of his Son.

4. *It provides for fulfillment of many Old Testament prophecies that won't fit anywhere else.*

Prophecies such as Isaiah 2; 11; 35; 65; Micah 4; and Psalms 2 and 72 focus on the thousand-year reign of Christ, and, of course, Revelation 20 spells out the duration of the millennium. To spiritualize these passages and apply them to the church today is a crime against Scripture. If there are no Old Testament prophecies which demand a literal earthly fulfillment, the purpose of the millennium is obscure. Look at the millennium as the calm after the storm of Armageddon and the great tribulation, for that is exactly what it is!

Furthermore, the Bible is clear that immediately after the thousand years, millennial conditions will give way to the eternal state and God will be all in all. First Corinthians 15:24-28 says as much. Observe that Jesus turns over the rulership of the kingdom to his Father, and the Son himself is forever in subjection to God. That is to say, the millennium merges into eternity. Hence, the thousand years should be considered as the first stage of the eternal kingdom.

Postmillennialism does not provide for the fulfillment of the kingdom promises of the Old Testament, nor does it describe the period when all nations will serve the Lord. To hold this view, one must resort to spiritualizing and apply millennial conditions to our time. Make no mistake! There will be no kingdom until the King comes.

The early church believed that the Lord's coming was imminent. A common greeting then was "Maranatha"—the Lord is coming. Christ's kingdom is connected with his appearing (2 Tim. 4:1). A well-rounded program is not possible without the preaching of prophecy, the consummation of which is God's new heavens and new earth (2 Pet. 3:13; Rev. 21:1-4).

5. *It is necessary for a correct view of dispensationalism.*

Premillennialism and dispensationalism are wedded. Literal interpretation is

at the heart of dispensational eschatology. If the promises of Abraham and David are to be fulfilled literally, there must be a future period (the millennium) in which they can be fulfilled. The church is not now fulfilling them in any literal sense. All other views bring the church into Israel's prophecies.

Amillennarians say that the church completely fulfills Israel's prophecies, being the true spiritual Israel. This view, however, cannot be supported by Scripture. In fact, were it not for the church age, Israel would be expected to pass directly from the crucifixion to the kingdom. But that didn't happen, so the kingdom was postponed. God turned to the Gentiles "to take out of them a people for his name," collectively called the "church of God" (Acts 15:14-17).

Ephesians 3:2-6 and Romans 16:25 make it clear the church is a unique body of Jews and Gentiles united in one entity, something never heard of in Old Testament times. You see, the whole church dispensation is a parenthetical period that comes between the sixty-ninth and seventieth weeks of Daniel's great prophecy concerning Israel (9:24-27). The church age also falls between verses 29 and 30 of Joel 2.

Accordingly, the church and the kingdom can in no way be paralleled in the plan of God. The body of God's people on earth today constitutes the church, not the kingdom. Hence, the importance of dispensationalism. Now anyone is a dispensationalist who trusts the blood of Jesus rather than bringing an animal sacrifice, or who worships on the first day instead of the seventh.

Finally, God has more than one people. All mankind today is divided into three groups: the church; Israel; and the Gentiles [nations] (1 Cor. 10:32). Consequently, prophecy should cover more than the church, for God's program (set forth in prophecy) does not terminate the church. After the church is completed, God will work with Israel and the nations. (Study Acts 15:14-17 and Rev. 7.) Our job right now is to preach the gospel to everyone, expecting Jesus to return any day.

Unwavering faith in the return of Christ makes for sturdy, healthy Christians. A believer who faithfully anticipates Christ's return is a confident, productive disciple. Prophecy announces that his coming is near, even at the doors. In the meantime, God's Word contains the answers to the fears, trials, and uncertainties of our time. We will do well to preach the Word in fullness and power until the last moment!

## Wizards and Familiar Spirits

*"Them that have familiar spirits, and . . . wizards that peep" (Isa. 8:19).*

By Sidney A. Hatch

**I**N HIS commentary on the Book of Isaiah, W. E. Vine points out that before every great crisis in human affairs, there has been an outburst of spiritism. Such was the case in Judah and Israel just before the captivity (p. 41).

Vine's comments are made in connection with Isaiah 8:19: "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God?"

Familiar spirits were evil spirits which impersonated dead human beings. They were called "familiar" because they would attach themselves to "mediums" or people who gave up their will to them (see *The Companion Bible*, p. 161). It is astonishing to observe that the Hebrew word *ob* was first a skin-bottle and, secondly, one who had a familiar spirit!

A wizard was one who possessed an evil spirit which pretended to prophesy the future (cf. Delitzsch on Isaiah, p. 230). These wizards "peeped" and "muttered." That is, they "chirped" or "whispered" in unearthly sounds, while their "muttering" consisted of inarticulate sounds spoken in an undertone.

The protection against this terrible spiritism of Isaiah's time was the Word of God: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them (Isa. 8:20).

Spiritism is rampant in our own times (1 Tim. 4:1). And, again, the only safe protection against it is the Word of God (Eph. 6:17).

### Chief Concern

A preacher can't say anything important if his chief concern is to avoid offending others. —*Hillside Bulletin*.



# News and Prophecy Digest

BY CLYDE RANDALL

## The Great Jubilee

The basis for this article is found in chapter 25 of Leviticus. The jubilee was God's plan for solving inequities in the social, economic, and political life of the Israelites. This divine order was unique, in that it was given only to Israel. Only in Israel did *human rights* transcend all dealings of man with man. A portion of this divine law is here given:

"Thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family" (Lev. 25:8-10).

To get the whole story, the reader will be greatly helped by reading the complete chapter. Summarizing, we find several salient conditions set forth:

- 1) Redemption in respect to persons and possessions;
- 2) The land belonged to God;
- 3) Jubilee was a time of divine discipline;
- 4) Debts were forgiven;
- 5) Families were reunited;
- 6) People were taught to trust God;
- 7) Jubilee was a time of rest for land and people.

### History—a Preview of the Future

The plan of redemption in Israel at the time of Jubilee foreshadowed what God plans to do for the earth and mankind in the future. The Apostle Paul says: " whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4). To the Corinthians, the same writer declared: "All these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11).

The things which happened to Israel

have a typical significance of things yet to come. The great Jubilee that took place every fifty years in Israel was a sample of what will happen when God again establishes his rule on earth.

All who have a knowledge of economics know that the colossal debts with which nations are burdened can never be liquidated. Tax burdens everywhere are becoming heavier and heavier. Governments are constantly looking for new sources of revenue. There is no chance that the economic system, as we now have it, will ever level off, with every man on an economic level with his fellowman. Until the economic, social, and political systems come under righteous government, race and class prejudices will remain.

### Jubilee the Only Solution

There is only one solution to the problems facing mankind—a worldwide jubilee, under which every man will be set free, debts forgiven, taxes wiped out, and equality restored. Every man will then be his brother's economic equal.

You say, "It can't be done"? I reply, "It will be done." When Jesus Christ returns to earth he is going to set the human race free from the shackles which have held it in bondage ever since the first man (Adam) sold the human family into sin. The trumpet will sound again! Its sound will be heard from shore to shore and to the uttermost parts of the earth.

The law of *supply and demand* of which we hear so much, but which man's rule does not permit to function, will at long last be allowed to operate, when the words of the Prophet Isaiah are fulfilled: "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them" (Isa. 65:21-23).

When this condition exists—for it most surely will come to pass as the Lord has said—then every man will reign as a king. He will have dominion over his own heri-

tage. When the Lord Jesus returns and takes his great power and reigns, Jubilee will follow. It is described in words which a child can understand. Peter describes it in these exciting words: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:19-21).

The great Jubilee will be a time of blessing. Yes, "there shall be showers of blessing" (Ezek. 34:26). Redemption in Jesus Christ means blessings increased a hundredfold in this life, and a Jubilee with "showers of blessing" in "the ages to come" when God will show "the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Eph. 2:7).

## Baptist Trends

The Southern Baptists in 1975 baptized 421,000 persons. Of these, 32 percent were children in or below the 6th grade. According to *The Christian Century*, of the 1975 baptisms "nearly two thousand of our baptisms were of pre-schoolers, not many years removed from infancy."

The movement toward early baptism, when the candidates lack understanding of the meaning and purpose of immersion, is in violation of the longstanding beliefs of the Baptists. *The Baptist Faith and Message* published by the Sunday School Board of the Southern Baptist Convention, says of baptism: "It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Savior, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus."

## Methodist Statistics

Dr. George G. Hunter III, head of Evangelism stated: "The United Methodist Church is in bigger trouble than she currently perceives." Hunter reported United Methodists opened 86 new churches from 1970 through 1974, but closed 6,679 during the same period, and lost more than a million members during the last decade.

# Introduction to Philemon

By Michele Millard

THE night seemed unusually dark to the lonely figure that crept down the road. However, this darkness brought blessing in the form of a covering blanket that muffled sounds and obscured movements. It provided the stealthy figure of Onesimus with needed and desired protection from probing eyes and questions. Yet the darkness frightened him in a confusing sort of way. It was not unlike the confusion that had invaded his thoughts. Nothing seemed clear. The events of the past few years seemed to blur together into an unrecognizable mass. He struggled to gather his thoughts as he sat down by a tree to rest his tired feet.

His thoughts carried him back a few years. He remembered, with a faint smile, his home. It was not a fancy home, but it was comfortable, and a place where he really belonged. Along with thoughts of home came thoughts of his parents. He remembered them as warm people, full of happiness and love.

But these sunny memories soon began to gather shadows, as he recalled the day he received word that he was being taken into the military by the Roman government. This was a common occurrence in his village. All boys who were strong and talented were considered as prime choices for the military. It was also well known that when these young men had completed their military commitment, they were sold into slavery. It was on that day that his memories of home had ended. How he struggled to retain them. The time of his military service was unclear and blurred, for which he was thankful. He had no desire to remember those times.

The next picture to stand out in his mind was the face of his master, Philemon. It was a kind face, full of compassion and love for everyone in his house. But that did not change the fact that Philemon was his master and Onesimus his slave. He did not remember unpleasant experiences in the house of Philemon. In fact, the memories of his time there were fond ones. He remembered the parties that Philemon often held. His master

was a prominent citizen of Colossae. He was in the trading business, which provided a great deal of wealth for him. The chief reason for the success of this business was its location on the great trade route between Ephesus and the Euphrates. Onesimus remembered the multitude of people that visited the home of Philemon on their travels through Colossae. He had often listened to their talk of many experiences in many parts of the world. This had played an important part in his education. He learned well by listening. Yet he somehow felt that he was searching for something. It was something that he could never learn from these people, or even from his master, Philemon. Onesimus realized that they did not possess that for which he was seeking.

One day something strange happened. Philemon had been away for about three weeks on a business trip to the city of Ephesus. He had failed to return on the day when he was expected. In fact, he did not appear until three days later. Onesimus still remembered vividly the look of excitement and joy on the face of Philemon as he ran up to the house. He had kept repeating something about a man named Paul, who had taught him something about a man named Jesus.

Onesimus did not understand, but it was clear to him that a change had occurred in his master's life. He glowed with an inner peace that Onesimus had never seen in anyone before. Onesimus watched as the friends of Philemon came to his master to learn. He remembered the times when they had all gathered in Philemon's house. The ones that he especially remembered were Epaphras and Philemon's wife and son, Apphia and Archippus.

Onesimus longed to experience this same feeling, yet he resisted it. He still thought of Philemon as his master, not as a friend with whom to share. Something had obsessed him. On this very night, he had stolen from his master and fled from his house. He had longed for his freedom, and now he had it. But confusion clouded his excitement as he wondered where to go and what to do. The one name that

stood out in his thoughts was "Paul." He had never met him, yet he felt that he was the only one to whom he could turn. He remembered his master saying that Paul was imprisoned at Rome. Imprisonment was not uncommon for Christians at that time. Rome seemed far away, but he knew that he had to go there.

He set out, and after what seemed an eternity he entered the city of Rome. But how would he find Paul in a city of 1,500,000 people? He inquired until he found the jail. There he found Paul, imprisoned bodily, yet with a strange sense of freedom in his words.

Paul quickly took to Onesimus and spent much time conversing with him. During this time, Onesimus came to recognize his role as a slave, and his responsibility to that role. But his concern about this was superseded by the realization that the man Jesus Christ could have a tremendous effect on his life. Suddenly, Onesimus understood what he had been searching for all this time.

However, he felt a sense of guilt. He had to correct the wrong that he had done. He knew that if he went back, Philemon had every legal right to beat and torture him. But Paul explained to him the forgiveness that Philemon, as a Christian, would extend to him. Paul sat down and wrote a letter to Philemon, explaining the change in Onesimus. He offered to repay the debt of Onesimus and asked Philemon to receive him back as a Christian brother.

What a reunion Onesimus experienced with his master. When Philemon realized that Onesimus was his brother, he is said to have granted him his freedom.

\* \* \*

The letter to Philemon is unquestionably the work of Paul. It is definitely Paul's style, with the strength and directness of his writings. External evidence shows that it was included in the earliest lists of Paul's epistles. Ignatius alludes to it, Tertullian quotes from it, and Origen ascribes it to Paul. It is contained in the canon of Marcion as well as in the Muratorianum. (Please turn to page 18)

# Don't Give Up—Relax

By Robert L. Jones

**R**ELAXATION has become an unfamiliar concept in the midst of the rush of today's life-style. It seems that there are always too many things to do, too many places to go, and too many problems on our minds to permit us to relax. It is, indeed, difficult to shut out such a clutter of activity, even when we are wooing sleep for much-needed rest.

Sleep, when it finally comes, is the ultimate and perfect companion of God-given relaxation. For a few hours our muscles relax, bodily functions slow, and the mind's activity diminishes substantially in true relaxation. Sleep seems especially welcome when life's many problems, our personal enemies, surround us and monopolize our emotional energies. Often it seems easier to "throw in the towel" and surrender to a difficult situation, just for the sake of some relaxation and peaceful sleep.

A difficult situation was pressing heavily upon David's consciousness when he composed the Third Psalm. As one reads the title of the psalm, it is given to him to understand the conditions under which the psalm was written. David wrote this psalm "when he fled from Absalom his son." In case you have ever wondered what prompts a psalm, or why David or another psalmist should have written such words, you would do well to study why this psalm was written.

For the background of David's predicament, we must return to 2 Samuel 15. Absalom was David's son by Maacah, a daughter of Talmai, king of Geshur. Geshur was a province of Syria to the north and east of Israel. Absalom was hardly a "father of peace" as the translation of his name would suggest. He killed his half brother Amnon for raping his sister Tamar. When Absalom realized his father was angry, he fled to Geshur, his mother's homeland, until David's fury had abated. After a period of time, he was restored to the good graces of his father, King David.

In verses 1-6 of 2 Samuel 15, we may observe him seeking to use his princely status for his own political advantage at the expense of his father. The most wily of

modern politicians could take a lesson from how Absalom won over the people with promises of better government and with the friendliest of greetings to all who came to the great city of Jerusalem.

Four years later, Absalom felt his base of support was adequate, and it was time for action. Obtaining permission from David, on a false premise, to go to Hebron (2 Sam. 15:9), Absalom was able to touch off an official insurrection against his own father.

When word of Absalom's activities in Hebron (vv. 13-18) reached David, the king was so surprised that his only recourse was flight. Imagine David's feelings upon learning that his own son had persuaded so many of his people to turn away from him. If he lacked the love and respect of his children and of his nation, what was left for him?

Verses 19-23 relate a touching testimony of loyalty given to David by a foreign soldier. How ironic this must have seemed to David, when his own were rebelling against him! Notice in verses 30 and 31 how dejected and sorrowful the once-proud king had become. He prayed and wept to the Lord as he left his beloved Jerusalem behind. Even his chief advisor, Ahithophel, had deserted him for Absalom. As though all of these things were not enough to upset David, he was told by a crafty servant of Mephibosheth that even loyal Mephibosheth, Jonathan's son, was staying in Jerusalem to unite with Absalom. David probably was hoping that the son of his cherished boyhood friend would remain loyal, but in his depressed mental state, he found it easy to believe Ziba's lie that yet another was against him (2 Sam. 16:1-4; 19:24-30).

The final blow to David's shattered pride was delivered by Shimei. This vile fellow cursed David and threw stones at him and his party as they journeyed away from Jerusalem (2 Sam. 16:5-14). David felt so disconsolate that he ordered his servants to leave Shimei alone and to not punish him. David was beginning to wonder if such a scene might be God-ordained. Such was the situation of David as he sat down

to write the words of Psalm 3.

The psalm has a title which gave us the setting that has been discussed. The Hebrew word for "psalm" here is *mizmor*, which occurs in the titles of more than half of the Psalms. Since the word is derived from a verb meaning "to sing hymns," it is generally understood to designate a song especially intended for instrumental accompaniment.

It is difficult to imagine David wanting to sing or to play instruments as he fled, but the soothing effect that music had on him may have been quite relaxing to his troubled mind. Verses 1 and 2 have three consecutive lines beginning with "many" (see RSV). David was quite conscious of the numbers of his opponents. It is as though he could think of nothing else when he began to compose the psalm. Nor was he exaggerating. We, by analyzing the background against which it was written, have already seen this. Others were mocking David for the apparent absence of aid from his God. David may have heard these taunts, or others may have told him of them.

There is a slight variation in the ancient manuscripts which allows either possibility. The Septuagint translated verse 2 as though it read: "Many are saying to me, there is no salvation in his God." The Syriac translated it as though David was being personally addressed by his mockers: "Many are saying to me, there is no salvation in your God." In either case, these words added to David's feeling of sorrow and depression resulting from this problem.

Following verses 2, 4, and 8 is found the puzzling word *selah*. *Selah* occurs frequently in the Psalms, and also in Habakkuk 3. Generally, it occurs in psalms which are addressed to musicians and which are clearly intended to have instrumental accompaniment, as in Psalm 4. Probably, *selah* was a musical term which meant "rest" or "pause." During such rests, the musical accompaniment would play for a time before the chanting of the psalm would resume. We must not forget that most of the psalms were hymns



and were sung frequently, usually with musical accompaniment. The modern concept of *selah* as a moment of meditation has become attached to the word, and, although it is not wrong, it does not seem to be a part of the original intent.

After David had expressed his problem in verses 1 and 2, he handled it in exemplary fashion in verses 3 and 4 by taking it to the Lord. The Lord was a "shield" about David, covering him completely, and protecting him wholly from harm. What a wonderful expression of trust in God's help, to contrast with the taunts of David's enemies, mentioned in verse 2.

The Hebrew word for "glory" is the same word which, in other contexts, may mean "heavy" or "weighty." Having God as his helper made David feel he was carrying some weight with him. With God, he felt substantial and equal to any opponent. We can envision David hanging his head in despair as he addressed God as the One who could lift up his head. He couldn't look up, or face the problem, without God. He might have considered giving up, but not as long as he had his God with him. Lifting his head to the heavens, David cried out to voice his problem to God. At this time of distress, David envisioned the Lord answering him from his holy hill, Zion.

The most remarkable and admirable feature of this psalm is found in verse 5. With serious troubles surrounding him, David was able to lie down and fall asleep. Somehow, David found total relaxation. How easy it would have been to give up! However, with God's help, David knew the matter would be resolved. He was able to rest so peacefully that sleep came to his troubled soul. He believed in God's power and God's offer to sustain him always.

Verse 6 may have arisen out of the subsequent battle between David's loyalists and Absalom's armies, which crossed the Jordan to do battle in the forest of Ephraim (2 Sam. 18:6-8). David was unafraid of tens of thousands of enemies around him. The obvious reason is that God was all-sufficient and on David's side.

With the battle before him, David once again cried out to God for deliverance (v. 7). The tenses of the Hebrew words "smite" and "break" (RSV) are past, as David was recalling how God had accomplished similar deliverances in the past. David was confident God would do so again.

Verse 8 may have been composed after the victory of David's forces. He knew God gave the deliverance—immediate salvation from a desperate problem. Acknowledging God before, during, and

after the crisis was David's testimony of faith for all time.

There can be no doubt that David would have been able to relate to the problems that we face in any situation. Yet, David did not handle this matter as we so often handle ours. He did not give up! He considered the alternatives and came up with the best option. He relaxed instead of giving up. He entrusted the problem to God so completely that he was able to sleep, even before the matter was resolved.

Try handling your problems as David handled his. When your enemies seem numerous, talk to God, then relax. When a difficulty that permits no easy solution arises, talk it over with God, then relax. Above all, don't give up! God is there! Trust him! Then relax! How sweet is the peace of mind that will come to you when you do! ●

#### CALENDAR OF EVENTS

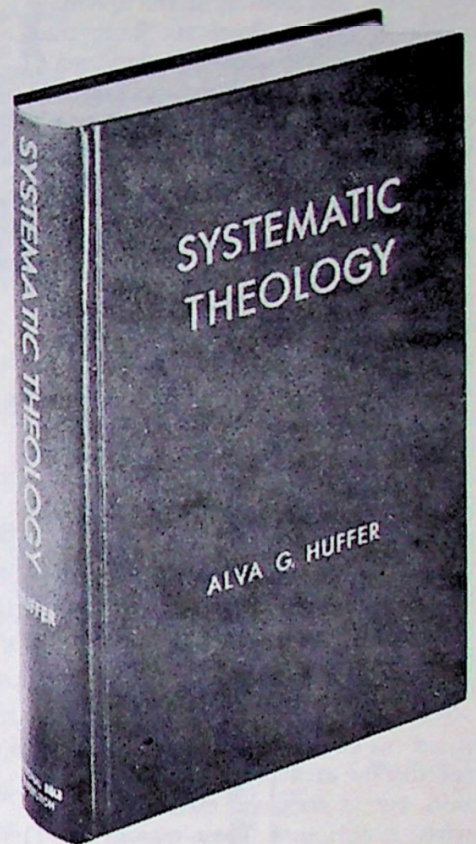
- Oct. 7, 8—Illinois State Fall Conference, East Peoria, IL.
- Oct. 8-13—Special meetings at Columbia Station, OH. Kent Ross, guest speaker.
- Oct. 10-14—Evangelistic meetings, Faith Chapel Church of God, 2307 State Rd. 25 W. Lafayette, IN. C. E. Lapp, guest speaker.
- Oct. 16-19—Special meetings at Flagg Center Church, Rochelle, IL. Don Needham, guest speaker.
- Nov. 4, 5—Men's Retreat at Shiphewana Retreat Center, Shiphewana, IN.
- Nov. 4-6—6th Annual Missionary Conference, Glad Tidings Church of God, 1 Pancake Lane, Font-hill, Ontario.
- Nov. 6—International Missionary Sunday, all Churches of God.
- Nov. 12—Family Enrichment Seminar, Oregon Church of God, Oregon, IL. Joe James, instructor.
- Nov. 13—Missionary Conference at Blanchard Church of God, Blanchard, MI. John and Ruth Lewis, guest speakers.
- Nov. 30-Dec. 4—Homecoming meeting at Pennell-wood Church of God, Wyoming, MI. Jack Hearp, guest speaker.
- Dec. 5, 6—Joint meeting of Indiana, Northeast and Illinois ministers, Camp Mack, IN.

#### Seven Rules

Seven Rules Used by the Pocket Testament League, Inc., as a Bible test on Worldliness:

- 1) Is it "of the world" (John 15:9)?
- 2) Is it to the glory of God (1 Cor. 10:31)?
- 3) Can God's blessing be upon it (Prov. 10:22)?
- 4) Is it an offense to others (Rom. 14:21)?
- 5) Has it the appearance of evil (1 Thess. 5:22)?
- 6) Is it a "besetting sin" (Heb. 12:1)?
- 7) Has it a wholesome atmosphere (2 Cor. 6:14)?

# A "must" for Bible students



Written in a scholarly, yet easy-to-understand style, both laymen and ministers will find rich blessings in the six hundred pages of **Systematic Theology**. Explaining the great truths of the Word of God in a systematic way, filled with Scriptural references and source materials, **Systematic Theology** is indeed a "must" for every Bible student, teacher, and pastor.

Here is my order for Systematic Theology:

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

Please find enclosed \$ \_\_\_\_\_ for

\_\_\_\_\_ copies @ \$6.95 hardcover

\_\_\_\_\_ copies @ \$3.95 paperback

The book will be mailed postage-paid when payment accompanies order. Mail this coupon to:

THE RESTITUTION HERALD  
Box 100  
OREGON, ILLINOIS 61061

## INTRODUCTION TO PHILEMON

(Continued from page 15)

Philemon is considered to be one of the Prison Epistles. It was written from prison and delivered with the Epistle to the Colossians, and possibly to the Ephesians, by Tychicus and Onesimus. Early tradition fixes the origin to Rome, between 61 and 63 A.D. This view remains prevalent, but there are some views that suggest an earlier imprisonment in Caesarea, in A.D. 58-60, or in Ephesus in A.D. 55 or 56. The view that chooses Caesarea is not well supported, but the Ephesian theory is gaining considerable attention. The factors supporting this theory are: 1) Second Corinthians indicates that Paul had been in prison a number of times which are not mentioned in Acts. First Corinthians 15:32 seems to point to an imprisonment in Ephesus. 2) The visit of Epaphras and the presence of Onesimus are more in keeping with an Ephesian setting than with distant Rome. 3) Paul planned to visit the Lycus Valley upon his release, but proceeded westward to Spain after the Roman imprisonment. Those who favor the Roman imprisonment theory regard these arguments as inconclusive.

There are several factors which influenced the church to recognize this letter, not merely as a personal note to Philemon, but as apostolic teaching to be received as Scripture. These reasons are: 1) "The church" is included in the address. 2) The master-slave relationship posed a problem for the whole church, and not just for Philemon. There were many slaveholders in the Colossian church. Paul returned the slave, who had become a Christian and a servant to Paul. In doing this, Paul illustrated the principles governing the relations of Christian brothers, and reminded us that these principles are not to be motivated by compulsion, but by our own free will. In the light of our relationship to Christ, we can visualize a whole new perspective in our relationships here on earth. It is all based on brotherhood. Paul was not battling against slavery; but, due to his views on relationships, men have come to view slavery as incompatible with the principles that Paul set forth.

A recent theory of a contemporary writer, John Knox, makes Archippus the slave owner and the principal addressee of the letter. Philemon, then, was merely an overseer of the churches in the Lycus Valley. The traditional view, which considers Archippus the son of Philemon and Apphia his wife, remains prevalent.

This letter is unique among the epistles of Paul, in that Philemon is addressed to an individual, and concerns a private matter. It shows dignity, courtesy, and personal affection.

After a salutation to Philemon, Apphia, Archippus, and to the church in his home, Paul expressed thankfulness to God for the steadfastness of the faith of Philemon. He then stated that his main purpose in writing was to beg a favor—the pardon of Onesimus the slave. Paul revealed his nature in this letter as one of gentility and loving consideration.

The name "Onesimus" means "profitable." Paul, in this letter, showed a great

ability to deal with people. He spoke of relationships and at the same time illustrated them by dealing in a spirit of love and compassion in this letter. ●

God said, through David, that "all kings shall fall down before him [Christ]: all nations shall serve him" (Psa. 72:11).

Thus it is clear that the great nations of today shall fade into nothing in a short while, after Jesus comes. A whole new system of things is coming.

We must not put our trust in empires and nations, but in the Lord God, in whom is our everlasting help.



*"Then whose shall those things be?"*

Use the coupon to secure a free packet of helpful information about wills and bequests

Church of God General Conference  
Box 100  
Oregon, IL 61061

Please send me the free information packet on wills and bequests.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

*The Lord's question to the prosperous farmer reveals that accumulation of wealth is not the first priority of life.*

*It also reminds the faithful steward that now is the time to plan for the eventual distribution of his assets. Land, houses, buildings, money, stocks, bonds, insurance, vehicles, personal property, can be set aside for the Lord's work through bequests in one's will.*

*Evaluate what the Lord has entrusted to you as a faithful steward. Ask yourself, "Then whose shall those things be?" Consider including the Church of God General Conference as you make a will or review your will. As a primary or final beneficiary the Church of God General Conference can assure that your bequest will continue to support the world-wide work of the Lord.*

*"For behold, the day comes,  
burning like an oven,  
when all the arrogant and evildoers  
will be stubble;  
The day that comes shall burn them up,  
says the LORD of hosts,  
So that it will leave them  
neither root nor branch.*

*"And you shall tread down the wicked,  
for they will be ashes  
under the soles of your feet,  
says the LORD of hosts."*

—Malachi 4:1, 3, RSV.

**RADIO LOG**  
Illinois

Rex F. Cain  
WKAI 1510 Macomb, Ill. 8:15 a.m. "Words of  
Life"

Indiana

Ed Bender  
WHME 103.1 FM South Bend, Ind. 7 a.m.  
Sundays, "Chapel Time"

Mildred Macy  
WCTA 1050 AM Plymouth, Ind. 9:15 a.m. Sun-  
days, "Aunt Mildred's Sunday School Quar-  
ter Hour"

Darrell Maddock  
WTCA 1050 AM 94.3 FM Plymouth, Ind. 9  
a.m. Sundays, "Pathway of Light"

Minnesota

Stanley Lawrence  
KLFD 1410 AM; 95.3 FM Litchfield, Minn.  
8:35 a.m. Sundays, "Springs of Living Wa-  
ter"

North Carolina

Z. B. Duncan  
WPEG 97.7 FM Concord, N.C. 8:15 a.m. Sun-  
days, "Bible Truth"  
WPET 98.7 FM Greensboro, N.C. 8:00 a.m.  
Sundays, "Bible Truth"  
WZKY 1580 AM Albemarle, N.C. 8:00 a.m.  
Sundays, "Bible Truth"  
WSVM 1490 AM Valdese, N.C. 8:00 a.m. Sun-  
days, "Bible Truth"  
WJRI 1340 AM Lenoir, N.C. 9:00 a.m. Sun-  
days, "Bible Truth"  
WCGC 1270 AM Belmont, N.C. 9:00 a.m. Sun-  
days, "Bible Truth"  
WEGO 1410 AM Concord, N.C. 7:45 a.m. Sun-  
days, "Bible Truth"  
WNNC 1230 AM Newton, N.C. 6:00 p.m. Sun-  
days, "Bible Truth"

Daniel Fyfe

WHKP 1450 AM Hendersonville, N.C. 9:45  
a.m. Sundays, "Words of Truth"

Paul Holden, James Minyon, Paul Duncan

WJRI 1340 AM Lenoir, N.C. 9:15 a.m. Sundays  
"Berean Sunday School of the Air"

Ohio

James D. Ritch  
WCOM 101.7 FM Urbana, OH, 8:15 a.m. Sun-  
days, "Marvelous Minutes"

Richard Worley

WPTW 1570 AM; 95.7 FM 9:00 a.m. Sundays,  
"Amazing Truths"

Texas

Michael Brown  
KMCS 98.3 FM, Gatesville, TX, 9:00-9:30 a.m.  
Sundays, "Word of Truth"

Virginia

James Mattison  
WSIG 790 Mt. Jackson, Va. 7:45 a.m. Sundays,  
"Voice of Tomorrow"

Z. B. Duncan

WHHV 1400 AM Hillsville, Va. 12:45 p.m. Sun-  
days, "Bible Truth"

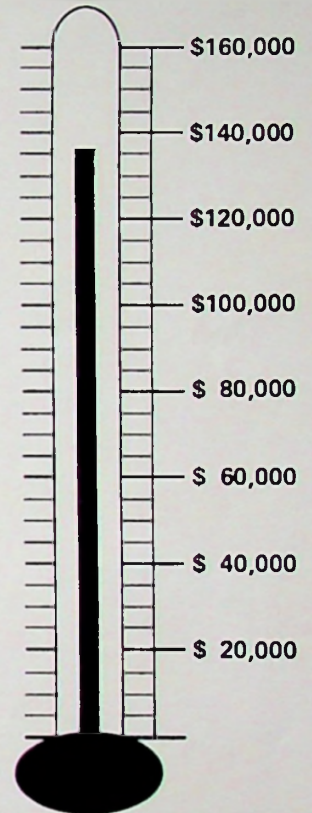
WJJJ 1260 AM Christiansburg, Va. 9:30 a.m.  
Sundays, "Bible Truth"



## New Oregon Bible College Dormitory

This fine building has been used for two college years for single women. It will house forty-two students and the dormitory director, plus a large lounge and laundry facilities.

The thermometer at the right shows the total that has been paid or committed to be paid by the membership. Money was borrowed from churches, individuals, and a local bank to pay for the building. The total indebtedness on this building on June 30th was fifty-two thousand dollars. Your continued support of this project is appreciated.



Total Commitments

Please fill out and mail to:

Oregon Bible College Building Fund  
Box 100  
Oregon, IL 61061

My intention is to give \$ \_\_\_\_\_ for the expansion of Oregon Bible College Dormitory facilities. I will contribute these funds as follows:

\$ \_\_\_\_\_ enclosed herewith

\$ \_\_\_\_\_ per month until paid

\$ \_\_\_\_\_ per year until paid

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

# SUPPLIES ORDER FORM

Sunday School, Youth, Tracts, Books

## TRACTS FOR EVANGELISM

Quan.

- ... A B C's of Salvation
- ... An Invitation
- ... Better Than Money in the Bank
- ... Bible Faith Stands the Test of Time
- ... Bible Faith Stands the Test of Time, Spanish
- ... Can God Help Me? (for pastors)
- ... Can You Believe?
- ... Does 2 + 2 = 5?
- ... Do You Ever Think About God?
- ... Do You Prefer Insurance or Assurance?
- ... First Aid Information
- ... First Steps in Bible Study
- ... God's Tomorrow
- ... Have A Good Day
- ... Here's My Tip
- ... How to Grow in Christ
- ... How Your Pastor Can Help You
- ... Is Faith Possible?
- ... Meet My Friend
- ... Need a Friend?
- ... No Fear in Your Future
- ... One Step from Death
- ... Plan of Salvation (memory cards)
- ... See What Real Love Is
- ... Shall Not Have Died in Vain
- ... Signs of Jesus' Coming and the End of the World
- ... Signs of the Times
- ... Six Steps to a New Life
- ... Something Got You Down?
- ... Steps Toward Salvation
- ... The Blood Bank of the Bible
- ... The Cancer of Racial Hate
- ... The Ideal Family
- ... The Kingdom of God
- ... The Kingdom of God, Spanish
- ... The Truth About God
- ... Traveler's Credit Card
- ... Truths the Child of God Should Know
- ... Use the Past to Build a Future
- ... What Does Abrahamic Faith Mean?
- ... Why Be Baptized?
- ... Why Worship Regularly? (for pastors)
- ... Your Introduction to the Church of God

## BIBLE DOCTRINE TRACTS

- ... Baptism
- ... Christian Tithing, An Act of Faith
- ... Did Jesus Pre-Exist His Birth?
- ... God's Laws Concerning Marriage
- ... Is Going to Heaven Our Reward?
- ... Is Jesus God?
- ... Jesus Christ, the Only Begotten Son of God
- ... Jesus Will Come!
- ... One God
- ... Our Statement of Faith
- ... Resurrection
- ... The Covenants of Promise
- ... The Darkening of the Sun, Moon, and Stars
- ... The Gospel of the Kingdom of God
- ... The History of Baptism
- ... The Lord's Day
- ... The Marriage God Planned

**FREE LITERATURE**  
 Order through Missionary Chairman, Pastor, or Church Secretary.  
 Isolated may order direct.

## BOOKS AND BOOKLETS

Quan.

- ... Christ or Confusion (Gospel Publicity League) ea. .35
- ... Emphatic Diaglott, Wilson ea. 2.50
- ... "Except" (baptism) (Bilton) ea. .35
- ... First Principles (Marsh) ea. .35
- ... Fundamentals of the Christian Faith (Lyon) ea. .35
- ... God's Covenant With Abraham (Lindsay) ea. .35
- ... God's Truth—a scientist shows why it makes sense to believe the Bible, Hayward, 302pp ea. 4.95
- ... Historical Waymarks of the Church of God ea. 4.95
- ... "Must Not Fight" (Bilton) ea. .35
- ... One God—God of the Ages, Judd, 155pp ea. 1.25
- ... Planet Earth's Last Hope, Hayward, 128pp, paper ea. 1.75
- ... Scripture Searcher's Assistant ea. .25
- ... Songs of Truth, 365 songs, regular binding ea. 3.50
- ... Songs of Truth, looseleaf ea. 4.50
- ... Systematic Theology, Huffer, 600pp ea. 6.95
- ... Paperback edition ea. 3.95
- ... The Bible: Its Principles and Texts, Huggins ea. 3.50
- ... The Abrahamic Covenant & the Davidic Covenant ea. .75
- ... The Miracle of Pentecost, unrepeated and unrepeatable, Partlowe ea. .75
- ... The Seventh Day Sabbath: Is It Still in Operation? (Gospel Publicity League) ea. .35
- ... Words of Truth (Subject Concordance) ea. .35

## BIBLE PROPHECY BOOKLETS

- ... Concerning the Nations (Gospel Publicity League) ea. .40
- ... Russia, Israel, Christ, and You, revised (Bilton) ea. .35

## SUNDAY SCHOOL AND YOUTH SUPPLIES

(Please specify starting date for quarterlies)

- Nursery Teacher's Guide
- ... Vol. 1, No. 1 ea. 1.75
- ... Vol. 1, No. 2 ea. 1.75
- ... Beginners Teacher's Guide Packet, 4-kindergarten ea. 4.00
- ... Primary Teacher's Guide ea. .90
- ... Primary Student's Activity, grades 1-3, ages 6-8 ea. .90
- ... Junior Teacher's Guide ea. .90
- ... Junior Quarterly, grades 4-6, ages 9-12 ea. .90
- ... Teen Teacher's Guide ea. .90
- ... Teen-Age Quarterly, teen-agers ea. .90
- ... Adult Quarterly, older young people & adults ea. .90
- ... Sample kit of all Sunday School Quarterlies free
- ... Superintendents' and Workers' S.S. Manual ea. 1.00

## CHURCH SUPPLIES

- ... Baptismal Certificates doz. 5.00, ea. .50

Total Amount of Complete Order \$

\_\_\_\_\_

(All material is postpaid when payment accompanies order.)

- ... The Meaning of the Word "Soul"
- ... The Parable of the Rich Man and Lazarus
- ... The Purpose of the Millennium
- ... The Second Coming of Jesus Christ
- ... What Can We Read Tonight?
- ... What Happens After Death?
- ... What is Man?
- ... What is the Soul?
- ... What's His Name?
- ... What Should I Give My Child?
- ... Which Day is the Sabbath?
- ... Who Owns the Wool?
- ... Why Did It Happen to Me?

ORDERED BY:

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

Enclosed please find \$ \_\_\_\_\_

for the above order

**The**  
**Restitution Herald**

Oregon, Illinois 61061

Walter Mayberry  
 Route One, Box 367  
 Royal, AR 71968

A photograph of a variety of fresh vegetables, including pumpkins, tomatoes, onions, and eggplants, arranged in a basket or on a table. The vegetables are vibrant and fresh, with some showing signs of being recently harvested. The background is dark, making the colors of the produce stand out.

# The Restitution Herald

November, 1977  
Vol. 67, No. 2



## EDITORIALY



### Strange Thanksgiving

No doubt you and I have often thanked God for providing us with food, clothing, and shelter for the comfort and nourishment of our bodies. Personal experience and observation, however, indicate that we rarely, if ever, thank God for being counted worthy to suffer shame for Jesus' name. Your editor cannot recall ever having so prayed, nor can he recall hearing any of the Christian brethren do so. This may be because we have never had occasion to pray so, but it seems more likely that such occasions have arisen and we failed to recognize and take advantage of them.

The apostles of Jesus regarded the beatings they received at the hands of the Sanhedrin (Read Acts 5:40, 41) as a small price to pay for gaining the ear of the people. How right they were to stay and take advantage of this publicity is revealed in Acts 6:7. "The word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith."

Would we rejoice if we were being persecuted for proclaiming the gospel? Would we count it an honor to be shamed (scorned or dishonored) for our services to Jesus and the gospel? "What shall we then say to these things? If God be for us, who can be against us?" (Rom. 8:31).

—Cover photo by J. R. LeCrone

### Fault Finders or Trouble Shooters?

When my automobile is not functioning properly, I take it to the best mechanic I can find, describe to him how it behaves, and ask him to find out what is wrong with it, prescribe a remedy, and give me an estimate of the probable cost.

I may, on occasion, even venture to suggest what I think may be the trouble-causing mechanism. Now and then my guess may turn out to be correct, but just as often, it is not. Fixing it may take longer and cost more than I had anticipated, but I took my car to the man in the first place because I respect his expertise in such matters and regard him as honest and fair. For this reason, I usually tell him to do whatever he considers necessary. It would be foolish for me to trust my untrained and inexperienced guesses more than his training and skill.

I am sure that most of us agree that calling upon those with training and experience to help us solve our problems is a sound procedure in most any field of endeavour. For this reason, when a church congregation is not prospering as it should, the first thought that occurs to many members is: "We need a new pastor." In some instances, this may be true. Much more frequently, however, members of the congregation have themselves brought about the situation which they now deplore.

Presumably, they hired their pastor because he had been successful in helping other congregations to develop both spiritually and numerically. They greeted him warmly and welcomed him enthusiastically—and immediately began to tell him exactly what was wrong with the church and some of its members and how he ought to go about "fixing" them. The fact that this procedure did not work with the pastor who preceded him and several before him never seems to be considered.

Such congregations are likely to be greatly offended when their new pastor insists on doing his own investigating, making his own tests, and becoming thoroughly familiar with the situation before making any changes. If the changes that he seeks to make are not the ones that had been "suggested" to him, those

who made the suggestions are offended. The tendency is for them to conclude that their "trouble shooter" has turned out to be "just another trouble maker." The same people who strongly urged him to come to them unaccountably begin to talk against him, labeling him a trouble maker and opposing all of his efforts to better the situation.

Predictably, the whole miserable cycle begins all over again. Word goes out that the church "needs a new pastor." In order to clear the way for securing one, they vote their present pastor out, only to discover that there are more churches seeking pastors than pastors seeking churches to serve. This causes some to panic, lest their church be left without trained leadership, so they "grab" the first pastor available. You guessed it: their new "trouble shooter" soon turns out to be another "trouble maker." It is a vicious cycle!

It would be just as logical for me to turn from my expert auto mechanic because he insists on pinpointing the reason why my machine is not functioning properly and recommending how the situation may be corrected—with my consent and at my expense. After all, the difficulties are not of his making, nor are they necessarily mine. Parts do get out of adjustment, wear out, or break down. Even though I may have neglected proper maintenance, it is no disgrace to me or the makers of the parts to admit this, let the mechanic adjust or replace them, and resolve to do better next time.

When one part of a machine fails repeatedly, it may be because some other part is not doing its job as it should. Replacing the part that broke down will do little good if other defective parts are responsible for this.

Show me a pastor who has the "misfortune" to be hired by a series of "trouble making" churches, and I will show you a pastor who needs to make some changes in his attitude toward the congregations and his approach to his job.

Show me a congregation which has the misfortune to employ an unbroken series of "trouble making" pastors, and I will show you a congregation that needs to readjust its thinking concerning the role of a pastor. When differences of opinion arise between pastor and congregation, for the congregation to seek a new pastor, or the pastor to seek another church to serve, is often the worst possible move. It does nothing whatever to solve the basic problems.

## Where Did Summer Go?

The spring we greeted with so much enthusiasm some six months ago melted into summer so gradually that we could not tell exactly when the process was completed.

When the extremely hot days of summer arrived, we remembered the bitterly cold days of last winter, and tempered our complaining accordingly.

We appreciated the briefly beautiful and colorful days of fall, but our appreciation was modified by the certain knowledge that they presaged deep snow, icy highways, low temperatures and, possible fuel shortages. We have completed the cycle of the seasons for another year, and now stand on the brink of winter. How quickly the time has slipped away!

What a comfort it is to remember our well-insulated houses, heavy winter clothing, canned and frozen foods, snow tires for our cars, and, possibly, the availability of emergency fuels to keep us from freezing, should the gas fail. How we thank God for having sent the sunshine and rain that made our gardens and fields produce so bountifully that we could lay by food for winter needs.

Whatever blessing the Lord may have had in mind when he challenged Job with: "Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail?" (Job 38:22), severe winters serve one obviously useful purpose—they force men to think in terms of the future, and to prepare for it.

King Solomon, to whom God granted wisdom beyond that of other men, declared: "To every thing there is a season, and a time to every purpose under the heaven." Included among those purposes that he pointed out are "a time to be born and a time to die" (Eccl. 3:1, 2). All preparation for our eternal future must be accomplished between the limits imposed by birth and death; i.e., one lifetime. No one can prepare himself for the kingdom of God before he is born, nor can he meet its conditions after he has died. The wise will give serious thought to this inescapable truth, and will take appropriate action.

The life cycle of every human may be compared to the procession of the seasons during the course of a year. When a child is born, he is tender and helpless, yet each child contains a tremendous potential for future accomplishments. Between the time of his birth and his entry into adulthood, the seeds of knowledge and understanding must be planted

and nourished. This is the springtime of his life. On the basis of his youthful training, he will grow to be either an asset or a liability to himself, the church, and society in general. Which it will be becomes apparent when he begins to bear the fruits of the seeds planted during his youth.

Early adulthood is the summer of a person's life. This is when one is likely to be the most active for either good or evil.

Middle adulthood represents the period of time in which the seeds sown in the spring of youth reach full fruition. It is the period of full maturity, the harvest season.

Old age, of course, may be compared to fall. Though sometimes briefly colorful and beautiful, it reminds us that the time left for preparation for winter (death) is extremely limited. There is no longer time in which to procrastinate. It is "now or never!" Elderly people are still within the limits imposed by birth and death, but much closer to the latter.

Death itself is winter, the period when all plants and many animals are dormant, sleeping until spring resurrects them. Thus the life cycle is completed. But, quite unlike that of the sleeping plants and animals, mankind's cycle of life will not be repeated. We have only one mortal life in which to prepare for the immortal life which the faithful will enjoy in the kingdom of God. "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2).

Being unprepared to meet its terms will not delay by one day the onset of winter. Neither will failure to prepare to meet Jesus when he returns delay our death or the time of his coming. Enjoy your bounty now, but don't forget that winter is near at hand.



# The Restitution Herald

Vol. 67

November, 1977

No. 2

The Restitution Herald is owned and published by the Church of God General Conference, 131 N. Third St., Oregon Illinois 61061, second class postage paid at Oregon, Ill. 61061, mailed monthly.

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

Gordon Landry, Managing Editor

\* \* \*

## TABLE OF CONTENTS

### Articles

The Ingathering of the Lord, Emory Macy .....	4
Thanksgiving Is Also Thanksliving, J. R. LeCrone .....	5
You Have the Power (Part 2), Mrs. Arthur E. Poe .....	6
The Rapture, Clyde M. Long .....	7
What Must I Do to Be Saved? Charles H. Martin .....	8
The Buzzards Are Coming! C. E. Lapp .....	10
You Can't Count on Crabs, Hazel Cramer .....	11
Gospel Requirements and Rewards, V. E. Kirkpatrick, Sr. ....	17

### Features

Editorially .....	2
Voice From the Past, Thanksgiving, Eva L. Sterns .....	12
News and Prophecy Digest, Clyde Randall .....	13
Seekers of Truth, Edward H. Goit, Sr. ....	14
Stories for the Family Altar, Jane LeCrone .....	15
Gleanings .....	16

# The Ingathering of the Lord

By Pastor Emory Macy

**G**OD COMMANDED the children of Israel to observe three annual national feasts. The Passover Feast was observed in the early spring, to remind the people that God was their source of blessings. The Feast of Pentecost was observed during the barley harvest, the firstfruits of their labors.

The Feast of Ingathering was known as the Feast of Tabernacles. This was observed during our month of October. This was after the grain and fruits were gathered and stored for the winter. The people lived in tabernacles of palm and olive branches. At night, the streets and the temple courts were illuminated by innumerable torches carried by singing and dancing pilgrims.

According to Moses, God requested the Israelites to keep the feast: "Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine: and thou shalt rejoice in thy feast" (Deut. 16:13).

In this same message, Moses spoke to the people, saying: "They shall not appear before the LORD empty: every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee" (Deut. 16:16, 17).

The Feast of the Ingathering was to be a time of rejoicing. It was also to be a time when they remembered the past with tears. God had a purpose in requiring his people to remember him as the God of the harvest.

## *God Is an Artist*

An artist is someone who can produce a picture in his mind and then transfer his mind's picture to a canvas.

Someone has said that the "function of art is threefold: 1) Art must teach us to see; 2) art must teach us what to see; 3) art must teach us to see more than we see."

We like to think that the Bible is a piece of art, a creation of a Mastermind. When we study the Ingathering Feast we see, first, the commandment of God to observe it; second, the rejoicing of

the people who obey God's commandments; third, the mind of God. We must study the mind of God to discover his purpose for us in the eternal plan.

The ingathering of the corn to the threshing floor taught the Israelites to enjoy God's good harvest. It also taught them that while they were admiring the storehouse, they should remember the Lord as the Giver of the harvest.

The Bible also teaches us what to see. Jesus taught his hearers that someday there would come a time when the people would not keep the Ingathering Feast. They would enjoy ungodly vices, and fail to enjoy life with the God of the harvest.

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 . . . and knew not until the flood came, and took them all away" (Matt. 24:37-39).

Today we should be keeping the Ingathering Feast. We should be watching for the changing of the times. The Bible teaches to watch for the Ingathering.

## *God's Ingathering Is a Masterpiece of Art*

Listen to the prophet Ezekiel: "Then the heathen that are left round about you shall know that I the LORD build the ruined places. . . . I will increase them with men like a flock . . . so shall the waste cities be filled with flocks of men: and they shall know that I am the LORD" (36:36-38).

One of the world's greatest pieces of art is being drawn on a canvas of sand that is 350 miles long and 150 miles wide. God has been laboring on this canvas for some 30 years. He has drawn "flocks" of people from many lands to his canvas of sand. These people have erected cities in the waste places of the Promised Land. The deserted mountains of Israel are yielding fruit for the people of Israel. (See Ezek. 36:8.)

The Psalmist wrote: "When the LORD shall build up Zion, he shall appear in his glory" (102:16). Jesus gave words of

warning to his hearers. "When ye shall see all these things, know that it is near, even at the door" (Matt. 24:33).

We understand the prophets to teach that, when God moves the Jews upon his sandy canvas, there will also be two other great Ingatherings. According to Ezekiel 39:9, God and Magog (Russia) will leave some military equipment and some human blood upon God's canvas. This picture may not be one of beauty, but God has chosen this picture to teach us that he is a living God. "Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the LORD" (Ezek. 38:23).

The Apostle Paul wrote an encouraging letter to the church of Thessalonica. He described the resurrection of Christians in beautiful words: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first" (1 Thes. 4:16). In Paul's second letter, he calls this event "our gathering together unto him" (2 Thes. 2:1).

## *Ingathering of the Nations*

The prophets foretell of God's Ingathering of the nations upon his canvas of sand. The prophet Joel (3:2) and the prophet Zechariah (14:2) describe how God will draw flocks of nations upon his canvas. The picture will be completed when "all nations" stand in battle array near God's eternal city, Jerusalem. They will then discover who the Lord is; for "then shall the LORD go forth and fight."

When the canvas is covered with the armies of the nations, the Lord shall come "in all his glory." John describes the Lord descending with all of those who answered the Lord's resurrection call (Rev. 19:14) and "his feet shall stand . . . upon the mount of olives" (Zech. 14:4).

At this time God shall destroy all nations that come against Jerusalem.



God will obliterate the picture from the canvas. He will begin a new scene. It will show God repopulating the earth with people who have kept his commandments.

The prophets have not revealed the date when God will complete his masterpiece of art. Neither can we predict the

day nor the hour when Jesus will gather his church from the grave and from this scene.

The picture on the canvas is nearing completion. Israel has been gathered into her land. The nations are eagerly awaiting their turn to march upon the canvas.

No one knows how long we have to wait before the Ingathering of the church. Each individual should take time to view and review the progress of the picture. Christians should be ready to attend the Feast of Tabernacles, which will be held in Jerusalem in the age to come. (See Zech. 14:16.) •

---

# THANKSGIVING

## Is Also Thanksliving

By J. R. LeCrone

**T**HERE can be little doubt that God is pleased when we verbally express our thankfulness for the blessings that he has bestowed upon us. The word "thanksgiving" appears 28 times in the Bible, "thank" 27 times, "thanks" 72 times, and "thanked," "thankful," "thankfulness," "thanking," "thanksgivings," and "thankworthy" from one to three times each.

It is equally sure that simply saying "thank you" to God, or saying "I thank God" to others, is simply uttering empty words unless we really feel thankful to God in our hearts. To express gratitude to God with our lips, while at the same time expressing ungratefulness by our day-to-day behavior, is thanksgiving without thanksliving. It may make us appear as pious in the eyes of men, but the heavenly Father is not deceived. Even a thoughtful and observant human can soon detect our fraudulent professions of thankfulness.

The Psalmist recognized God's penetrating ability to look behind words and examine the motive that prompted them, when he prayed, "Hear the right, O LORD, attend unto my cry, give ear unto my prayer, that goeth not out of feigned lips" (17:1).

It is interesting and thought-provoking that the Lord pointed to a lack of interest in his revealed Word as evidence that he was not really in the hearts of the people of Israel. "The vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is

learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

"Wherefore the LORD said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid" (Isa. 29:11-14).

Ezekiel was a popular prophet for at least a part of his ministry. If his success were to be judged by the number of people who came to hear him, one would have to judge Ezekiel as a most successful preacher. But God, who judged the success of his teaching by the effect that it had on the hearts of the people, reached a different conclusion. As he explained it to the prophet: "Thou son of man, the children of thy people still are talking against [about, marg.] thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their

heart goeth after their covetousness. And, lo, thou art unto them as a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not" (Ezek. 33:30-32).

God did not blame Ezekiel for this, for he was faithfully proclaiming the Word that God had given to him. God placed the blame where it belonged, on those who heard the Word but would not obey it. For the people to thank God for having given them the Word would have been only hollow mockery, for they refused to obey it in their lives.

In Matthew 15:7, 8 you will note that Jesus quoted from Isaiah and applied the judgment to the scribes and Pharisees. If he were present among us today, do you think he would feel justified in applying this judgment to some who appear outwardly to be pious churchmen? Have we discharged our obligations toward God when we have praised our preacher to others, and invited others to come and hear him proclaim the Word of God? Or are we really under obligation to take the Word into our own hearts and to permit it to control our lives?

The verbal expression of praise and thanksgiving to God is thanksgiving in reality if it springs from a true feeling of gratitude in our hearts for the blessings that he has bestowed upon us. If we refuse to obey his Word, it is not really thanksgiving at all, but an attempt to deceive God. There is no way to separate the two in the eyes of God—thanksgiving is also thanksliving. •

# You Have The Power

By Mrs. Arthur E. Poe

**T**HUS FAR we have considered six ways in which a person can follow the admonition to "keep himself unspotted from the world" (Jas. 1:27). Herewith are twelve additional thoughts on this vital subject.

7. *Are you ruled by neglect and disinterest to the point that you do not pray much?* The Bible says to "pray without ceasing" and to "continue instant in prayer." A Christian should be always in a prayerful mood. Many times through the day he can pray briefly. Let's have a few comforting words with God to thank him for his wonderful gifts, or to ask for help in an especially trying time. Do not pray to have the situation changed or removed. Let us pray that we can meet the situation in a Christian way. Let us form the habit of praying. The Christian who does this will find that it becomes a part of his schedule. We have the power to form whatever habits we wish. Praying certainly should be one of them.

8. *Are you eager to get to church to learn of God, his Son, and their kingdom?* Or, do you prefer to stay at home and read the "funnies"? Maybe if you do consent in your heart to go, when you get there do you search out a friend and talk about yesterday's picture show? This is serious! I am not making a joke of it! Your eternal salvation depends on what you think of God's Word, and whether or not you yearn to know it. "Set your affection on things above" (Col. 3:1, 2). Train your affections to be on God. If you do not already have a strong desire to learn God's Word, cultivate it. Whatever you cultivate daily becomes a part of us. Get in the habit of liking to go to church. You have the power to set your heart on whatever you desire.

9. *Do you care about the ministry of Christ?* Paul chose Timothy for the specific reason that he cared (Phil. 2:19-21). "He is the only one who shares my feelings, and who really cares about you. Everyone is concerned only about his own affairs, not about the cause of Jesus Christ" (TEV). They were too preoccupied with themselves, or the things of the

---

The first portion of this challenging article points out a number of tests by which we may check the spiritual condition of our hearts. If you missed the first section, we suggest that you go back and read it.

---

world, to minister to the people of God at Philippi. There were people to be taught, men to be won, children to be trained, and no one cared except Paul and Timothy. Christianity demands that we care about people of the church. This is part and parcel of Christian life, or should be. Form the habit of caring. Get control of yourself. You have the power, you know.

10. *Are you looking for Christ in your everyday living?* This thought should be in your mind daily. I remember hearing my husband talking about how worried he was when he awoke in the night and I was not in bed. He was afraid that God had caught away the Christians and he hadn't been included. Christ's return should be a part of your thoughts daily (1 Thes. 5:2).

11. *Are you seeking to be the most popular person in your group?* Christians should not set their hearts on this because "friendship of the world is enmity with God" (Jas. 4:4). Christians should be "in the world, but not of the world." If your heart is set on being a very popular person, you need to study your desires to determine if they fit with God's instructions. Form the habit of being popular with God. You have the power to be a friend of God's.

12. *Do you love to be the boss and work toward that end in all of your pursuits?* Think twice! "My brethren, be not many masters, knowing that we shall receive the greater condemnation" (Jas. 3:1). With authority goes responsibility. If you are seeking authority, look into it further to see if you can meet the requirements in a Christian way. Form the habit of being a good follower. There is a need for good fellowship, as well as for good leadership. You have the power to make yourself a good follower of Christ.

13. *When no one is looking, and there is a choice between doing right and wrong, which do you do?* A true Christian does right whether or not anyone is looking. Get in the habit of doing right. You have the power to make the right choice.

14. *Are you doing the will of God?* (Matt. 7:21.) Are you doing the will of Jesus' Father? If you say "Yes," you must be very sure about it and think deeply. Romans 12:3 says: "I say . . . to every man . . . not to think of himself more highly than he ought to think." If you say, "No, I am not doing the will of the Father," you are diametrically opposed to Christ and his teachings. If you butt your head against God's laws, YOU must be changed. Get into your head that YOU are the one in the wrong, not God! Form the habit of learning God's will for you; the habit of listening to HIM, not to yourself. You have the power to get into the habit of listening to God.

15. *Can you control your tongue?* Do you "fly off the handle" and shout ugly words? Are you kind in your everyday dealings with your family? (Job 27:4; Psa. 15:1-3; 34:13; 37:30; 39:1; 50:17, 19; 120:2; Prov. 10:31; 21:23; 15:1.) This deals with how Christians act everyday. Can you see how important it is to control your tongue? You have the power to guide your tongue to deal kindly with members of your family.

16. *Do you mention God in your conversation?* Are you ashamed to talk about Christ? (Mark 8:38; 2 Tim. 2:12; 1 Pet. 4:17, 18.) When I was young, I didn't care much about talking about God and his ways. I didn't know then that my very existence depends on God, and that my future salvation depends on Christ. I have been studying and trying to learn. It depends on where your heart is. You have power to cultivate a love for God and a desire to please him.

17. *Do you tell little white lies?* Are you strictly honest with yourself on this point? A lie is a lie. Revelation 21:8 tells where liars will end up. Deceitfulness and lying have no place in a Christian's life. You have power to quit lying.

18. Do you secretly steal little things when no one sees? (1 Cor. 6:10.) Thieves will not be in the kingdom, and that definitely places you, if you steal.

Our purpose has been to make you think about your own habits, your own desires, your own attitudes. Each of us can strive to be like Christ in daily living.

With the striving comes improvement. We will fail on many points, but we MUST continue to try. A true Christian will be faithful to the end of his life. ●

# The Rapture

By Clyde M. Long

THE WORD "rapture" is not found in the Bible. It is described in 1 Thessalonians 4:13-17. I believe enough information is given to us in chapters 4 and 5, beginning with 4:13, to comfort us and satisfy our needs:

"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Here is a great promise—they who sleep in Jesus will be resurrected. The term "sleep in Jesus" is not found elsewhere in the Bible.

"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. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Please notice the last phrase of verse 17. It says: "So shall we ever be with the Lord." Surely we have no need to worry about where we are to be taken if we are to be "ever with the Lord."

Now we come to chapter 5, where more admonitions and advice are offered for our learning. In this chapter you will notice that "ye," "you," "yourselves," and "we" are considered in a different way than "they," "others," and "them."

Remember also that when the plagues were sent upon Egypt, the first three plagues came upon the Israelites as well as upon the Egyptians (Ex. 7; 8). Then God said: "I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the LORD

in the midst of the earth. And I will put a division between my people and thy people: to morrow shall this sign be" (Ex. 8:22, 23).

It appears that there is to be such a division between faithful Christians and the rest of mankind. The brethren had been told before about the times and seasons. They knew that the Lord will come at a time when he is not expected, as a thief in the night. First Thessalonians 5 repeatedly points this out. "They shall say, Peace and safety; then sudden destruction cometh upon them" (v. 3). "But ye, brethren, are not in darkness, that that day should overtake you as a thief" (v. 4). "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness" (v. 5). You see, his people have been warned and enlightened.

"Therefore let us not sleep, as do others; but let us watch and be sober" (v. 6). Verse 7 tells us that "they" are asleep to all warnings, and are drunken. Verse 8 warns us to be sober, "putting on the breastplate of faith and love," and the helmet, which is "the hope of salvation."

Verse 9 tells us more of the preferential treatment which is given to "us." "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." Is not this the blessing reserved for the faithful—to escape the wrath and to obtain the prize of salvation? Nothing is more valuable and desirable. It is the great prize for which the Christian has been striving all of his Christian life.

Now let us consider verse 10: "Who died for us, that, whether we wake or sleep, we should live together with him." What more could be desired? "So shall we ever be with the Lord" (4:17).

In 5:9 we are promised salvation and escape from wrath; in verse 10 the assurance of living together with him.

Surely no place, or condition, could be more desirable than to "ever be with the Lord." These facts from the Scriptures en-

lighten us concerning where those who believe that Jesus died and rose again are going to be after he returns. We may find a valuable clue by considering where the Israelites were to be found after the separation mentioned in Exodus 8:22-24. The answer is found in Exodus 10:21-23: "The LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings." The Israelites were separated from the Egyptians and safe in their homes where there was light, while the Egyptians were enduring the plague of darkness—a darkness they could feel.

In 1 Thessalonians 5:11-22 much information is given to the brethren concerning how they are to live and conduct themselves. Then comes verse 23, which contains a most wonderful prayer for those who obey the Christian rules of conduct: "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." The prayer is not for those who choose to disobey the rules. Paul made it clear who is included in the epistle: "I charge you by the Lord that this epistle be read unto all the holy brethren" (v. 27). This information is of the utmost importance, and is to be made available to "all the holy brethren," that all believers may know.

A special effort must be made that all may be informed that a great blessing has been given to us—that we may know the way of salvation. When Jesus returns, our safety will be found wherever Jesus is present. This is the answer to every question concerning where Christians will go to receive their eternal reward. ●

# What Must I Do to Be Saved?

By Charles H. Martin

WHEN a question is asked, we must analyze the question carefully to be sure that we understand it before we can give a true answer. The title question was asked by the jailer while Paul and Silas were imprisoned at Philippi. "A certain damsel possessed with a spirit of divination . . . brought her masters much gain by soothsaying." She followed Paul and Silas about, proclaiming: "These men are the servants of the most high God, which shew unto us the way of salvation" (Acts 16:16, 17).

Eventually Paul became vexed because of this, and commanded the spirit to come out of her. When the spirit left her, her powers of divination were gone. This infuriated her masters because she was no longer the valuable source of income that she had been before. Claiming their rights as Roman citizens, these men demanded that Paul and Silas, being Jews (most of whom were not Roman citizens), were violating the customs of the Romans. After magistrates had beaten them with many stripes, they were put into prison, and the jailer given special charge to not permit their escape. To make this doubly sure, they were put into the maximum security part of the prison and their feet were fastened in stocks. About midnight, as Paul and Silas were singing praises to God and praying: "suddenly there was a great earthquake . . . and immediately all the doors were opened, and every one's bands were loosed" (vv. 25, 26).

Profane history tells us that a jailer faced the death penalty if he permitted his prisoners to escape. This would explain why, as the Bible says: "the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled" (v. 27).

Paul called to him, assuring him that the prisoners were still there, whereupon the jailer called for a light and prostrated himself before Paul and Silas, ask-

ing what he could do to be saved.

For a moment, we will delay considering the answer that Paul and Silas gave, to consider what it was from which the jailer wished to be saved. Perhaps, the prison keeper was not himself sure of just what it was from which he so earnestly desired to be rescued. Neither did Paul's answer specify. He simply told him: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (v. 31). We are left to assume that the apostle was more specific when he "spake unto him the word of the Lord, and to all that were in the house" (v. 32).

For more specific answers, we must consider other New Testament scriptures. Paul would not have told him that he needed to escape from his body, for, to the Corinthian brethren, the same Paul said concerning the body of man: "It is sown a natural body; it is raised a spiritual body" (1 Cor. 15:44). In another letter to them he said: "In this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life" (2 Cor. 5:2-4).

Neither would Paul have promised the man deliverance from tribulation during this mortal life. Jesus plainly told his disciples: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer; I have overcome the world" (John 16:33).

Neither was the jailer promised salvation from physical death. In this age there is no possibility of escaping this. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it was thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:19). "It is appointed unto men once to die, but after this the judgement" (Heb. 9:27).

What Paul and Silas promised the jailer

was salvation from the guilt and consequences of sin. All humans need to be delivered from sin and its consequences. "All have sinned, and come short of the glory of God" (Rom. 3:23). (See also v. 9; Rev. 21:1-8.)

The Bible declares repeatedly that man is lost and in dire need of salvation. "God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17). "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith" (Gal. 3:13, 14).

## *What Must I Do?*

This suggests that there are also some things that I must not do. One of them is that I must not think that there is nothing for me to do. I must not wait for God to do what I can do for myself. I must not wait for some strange or peculiar feeling to come to me to authenticate my salvation.

The question is: What must I do as a result of what I think, or believe, about Jesus? James 2:14-16 holds part of the answer which indicates what I must do. The key to this passage is found in verse 17: "faith, if it hath not works, is dead, being alone." As we come into the world one by one, so must we enter into the kingdom of God as individuals. "Except a man be born again, he cannot see the kingdom of God" (John 3:3). "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:20, 21).

Each person must receive this salvation from sin and its consequences for himself, and be accountable for his own deeds. "The Son of man shall come in the glory of his Father with his angels;

and then he shall reward every man according to his works" (Matt. 16:27). Jesus will "render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil . . . but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: for there is no respect of persons with God" (Rom. 2:6-11).

The word "must" in the jailer's question is a translation of the Greek word *dei*, which means necessary, or binding. The force of the question was: "What does it behoove me to do to be saved?" Compare Acts 2:37, 38; 22:10. It was man's sin that separated him from God. God has the right to lay down the rules that we must follow in order to be reunited with him. We cannot bargain with God in prayer, in our thoughts, or with regard to our duty toward him.

#### *What?*

Certain conditions must be met for us to become reconciled to God and forgiven of our sins under the New Covenant. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." (See 2 Cor. 5:18-20).

Paul's cry to the jailer, "Do thyself no harm," is part of Christianity's answer to human need. The answer cannot come from human wisdom. It must originate in divine inspiration. In the case of Paul and the jailer, it was given orally. Now it must come by way of the revealed will and testament of our Lord and Savior Jesus Christ, as contained in the Scriptures. "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31, 32). This way was set forth for the jailer. He heard, he believed, and he was baptized, together with the members of his household.

Every individual human must decide for himself whether he will do as the jailer did when he learned of the life and mission of Jesus Christ. Some decide in the negative, to their own damnation, which is consummated in the second death.

The question was decided positively on the Day of Pentecost, when three

thousand people repented of their sins and presented themselves for baptism (Acts 2:37-41). Saul asked the same question as the jailer, when he encountered the Lord on the road to Damascus. He recounts it himself: "I said, What shall I do, Lord?" (Acts 22:10).

No person who is able to read must depend on the word of any human to answer concerning what he must do to be saved.

It must be remembered that until the resurrection of Jesus, the world could come to God only under the Old Covenant. The ministry of Jesus was under the Old Covenant contained in the law of Moses. At his death, the law was made of no effect. It was no longer in force. At his resurrection, the law of grace came into effect. Jesus ratified the New Covenant by the shedding of his blood. "You, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it" (Col. 2:13-15; see also Jer. 31:1-18; Heb. 7:20-25; Heb. 8:1-13).

The familiar Great Commission is found in Mark 16:15, 16: "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." Matthew's account of the commission added: "Teaching them to observe all things whatsoever I have commanded you" (Matt. 28:20). We will be in the dispensation covered by this commission until Jesus returns. (See Acts 1:10, 11; 3:19-21; 1 Thes. 4:13-18.)

The Book of Acts records at least eight conversions to Christ. It must be remembered that grace is only for those who believe. In every case, preaching and hearing constituted the first steps, and were followed by believing on the part of those who heard. Truly converted people seek to observe all of Jesus' commandments. Such innovations as a "mourner's bench," mass prayers for the prospective Christian, a special supernatural experience, visions, voices from heaven and unexplainable feelings as requirements for conversion are not mentioned by our Lord. Neither was the congregation asked to vote to determine whether a new convert was eligible

for membership in the church. Conversion was a simple belief in the gospel, which led to the entire man turning toward God that he might approach him through Jesus.

Special miracles were not for salvation, but were by divine direction, for the purpose of bringing sinners together to learn more about the gospel. Certain incidents occurred which, though not integral steps to salvation, nevertheless served divine purpose. Consider Luke 24:49; John 14:16, 17, 26; 16:7-14; 20:22, 23; Acts 1:4, 5.

The apostles were eyewitnesses to that of which they testified. Another case in which a special incident occurred was when Cornelius and his household were converted. This was not a requirement for conversion, but served to tear down the wall between Jews and Gentiles, and to authenticate the calling of the Gentiles on the same terms that the Jews were called (Acts 10:44-48; 15:7-11).

When the risen Lord appeared to Saul on the road to Damascus, it was to enable Saul to truthfully say that he had seen the risen Savior, who instructed him to go to a certain place in Damascus and wait until he should be told what to do (Acts 1:8; 2:32; 10:39-41; 26:16-20). After this, Saul, like the others who came into the church, had to follow the sequence of believing, repenting, being baptized, and submitting to the commandments of the Christ.

In a number of instances, the record speaks of rejoicing which followed baptism. It is obvious that under the apostolic preaching, no entry into the church or covenant was available apart from repentance and baptism. However, the believing penitent had God's promise that he would receive pardon, remission of sins, and justification, which was certainly ample reason to rejoice! See Romans 10:5-8 and Acts 2:38.

Instructions to believing sinners are clear and concise: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in the house" (Acts 16:31, 32). Hearing and believing imply acceptance, obedience, and commitment (Luke 8:8; Gal. 3:2; John 10:27).

To the unbaptized believer, the advice is: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38).

To the baptized believer, the admonition is: (Please turn to page 17)

# The Buzzards Are Coming!

By C. E. Lapp

THE BUZZARDS are coming! At least that is what a little tract that came to my desk says. Since I have no way to verify its information, I can only accept it on faith, and on what the Bible has to say about what is for the birds. Considering the turbulence about Israel that is in the news each day, I find myself inclined to believe what the tract says.

The interesting and significant truth about these vultures is that they are experiencing a "population explosion." They seem to be a new breed which multiplies three or four times faster than any other variety of buzzard. Normally, buzzards lay one egg and rear one chick per pair per year, but now they are laying three and four eggs per year and rearing proportionately more young. The writer of the tract has confirmed this by seeking information from Jews who know.

## Scoffers

Many scoffers are willingly ignorant of the judgment that once brought men to know that there is a God when he sent a flood to destroy them all, preserving only eight people. The same God is now preparing a great supper for these winged scavengers. He will have everything in readiness when the proper time comes. Peter wrote about those who walk after their own lusts and say: "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation" (2 Pet. 3:3, 4).

They are willingly ignorant of the flood which came upon the earth (v. 5), and close their minds to the prophecy that this old world is heading pell-mell for another judgment (v. 7). This will be the time called in scripture, the "day of the Lord." It will be a judgment upon ungodly men (v. 7); it will be a judgment by fire (v. 12); it will be a big surprise to the people of the world who will not be looking for God to take such action. They will be spiritually asleep; they are in darkness because their deeds are evil and because they love darkness rather than light (John 3:19-21).

## Thinking Men

Thinking men of the world shudder when they ponder on what could happen if some madman should suddenly push the panic button. They fear lest the whole world should be destroyed by the use of nuclear devices.

## Peace and Safety

Big and little nations, which comprise the United Nations, have talked together and separately of peace and safety ever since the end of World War II. High- and low-level peace conferences have been held, but the cold war (despite *detente*) goes on. There is talk of the United States withdrawing from South Korea and West Germany as a gesture of peace. After all is said and done, more is said than done. One of the signs of impending doom is: "When they shall say, Peace and safety; then sudden destruction cometh upon them . . . and they shall not escape" (1 Thes. 5:3).

A gigantic feast for the buzzards is coming, and it must be soon! God is not asleep! His Word will be fulfilled on schedule. There will be no time lag. We are told the Kremlin now has a great peacetime army of four million or more. The plan for Communists to conquer the world is shaping up. While they accuse tiny Israel of imperialism for its conquests in the 1967 war, Russia has eyes fastened on Israel and the oil of the Arab countries. This is all prophesied in Ezekiel 38 and 39.

Coveting the vast amount of mineral wealth in the dead sea, and the oil in the Arab lands next door, this great army will suddenly swoop down on the land of Israel like a cloud to cover the land (Ezek. 38:9, 16). It could very well be an aerial invasion, and who could stop it? They will come planning to "take a spoil," so we know that they are seeking the precious possessions of Israel.

## God's Purpose

God could prevent them from coming, but the scripture strongly suggests that God will put hooks in their jaws (the

manner in which prisoners of war were led), and will bring them into the land for their judgment. His purpose is to convince the heathen that he is God (Ezek. 38:16, 23). The great struggle that will take place will be between God and the northern army. Overflowing rains, fire, and brimstone, together with confusion, will spell defeat for the northern confederacy, and only one soldier in six will escape with his life (Ezek. 39:2).

## Feast for the Birds

"Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured" (Ezek. 39:4). It will then be time for the new breed of vultures to pick clean the bones of those who fell in the conflict. After that, bands of men of Israel will be employed for seven months to pick up and bury the bones left by the invading army on the mountains of Israel (vv. 12-15). This is God's great sacrifice (vv. 17-20). He told Ezekiel to speak to every feathered fowl and every beast of the field (carnivorous animals) to come to his sacrifice made for them. Then Israel will know without question that God is Lord from that day forward (v. 22). And the *heathen* shall know that God scattered and regathered his people (vv. 23-29).

## Burning Weapons of War

We are also told that Israel will burn the weapons of war used against them. It will take seven years to complete this (Ezek. 39:7, 10). But how could one burn modern tanks and other steel weapons of war? The Communists, thinking to overcome the cunning of Israel, have been building their tanks and other weapons of war from lingostone, a wood that is stronger than steel—a product made in Holland. Scraps of this material burn like coal in a fireplace. Ezekiel said they would burn these weapons in place of

(Please turn to page 19)

# You Can't Count on Crabs

By Hazel Cramer

**T**HE *American Bible Society Record* recently contained an amusing anecdote concerning a would-be "fish farmer" who saw his assets literally eat each other up. The moral of the story was: "You can't make a living off crabs while they're living off each other!"

## *Crab People*

The world, today, is full of "crab" people. They are not just "run of the mill," ordinary "cranky" crabs, but the kind referred to in the anecdote. We have only to glance at the newspapers, or listen to news-casts to learn of the latest exploits of the devouring crab people. They wantonly murder, rape, rob, destroy, or vandalize. They loot and rob the helpless victims of natural disasters. Even aged people and innocent children are not exempt from attacks by sadistically cruel and selfish crabs, which prey upon the weak. Such human crabs defy both God and human government. They are parasites and scavengers.

## *Lemon People*

Unlike the crab people (the "grab" people) are those who may be likened to lemons. This comparison is not because lemons are sour (though some people seldom smile) but because lemons are versatile and are often used to enhance and bring out the flavor of other dishes. Lemon persons bring out the best in others. Theirs is a positive attitude toward life which shows strong personal convictions. Yet, they are willing to help others. When a crab person enters a room, his manner proclaims: "Here I am." A lemon person's manner says enthusiastically: "There you are!"

Lemon people get involved in righting wrongs, helping those with personal problems, and preaching the gospel. In carrying out their mission in life they seek to help others also. By speaking a word of encouragement and praise, they say: "Be ye filled, prosper in God's love and holy works." They are givers.

The Holy Scriptures are full of such givers. They are strong in faith and courageous, even to death. Hebrews 11 recounts the exploits of many of them. Through

faith they "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of aliens" (Heb. 11:33, 34). In addition they were tortured, mocked, scourged, imprisoned, stoned, sawn asunder, tempted, slain with the sword, were destitute, afflicted, and tormented for their faith in God and his precious promises.

## *Cream Puffs*

Still another type of people are the "cream puff" variety—soft, sweet, good!! People of this type go to pieces when adversity strikes. They possess no inner strength, no faith in God. No real prayer connection to the Almighty exists for them. They are fearful of pain, loss of life, or loss of possessions. They may suffer nervous breakdowns, or seek to appease the voracious appetites of the "crabs" by paying them homage. Such people are listed among those who will ultimately suffer the second death. Revelation 21:8 calls them "the cowards, the traitors, and perverts, the murderers and the immoral, those who practice magic and those who worship idols, and all liars—the place for them is the lake burning with fire and sulphur, which is the second death" (GNB). The King James Version renders the word which the Good News Bible renders "cowards" in this passage as "the fearful."

A story is told of a group of people—which included men, women, and children—who were commanded by their Communist conquerors to step upon the surface of a large wooden cross, which they said exemplified Christ and Christianity. By so doing, they were informed, they would signify utter contempt for Christ, and would be denouncing Christianity. Those who stepped on the cross would live. Those who stepped over it would die. Many, including mothers holding babies or children in their arms, carefully stepped over, and were mowed down with machine gun fire. Those who reluctantly stepped upon

the cross were greeted with broad smiles and a hearty handshake by their enemies.

Jesus said: "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it" (Luke 17:33). Uncontrolled fear is a devastating and crippling emotion. It can be a wholesome stimulus to taking proper precautions against danger, but when it causes one to deviate from an acceptable way of Christian behavior, or from God's truth, it is subject to the stigma of cowardice. In time of war, a coward may be shot on field of battle by his own company commander if the soldier refuses to face the enemy.

Our greatest enemy is sin. We must fight valiantly and faithfully against it, never allowing it to capture our minds and bodies. Only by faith in God can we learn to truly be unafraid. David expressed it most beautifully in the 23rd Psalm (v. 4). "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." Jesus encouraged his followers: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32).

The last stanza of a poem entitled "Don't Quit," author unknown, follows:

"Success is failure turned inside out,  
The silver tint of the clouds of doubt,  
And you never can tell how close you are,  
It may be near when it seems afar:  
So stick to the fight when you're hardest hit,  
It's when things seem worst that you  
mustn't quit."

I love poetry, so I will conclude with a poem of my own:

Now I'd rather be a lemon than a crab,  
For a lemon squeezes only that which is  
good.  
But a crab is selfish, greedy and would  
Grab one's eternal life to come, if he could.  
A cream puff type I would not be  
For cowards are an abomination to our  
God.  
"Have faith," says Jesus, "believe in me"  
And live forever on this green sod. ●

# Thanksgiving

By Eva L. Stearns

**A**T THIS TIME of year, we set aside a special day in which to show our appreciation for all the blessings of life. Our hearts are lifted up in thanksgiving to our heavenly Father. We wish to thank him for life, strength, food, raiment, and numerous other benefits.

I wonder how many of us will remember to thank him for the opportunities for doing good that have come into our lives during the year which is drawing to its close. It is only through these opportunities that we lay up for ourselves "treasures in heaven." They are the only treasures that will bring us any real happiness, or for which we may hope to receive rewards.

When we have believed the gospel, repented of our sins, and been baptized into Christ, we begin to build upon the foundation of the apostles, with Jesus Christ as the chief cornerstone (Eph. 2:20). For this foundation we are not personally responsible. Paul assures us that "other foundation can no man lay than that is laid, which is Jesus Christ." After this foundation is laid, you and I are responsible for what we build on it (1 Cor. 3:11-15).

Every day of our lives, every hour, every minute, we are building our houses (characters) with some kind of material. The material may be wood, hay, or stubble, or gold, silver, or precious stones. Paul warns us about the materials we use. He says the day is coming in which the building (or character) is to be tested with fire. The wood, hay, and stubble will be burned up and become useless; but gold, silver, and precious stones will only become the brighter by reason of the purifying process.

Since it is so necessary for us to have the right materials with which to build, we ask the question, Where can we get them? They cannot be bought, or even given to us or found, without effort. Everything worthwhile has its price, which must be paid. Even the treasures which we are laying up in heaven are included. How, then, do we get them? In only one way: by taking advantage of

opportunities for doing good.

These opportunities nearly always come to us in disguise. Seldom do they come when we are looking for them, and scarcely ever when we want them. Often they come in the form of a trial, or a temptation, or in another way in which we are obliged to make sacrifices either of our money, time, or personal feelings. We may not even realize that in overcoming these trials and making these sacrifices we are building into our characters nuggets of gold, silver, and precious stones.

Happy is the thought that there is no life too old, too young, or too busy for gathering good materials, if we will but grasp them when opportunities come. This is true at home, our place of business, at school, work, or play. In sickness or health, whether strong or weak, we may find life rich in opportunities for getting treasures. A kind word, a gentle act, a loving smile, or a cup of cold water given in Jesus' name are the little grains of gold gathered along our daily path of life. There is no good, however small, lost to the economy of God.

The larger nuggets of gold and silver are gained through greater sacrifices. These are found when money we have saved for some pleasure is given for Jesus' sake to someone who is suffering or in need. It may be when the day or the hour we have really wanted for our own pleasure must be given in love to someone who really needs our services. Sometimes it is when, through the day, trials or difficulties arise in which it takes all our strength and the grace of God to keep back the sharp words we want to speak and to control the angry feelings that arise from some insult. We must pray for strength to remain passive and without ill feelings when our dearest friends have turned against us without a cause. We need strength when circumstances arise that cause envy, jealousy, and hatred. With God's help we can feel that in all these circumstances and under all conditions we are master of ourselves. God's answer gives confidence

that we can endure all things for his sake. Grasping these opportunities to do good brings us pure nuggets of gold for our building, worth more than all the treasures of earth.

Great opportunities that come into our lives may not be regarded as great by the world because they do not bring fame and glory. They are the greater because in these opportunities are hidden jewels of priceless value. So inconspicuous are they that few can discern them. Of those who do see and appreciate them, very few are willing to make the sacrifices necessary to actually possess them.

To be able to possess these jewels, we must crucify the old man of sin, and take into our lives enough of the spirit of Christ through suffering. He says to us: "Do good." This is not only for the sake of those to whom we do the good; but also for our own sakes. It is only through this process that we can ever perfect our characters. The only way we can lay up for ourselves treasures in heaven, or get the gold, silver, and precious stones with which Christ blesses us so that we are able to love our enemies, do good to those who hate us, and pray for those who spitefully use us, is to do good. These are jewels of particular value. They will stand the test of fire for all time, if we only develop the strength of character to attain them.

We will go over this road but once. An opportunity passed now is gone forever. So let us gather up the treasures in our pathway, be they ever so small; for it will be so much more glorious when we stand before the great white throne, to be able to lay our treasures at the feet of the King. It will be wonderful to see his smile of approval and hear his "Well done." We do not wish to stand before him ashamed and empty-handed.

Let us thank God for the blessings, not only of living in the sunshine of his great love and protection, but also of working for him and suffering with him. "If we suffer [with him], we also shall reign with him." ●





# News and Prophecy Digest

BY CLYDE RANDALL

## Times and Seasons

The Bible is a revelation of the purpose of God with regard to the children of men. It divides this work with mankind into "times and seasons." When the disciples asked Jesus, just prior to his ascension, if he was going to restore the kingdom to Israel, he replied: "It is not for you to know the times or the seasons, which the Father hath put in his own power" (Acts 1:7).

These times or seasons have to do with different aspects, or phases, of God's work with the peoples of earth. There are three periods of time that come under the expression "times and seasons." They are: 1) Times of the Gentiles; 2) Fulness of the Gentiles; 3) Fulness of Times. These are all different time periods, related to a separate and distinct type of work which God will work with the children of men. They are similar in sound and each relates to a time period, but each is entirely different in meaning and application.

We now notice them in the order given, which also is their Biblical order.

### *Times of the Gentiles*

This statement is found in Luke 21:24: "They shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

This is the only occurrence of the expression in the entire Bible. There are two classes of people involved in this verse: the oppressed and the oppressors—Israel and the Gentiles. During the time mentioned as "times of the Gentiles," Israel was to be scattered among all nations and Jerusalem was to be trodden down of the Gentiles until the "times of the Gentiles" are fulfilled.

"Gentiles," as used in the Scriptures, always refers to the nations, or heathen, in contrast to Israel. In the Bible, all peoples of earth are classed under one of three groups, according to 1 Corinthians 10:32: "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God."

The treading down of Jerusalem by the Gentiles was bounded by a time limit. That time limit is described as the "ful-

ness of the times of the Gentiles." As we see Jerusalem again becoming the city of the throne, and the people who were scattered among all nations returning to the Promised Land, we know that the time for the city to be delivered completely from Gentile control is approaching.

### *Church Taken Out*

During the dispersion of Israel and the Gentile control of Jerusalem, a work of grace is being wrought among the Gentiles. Israel failed of the grace of God when the Messiah came. To Israel, he was a "stone of stumbling, and a rock of offence." The stumbling of Israel resulted in God turning to the Gentiles. "Simeon hath declared how God at the first [for the first time] did visit the Gentiles, to take out of them a people for his name" (Acts 15:14). This name-people for God is called in the Bible "the church of God." During God's direct dealing with Israel, that nation bore his name. The church is called to do the same now.

### *Fulness of the Gentiles*

When the last living stone in that spiritual temple (called the church) is fashioned and shaped, and Jerusalem is fully delivered from Gentile influence and domination, the "times of the Gentiles" will have come to a close.

The Apostle Paul reveals most clearly what is meant by the "fulness of the Gentiles" in his epistle to the Romans: "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (11:25).

The blindness on Israel is beginning to lift. Israel is beginning to see that the One who said, "I am the Son of God," is indeed the Messiah. The demand for the complete Bible is constantly on the increase in the new State of Israel. They are sensing their divine mission. As former Premier David Ben-Gurion said: "I do not have the slightest doubt that these days are those of the Messiah. We cannot hinder the regathering of our people. . . . If you want, for some reason, to call me a 'visionaire,' then I am such. So

were the prophets. . . . This is another exodus."

Present Prime Minister Begin recently said: "God gave us this land. We will not give up a foot of it."

### *Fulness of Times*

"That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him" (Eph. 1:10). The word "fulness" which has been used in these three time periods comes from a Greek word that means "completion, to fill up as a container is filled, or as a patch fills in the place to be repaired."

Eventually God will bring into subjection every creature. Paul states it clearly: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. . . . That God may be all in all" (1 Cor. 15:24-28).

This will usher in the fulness of times. There will no longer be any need to recognize time. Time will not be measured in comparison to ephemeral events, as at present. The completeness of times will bring in the new heavens and new earth, and righteousness will fill the earth as the waters cover the sea.

### **One Less**

Many of the schools and colleges in the United States began as church-oriented institutions. Gradually, with an ever-widening curriculum in the academic field, emphasis on the religious became more and more subservient to secular education. A recent case in point concerns Davidson College, in Davidson, North Carolina, a Presbyterian school founded in 1837. Until recently, the by-laws of the college required that officers and teachers of the college be Christians. The changed by-laws of this denominational school now permit the employment of prospective officers and teachers who are "non-Christian persons who can work with respect for the Christian tradition even if they cannot conscientiously join it." ●



# SEEKERS of TRUTH

By Edward H. Goit, Sr.

## Question:

I would like an explanation of Hebrews 6: 19, 20, particularly the meaning of the word "forerunner" as used in this passage.

## Answer:

The Greek word *prodromos*, translated "forerunner," means a runner ahead, i.e., a scout (fig., precursor): forerunner. Jesus is identified as that forerunner who has entered into that within the veil.

In the Temple of God, the most holy place was separated from the holy place by a veil (Ex. 26:31-33). After the death of the two sons of Aaron the High Priest, the Lord instructed Moses: "Speak unto Aaron, thy brother, that he come not at all times into the holy place within the veil before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat" (Lev. 16:2).

The holy of holies was the place where God met sinners through a representative, the high priest (Lev. 16:14-16). On the Day of Atonement, forgiveness was sought by all Israelites. The law and the prophets permitted entry into the holy of holies only once a year (Lev. 16; Heb. 9:1-10). Only the high priest could enter within the veil into the presence of God.

Aaron was chosen of God to be the first high priest of the Levitical priesthood. God manifested his choice to all Israel by infusing life into the dead rod of Levi, upon which Aaron's name was inscribed. In the test of rods, God not only caused the rod of Levi inscribed with Aaron's name to bud, but to blossom and bear almonds overnight. God instructed Israel that only Aaron, as high priest, and his successors in that office, could enter into the holy of holies. Definite requirements had to be met. (See Num. 17; Lev. 16; Heb. 9.) Aaron, as high priest, was permitted to enter the holy of holies once a year on the Day of Atonement, but not without blood, which he offered for himself and for the sins of the people.

In God's temple, the veil served effectively as a barrier between God and man until God gave his only begotten Son as a sacrifice. The veil which was unrent and a mercy seat without a cover-

ing of blood could not bring the sinner into a relationship with God, or throw open the way of access to him. The veil was rent (torn) when Jesus, the Pass-over Lamb, was slain. After this happened, there was no longer a barrier between God and man. When the veil was rent in the midst (Luke 23:45), from "top to bottom" (Matt. 27:51), a way of approach was opened to the mercy seat where God dwelt.

Jesus is the way to God. His sacrifice satisfied the debt of sin (Rom. 3:25; 1 John 2:2). The sinner, for whom atonement was made, had no part in the work. It was accomplished entirely by another. Jesus, as the "Lamb of God which taketh away the sin of the world" (John 1:29), was *alone* on the cross. He was *alone* in the resurrection to immortality as the *firstfruits* of them that slept the sleep of death. He went *alone* into the holy of holies to be with God. There, in the presence of God, he *alone* is our high priest. He was the *forerunner*, i.e., on our behalf he entered the place within the veil. He was the *forerunner* into immortality and he made the way available to all who could come by his shed blood.

Hebrews 6:19, 20 refers to Jesus entering into the holy of holies as our high priest, to make intercession for sinners. The writer of the Book of Hebrews reasoned: "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God. . . . Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:14, 16). The rending of the veil signified a "new and living way" into God's presence was opened for all believers through a new high priest, even Jesus Christ. Man can now go boldly to God's throne of grace for mercy.

Man needs God's mercy (Rom. 3:23) and God, in his great love, has provided a mercy seat where man can be forgiven of sin. For Aaron and his successors it was necessary that an atonement be made each year. With Jesus as our high priest, it was necessary that he die only once. The sin offering was received for all time. Those who accept Jesus as

Savior come under his blood and can follow the forerunner into God's presence.

We are encouraged by these words: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. 10:19-22).

By faith we can, on the avenue of prayer, follow the forerunner into God's presence. God's throne is the place for forgiveness of sins. We should boldly, through the name of Jesus, present our petitions to God.

There is a day coming when the church is going to be caught up to meet the Lord in the air (1 Thes. 4:13-18; Luke 21:36). After the "marriage supper of the Lamb" Jesus, accompanied by his bride, shall return to be King of Kings and Lord of Lords. God's kingdom will be restored on this earth, made new as an eternal home for the saints (Rev. 19:7, 8, 13, 14, 16).

We are told in Titus 2:11-13 to look "for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." God is coming to this renewed earth to dwell with men. "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God" (Rev. 21:3).

After admonishing the early Christians to be steadfast in the faith, the writer of Hebrews expressed his confidence in them (Heb. 6:9). He realized there was a temptation to be slothful and lose sight of the end they sought. He encouraged them, by using the example of Abraham and God's assurance to him.

Abraham was faithful because God guaranteed the covenant by his own name and confirmed his promise by an oath. Since God is unchangeable, we have the same assurance. Our hope is the fulfillment of the Abrahamic covenant through Jesus. This hope will act as an anchor to our lives until we reach God's kingdom.

As in the type of the Levitical priesthood, our high priest will leave the holy of holies (heaven) and return to the people. Even so, come, Lord Jesus; come quickly. ●



# STORIES FOR THE FAMILY ALTAR

By Jane LeCrone

## Thanksgiving—Then, and Now

"Make a joyful noise unto the LORD, all ye lands. Serve the LORD with gladness: come before his presence with singing. Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the LORD is good; his mercy is everlasting; and his truth endureth to all generations" (Psa. 100).

Walking into a colorful classroom was not unusual for the members of Miss Simms' class. Usually, figures of pilgrims had a place in the fall decorations. This mid-November Sunday, however, the pilgrims were gone. In their place were figures of men, women, and children dressed in the clothing commonly worn in the days when the Bible was written.

The centerpiece on the class table was particularly interesting. Figures of boys and girls dancing in a circle around mounds of small artificial fruits and vegetables aroused much curiosity. On a small table was a colorful arrangement, quite different from anything that had been used before. The eye-catcher was a large sheaf of golden wheat. This was surrounded by several kinds of squash, pumpkins, ears of corn, potatoes, carrots, and other root vegetables. Behind this table stood the flannelboard. Across the top of the autumn fields background, in large block letters, was an invitation: "COME TO THE FEAST!"

There was nothing like this in their quarterlies, so the class knew they had a treat in store!

Miss Simms opened the class with this question: "What does the word 'thanksgiving' bring to your mind?"

She heard as many answers as there were members in the class! "Turkey!" "Pumpkin pie!" "Cranberries!" "Mince pie!" Every kind of food mentioned was someone's favorite.

Miss Simms continued: "We, here in America, think of the giving of thanks as having originated with the Pilgrims' celebration of one year of survival in a new land. They had a feast of the fruits of their harvest, and invited their Indian friends. Long before this, thanksgiving was practiced by the people of God. I thought you might enjoy learning something about feasts of thanksgiving recorded in the Bible.

"Another custom we have, which we think originated with us, is the gathering of food for baskets to be given to people less fortunate than we. Did you know that God originated this practice? Turn to Leviticus nineteen, and let's read verses nine and ten together."

The class read: "When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the LORD your God."

"Now, class," said Miss Simms, "turn your attention to the table display. You will notice the sheaf of wheat is made up of perfect heads. See how fully the kernels are filled out. This is an example of the 'firstfruits' of the land which the Israelites

brought to the temple. This was done before any of the harvest was prepared for their own use.

"The 'Feast of the Harvest' was a joyous time for the children. Notice in your table centerpiece the happy faces of the children as they dance around the fruits of the harvest in the market place.

"Everyone in the family who was old enough had a part in the gathering of the harvest. Boys and girls worked in the fields along with their parents.

"After the sheaf of choice wheat for the temple was bound, the rest of the grain was cut and gathered by hand. It was taken to the threshing floor, where the kernels were beaten out—again by hand—and the chaff blown away. Then the wheat was taken to the homes. There the girls and women took over. The girls ground the wheat into flour—not an easy task, for the mill they used was two smooth stones. The wheat was placed between them, and the girls turned the top stone around and around to crush the kernels of grain into flour.

"Many families did not have their own oven, so the bread was prepared and taken to the public oven shared by the people of the village. This was a time the girls enjoyed. They could visit with their friends while they waited for the bread to bake.

"The children in Plymouth Colony may have had much in common with the children of Bible times. Very probably, they worked hard in the gardens and small fields of corn. They would help carry the vegetables to the root cellars for safe winter storage. When the women gathered to prepare the feast of thanksgiving, the boys and girls could visit and play games while they waited for the food to be cooked. What wonderful odors filled the air! Roasting turkeys, corn bread baking, vegetables boiling in the huge iron pots!

"Much of the same things will happen when we gather with our families to celebrate Thanksgiving this year. Much of our food will have been purchased at the store. Some of the vegetables will be from our gardens. Some of you have helped care for your gardens over the summer months. You will visit with your friends and relatives, surrounded by all the wonderful aromas wafting from the kitchen!

"One thing all three sets of people will have in common is love for God and never-ending thanksgiving to him for all the wonderful things he does for us from day to day.

"Listen to Psalm 117, and verse one of Psalm 118. 'O praise the LORD, all ye nations: praise him, all ye people. For his merciful kindness is great toward us: and the truth of the LORD endureth for ever. Praise ye the LORD. O give thanks unto the LORD; for he is good: because his mercy endureth for ever.'

"The giving of thanks is not limited to the Old Testament. The New Testament has many references to thanksgiving. Here is one of them: 'Enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. . . . Thanks be unto God for his unspeakable gift'" (2 Cor. 9:11-15).



## GLEANINGS . . .

### Christianity and Democracy

Say the worst you will about Christendom; it is, nevertheless, the place where democracy has had its best chance, where science has at last got under way, where education has been most freely given to children, where poverty has been most tirelessly attacked, where philanthropy has been practiced on the largest scale, and where today the general public conscience is the most disturbed about industrial exploitation and war.

Many ecclesiastics have discouraged humanitarian movements; backed tyranny; defended slavery; blocked endeavors to improve industry, end child labor, and abolish war; and in general have been the world's worst citizens. But always underneath such official religion that other element, without which no Christianity is ever Christian, has worked like leaven. In its nobler hours, Christianity has been unable to escape the spirit of its Founder."

—Harry Emerson Fosdick.

### When Your Hair Is White

My dear boy, there is nothing on earth sweeter or more bitter than an old man's memories. And the things you are doing or saying today will be your dreams when your hair is white. Make your dreams pure, and kindly, and sweet.

—Bedford Bulletin.

### I Wish

I wish I were big enough honestly to admit all of my shortcomings; brilliant enough to accept flattery without it making me arrogant; tall enough to tower above all deceit; strong enough to treasure love; brave enough to welcome criticism; compassionate enough to understand human frailties; wise enough to recognize my mistakes; humble enough to appreciate greatness; staunch enough to stand by my friends; human enough to be thoughtful of my neighbors; and righteous enough to be devoted to the love of God.

—Wall Street Journal.

### Expensive

The most expensive piece of furniture in the church is the empty pew!

—Tempe Bulletin.

### Obituary

Mrs. Prayer Meeting died recently at the First Neglected Church on Worldly Avenue. Born many years ago in the midst of great revivals, she was a strong, healthy child, fed largely on testimony and Bible study, soon growing into worldwide prominence, and was one of the most influential members of the famous church family.

For the past several years, Sister Prayer Meeting has been failing in health, gradually wasting away until rendered helpless by stiffness of knees, coldness of heart, inactivity, and weakness of purpose and will power. At the last, she was but a shadow of her former happy self. Her last whispered words were inquiries concerning the strange absence of her loved ones, now busy in the marts of trade and places of worldly amusements.

Experts, including Dr. Works, Dr. Reform, and Dr. Joiner disagreed as to the cause of her fatal illness, administering large doses of organization, socials, contests, and drives, but to no avail. A post-mortem showed that a deficiency of spiritual food, coupled with lack of faith, heartfelt religion, and general support were contributing causes. Only a few were present at her death, sobbing over memories of her past beauty and power.

In honor of her going, the church doors will be closed on Wednesday nights, save on the third Wednesday night of each month, when the Ladies' Pink Lemonade Society serves refreshments to the men's handball team.

—Free Will Echo.

Quoted in the *Bedford Bulletin*.

### A Word to the Wise

If God is not in your typewriter as well as your hymnbook, there is something wrong with your religion. If your God does not enter your kitchen, there is something wrong with your kitchen. If you can't take God into your recreation, there is something wrong with the way you play. If God, for you, does not smile, there is something wrong with your idea of God. We all believe in the God of the heroic. What we need most these days is the God of the humdrum, the commonplace, the everyday.

—Peter Marshall.

### Common Sense

A mother of twelve children came to a minister, and said, "I feel that God wants me to be a missionary!" The minister replied: "I believe you are right. God does want you to be a missionary, and he has already given you a mission field right in your own home!"

### Losers or Winners?

1. A winner says, "Let's find out"; a loser says, "Nobody knows."

2. A winner goes through a problem; a loser goes around it, and never gets past it.

3. A winner tries to learn from those who are superior to him. A loser tries to tear down those who are superior to him.

4. A winner makes commitments; a loser makes promises.

5. A winner says, "There ought to be a better way to do it." A loser says, "That's the way it's always been done here."

—Minneapolis Bulletin.

### Listen, Christian

I was hungry and you formed a humanities club and discussed my hunger. Thank you.

I was imprisoned and you crept off quietly to your chapel in the cellar and prayed for my release.

I was naked and in your mind you debated the morality of my appearance.

I was sick and you knelt and thanked God for your health.

I was homeless and you preached to me of the spiritual shelter of the love of God.

I was lonely and you left me alone to pray for me.

You seem so holy; so close to God. But I'm still very hungry, and lonely, and cold.

—Bob Rowland.

Read James 2:14-17.

### About the Bible

A patient in the American Hospital in Turkey was given a Bible and carried it home to his Armenian village, proud of owning it. But a Moslem priest snatched it from him, tore it in pieces and threw it into the street, where it lay until a grocer picked up the pieces to use as wrapping paper. Soon these were scattered all over the village as wrappings for cheese, olives, and other purchases. It was not long before customers began to ask the grocer if he had any more such wrapping paper.

One day a Bible salesman was making his rounds through the Turkish provinces and was amazed to find one hundred persons eager to buy Bibles, even though no Christian teacher had ever been at work in that town.

After reading this little story, also look up in the Bible Isaiah 55:11. God works in mysterious ways his wonders to perform.

—North Hills Bulletin.

### Prayer Can

Prayer can keep us out of trouble a lot easier than it can get us out of trouble. ●

# Gospel Requirements and Rewards

By V. E. Kirkpatrick, Sr.

**“BE NOT DECEIVED:** God is not mocked: for whatsoever a man soweth, that shall he also reap.” (Gal. 6:7).

A fundamental principle of this life is that if we are desirous of gaining a reward, we must put forth some effort toward attaining it. Nothing worthwhile comes to us free. We must fulfill certain requirements if we ever hope to reach the goal of our hearts' desires.

One does not become a schoolteacher simply because he wants to teach. He must first invest several years of study in preparation for attaining his goal. The same is true of becoming a doctor, a dentist, a druggist, or a member of most any other profession. One cannot simply hang out a shingle and start to practice.

The idea that rewards of lasting value come without effort is out of harmony with our memory verse, which suggests differently. It is just as applicable in the secular realm as in the spiritual.

If this principle holds true in this life, it is equally true of the next. Gospel rewards of unending life under circumstances which assure us of the highest enjoyment and utmost happiness are not born of desire alone. Instead, they are awards given because we have met the standards for receiving them as set forth in the Scriptures. We are told that eternal life is the gift of God. This is true, but it is not given to any individual without his first meeting the requirements that God has set for him.

However, the promises are so great that the requirements to be met before receiving them seem meager by comparison. Let us note some of the promises that scripture holds out as a reward for faithfulness.

Isaiah 35 tells us of a renewed earth wherein there shall be found nothing that is imperfect. It will provide healing for the lame, sight for the blind, and hearing for the deaf. All physical imperfections will be erased.

Isaiah 11:1-9 gives us a picture of a righteous One who will come and establish a kingdom wherein shall be only peace and righteousness. There will be peace throughout all the animal kingdom as well as among humans. In Isaiah 65:17-25 we find a picture of a new heaven and a new earth, wherein shall be found righteousness.

John 3:16 pictures the greatness of the

love of God for his creation. This love is so great that a believer in, and a follower of, his Son has the promise of eternal life. Jesus, as we are told in John 10:10, adds that he has come that “they might have life, and that they might have it more abundantly.” He further promises (v. 28), “I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.”

We suggest the following scriptures for your study, that you may learn more about the greatness of the rewards, and what they mean to each of us: John 14:2, 3; 1 Cor. 15:49-53; 2 Cor. 5:1-4; Phil. 3:20, 21; Col. 3:4; 1 Thes. 4:16, 17; 1 Tim. 4:8; 2 Tim. 4:8; 1 Pet. 1:3, 4; 2 Pet. 1:4; 1 John 3:2; Rev. 3:21; 5:9, 10; 20:4-6; 22:1-5.

These rewards far outweigh the cost of response on our part.

## WHAT MUST I DO TO BE SAVED?

(Continued from page 9)

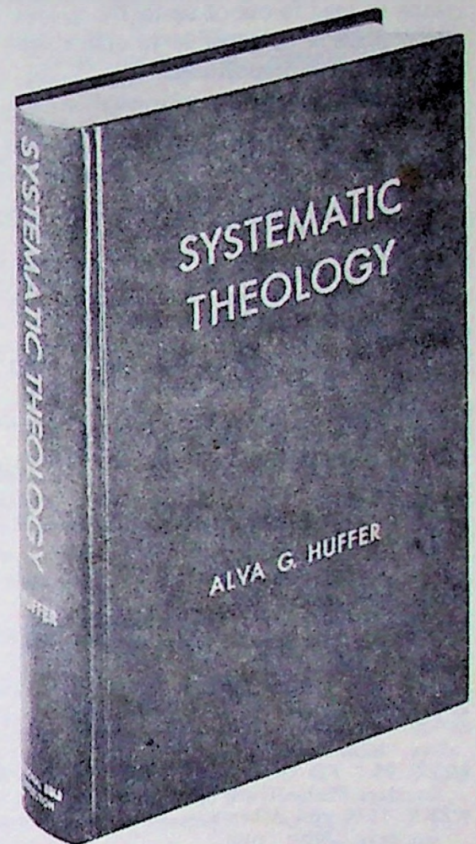
tion is: “Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do his good pleasure. Do all things without murmurings and disputings” (Phil. 2:12-14; see also 1 Pet. 1:5-11).

The crown of life is for those who overcome. Paul epitomized this: “I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing” (2 Tim. 4:6-8). Consider also Acts 2:42; 1 Corinthians 15:58; 2 Peter 3:18; and Hebrews 10:23.

Warnings to unrepentant backsliders are found in Hebrews 10:26, 27: “If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.”

Consider also Acts 8:22; Jeremiah 3:12-14; Hosea 14:4; 2 Corinthians 7:10; and Galatians 3:27.

# A "must" for Bible students



Written in a scholarly, yet easy-to-understand style, both laymen and ministers will find rich blessings in the six hundred pages of **Systematic Theology**. Explaining the great truths of the Word of God in a systematic way, filled with Scriptural references and source materials, **Systematic Theology** is indeed a “must” for every Bible student, teacher, and pastor.

Here is my order for Systematic Theology:

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

Please find enclosed \$ \_\_\_\_\_ for

\_\_\_\_\_ copies @ \$6.95 hardcover

\_\_\_\_\_ copies @ \$3.95 paperback

The book will be mailed postage-paid when payment accompanies order. Mail this coupon to:

THE RESTITUTION HERALD

Box 100

OREGON, ILLINOIS 61061

A young lad called downstairs to his father to come up and read to him. He specified the book he wanted, but his father brought another one, prompting Junior to yell:

'Aw whaddya bring that thing I don't wanna be read to out of up for?'

Not often is it possible to end a sentence with five prepositions.



**RADIO LOG**  
Illinois

Rex F. Cain  
WKAI 1510 Macomb, Ill. 8:15 a.m. "Words of Life"

Indiana

Ed Bender  
WHME 103.1 FM South Bend, Ind. 7 a.m. Sundays, "Chapel Time"

Mildred Macy  
WCTA 1050 AM Plymouth, Ind. 9:15 a.m. Sundays, "Aunt Mildred's Sunday School Quarter Hour"

Darrell Maddock  
WTCA 1050 AM 94.3 FM Plymouth, Ind. 9 a.m. Sundays, "Pathway of Light"

Minnesota

Stanley Lawrence  
KLFD 1410 AM; 95.3 FM Litchfield, Minn. 8:35 a.m. Sundays, "Springs of Living Water"

North Carolina

Z. B. Duncan  
WPEG 97.7 FM Concord, N.C. 8:15 a.m. Sundays, "Bible Truth"  
WPET 98.7 FM Greensboro, N.C. 8:00 a.m. Sundays, "Bible Truth"  
WZKY 1580 AM Albemarle, N.C. 8:00 a.m. Sundays, "Bible Truth"  
WSVM 1490 AM Valdese, N.C. 8:00 a.m. Sundays, "Bible Truth"  
WJRI 1340 AM Lenoir, N.C. 9:00 a.m. Sundays, "Bible Truth"  
WCGC 1270 AM Belmont, N.C. 9:00 a.m. Sundays, "Bible Truth"  
WEGO 1410 AM Concord, N.C. 7:45 a.m. Sundays, "Bible Truth"  
WNNC 1230 AM Newton, N.C. 6:00 p.m. Sundays, "Bible Truth"

Daniel Fyfe  
WHKP 1450 AM Hendersonville, N.C. 9:45 a.m. Sundays, "Words of Truth"

Paul Holden, James Minyon, Paul Duncan  
WJRI 1340 AM Lenoir, N.C. 9:15 a.m. Sundays "Berean Sunday School of the Air"

Ohio

James D. Ritch  
WCOM 101.7 FM Urbana, OH, 8:15 a.m. Sundays, "Marvelous Minutes"

Richard Worley  
WPTW 1570 AM; 95.7 FM 9:00 a.m. Sundays, "Amazing Truths"

Texas

Michael Brown  
KMCS 98.3 FM, Gatesville, TX, 9:00-9:30 a.m. Sundays, "Word of Truth"

Virginia

James Mattison  
WSIG 790 Mt. Jackson, Va. 7:45 a.m. Sundays, "Voice of Tomorrow"

Z. B. Duncan  
WHHV 1400 AM Hillsville, Va. 12:45 p.m. Sundays, "Bible Truth"

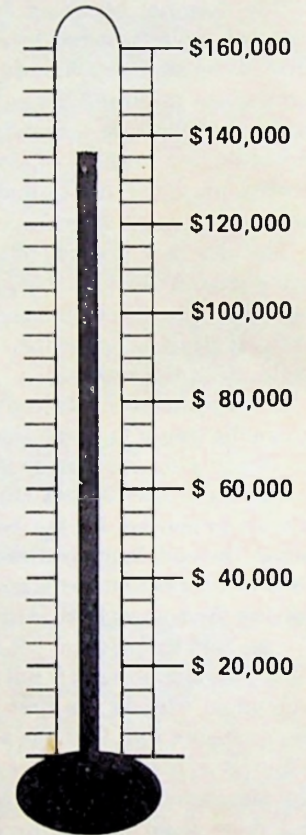
WJJB 1260 AM Christiansburg, Va. 9:30 a.m. Sundays, "Bible Truth"



## New Oregon Bible College Dormitory

This fine building has been used for two college years for single women. It will house forty-two students and the dormitory director, plus a large lounge and laundry facilities.

The thermometer at the right shows the total that has been paid or committed to be paid by the membership. Money was borrowed from churches, individuals, and a local bank to pay for the building. The total indebtedness on this building on June 30th was fifty-two thousand dollars. Your continued support of this project is appreciated.



Total Commitments

Please fill out and mail to:

Oregon Bible College Building Fund  
Box 100  
Oregon, IL 61061

My intention is to give \$ \_\_\_\_\_ for the expansion of Oregon Bible College Dormitory facilities. I will contribute these funds as follows:

\$ \_\_\_\_\_ enclosed herewith

\$ \_\_\_\_\_ per month until paid

\$ \_\_\_\_\_ per year until paid

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

## THE BUZZARDS ARE COMING!

(Continued from page 10)

other fuel for seven years.

### Not in Darkness

Paul told the Christian brethren that they are not in darkness (1 Thes. 5:4) and that this day will not overtake them by surprise, for Christians are the children of light and should not be asleep in these perilous times. We are to be on our guard, watching and praying always, rejoicing in the Lord, that we may be ready for that great privilege of being "caught up to meet Christ" when this day comes (1 Thes. 4:13-18). Our redemption in its fulness is drawing very near. Christians are *not* appointed to God's wrath (1 Thes. 5:9, 10), but to

them that look for him Jesus shall appear without sin unto salvation (Heb. 9:28).

These are only a few of the many signs given to encourage us, keep us humble, and inspire us to win others until he comes. Truly, the great supper of God, prepared for the birds (Rev. 19:17-21) will soon be served.

Have you made your peace with God and man so you will be ready to join the Savior in that great day, to remain with him through all eternity? Time is running out!

### Measure of Effectiveness

We measure a tractor's effectiveness not in how steamed up it gets—but in whether it pulls the load.

## Pull Your Weight

A man who is pulling his own weight never has any left over to throw around.

### CALENDAR OF EVENTS

- Nov. 4, 5—Men's Retreat at Shipshewana Retreat Center, Shipshewana, IN.
- Nov. 4-6—6th Annual Missionary Conference, Glad Tidings Church of God, 1 Pancake Lane, Font-hill, Ontario.
- Nov. 6—International Missionary Sunday, all Churches of God.
- Nov. 12—Family Enrichment Seminar, Oregon Church of God, Oregon, IL. Joe James, instructor.
- Nov. 13—Missionary Conference at Blanchard Church of God, Blanchard, MI. John and Ruth Lewis, guest speakers.
- Nov. 25-27—Texas Conference, Gatesville, TX.
- Nov. 30-Dec. 4—Homecoming meeting at Pennell-wood Church of God, Wyoming, MI. Jack Hearp, guest speaker.
- Dec. 5, 6—Joint meeting of Indiana, Northeast and Illinois ministers, Camp Mack, IN.

# SUPPLIES ORDER FORM

## BOOKS AND BOOKLETS

### Quan.

... Christ or Confusion (Gospel Publicity League)	ea. .35	.....
... Emphatic Diaglott, Wilson	ea. 2.50	.....
... "Except" (baptism) (Bilton)	ea. .35	.....
... First Principles (Marsh)	ea. .35	.....
... Fundamentals of the Christian Faith (Lyon)	ea. .35	.....
... God's Covenant With Abraham (Lindsay)	ea. .35	.....
... God's Truth—a scientist shows why it makes sense to believe the Bible, Hayward, 302pp	ea. 4.95	.....
... Historical Waymarks of the Church of God	ea. 4.95	.....
... "Must Not Fight" (Bilton)	ea. .35	.....
... Junior Daily Bible Readings	ea. .35	.....
... Making the Most of Your Marriage	ea. 1.00	.....
... One God—God of the Ages, Judd, 155pp	ea. 1.25	.....
... Planet Earth's Last Hope, Hayward, 128pp, paper	ea. 1.75	.....
... Scripture Searcher's Assistant	ea. .25	.....
... Songs of Truth, 365 songs, regular binding	ea. 3.50	.....
... Songs of Truth, looseleaf	ea. 4.50	.....
... Systematic Theology, Huffer, 600pp	ea. 6.95	.....
... Paperback edition	ea. 3.95	.....
... The Bible: Its Principles and Texts, Huggins	ea. 3.50	.....
... The Abrahamic Covenant & the Davidic Covenant	ea. .75	.....
... The Miracle of Pentecost, unrepeated and unrepeatable, Partlowe	ea. .75	.....
... The Promises of God (Briggs)	ea. 1.50	.....
... The Seventh Day Sabbath: Is It Still in Operation? (Gospel Publicity League)	ea. .35	.....
... Words of Truth (Subject Concordance)	ea. .35	.....

## CHURCH SUPPLIES

... Baptismal Certificates	doz. 5.00, ea. .50	.....
... Membership Record Cards	per 100 2.00	.....

## BIBLE PROPHECY BOOKLETS

... Concerning the Nations (Gospel Publicity League)	ea. .40	.....
... Russia, Israel, Christ, and You, revised (Bilton)	ea. .35	.....

## BIBLE STUDY COURSES

... Berean Scripture Studies, No. 1—52 lessons	ea. 1.00	.....
... No. 2—52 lessons	ea. 1.00	.....
... Bible Catechism—6 lessons	ea. .75	.....
... Bible Panorama	ea. .75	.....
... Bible Prophecy—12 lessons	ea. .75	.....
... Growing in Christ—13 lessons	ea. .75	.....
... How to Enjoy An Abundant and Fruitful Christian Life—10 lessons	ea. .75	.....
... Teacher's Manual (for How to Enjoy an Abundant and Fruitful Christian Life and The Christian Family)	ea. .75	.....
... Junior Berean Lesson Manual—27 lessons	ea. 1.00	.....
... Lessons for Youth—5 lessons	ea. .75	.....
... Science and the Bible—4 lessons	ea. .75	.....
... Studies from Romans—13 lessons	ea. .75	.....
... Systematic Bible Study Course—29 lessons		
... Correspondence course	free	.....
... loose leaf edition	ea. 1.25	.....
... bound edition	ea. 1.75	.....
... The Christian Family	ea. .75	.....
... The Nature and Destiny of Man—13 lessons	ea. .75	.....
... What Is the Holy Spirit?—6 lessons	ea. .75	.....
... Where Do I Fit?—8 lessons	ea. .75	.....

## SUNDAY SCHOOL SUPPLIES

(Please specify starting date for quarterlies)

... Nursery Teacher's Guide, Vol. 1, No. 1 (26 lessons)	ea. 1.75	.....
... Beginners Teacher's Guide Packet, 4-kindergarten	ea. 4.00	.....
... Primary Teacher's Guide	ea. .90	.....
... Primary Student's Activity, grades 1-3, ages 6-8	ea. .90	.....
... Junior Teacher's Guide	ea. .90	.....
... Junior Quarterly, grades 4-6, ages 9-12	ea. .90	.....
... Teen Teacher's Guide	ea. .90	.....
... Teen-Age Quarterly, teen-agers	ea. .90	.....
... Adult Quarterly, older young people & adults	ea. .90	.....
... Sample kit of all Sunday School Quarterlies	free	.....
... Superintendents' and Workers' S.S. Manual	ea. 1.00	.....

Total Amount of Complete Order \$

(Please transfer this amount to other side of sheet and fill out blanks for name and address in appropriate place.)

(All material is postpaid when payment accompanies order.)

# SUPPLIES ORDER FORM

The tracts listed on this page are available as a part of the Church of God General Conference Free Literature Program. To assist in an orderly distribution of these tracts, orders should be placed through your church Missionary Chairman, Pastor, or Church Secretary. Those unable to order through a local church may place their orders direct.

## EVANGELISM TRACTS

### Quan.

- ... A B C's of Salvation
- ... An Invitation
- ... Better Than Money in the Bank
- ... Bible Faith Stands the Test of Time
- ... Bible Faith Stands the Test of Time, Spanish
- ... Can God Help Me?
- ... Can You Believe?
- ... Does 2 + 2 = 5?
- ... Do You Ever Think About God?
- ... Do You Prefer Insurance or Assurance?
- ... First Aid Information
- ... First Steps in Bible Study
- ... Have A Good Day
- ... Here's My Tip
- ... Meet My Friend
- ... Need a Friend?
- ... No Fear in Your Future
- ... One Step from Death
- ... Plan of Salvation (memory cards)
- ... See What Real Love Is
- ... Six Steps to a New Life
- ... Something Got You Down?
- ... Steps Toward Salvation
- ... The Blood Bank of the Bible
- ... The Cancer of Racial Hate
- ... The Ideal Family
- ... The Truth About God
- ... Traveler's Credit Card
- ... Use the Past to Build a Future
- ... Why Be Baptized?
- ... Your Introduction to the Church of God

## MISCELLANEOUS TRACTS

- ... From One Who Cares
- ... How to Grow in Christ
- ... How Your Pastor Can Help You
- ... Is Faith Possible?
- ... What Can We Read Tonight?
- ... What Should I Give My Child?
- ... Why Worship Regularly?

## BIBLE DOCTRINE TRACTS

- ... Baptism
- ... Christian Tithing, An Act of Faith
- ... Did Jesus Pre-Exist His Birth?
- ... God's Laws Concerning Marriage
- ... Is Going to Heaven Our Reward?
- ... Is Jesus God?
- ... Jesus Christ, the Only Begotten Son of God
- ... One God
- ... Our Statement of Faith
- ... Resurrection
- ... The Covenants of Promise
- ... The Gospel of the Kingdom of God
- ... The History of Baptism
- ... The Lord's Day
- ... The Marriage God Planned
- ... The Meaning of the Word "Soul"
- ... The Parable of the Rich Man and Lazarus
- ... Truths the Child of God Should Know
- ... What Does Abrahamic Faith Mean?
- ... What Happens After Death?
- ... What is Man?
- ... What is the Soul?
- ... What's His Name?
- ... Which Day is the Sabbath?
- ... Who Owns the Wool?
- ... Why Did It Happen to Me?

## BIBLE PROPHECY TRACTS

- ... God's Tomorrow
- ... Jesus Will Come!
- ... Signs of Jesus' Coming and the End of the World
- ... Signs of the Times
- ... The Darkening of the Sun, Moon, and Stars
- ... The Kingdom of God
- ... The Kingdom of God, Spanish
- ... The Purpose of the Millennium
- ... The Second Coming of Jesus Christ

Please see reverse side of this page for Bible study courses, books, booklets, church supplies, and Sunday School materials.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Enclosed please find \$ \_\_\_\_\_ for sale items found on the reverse side of this sheet.

(All material is postpaid when payment accompanies order.)

**The**  
**Restitution Herald**  
Oregon, Illinois 61061

Walter Mayberry  
Route One, Box 367  
Royal, AR 71968



The

# Restitution Herald

with Progress Journal

December, 1977  
Vol. 67, No. 3





## EDITORIALY



### Is Christmas Christian?

Some very well-informed and sincere Christians question whether it is wise for Jesus' followers to observe a day each year on which they celebrate his birth. They point to the unquestionable fact that there is no Biblical injunction or example for so doing. They are also right when they charge that many of the customs and practices that have crept into the observance of the day have their roots in paganism—including Santa Claus with his flying reindeer and the Christmas tree.

It is also true that the day has become the most intensely commercialized special day of the entire year. Retail merchants report that they do a disproportionately large part of their year's business during the Christmas season. The Christmas trade may make the difference between a profitable or unprofitable business year.

We must agree, too, that, for far too many people, the Christmas holiday has become an excuse for indulging the lusts of the flesh, making it an occasion for excesses of every kind, from overspending their budgets, overeating their diets, and overindulging their children, to giv-

ing free reign to their desire for alcoholic liquors and illicit sexual adventures.

On the basis of this evidence, we could easily conclude that it would be better to ignore Christmas entirely, refusing to have any part of it.

On the other side of the ledger, it may be pointed out that the heavenly host found the birth of the Christ the inspiration for great rejoicing. One who is identified simply as "the angel of the Lord" announced that he was bringing "good tidings of great joy, which shall be to all people. . . . And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:9-14).

Among truly Christian people, the birth of a child is regarded as an occasion for joy and gifts. Witness the so-called "stork showers" that are a more or less standard feature of most church women's circles. Why not give gifts as an expression of our rejoicing over the birth of our Savior? If this is done for the proper reasons, it may be a highly beneficial Christian exercise.

It is unfortunate that so much Christmas giving is done in the name of Santa Claus, but, in giving, many people learn the joy of unselfishness who would not otherwise experience it. Santa, it goes without saying, has no place in the church.

Christmas, as it is celebrated in most Christian churches, tends to focus attention on children. More are in Sunday school and worship services just before Christmas than at any other time of the year. Even though some of these may come only for the sake of being in the program, to share in treats and gifts, and just to enjoy the happy excitement of the time, it does provide a precious opportunity. We may teach them of the purpose and meaning of Jesus' birth and life. Though they may drop out of Sunday school and church following Christmas, the seed has been sown. Some seed falls on good soil and takes root, to come to fruition later.

Even non-Christians and irreligious people are affected by the peace and goodwill of the Christmas season. For a time they become less selfish and intol-

erant of the shortcomings of others. This, we will all agree, is good!

There is no teaching in the Bible which indicates that our salvation hinges upon whether we observe the Christmas season. Each person must decide for himself. Your editor, however, feels that, in spite of its many flaws, to ignore Christmas would be to deprive ourselves of a momentary preview of the spirit of Christ that will one day be the dominating influence in the world—an influence that will last forever!

### Ancestors Are Important

It is worthy of serious consideration that when Jesus was born he was the end result of a project that his heavenly Father had initiated some four thousand years previously, when he predicted that the seed of Eve would bruise the head of the serpent who deceived her. From that time forward, those descendants of Adam and Eve who would be permitted the honor of being an ancestor of the Messiah were carefully handpicked by the Lord God himself, who chose one from each generation.

For any man to presume to say why he chose certain ones would be extremely arrogant. The best guess seems to be that God, who looks upon the hearts instead of the outward appearance of men, saw some characteristic in each that he wished his Son to inherit. Jesus, like you and me, was the product, not the author, of his human ancestors. The combination of characteristics that God was seeking in Jesus' human ancestry must have come together in Mary. The brief glimpses of her given in the Scriptures indicate that she was devout, submissive to God, concerned for her children, and courageous in yielding herself to God's will. Her compassion and courage are plainly evident in the deeds of Jesus.

Also, from his human ancestors Jesus inherited his mortality. This became indisputable when he died. Like them, he was also subject to temptation. He was "in all points tempted like as we are." But he differed from us by being able to endure temptation without yielding to it and sinning (Heb. 4:15). The ability to endure temptation "in all points" without sinning in any of them was something new to the human race.

It is fascinating to meditate about what we would have sought in our ancestors if, by some miracle, we had been permitted to select our own. Good health, longevity, the ability to accumulate wealth, the ability to make friends easily, artistic talent, calmness of spirit, and

strong clear minds would probably be a few of them.

But suppose that, even now, we had the privilege of changing our family relationships, and so our inheritance. "But," you say, "this is impossible!" No, my dear ones, it is not impossible. You can do it and so can I! Not only can you inherit the earth in a cleansed and purified state, you can also receive eternal life along with this inheritance, that you may enjoy good health, possessions, talents, and friends forever. You may exchange your sinfulness for righteousness; your weaknesses can become strengths; your corruptible nature may "put on incorruption."

The Bible uses two terms in reference to our choosing a new family to which to belong, and so altering our inheritance. One such term is "adoption." The other is being "born again." The Apostle Paul explained to the Galatians that "when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. . . . And if a son, then an heir of God through Christ" (Gal. 4:4-7). "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12, 13). "Therefore 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).

Born into the corruptible family of man and inheriting the sins and sorrows to which that family is subject, we may now become members of the family of God through Christ, and share in the Son's inheritance. This demands of us that we must recognize family ties which are stronger and more demanding than those that accompany our first and fleshly birth. Jesus promised: "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life" (Matt. 19:29).

"As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:22, 23).

### No Room

"She brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger: because there

was no room in the inn" (Luke 2:7).

Because of the implications men have read into this verse, a man whose very existence is not recorded (but must be assumed) has been the target of many adverse criticisms. In Christmas plays, Sunday school lessons, sermons, and other literature he has been depicted as a heartless moneygrabber, intent on making the most possible profit from his inn, indifferent to the needs of others regardless of their circumstances, or just practical: "If there is no more room in the inn, there is no more room, and that's that."

Not only did the innkeeper miss an opportunity to have his inn honored forever as the birthplace of the Messiah, every strong and healthy guest in the inn missed an opportunity to do a good deed that would not be forgotten, simply by surrendering his place in the inn to one whose need for it was greater than his own.

This brings us to a potentially embarrassing question which, very often, we choose to ignore. *How much room do we make for Jesus in our lives?* Would we dearly love to do more for him than we are doing—if only we had more time at our disposal? Do we fail to do what we know needs to be done because we feel that somebody else is better able to do it than we? Do we argue to ourselves: "If he won't do it, why should we?" Are we unwilling to do our part in spreading Jesus' gospel because we find it unreasonable that we should be expected to make the necessary sacrifices? Do we think it will not be noticed?

Jesus promised: "Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me" (Mark 9:37).



# The Restitution Herald

Vol. 67

December, 1977

No. 3

The Restitution Herald is owned and published by the Church of God General Conference, 131 N. Third St., Oregon Illinois 61061, second class postage paid at Oregon, Ill. 61061, mailed monthly.

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

Gordon Landry, Managing Editor

\* \* \*

## TABLE OF CONTENTS

### Articles

The Greatest Thing in the World, Kathryn Scheider .....	4
Who Leads Whom? David E. Gjesdal .....	5
The Rich Man and Lazarus, A. T. Johns .	6
Mortal Man's Hope, Don Ward .....	7
Daddy, I Want To See Mommy, Rex Cain .....	8
Year in Phoenix: An Adventure in Growth, Carol Daniels .....	9
The Prayer of Faith, Dennis J. Baldwin ...	10
Some Things Baptism Does Not Do, Hollis Partlow .....	11

### Features

Editorially .....	2
Voice From the Past, A Savior is Born, Alice B. Curtis .....	12
News and Prophecy Digest, Clyde Randall .....	13
Seekers of Truth, Edward H. Goit, Sr. ...	14
Stories for the Family Altar, Jane LeCrone .....	15
Gleanings .....	16

# The Greatest Thing in the World

By Kathryn Schneider

## Opening Prayer

**O** GOD, from whom cometh every good and perfect gift, grant unto us the gifts of working, studying, and sharing, that we may be worthy of our heritage. Quicken in our minds the desire for knowledge, love, and the desire to pass them on to our friends and neighbors. Deliver us from fear of that which is new, and from scorn of that which is old.

Lead us forward in the spirit of understanding and confirm us in the confidence that all truth is for our good and for thy glory.

Out of weakness give us strength and help us to work with courage. All this we ask in Jesus' name. Amen.

## Scripture Reading

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

"Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.

"When I was a child, I spake as a child, I understood as a child, I thought

---

This article was submitted by Kathryn Schneider, of the Church of God at Morse Mill, MO. She describes herself as "86 and very feeble," but adds: "with the help of my magnifying glass, I read every line of THE RESTITUTION HERALD, so keep it coming." Perhaps the philosophy of life which she expresses in this article (she calls it a sermonette) helps to account for her longevity and a mind that seems unusually clear for one of her advanced age.

---

as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."

## Sermonette

Paul was a great missionary and one of the greatest apostles of Christ. In the chapter just quoted, he contrasts love with other things. He contrasts it with eloquence, prophecy, mystery, faith, and charity.

We have become accustomed to being told that the greatest thing in the religious world is faith. The great word "faith" has been the keynote of centuries of popular religion. We have easily learned to look upon it as the greatest thing in the world; but Christ assures us that if we love we unconsciously fulfill the holy law. Love is the rule that leads to fulfilling all rules. It is the new commandment for fulfilling the purpose of all the old commandments.

Why is love greater than faith? Faith is the means by which we associate with God, to the end that we may become like him. God is love. Love is greater than charity because charity is only one of the innumerable avenues of love. After contrasting love with these things, Paul

gives us an analysis of love. Its elements are virtues about which we hear every day. They can be practiced by everyone in whatever place in life he may occupy.

I'll mention a few of the ingredients of love:

*Patience:* Love suffers long, beareth all things, believeth all things, hopeth all things, endureth all things. Love understands, and therefore waits.

*Kindness:* This is love in action. Much of Christ's life was spent in merely doing kindnesses, in making people happy. Anything we can do, or any kindness we can show to any human being, should be done today. Let us not defer nor neglect them. We shall not pass this way again!

*Generosity:* "Love envieth not."

*Humility:* "Love vaunteth not itself, is not puffed up."

*Courtesy:* Courtesy is said to be love in little things. The secret of politeness is love.

*Unselfishness:* "Love seeketh not her own." "He that would be great among you," said Christ, "let him serve." He that would be happy, let him remember that there is but one way. "It is more blessed to give than to receive."

Another ingredient of love is good temper. The Bible condemns bad temper as one of the most destructive elements in human nature.

*Guilelessness:* "Thinketh no evil." See the bright side of everything and the good side of everybody!

*Sincerity:* "Love rejoiceth not in iniquity, but rejoiceth in the truth." He who loves will love truth.

By practice, we can have all these virtues fitted into our characters. If a man does not exercise his soul, he acquires no strength of character, no vigor of moral fiber, and no beauty of spiritual growth.

Love is a strong, vigorous expression of the whole of Christ's character. The constituents of this great character may be built up by ceaseless practice only.

God's love manifests itself to us in many ways. He not only made us, but

each moment he preserves us and supports us in life.

He watches over us and defends us from a thousand evils. All that we have and are are effects of his love. Every object, the peace of which brings joy to us, the beauty of which gladdens us, together with all that in any way administers to our bodily or mental comforts, are tokens of God's undying love.

Let us take up our burdens and continue our journey on the Highway of Love until we, too, have reached the great goal of divine love and God. "God is love."

How do we get on this Highway of Love? We start with a commitment to God, full and complete. With this start we soon realize that the way will not always be smooth. We will be threatened by many pitfalls.

As I look ahead, I see the road leading to the goal of love. The way is intricate, and appears as an extensive road system, with many tributaries entering the main highway. Sometimes we stumble and fall; and sometimes we lose the way. At times we need help. At other times we have opportunities to help others.

The many avenues of approach to the main highway are, in turn, intersected by smaller roads. Christians who are seeking the great goal of love must travel all the arteries. Some are already nearing the goal. Many are still struggling on the lesser roads. All, however, are traveling with their heads held high, and all have the same determination to win.

Faith is the main incentive directing us to the Highway of Love which leads us to God and permits us to experience

his divine love. It is the means by which we associate the inner man with God, that we may become like him.

#### Closing Prayer

Dear God: Let us pray that strength and courage be given in abundance to all who work for a world of reason and understanding; that men may come to see more clearly, not that which divides them but that which unites them; that each hour may bring us closer to a final victory over our weaknesses and the stumbling blocks which stand between us and our final goal; that the true spirit of our love and its ingredients may lead us ever forward to an abiding faith as we journey closer to God and his divine love.

These things, dear heavenly Father, we ask in Jesus' name. Amen.

---

## Who Leads Whom?

By David E. Gjesdal

**M**ANY social trends unwittingly come into the church so that the church becomes the reflection of society rather than society the reflection of the church. This is happening in many social areas today in such issues as ordination of women, abortion, homosexuality, poverty, and crime. These are the "heavy" areas. But the same reflection of society is happening in the area of how we present Christ to the world.

Because the world is so after happiness, the church feels it must present Christ as a fun-loving, joyous Being, that when we "accept Christ" we will be so exuberant that we will constantly exude joy. Fun is often made from the pulpit of Christians who aren't smiling. But isn't there a "happy" medium between those who always think there have to be smiles and laughter and those who think Christianity shouldn't be any fun at all?

There is a danger of presenting Christ as the source of all joy as evidenced by laughter and smiles without emphasizing the responsibilities that accompany that acceptance. Instead of Christ being the transformer of lives he becomes an "added-on" feature. But Jesus said, "Why call ye me, Lord, Lord, and do not

the things which I say? (Luke 6:46.) It is of no value to be told of a terrific new dish if, in the preparation of that dish, the recipe is not followed. It's following the teachings of Jesus that brings first joy, then peace, then stability, encouragement, and help.

Often, though, the Christian will have trials, tribulation, and discouragement, Jesus said we would (John 15:20; 16:33). It's times like these that a Christian needs to hang on to Jesus, not doubt his salvation or Jesus' worth because he is not feeling joy and laughter. Those are only surface symptoms. The value of Christ runs in its depth. The wise man who builds his life on the words of Jesus has his foundation built on that rock; and the storms of life will not cast him down (Luke 6:47, 48). Again Jesus said, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings . . ." (John 14:23, 24).

Jesus is not like a game to be tried to see if it is all fun, and if not to be discarded. Rather, he is a way of life, a way of salvation to eternal life. Accepting Jesus, being sorry for our sins, and ask-

ing forgiveness is a serious decision because it involves living *His* way afterwards, not the way of society. We are to be influenced by his teachings and not how society says it should be because a new movement is on. Instead, society should be influenced by the teachings of Jesus.

There is no compromise with sin in his teachings. The woman taken in adultery was told to "go, and sin no more." She was accepted as she was; but then, she was never the same person afterwards. She had been changed by her meeting with the Master.

The joy that comes from knowing your sins are forgiven and that you are following the "recipe" of Jesus will be a lasting joy that runs deep. It will be a joy that will withstand anything that life can throw at you. There is also an inner peace in knowing you have a right relationship with the Father through Jesus Christ. "If ye know these things, happy are ye if ye do them" (John 13:17). Who-so looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (Jas. 1:25).—*Acts Magazine, Meridian, Idaho.*

# The Rich Man and Lazarus

By Pastor A. T. Johns

THE ACCOUNT of the rich man and Lazarus found in Luke 16:19-31 has been widely accepted as narrating a literal event. Perhaps the reason for this is that it is supposed by many to support the popular religious doctrine that each person receives his eternal reward at the time of his death. It is postulated that at that time he enters either heaven or hell, there to remain in a state of consciousness for eternity. This text is known as the "Gibraltar Text" of that doctrine. It is used by many preachers and teachers in an effort to prove: 1) the natural immortality of the soul; 2) that eternal rewards are received at the time of death; 3) the conscious, eternal torment of the wicked in hell fire; and 4) that at death all souls go to either heaven or hell.

The question to be considered is: "Are these true Bible doctrines? or are they taken from heathen philosophy and incorporated into pagan Christianity?" The best possible test of any Bible doctrine is to compare it with other portions of God's Word. Second Corinthians 13:1b says: "In the mouth of two or three witnesses shall every word be established." The Apostle John warns: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4:1). The Bible is its own best commentary. Many of man's commentaries are slanted toward a particular view, with little regard for truth. The same is also true of paraphrased editions of the Bible.

With these thoughts in mind, let us first determine whether this text will survive the test of a literal interpretation. It seems reasonable that, if Jesus had intended to teach his followers that people have souls that go to heaven or hell at death, he would have, in this parable, presented us with the precise kind of characters that supposedly go to each place. Thus, he could teach us how to gain admission to one place and avoid the other.

Let us examine the character of the

rich man of the parable. He wore "purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table." All that is said of the rich man previous to his death is that he enjoyed some of the "good things" of life. Now let us compare our own lives with that of the rich man. If this account is to be regarded as literal, it will reveal our own position with regard to this sort of reward or punishment. Most of us have some good clothing and plenty to eat. We have warm dry beds in which to sleep. We enjoy many of the comforts and some of the luxuries of life. It is certain that this rich man never rode in an automobile, a bus, a train, or an airplane. It is also extremely likely that he never read a newspaper, watched television, or ate ice cream. Yet he was put in hell because he had enjoyed some of the better things of life.

Most of us do not have to beg or eat the crumbs that others throw away. We are not full of sores which we permit dogs to lick. We are not limited to only the evil experiences of life. But none of us are trying to stay out of hell by being like Lazarus. It is fair to conclude that if this account of the rich man and Lazarus was meant to be taken as a narrative of literal happenings, it condemns most of us to hell, just like the rich man. Furthermore, if it is to be taken as literal, it presents us with some utterly unthinkable situations. We are forced to conclude that Abraham's bosom (interpreted by many as heaven) is so close to hell that the occupants of one can see and recognize those of the other, and are on speaking terms for eternity. Also, since the sounds (shrieks of agonizing pain) and scenes of endless torture in the flames of hell can be heard and seen from nearby heaven, it would be a horrible place to spend eternity. How anyone could possibly enjoy living in such an environment is beyond the realm of reason. Yet that is exactly the eternal

reward that many church people believe will be theirs because of their faithfulness.

Try to imagine, if you can, a literal, immaterial soul, or spirit, dipping the tip of an immaterial finger in water and literally putting a drop of it on an immaterial tongue. Can anyone describe a literal immaterial soul apart from a body? If it can be recognized as belonging to the rich man, or to Lazarus, it surely can be described. Why is the Bible silent about such matters?

These considerations deserve Biblical answers. But no Biblical answer is forthcoming. It seems clear that the parable of the rich man and Lazarus was not meant to be understood literally. However, if Jesus had intended this story as a parable, to teach the Jews their standing in relationship to God and his only begotten Son, I am sure that there is a wonderful lesson in it for us. A parable is a short, simple story intended to impart a moral lesson. It is usually an allegory, in which people, things, and happenings in the story represent something else and have another meaning. I believe that the account of the rich man and Lazarus is a parable that Jesus gave expressly to the religious leaders of the Jews. It is the last of a chain of parables that he gave to them. These include: "the lost sheep"; "the lost coin"; "the prodigal son"; and "the unjust steward."

Jesus explained to his disciples why he spoke in parables: "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them" (Mark 4:11, 12). In verse 34 is the comment: "Without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples."

## *The Rich Man*

Since this is not a literal narrative, but

a parable, who is represented by the rich man? What does his purple apparel represent? Most of us will readily agree that purple is the color of royalty. It is recorded in John 19:1-3 that when they mocked Jesus, the soldiers put a purple robe on him and said: "Hail, King of the Jews!" Part of the booty taken after Gideon slew the Midianites was the purple raiment taken from the kings of Midian—Zebah and Zalmunna.

The fine linen that the rich man wore represents the priesthood of Israel. This is made clear in Leviticus 16:2-4: "The LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat. Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on."

Two keys—purple and fine linen—strongly suggest that the rich man represents the nation of Israel, which was chosen to be a royal priesthood. This is the very message that Moses gave to the twelve tribes after their deliverance from hard bondage in Egypt. "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation" (Ex. 19:4-6).

The Israelites enjoyed God's protection when God sent his angel before them on their journey to the promised land (Ex. 23:20-23). They were rich in God's blessings and mercy. God gave them the ten commandments of the law to reveal to them his attitude toward sin. To these he added the oracles of the Old Testament, including the prophecies. They were to receive the promises that God made to Abraham and his seed. This included land with physical boundaries on the earth—all the land of Canaan—for an everlasting possession. The promise also included innumerable seed, or descendants. He promised that Jerusalem would become an eternal excellency and joy of many generations.

Uncountable blessings will be enjoyed in the land when that promise is fulfilled.

The Old Testament Jewish people had all of these blessings in promise, but they did not give heed to the Word of God. They disobeyed God, letting his words fall on deaf ears. They trampled them underfoot. Samuel, one of Israel's first prophets, "did let none of his words fall to the ground" (1 Sam. 3:19).

Though God punished the people of Israel repeatedly for their idolatry and other sins, he allowed them to continue as a nation following their Babylonian captivity. This lasted until their rejection of God's only begotten Son, Jesus, and the gospel of the kingdom of God. About 70 A.D., approximately forty years after Jesus was rejected, Titus, the Roman general, marched his army into Jerusalem and destroyed the temple. In the process, he slew many Jews. Most of those who escaped fled to other countries, and were scattered throughout the world. It was then that the Jewish nation of Israel died a national death! Since that time, the people of the nation have been in their national grave. Here

they have been in hell. The word "hell" is from the Greek word *hades*, which in the New Testament is a synonym for "grave." In the Old Testament, it is from the Hebrew word *sheol*, which also is synonymous with "grave." In the New Testament, when literal fire is the meaning, it is always another word, *gehenna*. In the parable under consideration, Jesus used the word *hades*.

In "hell" and buried among the nations, the Jewish people have often endured great torment. They have been despised, persecuted, and driven out of many countries. The Jewish "underground" system for getting Jews out of Russia and into Israel is a modern example. Adolph Hitler's attempts to annihilate the Jews is another example of the extremes of persecution that the Jews have suffered through history since their rejection of Jesus as their Messiah. No other people has suffered worldwide as much as the Jewish people.

In the next issue of THE RESTITUTION HERALD, we will continue this study by considering other elements of the parable of the rich man and Lazarus.

## Mortal Man's Hope

By Pastor Don Ward

ADAM was mortal (capable of dying). He was not under a death penalty while he continued to obey God, the Source of his life. Had Adam remained innocent of sin, his life would have gone on forever. He had only to continue to eat of the tree of life. But although the tree would sustain his life indefinitely, it could not change his nature from mortal to immortal, making him not subject to corruption of death. To become immortal is possible only through Jesus Christ, as revealed in the gospel (2 Tim. 1:10).

Being capable of death, the man sinned. After that, he was not only capable of dying, he was under the sentence of death (Gen. 2:16, 17; 3:17-19). "All the days that Adam lived were nine hundred and thirty years: and he died" (Gen. 5:5). Adam brought sin into his mortal nature, thus plunging himself and his race into a quagmire of sin and death from which he was powerless to save himself.

God immediately gave him some hope (Gen. 3:15). God does not want mankind to be in the dark and without hope. He promised that from the seed of the

woman ("her seed"), one would be born who would be able to handle the two-headed adversary, sin and death.

Faith became necessary. This faith must be placed in the one who was to be "born of a woman" (Gal. 4:4, Jerusalem Bible). That one is Jesus Christ.

I am a child of Adam. So are you. So is everyone. I am glad that I am a child of Adam, otherwise I would not be here. I am glad for the pleasure of presently enjoying life. Sometimes I am not so glad. But whether I am sad or glad, the legacy of life that I have received from Adam is very limited. I am aware that "in Adam all die" (1 Cor. 15:22). Though I do not "knock" our parents or our blessings, the only real hope for dying men is found in Christ. "As in Adam all die, even so in Christ shall all be made alive." Our hope is to be resurrected, "made alive." "Since by man [Adam] came death, by man [Jesus] came also the resurrection of the dead" (1 Cor. 15:21). This reversal of the death sentence, making the order from death to life, will occur when Jesus comes back (1 Cor. 15:23).

As Adam's offspring, our days are numbered. What is your hope?

# Daddy, I Want to See Mommy

By Pastor Rex Cain

RECENTLY, my six-year-old Mark said, "Daddy, I want to see Mommy." I was startled for a moment. Then I reminded him: "Son, don't you remember that Mommy died?" He quickly answered: "I know that, but I want to see her grave." Not knowing what was going through his mind, and not wanting to disappoint him, I immediately drove him to the cemetery. Upon entering the cemetery grounds I glanced at my son, who was wide-eyed, taking in everything outside the car window. I softly commented, "Mark, I might cry." He answered, "Don't cry, Daddy."

When we arrived at the lot where his mother is buried, he jumped out of the car with childlike abandon, rushed over to the still grassless plot, looked at it, and with his tiny hand waved hello to Mommy. (I began to melt.) He didn't seem the least bit emotional, except that he seemed most delighted to be there.

In a few moments, he looked up in the sky, and with a tiny finger pointed to a fluffy cloud overhead and commented: "Jesus could come through that one, and Mommy would rise right up to meet him." (He always talks about Mommy "rising" in his nightly prayers, too.)

I answered a few more of his boyish questions, and then suggested we have prayer. He was eager for that. I got on my knees and he laid himself in my lap. I broke down and wept while praying, and he said, "That's all right, Daddy."

It was a beautiful experience I'll never forget.

Mark accepts his mother's death matter-of-factly, and his prayers indicate a complete childlike faith. He entertains no doubt that he will see Mommy again, and soon. Frankly, I sometimes envy his total faith, as he lives daily in complete peace with regard to the whole matter.

The Bible displays a beautiful picture of God loving Israel, even when the people misbehaved innocently, like children. In Hosea we read: "When Israel was a child, I loved him, and out of Egypt I called my son. . . . It was I who taught Ephraim to walk, I took them up in my

The scriptures quoted in this article are from the Revised Standard Version.

arms. . . . I led them with cords of compassion" (Hos. 11:1, 3, 4).

We see here a graphic picture of the Almighty being deeply touched by their desperate helplessness. He had pity, love, and compassion. He taught them how to walk; implying that while in Egypt, as a people, they moved about only on their hands and knees. Notice: God "took them up in his arms." As God, he began to help and deliver them. He "bent down to them" when he saw they had fallen, or were about to fall. He held their hands and finally they learned how to walk as God—like the Father he is—held their hands to lead them.

This is what my wife Grace and I learned during the eight years of her illness—to cling to his hand! Since her death, I have learned to cling to the Father's hand like a helpless child! This has been my stay. I pray (often in tears): "Take my hand, Lord, and lead me through the thorn-infested paths of life. I may not understand why the path is so narrow, or crooked, and often dark, but as long as I feel your hand in mine, I'll not be afraid." That is what I pray and, as I pray, it is also what I do.

Perhaps more than any other one thing, the Lord delights in his people behaving as innocent children. Children who love their parents trust them in every circumstance and believe all that their parents tell them, just as we should believe all that our heavenly Father tells us.

When Israel grew older and became rebellious, God was very displeased with it; yet he said: "How can I give you up, O Ephraim! How can I hand you over, O Israel! . . . My heart recoils within me, my compassion grows warm and tender" (Hos. 11:8).

God never delights in punishing his children any more than we enjoy disciplining our own. However, we often give him cause to be angry with us. I will cite only one small example of self-pity with

which I am sure God is not pleased. As I type this, I think of the coming winter months, including the Thanksgiving and Christmas holidays. I think of our fireplace and remember that I will have no one to sit beside me drinking hot chocolate before it, as we enjoyed last winter. I am tempted to say: "Father, why must I be alone? What have I done? I never mistreated my family or my wife. I never left them destitute as have others that I know. Why me? You know I need a compassionate wife who loves the ministry and will support me in it. Why me?"

I fear I could make God angry with questions like these, so I praise him for the seventeen years we had together. I thank him for his goodness, for my three children, and for many other blessings which are mine. In short, I attempt to be like my son Mark. I try to exercise childlike faith which, in innocent trust, believes so strongly. I really make an all-out effort to put my hand in his, believing he knows what is best for my life, and in that simple trust I shall receive a blessing.

When I am inclined to ask why, the answer I receive is similar to that which Jesus once gave to his disciples: "It is not for you to know times or seasons which the Father *has fixed* by his own authority" (Acts 1:7). And again, my strength: "Surely I am coming soon" (Rev. 22:20). How do people survive without a living hope?

In short, "we walk by faith, not by sight" (2 Cor. 5:7). We trust God as we hold his hand and stumble along behind him. We believe that he knows what is best for us. Why me? *Because he loves me.* Why does he not answer all our prayers now? *Because he loves us.*

Did you ever reflect upon the question: What if God had answered the prayers of the martyrs who prayed for Christ's return just before their deaths? If he had answered their prayers then, we would never have been born; we would never have known the hope of eternal life! "Count the forbearance of our Lord as salvation" (2 Pet. 3:15).



Trust, believe, be patient, and hold tightly to his hand.

These words of David have been of great comfort to me: "Turn thou to me, and be gracious to me; for I am lonely and afflicted. Relieve the troubles of my

heart, and bring me out of my distresses. Consider my affliction and my trouble, and forgive all my sins" (Psa. 25:16-18).

My son Mark has a no-doubt-about-it attitude; he believes with all his heart,

and with all the faith of an innocent child—he *will* see Mommy again.

Thank you, Mark, for being a living illustration of Jesus' words in Matthew 18. I needed that reminder. God has spoken to me through you. *Dad.*

## Year In Phoenix: An Adventure In Growth

By Carol Daniels

**A**CCCEPTING the love of God and passing it on to others reflects a life secure in its purpose; a life sensitive to God's creative direction. After a year in the Phoenix Bible Church of God, in a pioneer internship program, Oregon Bible College (OBC) graduate Sam Voorhies has begun a new adventure in doing just that.

With knowledge and experience gained through association with Phoenix pastor James Graham, and intern program coordinators Larry Richards and Norman Wakefield, Sam is teaching the history and philosophy of Christian Education at OBC. He is doing this in addition to finishing his graduate studies in Christian Ministries at Wheaton College. Using the Biblical concepts of the ministry gained through the intern program, Sam will help students to realize their own unlimited potential in the Lord. Experiencing this has influenced his own life.

Sam grew up among the bayous of Louisiana, hunting and trapping with his grandfather. The summer before his senior year in high school, his life took on new meaning and direction. Christ became its center. Through Jesus, Sam was able to achieve goals and accomplish deeds that previously he would have considered beyond his talents.

Eager to share his belief and trust in the Lord, Sam attended Oregon Bible College, graduating in three years. A degree in psychology from Southeastern Louisiana University was earned following his commitment to the Lord and his work. He also served a term as associate pastor under the guidance of Pastor Vernis Wolfe, at the Happy Woods Church of God at Hammond, Louisiana.

Graduate studies at Wheaton College, where he majored in Christian Education and Counseling, followed the year's internship program in Phoenix.

Building personal relationships with the six seminary students selected for the intern program was a prime objective of leaders Richards and Wakefield, who met with the interns and pastors of local churches. Their plan involved a five-hour session once a week with the interns on both an individual and group basis.

"I learned," Sam explained, "the importance of investing my life in the lives of others in a significant way. That's what Norm and Larry did for us. They spent time with us, and allowed us to share with them a discipleship type of learning. They neither lectured nor presented themselves as the authority. They allowed the Scriptures to be the authority and permitted us to express our thoughts as freely as they expressed theirs. They always took the Biblical approach, using scripture to support every area of the ministry we studied," he continued.

"There is a process involved in ministry, a process involved in building relationships and gaining trust as well as instructing people in concepts," Sam told us. That process, used by Richards and Wakefield, has been incorporated into Sam's own method of ministry. "I began to discover ways of becoming a servant-leader, ways to lead by serving, and I began to solidify my own approach to the ministry—investing in people."

Topic areas on the nature of the ministry were explored through case studies and by guest speakers from different areas of the country. A typical session included group activity and the sharing of thoughts and experiences by the interns on a particular aspect of the ministry.

Working closely with Jim Graham, who was in his first year as pastor of the Phoenix Church, Sam developed a close relationship with him, sharing joys and victories as well as frustrations and dis-

agreements. "Jim supported the program with enthusiasm as well as time and energy, spending time talking and sharing ideas with me. He was flexible in allowing me to be responsible for my own time," Sam further enlightened me.

In the internship program, part of the emphasis was on developing in church members motivation to take active parts in church leadership. Choosing specific individuals with whom to meet for Bible study, Sam developed close personal relationships among members of the congregation. This resulted in the growth of strong lay leadership in the Phoenix Bible Church.

Also highlighting the program was the development of creative teaching, which Sam used during his months as Sunday school superintendent, teacher of a Wednesday night class for high school youth, and a Sunday school class for fifth-grade boys.

Other church involvements included leading the hymns in the Sunday morning worship service, singing in the choir, and working with Pastor Graham in all aspects of the ministry. These activities gave him a taste of the reality and nitty-gritty of full-time service to the Lord.

There was also time for fun and relaxation, including an opportunity to experience the joys of living in Arizona. Water and snow skiing, fishing, swimming, hiking, and horseback riding added spice to the process. The desert was not a totally new environment to Sam, who earlier had visited Arizona on tour with the OBC chorale. Usually found with his guitar handy, Sam often provided music at impromptu singalongs.

Although his internship at the Phoenix Church has been completed, the relationships developed there have not. "I'll continue to be part of the Bible Church regardless of where I go," Sam declared. "It's an on-going, growing thing.

*(Please turn to page 17)*

# The Prayer of Faith

By Dennis J. Baldwin

CAN PRAYER still be effectual? Is the day of prayer gone? By this I mean *answered prayer*. Oh! But many of us go through the motions of prayer each and every Sunday. Some of our more ardent Christians even pray every day. Perhaps each should ask himself: Do I pray just to fulfill another Christian obligation? or do I have a real purpose for my prayers?

Many Christians go through their Christian lives without the realization of a single answered prayer. How sad this must be, for herein is an untapped reservoir of blessings. Some may think that the effectual fervent prayer of a righteous man doesn't avail as much as it once did.

Often, we come to a particular scripture of hope and promise for the believer of truth, and then permit ourselves to be persuaded that that scripture applies only to the church, or specifically to Israel. This happens so often that some are never specific in their prayers, being of the opinion they should pray in generalities only.

Remember Elijah who, James reminds us, was a man subject to like passions as we are; yet he prayed earnestly and specifically. His specific prayer was that it might not rain. (Read James 5:17, 18.) Did God answer his prayer? He surely did! No more rain fell for three and a half years! He prayed again, and it rained. We may not wish to accept this statement, but we will find it difficult to refute because it is so well authenticated.

Why do we find it so hard to offer up the prayer of faith? From the book "The Power of Positive Praying" come some interesting conclusions, we wish to draw your attention to some of them. You go to a doctor whose name you cannot pronounce. He gives you a prescription you cannot read. You take it to a pharmacist you have never seen. He gives you medicine you do not understand and yet you take it. This is simple faith, is it not? It is everyday, workable faith. Could it be that modern-day seekers of truth have sainted the dead and reserved

faith for the intellectuals, overlooking the simple?

What is meant by "sainted the dead"? It is that most of us, myself included, have forgotten, or maybe never known, that Bible characters were people—yes, people, with passions like our own. The Bible does not portray a group of people who, over centuries of time, reached unattainable heights of sainthood. It presents people who endured the same problems in their lives as we do in ours. Some of these same people succumbed to their problems in much the same way as do you and I. Their faith in God, and response thereto, carried them through. Our own faith can, in like manner, lead us through our trials.

It is proper for us to respect the saints of the past and to admire their lives. This is not to say, however, we can, or should, worship them as higher creations of God. To many, this provides an excuse for not being as near to God as they should be. Let us not forget that it is, after all, the effectual fervent prayer of a righteous man that availeth much. Application of doctrinal truths of the Word is necessary to our Christian lives just as surely as it was to the lives of those who died in faith.

It is easy for believers of truth to be confident of what God can do in the future and did in the past. Ask one of them, and he will affirm his belief in God's ability to heal the lame and suffering. He will affirm his faith in God's ability to deliver Israel from the hands of their enemies, and to save Jonah from the belly of a great fish. He is convinced that God can do anything. With him nothing is impossible!

Borrowing a thought from the aforementioned book: "Faith is not believing God *can*. Faith is believing God *will*." It is one thing to believe God *can* do a thing, but it is something else to believe that he *will* do it. Possibly this is the secret of the prayer of faith; believing that God will, and not just thinking he can. This is the basis upon which we please God, *isn't it?* "He that cometh to

God must believe that he is" (Heb. 11:6). Notice, it is not that he was portraying a God who was active long ago; nor is he being shown as a God who will be active only in the future! Pleasing faith is that which believes God is. God is not the God of the dead, but of the living. Those who served God long ago are dead. They are serving no one today. Yes, they will live again, at which point in time they will worship God again, but not until then. However, we are living today. It is in this time we must serve God, who is the LIVING GOD.

Jesus' ability to do mighty works in the midst of his own people, in his own country, was limited because of their unbelief. (Read Matt. 13:58.) With much the same lesson in view, Jesus said to two blind men: "According to your faith be it unto you" (Matt. 9:29).

Could it not be that God's ability to answer our prayers is limited by our lack of expectations that he will answer them? How often have we prayed with little real confidence that our prayers would be answered? "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24). As is quite often the case, we find ourselves limiting a promise which Jesus did not limit.

Have you ever been asked by one of your children to do something with or for him, and then found that he was making preparations as you made a promise, even before you decided to get started? He believed your promise and began to prepare for the fulfillment of your promise to him much sooner than you were ready to do so. This is simple faith. When we begin to show this kind of faith in God, he will hear. He that asks receives, and to him that knocks it shall be opened. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (See Matt. 7:7-11).

Jesus did not, like so many of us, spend thirty minutes explaining in just which cases this rule would work and in

which cases it would not. When you turn the thermostat down to sixty-five degrees in your home, are you surprised when you look at the thermometer and see that the temperature had dropped in your home? When the right procedure has been exercised, we eagerly

await the expected results.

In 2 Chronicles 7:14, we find God inviting *his people* to meet four conditions and to expect results. The conditions are: "Humble themselves, and pray, and seek my face, and turn from their wicked ways." What are the re-

sults? "THEN WILL I HEAR FROM HEAVEN." He did not say, I can hear from heaven, but I *will*. Where is the prayer of faith? Let there be an awakening among God's people of truth, letting our requests be made known to God. The time is at hand!

## Some Things Baptism Does Not Do

By Pastor Hollis Partlowe

**C**HRIStIAN baptism is the immersion of a believer in the name of Jesus Christ for remission of sins. When one hears the gospel, repents of his sins, and turns to Christ as his personal savior, he should be baptized. God's spirit, moreover, should be at work in his life, or should begin to work.

Baptism pictures the death, burial, and resurrection of Christ (Rom. 6:3-5). This chapter gives the doctrinal explanation of baptism. The believer has a new standing before God, being no longer under condemnation (Rom. 8:1). His sins, furthermore, have been forgiven, and he has entered into a covenant relationship with God by redemption.

However, there are some things that baptism does not do. I'd like to share four of them with you in this article.

### 1. It Does Not Change Your Physical Nature.

If you have one leg before baptism, you'll still have only one when you come up out of the water. If you are six feet tall and have black hair before you are baptized, it will be the same afterward.

Our physical nature will be changed from mortality to immortality when Jesus comes (1 Cor. 15:51-54; Phil. 3:20).

We speak of baptism, but perhaps better terms are "Christian conversion," "spiritual regeneration," or "the new birth," since baptism is only a part of the total picture.

### 2. It Does Not Change Your Marital Status.

One basic concept of marriage, often overlooked, is that marriage is a creation ordinance for all mankind, under God's common grace. If a Jew wishes to get married, he has that right from God. The same is true of a Gentile or a Christian. No church, moreover, be it Catholic or Protestant, has the right to elevate

marriage to sacramental status. "Marriage is honourable in all . . ." (Heb. 13:4). "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24). Observe that no strings are attached—it is universal and applies to all mankind throughout all ages. This concept, given at the dawn of human history, is repeated several times in the New Testament. Marriage is not a Christian institution only. It is to be honored by all peoples (Heb. 13:4).

Marriage was instituted by a good and gracious God for man as man, not for man as Jew, Christian, or Gentile. All men come under the blessing of this institution. Accordingly, most marriage ceremonies call attention to the fact that marriage is to be held in honor among ALL MEN. Consequently, if one changes his religion his marriage is not affected. Beyond doubt, marriage is much older than Christianity.

Men may reject God's authority over marriage, or even refuse to acknowledge his existence, but that in no way changes the fact that they are accountable to God for the holy institution of marriage. Men are still accountable to God for their behavior. Men may deny that they are creatures of God, but they have that relationship just the same. Make no mistake! Marriage was instituted in the covenant of creation for all mankind. Does Christian conversion change one's marital status? If so, where? when? how much?

The one-flesh concept of marriage is derived from Genesis, when Eve was created from Adam's rib. Why was she not created from the dust as Adam was? God did not create a woman to stand as a second Adam, that is, as a second type of humanity, free to determine her own destiny apart from Adam. Rather

God created Eve to be Adam's helper. When he created her and gave her to Adam, Adam's flesh and bone returned to him, and Eve found her fulfillment as Adam's helper, and entered into a "one-flesh" relationship with him. Consequently, every time a man and woman are united in marriage, Adam's rib returns to his side. The woman is not free to go her own way, but is dependent on her husband. She must allow him to reclaim his rib. After God removed the rib from Adam, the man was no longer complete in himself. The woman God made from man's rib is needed to complete the man. Marriage is an unconditional covenant. In God's eyes, it's a permanent relationship regardless of the religion of the participants.

Three choices are open to a couple in a miserable marriage:

1. Divorce—the greatest cop out and by far the most immature choice.

2. Tough out the marriage without working to improve it—maintain the status quo; another immature decision, but not quite as irresponsible as divorce.

3. Maturely face up to personal hang-ups and choose to build an intimate marriage out of the existing one—the only mature choice to make.

What happens if the option of divorce is removed? When we uphold the Biblical concept of marriage, it is amazing how many couples redeem their marriages and begin to build a good relationship out of the old one. However, as long as a couple is thinking and talking about divorce, reconciliation is impossible.

It should be obvious to any thinking person that marriage is in big trouble today. The crumbling moral standards of the last days are upon us. (See 2 Tim. 3:1-5.) The church must defend the per-

(Please turn to page 17)

# A Savior Is Born

By Alice B. Curtis

**G**ENEALOGY is a list of one's ancestors, or a description of the lineage of a person. The chapters where genealogies are found are apt to prove tedious unless their importance is understood. The Jews were very exact in their genealogies, that they might preserve the distinction of the several tribes and families, which was necessary to make out their claims to titles and offices, and to inheritances which might belong to them. It is recorded in Ezra 2:62 that such priests as could not produce an exact genealogy of their families were debarred from the priestly office. This exactness was doubtless ordained of God, that it might be certainly known of what tribe and family the Messiah would be born. Over sixteen hundred years before Christ's birth, Jacob designated the tribe from which Jesus should come in these words: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be" (Gen. 49:10). Christ is referred to in Numbers 24:17 as "a Star out of Jacob." In Isaiah 11:1 he is called a "rod" that should "come forth out of the stem of Jesse." In Jeremiah 23:5 he is a "righteous branch" to be "raised unto David." We can verify these and many other references by reading his genealogy.

Hebrews 7:14 reads: "It is evident that our Lord sprang out of Juda." The author of Hebrews could make this unerring statement, even after so many centuries had intervened between the time of Judah and the birth of Christ. This was possible because he was familiar with the Jewish records and knew they were absolutely correct.

Matthew 1:1 introduces "the book of the generation of Jesus Christ, the son of David, the son of Abraham." The ancestors who are named and who lived from David to Christ are but links, as it were, connecting Christ with Abraham and David: for only by being a direct descendant from these two could he be the long-promised Messiah.



In Galatians 3:16 it is written: "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, And to thy seed, which is Christ." Christ said to the Jews: "Your father Abraham rejoiced to see my day: and he saw it, and was glad" (John 8:56). That Abraham and his many descendants realized that the oath-bound covenant God made with Abraham—and renewed with Isaac and Jacob, heirs with him of the same promise—was to be fulfilled in the future is evident from Hebrews 11:13, which declares: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Instead of claiming their inheritance during their lifetime, they looked forward to a future time, and desired a better country (Heb. 11:16).

With David, God made a covenant also: "The LORD God of Israel gave the kingdom over Israel to David for ever, even to him and his sons by a covenant of salt" (2 Chron. 13:5). The covenant of salt is a covenant of perpetual friendship, and as the waters of the ocean are unchanged in their saltiness, so this covenant will not be changed. And, as if to make the covenant more sure, Jeremiah says: "Thus saith the LORD; If ye

can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne" (Jer. 33:20, 21). That Christ is of David's lineage and heir to his throne we learn from Acts 13:22, 23, which says: "I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will. Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus."

Isaiah 9:7, speaking of Jesus, says: "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever."

The Jews did not dispute Christ's claim to Messiahship as far as his lineage was concerned. They would doubtless have done so if they could have proved that a flaw existed in his claim to be Abraham's seed, and of David's royal line; but they knew the record was correct. So, although they hated and rejected his teachings and put him to death, every prophecy given of his first advent and of his earthly life was fulfilled to the letter, thus verifying John 10:35, which says: "The scripture cannot be broken."

No one ever had a more illustrious line of ancestors than Jesus Christ. Among them the regal, sacerdotal, and prophetic offices existed. Abraham, said to be the most perfect character of antiquity, was both priest and prophet; David, the most illustrious of sovereigns, was king and prophet; but in Christ alone were combined the three offices of prophet, priest, and king.

He was a prophet when "he spake as never man spake"; he was priest when he "poured out his soul unto death . . . and made intercession for the transgressors" (Isa. 53:12). He shall be King of kings and Lord of lords when he "shall

*(Please turn to page 17)*



# News and Prophecy Digest

BY CLYDE RANDALL

## Messianic Prophecies

With the approach of the Christmas season, the birth of Jesus will be brought more to public attention than at any other time during the year. Taking advantage of this, it is most appropriate that this page give attention to some of the great prophecies in the Old Testament that foretold the coming of the Messiah. These formed the base upon which people stood who looked forward to that event.

When Jesus was born of a woman, according to the abundant predictions of the prophets, there were many in Israel who were "waiting for the consolation of Israel" (Luke 2:25). They believed the sure promises of God.

When the wise men from the east came seeking him who was born "King of the Jews," the priests in Israel were able to give definite information as to where he should be born. The Scriptures said it would be in "Bethlehem, in the land of Juda" (Matt. 2:6).

The wise men came seeking because, as they said, "We have seen his star in the east, and are come to worship him" (Matt. 2:2). Without doubt, it was the prophecy in Numbers 24:17 that "a Star out of Jacob" would come that motivated them to come seeking the fulfillment. Prophecy has been a guiding light for men of faith since the days when it was first given. It is like a "light that shineth in a dark place" (2 Pet. 1:19).

One of the great Messianic prophecies that will be found on many religious Christmas cards sent out this year is found in Isaiah 9:6, 7: "Unto us a child is born, unto us a son is given." The hope of the ages is wrapped in these verses. The portion quoted is now history. I especially like the Septuagint Version of verse 6. It is a Greek translation of the Old Testament. It reads: "For a child is born to us, and a son is given to us, whose government is upon his shoulder: and his name is called the Messenger of great counsel: for I will bring peace upon the princes, and health to him."

A long time was to elapse between the birth of Jesus, the giving of the Son to and for us, and the time when the government shall be upon his shoulder.

All signs given in the Bible indicate this interlude is about ended. It is high time to lift up our heads, knowing that our redemption is nigh at hand!

The time when Jesus, the Messiah, will govern those upon earth, as foretold in Isaiah 9:7, is assured by the literal fulfillment of the preceding verse. The birth of Jesus which this season commemorates in so many ways, and which was a detailed fulfillment of several Messianic prophecies, becomes rather hard to understand. For this reason many ignore, or treat lightly, the great number of scriptures that speak of his second coming. At his return he will accomplish the real purpose of his coming into the world at his first advent.

I request all the readers of this page to reflect on the birth of Christ. Do not think of him as merely an historic character. Think of him as the coming One—the Prince of Peace, whose coming the church and the world need, if either is to survive. When you sing, or hear sung, the angelic anthem: "Glory to God in the highest, and on earth peace, good will toward men," offer a prayer that his kingdom may soon come and this hope be fully realized. The words of Jesus' sample prayer, "Thy kingdom come," will have little meaning, no matter how often repeated, unless it is believed and desired.

## Media and Violence

The Provincial Government of Ontario appointed a Royal Commission to study, among other things, "the increasing exhibition of violence in the communication industry, to determine if there is any . . . relationship between this phenomenon and the incidence of violent crime in our society." Two of the commission's research studies showed 24 percent of news items on television and in the press dealt directly with violence and were 40 percent violence related. Radio news was concerned with violence and conflict 60 percent.

Borden Spears, senior editor of Canada's largest newspaper, *The Toronto Star*, said in an editorial: "If (referring to the report) that is the case, the news media are seriously distorting reality; the proportion of violence in human ex-

perience, which the press claims to reflect, is not that high."

James Taylor, managing editor of the *United Church Observer*, published in Toronto, says: "The mass media are brainwashing all of us into being priests and Levites on the Jericho road. Instead of love and compassion, they teach us distrust and fear."

## Another Schism

St. Louis, MO, seems to be a city where church divisions develop. This time it is a split in the Episcopal Church in the United States and the Anglican Church in Canada. It is a rebellion against the liberal element that has brought radical change to the traditional structure of the church. Discontent started with the revision of the *Book of Common Prayer* as revised in 1928.

At the General Convention in Minneapolis in 1975, approval of the ordination of women to the priesthood of the Episcopal Church set off vexation of spirit among the conservatives and old-liners. Then came the ordination of a lesbian. These actions became too much for a considerable segment of the "unchangeables."

At the St. Louis gathering were 1,750 priests and laymen. Machinery for a separate organization was set up. If the splinter group succeeds in forming a separate church, seven sacraments will contain the traditional Episcopal and Anglican tradition, according to *The Christian Century*. These are: "baptism; confirmation; holy eucharist; holy matrimony; holy orders; penance; and unction of the sick." The three orders of clergy—bishops, priests, and deacons—will be all male. Women may serve in the order of deaconesses.

## British Ministers

In a recent report by the Department of Employment of the British Government, the average male in Britain earns \$7,000 a year, whereas members of the clergy in the Church of England receive only \$4,723. United Reformed and Methodist pastors get less than the Anglicans. Baptist ministers are reported as receiving much less. All priests and ministers live in rent-free houses.



# SEEKERS of TRUTH

By Edward H. Goit, Sr.

## Question:

Will you please explain Zechariah 12:10 for me? Does the rest of this chapter mean that Jerusalem (or Israel) is mourning after Christ and his bride have taken over the throne?

## Answer:

"I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn" (Zech. 12:10). This is a predictive prophecy, still awaiting fulfillment. In fact, Zechariah 12-14 introduces the theme of the return of the Lord and the reestablishment of the kingdom of God on earth.

Zechariah 12 can be briefly outlined as follows: 1) Siege of Jerusalem preceding Armageddon (vv. 1-3); 2) Armageddon (vv. 4-9); 3) Pouring out of the Holy Spirit and the personal revelation of Christ to the family of David and the remnant of Jerusalem (v. 10); 4) Godly sorrow of Israel (vv. 11-14).

When Jesus was raised from death, he possessed a spiritual body and was able to pass through doors and come and go as the wind (John 3:8; 20:19). His body, though spiritual, was real. It had flesh and bones (Luke 24:39, 40). It could be, and was, touched (Matt. 28:9). It was recognizable and the marks of Jesus' crucifixion were visible. Jesus, in fact, mentioned his spear-pierced side (John 20:27).

It appears that these identifying marks will be visible, even at his second coming, and will be seen by Israel (Zech. 12:10; Rev. 1:7). They will aid Israel in recognizing their need for repentance. This shall be manifest when "they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."

The rest of the chapter does mean that the families of the houses of David, Nathan, Levi, and Shimei, as representative of the whole household of Israel, shall mourn for Jesus. It can be observed that the kingly line, as well as the priestly line, will mourn.

This mourning for Jesus is compared to the mourning of Israel at Hadadrimmon in the valley of Megiddon. Jewish history relates that this mourning was for good king Josiah, who met violent death in battle with Pharaoh-necho. The Prophet Jeremiah also made lamentation for this occasion (Lam. 5:16; 2 Kings 23:29; 30; 2 Chron. 35:22-27).

In the interpretation of prophecy, there are two major schools of thought: the literal method and the spiritualizing method. This particular prophecy is one of many in which some seek to spiritualize Israel as the church. These precious promises cannot mean that all Israel will be eventually gathered into the church. The Israelites' blindness is to continue "until the fulness of the Gentiles be come in" (Rom. 11:25), i.e., until the age of grace is consummated. Their conversion is definitely associated with their beholding Christ at his second coming (Zech. 12:10; Rev. 1:7).

It is strange and unacceptable to some, but fundamental to the Church of God, that God has not "cast off his people." Even today, there is a remnant of Israel according to the election of grace, and after "the fulness of the Gentiles be come in . . . all Israel shall be saved" (Rom. 11:1, 5, 25, 26). Jesus will regather all Israel, uniting the twelve tribes—the whole house of Israel (Isa. 11:11-14; Jer. 31:31-34; 33:14-22; Ezek. 37:18-25). Further, God will make a new covenant with them (Isa. 66:8; Jer. 31:31-34; Zech. 12:10 - 13:6; Heb. 8:8-12).

In the context of this chapter, the expression "in that day" occurs frequently. This refers to the great and terrible day of the Lord. It can be observed that verse 10 is directly connected with verse 9 in point of time, when all the nations shall come against Jerusalem.

The events described concern Jerusalem, Judah, and the Gentiles. These are events peculiar to the day of the Lord. In that period of time, the rapture of the church will initiate the seventieth week of Daniel's prophecy, the period of God's wrath, known as Jacob's trouble (Jer. 30:7). This will climax in Armageddon and the revelation of the Lord

from heaven (Matt. 24:27). This period, known as the day of the Lord, will then extend through the millennium to the "great white throne" judgment.

During this period of persecution and trial, the Jews will pray to God for a deliverer. They will be heard, as their forefathers were in ancient Egypt. Jesus, the Deliverer, shall come and turn away ungodliness from Jacob (Rom. 11:26). The revelation of the Lord Jesus Christ will indeed fulfill his destiny—that of saving his people from their sins (Matt. 1:21). The spirit of grace and supplication will indeed be poured upon the inhabitants of Jerusalem and the house of David.

The Prophet Isaiah wrote, "It shall come to pass in that day, that the LORD shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea" (11:11). Israel's restoration to the Promised Land not only establishes the way for restoring the kingdom to Israel, but also the establishment of the Messianic kingdom on earth.

David blessed the Lord before all the congregation, and gave thanks by exalting God in these words: "Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all" (1 Chron. 29:11). David's kingdom, the kingdom of Israel, and the kingdom of God are one and the same (1 Chron. 28:5). The apostles understood this and, shortly before Jesus' ascension, they inquired of him: "Wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6.)

In due time Jesus will return to bless and save Israel. Then the kings of the earth, their armies, the beast, and the false prophet will be defeated, and thus the tribulation will end (Joel 3:9-16; 2 Thes. 1:7-10; 2:8; Rev. 16:13-16; 17:13, 14; 19:19-21). At this point in time, the Israelites will receive their Messiah, the one they have for so long a time rejected.

It is when Jesus returns to earth that the Messianic kingdom shall be established and Jesus shall be King of Kings. The church will be joint heirs, and will rule with Jesus for one thousand years (2 Tim. 2:12; Rev. 3:21; 20:4-6). I believe this predictive prophecy of Zechariah 12:10 is near the time of its fulfillment.



# STORIES FOR THE FAMILY ALTAR

By Jane LeCrone

## Mary, Mother of Jesus, Knew

"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. But Mary kept all these things, and pondered them in her heart" (Luke 2:16-19).

Anne was spending the day at her grandmother's, happily engaged in baking and decorating Christmas cookies. They talked about many things and, as usual when these two spent time together, the conversation included discussion of some incident in the Bible that puzzled Anne.

"Grandma," Anne began, "what do you think it means in the Christmas story where it says 'Mary kept all these things, and pondered them in her heart'? It must be important, because it says about the same thing when Mary and Joseph found Jesus in the temple talking with the doctors."

"Anne, you are wondering about the same thing I thought about when I was reading the Christmas story last week. I took time to give the idea some thought and some study. I can tell you what I think about it, but you will have to decide for yourself whether or not these things answer the question for you."

Anne continued to frost cookies while her grandmother went to bring her Bible to the kitchen table. While Anne worked, her grandmother talked.

"First, I went back to the very beginning to read again the account of Mary learning she was to be the mother of Jesus. Luke one records this event. In verses twenty-six through thirty-one, we find that the angel who was sent to talk to Mary was Gabriel. Mary was startled by his appearance and by what he said. Why should she be blessed among women? Gabriel recognized her fear and tried to set her at ease. He told her she had found favor with God, and that she would bear a son, whom she would call JESUS. Listen to verses thirty-two and thirty-three: 'He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.'

"When Mary went to visit her cousin Elisabeth, her cousin called her 'the mother of my Lord.' So Elisabeth knew. In the first chapter of Matthew we are told that Joseph also knew.

"Let me read portions of several verses: 'The angel of the Lord appeared unto him [Joseph] in a dream, saying . . . She shall bring forth a son, and thou shalt call his name JESUS: for he [speaking of Mary's child] shall save his people from their sins.'

"We need verses twenty-two and twenty-three to fill us in on the background before we go to the Old Testament. 'Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.'

"Since Elisabeth, Mary, and Joseph all seem to have been familiar with this event, it is obvious that they learned it from

the Scriptures. This would be the Old Testament, so now we will turn back and see for ourselves the prophecies concerning this wonderful child.

"God very carefully chose the families that would have something to do with the upbringing of his Son. These were godly, faithful people. Listen to Isaiah 11:1-3: 'There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; and shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.' So this child was to be of the lineage of Jesse, the father of David. If we turn back to Luke, chapter three, we find the ancestors of Jesus listed, beginning with verse twenty-three, following the record of his baptism.

"Isaiah, chapter fifty-three, tells us much about the life of Jesus. Mary had to know these things, for she was taught, as all children of godly families were, from the Scriptures. This would have been the Old Testament. Notice the similarity of these prophetic sayings and the life of Jesus as we know it from events recorded in the New Testament.

"We should read the entire chapter, but let us read just a few phrases and relate them to incidents in the life of Jesus. 'He is despised and rejected of men.' Many people refused to accept Jesus as their Messiah. He was to be 'a man of sorrows, and acquainted with grief.' Jesus wept over Jerusalem. He was sorrowful when he saw the grief of Mary and Martha when Lazarus died. 'Surely he hath borne our griefs, and carried our sorrows.' Jesus said: 'My yoke is easy, and my burden is light.' 'He was wounded for our transgressions.' Jesus was nailed to the cross for us. 'He was bruised for our iniquities.' Jesus was beaten and made to carry his own cross. 'He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.' When Jesus was accused, he did not defend himself.

"Another reason I think Mary knew these things is found in Isaiah 54:13: 'All thy children shall be taught of the LORD; and great shall be the peace of thy children.' Again, God speaks in Isaiah 55:11: 'So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'

"God said, 'Teach your children.' God said, 'My word shall be accomplished.' We can be very sure that whatever God says will come to pass—will indeed happen. I think Mary knew this, as did Joseph, and Elisabeth, and every other student of God's Word. The problem then was much the same as it is today. How do we convince people that God's Word is true, and that he is faithful to carry out his promises to his people?

"The shepherds believed, and worshiped. Herod believed, and sought to kill the child.

"Mary knew and 'kept all these things . . . in her heart.'"



## GLEANINGS . . .

### Never Unreasonable

There is much misunderstanding about faith. It is commonly supposed to be a leap in the dark, totally incompatible with reason. This is not so. True faith is never unreasonable, because its object is always trustworthy. When we human beings trust one another, the reasonableness of our trust depends on the relative trustworthiness of the people concerned. But the Bible bears witness to Jesus Christ as absolutely trustworthy. It tells us who he is and what he has done, and the evidence it supplies for his unique person and work is extremely compelling. As we expose ourselves to the Biblical witness to this Christ and we feel its impact—profound yet simple, varied yet unanimous—God creates faith within us. We receive the testimony. We believe.

—John R. W. Stott.

### Scientists Are Human

Scientists are human, and subject to making mistakes. After making mistakes any number of times they will loudly proclaim, "We have it right this time." Who can be sure? While many wonderful things have been learned about God's creation, there is still a long way to go.

Many Christians are much encouraged when some scientist says he believes in God. Perhaps Christians have overemphasized the importance of such a testimony. One does not need to be highly educated to believe in God, and to have a hope in his promises. Jesus 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). —Selected.

### Something That Must Be Done

Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance, self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know.

—Charles Kingsley.

### What America Needs:

A leader like Moses, who refused to be called the son of Pharaoh's daughter, but was willing to go with God.

Army generals like Joshua, who knew God and could pray and shout things to pass rather than blow them to pieces with atomic energy.

An administrator like Joseph, who knew God and had the answer to famine.

Preachers like Peter, who would not be afraid to look people in the eye and say, "Repent or perish," and denounce their personal as well as national sins.

Mothers like Hannah, who would pray for a child that she might give him to God, rather than women who are delinquent mothers of delinquent children.

Children like Samuel, who would talk to God in the night hours.

Physicians like Luke, who could care for physical needs and introduce their patients to Jesus Christ, who is a specialist in spiritual troubles.

A God like Israel's instead of a "dollar god," an "entertainment god," and an "auto god."

A Savior like Jesus, who could and would save from the uttermost to the uttermost.

—Bedford Bulletin.

### New Epidemic— Cirrhosis of the Giver

This disease was first discovered about A.D. 34 by a husband-and-wife team, Ananias and Sapphira. 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 the billfold or purse and thence to the offering plate.

Remedy: The patient may be removed from the environs of the house of God on Sunday, since it is critically observable that the condition does not occur in such surroundings as golf courses, supermarkets, and restaurants. A more constructive remedy is to point out to the patient how many income tax deductions may be claimed by overcoming the malady. Of course, the best therapy—and that which leads to a sure and lasting cure—is to get right with God, as this affliction is a symptom of a serious heart condition.

—Bedford Bulletin.

### The Most Important Thing

Nothing is of more importance for the public weal, than to form and train up youth in wisdom and virtue. Wise and good men are, in my opinion, the strength of a state. —Benjamin Franklin.

### Souls in Heaven?

William Tyndale who, with Coverdale, translated the Bible from Hebrew and Greek into English for the first time in 1535, said this when debating with a Roman priest about resurrection: "Ye, in putting departed souls in heaven, hell, and purgatory, destroy the arguments wherewith Christ and Paul prove the resurrection. If there should be a heaven, tell me why they are not in as good care as the angels be, and then what cause is there for a resurrection?"

—Dayton Bulletin.

### The Unknown Teacher

I sing of the unknown teacher. Great generals win campaigns, but it is the unknown soldier who wins the war. It is the unknown teacher who delivers and guides the young. She lives in obscurity and contends with hardship. For her no trumpets blare, no chariots wait, no golden decorations are decreed. She keeps the watch along the borders of darkness and makes the attack on the trenches of ignorance and folly. She awakens sleeping spirits. She quickens the indolent, the unstable. She communicates her own joy in learning and shares with boys and girls the very best treasures of her mind. She lights many candles which in later years will shine back to cheer her. This is her reward.

—Henry VanDyke.

### Cut in Half

The sincere acceptance of the principles and teachings of Christ with respect to the life of mental peace and joy, the life of unselfish thought and clean living, would at once wipe out more than half the difficulties, diseases, and sorrows of the human race. . . . Irrespective of the future rewards of living, laying aside all discussion of future life, it would pay any man or woman to live the Christian life just for the mental and moral rewards it affords here in this present world.

—Dr. William Sadler.

### Something to Think About

The Communists are active today, penetrating society and doing things to change the world in which they live, and they have been very successful. However, when Communism reaches that point where its believers will be satisfied to go to the meeting hall and listen to someone talk about Communism and then go home and wait until the next meeting, then (we predict with confidence) Communism will be dead.

—Pastor Vernis Wolfe.



## YEAR IN PHOENIX: AN ADVENTURE IN GROWTH

(Continued from page 9)

I know there are people there who love me and care for me, and if I ever need anything I can call upon them. One of the best things about this year has been the opportunity to develop close friendships with people of the Bible Church of God with whom I'll be friends all my life. My only regret is that I have to leave.

"The Bible church is a group of warm and accepting people. One of their most exciting and valuable characteristics is that they come from many different backgrounds—wealthy, poor, rural, urban. To observe them worshipping and fellowshiping together, one would not be able to distinguish to which classification each belongs. They are equally as warm and accepting with each other as with those outside the church."

Of all the praises and tributes given by members of the Phoenix congregation, one of the most touching came from a fifth-grade boy Sam had taught in Sunday school and at Southwest Youth Camp in California last June. When asked who he wanted to be like when he grew up, the boy answered without hesitation: "Just like Sammy."

## A SAVIOR IS BORN

(Continued from page 12)

be revealed from heaven with his mighty angels." Then shall God set him as king upon his "holy hill of Zion" (Psa. 2:6).

When last seen by his followers, Jesus was a mighty conqueror, for it is said: "When he ascended up on high, he led captivity captive, and gave gifts unto men" (Eph. 4:8). Death is here personified, and is spoken of as captivity, because death, except Christ had "tasted death for every man," would have held each son and daughter of Adam in perpetual captivity. After Christ's glorious resurrection, he became "Lord both of the dead and living" (Rom 14:9). He has "the keys of hell and death" (Rev. 1:18). Because he is "alive for evermore" (Rev. 1:18), "he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25).

How very thankful we should be that we have such a great high priest to intercede for us. He is a merciful and faithful priest, and is touched with the feeling of our infirmities. But, dear friends, he will

not intercede for us if we remain "aliens from the commonwealth of Israel, and strangers from the covenants of promise" (Eph. 2:12). You, too, must be of the seed of Abraham, for he is "the father of all them that believe" (Rom. 4:11). "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29). Search the Scriptures, for they testify of your Savior and of the unsearchable riches to be found in him. Live so that you may inherit the blessed promises.

## Some Things Baptism Does Not Do

(Continued from page 11)

manent bond of marriage if we are to be honest with God and his Word.

It appears to me that the ones who are saying the most about forgiveness say little if anything about genuine repentance and almost nothing (usually nothing) about renunciation of sin. This leaves a very warped, twisted picture of forgiveness as it is set forth on the pages of sacred Scripture. Some seem to feel that if God forgives it, others should sanction it. NOT SO! If it's not sin, you don't need forgiveness! Let's make sure that we don't confuse forgiveness with endorsement when we deal with divorce and remarriage.

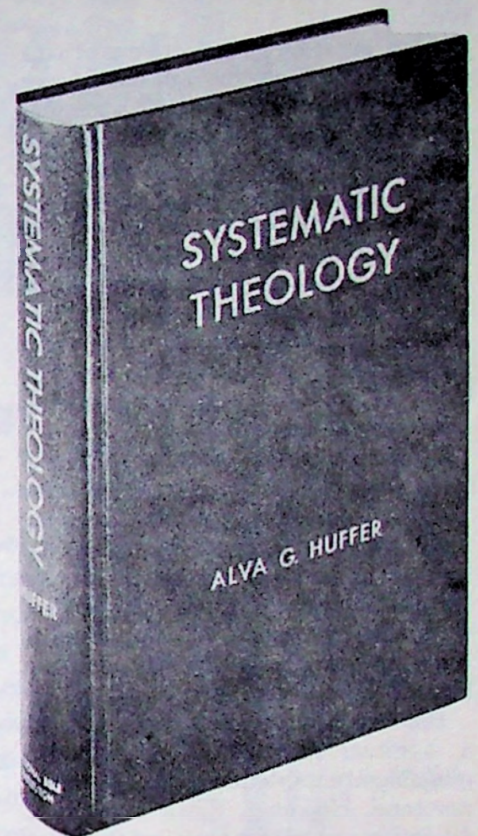
### 3. It Does Not Change Your Parenthood.

If you have two children before baptism (Christian conversion), you'll still have two afterward. Baptism does not change your parenthood.

Let's say, for example, that I'm an unbeliever, divorced, and have two children living in another state. Then I come to know Christ in a personal way—I experience genuine Christian conversion. Has my relationship with my former wife changed? Do I still have two children in another state? Do I have any responsibility to see that my two children are fed, clothed, educated, etc.? I believe that God's word says that I do. In fact, if my conversion is genuine, I'll want to support them more than ever. There are some things that Christian conversion does not change.

Another example: let's say I'm an unbeliever and owe \$10,000—an honest debt. I later come to know Christ and have my sins forgiven. Do I still owe the money? or can I write it off and forget it now that I'm a Christian? My common sense and God's Word both tell me I still

# A "must" for Bible students



Written in a scholarly, yet easy-to-understand style, both laymen and ministers will find rich blessings in the six hundred pages of **Systematic Theology**. Explaining the great truths of the Word of God in a systematic way, filled with Scriptural references and source materials, **Systematic Theology** is indeed a "must" for every Bible student, teacher, and pastor.

Here is my order for Systematic Theology:

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

Please find enclosed \$ \_\_\_\_\_ for

\_\_\_\_\_ copies @ \$6.95 hardcover

\_\_\_\_\_ copies @ \$3.95 paperback

The book will be mailed postage-paid when payment accompanies order. Mail this coupon to:

THE RESTITUTION HERALD

Box 100

OREGON, ILLINOIS 61061

owe the money. In fact, if my conversion is sincere and genuine, I'll *want* to repay the money. Restitution is a clear teaching of Scripture, although it is often ignored, denied, or rejected. There are some things that baptism does not do.

**4. It Does Not Change Your Free Will.**

After entering into a covenant relationship with God through Christ, you are still a free moral agent—you can turn away from God if you wish, but you must finish the race to gain the crown (Heb. 12:1, 2; 2 Tim. 4:6-8; 1 Peter 5:4). It takes more than mental assent that there is a God to change a life. You have to make the team, run with the Lord, and hang in there. Jesus said: "He that shall endure unto the end, the same shall be saved" (Matt. 24:13). Yes, you have the *choice* of finishing the race or falling by the wayside.

Scripture says, "Go on to maturity" (Heb. 6:1). Don't remain an infant in the Christian life. This is the Biblical admonition. God respects the human will too much—he will never remove it from you in this life. Remember you came to God by your own choice; you can turn away the same way. Conditionalism is a clear Bible doctrine.

Baptism is more than a cold ritual. It is a spiritual experience—a beautiful, meaningful experience, when rightly understood. However, there is more to Christian conversion than just the physical steps. Baptism is only a part of conversion—the beginning. One must go on from there and grow up in Christ (2 Peter 1:5-11; 3:18; Col. 3:1-10).

One preacher said: "The dog or cat in your home knows when you become a Christian." Be a Christian in your home. If your Christianity doesn't work at home, it doesn't work! Too many people are converted to an idea rather than a person. Three things are involved in a religious experience—thinking, feeling, and action.

Of course there are also other things that baptism does not do:

1. It won't make you a person of prayer;
2. It won't give you an understanding of the Bible;
3. It won't lead you the rest of your life;
4. Baptism alone won't regenerate your life.

One may well ask, then, what *does* baptism do? It grants to the believer newness of life and forgiveness of all his sins. It gives him a living hope and assurance of eternal life in God's coming

kingdom. Christian conversion, which includes baptism, deals with one's spiritual life—his standing before God. A believer is no longer under condemnation but has passed from death unto life (John 5:24).

Dear reader, how will you stand at the great day? Will you be found at the wrong place, doing the wrong thing at the wrong time? I pray that you won't. Why not

**CALENDAR OF EVENTS**

Nov. 30-Dec. 4—Homecoming meeting at Pennellwood Church of God, Wyoming, MI. Jack Hearp, guest speaker.

Dec. 5, 6—Joint meeting of Indiana, Northeast and Illinois ministers, Camp Mack, IN.

make one supreme YES to God for time and eternity?

Have you come to the Red Sea place in your life,

Where in spite of all you can do,  
There is no way out; there is no way back;

There is no other way but through?  
Then wait on the Lord with a trust serene,

Till the night of fear is gone;  
He will send the wind; he will heap the floods,

When he says to your soul, "Go on."  
—Annie Johnson Flint.



*Your estate could slip away...*

**W**ithout a will there is no way that you can be sure that the assets the Lord has entrusted to you will be distributed and used as you wish. Now is the time to make or review your will to conserve and properly utilize your estate. As a faithful steward, consider including the Church of God General Conference in your will. Your bequest may avoid unnecessary taxes and be a living testimony, providing continuing support for the Lord's world-wide work.

Use the coupon to secure a free packet of information about wills and bequests.

Please send me the free packet of information.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Mail to Church of God General Conference, Box 100, Oregon, IL 61061

Statement of Ownership, Management and Circulation required by 39 U.S.C. 3685. 1. Title of publication: Restitution Herald. 2. Date of filing: September 20, 1977. 3. Frequency of issue: monthly. 3A. Number of issues published annually: 12. 3B. Annual subscription price: any contribution. 4 & 5. Location: 131 N. 3rd St., Ogle, IL 61061. 6. Publisher: Church of God General Conference, Box 100, Oregon, IL 61061. Editor: J. R. LeCrone, Box 100, Oregon, IL 61061. Managing Editor: Gordon Landry, Box 100, Oregon, IL 61061. 7. Owner: Church of God General Conference, Box 100, Oregon, IL 61061. 8. None. 9. Have not changed during preceding 12 months. 10. Average number of copies printed: 10,098.



**RADIO LOG  
Illinois**

Rex F. Cain  
WKAI 1510 Macomb, Ill. 8:15 a.m. "Words of Life"

**Indiana**

Ed Bender  
WHME 103.1 FM South Bend, Ind. 7 a.m. Sundays, "Chapel Time"

Mildred Macy  
WCTA 1050 AM Plymouth, Ind. 9:15 a.m. Sundays, "Aunt Mildred's Sunday School Quarter Hour"

Darrell Maddock  
WTCA 1050 AM 94.3 FM Plymouth, Ind. 9 a.m. Sundays, "Pathway of Light"

**Minnesota**

Stanley Lawrence  
KLFJ 1410 AM; 95.3 FM Litchfield, Minn. 8:35 a.m. Sundays, "Springs of Living Water"

**North Carolina**

Z. B. Duncan  
WPEG 97.7 FM Concord, N.C. 8:15 a.m. Sundays, "Bible Truth"  
WPET 98.7 FM Greensboro, N.C. 8:00 a.m. Sundays, "Bible Truth"  
WZKY 1580 AM Albemarle, N.C. 8:00 a.m. Sundays, "Bible Truth"  
WSVM 1490 AM Valdese, N.C. 8:00 a.m. Sundays, "Bible Truth"  
WJRI 1340 AM Lenoir, N.C. 9:00 a.m. Sundays, "Bible Truth"  
WCGC 1270 AM Belmont, N.C. 9:00 a.m. Sundays, "Bible Truth"  
WEGO 1410 AM Concord, N.C. 7:45 a.m. Sundays, "Bible Truth"  
WNNC 1230 AM Newton, N.C. 6:00 p.m. Sundays, "Bible Truth"

Daniel Fyfe  
WHKP 1450 AM Hendersonville, N.C. 9:45 a.m. Sundays, "Words of Truth"

Paul Holden, James Minyon, Paul Duncan  
WJRI 1340 AM Lenoir, N.C. 9:15 a.m. Sundays "Berean Sunday School of the Air"

**Ohio**

James D. Ritch  
WCOM 101.7 FM Urbana, OH, 8:15 a.m. Sundays, "Marvelous Minutes"

Richard Worley  
WPTW 1570 AM; 95.7 FM 9:00 a.m. Sundays, "Amazing Truths"

**Texas**

Michael Brown  
KMCS 98.3 FM, Gatesville, TX, 9:00-9:30 a.m. Sundays, "Word of Truth"

**Virginia**

James Mattison  
WSIG 790 Mt. Jackson, Va. 7:45 a.m. Sundays, "Voice of Tomorrow"

Z. B. Duncan  
WHHV 1400 AM Hillsville, Va. 12:45 p.m. Sundays, "Bible Truth"

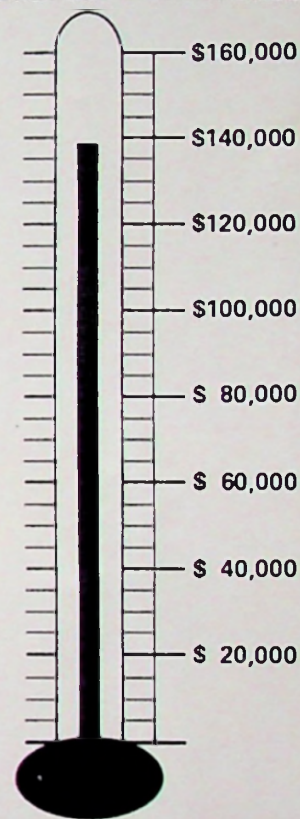
WJJJ 1260 AM Christiansburg, Va. 9:30 a.m. Sundays, "Bible Truth"



**New  
Oregon Bible College  
Dormitory**

This fine building has been used for two college years for single women. It will house forty-two students and the dormitory director, plus a large lounge and laundry facilities.

The thermometer at the right shows the total that has been paid or committed to be paid by the membership. Money was borrowed from churches, individuals, and a local bank to pay for the building. The total indebtedness on this building on June 30th was fifty-two thousand dollars. Your continued support of this project is appreciated.



**Total Commitments**

Please fill out and mail to:

Oregon Bible College Building Fund  
Box 100  
Oregon, IL 61061

My intention is to give \$ \_\_\_\_\_ for the expansion of Oregon Bible College Dormitory facilities. I will contribute these funds as follows:

- \$ \_\_\_\_\_ enclosed herewith
- \$ \_\_\_\_\_ per month until paid
- \$ \_\_\_\_\_ per year until paid

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

# CHRISTIAN WORKERS' SEMINAR



March 5-11, 1978, at Camp Mack, Milford, Indiana

### First Year Curriculum

Creative Bible Teaching #1  
Advancing the Smaller Church  
Enriching Family Life  
Positive Church Growth

### Second Year Curriculum

Positive Church Growth  
Creative Bible Teaching #2  
Misused Texts  
Spirit-Controlled Temperament  
How to Grow a Church #2

### Third and Fourth Year Curriculum

How to Grow a Church #3  
Enriching Family Life  
Creative Bible Teaching #3  
The Book of Romans  
Positive Church Growth

Optional Sharing Sessions and an evening class will also be offered.

Tuition Cost: \$47 individual; \$85 per couple (both husband and wife registered together)

Please enroll me in the Christian Workers' Seminar, March 5-11, 1978.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

From \_\_\_\_\_ Church

Is this your first year at the Seminar? Yes \_\_\_\_\_ No \_\_\_\_\_ Number of years you have attended before \_\_\_\_\_  
(Seminars have been held in 1974 at Oregon Bible College, and 1975-77 at Camp Mack).

I am enclosing a \$10.00 non-refundable deposit per person and will pay the balance upon arrival.

I am enclosing entire tuition (\$47 per person; \$85 per couple).

### MAIL TO:

CHRISTIAN WORKERS' SEMINAR, Box 100, Oregon, IL 61061

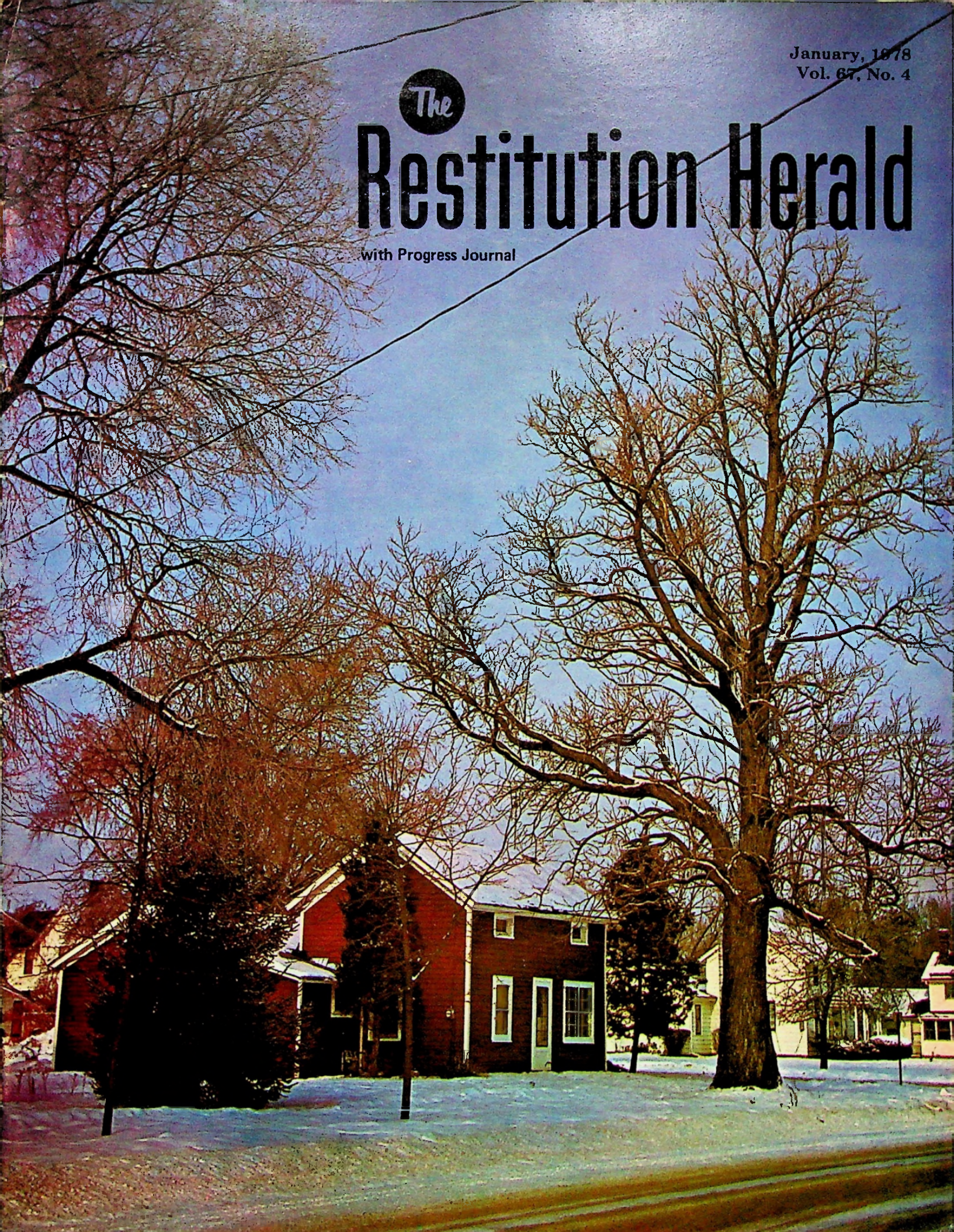
Deadline for Enrollment: February 15, 1978

Walter Mayberry  
Route One, Box 367  
Royal, AR 71968

January, 1978  
Vol. 67, No. 4

The  
**Restitution Herald**

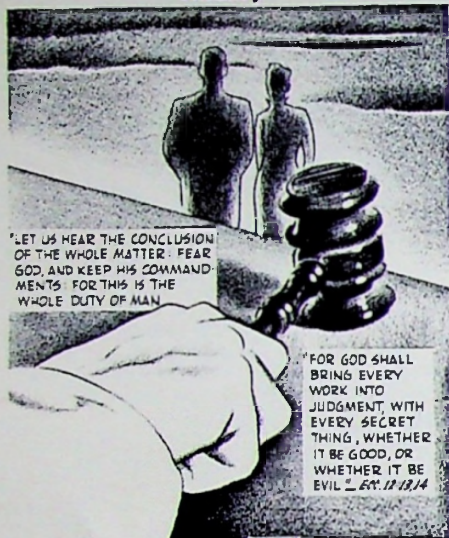
With Progress Journal





## EDITORIALY

### Finality



### Search for Understanding

God having granted to him wisdom beyond that possessed by other men, and not being hindered by poor health or lack of financial means, King Solomon set a goal for himself. Said he: "I the Preacher was king over Israel in Jerusalem. And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven" (Eccl. 1:12, 13). Evidently he must have delved deeply into history, closely examined the contemporary scene, and considered prophecies concerning the future.

From all of this searching and studying he reached a conclusion: "The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun" (Eccl. 1:9).

In the rest of the Book of Ecclesiastes, we find him describing the various experiences, observations, and studies that he made—including self-indulgence. He found that indulging the desires of his flesh ended in vanity (no profit). He also considered the rewards for seeking wisdom, only to arrive at a gloomy conclusion: "As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also is vanity" (2:15).

—Cover picture by J. R. LeCrone.

When Solomon devoted himself to wisely guided labor, he found himself disheartened by the thought that all that he had gained by diligent labor might eventually fall into the hands of a fool. He confessed: "Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit (2:17).

In all of his investigations, Solomon found no sure formula for bringing successful living out of the knowledge and labors of men. "I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happeneth to them all" (9:11).

After exploring every avenue of human endeavor, and success or failure, the wise man concluded that only one ultimate truth can be depended on: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (12:13, 14).

By following a somewhat different route, Solomon had arrived at the same conclusion as had his father David. David had not yet learned the truth that "the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of skill; but time and chance happeneth to them all" (9:11). Therefore when David observed that ungodly men were often richer and more highly honored than himself, he later confessed: "My feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked" (Psa. 73:2, 3).

Understanding came to David only when he "went into the sanctuary of God." "Then," he said, "understood I their end." When he understood the ultimate and inevitable end of the wicked, and compared it with the sure promises that God had given to his faithful ones, the King's envy of them vanished into thin air. Speaking to God concerning

the wicked he said: "Surely thou didst set them in slippery places: thou castedst them down into destruction" (v. 18). He then expressed the hope that was to keep him faithful to God throughout his lifetime: "Nevertheless I am continually with thee: thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory" (vv. 23, 24).

You and I can look about us and make exactly the same observations as did both David and Solomon. We face the danger of becoming envious of the wicked (and may even consider becoming one of them) when we observe that they often wallow in luxury, while we are in comparative poverty. But when we believe God and consider their destiny, we no longer envy them. We pity them! We rejoice in our sure hope of glory if we walk according to God's leading!

### What's Wrong with Resolutions—Or Us?

Many people have abandoned the time-honored practice of seeking to bring about profound changes in their lives in one year by the simple process of making resolutions on New Year's Day. As attractive as making heroic changes in our lives in one day sounds, those who make such resolutions soon learn that they are much easier to make than to keep. This is especially true when they deal with some well-established habit that they are convinced should be exchanged for a better one.

In spite of the sincerity with which we make the resolutions, we soon find that in some unguarded moment they are broken. We may feel a momentary sense of shame regarding our weaknesses or short memories, but much too often our reaction is to promise ourselves that since they are already broken, we will just forget them for the rest of the year and try again next New Year's Day.

With a little reflection, we soon realize that habits are not changed by making resolutions about them once a year, and then forsaking the resolutions the first time we violate them—or the second, or the tenth, or the hundredth. Changes for the better can only be established when we resolutely return to our plan immediately after having failed. Equestrians pay homage to the principle when they make it a point to immediately remount the horse that has just thrown them. This is also the reason acrobats waste no time thinking about their fall but continue their per-

formance without delay, or an automobile driver gets behind the wheel of a car again right after being involved in an accident. They know that the longer they delay, the more difficult it will become.

When we abandon broken resolutions and wait another year before trying again, we enable bad habits to become more firmly entrenched and more difficult to dislodge. In the meantime, the good practices which we have vowed to follow may become forever lost in the indefinite future.

### Our Most Dangerous Enemy

The world watches apprehensively as the United States and Russia seek to reach an agreement on the limitation of arms. Each nation regards the other as potentially its most dangerous enemy. The obvious aim of each is to reach an agreement that will cause the "arms race" to cease, while leaving its own military with at least a slight advantage over that of the other. The diplomatic relationship within which they maneuver reveals no love for each other—only a cautious respect.

Both nations, however, are ignoring a power that is capable of destroying, or preserving, either or both nations. This, of course, is the power of God. We may be very sure, however, that God is not ignoring either nation—or any nation in the world. His Word on this is: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them" (Jer. 18:7-10).

The people of the United States have recently become disillusioned and somewhat embittered by the corruption that has come to light at all levels in our government. We have concluded that all politicians are motivated only by purely selfish motives (what is in it for them?) and their much-vaunted patriotism is only a pretense with which to fool the citizens who vote for them.

To what extent this is true, I am not qualified to say. One truth, however, is most evident. Our political leaders are a product of the homes, churches, schools, and adult examples of their youth. By

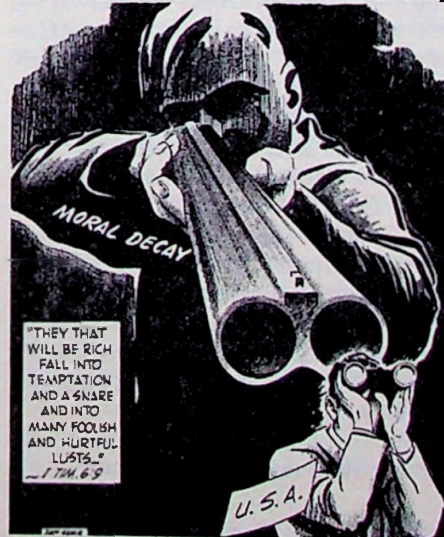
tolerating, or even benefiting from political "irregularities" of those who hold local offices, we are paving the way for the same type of irregularities at the highest level. The high-level politicians with whom we profess to be so disillusioned are, in reality, a product of their home environment—yours and mine. Either by indifference or participation, we have helped to make them what they are.

Guilty though they may be, there is little of spiritual value to be gained by berating those in office. If we really want to do something constructive that will go far toward providing honest politicians for future high-level leadership, the time and place to begin is right at home, right now.

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). To do this successfully, we dare not wait until a child is old enough to attend school and go to Sunday school by himself, and then hope that the school and the church will "do something with him." The primary responsibility for this is upon the parents of the child. This cannot be accomplished by seeking to send the child in one direction while his parents go another. He is much more lastingly impressed by the example that they set before him than by what they say to him.

Ultimately, it will not be Russia, or the diplomats, or our military who will be responsible for the future of our nation. We cannot settle the nation's spiritual problems by putting dishonest politicians in jail, nor even by winning a war. It can be accomplished by turning the nation back to God, and in no other way.

### On The Lookout For A Sinister Enemy



# The Restitution Herald

Vol. 67

January, 1978

No. 4

The Restitution Herald is owned and published by the Church of God General Conference, 131 N. Third St., Oregon Illinois 61061, second class postage paid at Oregon, Ill. 61061, mailed monthly.

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

Gordon Landry, Managing Editor

\* \* \*

### TABLE OF CONTENTS

#### Articles

Questions by Which to Evaluate Your Church, Z. B. Duncan .....	4
The Rich Man and Lazarus, A. T. Johns ..	5
The Church at Some Place, Alice Jennings	6
Apostles in the Shadows, D. B. Watkins ..	8
Saints or Ain'ts, Hazel Cramer .....	9
Credentials of God's Servants, Emory Macy	10

#### Features

Editorially .....	2
News and Prophecy Digest, Clyde Randall .....	12
Voice From the Past, The New Year's Conference: A Story .....	13
Seekers of Truth, Edward H. Goit, Sr. ....	14
Stories for the Family Altar, Jane LeCrone .....	15
Gleanings .....	16

# Questions by Which to Evaluate Your Church

By Pastor Z. B. Duncan

## A. Is Your Church Needed in Your Community?

Would you want to live in a nation, state, or city which has no church? Would you wish barrooms, gambling houses, or nudist clubs to locate where the church is presently located? Of these, which would get more of your money, attention, and/or time? Would you prefer that there be no minister to marry young adults, preach funerals, or conduct preaching services? Would you desire for your children to grow up in a churchless community? Are you sold on the importance of your church's existence? Are there any benefits in your life which stem from your association with the church?

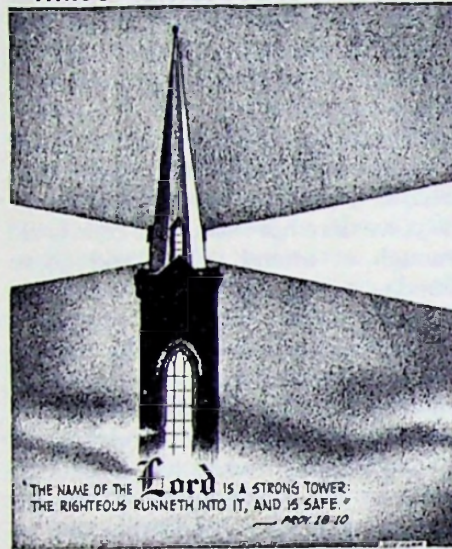
## B. Is Your Church of the Body of Christ?

Is not every believer a member of the body of Christ? If many members unite, is not each a part of that body which is to be the bride of Christ? Is your church as vital to the body of Christ as the heart is to the human body? Is it busy pumping the life-giving gospel to the members of the church and citizens of your community? Is your church like an eyelid which is heavy for sleep, trying repeatedly to close? Is your church without vision like a blind man, or does it look ahead?

## C. What Is the Mission of Your Church?

Are you curious about your church and its mission? Is its mission to go forth to offer comfort to the ill, lost, and broken-hearted as they face the seemingly insurmountable barriers of our time, to show them that only Christ provides a solution for their problems? Is the church sent to comfort those that are lost in sin with the good news of salvation through our Lord and to persuade them of their need for our Master's touch on their hearts? Does it bring forth fruit that will remain? Does it offer established faith

## THROUGH THE FOGS OF CONFUSION



and confidence to all? Are you a part of a lively heartbeat that is felt throughout the community as you witness of the coming kingdom of God?

## D. What Is Your Attitude Toward the Church?

Before you become active, must you not first become Christ centered? Can you find direction unless you permit the mind of our Lord to motivate you? Can you "find time" to perform effectively unless you use your crowded business, home, and leisure hours—as well as regular service time—in his services? Can you reach the lost unless you personally know Christ? Can you liberate others from a life of sin unless you have first been liberated? Can you demonstrate Christ to others before his demonstration has touched you and you have become spirit filled? Are you consistent in relation to his program, being fully supportive?

## E. Why Are You A Member of Your Church?

When one unites with a church, is it

to make a covenant with God? Are the failures of the church in any part due to your lack of participation in discharging the responsibilities of membership in the body of Christ? Is your relationship one of giving, or receiving, or both? Is your membership a contribution of self, time, and effort to glorify the Lord as the foremost purpose of your life? Is it a clearly manifest relationship, or a secret? Is it an "Easter and Christmas Club" which holds two meetings each year? Is it merely a way to assure that you will receive cards and flowers when you are hospitalized? Do you give your best to the Lord and worship among the brethren, being motivated by your love of truth and for him? Are you aware that we can, in Christ, do together what we cannot do alone? Does your personal involvement with the church bring Christ more realistically to its membership? or is Christ hidden in your life?

## F. How Much Do you Pray for Members or Pastor?

Can you take present problems and use the credentials of Christian prayer to bring a fruitful situation out of them? When you recognize needs, can you with confidence pray, and believe that the needs will be supplied? Do you pray for your pastor to perform as a comedian, an actor on a stage, or a light for Christ that burns into the depths of the hearts of those who attend? Do you pray for leadership, wisdom, and inspiration to be given to the pastor of your church, that he may contribute much to the growth of the church? Do you expect the pastor to do your praying, giving, and visiting for you? Then do you expect to receive his crown of life? Will you do your own service to God and receive your own crown? When??? Jesus may come in the very near future!!!

In taking inventory of *self* by these questions, my church has come to be one of the most important considerations in my life. ●



# The Rich Man and Lazarus

By Pastor A. T. Johns

## Second of Two Parts

### *Gate of Responsibility*

LAST MONTH we started a careful study of the parable of the rich man and Lazarus. We considered clues to the character of the rich man and to that of Lazarus. Then we compared their life styles with our own and considered what our own judgment would be if we were judged on the same basis as either.

We also considered the incongruities to be faced if we considered the narrative as recording literal places and events.

Considering the narrative as a parable, we sought to determine who would be represented by the rich man, and who by Lazarus.

### *The Great Gulf*

Since 1948 we have seen a partial resurrection of the Jewish people as a nation. They are still being persecuted in Russia and other communist countries. Many of those Jews who have returned to Israel have gone back in unbelief concerning Jesus as their Messiah. This unbelief is the *great gulf fixed*. They are still as adamant as ever in their rejection of Jesus and the gospel of the kingdom. This great gulf is all that separates the Jewish people from God and his blessings. They are still a stubborn and rebellious people.

### *Beggar Named Lazarus*

In the parable, Jesus pictured himself as Lazarus because the Jewish people had heard about the real Lazarus being raised from the dead. In this way, Jesus foretold his own resurrection and indicated that the real Lazarus was a forerunner of the greater Lazarus yet to follow, who would be raised from the dead to immortality, never to die again! Jesus pictured himself as a beggar in the parable because he had no personal possessions. "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Luke 9:58). His outer garment was seamless, and tradition says that it was without pockets.

Notice that, in the parable, Lazarus died before the rich man. Jesus (the greater Lazarus) died before the Israelitish nation did. Lazarus (Jesus) was laid at the rich man's (Israel's) gate of responsibility. The Jewish leaders took full responsibility for Jesus' death, saying to Pilate: "His blood be on us, and on our children" (Matt. 27:25). They will have to suffer the consequences of their envy of Jesus. In the parable of the pounds (Luke 19) Jesus pictured himself as a nobleman going "into a far country to receive for himself a kingdom, and to return. . . . But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us" (Luke 19:14). After the nobleman returned, he rewarded his servants, and then said: "Those mine enemies, which would not that I should reign over them, bring hither, and slay them before me" (Luke 19:27).

### *Full of Sores*

Jesus was the one who was full of sores. He had a crown of thorns pushed down on his head. He had nails driven through his hands and feet as they nailed him to the cross. He had a spear wound in his side. These all contributed to making him "full of sores." After his resurrection, Jesus said to his disciples: "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:39). To Thomas he said: "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing" (John 20:27).

The Israelites were so exalted in their own eyes that they never once considered that the Gentiles could ever have an opportunity to be accepted of God. Even Jonah, when told to go and preach to the people of Nineveh (a city of Gentiles), purposely went in the opposite direction.

When Jesus gave two illustrations of

God's grace being extended to Gentiles, the people of his hometown of Nazareth were so angry they tried to kill him by pushing him over a cliff (Luke 4:23-30). When Peter had a vision of a great sheet which was tied at the corners and contained all manner of beasts, fowls, and creeping things, being let down from heaven, "there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common" (Acts 10:13-15). Peter interpreted the dream to mean that God had accepted Gentiles. He then went to the house of Cornelius (who was a Gentile), preached the gospel, and baptized those gathered there.

The "dogs" represent the Gentiles, who in this dispensation of God's grace are accepting Jesus Christ as crucified for their sins. The Jews called the Gentiles dogs because they ate food that the Jews considered to be unclean.

In Matthew 15:21-28 we have a good example of Gentiles being called dogs. A woman of Tyre and Sidon (cities of Gentiles) came to Jesus and "cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

After the Jews rejected and crucified  
(Please turn to page 18)

# The Church a

ONCE UPON A TIME there was no church. The people met every Sunday at "No Place," and though they were lonely, isolated, and far from the churches of their youth, they still felt that in some small way they were helping to tell the Good News to all the world. For many years, they remained obscure, but they were, all of the time, busy, busy, working away at No Place, teaching, singing hymns, praying, and just not being one bit lazy. The enrollment didn't change much, except when there was a birth or a death, or when relatives came to No Place for a visit. This was very remarkable, because very few people came every Sunday, and the congregation was constantly made up of different people.

This also created a problem. Many of the lessons and stories could not be finished in one Sunday, so the people at No Place did not always know the ending or the beginning, or even what happened because of what event. So they all had different parts of stories in their minds. Some knew about Abraham, but not about Isaac. Some knew that Jacob, who became Israel, gave his son Joseph a coat of many colors. Others knew that his brothers sold Joseph into Egypt, and he obtained an important position under the Pharaoh. Some knew that later, when there was a famine in the land of Canaan, he was able to use his influence to save the whole family from starvation. Some knew that Moses was adopted by Pharaoh's daughter, and others knew that he led his people to freedom when, with the rod of God, he walked the Hebrew slaves across the Red Sea on dry land. Some knew that David was a musician and played the harp to still King Saul's guilty conscience. Others knew that he was once a shepherd lad, and made up beautiful songs to his God, as he kept watch over his father's flocks. Some even knew that he was anointed king by the Prophet Samuel, with the promise of God that his family would be heirs forever of that kingdom. Some remembered only that he seduced Bathsheba, and placed her husband in the front line of battle, so that he would be killed.

Most people came to No Place on Christmas and Easter, as most everyone knew about Jesus' birth and death. They knew that he was resurrected on the third day, and went up to heaven in a cloud, to his Father's right hand, with the promise to be our intercessor, and to return in like manner as they had "seen him go." They expected to be raised from the dead one day, but they knew little about Jesus' parables, or how important he said it was to seek the kingdom of God first. They knew that he chose twelve apostles to take the "good news" first to the Jews; who had become blind to the awful fact that he was chosen of God to convert the world from idolatry to believe in one God. They knew about Paul's miraculous conversion, and that he became a very special apostle to the Gentiles. Most everyone had fairly memorized The Revelation, and if not, they were quite sure that everyone's grandfather had studied the Bible from cover to cover, so that surely entitled them to a real church at Some Place.

If only a miracle would happen! If only a rich man, an educated man, or even a brave man, would materialize to step out and lead the way, surely things would just naturally shape up, and the whole community would sit up and take note of the beautiful, shiny church in their midst! Better yet, they might just take that old bell that came off of Grandpa's church out of the attic where it had been stored so long, and place it atop of the new church. Then the people would not be able to resist its beautiful peal on Sunday mornings! "Just give us a chance," they said, "to dress and keep" one of God's houses!

By and by a miracle did happen! Lo! A beautiful little church was dedicated to the glory of God—a church at "Some Place"! Everyone was overjoyed! Everyone came every Sunday for a few weeks. They even started a Bible class, so the people could finally put beginnings and endings to the Bible stories, and supply the missing parts of the puzzles in their minds. Everyone started teaching and singing and playing the piano and paint-

ing and cooking, and talking about how they would make the church at Some Place more real. Everyone got out the leftover paint and wallpaper and set right in with a will to do all of the things that they thought needed to be done, to make a real church more real!

It was a real hassle! At No Place they needed no plans and no committees, and, as everyone knows, it is much better to do things the way that they have always been done. So, some painted the woodwork one color while some preferred another. Some put up wallpaper, while others preferred latex. Some leaned toward Rembrandt, while others thought that God would be more real if the children just had a painting contest. Soon it became apparent that something was radically wrong. It was all too comparable to the days when Israel had no king, and everyone did "that which was right in his own eyes."

The pastor, of course, understood the problem, but he could be of little help. If he had dared to express even his very best opinion, it may have been interpreted as "taking sides." So, he just kept right on preaching and doing the best that he could to scatter the seed and keep himself on the straight and narrow path. This seemed to him to be the best way to avoid controversy and conflict. And, as everyone knows, it is better to sit in the middle of the boat, especially when the wind is blowing from two directions.

Things steadily became more confused and frustrating. At No Place there were no pews, so people took all of the room that they wanted. Now they were constantly stepping on each others' toes and jabbing each other with their elbows as they got into the pews. Singing together created problems, too. Being used to each singing in his own voice range, and doing his own solo, they found it very difficult to understand why they should sing together in the same key. This was especially frustrating because birds have this freedom and they sound lovely! Things came to such a pass that the board decided to hold a meeting and have all the members come.

# t Some Place

They met on Monday night. They talked for hours and hours, regardless of the fact that each one needed to be at some other place by 8:30. They must have felt some sort of desperation and helplessness because, for the first time, each let fall the protective wall that he had built around himself. Each expressed openly and freely what was truly in his heart. Such warmth was created that the chairman was inspired to open his Bible, and the words that he read were the words of Jesus concerning the greatest decision of his life, and the only decision which could give the church purpose and value to mankind: "Not my will, but thine be done."

Another member said quickly: "And what is the will of God for the church?" Yet another had a ready answer: "He that asketh receiveth, and to him that knocketh it shall be opened." So, without another word, they knelt in their new-found humility, and sincerely asked to be shown the way and the will of God. Into their minds, as though God were speaking, came the words: "The temple of God is not built with hands; ye are the temple of God; Christ himself is the head of the church; ye are the body . . . of his flesh and of his bones."

As the body obeys the mind (they reasoned among themselves), they must become a harmonious unity, obeying the mind of Christ, and giving glory to Christ and to God the Father.

The church (if it is truly called out of the world) is not a building, a little club, or an organization in which people entertain each other or bolster each other's self-esteem; it is an awe-inspiring privilege. It is a called-out entity. As a wise man once said: "We do not receive his forgiveness without also receiving his commission." The commission is to study and teach a world that does not know God—a world that does not know that it will perish if it does not accept the sacrifice of Jesus Christ. It is as though the world is blind, and can neither read nor write, and a few unlikely souls (as the sophisticated world sees them) have been blessed with the glorious light of under-

standing, to teach, and so bring this light to the world. But the time is short—as short as a man's life—and we must hurry. Paul has said: "The love of Christ constraineth us." This love causes a Christian to feel a compulsion to reach out and help a world that is lost, and in desperate need of the gift that all men may have for the asking.

So the board decided to lead through love, humility, and understanding. The members decided to listen, learn, and change. Now the church—each member—has purpose and meaning in his life, because each has faith in himself and faith in the Christ who gave the commission. There is no time for competition of wills and skills. There is a better use for both. There is no striving for recognition. To be led by the Spirit of God is to forget self, and to serve for the pure joy of serving the Creator. The people quickly grew above pettiness. They began to look to the east, and to recognize the redness of the sky as a herald of war and death, while sin reigns supreme. They also began to recognize these signs as the promise of the sun rising to a new day.

So the church at Some Place started over! High in the front of the church was a window. Festooned around it was an ivy plant, planted there in memory of Aunt Sarah, who never missed a Sunday school session and was never late—not even once. On the wall above the choir loft were hymns, beautifully embossed, which were favorites of the church fathers. The Communion table was decrepit and old; barely strong enough to hold the emblems. But everyone knew that old Uncle Henry had built it with his own hands. On this table was a Bible, expensively repaired, which had belonged to the grandfather of the first elder, who had given his entire life in the service of God. There were other sentimental memories of all of the hard years. But the words of Paul came to mind: "Forgetting those things which are behind, and reaching forth unto those things which are before." So they took the ivy and planted it lovingly around the lamppost. They took the hymns and the Bible and put them in

their proper repository—the museum. They held a simple ceremony and moved the Communion table from its place. There, as though the words were worn into the wood from much use and dedication, one could almost read the words that drew them to their knees: "God be merciful to me, a sinner." They carried the table gently out into the church yard, and made a beautiful fire, inviting all of the neighbors and their children to a picnic, to get acquainted with the Sunday school.

They threw open the window, and the sun came shining in like the love of God, making their faces warm. The walls of the little church seemed to expand, and there was light and plenty of room. The minister, looking out upon them, drew such inspiration that his sermon was better than his notes. As the sermon ended, they rose with one accord, and sang a new song. Their hearts were so full of praise for a God of such wonderful grace, that the words and the music went up together in beautiful harmony. As they opened the doors and went out into the sunshine, people wondered at their joy and strength of purpose. They decided to go out and seek this treasure.

And the children—ah! the children! How they came, singly and in twos and threes, to hear the beautiful stories of the people of Israel, and the stories of Jesus and the apostles. They heard the beginnings and came to hear more. Around the walls they painted the scenes from Adam to the visions of John, which he received on the Isle of Patmos. The Bible became a living panorama of people, depicting their beginnings, their fall, their redemption, and their future with their Christ and with their God. Every adult and every child had a vital and important role in this body of believers, for each depended on the other to fulfill, together with the Christ, the will of God for this earth.

The church at Some Place took Jesus for its leader, and its banner bore the words of Paul: "I am determined not to know any thing among you, save Jesus Christ, and him crucified." The church at Some Place had heard the call. ●

# Apostles in the Shadows

By D. B. Watkins

LUKE'S treatise to Theophilus, commonly called "The Acts of the Apostles," contains much information concerning the Apostle Paul. It also, to a lesser degree, records the labors of others. The activities of Peter and Barnabas also are mentioned. The record of their works occupy almost as much attention in this history as do those of Paul. Stephen's labors are also recorded. Reference is made, in addition, to Philip. Luke speaks, too, of a man named Apollos. Silas and John Mark are mentioned in passing as companions of Paul and Barnabas. The Apostle John is several times spoken of as a companion to Peter.

These men constitute the group of characters about whom Luke speaks to Theophilus.

As Luke records, Paul was a dynamic servant and teacher in the early Christian fellowship. God used him mightily, and gave him the Spirit abundantly. Paul's success is directly attributable to God's help. He also owes some of it, indirectly, to two other men who were apostles.

One of these was Barnabas, who had been sent out by the church at Jerusalem (Acts 11:22) to go to Antioch in Syria. Barnabas had sought out Saul, who was then in Tarsus (Acts 11:25). Barnabas is called an apostle in Acts 14:14: "The apostles, Barnabas and Paul." It is interesting to note that when Saul and Barnabas first became companions, the name of Barnabas is first mentioned, then that of Saul (Acts 11:30).

This order was maintained from the time that Barnabas left Jerusalem on his missionary journey to Antioch in Syria until he and Saul arrived in Antioch in Pisidia. From that time onward, Paul's name was usually mentioned before that of Barnabas.

What is called "the first missionary journey of Paul" is, more correctly, "the first missionary journey of Barnabas"—the latter being the prime figure, with Saul as his companion.

In Acts 15:36-41 we are told of the

parting of Barnabas and Paul. Barnabas chose John Mark as his companion, and they revisited the congregations which were founded on the first missionary journey. Their route was the same as before.

Paul chose Silas as his companion and they went into Syria and Cilicia, visiting the churches. The route which Paul followed was the reverse of that followed by Barnabas.

From this point onward, Barnabas fades from prominence and Paul rises. Little concerning the activities of Barnabas is thereafter mentioned.

Many of Paul's achievements were made possible by the labor of Barnabas—an apostle in the shadows.

Another man, also an apostle but seldom thought of as such, also labored in the shadow of Paul. His popularity ranked higher than that of the Apostle Barnabas, and approximately equal with that of Paul. This man was neither called an apostle, a deacon, an elder, nor by any other title. He was, however, an apostle in practice. He was sent out upon various missionary errands, preaching the Word of God. Paul encouraged the congregations to support him in his work and to meet his material needs.

This man was so well received in the Christian fellowship that he appears to have been held in equal esteem with Paul and Peter. His missionary companion was a lawyer named Zenas.

It is said of him that he was "an eloquent man, and mighty in the scriptures" (Acts 18:24). He is said to have "taught diligently the things of the Lord." He "began to speak boldly in the synagogue." After Aquila and Priscilla had taken him "unto them" they "expounded unto him the way of God more perfectly" (v. 26). After that experience, "he mightily convinced the Jews, and that publickly, shewing by the scriptures that Jesus was Christ" (v. 28).

He is said to have preached in Ephesus and at Corinth. Seemingly, he also preached at Philippi, for he was in or about that place when Paul wrote to the Corinthians (1 Cor. 16:12). He must also

have traveled to Crete, for Paul mentions him to Titus, Bishop of the Cretians. If any matched Paul in both labor and popularity, it was this apostle in the shadows. His name? Apollos.

Born in Alexandria, Egypt, and a Jew by blood, he was reared in an atmosphere more sophisticated and more scholastic than was Saul of Tarsus and Antioch. Out of the Alexandrian Jewish community came the Greek translation of the Old Testament—the Septuagint. Alexandria was the hub of the world's intellectual community. The greatest collection of art, religious philosophy and materials, science and other intellectual works were centered in this area. The world's most extensive library was in Alexandria.

Paul speaks of Apollos as among the three most popular leaders recognized among the brotherhood. Though Paul's words to the Corinthians were for correction and admonishment, they remain as proof of Apollos' popularity, along with that of Peter and Paul himself. Paul accused the Corinthians: "Every one of you saith, I am of Paul; and I of Apollos; and I of Cephas [Peter]." (See 1 Cor. 1:12.)

Apparently, this was the exact order of their popularity, especially in Europe, for Paul speaks only of Apollos and himself in 1 Corinthians 3:4-6, not mentioning Peter. Apollos was, in some areas perhaps, honored more highly than was Paul.

Though not included among the original twelve apostles, nor having seen the ascended Christ as did Paul, Apollos enjoyed much of the status and dignity accorded those called apostles.

There appears to have been three major missionary teams working with the early apostolic church. These were: Paul and Silas; Apollos and Zenas; and Barnabas and Mark.

*The Living Bible* says, concerning Apollos: "As it happened, a Jew named Apollos, a wonderful Bible teacher and preacher, had just arrived in Ephesus from Alexandria in Egypt. While he was in Egypt, someone had told him about

John the Baptist and what John had said about Jesus, but that is all he knew. He had never heard the rest of the story! . . . Priscilla and Aquila were there and heard him—and it was a powerful sermon. Afterwards they met with him and explained what had happened to Jesus since the time of John, and all that it meant!

“Apollos had been thinking about going to Greece, and the believers encouraged him in this. They wrote to their fellow-believers there, telling them to welcome him. And upon his arrival in

Greece, he was greatly used of God to strengthen the church, for he powerfully refuted all the Jewish arguments in public debate, showing by the Scriptures that Jesus is indeed the Messiah” (Acts 18:24-28).

The next mention of him was “while Apollos was in Corinth.” Paul said: “I begged Apollos to visit you [the Corinthians] along with the others, but he thought that it was not at all God’s will for him to go now; he will be seeing you later on when he has the opportunity” (1 Cor. 16:12, LB).

Important about this comment is the fact that Paul asked Apollos to go; Paul had no authority to send him. The last mention of Apollos is: “Do everything you can to help Zenas the lawyer and Apollos with their trip; see that they are given everything they need. For our people must learn to help all who need their assistance, that their lives will be fruitful” (Titus 3:13, LB).

Several apostles (sent ones) walked and labored in the shadow of Paul. Someone has poetically referred to them as “the apostles in the shadows.”

---

## Saints or Ain'ts?

By Hazel Cramer

**D**ISCLOSURES concerning the Billy Graham Foundation’s enormous financial holdings, involving blue chip stock, real estate, businesses, and large savings accounts totaling over 26½ million dollars, shocked his faithful followers to their very heels.

Kathryn Kuhlman, deceased, also has been the subject of criticism. The famed faith healer left a very tidy sum of some 2½ million dollars, plus several very expensive cars, numerous pieces of extravagantly costly clothing and other items.

Both Billy and Kathryn seem to have lived “high off the hog,” not denying themselves or members of their families any of this world’s goods and services.

Ernest Angely, a faith healer who is gaining some prominence at Grace Cathedral near Akron, Ohio, recently buried his deceased wife in a 25 thousand dollar coffin, inlaid with silver carvings. Later, he erected a larger-than-life statue of her over her grave site, illuminated at night by spotlights. This cost more than ¼ million dollars. He claimed that God himself told him to do this, as well as to have a gigantic picture of her painted, and hung in a prominent place, to honor her.

All of the forementioned evangelists solicited avidly for more and more of “the Lord’s money,” as they termed it. Some of the many faith healers are busily at work, advertising such gimmicks as “blessed cloths,” for which they claim healing powers. They are also promoting numerous pamphlets, tracts, and other literature, along with not-so-subtle

hints for “a donation to help defray the costs.”

The cult of “Reverend” Sun Moon (Moonies), the “Children of God” communal type hippies, and a group called “Born-Again Christians” are but a few of the “new breed of Christians”—or those purporting to be such—who have accumulated huge financial holdings. So profitable have such religious organizations become that cartoonists describe them as “in the Je\$u\$ Bu\$ine\$\$. ”

Their mercenariness, however, appears as but a small danger to true Christians when compared with their false teachings, with which they sometimes entice even the “elect.”

The September issue of *Saturday Review* featured an article titled “The Jesus Mania,” written by Dwayne Walls. The article vividly describes the intimidation of workers and businessmen by some of these so-called “evangelical” organizations. Such groups seem to be growing at an alarming rate, making the “conversion” of their fellowmen their “do or die” act of faith. Established churches are being split by the “born-again” and “charismatic” zealots. The “old-time religion,” with its sometimes dull presentations of the gospel, just isn’t enough for the younger generation, they make it appear. “Heart religion,” emotional appeal, helping the downtrodden and minorities, seem to be their “thing.”

Both the article “The Jesus Mania,” and a short article in the *Cleveland (OH) Press*, September 20, 1977, titled “Whatever happened to God?” written by Harriet Van Horne, emphasize the imminent

danger involved in the pressuring piety of those involved in “the Jesus Movement.” These organizations make profitable commerce of such articles as “born-again” T-shirts, or those displaying other slogans. They also promote and sell bumper stickers so varied and numerous that one loses count. “Honk if you love Jesus” is one of their brainstorms. Evangelical groups, whose ministers are rarely ordained, or even trained in theology to any degree, constitute the hard core of the Jesus movement, with members now estimated to be in the tens of millions.

Too much money and too much power are driving the movement to dangerous extremes. If one dares to admit to a “born-again Christian” that it is possible that he is not “saved” (born again), he may lay himself open to public harassment designed to force him to accept their teachings.

Harriet Van Horne said that these people remind her of a story about a mad woman who went about ringing doorbells in the dead of night, screaming, “Give to Mental Health or I’ll kill you!”

The article by Dwayne Walls in the *Saturday Review* enumerated many well-known cities which harbor large groups of religious extremists who pressure both churches and businesses. One story recounted how a president of a small electronics company in the Boston area dissolved his entire distribution chain of 14 dealers because he felt that God was compelling him to make his  
(Please turn to page 11)

# Credentials of God's Servants

By Pastor Emory Macy

**P**AUL WROTE a letter to the Christians who were living in Rome. They were people whom he had never met, dwelling in a city that he had never evangelized. Paul was eager to extend his missionary territory to this distant western city. When writing to the churches, Paul always placed his name and his credentials at the beginning of his letters. He wanted his readers to know the author of the letter and the Lord whom he represented. He chose three words to describe the purpose of his life. These were: "a servant"; "separated"; and, "an apostle." Each word described his total commitment to his God.

## *A Servant*

The Bible word for "servant" (Rom. 1:1) carries the thought of a "bondslave." Paul was not a bondslave because he was purchased, but because he chose to be one. The word "slave" describes one's obligation to a superior. The prestige of a slave depended upon the social standing of his master. The servant of a king would hold a higher rank than the servant of a farmer.

Abraham had servants who obeyed his commandments to care for his flocks. When God commanded Abraham to depart "into a land that I will shew thee," Abraham responded as a slave, or a servant.

Paul's favorite title for Jesus was "Lord." When writing to the churches, he spoke of him as the "Lord Jesus." "The Lord Jesus the same night in which he was betrayed took bread" (1 Cor. 11:23). Being a servant of the Lord Jesus identified him as of the same rank as other great men, such as Abraham, who heard God's voice. Moses answered God's call to lead the children of Israel out of Egypt. Jeremiah and Isaiah listened to God's call, and passed their messages on to the people. (See Jer. 1:4; Isa. 6:8, 9.)

Christians recognize Paul as a giant among the servants of his Lord Jesus Christ. We study his letters closely because of his relationship with Christ.

Every person is identified by the company he keeps. "Don't you know that when you offer yourselves to someone to obey him as slaves, you are slaves to the one whom you obey?" (Rom. 6:16, NIV.) Paul had earned various degrees and titles, but he chose to be known only as a servant of Jesus Christ. "For I determined not to know any thing among you, save Jesus Christ, and him crucified" (1 Cor. 2:2).

Any person can become a servant of Jesus Christ if he so chooses. The steps are simple. One must choose to accept the Lord Jesus as his Savior and Lord of his life. The honest convert will obey the commandments of the risen Lord. "He that believeth and is baptized shall be saved" (Mark 16:16). Jesus said: "If ye love me, keep my commandments" (John 14:15). A servant of the Lord Jesus Christ is not required to interpret the prophetic Book of Revelation. He is required to be a "hearer" and a "doer" of the Word.

A Christian can be a servant of the Lord and work at his daily occupation. A businessman can be a full-time Christian by practicing Christian principles in his business. A farmer may be a living witness of his Lord in the marketplace. The highest compliment that can be given any person is: "You are a servant of God; I can tell by the way you talk."

## *Separated*

Paul supported himself in Corinth by making tents. He was more than a Christian. He was a "chosen vessel" (Acts 9:15). The field of service mapped out for Paul was to "bear my [Jesus'] name before the Gentiles, and kings, and the children of Israel."

Paul wrote of himself as "separated unto the gospel of God." The English word for "separated" means "to set apart." The Bible word is much stronger. Separation is not isolation, but insulation. Electric wires are insulated. They are separated from every cause that might hinder the current from arriving at its destination. A Christian must be

separated, or insulated, from the sinful world which can short-circuit every ounce of power from his body.

A Christian is to be "filled with the Spirit" (Eph. 5:18). If he is properly insulated, God's power will find its way into the hearts of his servants. Multitudes of people in this world need to know of the Lord Jesus Christ. The Christian is the only conductor that is capable of transmitting communications between God and men. If the world is condemned and sinks into destruction, will it be because Christians have failed to deliver God's Spirit to the end of the line?

## *A Man of Destiny*

Paul suggests that he was a "marked" child, a child of destiny. "God . . . separated me from my mother's womb" (Gal. 1:15). Paul displayed his ability to learn. Tradition says that he enrolled in the University of Tarsus at an early age. He entered the Rabbinical School of Gamaliel in Jerusalem, to study the laws of Moses (Acts 22:3). Paul stood above the common people, ranking with the aristocracy in every Roman city. Being "free born" made him a Roman citizen (Acts 22:28). He was a knowledgeable statesman possessed with God-given talents, and destined to become a Jewish-Roman leader.

Paul had toyed with the idea of becoming the great nationalist leader who would stop the Christian movement by rudely mistreating them. His patriotism was suddenly stopped by the Lord Jesus Christ when Paul was on the road to Damascus. He had planned to use his talents to be a standout Jew, but God had a definite plan and place for him to use those God-given talents.

## *An Apostle*

Paul referred to himself as an apostle many times. An apostle is a delegate, one who has been sent with a message from higher authority. The power of the delegate depends upon the size of the organization he represents.

The church in Jerusalem licensed

men to preach the gospel of the risen Christ. They licensed Barnabas to go "as far as Antioch" (Acts 11:22). However, Barnabas traveled far beyond his commissioned area. There were two definite rules established from the headquarters in Jerusalem for the one who must be chosen to work as an apostle after Judas Iscariot destroyed himself: 1) he must be one who had followed Jesus from the beginning; 2) he must have witnessed the risen Lord. (See Acts 1:21, 22.)

Paul assured his readers that he qualified to be an apostle on five counts : 1)

he saw the risen Christ (1 Cor. 15:8); 2) he was chosen and equipped by the "God of our fathers" (Acts 22:14); 3) he was licensed by the risen Lord to be a delegate to the Gentiles; 4) the Lord had spoken to him in "visions and revelations" (2 Cor. 12:1); 5) he could testify of other "signs, and wonders, and mighty deeds" (2 Cor. 12:11, 12).

#### *Ordained to Preach*

None of us preachers would be willing to compete with Paul for his apostleship. Nevertheless, we feel that we are servants of the same God. God has giv-

en us talents which we are willing to use in service to him.

A few preachers are licensed by the churches which they serve. As such, they may speak their minds in any city in which they can find listeners. There are other men and women who are licensed by our General Conference to preach those doctrines that are commonly believed by members of our General Conference.

There are also men who have been ordained by this same General Conference. These are men whom the Con-  
(Please turn to page 17)

## SAINTS OR AINT'S?

*(Continued from page 9)*

company all Christian. The firm now contracts with, and hires, only those who believe in Jesus Christ as Lord and Savior.

At the moment, the movement's focus is on the Lord, the gospel, and salvation, but danger lurks in its rapturous, overly zealous approach to religion. This regimented, hot-eyed ardor is the tinder which ignites fascism, in whatever guise it appears.

Jews figure prominently, both as disciples and targets of the Jesus movement. It is estimated that between 20,000 and 40,000 Jews describe themselves as "Messianic Jews." These claim to be both Jews and Christians at the same time. One of these movements calls itself "Jews for Jesus." Many of these Messianic Jews are enthusiastically supported, financially and spiritually, by evangelical Christians.

For a fee of up to \$900, an advertiser can get space in one of two directories published by several evangelical groups. One such group is located in San Diego, and the other in Modesto, both in California. One is called the *Christian Business Directory*; the other, the *Christian Yellow Pages*. Both directories are restricted to businesses run by professing Christians, and distributed free through churches and religious book stores. To be included in either of the directories, a would-be advertiser must sign a statement saying that he is a "born-again Christian believer" and that he accepts Jesus as Lord and Savior, and acknowledges him as God's Son. For that statement, plus the fee, he gets a stamp of approval as a person who can be trusted by all Christians.

Such cults as the "Moonies" and "The Children of God," sometimes referred

to as "the flower people," and noted for their communal living and love-ins, are "far out" and bizarre. They pose a real threat to any formal Christian worship, including that of "born-again Christians."

A yet more heinous and reprehensible group, which calls itself "The New Christian Crusade Church," has headquarters at Metairie, Louisiana. This group publishes a paper entitled "*The Christian Vanguard*" (a publication compiled for the elect). It offers twisted, so-called proof, that Jesus was not a Jew, and that the Bible was not written by any Jewish author in either the Old or the New Testament. Nor, they insist, was it written for the benefit of any real Jew. Only the "white races" (pure) constitute true Israel. The paper is full of anti-Semitic propaganda and hatred for all minority races, especially the blacks. They accuse the Jews of being anti-Christians who oppress Christians at every opportunity. They state that in everything the Jews touch and control, the name of Jesus is dumped into the gutter, whether on radio, television, or film.

They loudly proclaim that 95 percent of the tribe of Judah consists of the German race. The Bible, they assert, was written for Israel as represented by the Anglo-Saxon, Celtic, Normandic, and German people of today. One must be 100 percent white or he is not white at all, and therefore not a pure Judean.

One statement of this paper reads: "To the nonwhites who may read this article, it pains me ever so deeply to point out your inadequacies, but I must tell you the truth, there is no alternative. You see, we whites have to prepare ourselves for an after-life with our Father. YOU DO NOT." Is this another "super race" like Hitler's Nazis?

The essential doctrines and Bible stories we hold so dear are twisted and changed until they become almost unrecognizable. Even the emblem next to their name is reminiscent of the German swastika. At the conclusion of more than 22 pages of "hate and lies," a plea is made for donations to help insure the survival of the "white race" and the "New Christian Church."

Yet another publication, titled *The Spotlight*, a weekly newspaper from Washington, D.C., also publishes anti-Semitic propaganda articles, and makes extensive defamatory remarks concerning the United States government and its policy. It advertises both the "Christian Crusade Church" and its publications, and another titled "The Christian Defense League," headquartered in Baton Rouge, Louisiana, which states its purpose as "to fight against Zionism and the Jews."

False prophets have always been present among God's people, and will continue to spread their insidious lies, deceiving many, even to the end of the age.

Peter, in 2 Peter 2:1-3 (Good News Bible) states: "False prophets appeared in the past among the people, and in the same way false teachers will appear among you. They will bring in destructive, untrue doctrines, and deny the Master who saved them, and so bring upon themselves sudden destruction. Even so, many will follow their immoral ways; and, because of what they do, people will speak evil of the Way of truth. In their greed these false teachers will make a profit out of telling you made-up stories. For a long time now their Judge has been ready, and their Destroyer has been wide awake!"

Let us continue in prayer, and be ever on guard against all false teachings! ●



# News and Prophecy Digest

BY CLYDE RANDALL

## Better Things

People of the Church of God are people of hope. Hope has to do with something better for the future. We are a few days into the New Year, and the minds of people everywhere are charged with the gifts received at Christmas and the hopes of this new year. While it is not prudent to overlook and neglect the present, yet the blessed hope on which we are securely anchored (Titus 2:13) assures us of a long list of *better things* to come, and ever keeps us looking up and pressing forward.

One book only in the Bible is built around the hope of better things. It is the Book of Hebrews. These are all new things which are parts of the new hope in Jesus Christ.

Better Revelation, Hebrews 1:1-4;  
Better Hope, 7:19;  
Better Priesthood, 7:20-28;  
Better Covenant, 8:6;  
Better Promises, 8:6;  
Better Sacrifices, 9:23;  
Better Possessions, 10:34;  
Better Country, 11:16;  
Better Resurrection, 11:35.

Count them! There are nine better things mentioned. Being heirs together with Jesus of these blessed things, we can walk into the future of 1978 with our hand in the hand of God. We know of a surety that "all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). Friends, do you believe this? Then lay hold upon these promises. Claim them, and then walk in the security of their sure fulfillment.

## Changing Times

The world of mankind in which we live is in a state of flux—a continuing series of changes—some bad, some good, but ever onward toward the consummation, when there will be no more delay (Rev. 10:6).

It is the view of this writer that God is working in the midst of the nations today as he did in the days of Daniel, when it was said: "The most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (Dan. 4:25).

World-shaping events have taken place in the lifetime of many of us. They

plainly bear the marks of divine direction and intervention. The unending yet ever-failing attempts of some to defeat and destroy the return to the Covenant Land which God promised to Israel are still being made. The restoration of the land continues to grow and prosper. This is a continuing miraculous testimony to God's drawing them "with the bands of love." The great Beekeeper is hissing them home (Zech. 10:8).

## We Are Friends

Perhaps one of the most significant events in our lifetime took place in the month of November, when President Sadat of Egypt visited Israel. It was the first time since Israel became a nation that a leader of the Arab world gave official recognition to Israel and visited that country. Politicos the world over are asking: "What's happened?" Avowed enemies who have been at war four times in thirty years are saying: "We are friends! We are neighbors!" Nothing like the meeting of Sadat and Begin has taken place since the days when Jacob and Esau met after years of separation and estrangement. (See chapters 32 and 33 of Genesis.)

No attempt will be made to set this historic meeting within the framework of divine intervention. Neither will the possibility of this meeting that captured the attention of the world be slighted as to its prophetic implications.

## Egypt My People

The centrality of Israel in God's purpose among the nations is a most prominent teaching of Holy Writ. While all due respect must be given to the "apple of God's eye," which is Israel "mine inheritance," yet it would be ignoring Scripture and a portion of God's plan if only a minor place were found for Egypt in the plan of God.

It was Egypt that became a haven for the children of Israel for four hundred years. It was Egypt that provided security for the child Jesus when Herod sought to do away with him. It was Egypt of whom God said: "Blessed be Egypt my people."

For a more complete revelation concerning God's plan and place for Egypt,

let us listen to the Word of Truth: "In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of mine hands, and Israel mine inheritance" (Isa. 19:24, 25).

To what extent President Sadat and Prime Minister Begin will be used to further the development of the peaceful and fruitful condition predicted by the prophet is not known by this scribe. I feel sure, however, that Sadat's willingness to risk his life and political future for the sake of peace will be more than "a cup of cold water" mentioned by the Lord Jesus. While unable to foresee the results that may come from Sadat's going forth to meet Begin, we at least can say: "Blessed are the peacemakers." Sooner or later, Jacob's yoke will be broken off Esau's back (Gen. 27:40); and Israel will recognize Egypt as God's people and Egypt will honor Israel as God's inheritance.

## Evangelical Christians

The Evangelical wing of American Christendom has shunned involvement in political issues in the past. But recently several evangelical leaders have taken a widely publicized stand in favor of Israel's right to a homeland, based on Biblical promises.

Among those subscribing to Israel's right to possess the land promised them by the Lord God are the following prominent churchmen: W. A. Criswell, pastor, First Baptist Church, Dallas; Harold Lindsell, editor of *Christianity Today*; and Kenneth Kantzer, editor-elect; Arnold Olson, president emeritus of the Evangelical Free Church of America; Hudson Amerding, past president of the National Association of Evangelicals; and Pat Boone, popular entertainer.

It is commendable that men who believe the Bible will uphold Israel's right to possess the land.

On the other hand, there is a much larger group—both religious and political—which would divide the Promised Land and parcel it out to Israel's enemies. These people are either unfamiliar



with God's decree, or totally ignore the warning that God will judge the nations who have "parted my land." (See Joel 3:1, 2.)

There has appeared much editorial criticism in some religious journals concerning these evangelicals wanting to settle political issues of the Middle East

on Biblical tradition and teaching.

Over against this criticism of evangelicals, these same papers highly commend the National Council of Churches for its endorsement of the proposed "Panama Canal Treaty." Liberal Protestantism would involve itself in the political arena—both foreign and do-

mestic—but frown on being governed by Biblical tradition.

On most political issues, the church would no doubt be kept closer to its mission if pulpiteers would resign their offices before embarking on solving the world's problems from a political platform. ●

## VOICE from the PAST

# The New Year's Conference: A Story

THE GREAT New Year's Conference was in progress. The King of the New Year had sent out scouts to run quickly and invite all the desirable guests to the conference, and to be very secret about it, so that none of the "detrimentals" would hear of it and intrude their presence into it.

Envy, Hatred, Malice, Jealousy, Spite, Ire, Torment, Ugliness, Sauciness, and many other "detrimentals" were included in the list that the King decided must be kept out of the conference. Kindness, Helpfulness, Self-sacrifice, Sweetness, Love, Purity, Gentleness, Forbearance, Happiness, Hope, Faith, Peace, Joy, and Charity were to be assembled in this New Year's Conference, and it was a blessed thing to be inside the door.

The King of the New Year addressed the meeting in a brief speech of welcome, and then said: "My subjects, I have sent for you to tell you that there has never been a time in the history of the world when there is so much need of you all to 'stand by the ship,' speaking figuratively, and make this coming year great and noble. The only thing that can help us through the crisis is to strive to do our best to soften the trouble and grief the world is in. I will appoint Love to be chairman of the meeting and hope to hear from each of you in turn as to what is best to be done to improve the conditions of the world the coming year."

Helpfulness sprang to her feet. She voiced the sentiment, "Though the way was long to perfect peace, much could be done to render the road smooth and easygoing. The people of the world are not as bad as they are made out to be, and if we all work together there is noth-

This story was taken from the Young People's Page of THE RESTITUTION HERALD for December 26, 1922. The story was unsigned. Editor of the page was Alexander D. Donaldson.

ing that cannot be bettered quite easily." At that the King shook his head, then asked: "What do you say, gentle Peace?"

"I would say, dear King, that when you hold yourself back from every impulse which would make you ugly and hateful, you find yourself so happy that all the sacrifices you have made seem as nothing."

The King beamed on Peace, and said, "What else has anyone to say?"

Forbearance, with a depreciating gesture, arose and said: "Far be it from me to magnify myself, and yet it seems to me that my work is very important. You know that it is a great saying that to bear and forbear are two of the greatest virtues of mankind."

"Hear! Hear!" cried all the delegates present.

Then Self-sacrifice quickly arose and said: "My work is very much like that of Forbearance and I will work with her gladly."

"Glorious!" cried the King. "Who else will promise to help in the good work?"

"I will, O King," cried Gentleness. "I know that to be gentle in all that one does is highly necessary."

The King then said: "We have not heard from Faith. Has Faith not anything to say?" Then Faith, full of dignity, said: "Peace is the one necessary thing to bring gladness to this earth. There are many kinds of peace, but I refer to that inward peace that only can be had through possessing myself. When the Man of Peace was born the world heard

the song of the angels—'Glory to God in the highest, and on earth peace, good will to men,'—and when his mission was finished and he was about to leave the earth, he said,—'Peace I leave with you, my peace I give unto you . . . let not your heart be troubled, neither let it be afraid.'" Continuing, Faith said: "And this peace is gained through faith in the fact that Jesus is the Christ the Son of God and practicing the virtues we have heard from the speakers here."

Without being invited, Hope stepped forward and said: "I am a twin brother of Faith. Faith without Hope is dead. If you would be glad, if you would have extreme happiness, follow me and look for the return of the Man of Peace from heaven. Expect his return this year. Desire his presence here and now; convince the world of this and every sorrow the world now has will be removed."

Then gentle Love came forward. She said, "Faith is great; Hope is mighty, but Love is greater than either. 'Love is the fulfilling of law.' Love embraces every thought, every sentiment uttered here today. Love is great because 'God is love.'"

In great happiness the King spoke, saying: "It will be your duty, all my helpers, to put these beautiful thoughts that you have given out into practice among the world's people during the coming year. Let us cultivate the presence of Faith. Let us make Hope stronger, but above all else, let us practice Love for it is the greatest of all virtues."

And so the New Year's Conference went on and the King became more happy every moment. We now will leave the Conference and hopefully await results, which, without doubt, will materialize in the great joy of all the world. ●



# SEEKERS of TRUTH

By Edward H. Goit, Sr.

## Question:

When is a Christian born again? Specifically, are we born of the Spirit at baptism or at the resurrection?

## Answer:

"Man that is born of a woman is of few days, and full of trouble" (Job 14:1). Man, being a sinful mortal, must have a new beginning or birth (Job 4:17).

It is recorded in the Gospel of John that Jesus taught Nicodemus that he must be born (*gennao*) again in order to "see" or "enter into" the kingdom of God (John 3:3, 5). No matter how talented, moral, or cultured an individual may be, the Adamic (earthly) man is incapable of seeing or entering the kingdom since he cannot obey or understand God.

It is written: "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh can not please God" (Rom. 8:7, 8). (See also 1 Cor. 2:14; Eph. 2:3.) This Adamic nature must be changed before one can "enter into" God's kingdom.

The idea of this new beginning is expressed by the Greek verb *gennao* which appears 93 times in the New Testament and is translated "born" 40 times, "begat" 42 times, and "begotten" 11 times. It is interesting and of value to note that this verb *gennao* appears three times in 1 John 5:1 and is translated "born," "begat," and "begotten" all in this one verse. This same word is translated "begotten" in reference to Jesus as the "only begotten Son of God" in John 1:14, 18; 3:16, 18; Acts 13:33; and Hebrews 1:5.

*Gennao* means "to procreate (prop. of the father, but by extens. of the mother); fig. to regenerate: bear, beget, be born, bring forth, conceive, be delivered of, gender, make, spring."—*The Exhaustive Concordance of the Bible*, by James Strong, S.T.D., LL. D.; page 20 of "Greek Dictionary of the New Testament."

I believe a careful study of the verses in which this word appears reveals that man is *begotten* of the Spirit when he accepts Jesus as his Savior and is baptized in the saving name of Jesus

Christ. I further believe that these verses teach that man does not *fully realize the new birth* until he is raised to immortality.

As long as one is in Adam, he shall die (1 Cor. 15:22; Heb. 9:27), but those "in Christ" shall be made alive, and every man in his own order (1 Cor. 15:21-23). In this mortal, corruptible life, one can only be *begotten* unto a new life. The old way of sin and its wages of death must be satisfied.

This new birth process begins when one trusts in Jesus as the only begotten Son of God and is baptized for the remission of sins. At this time, the believer is *begotten* (*anagennao*) "unto a lively hope by the resurrection of Jesus Christ from the dead" (1 Pet. 1:3) and is "sealed with the holy Spirit of promise" (Eph. 1:13).

"In him you also, who have heard the word of truth, the gospel of your salvation, and have believed in him, were sealed with the promised Holy Spirit, which is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory" (Eph. 1:13, 14, RSV; see also the NIV and NEB).

This sealing (receiving, baptism) of the Holy Spirit is the "earnest" (down payment) of our inheritance until the redemption of the purchased possession (Eph. 1:14; 2 Cor. 1:21, 22; 5:5). This sealing is the indwelling of the Spirit in the believer (Gal. 2:20; Rom. 8:9-11). Further, it testifies that we have been purchased with the blood of Jesus and now belong to God (Acts 20:28; 1 Cor. 6:19, 20).

When God gives man the Holy Spirit, he gives him a deposit, or down payment, on the *promised* spiritual birth. This partial payment, or advance portion, is God's pledge which guarantees that he will give the fullness (birth) of the Spirit to the Christian who completes a faithful walk. This complete transaction will be realized when the "*begotten*" one is "*born again*" on the day of redemption at the resurrection of the just. Paul exhorts all Christians, "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30).

In this life, man bears the image of the earthy. In resurrection he will have a spiritual body. "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body" (1 Cor. 15:42-44).

A change is necessary to inherit the kingdom of God. This change will be the spiritual birth when we will be *truly* "born again" through a resurrection.

## Question:

Should new Christians be thought of as comparing spiritually to babes newly born, or to newly begotten (conceived) embryos or fetuses still in their mother's womb?

## Answer:

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John 3:8).

When one becomes a "born again" individual, he will be able to come and go as the wind. I do not know any Christian who can meet this test today. On this basis, I believe a Christian should be thought of as being in the "begotten" condition and that he will not attain a full spiritual birth until raised to immortality. Nevertheless, in relation to his Christian walk which has just begun, a new believer may also be compared to a "babe in Christ." Spiritually, new Christians are "newborn babes" as indicated by the Greek word *artigenntos*, translated "newborn" in 1 Peter 2:2.

Paul compares new Christians to "babes in Christ" (1 Cor. 3:1) in need of milk in order to develop into mature Christians able to partake of the meat of God's Word (Heb. 5:12-14). A Christian convert begins the Christian walk as a "babe" and has as his goal the maturing into a complete man; i.e., from a miniature *Christ* into a full grown *Christian*.

By turning to God through Jesus, the new convert receives the creative work of God which is regeneration, by which the principle of new life is implanted in him, and the governing disposition of the individual is made holy by the indwelling of Christ through the Holy Spirit.

By regeneration a spiritually dead sinner is made alive. This process begins with the begetting of the new life, and is consummated at the resurrection. ●



# STORIES FOR THE FAMILY ALTAR

By Jane LeCrone

## New Beginnings

**"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).**

"Each New Year is a fresh beginning. Much is said about resolutions for the New Year. Many are made in good faith, but are soon forgotten. What does the Bible say about a fresh new approach to life? Jesus gave many people a new start. We can find instances in the Old Testament, too, of those to whom God gave a new start. Some of these are Lot, Noah, and Naaman. But today we shall confine our search to the New Testament."

Now Miss Simms had the attention of everyone in the class. The word "search" was all these boys and girls needed to get their Bibles open, and be ready to go.

"First, you remember that Jesus called the disciples to follow him. You also know this started new ways of life for these men who left their occupations to become fishers of men.

"But there were others whose lives Jesus touched. Let us look at some of them. Turn to the Book of Luke, chapter eight. Beginning with verse twenty-seven, we are told of a man who had been possessed of devils for a long time. We would say the man was mentally ill. When he saw Jesus, he cried out to him for help. Jesus caused the devils to enter into a herd of swine. They ran into the lake and were drowned. Nancy, please read verses thirty-four through thirty-nine."

Nancy read: "When they that fed them saw what was done, they fled, and went and told it in the city and in the country. Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. They also which saw it told them by what means he that was possessed of the devils was healed.

"Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again. Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying, Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him."

"Now class," continued Miss Simms, "how were lives touched in this instance?"

Joey's hand went up. "The man who was healed was so happy he told everybody what Jesus did for him."

"Anything else?"

Anne spoke up. "There must have been a lot of people in the crowd that came to see the pigs in the lake. But it scared them. They asked Jesus to go away."

Miss Simms had another question. "Do you think this same kind of thing happens today? Why do you suppose one or two persons respond to the invitation to accept Jesus, when there are possibly fifteen or twenty who are in need of the Savior?"

"I don't really know"—this was David speaking—"but do you think it might be that not everyone is willing to give up some of the things they are doing? Or maybe they are embarrassed about what some of their friends might think?"

"You have made some good points, David. So let's read on a little farther in this same chapter. A woman who had been sick for twelve years and had spent all her money on doctors who could not make her well, came up behind Jesus and just touched his clothing. Immediately she was healed. Jesus knew someone had touched him, and asked the question, 'Who touched me?' For this account, let's read all together, verses forty-five through forty-eight."

"And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me?"

"And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me. And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

"And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace."

"In this instance," said Miss Simms, "the woman was healed before she even spoke to Jesus. I think Jesus knew who had touched him, perhaps, but he wanted the woman to have a chance to confess what she had done, and to acknowledge what he had done for her. Notice that Jesus said, 'Thy faith hath made thee whole.' This can happen today, just as it did then. Anyone who comes to Jesus, confessing sins, and asking forgiveness, can have this new start in life.

"This same chapter tells of still another miracle. This one is a little different from the others we have talked about. Just before the woman touched Jesus, Jairus spoke to him. His little daughter was seriously ill. Jairus asked Jesus to come to his house and heal her. While Jesus was speaking to the woman, a servant came to Jairus to tell him the little girl was dead. When Jesus heard this, he said, 'Fear not: believe only, and she shall be made whole.' Now, class, read the rest of this chapter and tell me what you see in it for us."

Several minutes passed. Then Mary said, "For one thing, we need to have faith that our prayers will be answered. Another thing is, we should never laugh at anything anyone prays about. Those who laughed were put out of the room, and did not witness this great miracle. And there is something else. The father of the little girl had enough faith to ask Jesus to heal her, yet he was surprised when Jesus did heal her. I think we need to have enough faith that we are not surprised when Jesus says yes to our prayers."

"Time does not permit us to speak of the many more lives Jesus touched. Jesus is alive today, and will touch the life of anyone who will let him. 'Blessed are they that do his commandments'" (Rev. 22:14).



## GLEANINGS . . .

### How and What to Give

When I give nothing, I cast my ballot in favor of closing the church. I act as though the church means nothing to me, to my loved ones, or to my community.

When I give less than I should, I show my disapproval of the work the church is doing.

When I give grudgingly and of necessity, I find no joy in giving. I look upon it as an obligation and find no more joy in paying it than in paying my taxes.

When I give systematically, I make it possible for my church to anticipate its income. I also make it easier on myself because I give regularly and thereby do not permit obligations to accumulate until they become burdensome. This way of giving becomes a joy, because it is God's way. —*Dayton Bulletin.*

### Conditional Immortality

William Tyndale, the great English reformer and first translator of the Bible into the English language, believed that immortality is a gift of God that he gives only to those who are in Christ. The Bible passages that make this truth clear are 1 Timothy 6:16; John 5:26; 1 John 5:11-13; 1 Corinthians 15:51-54. In defending his convictions of these Bible truths before Sir Thomas More, an English Catholic, Tyndale wrote: "If the souls be in heaven, in as great glory as the angels, after your doctrine, show me what cause should be of the resurrection." —*Columbia Sta. Bulletin.*

### No Leap in the Dark

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.*

### Personal Grudges

Taking out personal grudges in the work of God in refusing this or that requirement or request should be beneath the dignity of anyone who calls himself or herself a Christian.

—*Selected.*

### Walking With the Lord

You ask me why I love the Lord—  
Well, friend, just let me say,  
Life just was not worth living  
Till the Savior came my way.

You say, I lose so much in life—  
Yes, friend, praise God I do.  
I lose the sin and sorrow  
Which was all I ever knew.

I lose the days spent seeking joy.  
The long nights full of tears.  
I lose the heavy burdens  
Which I carried through the years.

But friend, I would not have them back,  
For all that you could pay.  
Life just was not worth living  
Till the Savior came my way.

—*Author Unknown.*

### Ministers Too?

"Do you feel that you have influenced public opinion, sir?" the reporter questioned the politician. "Not really," was the reply. "Public opinion is something like a mule I once owned. In order to keep up the appearance of being the driver, I had to watch the way he was going and follow closely." —*Selected.*

### I Am Your Church

Make of me what you will. I shall reflect you as clearly as a mirror. If outwardly my appearance is pleasing and inviting, it is because you have made me so. If within, my spiritual atmosphere is warm and friendly, and worshipful people share their hope and faith in Christ, it is because you are letting Christ shine in your life.

But if you should, by chance, find me a bit cold, I beg you not to condemn me, for I show forth only the kind of life I receive from you. Of this you may always be assured. I will respond instantly to your every wish, practically expressed, for I am the reflected image of your real, inner self.

It is up to you to make me, your church, what you will have me to be!

—*Pennellwood Bulletin.*

### Life's Joy

God gives us joy that we may give;  
He gives us love that we may share;  
Sometimes he gives us loads to lift  
That we may learn to bear.

For life is gladder when we give,  
And love is sweeter when we share,  
And heavy loads rest lightly, too,  
When we have learned to bear.

—*Fonthill Bulletin.*

### No Smile

If it ever happens that some people should be too tired to give a smile, why not leave one of yours? For nobody needs a smile so much as one who has no smile to give. —*Exchange.*

### Not Clocks Only

A good story is told of old Thomas K. Beecher, who could not bear deceit in any form. Finding that a clock in his church was habitually too fast or too slow he hung a placard on the wall above it, reading in large letters: "Don't blame my hands—the trouble lies deeper." That is where the trouble lies with us when our hands do wrong, or our feet, or our lips, or even our thoughts. The trouble lies so deep that only God's miracle power can deal with it. Sin indeed goes deep; but Christ goes deeper. —*Selected.*

### How Lovely Growing Old

Let me grow lovely growing old—  
So many fine things do;  
Laces, and ivory, and gold,  
And silks need not be new;  
And there is healing in old trees;  
Old streets a glamour hold;  
Why may not I, as well as these  
Grow lovely, growing old?

—*Orval B. Burton.*

### A Voice

"Tomorrow," he faithfully promised,  
"Tomorrow for revival I'll pray;  
Tomorrow I'll plead as I ought to,  
I'm busy, too busy today!  
Tomorrow I'll spend in my closet,  
Tomorrow I will humbly bow."  
Yet ever a "voice" kept whispering,  
"But the church is languishing NOW!"

Tomorrow, tomorrow, tomorrow—  
The delay e'er repeated went on;  
Tomorrow, tomorrow, tomorrow—  
Till the years and the "voice" were gone!  
Till the church of God its God had forgotten!  
Till the land was covered with sin!  
Till millions had hopelessly perished,  
And eternity was ushered in!

O members of the body of Christ,  
O ye church of the living God,  
O editors and leaders and pastors,  
O saints where our fathers trod;  
The "voice" still insistently whispers;  
Answer not, "Tomorrow I'll pray."  
The voice of one in authority;  
THE CHURCH NEEDS REVIVING  
TODAY!

—*Eden Valley Bulletin.*

## CREDENTIALS

(Continued from page 11)

ference considers to be proven servants from within the Conference. They are men who have dedicated themselves to Biblical research. They are determined to promote the gospel. None of them have seen the risen Lord, but they have had a "Damascus road experience." They feel that the Lord has a task for them to do. They have privately vowed to insulate themselves from worldly activities, in order to be able to deliver God's message to those who would otherwise be unreached by it.

These men are human, and so subject to making mistakes, but they have totally committed themselves to serve the Lord as long as they live. If they are called upon to "make tents" while they serve the Lord in their place, they will do so because they have a higher commitment to keep. They proudly carry in their wallets a card which reads "Empowered to perform all services incumbent upon an ordained minister of the gospel." They are delegates of our General Conference to churches within the Conference. They are fulfilling the Great Commission, teaching and baptizing in the name of Jesus.

Inasmuch as the Great Commission was delivered by the Son of God, to whom "all power [authority] is given," they are delegates "in the name of the Son." They are commissioned to "Go . . . into all the world and preach the gospel."

The names of ministers who have been ordained by our Church of God General Conference may be obtained by writing to the Board of License and Ordination, Box 100, Oregon, IL 61061.

### Things to Forget

The mean things others have said about you;  
The injury any person has done you;  
The mistakes you have made in the past, except as they may warn you in the future;  
The kindness you have tried to do others;  
The days when you were better off than now;  
The promises other people have made you;  
The ill-natured gossip you have heard concerning others;  
The secrets entrusted to your confidence;  
The worry that destroys your happiness;  
The drawbacks that seem to stand in the way of your success. —*Baptist Observer*.

### When Temptations Come

Newly baptized Christians sometimes are disappointed when they find that they must still face temptations. They may find comfort and courage in the fact that Jesus was tempted following his baptism. Indeed, the Scriptures seem to assume that if Christians are to follow in his footsteps, of course they will be tempted! We can hardly expect our experience in this respect to be different.

The Apostle Paul found it necessary to remind the Corinthian brethren that "God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13).

When we are baptized, we have just begun to fight a good fight!

### Do More

Do more than exist; Live.  
Do more than touch; Feel.  
Do more than look; Observe.  
Do more than hear; Listen.  
Do more than listen; Understand.  
Do more than think; Ponder.  
Do more than talk; Say Something.

—*Selected.*

### CALENDAR OF EVENTS

March 18—Indiana Spring Conference, Hedrick.  
April 7, 8—Illinois Spring Conference, Flagg Center.  
June 25 - July 1—Indiana Family Camp, Camp Mack.  
July 8—Annual Meeting, Hillisburg, Indiana.  
Oct. 21—Indiana Fall Conference, Burr Oak.

### TAPE MINISTRY

The Church of God General Conference offers a Tape Ministry, which can be used for Sunday school, church services, or in the home. The following tapes are available:

#### Christian Living

John Lewis: "What Will You Do With This Man, Christ Jesus?"  
Rex Cain: "Only God Can Make a Worm a Butterfly."  
Raymond Brown: "The Outs Got In!"  
Clyde Randall: "Break Up the Fallow Ground."  
Scott Ross: "Why Would They Die for God?"  
Kent Ross: "I'm Going to Get Up."

#### Doctrine

Leon Driskill: "War With the Lamb."  
Rex Cain: "The Kingdom and You and I."  
Russell Magaw: "Mortal Soul—The Whole Man."

#### Others

Hollis Partlow: "Jerusalem in Prophecy"; "I Can't Understand the Bible."  
Harvey Krogh (deceased) "The Sunday School Teacher."

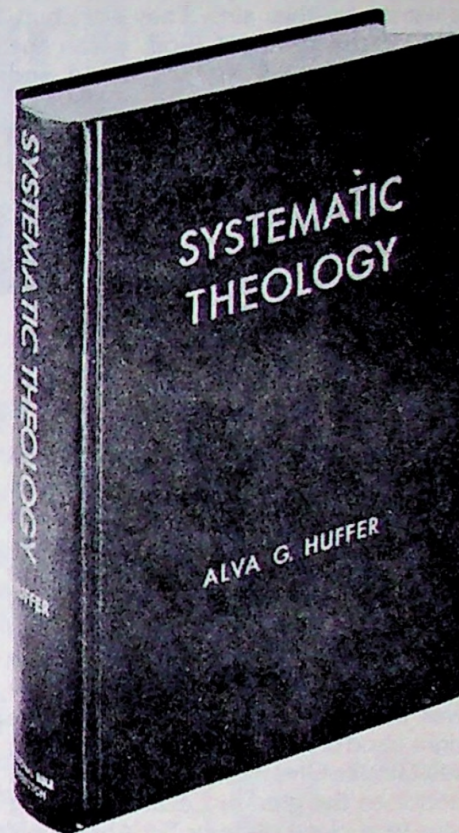
The General Conference Tape Ministry now has literally hundreds of subjects by approximately 20 different speakers. We have lecture tapes on various subjects, by professional people in other fields.

If you have a special interest, please write to us, asking if we have a tape on that subject.

Cost: \$3.00 for each cassette.

Address: Tape Ministry, 4105 Annapolis Ave., Dayton, Ohio 45416.

## A "must" for Bible students



Written in a scholarly, yet easy-to-understand style, both laymen and ministers will find rich blessings in the six hundred pages of **Systematic Theology**. Explaining the great truths of the Word of God in a systematic way, filled with Scriptural references and source materials, **Systematic Theology** is indeed a "must" for every Bible student, teacher, and pastor.

Here is my order for Systematic Theology:

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

Please find enclosed \$ \_\_\_\_\_ for

\_\_\_\_\_ copies @ \$6.95 hardcover

\_\_\_\_\_ copies @ \$3.95 paperback

The book will be mailed postage-paid when payment accompanies order. Mail this coupon to:

THE RESTITUTION HERALD

Box 100

OREGON, ILLINOIS 61061

## THE RICH MAN AND LAZARUS

(Continued from page 5)

Jesus, it was the Gentile dogs who came and licked Jesus' sores, in a figurative sense, by accepting his sacrifice as a covering for their sins. They were hungry for the Word of God, which the Jews had let fall to the ground and trampled under foot by their disobedience. Many Gentiles readily accepted baptism as being symbolically washed in Jesus' shed blood for the remission of their sins. They also esteemed the communion service as symbolically eating Christ's flesh and drinking his blood. Like eagles feeding on a carcass (Matt. 24:28), his saints still feed on him for their spiritual renewal.

### Abraham

In the parable, Abraham represents God. The Jews called Abraham their father. John the Baptist told the Jews that came to hear him: "Think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham" (Matt. 3:9).

When Jesus ascended to heaven, he was exalted to a place of favor at the right hand of God, the Father. The Jews see Gentile Christians giving praise and honor to the greater Lazarus, exalting him to a place of favor "in Abraham's bosom." At the same time Israel (the rich man) is being persecuted and tormented. The Jewish people still see God afar off because God is still favoring Gentile Christians. The only thing that separates them from God's favor and blessing is the great gulf fixed, which is their unbelief in Jesus Christ as God's only begotten Son.

### Cooling Drop of Water

The drop of water that could cool the rich man's tongue represents a drop of the "living water" of the gospel message of salvation through Jesus Christ. In John 7:37, 38, Jesus said: "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." A little drop of the gospel message of salvation on the tongue of the Jewish people today would certainly be a refreshing experience to that people. It would show that God's promises to Abraham are yet to be literally fulfilled through Jesus Christ, who will come again to sit on David's throne and rule over Israel. It would show that un-

der his reign Israel will become the head of all nations, and that Jerusalem will become an eternal city and a most glorious world capital.

### Five Brethren

At the time when Jesus gave this parable, there were only a few Jews who could trace their ancestry back to one of the twelve sons of Jacob. Most of the ten tribes had been carried away and lost among the nations of the world. Only two tribes remained in Israel. If the rich man represented the two tribes of

Judah and Benjamin, why couldn't the five brethren represent the ten lost tribes who were carried away and scattered? If they will not believe Moses and the prophets, neither will they be persuaded though one (the greater Lazarus) rose from the dead to eternal life.

There is no doubt in my mind that Jesus gave this parable to unbelieving Jews, to show them that their relationship to God and his Son is brought about by their adamant unbelief. May God give them an understanding before it is too late, is our prayer. ●



*"Then whose shall those things be?"*

Use the coupon to secure a free packet of helpful information about wills and bequests

Church of God General Conference  
Box 100  
Oregon, IL 61061

Please send me the free information packet on wills and bequests.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

*The Lord's question to the prosperous farmer reveals that accumulation of wealth is not the first priority of life.*

*It also reminds the faithful steward that now is the time to plan for the eventual distribution of his assets. Land, houses, buildings, money, stocks, bonds, insurance, vehicles, personal property, can be set aside for the Lord's work through bequests in one's will.*

*Evaluate what the Lord has entrusted to you as a faithful steward. Ask yourself, "Then whose shall those things be?"*

*Consider including the Church of God General Conference as you make a will or review your will. As a primary or final beneficiary the Church of God General Conference can assure that your bequest will continue to support the world-wide work of the Lord.*

**JESUS THE CHRIST: WHOSE SON IS HE?**

The above heading is the title of a twenty-four page booklet, now available through your Church of God General Conference. Written by J. August Smith, it is now in the third edition. It deals informatively and effectively with the question of whether Jesus existed in another place and form before his birth of the virgin Mary. You will find it thoroughly biblical and convincing. Order it from: The Restitution Herald, Bx 100, Oregon, IL 61061.

The price is seventy-five cents when payment accompanies the order.

**The Seventh Day Sabbath: Is it Still in Operation?** A booklet containing a thorough study of the matter of the Sabbath day. 35 cents each when payment accompanies order. The Restitution Herald, Box 100, Oregon, Ill. 61061.

**RADIO LOG**  
Illinois

**Rex F. Cain**  
WKAI 1510 Macomb, Ill. 8:15 a.m. "Words of Life"

Indiana

**Mildred Macy**  
WCTA 1050 AM Plymouth, Ind. 9:15 a.m. Sundays, "Aunt Mildred's Sunday School Quarter Hour"

**Darrell Maddock**  
WTCA 1050 AM 94.3 FM Plymouth, Ind. 9 a.m. Sundays, "Pathway of Light"

Minnesota

**Stanley Lawrence**  
KLFD 1410 AM; 95.3 FM Litchfield, Minn. 8:35 a.m. Sundays, "Springs of Living Water"

North Carolina

**Z. B. Duncan**  
WPEG 97.7 FM Concord, N.C. 8:15 a.m. Sundays, "Bible Truth"  
WPET 98.7 FM Greensboro, N.C. 8:00 a.m. Sundays, "Bible Truth"  
WZKY 1580 AM Albemarle, N.C. 8:00 a.m. Sundays, "Bible Truth"  
WSVM 1490 AM Valdese, N.C. 8:00 a.m. Sundays, "Bible Truth"  
WJRI 1340 AM Lenoir, N.C. 9:00 a.m. Sundays, "Bible Truth"  
WCGC 1270 AM Belmont, N.C. 9:00 a.m. Sundays, "Bible Truth"  
WEGO 1410 AM Concord, N.C. 7:45 a.m. Sundays, "Bible Truth"  
WNNC 1230 AM Newton, N.C. 6:00 p.m. Sundays, "Bible Truth"

**Daniel Fyfe**  
WHKP 1450 AM Hendersonville, N.C. 9:45 a.m. Sundays, "Words of Truth"

**Paul Holden, James Minyon, Paul Duncan**  
WJRI 1340 AM Lenoir, N.C. 9:15 a.m. Sundays "Berean Sunday School of the Air"

Ohio

**James D. Ritch**  
WCOM 101.7 FM Urbana, OH, 8:15 a.m. Sundays, "Marvelous Minutes"

**Richard Worley**  
WPTW 1570 AM; 95.7 FM 9:00 a.m. Sundays, "Amazing Truths"

Texas

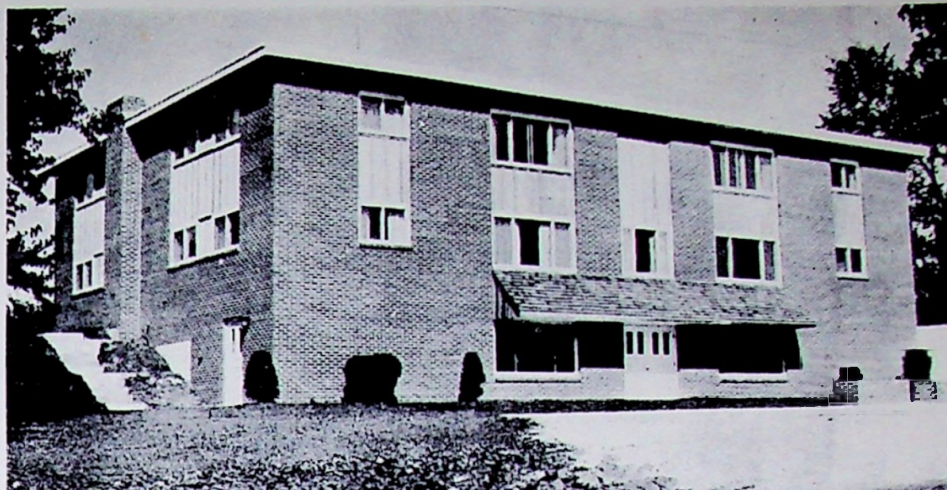
**Michael Brown**  
KMCS 98.3 FM, Gatesville, TX, 9:00-9:30 a.m. Sundays, "Word of Truth"

Virginia

**James Mattison**  
WSIG 790 Mt. Jackson, Va. 7:45 a.m. Sundays, "Voice of Tomorrow"

**Z. B. Duncan**  
WHHV 1400 AM Hillsville, Va. 12:45 p.m. Sundays, "Bible Truth"

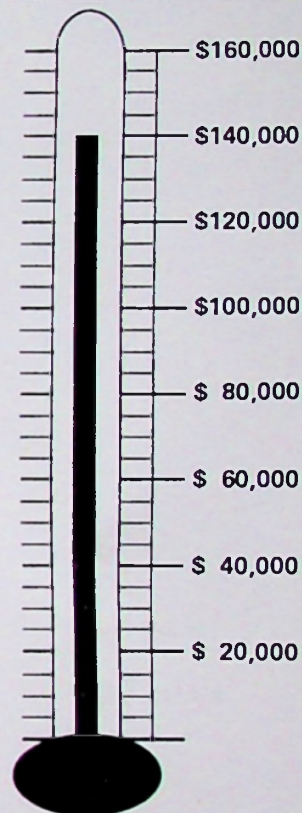
**WJJJ 1260 AM Christiansburg, Va. 9:30 a.m. Sundays, "Bible Truth"**



**New Oregon Bible College Dormitory**

This fine building has been used for two college years for single women. It will house forty-two students and the dormitory director, plus a large lounge and laundry facilities.

The thermometer at the right shows the total that has been paid or committed to be paid by the membership. Money was borrowed from churches, individuals, and a local bank to pay for the building. The total indebtedness on this building on December 30th was forty-five thousand dollars. Your continued support of this project is appreciated.



Total Commitments

Please fill out and mail to:

Oregon Bible College Building Fund  
Box 100  
Oregon, IL 61061

My intention is to give \$ \_\_\_\_\_ for the expansion of Oregon Bible College Dormitory facilities. I will contribute these funds as follows:

\$ \_\_\_\_\_ enclosed herewith

\$ \_\_\_\_\_ per month until paid

\$ \_\_\_\_\_ per year until paid

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

# CHRISTIAN WORKERS' SEMINAR



March 5-11, 1978, at Camp Mack, Milford, Indiana

### First Year Curriculum

Creative Bible Teaching #1  
Advancing the Smaller Church  
Enriching Family Life  
Positive Church Growth

### Second Year Curriculum

Positive Church Growth  
Creative Bible Teaching #2  
Misused Texts  
Spirit-Controlled Temperament  
How to Grow a Church #2

### Third and Fourth Year Curriculum

How to Grow a Church #3  
Enriching Family Life  
Creative Bible Teaching #3  
The Book of Romans  
Positive Church Growth

Optional Sharing Sessions and an evening class will also be offered.

Tuition Cost: \$47 individual; \$85 per couple (both husband and wife registered together)

*Please enroll me in the Christian Workers' Seminar, March 5-11, 1978.*

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

From \_\_\_\_\_ Church

Is this your first year at the Seminar? Yes \_\_\_\_\_ No \_\_\_\_\_ Number of years you have attended before \_\_\_\_\_  
(Seminars have been held in 1974 at Oregon Bible College, and 1975-77 at Camp Mack).

I am enclosing a \$10.00 non-refundable deposit per person and will pay the balance upon arrival.

I am enclosing entire tuition (\$47 per person; \$85 per couple).

**MAIL TO:**

**CHRISTIAN WORKERS' SEMINAR, Box 100, Oregon, IL 61061**

**Deadline for Enrollment: February 15, 1978**

Walter Mayberry  
Route One, Box 367  
Royal, AR 71968

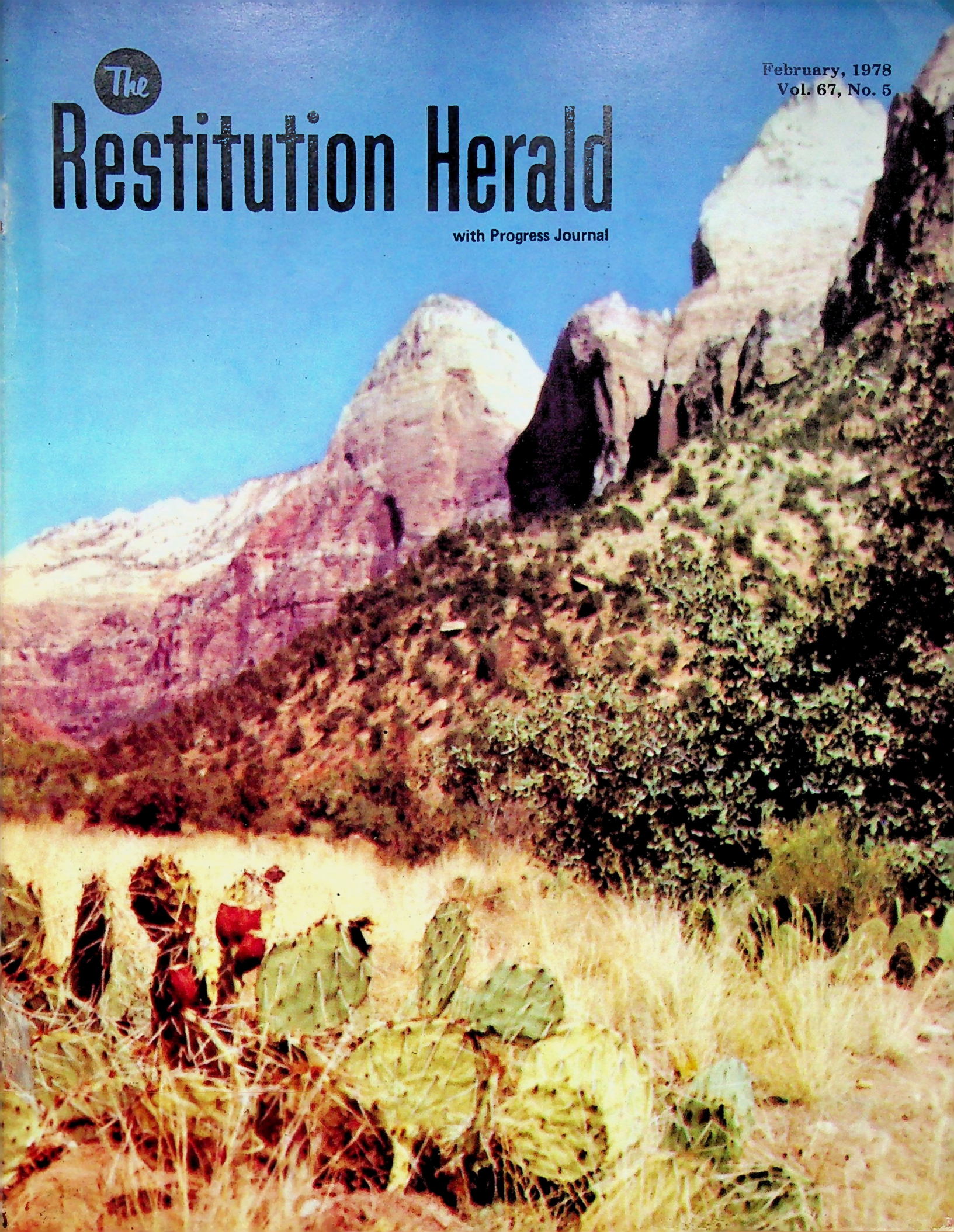


The

# Restitution Herald

with Progress Journal

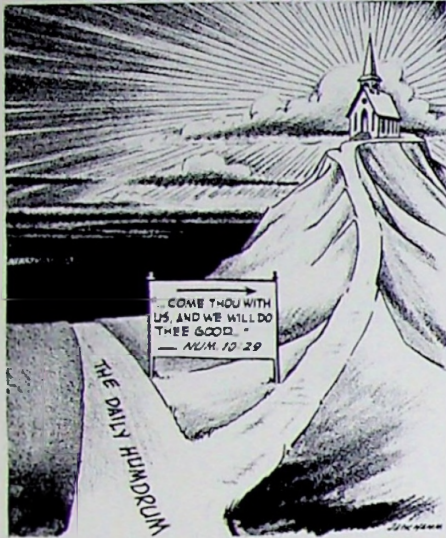
February, 1978  
Vol. 67, No. 5





## EDITORIAL

### ROAD TO HIGH ADVENTURE



#### Courtesy Pays Off

Some business firms are spending large sums of money on programs designed to insure that their employees will give prompt, courteous, and helpful service to customers. A competitor remarked concerning a large discount chain which closed up because its employees wore frowns and were rude to customers: "It's the fastest way to get out of business."

This principle holds true in other forms of competitive activity as well, and any church will do well to give it thoughtful consideration. The church is not, of course, operated for material gain. In that sense, it is a "not-for-profit" business which is dedicated to serving the Lord. In another sense, we are in it for the highest possible gain—eternal life under the perfect conditions that shall exist in the kingdom of God. This will be our reward if we carry out his assignments faithfully, cheerfully, and well.

Simply advertising our church as "the friendliest church in town," and promising that anybody who associates with it will find "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance" (Gal. 5:22, 23) does not make it so. We must be prepared to demonstrate that this is true. Visitors have a right to expect this of us. Enthu-

siastic greetings when they enter the door and thoughtful seating by the ushers help. The real test of our love and hospitality, however, comes when the service is ended and the congregation is dismissed.

What happens when the final hymn is ended is the responsibility of every member of the congregation. It goes counter to our avowed purpose if we gather in tight little groups with our close friends, and leave visitors to go with no evidence that their presence was noticed and appreciated. Who can blame them if they conclude that our church is not living up to its "billing," and decide never to return?

Even though the pastor and his wife may speak with them at the door, and strive valiantly to reverse the impression that the visitors have received, without the cooperation of the congregation it is apt to be a losing battle.

Well-intentioned laymen sometimes say precisely the wrong things. The following are a few random samples: "Our pastor is a nice fellow, but he is inclined to make his sermons too long; our choir does the best it can, but there are not any really good voices in it and most of the singers can't read music; Mrs. Somebody sometimes gets carried away and stretches the truth a bit—don't get too chummy with her." All of these interesting bits of information may be perfectly true, but they belie our claim to being a church where love and joy prevail, subtly imparting the impression that our love one for another is not strong enough to overcome our tendency to comment on the weaknesses and shortcomings of each other. This may lead the visitor to go away with the impression that those of the church are not so very different from those of the world after all.

Visitors are much more favorably impressed when they see and hear evidence that we really do love each other in spite of differences of opinion that may exist among us. Our manifest willingness to forgive and overlook flaws in each other indicate that love, joy, and peace are the dominating influences in the church, and are in sufficient abundance to have plenty to share with

others. These are priceless commodities, extremely rare in this sin-cursed world. Nobody knows this better than the person who finds it necessary to live and earn his living in such a world. This only whets his appetite for fellowship with people who love each other enough to forego personal satisfactions on behalf of all.

The spirit of love exists abundantly among members of the Church of God, but this does not preclude the possibility that our ways of displaying it are subject to improvement. We are glad to note that "how to" classes are being offered, to deal with just such problems.

An old axiom among salespeople applies as well to the church: "If we would sell our products, we must first sell ourselves." It is true that before we can impart our doctrines to others, we must first convince them that ours is a "for real" Christian church, filled with "genuine" Christians.

#### About Those Buzzards

We have received a copy of a letter originally written by H. Mendelssohn of the Department of Zoology, 155 Herzl Street, Tel Aviv, Israel, to Dr. G. E. Watson, Curator, Division of Birds, National Museum of Natural History, Smithsonian Institution, Washington, D.C. 20560.

It came into the possession of your editor through the kindness of Carl Palmer, of the General Council of the Churches of God—7th day, of Meridian, Idaho. His letter explained: "I, too, was handed the tract entitled, 'Why All the Vultures?' I was interested in this, especially as it relates to prophecy, and so I decided to further check into this.

"I sent a letter to the Hebrew University and Professor H. Mendelssohn answered my letter. He stated that, due to the number of inquiries he had received, he was sending me a copy of a letter he had previously sent to Dr. G. E. Watson of the Smithsonian Institution. I am enclosing a copy of this letter for your consideration. Your brother in Christ, Carl Palmer."

The following is a copy of the letter written by Professor Mendelssohn to Dr. Watson:

"Dear Dr. Watson:

During the last two years I have received seven or eight enquiries, all from the U.S.A., about the increasing vulture populations in Israel, especially in Galilee, but also in the Valley of Esdraelon, about vultures laying two or four eggs

instead of one, etc. As to the prophecy, I cannot say anything, because my knowledge of the Bible is unfortunately very poor. Still I know most of the zoological references, but do not remember anything connected with increased vulture reproduction. It seems that it all started with an article in an obscure congregational paper.

Unfortunately, vulture populations in Israel decreased considerably during the time of intense thallium application, between 1950 and 1964, when the use of thallium was discontinued. By the way, this dangerous poison was used for field mice, not rat control. Now fluoracetamid is used for field mouse control, which does not cause secondary poisoning in raptors. During the last year there has been a recovery of a number of raptor species, especially of *Falco tinnunculus*, but not with vultures. Their situation is as follows:

1) *Aegyptius monachus*: Formerly quite common in winter, apparently a few nesting. From the thallium period only seen on migration. In winter 1976/77 for the first time a few wintering birds seen.

2) *Torqos tracheliotus*: Considerable decrease during the thallium period. Ten to twelve pairs survived, about twenty percent of former population. No increase so far.

3) *Gyps fulvus*: Considerable decrease during the thallium period. Population now apparently stabilized at about twenty percent of former population.

4) *Neophron percnopterns*: Formerly extremely common, severe decrease during thallium period (*Neophron* makes much use of rodents for feeding nestlings). Approximately five percent of former population survives, but decrease continues.

5) *Gypaetus barbatus*: Was rare before, being a desert bird, apparently not affected by thallium. Two nesting sites have been deserted, both near agricultural oases. Possibly birds fed on pesticide-poisoned animals.

As you see, there is no indication of a vulture increase in Israel besides occasional replacement clutches, which have one egg, as the first clutch with *Gyps*, and *Torqos* and two in *Neophron* (so in this case there would be four eggs in one season). Still, replacement clutches have occurred probably all the time.

In case I did not do so before, I am sending you under separate cover a copy

of my paper on secondary thallium poisoning.

Sincerely yours,  
H. Mendelssohn"

### Junk Food—Good Nourishment

In some parts of the world, millions of people are undernourished, or starving, simply because no nourishing food is available to them. In America, nutritionists insist, multitudes are undernourished for no more compelling reason than that they have developed an overweening taste for what they term "junk foods." These are foods that appeal strongly to our taste buds, but lack certain elements that are necessary to keep our bodies healthy. Sometimes people develop a taste for these "snack treats" because they dislike the chore of preparing nourishing food. They are starving in the midst of plenty, with their appetites fully satisfied.

The same principle applies to the "spiritual nourishment" that is necessary if we are to live spiritually healthy Christian lives. Our world demands that every moment of every day, even when we are working, be filled with entertainment. It may be innocent and "harmless" entertainment, but if it supplants that which is needful and satisfies our spiritual appetites so that we seek nothing better, it can be deadly.

Many who find a Bible class or a sermon unentertaining go away from the church feeling that they have been cheated. They value entertainment above instruction. If their appetite for entertainment is sated, they never miss the instruction, inspiration, and escape from the consequences of sin that is available to them. They seek a church where there is entertainment.

Good nourishment must be received and digested before it can be effective.

How Hear Ye?



# The Restitution Herald

Vol. 67

February, 1978

No. 5

The Restitution Herald is owned and published by the Church of God General Conference, 131 N. Third St., Oregon Illinois 61061, second class postage paid at Oregon, Ill. 61061, mailed monthly.

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

Gordon Landry, Managing Editor

\* \* \*

### TABLE OF CONTENTS

#### Articles

Discovery of Ancient Ebla .....	4
Three Types of Life, John R. Humphreys ..	7
Essentials of Salvation, Russell Magaw ...	8
Passover—Lord's Supper—Communion, Charles H. Martin .....	9
ELOT Jesus Christ, Z. B. Duncan .....	10
Tobacco Lane, Don Huffer .....	11
Accept Him Now, Brent Carpenter .....	17

#### Features

Editorially .....	2
Voice From the Past, The Church, S. J. Lindsay .....	12
News and Prophecy Digest, Clyde Randall	13
Seekers of Truth, Edward H. Goit, Sr. ...	14
Stories for the Family Altar, Jane LeCrone	15
Gleanings .....	16

# Discovery of ANCIENT EBLA



By Paul L. Maier  
Professor of History, Western Michigan University

**S**ENSATIONAL is a term which may be stock in trade for the secular press but is almost always avoided by professionals. And yet scholars across the world are making an exception in the case of the Ebla excavations, which were just reported in detail in December, 1976. Expressions like "as important as the Dead Sea Scrolls" or "the find of the century" are being used with abandon—and justifiably.

What constitutes a great archeological discovery? Bringing a lost civilization to light? Uncovering a previously unknown language? Pushing historical knowledge a thousand years further into the past, causing scholars to rewrite their textbooks? Ebla is all of these—and more. The discoveries in northern Syria also impinge directly on cultures and languages antecedent to the Old Testament with correlations to the Biblical world that are of enormous significance.

Several of the more fascinating items translated from the 16,000 cuneiform tablets unearthed at Ebla include:

- Reference to a god whose name has the same root as the Yahweh of the Old Testament;
- Mention of such Biblical place names as Sodom, Gomorrah, and Jerusalem long before they appeared in the Bible;
- An ancestor of Abraham—the Eber of Gen. 10—could well have been not only historical (rather than symbolic, as many scholars have assumed) but was likely king of Ebla at the time of her greatest expansion;
- Names like Adam, Israel, Saul, and David appearing for Eblan citizens a millennium before such names would be written down in Scripture.

### *From the Boondocks of Antiquity*

How it all happened is a tale that may one day rank among the great archeology stories. A dozen years ago in 1964 a

young professor of Near East archeology at the University of Rome, Paolo Matthiae, arrived in Syria with a small archeological team to explore what was generally deemed an unpromising area: a series of mounds in northwestern Syria. Certainly the mounds—or *tells*, as they are called in that area—denoted ruined ancient villages, but so many similar tells in Egypt and Mesopotamia—the great empires of the ancient Near East—remain to be explored that scholarly colleagues wondered at Matthiae's interest in the northwestern "Fertile Crescent." This area, between the two superpowers of the time, was generally thought of as the boondocks of antiquity.

Only 24 at the time, Matthiae nevertheless started digging into the largest of the mounds about 30 miles south of modern Aleppo in Syria. Locals called it Tell Mardikh, a massive rise that jutted 50 feet above the Syrian plain and sprawled across it for 140 acres. Why was the mound so large? Four thousand years earlier, this had been the storied metropolis of Ebla, capital of an immense empire extending from Egypt to Assyria and beyond. Strangely, nearly all information on Ebla had slowly disappeared since, and the young Italian archeologist could not even know the name of the ancient site into which he was digging.

---

**In the ashes of a lost Syrian empire that once stood on parity with that of Sargon the Great, tablets in the earliest Semitic language yet known have opened up the ancient world a thousand years farther back in time.**

---

Tell Mardikh was very slow about yielding up its astonishing secret. It was not until four annual campaigns later that the Italian Archeological Mission discovered a statue which bore a dedicatory inscription to Estar, a fertility goddess, by one Ibbit-Lim, king of the city of Ebla. An identification at last! Tell Mar-

dikh was ancient Ebla. Still, it was no occasion to contact the wire services, because Ebla, at the time, was barely known to ancient historians. On several cuneiform tablets, the Akkadians—one of the earliest Mesopotamian empires—boasted that they had conquered a place called Ebla, but since hundreds of other ancient sites got similar passing notice, Ebla had been deemed nothing more than a large village.

### *The Royal Archives*

Persistence and patience, however, finally paid off for the Italians. After a whole decade of digging at Tell Mardikh, Matthiae and his team finally uncovered items far more significant than the usual pottery, tools, or jewelry artifacts at such digs. In 1974 they came upon an archive of 42 cuneiform tablets—the wedge-writing system first developed in Mesopotamia. The following year, while excavating the citadel or palace area at this site, they unearthed two rooms stacked with an astounding 16,000 cuneiform tablets.

---

**This was no less than the royal archives of the Eblan kingdom, an archaeological treasure-trove that will take decades to fully process, translate and interpret.**

---

This was no less than the royal archives of the Eblan kingdom, an archaeological treasure-trove that will take decades to fully process, translate and interpret.

Some translation, nevertheless, began almost at once. Professor Matthiae called in a philologist colleague at the University of Rome, Giovanni Pettinato, who began trying to decipher the scramble of triangular wedge-marks on the clay tablets. A little more than a century ago his task would have proved impossible. But so far has our knowledge of ancient Near Eastern languages progressed that Pettinato was soon reading Sumerian on the tablets—the world's

oldest written language, developed by people of the first civilization known to history.

Ebla was not a Sumerian citadel—Sumer lay 500 miles down the Euphrates to the southeast—but soon the riddle cleared itself. On about twenty percent of the tablets, Pettinato discovered other cuneiform characters that did not convey Sumerian at all, but a hitherto-unknown northwestern Semitic language which he dubbed “Paleo-canaanite” or Old Canaanite. (Whether that tag will endure, or if “Eblaite” will take its place, the future will decide.) Evidently the scribes at Ebla had borrowed the writing system developed at Sumer—cuneiform—as a vehicle for their own language at Ebla, much as the alphabet employed in this article serves French or German, for example, as well as English.

What made this find so fundamentally important was not merely the discovery of a lost ancient language, but the antiquity of that language. From the archeological stratum in which they were found, and on the basis of information on the tablets themselves, the Italian team dated them to the Early Bronze IV era, which is 2400-2250 B.C. Thus they predate the earliest writings in the Old Testament by a thousand years at minimum, but they were produced in an era reported by the Bible, so that any correlations of names, places, and institutions discovered in Ebla tablets and the earliest books of the Old Testament would be of obvious import.

#### What Do the Tablets Say?

Matthiae and Pettinato suggest that it may take 200 years to explore the rest of Tell Mardikh, as well as the surrounding north Syrian sites, and to digest all the data. Still, they have translated enough of the royal archive in order to group the tablets into the following categories:

- *Economic and administrative texts* bulk largest, as would be expected. If our civilization were suddenly to vanish but all its written records remained to be discovered thousands of years hence, the largest category would similarly be commercial paper, bills, checks, ledgers, advertisements, and the like. And so the tablets at Ebla report lists of rations and inventories, tax rolls, records of grain and livestock, and particularly some sophisticated international ledgers of trading in metals and textiles—Ebla’s export specialties—which aston-

ishingly show Ebla’s commercial and political horizons extending from Sinai and the borders of Egypt in the southwest to Mesopotamia in the east and the headwaters of the Tigris River in the north.

No Near Eastern scholar in the world had imagined commerce to be *this* extensive this early in history, especially from a trade center that up until two years ago was deemed little more than pastureland for nomadic tribes. One tablet places Ebla’s population at the time at an incredible 260,000 people, although this quarter million may have been spread across her empire rather than merely in the city.



- *Scientific and geographical lists* include school exercises, animal, fish, and bird lists, enumerations of places and occupations and other materials that relate closely to similar lists from Mesopotamia.

- *Historical texts* convey an impressive amount of detailed information about the structure of the government at Ebla and its foreign relations. A king was clearly in charge of the state, and his queen was held in equally lofty regard. Their first-born, the crown prince, ran the domestic affairs and administration, while the second-born controlled foreign affairs. A group of elders at Ebla also exercised some significant political power.

The texts also tell of Ebla’s most important challenges from the east. While the Eblaite preferred to trade rather than fight, they did go to war on occasion. One day, for example, the city of Mari (halfway to Mesopotamia on the Euphrates) quit paying tribute to Ebla, until an Eblan army stormed its way eastward into Mari and collected 11,000 pounds of silver along with 880 pounds of gold—certainly back taxes with interest!

But such strong-arm tactics alarmed

the great King Sargon of Akkad in Mesopotamia, who sent his armies up the Euphrates to snatch Mari back and punish Ebla besides. It was a dark hour for Ebla, until her new king—one Ebrum or Ebrum—boldly reannexed Mari. Ebrum went on to expand Ebla’s empire until he collected his tribute from no less than proud Akkad herself, making Ebla the greatest power in the ancient Near East at the time—a place all but unknown three years ago!

Finally, a later Akkadian king named Naram-Sim laid siege to Ebla, broke through its walls and put it to the torch, ending the history of the city and empire—until 1968 A.D.

- *Juridical writings* cover everything from contracts to crimes. The penalty for adultery with another’s wife was three oxen, but that for raping a virgin was death. Polygamy was permitted, at least for the king, and one of them is reported to have sired 38 sons.

- *Literary texts* are quite religious and mythological in content, as is typical of similar writings elsewhere in the ancient Near East. Mesopotamian deities such as Enki or the primal storm god Enlil show up in such texts, as do names of some 500 other divinities, including Dagon, whose temple in Palestine would later be pulled down by Samson (Judges 16). Priests and priestesses tended temples to the Semitic gods of Ebla, and their hymns and incantations are recorded on the tablets as well. Proverbs also appear on the literary tablets, and one of them goes: “The gift is all, the gift is life.”

- *Dictionary or parallel word lists* include 32 bilingual vocabularies, with translations from Sumerian into Eblaite. Clearly, the scribes at Ebla were bilingual, as the entire population may have been. It was, in fact, such lists—the earliest found in recorded history—which permitted Pettinato such a rapid translation of the new language. Some terms show no common root. For example, “king” in Sumerian is *en*, while it is *malik* in Eblaite. (The similarity to the future Hebrew term *melek* is obvious, and Eblaite seems to be the most important North Semitic root of the Hebrew language.) Other words, however, may show similar etymology. Sumerian for “mother,” for example, is *ama-mu* and *u-mu-mu* in Eblaite.

#### Biblical Correlations

Since Genesis and the other early Biblical books were not written until (at the

# Discovery of ANCIENT EBLA



By Paul L. Maier

Professor of History, Western Michigan University

**S**ENSATIONAL is a term which may be stock in trade for the secular press but is almost always avoided by professionals. And yet scholars across the world are making an exception in the case of the Ebla excavations, which were just reported in detail in December, 1976. Expressions like "as important as the Dead Sea Scrolls" or "the find of the century" are being used with abandon—and justifiably.

What constitutes a great archeological discovery? Bringing a lost civilization to light? Uncovering a previously unknown language? Pushing historical knowledge a thousand years further into the past, causing scholars to rewrite their textbooks? Ebla is all of these—and more. The discoveries in northern Syria also impinge directly on cultures and languages antecedent to the Old Testament with correlations to the Biblical world that are of enormous significance.

Several of the more fascinating items translated from the 16,000 cuneiform tablets unearthed at Ebla include:

- Reference to a god whose name has the same root as the Yahweh of the Old Testament;
- Mention of such Biblical place names as Sodom, Gomorrah, and Jerusalem long before they appeared in the Bible;
- An ancestor of Abraham—the Eber of Gen. 10—could well have been not only historical (rather than symbolic, as many scholars have assumed) but was likely king of Ebla at the time of her greatest expansion;
- Names like Adam, Israel, Saul, and David appearing for Eblan citizens a millennium before such names would be written down in Scripture.

### *From the Boondocks of Antiquity*

How it all happened is a tale that may one day rank among the great archeology stories. A dozen years ago in 1964 a

young professor of Near East archeology at the University of Rome, Paolo Matthiae, arrived in Syria with a small archeological team to explore what was generally deemed an unpromising area: a series of mounds in northwestern Syria. Certainly the mounds—or *tells*, as they are called in that area—denoted ruined ancient villages, but so many similar tells in Egypt and Mesopotamia—the great empires of the ancient Near East—remain to be explored that scholarly colleagues wondered at Matthiae's interest in the northwestern "Fertile Crescent." This area, between the two superpowers of the time, was generally thought of as the boondocks of antiquity.

Only 24 at the time, Matthiae nevertheless started digging into the largest of the mounds about 30 miles south of modern Aleppo in Syria. Locals called it Tell Mardikh, a massive rise that jutted 50 feet above the Syrian plain and sprawled across it for 140 acres. Why was the mound so large? Four thousand years earlier, this had been the storied metropolis of Ebla, capital of an immense empire extending from Egypt to Assyria and beyond. Strangely, nearly all information on Ebla had slowly disappeared since, and the young Italian archeologist could not even know the name of the ancient site into which he was digging.

---

**In the ashes of a lost Syrian empire that once stood on parity with that of Sargon the Great, tablets in the earliest Semitic language yet known have opened up the ancient world a thousand years farther back in time.**

---

Tell Mardikh was very slow about yielding up its astonishing secret. It was not until four annual campaigns later that the Italian Archeological Mission discovered a statue which bore a dedicatory inscription to Estar, a fertility goddess, by one Ibbit-Lim, king of the city of Ebla. An identification at last! Tell Mar-

dikh was ancient Ebla. Still, it was no occasion to contact the wire services, because Ebla, at the time, was barely known to ancient historians. On several cuneiform tablets, the Akkadians—one of the earliest Mesopotamian empires—boasted that they had conquered a place called Ebla, but since hundreds of other ancient sites got similar passing notice, Ebla had been deemed nothing more than a large village.

### *The Royal Archives*

Persistence and patience, however, finally paid off for the Italians. After a whole decade of digging at Tell Mardikh, Matthiae and his team finally uncovered items far more significant than the usual pottery, tools, or jewelry artifacts at such digs. In 1974 they came upon an archive of 42 cuneiform tablets—the wedge-writing system first developed in Mesopotamia. The following year, while excavating the citadel or palace area at this site, they unearthed two rooms stacked with an astounding 16,000 cuneiform tablets.

---

**This was no less than the royal archives of the Eblan kingdom, an archaeological treasure-trove that will take decades to fully process, translate and interpret.**

---

This was no less than the royal archives of the Eblan kingdom, an archaeological treasure-trove that will take decades to fully process, translate and interpret.

Some translation, nevertheless, began almost at once. Professor Matthiae called in a philologist colleague at the University of Rome, Giovanni Pettinato, who began trying to decipher the scramble of triangular wedge-marks on the clay tablets. A little more than a century ago his task would have proved impossible. But so far has our knowledge of ancient Near Eastern languages progressed that Pettinato was soon reading Sumerian on the tablets—the world's

oldest written language, developed by people of the first civilization known to history.

Ebla was not a Sumerian citadel—Sumer lay 500 miles down the Euphrates to the southeast—but soon the riddle cleared itself. On about twenty percent of the tablets, Pettinato discovered other cuneiform characters that did not convey Sumerian at all, but a hitherto-unknown northwestern Semitic language which he dubbed “Paleo-canaanite” or Old Canaanite. (Whether that tag will endure, or if “Eblaite” will take its place, the future will decide.) Evidently the scribes at Ebla had borrowed the writing system developed at Sumer—cuneiform—as a vehicle for their own language at Ebla, much as the alphabet employed in this article serves French or German, for example, as well as English.

What made this find so fundamentally important was not merely the discovery of a lost ancient language, but the antiquity of that language. From the archeological stratum in which they were found, and on the basis of information on the tablets themselves, the Italian team dated them to the Early Bronze IV era, which is 2400-2250 B.C. Thus they predate the earliest writings in the Old Testament by a thousand years at minimum, but they were produced in an era reported by the Bible, so that any correlations of names, places, and institutions discovered in Ebla tablets and the earliest books of the Old Testament would be of obvious import.

#### What Do the Tablets Say?

Matthiae and Pettinato suggest that it may take 200 years to explore the rest of Tell Mardikh, as well as the surrounding north Syrian sites, and to digest all the data. Still, they have translated enough of the royal archive in order to group the tablets into the following categories:

- *Economic and administrative texts* bulk largest, as would be expected. If our civilization were suddenly to vanish but all its written records remained to be discovered thousands of years hence, the largest category would similarly be commercial paper, bills, checks, ledgers, advertisements, and the like. And so the tablets at Ebla report lists of rations and inventories, tax rolls, records of grain and livestock, and particularly some sophisticated international ledgers of trading in metals and textiles—Ebla’s export specialties—which aston-

ishingly show Ebla’s commercial and political horizons extending from Sinai and the borders of Egypt in the southwest to Mesopotamia in the east and the headwaters of the Tigris River in the north.

No Near Eastern scholar in the world had imagined commerce to be *this* extensive this early in history, especially from a trade center that up until two years ago was deemed little more than pastureland for nomadic tribes. One tablet places Ebla’s population at the time at an incredible 260,000 people, although this quarter million may have been spread across her empire rather than merely in the city.



- *Scientific and geographical lists* include school exercises, animal, fish, and bird lists, enumerations of places and occupations and other materials that relate closely to similar lists from Mesopotamia.

- *Historical texts* convey an impressive amount of detailed information about the structure of the government at Ebla and its foreign relations. A king was clearly in charge of the state, and his queen was held in equally lofty regard. Their first-born, the crown prince, ran the domestic affairs and administration, while the second-born controlled foreign affairs. A group of elders at Ebla also exercised some significant political power.

The texts also tell of Ebla’s most important challenges from the east. While the Eblaite preferred to trade rather than fight, they did go to war on occasion. One day, for example, the city of Mari (halfway to Mesopotamia on the Euphrates) quit paying tribute to Ebla, until an Eblan army stormed its way eastward into Mari and collected 11,000 pounds of silver along with 880 pounds of gold—certainly back taxes with interest!

But such strong-arm tactics alarmed

the great King Sargon of Akkad in Mesopotamia, who sent his armies up the Euphrates to snatch Mari back and punish Ebla besides. It was a dark hour for Ebla, until her new king—one Ebrum or Ebrum—boldly reannexed Mari. Ebrum went on to expand Ebla’s empire until he collected his tribute from no less than proud Akkad herself, making Ebla the greatest power in the ancient Near East at the time—a place all but unknown three years ago!

Finally, a later Akkadian king named Naram-Sim laid siege to Ebla, broke through its walls and put it to the torch, ending the history of the city and empire—until 1968 A.D.

- *Juridical writings* cover everything from contracts to crimes. The penalty for adultery with another’s wife was three oxen, but that for raping a virgin was death. Polygamy was permitted, at least for the king, and one of them is reported to have sired 38 sons.

- *Literary texts* are quite religious and mythological in content, as is typical of similar writings elsewhere in the ancient Near East. Mesopotamian deities such as Enki or the primal storm god Enlil show up in such texts, as do names of some 500 other divinities, including Dagon, whose temple in Palestine would later be pulled down by Samson (Judges 16). Priests and priestesses tended temples to the Semitic gods of Ebla, and their hymns and incantations are recorded on the tablets as well. Proverbs also appear on the literary tablets, and one of them goes: “The gift is all, the gift is life.”

- *Dictionary or parallel word lists* include 32 bilingual vocabularies, with translations from Sumerian into Eblaite. Clearly, the scribes at Ebla were bilingual, as the entire population may have been. It was, in fact, such lists—the earliest found in recorded history—which permitted Pettinato such a rapid translation of the new language. Some terms show no common root. For example, “king” in Sumerian is *en*, while it is *malik* in Eblaite. (The similarity to the future Hebrew term *melek* is obvious, and Eblaite seems to be the most important North Semitic root of the Hebrew language.) Other words, however, may show similar etymology. Sumerian for “mother,” for example, is *ama-mu* and *u-mu-mu* in Eblaite.

#### Biblical Correlations

Since Genesis and the other early Biblical books were not written until (at the

very least) a millennium later than these tablets, one might expect to find no connections whatever between the new discoveries and the Bible. The Old Testament, however, tells of events transpiring long before its accounts were written down. Abraham would be making his move from Mesopotamia into Canaan, for example, just three or four centuries after the fall of Ebla.

Indeed, the Ebla tablets provide many probable and many actual correlations with the Bible, which only adds to the surge of international interest in this discovery.

---

**The great and inexpressible Hebrew word for God in the Old Testament is Yahweh, and even the probable root for this term appears on the tablets.**

---

*Words for God:* Clearly, the Eblaites were polytheists—not monotheists like the Hebrews—but one of their deities is named Il or El, which is likely also their generic term for “god” in general. And “el,” of course, is one of the Hebrew terms for God. “Israel,” for example, means *Isra* (contender with) *el* (God), while “Michael” means “Who is like God?” Indeed, both these very names—*Is-ra-il* and *Mi-ka-il*—appear on the Ebla tablets.

The great and inexpressible Hebrew word for “God” in the Old Testament is *Yahweh*, and even the probable root for this term appears on the tablets. With the reign of Ebrum, the conquering king of Ebla, *Ya* as a divine name finds sudden prominence, and such personal names as “Israel” and “Michael” are now expressed *Is-ra-Ya* and *Mi-ka-Ya*. Until now, the element *Ya* was unknown outside ancient Israel.

*Bible names:* Other personal names of Eblan citizens appear on the tablets that were never before found outside the Bible and, indeed, occur only once within the Bible, like: Adam, Abraham, Esau, Saul, and David, in addition to the aforementioned Israel and Michael.

And what of King Ebrum himself? In Eblaite, his name reads in one of two ways: if *Eb-ru-um* is correct, this is virtually the same name as the Biblical character Eber of Genesis 10 and 11, the ancestors of the Hebrews and great-great-great-great grandfather of Abraham; if *Eb-ri-um* is the reading, the term translates approximately “Hebrew.” In either case critical Old Testament scholarship, which had previously dismissed

most personalities in the first twelve chapters of Genesis as symbolic or mythical, may have some reevaluations to pursue.

*Time* magazine quoted University of Michigan Professor David Noel Freedman on this telling point: “We always thought of ancestors like Eber as symbolic. Nobody ever regarded them as historic—at least not until these tablets were found. Fundamentalists could have a field day with this one” (Oct. 18, 1976). Some are indeed, but are prematurely overstating their case.

*Biblical places:* Even more fascinating are the mentions of Biblical place names, many of which were thought to be only mythical by the critics. The Ebla tablets mention, for example, the “sin cities” of Sodom and Gomorrah with which Ebla carried on extensive trade—the first time these place names have ever been found outside the Bible. When Sodom and Gomorrah were destroyed by fire and brimstone, Lot escaped to a town called Zoar (Gen. 19), and Zoar appears on the tablets. So do Salem (the city of Melchizedek), Lachish, Megiddo, Hazor, Gaza, Dor, Sinai, Ashtaroth and Joppa. A place called “Urusalem” is also cited, which almost certainly is, to date, history’s earliest reference to Jerusalem.

Ur, the well-known Sumerian site which has been systematically excavated in southern Mesopotamia, is generally identified as Abraham’s home town, although a few scholars have opted for a more northern location. There may indeed have been two ancient Urs, since one of the Ebla tablets describes an Ur that was located in Haran in the northern Fertile Crescent. Abraham stopped at Haran, near Ebla, on his way into Canaan, so it is possible that the patriarch hailed instead from the northern—not southern—Near East.

---

**Unquestionably the history of the ancient Near East must now incorporate a bold new dimension, while Biblical studies may well be revolutionized by the Syrian finds.**

---

*Other interesting parallels* with the Old Testament include references to kings of that day being anointed with oil, which is exactly reminiscent of similar coronations in the Bible. The Eblan creation account has the heaven, earth, sun, and moon created in that order—a sequence similar to Genesis—while an-

other tablet testifies that a great flood sent by the storm god Enlil inundated the countryside with six days’ worth of water.

#### *A New Dimension to History*

Since 95 percent of the royal Ebla archives are still untranslated, one can only guess at the headline-making surprises that may still be lurking in the undeciphered wedge marks on the tablets. It is, of course, possible to overrate the Syrian finds or over-react to them. When Professor Matthiae and Pettinato were in St. Louis in December, 1976, to announce their discoveries before several learned societies, they warned that the Ebla excavations should not be hailed as any ultimate key that might prove or disprove historical accounts in the Old Testament.

This was wisely cautionary on the part of both Italians, who are clearly not letting the sensational nature of the Ebla discoveries go to their heads. Instead, they [went back to] the Institute for Near Eastern Studies at the University of Rome to busily translate more of the tablets prior to last summer’s campaign in Syria.

Unquestionably, however, the history of the ancient Near East must now incorporate a bold new dimension, while Biblical studies may well be revolutionized by the Syrian finds. When asked in St. Louis whether the Ebla tablets would make obsolete most current theories about the origin and interpretation of the first books of the Old Testament, Pettinato could not resist replying, “Maybe.”

One can hardly blame him. Up till now, Mesopotamia has dominated the scene in the cultural genesis of the ancient Hebrews as cradle of all civilization. Now that cradle is being rocked. In the ashes of a lost Syrian empire that once stood on parity with that of Sargon the Great, tablets in the earliest Semitic language yet known have opened up the ancient world a thousand years farther back in time. If, as seems most likely, Eblaite is a direct ancestor to Hebrew, then Ebla’s culture may be parental as well. The effect on Biblical studies, as well as on Judeo-Christian faith, can only be intriguing, fascinating, and positive.

Small wonder that in introducing the Italian archeologists at the St. Louis conclave, Professor Freedman called the Ebla finds “the greatest archeological discovery of the generation, perhaps of the century.” ●



# Three Types of Life

By John R. Humphreys

**H**OW MANY TYPES of life are mentioned in the Bible? How do we come into possession of each? Read 1 Corinthians 15:35-58. Our title text is verse 46.

According to God's Word, there are only two levels of life, the natural and the spiritual. Our text says the natural life comes first. We know we cannot be in possession of both kinds of life at the same time. That being the case, we will have to receive them in the order that God ordained that they should occur. Paul says the natural life (the Adamic) is first. This is the life which we now possess. This life we can, and will, lose. Verse 22 tells us: "As in Adam all die, even so in Christ shall all be made alive." Only two lives are mentioned.

The Bible does, however, speak of three births. Job 14:1 observes, "Man that is born of a woman is of few days, and full of trouble." This is the natural birth. Every person is "born of a woman." This is the natural life that we now possess.

In John 3:5 we find Jesus explaining to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." We begin to develop a new kind of life at the water birth (baptism). First Peter 3:20, 21 speaks of spirits "which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God)."

If we have obeyed this command, we now have the hope of eternal life. Romans 6:3-5 queries: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in *newness of life*. For if we

have been planted together in the *likeness of his death*, we shall be also in the *likeness of his resurrection*."

When we are baptized, we (in figure) lose the natural (Adamic) life, and begin to put on the spiritual (eternal) life, but *in figure only*. Noah had the same life after the flood as before. Jesus was raised to immortal life when he rose from the tomb.

In Romans 8:15 we are told: "Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." Baptism is being born of water. It is, however, never referred to as the water life.

First Peter 1:3 praises God: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." When we are baptized, we (in figure) go with Jesus through his death, burial, and resurrection. In doing this, we show the world that we believe Jesus died and rose again, and that we are willing to suffer with him.

## *The "Begotten" State*

This puts us in the "begotten" state, but not in the "born" state. 1 John 3:9 points out that "whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." We know there is a difference between "born" and "begotten." When one is born of God, he has God's life in him and cannot die. *God is eternal*; so when we are born of God we will be the same. Jesus was *not* born of God before he was crucified. Had he been, he could not have died. He was *begotten by the Word*. In 1 Corinthians 4:15 we read: "I have begotten you through the gospel."

When one hears the Word of God and accepts it, he is begotten by the Word. When he is baptized, he is adopted into the family of God. Galatians 4:5 tells us that God's purpose for

Jesus was, through his death, to "redeem them that were under the law [the law of sin and death], that we might receive the adoption of sons."

We know there is a difference between being begotten and being born. In Luke 20:34-36 we find Jesus answering those who were seeking to enmesh him in the law concerning marriage now and in the kingdom of God. He said to them, "The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Therefore, from our baptism until death or the coming of Christ, we are in the begotten state. *We are still developing*.

One who is born is fully developed. He has life within himself. No longer does he depend upon another for life. He will be as Jesus is now. He will possess eternal life and will not die any more. When does he get that life? At his resurrection from the dead.

In Hebrews 2:9 it is called to our attention that "we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."

Jesus was not crowned until his resurrection. So it will be with you and me. Then, and only then, can we say we are born of God. Therefore, our present possession is the Adamic life. When we have been baptized we possess a living hope that we will be crowned with glory and honor when Jesus comes to gather his loved ones to himself.

Remember: we are *born* of a woman, *begotten* by the Word when we are baptized into Christ. We will be *born* into the kingdom when Jesus returns. The church is not the kingdom. When Jesus returns, members of the church will be "born of God."

# Essentials of Salvation

By Russell Magaw

**N**O MORE critical issue faces humanity than the desperate plea voiced by a jailer bent on suicide. Yet his "Sirs, what must I do to be saved?" (Acts 16:30) echoes the query put to Jesus by a wealthy expert of the Jewish elite: "Good Master, what shall I do to inherit eternal life?" (Luke 18:18.) Closely akin to these questions is the testy request from a doctor of Jewish law: "Which is the first commandment of all?" (Mark 12:28.) Here we have the same spiritual problem dogging each representative from every social-economic level of human experience.

From the answers to these vital questions, we may form an overall picture of the essentials the Lord requires for our salvation—regardless of our race, color, or creed.

## *Conversion Experience Necessary*

While most religions claim to observe some form of the Golden Rule, Paul's reply reflects an even more basic essential for salvation. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." The converted whisked Paul and company off to his home. There the apostle spoke the gospel to the family, the jailer washed the wounds he had inflicted in Paul's back (a sign of repentance), and all were baptized that same hour (Acts 16:31-34).

Faith in Christ as Savior, repentance, baptism (all steps necessary in the conversion process), with these essentials none can quibble. Similar formulas are found elsewhere in the New Testament (Mark 1:15; 16:15, 16; Acts 2:37, 38; 20:21; Gal. 3:27; Heb. 6:1, 2; 1 Pet. 3:21).

## *Salvation Only in Christ*

Paul introduced the jailer to the person of Christ for salvation. No ethical standard, no philosophical theory, no other religious leader saves us from our sins (Acts 4:12). Whoever believes in him shall have everlasting life (John 3:16). Whoever confesses faith in Christ and his resurrection and calls on his

name shall be saved (Rom. 10:9-13; Acts 2:21; Joel 2:32).

Trust in the very person of Christ is essential for salvation. Confidence in anything else means that person is lost (Mark 8:35-37). Thus, faith must be placed in Christ to validate the conversion experience.

## *Life Only in Christ*

From the joy expressed by the jailer at his conversion, it is evident he found real life and hope for the future in Christ. Gone were his suicidal tendencies (Acts 16:27, 34).

So life and immortality are brought to light only through Christ (2 Tim. 1:9, 10). Only in him is eternity to be found—without him unbelievers perish (John 3:16). They "shall not see life" (v. 36) who refuse him. Eternity is guaranteed only to believers in Christ because life is only in him (1 John 5:11-13). Thus, immortality is conditioned upon receiving Christ as Savior and Lord.

Of all people, the Church of God needs to proclaim the great Bible truth of life only in Christ. Only a very few churches in Christendom share with us this essential salvation truth. We cannot depend on any other organization to make clear the true meaning of eternity.

## *Love of Truth Necessary*

Will God save those who do not understand fully the concept of life only in Christ? While a "that's not ours to say" reply is begging the question, God does make it clear that love of the truth is essential for salvation. Read 2 Thessalonians 2:10-13.

In the last days, men shall be swayed so much by "signs and lying wonders" from the "man of sin" that those who "received not the love of the truth" shall be "damned." Only those sanctified by the Spirit who believe the truth will be saved.

Of course we ask, What "truth" is essential for salvation? Since a specific doctrine is not spelled out here, the sav-

ing truth involves the whole of God's Word (John 17:17).

Scripture study is not to be neglected in favor of other work (2 Tim. 2:15) or exercise (1 Tim. 4:6-8), for truly the Word makes us "wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3:15). Let us continue in its truth for strength to stand against the man of sin.

Conversely, a mere perusal of Scripture as an end in itself saves no one. Only as we are led to a growing life in Christ through our study are we saved (see John 5:38-40).

## *Faith in Christ's Resurrection Essential*

If Christ remains dead in our thinking, feeling, and living, our faith will not get us into the kingdom. We will be saved if we believe "that God hath raised him from the dead" (Rom. 10:9).

If Christ remains entombed to this day, our faith in a dead Savior is "vain," we are still in our sins, branded as liars, and hopeless in the face of both life and death—so reasons Paul in 1 Corinthians 15:12-19. "But the glorious fact is that Christ *did* rise from the dead: he has become the very first to rise of all who sleep the sleep of death" (v. 20, Phillips). So critical is Christ's resurrection to our faith that without it we have no hope of life beyond the grave. (See also John 5:24-29; 11:23-26.)

## *Fruit-Bearing Lives Essential*

Jesus told the elite leader in Jewish society that to inherit eternal life he must sell his possessions and follow him. Just to live a moral life by the Ten Commandments wasn't enough. Putting Christ first in our efforts to bear fruit is essential for salvation (Luke 18:18-30). What are the essential steps in following Jesus to a productive Christian life?

1. Accept his invitation (Luke 14:15-24).
2. Deny self to be his disciple (Luke 14:26-35).

(Please turn to page 19)

# Passover--Lord's Supper--Communion

By Charles H. Martin

IN A CONVERSATION that I had with a minister of another denomination, the question of "closed" or "open" Communion arose. Favoring closed Communion, he quoted Exodus 12:43 as his proof text. In doing this, he completely ignored the rest of the passage. This plainly states it was the feast of the Passover that was under consideration. As such, it was of concern only to the Israelitish people who had been driven out of Egypt following the plague of the death of the firstborn male of each family throughout all of Egypt. It was not, however, limited only to Egyptians, but occurred in every home where there was no blood of the Passover lamb on the doorpost and lintels of the door.

From verse 43 he derived his belief that no stranger was to be allowed to partake of the Communion service. His thought was that if a stranger did eat, the Israelites would be held responsible for the stranger's sin of partaking unworthily. I cannot, however, find any record which states that any man is to be held accountable for the behavior of anyone other than himself.

In the 48th verse of this same chapter, we find that a provision was made for a stranger to become eligible to partake of the feast. Verse 49 says: "One law shall be to him that is homeborn, and unto the stranger that sojourneth among you."

Numbers 9:14 instructs: "If a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that is born in the land." We observe in Exodus 13:9, 10 that this was to be done each year as a sign and a memorial, that the Lord's law might be in their mouths. These scriptures point only to the Passover feast and the Passover lamb. Although this foreshadowed the true Passover, the Passover Lamb, who was to appear

later in God's plan for the salvation of man, was not yet on the scene.

Now we will go to the Last Supper, as recorded in the gospel according to Matthew (26:17-20). This is still speaking of the feast of the Passover. Verse 21 tells about the betrayal of Jesus. After this, Jesus took the bread and broke it, and passed it to his disciples.

This same pattern is followed in Mark 14:1-21 and also in Luke 22:1-16. The Passover lamb was prepared for the feast. So also was the Son of God prepared as the Passover for the Gentiles, and the entire world. We have not yet found the scripture that limits the Communion to those judged worthy by man to be eligible. If there was, or is, such a regulation, Jesus and the disciples were guilty of allowing a man to partake who would be a stranger to the belief of the church. This is not true Communion, but still the Passover. It is impossible to observe, or to honor, anything before it happens.

We now go to the Scriptures to learn where the service of the Communion starts. We find in Matthew 26:26-29; Mark 14:22-25; and Luke 22:17-20 the form of Communion used by the churches today. It includes breaking the unleavened bread, which is made from pure and undefiled dough. This symbolizes the pure and undefiled body of Christ. Drinking the fruit of the vine, or "wine" as some term it, is symbolic of the blood of Christ. From our study, we observe that the Last Supper was actually a part of the overall feast of the Passover, but while they were at Jerusalem to observe it, the Lord gave them the rite of the Communion service, to be observed after his death, burial, and resurrection. "As they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for

the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matt. 26:26-29).

The same is recorded in Mark 14:22-25. Still, nothing is said about one man examining another in order to determine if he is eligible to partake of the Communion. All this was done before the death of our Redeemer, and as yet had been given only to the disciples. One of them partook unworthily, yet no other disciple was condemned for permitting it. Now let us go to the Apostle Paul, who was sent to the Gentiles after the resurrection of Christ.

1 Corinthians 11:23-29 includes Paul's words: "I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

"After the same manner also he took the cup, when he supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." Still we find no authority granted for any church or minister to bar anyone on the basis that they find him unworthy to partake, only that each individual is responsible for his own acts. I do not understand the Scriptures to teach that any man has the right to sit in judgment on another. Only God will judge. ●

# ELOT Jesus Christ

By Pastor Z. B. Duncan

**T**HE MOST important, the most dynamic, the most powerful and the clearest message of the Bible is: Everlasting Life Only Through Christ. Thus, ELOT Jesus Christ becomes an abbreviation which very dogmatically says that there is no other method or way by which it may be obtained. It is available through our Lord Jesus Christ only. ELOT Jesus Christ does not speculate about the past, the present, or the future. It does not argue or assume. It is at the heart of "thus saith the Lord."

People often ask, or are asked, the question: "Where will you spend eternity?" Such a question is contradictory and confusing. Eternity cannot be "spent." It is without an end—unlimited. It will never be spent. Only time that is not expendable can constitute eternity.

The basic fundamental doctrine upon which all truth is built is ELOT Jesus Christ. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

The difficulty for many is the effort often made to use entangled comparisons to make the Word appear to say something that is foreign to its true meaning. "The wages of sin is death." Never is it expressed in the Bible as "eternal life in a devil's hell." The Bible does not teach eternal torture, but death in the fullest sense of the word. Why can we not accept this as it is set forth in the power and authority of God? It is because religious leaders have invented dogmas and theories. Based upon their own suppositions, they have taught other means by which humans may receive eternal life. The major supposition is that ELOT is received at the time of natural birth—that once a man is born to the natural life, an immortal soul exists inside the body which causes one to live forever, even after there is no more body.

ELOT Jesus Christ stands squarely opposed to ELOT natural birth. The teaching that every man lives on after death will meet with utter defeat in the consummation of God's plan.

"The gift of God is eternal life through

Jesus Christ our Lord." Is this eternal life through Jesus Christ our Lord universal? Will everyone receive eternal life through Jesus Christ, regardless of whether he believes on the Lord? Can anyone receive eternal life any other way than through Jesus Christ? Will all those who receive the wages of sin receive eternal life some other way than through Jesus Christ? Prejudiced doctrines of men have held mankind as though by the tenacious arms of an octopus, to keep man from knowing the truth. Truly, you want to be free from superstition and doubt. Just now, try ELOT Jesus Christ. You will be happy you did! With a dynamic sureness, ELOT Jesus is emphatic that the gift of God is eternal life through Jesus Christ.

If one has the power to live forever when he is born, eternal life cannot come through Jesus Christ. If this be true, neither could any ever receive the wages of sin, which is death. If a man can live forever, he will not be subject to death. If this were true it would be most precious indeed! But the Holy Scriptures rightly divided, speak only of ELOT Jesus Christ.

## *Biblical Death*

God told Hezekiah: "Set thine house in order; for thou shalt die, and not live" (2 Kings 20:1). With due respect to the authors of dictionaries, we, as seekers of eternal life, cannot rely on anything but God's Word. Thus, according to Isaiah 38:1, we learn by the Word of God that to die is to *not live*. To die is to cease to have life.

## *Perish*

ELOT Jesus Christ does not complicate the gospel. It reveals the unbiased truth to as many as will, by careful study and prayer, lay hold on eternal life by faith in Jesus Christ. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life" (John 3:14, 15). Why must the Son be lifted up? that

whosoever believeth in him should not perish but have everlasting life. In debate, a student of Greek once contended the word "perish" means to live forever in torment. Our Lord used the same word of bottles in Matthew 9:17. How could a bottle live forever in torment? If men perish in a plane crash, a fire, or by a tragedy at sea, it means that their lives have been extinguished—ended! They no longer exist. This is Bible truth.

## *Comparison*

Note that from the very beginning, in dealing with ELOT natural birth versus ELOT Jesus Christ, eternal life is set over against death. Before us are two opposites. One is life (motion, activity) while the other is death (incapable of motions, always inactive). The major purpose of the Scriptures is to strongly set forth ELOT Jesus Christ as the truth. They also indicate there is no other method or way to obtain eternal life than ELOT Jesus Christ.

"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). If non-believers have eternal life, God gave his Son to die for no cause. If those who perish live forever somewhere they must, of necessity, have eternal life. It follows that they would have no need to get it from Jesus Christ.

The distasteful suppositions of such great philosophers as Plato and Socrates gave to the world a conviction that life, once activated, cannot be destroyed. "Is it lawful . . . to save life, or to destroy it?" was asked by our Lord (Luke 6:9). If life can be destroyed, it is not eternal. Immortality (eternal life) was truly brought to light through the gospel of Jesus Christ.

ELOT Jesus Christ is the only doctrinal principle laid out in the Scriptures by which we may rightly divide and understand the promises of God, and so come to know the mission of our Lord in the fullest sense in our lifetime. "This is life eternal, that they might

know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

Unless one knows the only true God and Jesus Christ, he will not live eternally. "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him" (John 17:2). Would it be possible for the Lord to give eternal life to one who already has it? "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" (John 10:27). Let us understand it as the Lord spoke it. Once given eternal life, men shall never perish. They can and will perish before any receive eternal life.

#### *Source of Life*

If men who reject the Lord live forever, where do they obtain life? From what source or power does it come? Paul said: "In him we live, and move, and have our being" (Acts 17:28). In a debate, we were told that death means separation from God, but with life forever.

Since the Scriptures make it clear that life comes only from God, we know and declare ELOT Jesus Christ. The Savior of men declared: "I am the way, the truth, and the life" (John 14:6). If he is the truth, we must believe him. Since he is the way, we must come his way. Since he is the life, we must come to him to obtain it. It is most wise, regardless of what one may believe, to consider ELOT Jesus Christ. An outreach in this consideration will give far greater insight into the plans and purposes of God and bring us understanding that is far greater than most men ever obtain. We can know the rewards of a much closer walk with our Lord. Truly, one can lay hold on eternal life, not by supposition but by informed faith.

#### *Eighth Wonder of the World*

ELOT Jesus Christ destroys the foundation lie which opposed God from the very beginning: "Ye shall not surely die."—The serpent. This lie was apparently set forth to deceive men into confused thinking induced by believing themselves immortal; hence incapable of dying.

The eighth wonder of the world is that after centuries of dying, burial, paying insurance claims and settling estates, all because of death, the majority continue to believe in ELOT natural birth.

"Search the scriptures; for in them ye

think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life" (John 5:39, 40). Thus, wonder of wonders! great theologians search the Scriptures and truly think they can prove that they are going to live forever without ELOT Jesus Christ.

#### *The Truth*

The truth is: unless you come to Christ, you will not receive life eternal. "He that believeth on the Son hath ever-

lasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). The evidence is clear as the crystal of the city of God. If we do not believe on the Son of God we will not be able to live forever—anywhere!

Thank God that we can know the glorious hope! Begin looking for the appearing of the Lord Jesus Christ. Your thorough examination of ELOT Jesus Christ is a matter of life or death in the age that is coming.

---

## Tobacco Lane

By Don Huffer

"**H**AS your cigarette tasted different lately?" is a quotation beneath a cartoon showing a small dog traveling a dusty road with tall tobacco plants on each side. There are no fence posts, no utility poles, no fire hydrants—just tobacco plants.

From personal experience, I know what a tobacco habit can do to you. For several years, I smoked cigarettes and a pipe. Like many other persons, I had a desire to quit because, as you know, it's a will-o'-the-wisp, a potent poison, a master over many, an enemy that gnaws away on your five senses, and even dulls you spiritually.

As one person said: "I can take it or leave it!" That's what most everyone thinks when he starts using the weed, just a social gesture now and then; but the gestures grow more and more frequent. As another man said: "There's nothing to quitting; I suspect I've quit a thousand times." Well, that's the position I was in. I'd quit for a few days—sometimes weeks—but always started again. Then I would feel kind of guilty, thinking there was something wrong with my willpower.

I had attended Sunday school and church most of my life. Then one day, after reading some scriptures, I decided to ask the Lord to help me kick the habit. I said: "Now Lord, you know about me and I want to quit. If you'll help me, I believe we can get the job done." I promised if he would take away the desire I'd cooperate.

Then I armed myself with some Scrip-

ture verses and put them in my shirt pocket where I had always carried my cigarettes (ladies might put the scripture in their purses). I used Philippians 4:13: "I can do all things through Christ which strengtheneth me"; and also 1 Corinthians 10:13, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." No doubt there are many other scriptures that one might use, but these were the ones for me.

Now I was ready for the battle. Of course, a smoker consciously or unconsciously craves a smoke every few minutes while awake. I was no different. I craved a cigarette, but I simply said, "Lord, help me!" and instantly the craving was gone. Then I'd say, "Thank you, Lord!"

All this went on mentally when other persons were around, especially when one of my buddies would offer me a "coffin nail," as we called them. Well, the intervals became farther and farther apart, and I began to discover new things.

Praise the Lord! I can sleep better, and I feel rested upon arising. I don't have to wait till after a few "drugs" before getting into gear. I can enjoy the fresh air better; my nose isn't plugged; I smell the flowers; and bacon and eggs are out of this world. Even the "little woman" is sweeter than ever. And best of all, the Lord is my partner. I haven't smoked for several years.

Friend, try it. You and the Lord can do it too. ●

## The Church

By S. J. Lindsay

THE CHURCH, the body of Christ, stands upon a principle. They who would belong to that body must also stand upon that principle. This principle was stated by Peter and may be found in Matthew 16:16. It is this, spoken to Jesus: "Thou art the Christ, the Son of the living God." Jesus told Peter that it was upon this bedrock truth that he would build his church. A thought presents itself here: if he were a son in the sense only that all are sons, what would be the principle upon which he expected to build?

In establishing his church upon this great truth, Jesus had a purpose, and it is his purpose in his church which we wish to seek out in the Scriptures of Truth. First, in Hebrews 10:25, we find a purpose stated. It is that the body of believers not forsake the assembling of themselves together. They are, therefore, to meet together at stated times. There must be an object in thus coming together. The object is pointed out. It is that we may provoke one another to love and good works by means of exhortation and other means of mutual helpfulness. And according to this text, we should meet together with greater zeal and true devotion as the great day of our hope approaches. It may be well for us to examine ourselves to see if this is our state of mind.

In 1 Corinthians 11:17-30 we find another purpose in the establishment of his body. It is that we may come together to partake of the memorial which he left us. There is very great depth of meaning to this service; else there would not be placed upon it so great caution with regard to the manner in which we enter into the service; for we may partake unworthily, in which case we eat and drink unto condemnation.

In the first place, this table of the Lord is only for his children and is not a service intended for public display. A great measure of the good intended in this service is lost because it is not exercised as the Lord intended. Neither can it be observed too often, if it is observed in the right way. We eat the broken bread which is emblematical of the broken (subdued) body. In other words, eating

the bread is emblematical of the fact that we are feeding upon his brokenness of life—breaking or subduing our bodies. Likewise the fruit of the vine is emblematical of his blood (life) shed for others. If we are drinking his blood, we are living lives of unselfishness. If we are not in Christ; if we are not endeavoring to subdue our bodies; if we are living lives of selfishness, then if we eat and drink, we eat and drink condemnation to ourselves because we are acting out a lie.

Again, in Acts 11, we find that the purpose of the church is to impart instruction to those of the world who are willing to be taught. That we, as the body, should unite to teach those who know not the truth is taught in many scriptures.

It has commonly been concluded that the church has no power to purge itself; that the body as a whole has no right to discipline its members. To prove the contention, it is often cited that Jesus directed that we let both the wheat and the tares grow together until the harvest (Matt. 13). Any careful observer will soon learn that in the parable of the tares, the field is the world, not the church. We have no right to burn or destroy heretics, as is here evidently taught. By such passages as we find in 1 Corinthians 5, Titus 1, and kindred texts, it is very evident that one of the very purposes of the organization of the church is to discipline. In Matthew 18, Jesus gives direction as to how this may be done. It will be well for those who do not know the content of Matthew 18 to turn to it and give it a thoughtful reading. It is our observation that, in the church of today, where an attempt at discipline is made at all, this is the way it is NOT done.

Another purpose for which the church was instituted is that of growth in charity. By our association we have greater opportunity to exercise that forbearance that love provokes. By a united effort, we are able to accomplish more in the way of spreading the truth and the care of our more unfortunate brethren. This brings me to the question of church finance.

We find that in the Christian church

but one principle is put forth to govern us. That is found in 1 Corinthians 16:2 and reads as follows: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no collections when I come." No man, or set of men, has any right to dictate to another the amount to be paid by him for any benevolence. To assert such authority would destroy the spirit and purpose of giving. In giving according to the spirit of giving as shown by the Word, the giver is blessed more than anyone else. For this reason, "it is more blessed to give than to receive." Just in proportion as we give in the spirit of the Word we find ourselves growing in true character.

If this principle of divine truth be studied until we have learned it well, it will be no difficult matter to understand why the Bible nowhere speaks of the church as having for its purpose to be entertainer for the world to raise funds for "church purposes." Nowhere can we find that the church was organized to entertain the world. Neither have we any Bible authority for allowing the world to help the church in its "services." On the other hand, the Bible shows that the true church, in the exercise of its church functions, was a very exclusive organization. The members never came together in an open public assembly to partake of the emblems, or for any other service that pertained to the work and worship of the body. It was the curse of the scribes and Pharisees that they did their praying, almsgiving, and the like "to be seen of men." The Master used these abuses to warn us of their error, showing us the need for doing these religious services in secret.

Only when the Lord's disciples sought to teach the truth to the world was the public assembly sought, and then about all that was done was the teaching of the Word. There were no long prayers, no shaping of discourses to please the assembly or to tickle their ears; no remarks from members of the assembly saying, "Didn't the speaker make an excellent prayer?" or, "How divine his gestures were," as we now so often hear.

(Please turn to page 19)



# News and Prophecy Digest

BY CLYDE RANDALL

## All Things New

"Behold, I make all things new" (Rev. 21:5).

This page is being written in Arizona's Valley of the Sun. Having pastored one of our churches here some twenty years ago, and hence being familiar with the countryside as it was then, it is easy to make comparisons between the land as it was then and as it is now, and note the changes that have taken place. The whole valley is almost a land made new. Much of the old has disappeared. While God's earth has remained, man has changed its appearance at such a rapid pace that even lifetime residents wonder at what has taken place.

In words of the Apostle Paul: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." With this broad description of new things yet to come, a brief review of the exceeding great and precious promises and prophecies concerning the time when Jesus, the head of the new creation, will make all things new, will take our attention for this month.

The real beginning of this new order of things appeared when Jesus became the "firstborn from the dead; that in all things he might have the preeminence" (Col. 1:18). Being the firstborn from the dead, Jesus became the firstborn "of every creature." He was not the firstborn of the old Adamic order which someday will pass away, but the firstborn of a new creation of which he will be the head.

There were others who were raised from the dead prior to the resurrection of Jesus, but they were raised to normal, mortal lives. In no sense did they constitute the firstfruits from the dead. Jesus became the firstfruits from the dead when he was raised to immortality.

Since he is the head of this new creation, we can expect that he would introduce new things into his plan of work. This is just what he did! He started a new creation. When the Bible speaks about the creative work of Jesus, it is always connected with this new creation, of which he is the head—not the old creation, of which the first son of

God (Adam) was the head.

The first work of Jesus in establishing a new order is that of making people over. "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).

People who are transformed from the old Adamic nature to the character of Jesus develop his habits and fleshly pursuits. Their minds are directed toward the mind and spirit of Jesus. Jesus, the changer of lives, motivates people to daily cry out: "Create in me a clean heart, O LORD, and renew a right spirit within me."

When the work of completing and perfecting the church is done, its members will be a kind of firstfruits of their head. Prophecy and promise, of which the Bible is so full, tell how Jesus will come back to earth to "put down all rule and all authority and power" that God, the Creator of all things in heaven and earth, may be all in all. (See 1 Cor. 15:22-28.)

No word picture within the covers of the Bible gives such hope to a groaning creation as that found in Revelation 21:3-5. The purpose of this redemptive, creative work in "a new heaven and a new earth" is so closely related to Father and Son that it is sometimes difficult to differentiate between them. They are one in purpose.

## A Matchless Hope

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

This matchless hope is not to be shared only with people at the time of a death. It is a basic part of the hope of the gospel.

The Prophet Isaiah adds additional

scope to conditions that will prevail when "all things are made new," especially in chapters 35 and 65. The desert shall bring forth abundantly. Blind eyes shall be opened, deaf ears unstopped, dumb tongues made to speak, and lame legs to leap and run with agility.

People will not labor in vain or bring forth for trouble. They can live and dwell in peace—none making them afraid. Nations will be beating their swords into plowshares and their spears into pruninghooks. These are just a few of the precious promises that await the new order of things when Jesus returns and the earth becomes full of the knowledge of the Lord.

In a world shrouded in darkness concerning spiritual truths, these great prophetic hopes shine as beacon lights. I love them!

## A Good Example

Some years ago, a Church of God member living in Fresno, California, returned to Minnesota, where the early years of his life were spent. Visiting his old friends, he stopped by the home of a railroad engineer, who was sitting on the front porch reading the daily paper with Bible in hand. He was comparing current events with prophetic predictions of the last days.

Most surely, we are living in what the Bible calls the "last days" of this age of grace. People who read the daily papers, watch TV, or listen to their radios cannot help being emotionally disturbed about the news of this "shook up" society. Young people, especially, seem to be overwhelmed by what is taking place. Suicide rates among this age group rank in the highest bracket. Darkness is the lot of the worldly minded, who are hopeless and aliens from the promises of God.

Over against this class of people are the Bible-reading, Bible-loving, Bible-believing saints of God, who see what is taking place in the world as the harbinger of a new age. They are the children of the light. There is a daily security for all who love the Lord with all their might and being. We need to remind one an-

(Please turn to page 17)



# SEEKERS of TRUTH

By Edward H. Goit, Sr.

## Question:

Will we have a body of any kind in the life to come, or will we be pure spirits? What does the apostle mean by the phrases "spiritual body" and "glorious body" in 1 Corinthians 15:44 and Philippians 3:17-21? Would the fact that we are to be changed into the likeness of Christ's glorious body (Phil. 3:21) and that he is "the image of the invisible God" (Col. 1:15) imply that we shall be invisible? Will we resemble the description given in Revelation 1:14-16?

## Answer:

The Apostle Paul, in his great treatise on the resurrection, declared: "Some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened [made alive], except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body. . . . So also is the resurrection of the dead. . . . It is sown a natural body; it is raised a spiritual body. . . . And as we have borne the image of the earthy, we shall also bear the image of the heavenly" (1 Cor. 15:35-49).

Paul herein affirms that we now have natural bodies, but in the life to come we will have spiritual bodies. By "natural body," Paul means a mortal one, such as Adam had (1 Cor. 15:45) when he was made of the dust of the ground and given the breath of life (Gen. 2:7). Man's present natural, mortal body is subject to sin and its consequences (disease, destructibility, and death).

The "spiritual body" (1 Cor. 15:44) or "glorious body" (Phil. 3:21), referred to by the apostle, is an incorruptible body which will be diseaseless, indestructible, and deathless. This is the result of a metamorphosis of the physical body, to adapt it for eternal life with God and his Son.

The spiritual body will not be composed of *flesh and blood*. There will be a change from the mortal to the immortal. Jesus spoke of possessing *flesh and bones* following his resurrection, and even invited his followers to handle him. "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not *flesh and bones*, as ye see me

have" (Luke 24:39).

John wrote: "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2). Jesus is not pure spirit. When raised, he was a substantial, corporeal being. He was very visible. Neither shall we be pure spirit when changed, but will possess flesh and bones and be visible.

The New Testament is opposed to naked spiritualism. The theory that the spiritual body is pure spirit and non-material is incompatible with the context of 1 Corinthians 15, which discusses the differing organizations of material substances. The spiritual body, although imperishable, is a very real body. It is, however, of a different order.

Jesus, the firstfruits of them that sleep, was raised with a spiritual body which had physical characteristics (Luke 24: 39; John 20:27). Its appearance was similar to that of the natural body, but its ability to function was vastly different. Jesus, having been born of the Spirit, was able to come and go as the wind (John 3:8). This was evident when he appeared in the midst of his followers while the door to the room in which they were assembled was shut (John 20:19, 20), and when he vanished out of the sight of Cleopas and his companion (Luke 24:3-31).

In nature, nothing lives that will not die. The product of the resurrection process is a new kind of body, fitted for a new type of life. Paul used three illustrations from nature to demonstrate the reasonableness of the changed, resurrected, body: plants (vv. 37, 38); flesh (v. 49); and heavenly bodies (vv. 40, 41).

The mortal, natural body is related to the resurrected body as grain sown is related to the harvest. The seed analogy (1 Cor. 15:37; John 12:24) teaches that through dying (decaying in the ground) the seed gives birth, by the power of God, to a new and different body, yet one related to the seed from which it came (1 Cor. 15:36-38). Paul affirms that God is able to take similar physical material and reorganize it to accomplish his purposes.

In 1 Corinthians 15:42-44a, Paul ap-

plies this truth to the fact of the resurrection of the body. This mortal, corruptible body (Gal. 6:8), which is sown in death, will be changed when God raises it to a different order of life. This new body will be incorruptible, gloriously powerful, and spiritual. Paul describes this process as the "redemption of our body" (Rom. 8:23; Eph. 1:13, 14).

A change from the natural to the spiritual is not inconsistent with the retention of one's identity. Medical men inform us that even now our natural bodies are changed every seven years, and yet we maintain our identity. Personal identity is preserved in the resurrection also. Christ possessed even the nail marks and spear puncture in his hands and side. His glorious body was identical to his natural body in appearance, but vastly different in nature.

Further, it is truth that Jesus is "the express image of his person"; i.e., of God Almighty (Heb. 1:3a). God is a person as well as Spirit. His physical attributes, such as hands, feet, eyes, nose, mouth, heart, etc., are referred to many times in his Word (Gen. 3:8; Ex. 15:6; 24:10; 11; Num. 12:8; Josh. 4:24; Jer. 7:13; Hosea 11:8). He is capable of personally sitting on his throne in heaven at the same time he is omnipresent on earth through his power, the Holy Spirit.

Jesus possesses a body that has form. He was both visible and recognizable when he appeared to his followers after he was raised from the dead. It follows that we who are to be fashioned after his glorious body shall also be visible and have bodies of flesh and bones.

The description of "one like unto the Son of man" in Revelation 1:13-18 contains characteristics of the divine nature. John's allusions are not a code in which each symbol requires separate and exact translation; they are utilized for their evocative and emotive power. The "snow" and "white wool" are emblematical of purity and speak of divine holiness.

The highly descriptive language in this passage is to be considered by its context as spiritual in meaning. This is evident in that the stars and candlesticks are identified as angels and churches. Thus, it is clear that this is not a literal description of Jesus in his resurrected body.

Our resemblance to Jesus Christ will not be in appearance, but rather in the quality of life we possess when our mortality is clothed upon with glorious immortality. ●





# STORIES FOR THE FAMILY ALTAR

By Jane LeCrone

"Now abideth faith, hope, charity, these three; but the greatest of these is charity" (1 Cor. 13:13).

"The month of February has three days that we consider as special days," began Miss Simms. "Can you tell me what they are?"

"Would one be Lincoln's birthday?" asked Anne.

"What about Washington's birthday?" This was Joey speaking. "One more," said Miss Simms.

Nancy spoke up, "Well, this isn't anyone's birthday, but are you thinking of Valentine's Day?"

"Those are the three I had in mind," continued Miss Simms. "Now, can you tell me how Christians can relate to these three special days? They have something in common with Christianity."

Tommy spoke next. "We associate Washington with truth and honor. We know he had great courage. He loved his country and his fellow countrymen. He thought so much of his troops that he stayed with them through the long, cold winter, at Valley Forge. Is that what you mean?"

"That is exactly what I mean," said Miss Simms. "Now, how can we relate these things to the life of a Christian?"

The class was silent for a moment. Then Nancy spoke up. "One thing I think of is the scripture that says, 'Speak every man truth with his neighbour' (Eph. 4:25). Also, Tommy said something about Washington having great courage. Jesus' driving the money changers out of the temple took great courage."

"That is an excellent choice, Nancy. I think we should read that account in the Bible. Don't ever let anyone get by with saying to you that it is 'sissy' to be a Christian. Turn to the second chapter of the Book of John, and while we read this together, take note of what Jesus did."

The class read: "The Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise" (vv. 13-16).

"One man against all the merchants in the temple—does this sound like a 'sissy' type act? It takes much courage, even now, for a Christian to stand firm for those things he knows are right. Now, what do we know about Lincoln?"

David picked up the challenge here. "Lincoln was best known as the President who freed the slaves. But he was born in a log cabin, in a small community, and grew up in a middle-class family. Jesus was born in a stable, and he grew up in the little town of Nazareth. I am reminded that it was said of Jesus, 'Can there any good thing come out of Nazareth?' (John 1:46). Of course, we know that the best thing that ever happened for the people of the world came out of Nazareth!"

"There are many kinds of slavery," began Miss Simms. "Jesus said: 'Ye shall know the truth, and the truth shall make you free' (John 8:32). Lincoln stood firm on his decision to free the slaves of our nation. He wanted all men to have an equal chance in life. He was assassinated because there were those who did not agree with him. He was doing away with a flourishing business. Slave trading was making many people wealthy. This is much like the situation of the money changers in the temple. They were becoming wealthy people, so did not like Jesus any more than the slave traders liked Lincoln."

"Now, who has an idea how we can relate Valentine's Day to Christianity?"

Tommy spoke up. "We use Valentine's Day to express our love for members of our family and other friends. We send cards and candy, and sometimes other small gifts, to let them know how we feel about them."

"I think you have the right idea, Tommy," said Miss Simms. "Many verses on Valentine cards are designed to bring tidings of joy to the receiver. God incorporated all these things in his great Gift to us—his Son Jesus. His entire life was designed to bring to us the joy of knowing that God loves us. For instance, in his lifetime Jesus healed many people. Turn to Luke 18:35-43, and we will read these verses together. Then I want your comments."

The class read: "It came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight: thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God."

"Now, class, what do you learn from this incident?"

Several hands went up, and here are their comments:

"Jesus had time to stop, hear, and heal just one blind man; so he has time to listen to just me."

"Some of the people thought the blind beggar was not worth having Jesus stop. But Jesus did stop, and healed him; so no one is unimportant to Jesus."

"One thing I noticed is the same thing we have learned in so many lessons: Jesus said 'Thy faith hath saved thee'; so I think our blessings depend upon our own faith that Jesus can help us too."

Readers, do you think the class gained something from this scripture?



## GLEANINGS . . .

### If We Knew

Could we but draw back the curtains  
That surround each other's lives,  
See their naked heart and spirit,  
Know what spur their action gives,  
Often we should find it better,  
Purer than we judge we should—  
We should love each other better,  
*If we only understood.*

Could we judge all deeds by motives,  
See the good and bad within,  
Often we should love the sinner  
All the while we loathe the sin.  
Could we know the powers working  
To overthrow integrity,  
We should judge each other's errors  
With more patient charity.

If we knew the care and trials,  
Knew the effort all in vain,  
And the bitter disappointment,  
Understood the loss and gain,  
Would the grim external roughness  
Seem, I wonder, just the same?  
Would we help where now we hinder?  
Would we pity where we blame?

Ah! We judge each other harshly,  
Knowing not life's hidden force;  
Knowing not the fount of action  
Is less turbid at its source.  
Seeing not amid the evil  
All the golden grains of good:  
Oh! We'd love each other better,  
*If we only understood.*

—The Berean.

### How to Count

COUNT your blessings instead of your crosses,  
COUNT your gains instead of your losses,  
COUNT your joys instead of your woes,  
COUNT your friends instead of your foes.  
COUNT your smiles instead of your tears.  
COUNT your courage instead of your fears.  
COUNT your health instead of your wealth.  
COUNT on God instead of yourself.

—Hillisburg Bulletin.

### Give Quickly

We should give as we receive, cheerfully, quickly, and without hesitation, for there is no grace in a benefit that sticks to the fingers.  
—Selected.

### You Know How It Is

I missed church last Sunday! I hated to have to miss, but my cousin's family dropped in as they passed through town on their vacation, and of course I had to ask them to eat lunch with us! You know how it is, Lord! Next Sunday we are going to go to our family reunion! I always dread to go—folks complaining and the kids fussing—it's a real madhouse! We'll have to leave too early for Sunday school, and the menfolks always have a ball game in the afternoon, so I don't know if we'll get back in time for evening services! You know how it is, Lord!

Lord, it just looks like someone does not want us to go to church! We just got a call that the date of the Little League play-off will be Sunday! The boys have to be there at 11:30, all ready to go! Naturally this will upset the church schedule, but we have to do these things so the boys will have an opportunity to grow up well-balanced! Anyway, it does not hurt them to miss church once in a while, does it?

Next Sunday is the plant picnic! My better half is on the food committee, so that means staying up Saturday night and getting to the park early Sunday morning! I don't like all of the drinking that goes on, but it's the one time everyone at the plant lets their hair down! You know how it is, Lord!

Well, Lord, I've talked on and on, but I really want to ask you not to expect too much from us this summer . . . money, you know! So much traveling and extra food . . . You know how it is, Lord! I know that you'll understand . . . even though the preacher doesn't!

—Dayton Bulletin.

### Nothing to Say

The trouble with most people who have nothing to say is that they are not happy until they say it.  
—Selected.

### No Substitute

A preacher was called upon to substitute for the regular minister, who had been delayed by a snowstorm. The speaker began his message by explaining the meaning of "substitute." "If you break a window," he said, "and then place a piece of cardboard there instead, that is a substitute."

After the sermon, a woman who had listened intently shook hands with him and, wishing to compliment him, said: "You were no substitute, you were a real pane."  
—Hillisburg Bulletin.

### Seven Signs of Spiritual Cancer

- 1) An unusual preoccupation with self—overemphasis in conversation about "I," "me," "we," "mine," "ours."
- 2) A lump or thickening in the wallet or bank account without regard to the great need of others.
- 3) A sore feeling of anger and resentment that persists and does not heal.
- 4) A change in prayer life and attendance in study and worship, from regular to irregular.
- 5) A feeling of hoarseness or uneasiness when matters relating to God, Christ, Christian organizations or successful Christian leaders are mentioned.
- 6) Indigestion or difficulty in swallowing Christian thoughts or references to "commitment," "witnessing," or "stewardship."
- 7) A change in size, or color, or complexion when asked, "Are you a participating member of the Church?"

—Troy View Bulletin.

### Believing Wife— Unbelieving Husband

Not long ago a woman came to her minister, begging him to tell her what to do with her alcoholic husband. She had taken all the abuse and humiliation and poverty she felt she could stand as the result of his drinking.

Her minister asked her what she had done to try to change him. She said she begged him, argued with him, shamed him, preached at him, read the Bible to him, threatened him, and prayed for him for years.

"Have any of these seemed to work?" the minister asked.

"No!" said the woman. "They have not."

"There is one thing you haven't tried. Why don't you pray for yourself instead of for your husband, and ask God to change all the things in your life that you know are wrong?"

The woman tried it and it worked. Her husband stopped drinking. He no longer had to escape.

Anyone can discover a Christian marriage who will sincerely pray the prayer, "Lord, change this marriage, beginning with me."  
—Selected.

### What They Want

A random survey of 50,000 churchgoers by clergyman-editor Norman Vincent Peal's organization indicated that they want more sermons dealing with prayer, God's guidance, and the Bible, and less on politics and social action.

—Selected.

# Accept Him Now

By Brent Carpenter

**O**FTEN we hear people say, "I don't want to be a Christian right now. I haven't time for the church and Christianity. I'm too busy and too happy in sin to accept Christ as my Savior. Perhaps I will next year, or possibly when I am older. It certainly couldn't hurt to put it off for just a little while, could it?"

The Bible points out the importance of accepting Christ and living for him right now. Hebrews 4:7 says: "To day if ye will hear his voice, harden not your hearts." You have a chance to accept him. It must be done!

No one but God knows what tomorrow may bring. "Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (Jas. 4:13, 14).

This very day may be your last chance to accept Christ. Think of it, giving up a crown of glory for a few days of worldly pleasure! Is it worth it?

If you accept Christ and let him dwell in your heart, a wonderful peace, a marvelous hope, and a promised rest become available to you. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3). "I will hope continually, and will yet praise thee more and more" (Psa. 71:14). "There remaineth therefore a rest to the people of God" (Heb. 4:9).

Isn't that wonderful? Christ is coming again and bringing his great and matchless reward with him. Can you refrain from accepting him as your Lord and Savior?

One of the most meaningful and beautiful of all scriptures for Christian believers is found in the letter of Paul to Titus. The passage reads: "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (2:12, 13).

Yes, the world is full of decay. Yes, there is sin all about us. Yes, more and more people are turning away from the church and the things of God. But we, as Christian people, see this only as a sign of Jesus' imminent return.

Certainly the cares and worries of this world can get us down; but take heart, Jesus is coming again. It is an event the whole earth, not just a handful of believers, should be looking for with great expectancy.

We have a hope for the future! Without this hope, life can have no meaning. Accept him now. Join in the hope of the ages. Give life new meaning. Christ is coming! We can be sure of that! The question is, will the crown be yours to wear? The rewards are great and the requirements few. Jesus would want to save each and every person on this earth. But it is up to you. As Adam had, you have a choice. How will you choose? Jesus is just outside the door!—*The Visitor*.

## NEWS AND PROPHECY

(Continued from page 13)

other daily that "he that is in you is greater than he that is in the world."

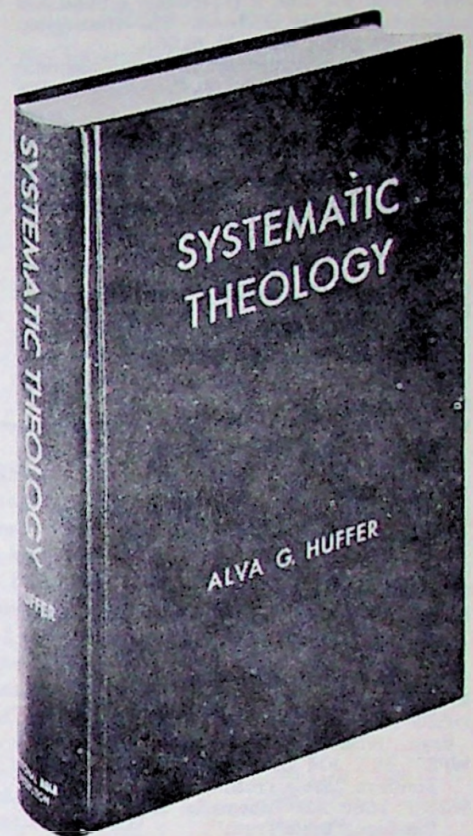
The Prophet Nahum speaks about the chariots that shall "rage in the streets, they shall justle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings" in the "day of his preparation" (Nah. 2:3, 4).

This writer believes, and that strongly, we are living in that day. As John the Baptist came preparing the way of the Lord for his first advent, there are preparations on many fronts for his glorious second advent.

The cries for "peace and safety" among all peoples would seem to indicate a preparation for the coming of the "Prince of Peace" (1 Thes. 5:3; Isa. 9:6, 7).

Strivings for *human rights*, though feeble and often abortive, beckon the day when "they shall sit every man under his vine and under his fig tree; and none shall make them afraid" (Micah 4:4). •

# A "must" for Bible students



Written in a scholarly, yet easy-to-understand style, both laymen and ministers will find rich blessings in the six hundred pages of **Systematic Theology**. Explaining the great truths of the Word of God in a systematic way, filled with Scriptural references and source materials, **Systematic Theology** is indeed a "must" for every Bible student, teacher, and pastor.

Here is my order for Systematic Theology:

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

Please find enclosed \$ \_\_\_\_\_ for

\_\_\_\_\_ copies @ \$6.95 hardcover

\_\_\_\_\_ copies @ \$3.95 paperback

The book will be mailed postage-paid when payment accompanies order. Mail this coupon to:

**THE RESTITUTION HERALD**

Box 100

OREGON, ILLINOIS 61061

**JESUS THE CHRIST: WHOSE SON IS HE?**

The above heading is the title of a twenty-four page booklet, now available through your Church of God General Conference. Written by J. August Smith, it is now in the third edition. It deals informatively and effectively with the question of whether Jesus existed in another place and form before his birth of the virgin Mary. You will find it thoroughly biblical and convincing. Order it from: The Restitution Herald, Bx 100, Oregon, IL 61061.

The price is seventy-five cents when payment accompanies the order.

**The Seventh Day Sabbath: Is it Still in Operation?** A booklet containing a thorough study of the matter of the Sabbath day. 35 cents each when payment accompanies order. The Restitution Herald, Box 100, Oregon, Ill. 61061.

**RADIO LOG**  
Illinois

**Rex F. Cain**  
WKAI 1510 Macomb, Ill. 8:15 a.m. "Words of Life"

Indiana

**Mildred Macy**  
WCTA 1050 AM Plymouth, Ind. 9:15 a.m. Sundays, "Aunt Mildred's Sunday School Quarter Hour"

**Darrell Maddock**  
WTCA 1050 AM 94.3 FM Plymouth, Ind. 9 a.m. Sundays, "Pathway of Light"

Minnesota

**Stanley Lawrence**  
KLFD 1410 AM; 95.3 FM Litchfield, Minn. 8:35 a.m. Sundays, "Springs of Living Water"

North Carolina

**Z. B. Duncan**  
WPEG 97.7 FM Concord, N.C. 8:15 a.m. Sundays, "Bible Truth"  
WPET 98.7 FM Greensboro, N.C. 8:00 a.m. Sundays, "Bible Truth"  
WZKY 1580 AM Albemarle, N.C. 8:00 a.m. Sundays, "Bible Truth"  
WSVM 1490 AM Valdese, N.C. 8:00 a.m. Sundays, "Bible Truth"  
WJRI 1340 AM Lenoir, N.C. 9:00 a.m. Sundays, "Bible Truth"  
WCGC 1270 AM Belmont, N.C. 9:00 a.m. Sundays, "Bible Truth"  
WEGO 1410 AM Concord, N.C. 7:45 a.m. Sundays, "Bible Truth"  
WNNC 1230 AM Newton, N.C. 6:00 p.m. Sundays, "Bible Truth"

Daniel Fyfe

WHKP 1450 AM Hendersonville, N.C. 9:45 a.m. Sundays, "Words of Truth"

**Paul Holden, James Minyon, Paul Duncan**  
WJRI 1340 AM Lenoir, N.C. 9:15 a.m. Sundays "Berean Sunday School of the Air"

Ohio

**James D. Ritch**  
WCOM 101.7 FM Urbana, OH, 8:15 a.m. Sundays, "Marvelous Minutes"

**Richard Worley**  
WPTW 1570 AM; 95.7 FM 9:00 a.m. Sundays, "Amazing Truths"

Texas

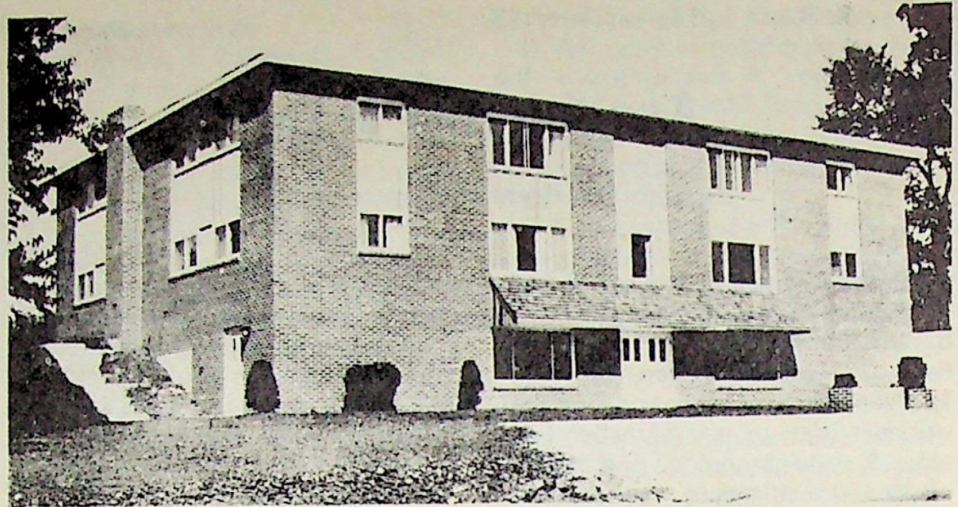
**Michael Brown**  
KMCS 98.3 FM, Gatesville, TX, 9:00 a.m. Sundays, "Word of Truth"

Virginia

**James Mattison**  
WSIG 790 Mt. Jackson, Va. 7:45 a.m. Sundays, "Voice of Tomorrow"

**Z. B. Duncan**  
WHHV 1400 AM Hillsville, Va. 12:45 p.m. Sundays, "Bible Truth"

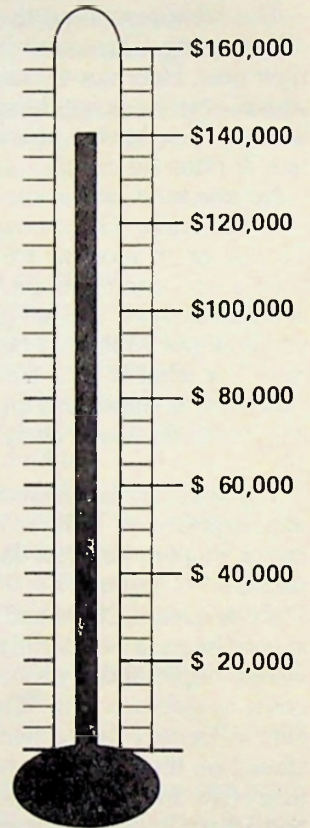
**WJJI 1260 AM Christiansburg, Va. 9:30 a.m. Sundays, "Bible Truth"**



**New Oregon Bible College Dormitory**

This fine building has been used for two college years for single women. It will house forty-two students and the dormitory director, plus a large lounge and laundry facilities.

The thermometer at the right shows the total that has been paid or committed to be paid by the membership. Money was borrowed from churches, individuals, and a local bank to pay for the building. The total indebtedness on this building on December 30th was forty-five thousand dollars. Your continued support of this project is appreciated.



Total Commitments

Please fill out and mail to:

Oregon Bible College Building Fund  
Box 100  
Oregon, IL 61061

My intention is to give \$ \_\_\_\_\_ for the expansion of Oregon Bible College Dormitory facilities. I will contribute these funds as follows:

\$ \_\_\_\_\_ enclosed herewith

\$ \_\_\_\_\_ per month until paid

\$ \_\_\_\_\_ per year until paid

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

## ESSENTIALS OF SALVATION

(Continued from page 8)

3. Be led by and filled with God's Spirit (Rom. 8:9-14).
4. Remain attached to the Vine to produce fruit (John 15).
5. We are thus known as Christians by our fruit, not our works (Matt. 7:15-23).
6. Fruit-of-the-Spirit-producing Christians inherit the kingdom (Gal. 5:19-26).
7. Personally know the only true God and Jesus his Son for life (John 17:3; 20:31).

### Love Essential

Christ spelled out the greatest commandments if we are to be "not far" from the kingdom of God (Mark 12:29-34). We must love the one God with a

singleness of heart, and love our neighbors as ourselves.

1. Love is the greatest of all gifts and graces (1 Cor. 12:31-13:13).
2. Love for one another shows we are Christians (John 13:34, 35). Will God accept us in his kingdom without the love badge?
3. The sign that one has passed from death to life is just that one loves the brethren (1 John 3:14).

## CALENDAR OF EVENTS

- Mar. 5-11—Church of God Christian Workers' Seminar, Camp Alexander Mack, Milford, IN.  
 March 18—Indiana Spring Conference, Hedrick.  
 April 7, 8—Illinois Spring Conference, Flagg Center.  
 April 28-30—Northeast Conference, Golden Rule Church, 13817 Diana Av, Cleveland, OH 44110.

- June 25 - July 1—Indiana Family Camp, Camp Mack.  
 July 8—Annual Meeting, Hillisburg, Indiana.  
 Oct. 21—Indiana Fall Conference, Burr Oak.

## THE CHURCH

(Continued from page 12)

No. Invariably, to the multitudes the messages were unwelcome in whole or in part.

We write in this way because we believe that we have drifted far away from the purpose the Master had in the institution of the church and from the apostolic conception of the same.

Let us bear in mind the serious thought that when the Master comes we may have drifted so far away that he may not know us.

# SUPPLIES ORDER FORM

## BOOKS AND BOOKLETS

Quan.		
... Christ or Confusion (Gospel Publicity League)	ea. .35	.....
... Emphatic Diaglott (Wilson)	ea. 2.50	.....
... "Except" (baptism) (Bilton)	ea. .35	.....
... First Principles (Marsh)	ea. .35	.....
... Fundamentals of the Christian Faith (Lyon)	ea. .35	.....
... God's Covenant With Abraham (Lindsay)	ea. .35	.....
... God's Truth—a scientist shows why it makes sense to believe the Bible (Hayward) 302pp	ea. 4.95	.....
... Historical Waymarks of the Church of God	ea. 4.95	.....
... "Must Not Fight" (Bilton)	ea. .35	.....
... Junior Daily Bible Readings	ea. .35	.....
... Making the Most of Your Marriage	ea. 1.00	.....
... One God—God of the Ages (Judd) 155pp	ea. 1.25	.....
... Planet Earth's Last Hope, (Hayward) 128pp, paper	ea. 1.75	.....
... Scripture Searcher's Assistant	ea. .25	.....
... Songs of Truth, 365 songs, regular binding	ea. 2.00	.....
... Songs of Truth, looseleaf	ea. 3.00	.....
... Systematic Theology (Huffer) 600pp	ea. 6.95	.....
... Soft Cover edition	ea. 3.95	.....
... The Bible: Its Principles and Texts (Huggins)	ea. 3.50	.....
... The Abrahamic Covenant & the Davidic Covenant	ea. .75	.....
... The Miracle of Pentecost, unrepeated and unrepeatable (Partlowe)	ea. .75	.....
... The Promises of God (Briggs)	ea. 1.50	.....
... The Seventh Day Sabbath: Is It Still in Operation? (Gospel Publicity League)	ea. .35	.....
... Words of Truth (Subject Concordance)	ea. .35	.....

## CHURCH SUPPLIES

... Baptismal Certificates	doz. 5.00, ea. .50	.....
... Membership Record Cards	per 100 2.00	.....

## BIBLE PROPHECY BOOKLETS

... Concerning the Nations (Gospel Publicity League)	ea. .40	.....
... Russia, Israel, Christ, and You, revised (Bilton)	ea. .35	.....

## BIBLE STUDY COURSES

... Berean Scripture Studies, No. 2—52 lessons	ea. 1.00	.....
... Bible Catechism—6 lessons	ea. .75	.....
... Growing in Christ—13 lessons	ea. .75	.....
... How to Enjoy An Abundant and Fruitful Christian Life—10 lessons	ea. .75	.....
... Teacher's Manual (for How to Enjoy an Abundant and Fruitful Christian Life and The Christian Family)	ea. .75	.....
... Junior Berean Lesson Manual—27 lessons	ea. 1.00	.....
... Lessons for Youth—5 lessons	ea. .75	.....
... Science and the Bible—4 lessons	ea. .75	.....
... Studies from Romans—13 lessons	ea. .75	.....
... Systematic Bible Study Course—29 lessons		
... Correspondence course	free	.....
... loose leaf edition	ea. 1.25	.....
... bound edition	ea. 1.75	.....
... The Christian Family	ea. .75	.....
... The Nature and Destiny of Man—13 lessons	ea. .75	.....
... What Is the Holy Spirit?—6 lessons	ea. .75	.....
... Where Do I Fit?—8 lessons	ea. .75	.....

## SUNDAY SCHOOL SUPPLIES

(Please specify starting date for quarterlies)		
... Nursery Teacher's Guide, Vol. 1, No. 1 (26 lessons)	ea. 1.75	.....
... Beginners Teacher's Guide Packet, 4 kindergarten	ea. 4.00	.....
... Primary Teacher's Guide	ea. .90	.....
... Primary Student's Activity, grades 1-3, ages 6-8	ea. .90	.....
... Junior Teacher's Guide	ea. .90	.....
... Junior Quarterly, grades 4-6, ages 9-12	ea. .90	.....
... Teen Teacher's Guide	ea. .90	.....
... Teen-Age Quarterly, teen-agers	ea. .90	.....
... Adult Teacher's Guide (available June 1)	ea. .90	.....
... Adult Quarterly, older young people & adults	ea. .90	.....
... Sample kit of all Sunday School Quarterlies	free	.....
... Superintendents' and Workers' S.S. Manual	ea. 1.00	.....

Total Amount of Complete Order \$ \_\_\_\_\_

(Please transfer this amount to other side of sheet and fill out blanks for name and address in appropriate place.)

(All material is postpaid when payment accompanies order.)

# SUPPLIES ORDER FORM

The tracts listed on this page are available as a part of the Church of God General Conference Free Literature Program. To assist in an orderly distribution of these tracts, orders should be placed through your church Missionary Chairman, Pastor, or Church Secretary. Those unable to order through a local church may place their orders direct.

## EVANGELISM TRACTS

### Quan.

- ... A B C's of Salvation
- ... An Invitation
- ... Better Than Money in the Bank
- ... Bible Faith Stands the Test of Time
- ... Bible Faith Stands the Test of Time, Spanish
- ... Can God Help Me?
- ... Can You Believe?
- ... Does 2 + 2 = 5?
- ... Do You Ever Think About God?
- ... Do You Prefer Insurance or Assurance?
- ... First Aid Information
- ... First Steps in Bible Study
- ... Have A Good Day
- ... Here's My Tip
- ... Meet My Friend
- ... Need a Friend?
- ... No Fear in Your Future
- ... One Step from Death
- ... Plan of Salvation (memory cards)
- ... See What Real Love Is
- ... Six Steps to a New Life
- ... Something Got You Down?
- ... Steps Toward Salvation
- ... The Blood Bank of the Bible
- ... The Cancer of Racial Hate
- ... The Guiding Light
- ... The Ideal Family
- ... The Truth About God
- ... Traveler's Credit Card
- ... Use the Past to Build a Future
- ... Why Be Baptized?
- ... Your Introduction to the Church of God

## MISCELLANEOUS TRACTS

- ... From One Who Cares
- ... How to Grow in Christ
- ... How Your Pastor Can Help You
- ... Is Faith Possible?
- ... What Can We Read Tonight?
- ... What Should I Give My Child?
- ... Why Worship Regularly?

## BIBLE DOCTRINE TRACTS

- ... Baptism
- ... Christian Tithing, An Act of Faith
- ... Did Jesus Pre-Exist His Birth?
- ... God's Laws Concerning Marriage
- ... Is Going to Heaven Our Reward?
- ... Is Jesus God?
- ... Jesus Christ, the Only Begotten Son of God
- ... One God
- ... Our Statement of Faith
- ... Resurrection
- ... The Covenants of Promise
- ... The Gospel of the Kingdom of God
- ... The History of Baptism
- ... The Lord's Day
- ... The Marriage God Planned
- ... The Meaning of the Word "Soul"
- ... The Nature of the Soul
- ... The Parable of the Rich Man and Lazarus
- ... Truths the Child of God Should Know
- ... What Does Abrahamic Faith Mean?
- ... What Happens After Death?
- ... What is Man?
- ... What is the Soul?
- ... What's His Name?
- ... Which Day is the Sabbath?
- ... Who Owns the Wool?
- ... Why Did It Happen to Me?

## BIBLE PROPHECY TRACTS

- ... God's Tomorrow
- ... Jesus Will Come!
- ... Signs of Jesus' Coming and the End of the World
- ... Signs of the Times
- ... The Darkening of the Sun, Moon, and Stars
- ... The Kingdom of God
- ... The Kingdom of God, Spanish
- ... The Purpose of the Millennium
- ... The Second Coming of Jesus Christ

Please see reverse side of this page for Bible study courses, books, booklets, church supplies, and Sunday School materials.

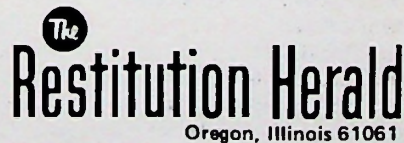
Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Enclosed please find \$\_\_\_\_\_ for sale items found on the reverse side of this sheet.

(All material is postpaid when payment accompanies order.)

The Restitution Herald  
Oregon, Illinois 61061

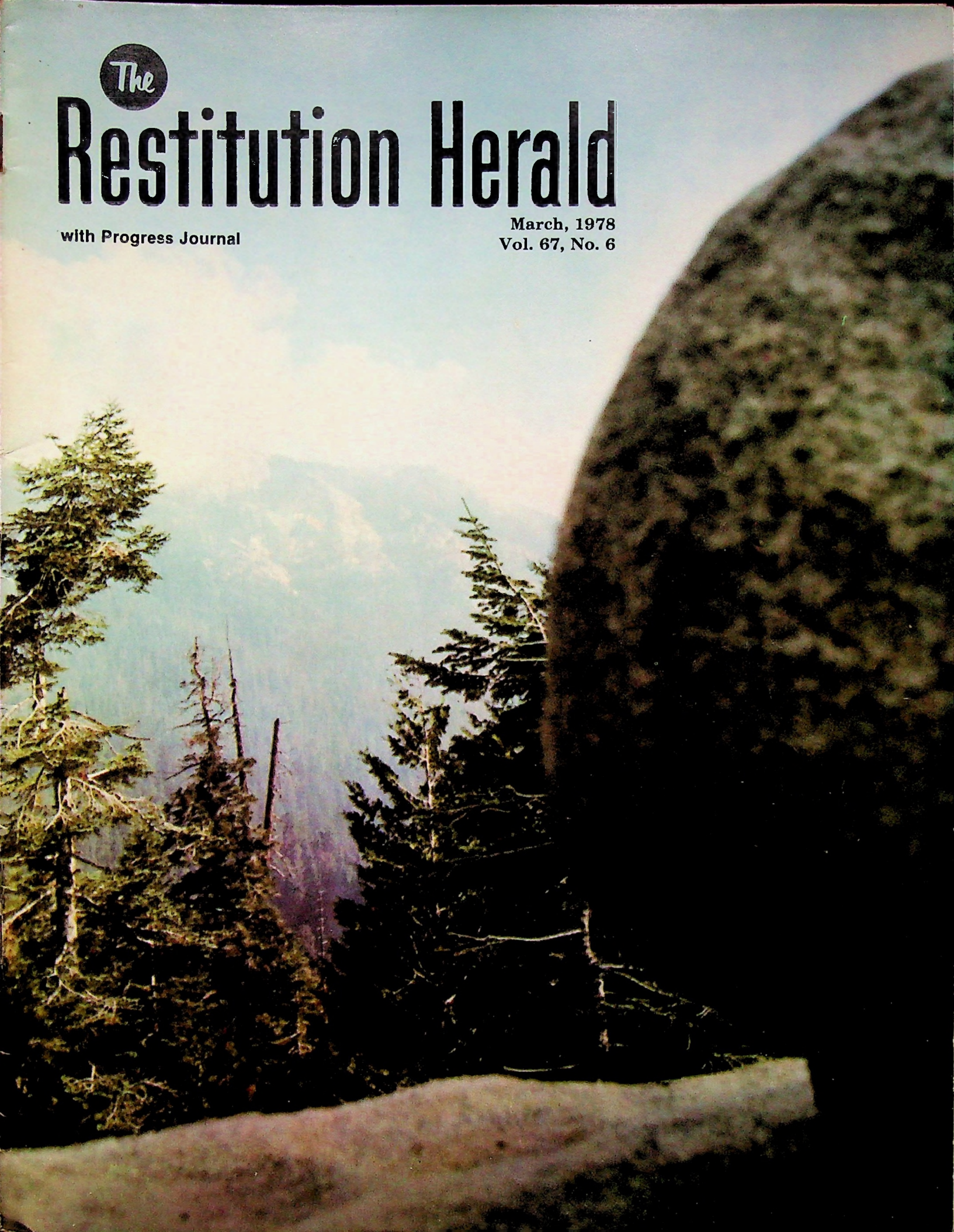
WALTER MAYBERRY  
Route One, Box 367  
ROYAL, WA 98588

The

# Restitution Herald

with Progress Journal

March, 1978  
Vol. 67, No. 6





## EDITORIALLY



### Israel—Egypt—Syria

As this is being written, in January of 1978, peace negotiations between Israel, Egypt, and the Arabic nations are in progress. When stripped of its political, military, economic, and religious implications, the current dispute revolves around the question of whether all nations are obliged to recognize the verbal "title deed" to the land now occupied by the nation of Israel which it received from God. And if that is honored by the nations, will the Israelis be entitled to occupy other lands included in the deed, but not yet occupied by them?

The problem is further complicated by the fact that the Arabian nations are also descended from Abraham through Esau, whom God rejected as heir to the promise he had made to Abraham.

It is probable that at least a portion of the Egyptians are also descended from Abraham. Ishmael, you will recall, was the son of Abraham and Sarah's Egyptian slave. She and her son were "sent away" by Abraham at Sarah's request. Hagar returned to Egypt with her son, who married an Egyptian wife.

Though not directly descended from Abraham, the Syrians also appear as close relatives. Aram is called "a son of Shem" (Gen. 10:22). Later we find him called a grandson of Nahor, the brother of Abraham (Gen. 22:20, 21). Thus, Israelites were taught to say before God:

—Cover photo by Edwin Smith

"A Syrian ready to perish was my father" (Deut. 26:5). The kinship of the Hebrews and Aramaeans was further cemented by the marriage of Isaac to Rebekah, the sister of Laban the Syrian, and of Jacob to Laban's daughters (Gen. 24:29).

So Aram, the youngest son of Shem, is mentioned as the founder of the Aramaean nation, and thus the country is rightly called "Aram" (Num. 23:7); but the same Hebrew word is rendered "Mesopotamia" (Judg. 3:10) and "Syria" (10:6). The designation "Syria" is an abbreviated form of "Assyria" and came into common use after the conquest of Alexander the Great.

Though the people were often called Aramaeans after Shem's youngest son Aram, the term Assyria (sometimes contracted to Syria) developed from Ashur, Shem's second son, who thus gave his name to the land. We now call the territory Syria, and its people Syrians.

Thus the people of Israel and Syria appear in history as cousins, and a portion of Egypt (possibly even Sadat himself) may also be included.

Whether or not this information is the basis for the linking of these three nations in what appears to be an especially harmonious relationship, depicted in Isaiah 19:23-25, your editor simply does not know. For the greater part of their history, they have been bitter enemies one of the other. True, Egypt sheltered Israel for approximately 400 years, but this was under the leadership of foreign rulers. When this dynasty of kings was expelled, Egyptian pharaoh's proceeded to make slaves of the Israelites.

Perhaps we are witnessing the laying of the foundation for this close relationship right now. Egypt is risking the wrath of Edomite neighbors in attempting to make peace with Israel, and interestingly enough, as this is being written, there is some evidence that Syria may defy neighboring states to join Egypt in seeking peace with Israel. This suggests the possibility that, according to God's time schedule, the time for this is at hand. Has not God always judged nations on the basis of their relationship with Israel, his Chosen People?

Surely, no better illustration could be found to demonstrate God's ability to bring bitter enemies together as friends. If they persist in their efforts to live at peace with Israel, Egypt and Syria will undoubtedly bring rich blessings upon themselves. Eventually this will happen. It may be closer than we had previously thought. To see the future working out in the present, closely observe the relationship of other nations to Israel!

### Witness Corners?

Some of the brethren are, under the urging of their pastors I suspect, writing brief testimonies concerning their relationship with God, Jesus, and the church, and including them in their local church bulletins. At first I read these with interest and appreciation, and then discarded them. Then the thought came: why wouldn't readers of THE RESTITUTION HERALD appreciate such testimonies as much as do the people who receive the bulletins in which they appear? Why not indeed?

Convinced that our readers will find such testimonies both helpful and inspirational, we are inviting each reader to send a brief testimonial concerning what some phase of his Christian experience means to him. This is a wonderful opportunity to share your spiritual blessings with others—a minimum of 10,000 for each issue.

Inquiries and studies indicate that most people read the shorter items first and most often, so please keep them brief. Anywhere between five and twenty-five lines, certainly not more than fifty (at about forty characters per line), will be about right.

We are not assigning anyone to write any of these. We are simply opening the door to you and sitting back to await your response. If you find yourself tongue-tied when an opportunity to witness to another face-to-face presents itself, this is your chance to say some of the things that you wish you had thought to say then. You may carefully choose and arrange your words in the privacy of your home, to be sure that they say exactly what you mean. Do it now!

### Most Convincing Testimony

The Apostle Peter was not a coward, at least not in the physical sense of the word. He willingly risked being killed while defending his Lord with a sword. But Jesus stopped the conflict, rebuked Peter, and repaired the damage done to the ear of one of the temple guards



(Matt. 26:51). Traditionally, Peter was a big, strong man—and very impulsive. The indications seem to be that he was well equipped, both physically and temperamentally, to give a good account of himself in combat.

Only a few hours later, and probably to his own surprise, Peter stood revealed as a moral coward. Undaunted by sharp swords in the hands of men trained to use them well, he quailed before the piercing scorn and sharp tongues of men and women.

Twice he denied even knowing Jesus. The third time he emphasized his denial by cursing and swearing. When a glance from Jesus (Luke 22:31) reminded him that he had been warned that he would do this, Peter was so disappointed with his own performance "under fire" that he went out and wept bitterly (Matt. 26:69-75).

Whether or not Peter, at this time, actually believed that Jesus would "rise again the third day" is not clear. It is clear, however, that he did not relish the prospect of meeting the Master again and confessing that he had indeed denied him thrice.

Peter's was not the sort of temperament that easily admits defeat. It must have put a great strain on his self-esteem to do so. Peter's own strength had failed him! His thought processes are not recorded; but his behavior makes it appear that he decided to simply "forget the whole thing" and return to his business of catching and selling fish.

That a marvelous change took place in Peter between that time and when he preached a sermon on the Day of Pentecost some fifty days later cannot be denied. Far from seeking to hide his apostleship from Jesus' enemies, he boldly confronted them and powerfully persuaded them that Jesus is indeed the promised Messiah, and that he had in fact risen from the dead as the prophets had predicted.

Two wonderful experiences undoubtedly contributed to this outstanding change; Peter had seen and talked with the risen Jesus; and he had later received an outpouring of the Holy Spirit. Thrilling as was this newly received ability to communicate with men from other countries in their own tongues, he did not dwell on it. He simply pointed out that it was prophesied by Joel, called their attention to the appropriate scripture, and went on from there. He laid claim to no new wisdom that was beyond the reach of those who lacked the

experience, spoke of no visions, and made no effort to promote himself in any way. He simply told them of Jesus' resurrection, and quoted old and familiar scriptures to prove that it was inevitable. He explained them boldly, plainly, and with authority.

It is popular today to make the seeking of the Spirit the central theme of Christianity. This experience is often presented in such a way that the listener gains the impression that it represents "instant salvation." The possessor is encouraged to believe that he needs nothing more—that God will automatically and painlessly fill his mind with wisdom and his heart with love.

Somehow, the fact that the apostles were fresh from three or more years of constant instruction at the feet of Jesus is somehow overlooked. Almost certainly, Peter quoted no scripture with which he was not already acquainted. He claimed no authority to alter them in any way. He did not even urge the people to seek baptism as a means of gaining the spirit, but as a means of expressing their repentance and belief in Jesus as the one who had died for the remission of their sins. The Spirit was promised, not as a primary goal, but almost casually as something that would naturally happen when they repented and were baptized.

The best possible evidence of our belief that Jesus died and rose again for the forgiveness of our sins is our repentance and baptism; but to be baptized and then ignore the Lord and his commandments is to belittle him before the world. This is not the way of salvation, but of destruction. The Holy Spirit reinforces but never replaces the teachings of Jesus.



# The Restitution Herald

Vol. 67

March, 1978

No. 6

The Restitution Herald is owned and published by the Church of God General Conference, 131 N. Third St., Oregon Illinois 61061, second class postage paid at Oregon, Ill. 61061, mailed monthly.

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

Gordon Landry, Managing Editor

\* \* \*

## TABLE OF CONTENTS

### Articles

Christians Need Each Other, Dale Ward . . .	4
What Is a Soul? Brent Carpenter . . . . .	5
Contagious? Who? Me? Rita McCaw . . . . .	6
Barnabas—Portrait of a Christian, Stephen Bolhaus . . . . .	7
ELOT Jesus Christ, Z. B. Duncan . . . . .	8
One Lord, One Faith, One Baptism, Brent Carpenter . . . . .	9
Two Ways, Thomas M. New . . . . .	10
Homosexuality in the Bible . . . . .	18

### Features

Editorially . . . . .	2
Voice From the Past, Easter, Lyman Booth	12
News and Prophecy Digest, Clyde Randall	13
Seekers of Truth, Edward H. Goit, Sr. . . . .	14
Stories for the Family Altar, Jane LeCrone . . . . .	15
Gleanings . . . . .	16
Witness Corner . . . . .	17

# Christians Need Each Other

*"All that believed were together" (Acts 2:44).*

By Pastor Dale Ward

**M**OST Christians were converted to Christianity as a result of attending services provided by the church. It may come about as a result of attending an evangelistic service, a worship service, or a youth meeting. Most often, it happens while one is attending Sunday school, but even then it is the cumulative result of attendance at many services. Gradually, one learns to accept the fact that his sins have put him under the condemnation of God. He also learns the good news that God has provided a way of salvation for him.

Christian growth is usually closely associated with faithful and regular church attendance. New Christians are encouraged by the example of other Christians to develop an interest in the Bible and to study it. They learn to pray, to give, and to testify by the same means. Church officers, Sunday school teachers, and ministers are commonly from the ranks of those who have been active in the program of the church. Christians are challenged and inspired by being together.

Some church attenders never become church workers. They are content to benefit from the services, without helping to provide them. Some who are not in active service perform an important function by contributing funds to help meet the financial needs of the church. We encourage each person to be as active in church as is possible for him.

Church leaders promote regular church attendance because they understand its importance. The Word of God promotes it. The people of Israel carried on their religious activities as congregations. God required them to set aside one day of the seven in a week as a time to unite in worship. The Christian church has followed this pattern. Christians need the help and inspiration of this fellowship.

Christian fellowship is for our benefit. It helps us to recognize our responsibilities to God. It constantly reminds us to be faithful to him. God receives the

glory, but we receive the benefits.

We may easily observe that Christians who become inactive generally study less, pray less, and give less than those who are active. Strong evidence confirms that under such circumstances their faith gradually weakens when they fail to actively participate in the spiritual exercises that keep them strong. At some point, they may actually lose the faith upon which their salvation depends.

Regularity in church attendance demands devotion. Time and money are involved. Regular attendance cuts deeply into the time and money available for use for other purposes. This is the price that many Christians are willing to pay. They have found that God provides both present and future benefits which are a generous return on their investment. This is the experience of Christian workers. They understand that failure to serve God results in eternal losses.

A number of causes are allowed to keep some Christians from regular church attendance. The following are a few of them. Some, for various reasons, find themselves unable to get along with the pastor. This can, and often does, occur in the lives of some. To some, it happens only occasionally, and there may be legitimate reasons for it. More often, however, it is a situation in which the individual who is not able to get along with his present pastor wasn't able to get along with the previous one, and probably will not get along with the next one. Simply stated: they are looking for an excuse to be inactive. If part of their purpose is to discourage the pastor, it succeeds very well. It is not unusual for Christians to have problems with other Christians, but a truly dedicated person will continue to be active in spite of this.

Others neglect services because they are lukewarm in their feelings toward God. Lukewarmness is the halfway point in the change from hot to cold. I strongly urge each to take the initiative by becoming active in God's service. This is the best way to develop a zeal for God.

God's Word commands us to love God with all our minds and hearts, for a good reason. Let us look at that reason.

Love of pleasure is one of the reasons many people become inactive with regard to serving the Lord. Affluence and mobility have opened the way for Christians to travel to many "funspots." This becomes a strong temptation to which many have succumbed. The same automobile that has made it easy and convenient to attend church has carried too many past the church doors on the way to places of amusement. Weekend homes and camping facilities cut heavily into church attendance. God is testing his people with prosperity. Sadly, many are failing to meet the test.

Irregularity in appearing at church services is often attributed to distance between home and the church. The Church of God often has a problem in this area that is peculiar to small church groups with distinctive doctrines. Some members are reluctant to become active in other congregations of the same denomination. My advice to them is to be as active as possible in the Church of God. Its doctrinal stand is worthy of your support.

Situations often develop in which people living ten miles or less from the church are traveling many more miles in a year to attend church than do some who live fifty miles or more from the church. Those who live at greater distances from the church can change this by setting for themselves the goal of attending church services a certain number of times during the year. It will be to their own blessing and benefit. They then become a testimony by their willingness to spend whatever time and money is necessary to keep active in the church.

However we may choose to rationalize our behavior, failure to support God's services is evidence of a lack of love and appreciation for God and his truth. We must not forget that the services are to worship and honor God. When we face this fact, our attitudes and behavior

toward the church will begin to change for the better.

Generally, the Church of God has a much smaller percentage of inactive members on its rolls than do many larg-

er groups. A small church, however, cannot afford the luxury of a large number of inactive members. Some churches are struggling for continued existence. Others are going out of existence be-

cause of a lack of adequate support. We can hope to bring new people into the church only by our examples in the matter of church attendance.

*(Please turn to page 17)*

## WHAT IS A SOUL?

By Brent Carpenter

**T**HE WORD "soul" is a good one. When given its true and rightful meaning, this word makes Bible Scripture come alive.

The fact is, however, that many people believe that a soul is some part of an immortal being within the body that goes either to a "heaven" or to a "hell" at death. These people put much stock in their so-called "souls" and feel that death is not to be feared, but should be regarded only as a means to an end; a release, so to speak. They consider it a release for the soul only, that it may go to another place (preferably heaven). But, wait a minute! The Bible says death is the enemy! Could the picture that many paint of such a glorious trip to such a place as heaven be false, a deception that is to be feared as an enemy?

Do you realize that the words "immortal" and "soul" are never once mentioned together in the Bible? But the word "soul" itself is, many times. Let us take a closer look at this word and its original meaning. Do you know that you are a soul? When God breathed into Adam the breath of life, he became a living soul. If we, as humans, live and breathe, we are living souls!

Now, notice the wording of this scripture very carefully. Genesis 2:7: "The LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul"—not a man with a living soul put inside him (as an addition is tacked onto a house); but, man is a living soul! Period!

The Bible clearly states that the only thing that goes back to God when we die is our breath. "Thou takest away their breath, they die, and return to their dust" (Psa. 104:29). Tell me, can your breath be tormented forever in a fiery furnace? Can your breath experience joy? Can it walk above the clouds? Can it see God? Can it live in a holy city? "Ridiculous," you say? I agree!

The Word of God does not contradict itself. Death is sleep—no more and no less. Knowing that Lazarus had expired, Jesus told his disciples plainly, "Lazarus is dead" (John 11:11-14). Ecclesiastes 9:5 says: "The living know that they shall die: but the dead know not any thing." Still, there are those who insist that you are going somewhere when you die! How can you when you are asleep and do not know anything?

Ezekiel 18:4 says: "The soul that sinneth, it shall die." It does not say the soul that sins will leave the body and go to burn forever in some fiery pit controlled by the devil! Let the Bible speak. Christ is coming again, and every soul that has not followed him, and has remained in sin, is going to be raised, only to die again—this time forever. (See 2 Thes. 1:7-9.) The Bible mentions nothing of a "good" soul going to heaven at death. What it does say is: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first" (1 Thes. 4:16). Are my ears deceiving me? I have heard no shouts or trumpets. Has Christ come yet? If the Scriptures are right, it is certain that his return has not yet occurred. Therefore, the dead must still sleep! Let us look at another scripture. 1 Corinthians 15:51, 52: "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible." Notice that "last trump!"

As we continue to study, we find the Old Testament speaking of the only true resurrection. "Man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep" (Job 14:12). When will the heavens be no more? When Christ Jesus comes again. 2 Peter 3:10 says: "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."

We are told in the Bible that Christ was the firstfruits of them that slept. That is, he was the first to experience the resurrection from the dead. You will notice that his whole body was raised—not just some spirit from within him. When Jesus comes again, we will be made like him "who shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:21). Friends, when Christ was raised, he was not some whiff of nothing. He was raised bodily! He had put on immortality. His disciples, and others, saw him. If we are to be made like him, will not others be able to see us?

Yes, Christ raised the dead, but only back to a mortal existence. Christ and Christ alone was raised to immortality! This is something no one else in recorded history has ever experienced. This resurrection from the dead to immortality must be something to be looked forward to; something in the future. Certainly, many of the followers of Christ died long before the Biblical writings were completed. Did they go to heaven? Does the Bible say they did? No! Then why do twentieth century pastors commit so many of the dead to heaven?

When we understand what God's Word has to say to us, it no longer remains mystical and beyond our comprehension. The word "soul" is no longer lost in dilemma. We understand that we are souls on the earth, waiting and hoping for "the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13). If we were already in heaven, would we be hoping for Christ's return to earth to set up his kingdom here? I think not. We know that we do not become anything when we die, but can put on immortality only at his return. Even so, come, Lord Jesus. ●

Dear Heavenly Father:

Suddenly, my mind has come alive with a thought! I just watched one of my sons take a drink from the refrigerator water bottle instead of first pouring it into his assigned glass. How did this thoughtless act set the wheels in motion? Well, I realized that by drinking from the same bottle, or coughing and sneezing without first "covering," and other such careless habits, we spread germs to others. I am sure that we never think ahead and wonder, "Who will drink, inhale, or wear my germs now?"

Then it began to dawn on me that each of us carries contagion to others. From this point on, ideas began to tumble over each other in order to get onto paper.

A smile is contagious, even for a person who at first doesn't feel like smiling. You know the kind of smile I mean, Father—one that comes from the heart. They are such joy to give and to receive. I've noticed that, usually, the smile that he receives spreads across the receiver's own face. Soon, he is smiling at someone else and the original smile has been "caught" by quite a number of people. Thank you, Father, for building into me the muscles that I use when I smile, and also for giving me the inner desire to share the smile with someone else.

A frown, or other sour look, is contagious also, isn't it? Oh, please, Father, help me to be forgiving in nature so that a frown will not often appear upon my face.

Oh, and Father, I also now realize that tempting my sister to eat ice cream when she shouldn't is sinful. Oh, I know I can eat all of it I want and suffer no ill effects, except to get very cold; but she—well, she shouldn't eat it because the doctor told her it would jeopardize her life!

And Father, have you noticed how, when a person has given a talk or sung a solo, one person will say how great the performance was, and then suddenly, all present do the same? The first person to congratulate must have been the "contagor" and the others the "contagees," right?

When I keep my mind off myself and my mouth shut, it is amazing how much more aware I am of the needs of others. Could this be contagious, too? Would you please show me a way to share this trait, IF it is a good one?

Now, surely, my children won't catch my "little" habit of swearing when I'm *really exasperated*, will they? If they will, I'd better start changing the habit, but I need you, Father, to help me. It's very hard to change alone.

Will my grandchildren's health suffer because of my "only pleasure in life"—smoking? Oh, please, Father, tell me they won't. This "only pleasure" means so much to me. Oh? My pleasure is hurting their lungs?

Well, Father, I surely need your help to change this habit, too. I hadn't realized that this habit was contagious, even after I'd noticed my own children starting to smoke as soon as they were "of age." Why does it take so long, sometimes, for me to become aware of what I'm doing, Lord?

Father, I'm so glad you caused my mind to be opened wider than usual when I saw the "community refrigerator water bottle" in use. I pray that you will be beside me at all times as you help me to change negative contagious habits for other, positive-type contagious habits, to bring glory to your name. I'm so very thankful that you are with me, even when I'm contagious in a way that might not satisfy you. I'm truly sorry for the harmful "germs" I've passed around to others. Please forgive me, Father, and most especially remain with me. I need you.

Criticizing others isn't exactly the best germ to pass on; right? Think of all the sticky feelings criticism causes, both to the "criticizer" and the "criticizee."

Oh, Father, someone paid me a compliment today. I felt so good! Then I saw something to praise in someone else, and after I told her, she was happy too. And amazingly, none of my own pleasure was diminished at all. In fact, it was increased. Isn't that amazing? Imagine sharing what I had and retaining the same, and having more than I had to begin with!

Please, Lord, help me to be contagious *for* you instead of *against* you.

I pray all these prayers in Jesus' name,  
Your daughter Rita.

By Rita McCaw

# Contagious?

## Who?

## Me?

# BARNABAS—Portrait of a Christian

By Stephen Bolhaus

AS WE READ through the New Testament, we find God using several different methods to teach us how we should live. In the Gospels we have the biography and teachings of Jesus which give us the *commandments* for righteous living. In the epistles, we are in God's classroom learning the *doctrines*, or reasons, for righteous living. In the book of Acts, we are in God's portrait gallery; here are presented to us *examples* of righteous living. One of the most beautiful portraits of righteous living in Acts is that of Barnabas, a man whom every Christian would do well to emulate.

## Stewardship

It was the custom for members of the fledgling church to share their material goods and hold all things in common. "As many as were possessors of lands or houses sold them, and brought the prices of things that were sold" (Acts 4:34). A common treasury was established from which distribution was made as needed. Following the stewardship custom of the day, and desiring to please God, Barnabas, "having land, sold it, and brought the money, and laid it at the apostles' feet" (Acts 4:37). Barnabas recognized that he didn't really own the land, nor could he take it with him when he died. He realized that God is the creator and giver of land. He was willing to use 100% of the material goods at his disposal for God.

Men today are frequently not of this mind. As children they cry, "Mine; mine; mine." As they grow the tone changes, but the message remains the same. The Bible truth is that men do not own "their" possessions; they are simply stewards of God's possessions. God has entrusted material goods into our care for a period of time. From the parables of Jesus, we know we shall be required to give an account of our stewardship in both a spiritual and a material sense. We need to become like Barnabas—faithful in our stewardship to God.

## Encouragement

At his birth, Barnabas' parents named

him Joseph. The apostles felt that this name did not fit him, so they gave him a surname or epithet which more closely described him. The apostles named him Barnabas, meaning "son of consolation" or "son of encouragement." Barnabas was not a profound thinker or a powerful preacher, but his character was one of encouragement.

Being in the company of some persons is depressing because they speak only of their problems, the difficulties of their work, their cranky neighbors, the hardships of their relatives, their aches and pains as a result of their last operation, and so on *ad infinitum*.

There are other individuals who are exactly opposite. They speak of their joys and hopeful expectations; they are optimistic; they rejoice in the good things of life; they have a merry heart that overflows; they have a smile that is contagious. Being in the company of individuals such as this is uplifting and encouraging. They have the ability to rekindle in others their enthusiasm and zest for life. Barnabas was this sort of person. He had the gift of encouragement that uplifted and renewed the lives he touched. Instead of being a pain in the neck Barnabas was a joy to the heart.

If your friends were to give you an epithet, would they term you a "Barnabas"?

## Good Judge of Character

After becoming a Christian, Saul attempted to associate himself with the disciples at Jerusalem. The disciples feared him and would not accept him as being a true Christian (Acts 9:26). The suspicions of the disciples might have been allowable if it were not for the fact that three years had elapsed between Saul's conversion and his appearance at Jerusalem (Gal. 1:18).

How did Barnabas react to this infiltrator? "Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damas-

cus in the name of Jesus" (Acts 9:27). Barnabas took Saul under his wing and became like a big brother to him. Barnabas was a good judge of character who could see the commendable traits in Paul. Too often people see only the bad in others—because that's what they're looking for! Because Barnabas looked for and found the good in Saul, he was instrumental in bringing to the forefront a great leader of the early Christian church.

Barnabas and Saul (Paul) were later commissioned by the church at Antioch to go on an evangelistic tour which we know as the first missionary journey. Accompanying them was Barnabas' nephew, John Mark, who got cold feet midway through the journey and returned home. When it came time for the second journey, Barnabas wanted to again take John Mark—but Paul was against it. "The contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus" (Acts 15:39).

Paul no doubt thought of Mark as a quitter; Barnabas recognized in him a potential for the advancement of Christianity. History reveals that John Mark became a companion of the Apostle Peter. Mark wrote down Peter's verbal account of Jesus' life. Today we call this account the Gospel of Mark. Years after the contention and separation, Paul recognized Mark's worth: "Take Mark, and bring him with thee: for he is profitable to me for the ministry" (2 Tim. 4:11). What a pity that Paul, and at times we ourselves, let years go by before recognizing the good in others. In the case of Mark, Barnabas was a good judge of character—even if the Apostle Paul wasn't.

## Number Two

After the martyrdom of Stephen and the persecution which followed, many Christians fled Palestine. They preached the word wherever they went. A church was established at Antioch, to which  
(Please turn to page 17)

# ELOT Jesus Christ

By Pastor Z. B. Duncan

## *Your Relation to the Son of God*

“THIS IS the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life” (1 John 5:11, 12). Thus the Scriptures indicate the consequence if one does not have the Son of God. Those who have not the Son have no life. The majesty of this truth imparts to us understanding of how dependent we really are in our search for eternal life. The Scriptures substantiate that ELOT (Eternal Life Only Through) Jesus Christ cannot be ours except we receive the Son of God as our Lord and Master.

If any have been misguided by the spiritual darkness of the propaganda by all proponents of ELOT natural birth, they will receive an enormous spiritual uplift by involving themselves in God's supreme record. Let them adopt it as the most important truth ever given to man. By this truth we know how to obtain eternal life. “Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him” (1 John 3:15).

Regardless of any claims made by people of earth, there is absolutely no other source of eternal life except ELOT Jesus Christ. The idea of a murderer having eternal life outside of Christ is in direct opposition to the planned development of eternal life only through God's Son. Such reasoning and logic only serve to sow doubt and deception concerning the truth about ELOT Jesus Christ.

## *The Challenge*

It is a sad situation when millions travel the road of life believing that they can and will live always, without the aid of our Lord Jesus Christ. No individual can meet ELOT Jesus Christ honestly, except he be converted by the record of God, in joy discovering that the invitation to believe God is to all humanity. “Enter ye in at the strait gate”! Why? It is the narrow way that leads to life eternal.

If one already has eternal life there is no need to enter into this gateway to life. A grave misconception is revealed when one says, “We have eternal life only through Jesus given to us at the time of our natural birth.”

## *Of What Was Paul in Hope?*

Paul was “in hope of eternal life, which God, that cannot lie, promised before the world began” (Titus 1:2). God promised eternal life before the world began! When did Paul in his hope expect to receive never-ending life? There is no reason in the world for his enormous trust but ELOT Jesus Christ, which he understood from following God's Son.

1. As Jesus expressed it: “In the world to come eternal life” (Mark 10:30).

2. “Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing” (2 Tim. 4:8).

3. “When Christ, who is our life, shall appear, then shall ye also appear with him in glory” (Col. 3:4).

Incidentally, Paul is giving an original parallel to Peter's thought: “When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away” (1 Pet. 5:4). These good great apostles of the Lord each had the same hope. It was ELOT Jesus Christ.

A vision is presented in Matthew 25 in which the Son of man comes in his glory and all the holy angels with him. Before him are gathered all nations as he sits on the throne of his glory. It is impossible to distort this to refer to our present age. The conclusion is, “these shall go away into everlasting punishment: but the righteous into life eternal” (v. 46). But if these go away into everlasting punishment, will they not live forever by ELOT natural birth? The punishment is death. God will not continuously punish men in a torture pit forever. Only ELOT Jesus Christ can vindicate the love, mercy, and fair judgment of God. ELOT natural

birth makes of God a monster of torture, in which he delights!

## *The Old Testament*

The words “everlasting life” are in the Old Testament only once. “Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt” (Dan. 12:2). But those who awake to shame and everlasting contempt have “everlasting” applied to them as well as to those who receive life. Note, the shame is not everlasting, but only the contempt, which word means “to be thrust away.” For how long? Forever and ever. A study of the second death will give us an understanding that they were thrust away from life of any kind, else there is no second death.

## *Ransomed of the Lord*

“The ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads” (Isa. 35:10). Although it does not say “everlasting life,” it is evident they will possess it, else their joy could not be everlasting. Praise God!

## *Judge Yourself by His Word*

“Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles” (Acts 13:46). To put the Word of God from you, to accept another doctrine which opposes his record, is also to judge yourself unworthy of ELOT Jesus Christ.

ELOT Jesus Christ gives the light of truth concerning death and resurrection. If there is no sleep of death, then there are no dead to be raised at his coming. Indeed, there is no need for his coming! It was David who said: “I shall be satisfied, when I awake, with thy likeness” (Psa. 17:15). This is to awake to immortality as our Lord is immortal since his glorification. (Read 1 John 3:2.)

Jesus said: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth" (John 5:28, 29).

Question: Who will hear his voice? All that are where? Heaven? Hell? Paradise? Purgatory? No! Those who are in the graves!

#### *The Time*

"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. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in

the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thes. 4:15-17). The truth of ELOT Jesus Christ makes it necessary that Christ return. Without his coming and raising the dead there can be no eternal life for any man of earth.

#### *Mystery Solved*

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:51, 52). This coincides with the original plan of God. The truth is irreconcilable with ELOT natural birth. It is the house built on the rock,

our Jesus! ELOT natural birth has no Scriptural foundation! All of the thousands for whom Jesus our Lord died need to put their hope in the right ELOT. Of these there are two—one without a foundation and the other solidly founded. One is false and the other is true!

ELOT natural birth will bring you to a lifeless condition forever. You will enter into the second death! ELOT Jesus Christ will give you the joy of inheriting the kingdom of God with a life that will never end! Your consideration may lead you to the life you think you already have, but which you will never experience unless you lay hold of the truth of faith, believing and receiving with great joy ELOT Jesus Christ. •

---

# One Lord, One Faith, One Baptism

By Brent Carpenter

**W**HY baptize? Why by immersion? Can there be any substitute? Is every Christian to be baptized?

Different religious groups and organizations hold to varied standards and practices as far as this ordinance is concerned. In this brief space, we will endeavor to expound on what we believe to be the Bible basis for baptism as practiced by the church as a body of believers.

The gospel, the foundation of the Christian faith, is defined by Paul in 1 Corinthians 15:1-4 as the death, burial, and resurrection of Christ. In our minds, baptism is a representation of just this. We read in Colossians 2:12 that we are "buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

In order to more perfectly represent this death, burial, and resurrection, we use immersion as our only mode of baptism. We further believe this mode is most representative of that used by John the Baptist in the River Jordan, when Jesus was baptized. We read in Mark 1:10: "Straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him."

When a person accepts Jesus Christ

as his personal Lord and Savior, he should want to become more like him and follow his example in baptism. This is why we baptize only those who have expressed a personal faith in Jesus and are at an age when they can comprehend the complete meaning of such a commitment. I have heard it said that baptism is "an outward manifestation of an inward change," and so it is. Baptism is for believers! Mark 16:16 says: "He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

Let us make no mistake here: the act of baptism cannot, of itself, save a person. One could be baptized seven times a week and yet, if there were no change in his life, the ritual would have no meaning.

The act of baptism is a testimony to Christ. Acts 10:47, 48 asks: "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" In answer to his own question, Peter "commanded them to be baptized in the name of the Lord."

Ephesians 4:22-24 offers the advice: "Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and

that ye put on the new man, which after God is created in righteousness and true holiness."

Baptism can be described as the completion of the conversion experience. Peter said, in Acts 2:38: "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."

Baptism is not, and was never meant to be, a doorway into any particular denomination or church group. One is not baptized to join a church; he is baptized into the body of Christ! "By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (1 Cor. 12:13).

"Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:26, 27).

Jesus commissioned his disciples by saying: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). Let us, as his body—a body of true believers—with firm and resolute purpose seek to fulfill this command as given to us by our Lord. •

TWO WAYS  
TWO WAYS  
TWO WAYS  
TWO WAYS  
TWO WAYS  
TWO WAYS  
TWO WAYS  
TWO WAYS  
TWO WAYS

By Thomas M. New

THE BOOK OF PSALMS expresses the whole range of human emotions from depression to exuberant joy. Often prompted by, and rooted in, particular circumstances, the psalms are timeless and among the most-read and best-loved parts of the Bible. In the present age we are stirred by the same emotions, are puzzled by the same fundamental problems of life, and in our need cry out to the same God as did the psalmists of the Bible.

We find it easy to identify with them. Their sheer, dogged faith and the depth of their love for God are both a tonic and a rebuke to the current generation.

The Old Testament Book of Psalms (really a collection of five books) is the Old Testament hymnal. It contains psalms which plead with God and psalms which praise him. Some appeal for forgiveness and for the destruction of enemies. Others are prayers for the king and the nation. Psalms of wisdom and psalms which celebrate the greatness of God's law (such as Psalm 119) are also to be found there. Many are a blend of several of these common themes. All reflect a part of the religious life of Israel.

The book provides psalms for every mood, for every need. They comfort the disappointed, encourage the discouraged, strengthen the aged, bring hope to the despairing, inspire the sick, and point the way of repentance to the sinners. Psalms exist for the hopeful; for the faithful, believing child of God; and for the triumphant saint. There are psalms over which the sinner may tarry "in the secret of God's presence," and under the "shadow of his wings" as he pours out his soul alone. There are other psalms by means of which saints of God are permitted to join with great congregations of worshipers in shouting aloud praises to God. In them, God is exalted as the solution to all of man's problems, the ultimate "All in All" of hope, confidence, strength, and triumph for us.

C. S. Lewis says: "The psalms are poems, and intended to be such; not doctrinal treatises. . . . They must be read as poems if they are to be understood. . . . Otherwise we shall miss what is in them and think we see what is not."

The first psalm in this collection (Psa. 1) is an introduction to the entire Book of Psalms. It has been called the "Threshold Psalm."

Throughout this psalm, the unknown poet expresses his conviction that righteousness succeeds and unrighteousness fails. It constitutes an Old Testament sermon on the happiness of the man who lives a life wholly dedicated to God, and the utter destruction awaiting the man who leaves God out of his life. Throughout this psalm, these two types of men are contrasted because they are opposites.

The Psalmist says: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful!"

Three words are used to describe this man: "walketh"; "standeth"; "sitteth." He is said to be "blessed," or, as the word is sometimes translated from the Hebrew, "happy." This may properly be read: "Oh the joy of those who don't follow evil men's advice, who do not hang around with sinners, scoffing at the things of God" (LB).

Three successive steps in a life of evil are mentioned: 1) Going in the general direction of those who are alien to God (conforming to worldly customs); 2) Stopping to associate with rebels under the spell of sin (playing around with temptation); 3) Definitely joining the group of sinners (settling down in disregard of light).

The rabbi once said: "If two sit together and no words of law are spoken between them, they are a session of scoffers; a good man does not sit in the company of scoffers. This type of man avoids associating with evildoers, to avoid contamination with evil. He says 'NO' to wrong!"

Paul tells us in 1 Corinthians 15:33: "Do not be deceived: bad company corrupts good morals (NAS). Have you ever wondered where your children pick up all those nasty little four-letter words? You think you are rearing them rightly; then they bring home a vocabulary they have gained from their friends. Their terminology grows rapidly and their vocabulary expands when they are in the company of the friends they have made. I know that I never heard words of those types from my parents. Yes! Bad company corrupts good morals for both the young and the old. Blessed is the person who stays away from this sort of situation. Happy is he!

The delight of such a person is in the law of the Lord, not in evil thoughts. He will meditate on the things of truth and righteousness from early morning until late night. He finds pleasure in doing all God wants him to do. He thinks often of what God says. The true Christian says "yes" to righteousness. He finds constant pleasure in reflecting on God's law. His study of God's Word is habitual and regular; it is not intermittent.

In verse 3, the psalmist shows the results of the godly type of life. The imagery is that of a fruit-bearing tree. This tree is rooted in the solid earth and draws its moisture from an ever-flowing stream. The godly man sends his roots into, and derives sustenance from the water-springs of salvation. He is steadfast, fixed, anchored. Because of this, though he may be assailed by trouble and temptation, he stands firm. The greater the trials the deeper go his roots, and the stronger becomes his hold on God.

Some believe that the psalmist was talking about the kind of tree which is called the "cedar of Lebanon." The old Arabic root meaning is "firmly-rooted, strong tree." It was a magnificent evergreen, often 120 feet high and 40 feet in circumference. It produced a fragrant gum, or



balsam. The wood does not quickly decay, nor is it eaten by insects. It is of a warm red tone, solid, very firm. This is the kind of person the psalmist was talking about. Because this man is so devoted to God's Word, the result is: 1) He lives a useful life producing the fruits of the Spirit; 2) He is perennially fresh and vigorous; and 3) He ultimately succeeds in all of his endeavors.

"Whatsoever he doeth shall prosper." In whatever this man is engaged, he will prosper. Regardless of the success or failure of the undertaking, his trust in God empowers him to draw life from the eternal Source and ultimately to reach his goal. This man is like the man mentioned in Luke 6:46-49. He has built his house upon a firm rock which can withstand whatever floods and winds may beat upon it. As one gives his attention to the Word of God, he will grow in grace and in the knowledge of the Lord. Faith will prove to be a strong building, firmly grounded in the earth, and not to be uprooted. When temptation arises, he will be firm. He will not fall before the storms of life.

Now the psalmist contrasts the other kind of individual, just as was often done in Hebrew poetry. The psalmist presents one side of the story, then shows the opposite side to depict what can happen if the proper action does not take place. The first way has been presented. Now the psalmist wants to show the other way which so many people take.

"The wicked are not so: but are like the chaff which the wind driveth away." The psalmist uses a double negative to get his point across more clearly. It could be read: "Not so the ungodly, not so." In contrast to a tree, they are like chaff. Chaff has no root, no fixed place. Dead, dry, helpless; it is at the mercy of the elements to determine where it will end up. The ungodly are attached to nothing; they lack stability and cannot endure.

Chaff is the leftover from grain that has been threshed. It is usually partly dust and dirt, but the real chaff is the hull or husk of the grain. Under threshing, most of it separates from the grain and may then be carried away by the wind. In Bible times, grain was tossed into the air, and the chaff and the shorter pieces of straw would be blown away and the grain would fall back to earth. In Isaiah 5:24 and 33:11 the word properly means "dry hay" fit for burning. If the psalmist had lived in the Old West, he might have used the example of a tumbleweed instead.

Outwardly, a tree appears to be held prisoner; in reality, it is free, grows, and bears fruit. Outwardly the chaff appears to be free; in reality it is at the mercy of the environment. The Christian who is cut off from his source of strength produces nothing. He has a freedom not worth possessing.

The chaff will not stand judgment! This is especially true of the last judgment, when the wicked shall be separated from the righteous at

the end of their respective periods of development. While God concerns himself with the way of the righteous, the wicked merely drift on to ultimate destruction. "The Lord knoweth." Because God concerns himself with the righteous, they prosper. The last verse gives the final reason for the different fates of the two types of people. Since God knows, he discriminates. He approves or condemns according to his eternal standards. The wicked will perish.

The righteous person is compared to a firm tree planted by the rivers of water; the wicked person is compared to chaff blown by the wind.

We constantly are in need of something firm to which to cling in our lives. Many people in the world already think they have freedom, but in many ways they are tossed about by forces beyond their control. The time in which we live is filled with people who seem to have it all together. They seem to really have freedom, and do the things that they want to do all their lives. Actually, however, they are like chaff. They run from one thing to another. Stability is not in their lives. They are unstable.

Are you driven by the wind? If great temptation comes into your life will you collapse or be blown away? Or, are you like a sound tree, strong and firmly planted by the rivers of water, bearing fruit and truly growing? God knows what type of person you are. He will help you to prosper.

We need more people in our churches who are firmly planted, interested in the laws of God—people who meditate upon his Word and truly bear fruit. In John 15:5, 6 we read: "I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me . . . he is cast forth as a branch and withers; and the branches are gathered, thrown into the fire and burned" (RSV). We will prosper if we abide in Christ, if we are meditating upon the Word of the Lord. God will help us bear fruit. Not only will we prosper in everyday life, but we will prosper as Christians and our churches will grow. If, however, we do not bear fruit, we are like worthless branches, or like chaff; we are good for nothing, and will be burned.

I have some questions I want to ask about inconsistencies that may exist in our lives:

1. Would you say that an unbeliever is always an inconsistent person?
2. Is there such a person as a consistent Christian?
3. How can we develop greater consistency in our lives? Is this a matter of the Christian faith, or a matter of character and personality?
4. In what way is the person who worries too much an inconsistent person?
5. When a person acts like two different people, we see that he divides his life into little compartments. What is wrong with this? What are the dangers?
6. Are you like the *(Please turn to page 17)*

TWO WAYS  
TWO WAYS  
TWO WAYS  
TWO WAYS  
TWO WAYS  
TWO WAYS  
TWO WAYS  
TWO WAYS

# EASTER

By Lyman Booth

While the etymology of the word "Easter" is shrouded in doubt, long centuries ago it clothed itself with a holy and sacred meaning. It is now known as the principal festival of the Christian year. It is observed by many in commemoration of the resurrection of our blessed Lord.

One can scarcely think seriously about it without recalling a multitude of incidents which preceded and followed our Savior's resurrection. We cannot fail to recall his friendly discourse at the table after supper, the last before his passion, in which the sweet words of heavenly thought and love flowed freely from his sacred lips. In that short session, he expressed all that his heart contained for his friends in glowing terms of sympathy and love. Yet a considerable portion of those sublime sentiments surpassed the knowledge to which his disciples had, at that moment, attained. He wisely withheld from them certain things, for he did not wish to cause them any worry before the appointed time.

He well knew that, within a very brief time after they should pass out of that upper chamber, he would be lying in great agony in Gethsemane; that he probably would not close his eyes in slumber till he should close them in death; that on the morrow there awaited him the mockers of the judgment hall and the shame and suffering on the cross; that the shades of night would darken 'round his tomb and spread a mantle of gloom over the hearts of his sorrowing friends. Yet, with this scene so terribly dark, so very near, and so vividly seen, his mind seemed absorbed with a desire to soothe, to comfort, and to encourage his disciples. Yet, withal, he gave Peter a sad warning which later brought bitter tears, and he gave to Judas a warning of an impending and awful doom.

The night on which he was betrayed was a long, sleepless one and full of trouble. What strange scenes and visions must have passed through his mind. What thoughts and feelings pressed upon him, as the darkening cloud gathered 'round his holy brow. It was on that eventful night he instituted the Lord's supper, of which his disciples

of all time should partake in remembrance of him.

As the hour of his passion drew near, we hear him offering that sublime intercessory prayer (John 17) in behalf of his beloved apostles and "for all who should believe on him through their word." We see him enter the garden; we hear his brief prayers; we note his agony and see the sweat of blood; we hear the approach of the high priest's band; see the kiss of betrayal, the arrest, the desertion by all his friends, the denial by Peter, the private examination before the tribunal of Annas, the public arraignment before the Sanhedrin, and the final and formal condemnation to death. All these incidents took place between sunset one day and sunset the next. His cross was surrounded by a multitude of beholders of his shame. They saw his suffering; they observed how he bowed his head and gave up the ghost.

But his resurrection was not to be a public scene. Only the angels witnessed it. When the women came to his tomb, he had already risen; and he appeared as the crucified and risen Lord only to those in whose hearts he had endeared himself.

To us who believe on him, Easter means that we can come to his empty sepulcher and sing for joy at all times, for he has abolished death; therefore, all Christians should rejoice and be exceedingly glad.

The angels—those messengers of purity and love—met the women with their message of joy, saying: "Ye seek Jesus of Nazareth, which was crucified: he is risen." The angels were deeply interested in Jesus. They sang on the night of his birth; they ministered to him in his agony in the garden; and they also rejoice over every sinner that believes on the Lord Jesus Christ and repents. Angels and men can meet at the empty tomb of Christ, where sorrow and care flee away.

Gethsemane was dark and sad; but Easter was bright and joyous. "Weeping may endure for a night, but joy cometh in the morning."

The resurrection of our Lord is

crowned with a calm and solemn glory that shall never dim. The evening twilight enveloped our Lord in death upon the cross, but it was followed by a morning twilight that ushered in a glorious day which no night shall follow. His trials are over, his conflict ended; he overcame the world. The night and the tomb lie behind him; the crown and the glory and life evermore are his.

Blessed is the person whose heart burns for the constant presence, communion, and inspiration of the Savior. Such need fear no ill as they journey along life's uneven pathway. He will not lead any astray, for he knows the road all the way from the cross to the beautiful gates of the city of the Great King. Therefore, wherever he directs our steps, there we should go gladly. What if we do not see the end from the beginning? Our Leader does, and that is enough.

All men should have a near and special interest in Christ's resurrection, because for us he died and rose again. As a fruit of his resurrection, the grave shall relax its grasp upon the buried generations of men when the trumpet shall sound through the earth and sea and stir the dead to life again. Joyous and bright was the morning which dawned upon Calvary's tomb; but, O how glorious and bright will be the morning which will dawn upon those found worthy of a part in the first resurrection, on whom the second death has no power.

Christ's resurrection is a pledge upon God's part that the just shall be raised from the dead. And Jesus (in John 14: 19) said to his apostles: "Because I live, ye shall live also." How fitting that all Christians everywhere and at all times should sing a new song, and with hearts overflowing with gratitude on this glad Easter day, and all other days, rejoice in the triumph of Jesus' resurrection. For now the reproach of the cross has ceased and been turned into everlasting glory. Through the death and resurrection of our Lord Jesus Christ, and by virtue of our faith in and obedience to his word, the God and Father of our Lord Jesus has become our Father and our God as well.



# News and Prophecy Digest

BY CLYDE RANDALL

## Ezekiel's Vision

Ezekiel's vision constitutes one of the greatest prophetic revelations of the Old Testament. It has a twofold application. First, it concerns the resurrection of the nation of Israel to national life. Second, it is a beautiful and realistic picture of bodily resurrection, or re-creation, from the state of death. Both aspects of the vision are of vital interest and concern to every Bible student. These developments in the progressive purpose of God are most relevant to the proper interpretation of the Word and plan of God.

The Church of God, from its organic beginning, has espoused both teachings and made them basic to its faith.

Some years ago, when conducting meetings in Washington, D.C., I visited the Franciscan Monastery, which contained a replica of the holy places in Palestine, and some of the early catacombs. In the lower rooms, where the catacombs were located, was a most notable painting of Ezekiel's vision. On this canvas, one could almost see the dry bones living, with sinews and flesh and skin coming upon the bones, then a mighty wind filling them with breath, after which they stood up, an "exceeding great army."

Since that day, Ezekiel's vision has had real meaning to me! The painting was fully Biblical and followed, step by step, in accord with the account given in Ezekiel 37. It was a literal portrayal of a literal truth. Let us now come to the vivid inspired account in the chapter mentioned.

### *Hope Lost and Regained*

The ones represented by this valley of dry bones are said to be the whole house of Israel. In verse 11, God said to Ezekiel: "Son of man, these bones are the whole house of Israel." Thus, God has told us briefly and in plain words who the dry bones represent.

Further, God tells what the outlook of the people would be when he sets his hand the second time to gather together his elect nation. They would say: "Our bones are dried, and our hope is lost: we are cut off for our parts" (v. 11).

These words well describe the appar-

ently hopeless condition of the people of Israel when "all nations" are gathered against Jerusalem to battle (Zech. 14:2). It will be a time like that described by Moses: "In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning" (Deut. 28:67).

But hope is never lost when people turn to the Lord. Israel yet will ask of God. "I will yet for this be enquired of by the house of Israel, to do it for them" (Ezek. 36:37). God will make a "covenant of peace" with Israel and they shall dwell safely all of them. Their despair will turn to hope!

### *Israel Regathered*

Israel, the people that became scattered among all nations, is promised a regathering. "Behold, I will take the children of Israel from among the heathen [Gentiles], whither they be gone, and will gather them on every side, and bring them into their own land" (v. 21). "Their own land" God calls the "mountains of Israel."

In spite of all the claims of the Arab world, God says this land, called Palestine, belongs to Israel. In his own time, he will send back to earth the Great Deliverer who will "turn away ungodliness from Jacob" (Rom. 11:26) and do for them what they cannot do for themselves.

### *Resurrection*

With the approach of Easter, people's minds are naturally turned to resurrection—at least the resurrection of Jesus. The age-old questions: "How are the dead raised up? and with what body do they come?" (1 Cor. 15:35) continue to plague a great portion of Christendom. Ezekiel's vision and God's revelation of its meaning constitute the plainest answers to these questions.

Resurrection is a re-creation. It follows much the same order as found in the creation of the first parents in Eden. Of the dust of the ground God made sinews, flesh, and bones; and united them together in what the Bible calls "man." He was a lifeless man. Then God caused breath to enter and man became a living soul, a person.

The resurrection process in Ezekiel follows the same process, or order: bone, sinews, flesh, skin, and breath (Ezek. 37:6). I don't understand all the workings of God, or how he performs them. But I do believe his Word, and have faith in his promise that death shall be destroyed. Resurrection is God's way of doing this!

### *Christ on the Cross*

In the April 11, 1977, issue of *Newsweek* appeared a most interesting article on "How Jews See Jesus." A portion of one paragraph points up a significant trend among Jewish scholars as well as the ordinary lay person by a growing dialogue on the work and person of Jesus. We quote: "The current Jewish interest in Jesus is most pronounced in Israel and the U.S.—two nations where Jews have attained enough security, freedom, and control over their own destinies to allow scholars to reconsider the meaning of the man whose name their European forefathers were forbidden to pronounce. Since 1948, Dr. Lapid reports, Israeli authors have published in Hebrew 187 books, plus articles, essays, and poems on Jesus, plus more than 223 other works discussing Jesus."

The article further states: "One image of Jesus still haunts Jews—Christ on the cross." When Jesus returns they will be ready to ask: "What are these wounds in thine hands?"—to which he will reply: "I was wounded in the house of my friends" (Zech. 13:6).

David Flusser, professor of religious history at Hebrew University in Jerusalem and Biblical archaeologist, says: "I do not think that many Jews would object if the Messiah—when he came—was the Jew Jesus."

To this we simply add the words of Jesus: "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

---

"A noble and godlike character is not a thing of favor or chance, but is the natural result of continuous effort in right thinking."



# SEEKERS of TRUTH

By Edward H. Goit, Sr.

**Question:**

Why is there a difference in time for the cleansing of the temple as recorded in John's Gospel and the other Gospels? Is there a contradiction in these accounts?

**Answer:**

The reason for this *apparent* contradiction is that there are two separate cleansings recorded, rather than just one, as is commonly supposed. The first cleansing is recorded by John and the second one is reported by Matthew, Mark, and Luke.

The difference in the sequence of events preceding and following the temple cleansings can be observed when the contexts are compared. John's account (John 2:13-16) places the first cleansing of the temple at the beginning of Jesus' ministry, shortly after the time of his first miracle at Cana of Galilee (2:11). Following this miracle, Jesus went first to Capernaum, then up to Jerusalem (vv. 12, 13) where he found the temple was being used as a "house of merchandise." When he had overturned the tables, and with a scourge of cords driven out from the temple those who sold oxen, sheep, and doves (v. 15), the Jews asked Jesus to show them a sign to prove his authority to do these things (v. 18). This response is different from that recorded in the other Gospels.

The second cleansing of the temple is recorded in Matthew 21:12-17; Mark 11:15-18; and Luke 19:45-48. The common contrasts can be noted and considered by using Matthew's account, which establishes the fact that this cleansing occurred after Jesus' triumphal entry into Jerusalem (Matt. 21:1-11) near the end of his ministry. Matthew records Jesus' journey from Judea to Jerusalem (Matt. 19:1; 20:17; 21:9).

In this account there is no mention of the scourge of cords or of animals being driven out. Even the words Jesus spoke to the money changers are different. (Compare John 2:16 and Matt. 21:13.) The context then describes his visit to Bethany (Matt. 21:17), the cursing of the fig tree (vv. 18-20), and the subsequent events leading to the cross.

It must be concluded that two cleansings occurred at different times in the

ministry of Jesus, and under varying circumstances.

**Question:**

Why shouldn't the Christian be worldly minded?

**Answer:**

Paul urged: "Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect" (Rom. 12:2, RSV).

Christians are not of this world (John 17:16). Our minds must be directed to Jesus. When they are so directed, we will be transformed and our dedicated lives will result. Paul's call for a decisive commitment also included a plan for maintenance of that trust in a sundry list of practical duties (Rom. 12:3-17). He recommended them under the inspiration of God, for those who would dedicate their lives to God's service.

Peter, in a like manner, wrote: "Gird up the loins of your mind, be sober . . . as obedient children, not fashioning yourselves according to the former lusts in your ignorance" (1 Pet. 1:13, 14).

There is need for vigilance, lest our decision be weakened. The ways and thoughts of this present age can easily lead Christians astray. To counteract this threat, we must set our affections on Christ, and daily live for him. To be worldly minded is to defeat our commitment to Christ.

**Question:**

What is spiritualism? Can a Bible-believing Christian be a spiritualist?

**Answer:**

*Baker's Dictionary of Theology* defines spiritualism as: "The doctrine of a religious sect which seeks consolation and spiritual guidance from dead persons, contacted through mediums" (p. 500). Spiritualism leads to man's eternal damnation. Its adherents deny man's fall, the atonement, and the resurrection. They believe Jesus and the Biblical prophets were mediums, and as such were controlled by spirits.

A well-informed, Bible-believing Christian cannot be a spiritualist, for spiritualism is condemned in an unequivocal manner in God's Word. There is no compromise or question of God's com-

mandment on this matter.

Spiritualism is not a unique doctrine of the *now age*, nor an invention of the age of Aquarius. It was a popular teaching in full bloom in centuries past. The mediums of Moses' day professed to have familiar spirits who spoke through them. Consultation with those possessing familiar spirits was condemned in the strongest language. Moses, inspired of God, counseled the people: "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the LORD your God" (Lev. 19:31).

Again God said: "The soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people" (Lev. 20:6).

In Deuteronomy it is written: "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 that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee" (18:10-12).

This commandment had specific application to Israel. When Israel entered the promised land, their obedience to this commandment would have been rewarded with God's blessing and preservation. Disobedience on the part of many in Israel caused their downfall. One of the serious charges brought against King Manasseh of Judah was that he was a spiritualist, and thus provoked God to anger (2 Kings 21:1, 2, 6). One of the major contributing causes that cost King Saul his kingdom, as well as his head, was the charge that he consulted a medium (1 Chron. 10:13, 14).

The spiritual and moral influence of spiritualism is deadly. Sooner or later, it will lead a Christian who dabbles in its poison to immorality and denial of Jesus. All who experiment in spiritualism enter satan's territory and disobey the explicit commandments of God.

"When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:19, 20).



# STORIES FOR THE FAMILY ALTAR

By Jane LeCrone

## He Is Risen

Miss Simms and her class had been talking about Easter, what happened, what it means to us, and what we should do about it. Well aware that at the end of this school year her class would move on to another teacher, Miss Simms was anxious to give each child a firm foundation on which to build an adult Christian life. High school would be a new experience for these young people. They would face many things new to them, and would need to make many decisions.

"You remember, class, Pilate could find no fault with Jesus. When he could contain the crowd no longer, we are told that he washed his hands with water, thinking this would cleanse himself from what he was about to do. Then he turned Jesus over to the soldiers to be crucified. Not content to just do their job, the soldiers made the most of their power. They replaced the clothing of Jesus with a scarlet robe, put a crown of thorns on his head, mocked him, spit upon him, and struck him on the head, driving in the thorns. After inflicting on him all these indignities, they crucified him.

"Listen to the account of what happened when Jesus died on the cross, recorded in Matthew 27:51-54: 'Behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.'

"Too late, they realized what they had done. No wonder they were anxious that the tomb be sealed tightly and a guard set to watch over it! In their hearts they knew the truth of the matter. But none was brave enough to admit it openly. Turn to the second chapter of Acts. Each of you will read the verses numbered on the cards in front of you. I want you to read the verses, then tell me what, if anything, they mean to you."

Nancy read verses 22 and 23: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."

Then she said, "I think there are two things in these verses to which we need to pay particular attention. First, Peter calls our attention to the fact that the miracles Jesus performed were done by the power of God working in him. Jesus said: 'My Father is greater than I' (John 14:28). The other thing I see in this is that the *people* crucified Jesus. Peter said you have crucified him. God's great gift—his only Son—was not appreciated. Do we appreciate Jesus, God's great gift, enough? More than that, do we appreciate God enough?"

Miss Simms spoke again. "In answer to your question, Nancy, let me read John 14:23 and 24. 'Jesus answered and

said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.' This speaks out plainly. There is no middle of the road. If we love God and his Son, we will do his will. Those who do not try to do God's will do not love him. Jesus said so himself."

David read verses John 14:27-31: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence."

"I think," said David, "these verses emphasize the example Jesus set for us. He asks nothing of us that he himself did not do. He told us not to be afraid or troubled about the things that would take place. He told his disciples he would go away, and come to them again. He died, was buried, rose from the grave, and appeared to them again. He even said he was telling them so that when these things happened they would believe. But when Jesus died, they went about their business. They did not remember, or quite believe, that he would come to them again. He demonstrated the great love he had for God, too, when he told them whatever God told him to do, he did. It reminds me of what Jesus told Thomas. 'Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed' (John 20:29). This is a source of strength for us, because we have not seen Jesus, but we believe."

"Time is getting away from us," said Miss Simms. "We will use a few more verses. Who has Matthew 12:50?"

Tommy read: "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Tommy explained: "These are the words of Jesus, assuring us that we can be members of God's family, and telling us how."

"Now, Revelation 22:17."

This was Joey's verse. "And whosoever will, let him take of the water of life freely." Joey added, "We think of God's word as the water of life. We need to read it, believe it, and follow it."

"These things make up the complete story of Easter, class," Miss Simms concluded. "We can rejoice in the risen Lord, but unless we believe and obey, it means nothing. Tommy read 'whosoever'—that includes everyone. It requires only obedience to God's Word. How will you respond?"



## GLEANINGS . . .

### The Quiet Hour

A quiet hour spent alone with God at the beginning of the day is the best beginning of the day for the toils and cares of active business. A brief season of prayer, looking above for wisdom and grace and strength, and seeking for an outpouring of the Holy Spirit, helps us to carry our faith into the business of the day. It brings joy and peace to the heart. And as we place our concerns in the care and keeping of the Lord, faithfully striving to do his will, we have a joyful trust that, however discouraging events may appear, our Father's hand is guiding everything, and will give direction to all our toil. —*Moody Monthly.*

### Clear the Slate

There is a unique custom in Italy on Palm Sunday, just one week before Easter. On this special day, large bundles of olive leaves are painted gold and silver, and then taken to the church. After church, the olive leaves are handed around the congregation, and anyone who has quarreled takes some of the leaves and gives them to the person with whom he has had a disagreement. This person cannot refuse to accept the leaves because such an act would be an offense against God. In this manner Italians clear their slates of animosities, and approach the Easter observance with no hatred in their hearts.

Lord help US to clear the slate.

—*Blood River Bulletin.*

### Two Kinds of Strength

"Sometimes nothing is harder in life than just to endure. There are two types of strength. There is the strength of the wind that sways the mighty oak, and there is the strength of the oak that withstands the power of the wind. There is the the strength of the locomotive that pulls the heavy train across the bridge, and there is the strength of the bridge that holds up the weight of the train. One is active strength, the other is passive strength. One is the power to keep going, the other is the power to keep still. One is the strength by which we overcome, the other is the strength by which we endure."

—*The Pennellwood Bulletin.*

### Add Some "Umph"

Triumph is just "umph" added to "try"!

### Come Forth

Before the tomb Christ stood one day,  
And dried the people's tears away  
As he spoke forth in mighty voice  
That made Judea's hills rejoice,  
"Come forth!"

Inside the tomb Christ stood one morn,  
Defeated seemed Salvation's Horn,  
But God the Father spoke the word,  
And this he said, though no man heard,  
Come forth!"

Inside the tomb of sin I lay;  
The price of sin I had to pay;  
But Christ the raiser of the dead  
Spoke to my poor, bound soul and said,  
"Come forth!"

And when the great and final sound  
Shall raise our loves ones from the ground,  
'Twill be the last time we shall hear  
That glorious sound upon our ear,  
"Come forth!"

—*Louie S. Stokes.*

### It Pays

It is hard  
To forget  
To apologize  
To save money  
To be unselfish  
To avoid mistakes  
To keep out of a rut  
To begin all over again  
To think first and act afterwards  
To keep your temper at all times  
To make the most of all things  
To maintain a high standard  
To keep going on  
To shoulder blame  
To be charitable  
To admit error  
To take advice  
To forgive  
BUT IT PAYS!

—*Troy View Bulletin.*

### My Little Vine

Once I planted a vine beside a trellis.  
How carefully I tended the little sprout,  
watering it and teaching the tendrils to  
twine about the slats. Warmed by the  
strong sun, and nourished by the re-  
freshing rain, the vine grew, and little by  
little climbed halfway up the trellis. In a  
little while it began to provide shade,  
and became a thing of beauty.

But one dark night a storm came. The

wind blew furiously, and the rain fell in  
torrents. The next morning, the little  
vine was lying on the ground, half sub-  
merged in muddy water.

I stooped down and tenderly lifted the  
fallen vine out of the mire, and twined it  
carefully about the trellis again. In places  
I fastened its tendrils to the slats with  
pieces of soft string. Then I watched it  
grow day by day, and observed with  
pleasure that the vine I had lifted up was  
taking a fresh hold.

Am I ever as considerate of my fellow-  
man . . . the men and women who suffer,  
and weep, and waver, and fall . . . as I  
was of that little vine that knew neither  
pain nor pleasure? Am I as eager to lift  
up my brother who has fallen low? Let  
us give men and women as fair a chance  
to begin lives as we would an insignifi-  
cant plant. —*Tempe Bulletin.*

### Slumbering Saints

Saints who in dusty beds now slumber,  
Some glad day will hear Christ's call.  
He will come to call his loved ones  
Who in life gave him their all.

Perhaps it will be in the nighttime,  
It may be at noontide or morn;  
Or when shadows of evening are falling  
On a world heartsick and war-torn.

The ragged, the timid, the weary,  
The poor, the lame, and the blind—  
All the saved of the earth will gather,  
And abundant mercy shall find.

God alone knows the day and the hour  
When the dead in Christ shall awake,  
To inherit the Kingdom of Glory,  
And of its rich blessings partake.  
—*Mary Mae Nedrow.*

### Where Is Jesus?

One day a Christian was speaking to  
an unbeliever about spiritual realities.  
The unbeliever said, "All you talk about  
is the resurrection of your Jesus. You  
are narrow, narrow." He held up three  
books in which he had the utmost faith,  
one by Tom Paine, one by Bob Inger-  
soll, and one by Charles Darwin. The  
Christian picked up the three books and  
asked him three questions that stopped  
his talking.

"Where is Tom Paine?"

"Why, he is dead."

"Where is Bob Ingersoll?"

"Well, he is dead, too."

"Where is Charles Darwin?"

"Yes, he is also dead."

Where, though is Jesus Christ? He is  
risen. That's why we preach Christ. He  
is the only one who has conquered death  
the enemy. —*Pennellwood Bulletin.*

## CHRISTIANS NEED EACH OTHER

(Continued from page 5)

I strongly urge you to be active in some phase of God's services. This is for your own eternal benefit and for God's glory. No Christian can escape being either a part of the problem or a part of the solution to it.

The greatest encouragement I, as a minister, have received has been faithful attendance and support of God's people. Some have made great efforts to be active. The greatest discouragement has come when professing Christians have failed to take up a cross of service. These same factors encourage or discourage all who are working to help carry the load.

When a church grows, it means that it harbors a group of people who are willing to pay the price of attending its services. When a church is weak, it clearly indicates that not enough of its people value service to God above worldly activities. When a church dies, it means that too many neglected their opportunities for service.

A careful inventory of your own life and service will, no doubt, reveal that you can do better. How much is your life contributing to the glory of God and the success of his church? •

## BARNABAS

(Continued from page 7)

Barnabas was dispatched from Jerusalem as pastor. The church grew; "much people was added unto the Lord" (Acts 11:24). Barnabas had a lovely set-up: he was in the limelight now; a thriving, growing congregation and he was "numero uno"; he was the big cheese of Antioch; he was the king-fish of this pond.

Barnabas had the wisdom to realize that this job needed more than one man. "Then departed Barnabas to Tarsus, for to seek Saul" (Acts 11:25). Saul had been educated at the feet of Gamaliel; he was a man of letters, a scholar. Barnabas would soon be overshadowed, but that didn't matter to him.

An orchestra leader was once asked which instrument was the hardest to play. "Many of them are difficult to play," he replied, "but I guess the hardest is second fiddle!" Barnabas was willing to play second fiddle in his life. He knew that second fiddle is an honored position when you're playing in God's orchestra.

Acts 13 and 14 record the first missionary journey. The name of Barnabas heads the list of prophets and teachers at Antioch; Saul's name is last. This first journey was probably under the leadership of Barnabas. Notice however: Paul performed all the miracles; Paul did all of the preaching; today we even refer to the journey as the first missionary journey of PAUL. Barnabas is seldom even mentioned; he was content for someone else to be in the limelight; he was very happy to be Number 2 if he could serve God by doing so.

### Source

The qualities Barnabas exemplified should serve as model traits for all of us. These qualities were not born in him; they were produced in him. "He was a good man, and full of the Holy Ghost and of faith" (Acts 11:24). The spirit of God within him, coupled with his faith, enabled him to consecrate every aspect of his life to the Lord. We must become so filled that our lives may become a beautiful portrait for God's glory. •

## TWO WAYS

(Continued from page 11)

chaff that we've talked about, driven by the wind in every direction? Or are you planted firmly by the rivers of water in God's Word?

The spiritual application of the text is clear. If we do not live in close fellowship with the Lord each day, our lives will be discarded and blown away as the chaff. When a crisis comes, or if we are overtaken in a weak moment, we will not be able to handle the pressures of our circumstances. Don't let this happen to you!

"The collapse of a person's life is seldom a blowout; it is usually because of a slow leak."

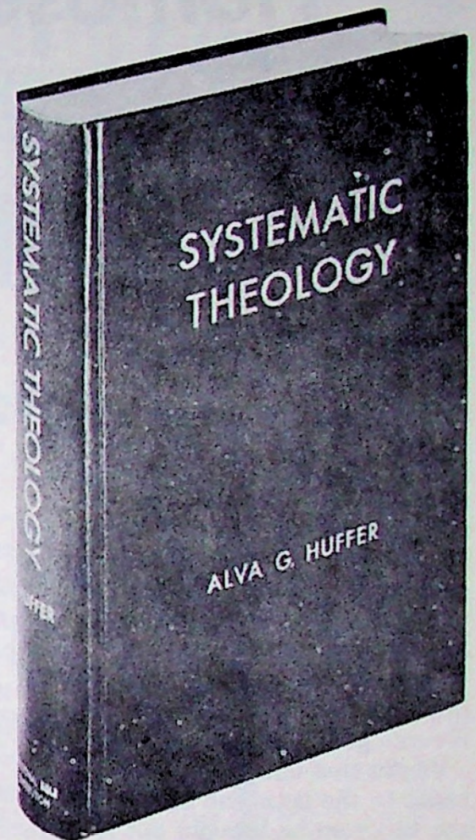
The choice is yours; a life like a tree planted by the rivers of water, or a life like the chaff! •

## Witness Corner

### What Jesus Means to Me

He's my friend and his name is Jesus. He's with me wherever I go. How wonderful it is to have this assurance and to know he walks with me and talks with me. He always is there whenever I need him, and I need him every moment of every day. Margaret Hartman.

# A "must" for Bible students



Written in a scholarly, yet easy-to-understand style, both laymen and ministers will find rich blessings in the six hundred pages of **Systematic Theology**. Explaining the great truths of the Word of God in a systematic way, filled with Scriptural references and source materials, **Systematic Theology** is indeed a "must" for every Bible student, teacher, and pastor.

Here is my order for Systematic Theology:

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

Please find enclosed \$ \_\_\_\_\_ for

\_\_\_\_\_ copies @ \$6.95 hardcover

\_\_\_\_\_ copies @ \$3.95 paperback

The book will be mailed postage-paid when payment accompanies order. Mail this coupon to:

THE RESTITUTION HERALD

Box 100

OREGON, ILLINOIS 61061

# Homosexuality in the Bible

By John G. Hayse

LET US begin with a definition of "homosexuality." My dictionary says that homosexuality is: "1) sexual desire for those of the same sex; 2) sexual relations between individuals of the same sex."

Homosexuals were known by several different names in Bible times, such as "Sodomites" and "dogs." In several scriptural references, homosexuality is referred to as "an abomination," "that which is unseemly," and other designations.

After Lot had moved to Sodom and lived there for some time, two men (angels) came to Sodom and went to Lot's house to spend the night. When they arrived at the gates of Sodom, Lot was there and took them to his home and provided them with the night's lodging. He also gave them food and drink.

About that time, the men of Sodom came to the door and demanded that the two men be brought out to them, and would have broken down the door. When Lot came out to talk to them the men of Sodom told him to send the two men out so they might know (be intimate with) them. Lot offered to let them take his two daughters, who were virgins, to do with them as they saw fit; but the men of Sodom insisted that they have the two strangers. The two men (angels) pulled Lot back into the house and then proceeded to cause the men of Sodom to be stricken with blindness because they were so obsessed with that vice that they would not listen to anyone (Gen. 19:1-11).

The Lord warned the Israelites that anyone proven guilty of this vice was to be put to death. "You shall not lie with a man as with a woman; it is an abomination" (Lev. 18:22). "If a man lies with a male as if he were a woman, both men have committed an offense—perverse, unnatural, abhorrent and detestable; they shall surely be put to death; their blood shall be upon them" (Lev. 20:13).

---

All references used are from *The Amplified Bible*.

This is one of the reasons the Lord gave them up. It was a part of their false worship (Rom. 1:22-28).

Homosexuals were known as "cult prostitutes" as well as "Sodomites." This was a part of the worship of heathen gods, but the one true God forbade it in Israel. The Lord said: "There shall be no cult prostitute of the daughters of Israel, neither shall there be a cult prostitute (a sodomite) of the sons of Israel" (Deut. 23:17).

When a Levite was going from Bethlehem of Judah to the hill country of Ephraim where he lived, he came to Gibeah at night and started to make camp in the square of the city. An old man came and asked the Levite to be a guest at his house that night, because it was not safe to stay in the street. The Levite accepted. The old man provided for him, as the custom was. The men of Gibeah surrounded the house and demanded that the man come out, that they might use him for their own pleasure. The old man of the house refused and offered to send his own daughter and the Levite's concubine out for them, but they wanted the man. Finally the Levite pushed his concubine out to them. They took her and abused her all night, until she was dead the next morning. This caused a war between the Benjamites and the rest of the Israelites, and thousands were killed. (Read Judges 19:14 through 20:48.)

When Rehoboam took over the reign from his father Solomon, "there were also Sodomites [male cult prostitutes] in the land. They did all the abominations of the nations whom the Lord cast out before the Israelites" (1 Kings 14:24). When, Asa, Rehoboam's grandson, began to reign over Judah, he "did right in the eyes of the Lord, as did David his father [forefather]. He put away the sodomites [male cult prostitutes] out of the land, and removed all the idols that his fathers [Solomon, Rehoboam, and Abijah] had made or promoted. Also Maacah his mother he removed from being queen mother, because she had an im-

age for [the goddess] Asherah. Asa destroyed her image, burning it by the brook Kidron. But the high places were not removed. Yet Asa's heart was blameless with the Lord all his days" (1 Kings 15:11-14). Asa did not get all the sins and vices out of the land before he died. But when his son became king, "the remnant of the sodomites [the male cult prostitutes], who remained in the days of his father Asa, Jehoshaphat expelled from the country" (1 Kings 22:46).

When Josiah began to rule from Jerusalem he was eight years of age and ruled for thirty-one years. We learn that in that time "he broke down the houses of the male cult prostitutes, that were by the house of the Lord, where the women wove [tent] hangings for the Asherah [shrines]."

We are hearing more and more about the practices of homosexuality in the United States. In fact, it is rampant all over the world. There has been quite some support of the people who insist on participating in this abomination.

We were pleased with the stand Anita Bryant took when she came out so strongly against homosexuality. We were in hopes that there would be someone who would back her in the stand she took. But the company she was advertising for was afraid her telling the truth might harm their business and cause them to lose a few dollars. So pressure was put on her and she had to curtail the activity. And again, when she was to speak in New York City, there was so much pressure that the engagement had to be canceled.

We read in the news every now and then of two men being united in wedlock by a minister of some church somewhere in the United States. If ever there was an act of blasphemy, this is one. God created woman to be man's help meet, not man for man. The Lord warned against this very thing. I cannot understand how any Christian church group can tolerate such an action and still claim to be children of God and following the guidance of the Bible. •



**CALENDAR OF EVENTS**

- April 7, 8—Illinois Spring Conference, Flagg Center.
- April 21-23—Minnesota Spring Junior Youth Retreat, Long Lake Camp.
- April 28-30—Northeast Conference, Golden Rule Church, 13817 Diana Av, Cleveland, OH 44110.
- May 1-4—Annual Ministerial Conference, Oregon, IL.
- June 3—Michigan State Conference Business Meeting, Garden Park Church.
- June 9-11—Minnesota State Conference, Long Lake Camp.
- June 11-17—Minnesota Senior Youth Camp, Long Lake Camp.
- June 18-24—Minnesota Junior Youth Camp, Long Lake Camp.
- June 25 - July 1—Indiana Family Camp, Camp Mack.

**RADIO LOG**  
Illinois

**Rex F. Cain**  
WKAI 1510 Macomb, Ill. 8:15 a.m. "Words of Life"

Indiana

**Mildred Macy**  
WCTA 1050 AM Plymouth, Ind. 9:15 a.m. Sundays, "Aunt Mildred's Sunday School Quarter Hour"

**Darrell Maddock**  
WTCA 1050 AM 94.3 FM Plymouth, Ind. 9 a.m. Sundays, "Pathway of Light"

Minnesota

**Stanley Lawrence**  
KLFD 1410 AM; 95.3 FM Litchfield, Minn. 8:35 a.m. Sundays, "Springs of Living Water"

North Carolina

- Z. B. Duncan**  
WPEG 97.7 FM Concord, N.C. 8:15 a.m. Sundays, "Bible Truth"
- WPET 98.7 FM Greensboro, N.C. 8:00 a.m. Sundays, "Bible Truth"
- WZKY 1580 AM Albemarle, N.C. 8:00 a.m. Sundays, "Bible Truth"
- WSVM 1490 AM Valdese, N.C. 8:00 a.m. Sundays, "Bible Truth"
- WJRI 1340 AM Lenoir, N.C. 9:00 a.m. Sundays, "Bible Truth"
- WCGC 1270 AM Belmont, N.C. 9:00 a.m. Sundays, "Bible Truth"
- WEGO 1410 AM Concord, N.C. 7:45 a.m. Sundays, "Bible Truth"
- WNNC 1230 AM Newton, N.C. 6:00 p.m. Sundays, "Bible Truth"

**Daniel Fyfe**  
WHKP 1450 AM Hendersonville, N.C. 9:45 a.m. Sundays, "Words of Truth"

**Paul Holden, James Minyon, Paul Duncan**  
WJRI 1340 AM Lenoir, N.C. 9:15 a.m. Sundays "Berean Sunday School of the Air"

Ohio

**James D. Ritch**  
WCOM 101.7 FM Urbana, OH, 8:15 a.m. Sundays, "Marvelous Minutes"

**Richard Worley**  
WPTW 1570 AM; 95.7 FM 9:00 a.m. Sundays, "Amazing Truths"

Texas

**Michael Brown**  
KMCS 98.3 FM, Gatesville, TX, 9:00-9:30 a.m. Sundays, "Word of Truth"

Virginia

**James Mattison**  
WSIG 790 Mt. Jackson, Va. 7:45 a.m. Sundays, "Voice of Tomorrow"

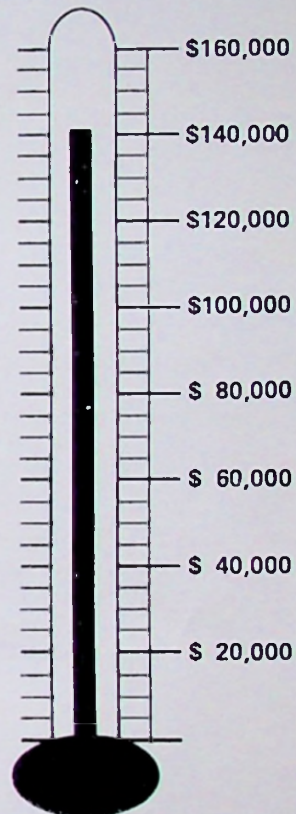
- Z. B. Duncan**  
WHHV 1400 AM Hillsville, Va. 12:45 p.m. Sundays, "Bible Truth"
- WJJJ 1260 AM Christiansburg, Va. 9:30 a.m. Sundays, "Bible Truth"



## New Oregon Bible College Dormitory

This fine building has been used for two college years for single women. It will house forty-two students and the dormitory director, plus a large lounge and laundry facilities.

The thermometer at the right shows the total that has been paid or committed to be paid by the membership. Money was borrowed from churches, individuals, and a local bank to pay for the building. The total indebtedness on this building on December 30th was forty-five thousand dollars. Your continued support of this project is appreciated.



Total Commitments

Please fill out and mail to:

Oregon Bible College Building Fund  
Box 100  
Oregon, IL 61061

My intention is to give \$\_\_\_\_\_ for the expansion of Oregon Bible College Dormitory facilities. I will contribute these funds as follows:

- \$\_\_\_\_\_ enclosed herewith
- \$\_\_\_\_\_ per month until paid
- \$\_\_\_\_\_ per year until paid

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

# THE LORD'S PRAYER



1978 Vacation Bible School Material Featuring Lessons on:

- Moses and the Burning Bush
- The Second Coming of Jesus and Establishment of the Kingdom
- The Feeding of the Five Thousand
- The Prodigal Son
- The Temptation of Jesus



Sunday School Department  
Church of God General Conference  
Box 100, Oregon, IL 61061

## 1978 VACATION BIBLE SCHOOL Five-Lesson Plan

PLEASE SEND THE FOLLOWING VACATION BIBLE SCHOOL  
TEACHER'S BOOKS:

Item	Quantity	Unit Price	Total
DIRECTOR'S MANUAL		1.25	
*BOOK ONE—Preschool & Kindergarten		1.25	
*BOOK TWO—1st and 2nd Grades		1.25	
*BOOK THREE—3rd and 4th Grades		1.25	
*BOOK FOUR—5th and 6th Grades		1.25	
*BOOK FIVE—7th and 8th Grades		1.25	
*BOOK SIX—High School		1.25	
CRAFT MANUAL (total collection of craft suggestions from all the Teachers' Manuals)		1.25	

\*All books are Teachers' Manuals only

TOTAL \$ \_\_\_\_\_

Postpaid if payment accompanies order

NAME OF CHURCH: \_\_\_\_\_

Mail and bill this order to: \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip Code \_\_\_\_\_

THE RESTITUTION HERALD  
Box 100  
Oregon, Illinois 61061

WALTER MAYBERRY  
Route One, Box 367  
Royal, AR 71968

The

April, 1978  
Vol. 67, No. 7

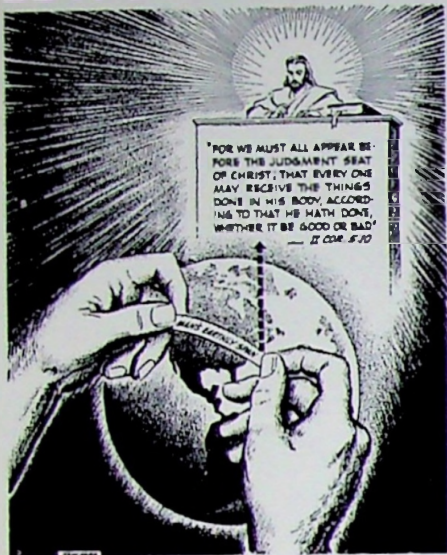
# Restitution Herald

with Progress Journal





## EDITORIAL



### It's That Time Again!

About this time of year, churches whose pastors have contracts that are about to expire must decide whether they wish to renew them. Each church has had time to get to know the strengths and weaknesses of its own pastor. They may have found him efficient and effective in some areas of service, but wanting in others. Shall they invite him to reach another agreement with them, or gamble that their next pastor will please them better?

Of course, at the same time, the pastor, who is probably aware of some dissatisfaction in the congregation, is asking himself whether he prefers to retain his present position if invited to do so, or to resign now and not risk the embarrassment of being "fired."

Most pastoral contracts contain a clause that provides that the church will give the pastor at least ninety days notice if it decides not to renew his contract. By the same token, the pastor is required to give an equal notice if he does not expect to accept an invitation to stay on for the duration of another contract. This allows time for both to make other arrangements before the contract expires and a new church year begins.

It is both unfair and unethical for a church to start seeking pastors who would "consider a call" before its

current pastor has either resigned or been notified that his contract will not be renewed. Once either is done, the church is at liberty to contact any pastor it wishes in order to learn whether he is willing to consider being its pastor, and under what terms, but should contact only one pastor at a time. To contact a number of pastors at the same time, and later vote among those who have given a favorable reply, can create havoc and much trauma for both the contacted but uncalled pastor and the church that he is currently serving.

Choose the man you wish to call, and contact him first. If he is not interested, call your second choice, and if he is uninterested, call your third choice, and on down the line for as many as is necessary.

No ethical pastor will accept a call and then withdraw from his agreement because another church offers "a better deal." Not only does this create a difficult time for the church with which he had the agreement, it serves notice that this particular pastor is more interested in personal material gain than in keeping his word.

Any unemployed pastor, or one who has been notified that his contract will not be renewed, is at liberty to accept any pastorate that is offered him. He may make his availability known, either by announcing it in *The Progress Journal*, or by word of mouth.

He will, of course, not offer his services to a church which has a pastor, nor seek in any way to unseat another pastor so he may take his place.

When you finally reach an agreement between your church and the pastor of your choice, be sure to get the details on paper. Even the best of intentions do not keep memories from faltering or becoming indistinct with the passage of time. To say "I don't remember making such a promise" is little consolation to one who thinks he remembers it clearly. Clear understandings between pastor and congregation are vital steps toward long and mutually profitable relationships between them.

### Basic Religious Education

In recent years, it has become popu-

lar to permit children and young people to follow their own inclinations in matters of education. Examinations have often been abandoned on the theory that they are not fair to the student—that he has the right to determine what he wants to know. Now, unaccountably, there is a great furor aroused by the discovery that many high school graduates, and even some college graduates, are unable to read with understanding, write intelligibly, or solve the simplest arithmetical problem. This undoubtedly makes them unemployable for a great many positions and surely has a bearing on the high rate of unemployment among that age group.

It also appears that the same "bug" has bitten many religious educators. No longer are candidates for membership in their churches required to become religiously literate. They are told that doctrines (teachings) are irrelevant and confusing, so away with classes on doctrines. And since behavioral requirements might discourage some from joining the church, and so endanger the "educator's" reputation for making many "converts," that too is abandoned. They are told that all they must do is bow their heads in prayer and "accept Jesus as their personal Savior." They are assured that since "God is love," he will always forgive them when they repent and ask for forgiveness. There are no doctrinal classes, and little indication of the nature of sin and the meaning of repentance and forgiveness. Consequently they are expected to live Christian lives, but to do so with no genuine Christian guidelines.

It is not surprising that, with little or no conception of how to find the answers to their problems and questions in the Bible, they fall easy prey to sin in almost every form—often without even being aware that they are committing sin. And when they do commit it, they are ignorant of what is involved in the repentance that must precede forgiveness. They are in no position to obey Paul's admonition to "be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Being ignorant of the truth, how can they be "speaking the truth in love" that they may "grow up unto him in all things, which is the head, even Christ" (Eph. 4:14, 15)?

To what extent, if at all, this may be true in the Church of God, your editor is

unable to say. One thing, however, he can say with confident assurance: we cannot afford to diminish our emphasis on doctrines! Even possession of the Holy Spirit is not, nor was it ever intended to be, a substitute for familiarity with the Word of God.

Jesus made this plain when he said: "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). It is obvious that none of us can bring to remembrance truths that we never knew. The Spirit of God uses the written Word of God as a textbook, with which it is fair to assume that every faithful Christian will be familiar.

To fail to emphasize the need for every Christian to become increasingly familiar with, and submissive to, the Word of God is to betray a sacred trust.

### Only One Person?

In a world that seems to be impressed only by bigness, large numbers, and lots of publicity, it is very easy to overlook the potential value of just one person. "How," we ask ourselves, "can one individual make his influence felt among the millions of people who inhabit the earth?" Apparently, the most obvious conclusion is: it is impossible. Reflecting that it would be very egotistical of us to suppose otherwise, we are often in danger of depreciating our own undeveloped possibilities to the point that we stifle them completely. The result is that one faithful worker is lost to God. We will never know what wonders God is capable of accomplishing through us unless we yield our minds and bodies to him so he has that opportunity.

Even though our best efforts go unrecognized and unappreciated among men, a life of faithful service to God establishes one important consideration which the Bible indicates God values very highly. We have proven ourselves trustworthy, and need entertain no fear of a righteous and just judgment.

Among those leaders of men whom God has rejected and condemned, we search in vain for any who were cast off for lack of talent, or because they lacked leadership qualities. Always, when they were rejected, it was because they failed to faithfully obey God's will for them. Some of them produced what we would consider as very acceptable excuses for not attempting what God asked of them; but I can think of no instance in which

God rewarded anybody, or promised a reward to any on the basis of good excuses for failure to serve, be it in a great or a small service.

On the other side of the same coin, I cannot recall any instance in which the Lord appears to have chosen anybody for an important mission only because he was physically strong, easy to look at, mentally brilliant, or gifted with oratorical effectiveness.

Even the great leader Moses protested inability to accomplish the task that the Lord assigned to him. Said he: "I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.

... The LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say" (Ex. 4:10-12). Translated into more modern speech, the Lord appears to have been saying, in effect: "You provide the obedience, and I will make the necessary abilities my own responsibility."

God started the nation through which he would produce the Savior of the world by choosing one man—Abraham. Again, there is little evidence that Abraham was chosen for his natural abilities or his education. He was chosen because God knew that he would be faithful and consistent in his obedience.

Your opportunity to prove your faithfulness may lie in the Short Term Missionary Program. Even though you do not consider yourself as talented, if you are willing to perform the humble task, the Lord will find a place for you. It is good to be humble, but do not limit the Lord's opportunities to use you.



# The Restitution Herald

Vol. 67

April, 1978

No. 7

The Restitution Herald is owned and published by the Church of God General Conference, 131 N. Third St., Oregon Illinois 61061, second class postage paid at Oregon, Ill. 61061, mailed monthly.

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

Gordon Landry, Managing Editor

\* \* \*

## TABLE OF CONTENTS

### Articles

International Congress for the Peace of Jerusalem, S. O. Ross .....	4
Sprinkle, Pour, or Immerse? John Hearp .....	5
Galilean Faith, Sidney A. Hatch .....	7
The Foundation of God's Truth, Claude H. Reid .....	8
Need for a New Crusade, J. Arlen Marsh .....	9
Reminder of Truth, Kenny Howe .....	12
Intellectual Extermination, Ivan Magaw .....	14
Our Lord's Seven Invitations .....	15

### Features

Editorially .....	2
Voice From the Past, The Restoration of Israel, Sydney E. Magaw .....	6
Stories for the Family Altar, Jane LeCrone .....	10
Seekers of Truth .....	11
News and Prophecy Digest, Clyde Randall .....	13
Gleanings .....	16
Witness Corner .....	17

# International Congress for the Peace of Jerusalem

Report By S. O. ROSS

THE CHURCH OF GOD General Conference was represented by 28 delegates to the International Congress for the Peace of Jerusalem. The Congress was held in the Diplomat Hotel in the City of Jerusalem, Israel, January 31 to February 2, 1978.

The Congress was sponsored by the Institute of Holy Land Studies. Six hundred sixty-nine people were registered from 14 countries. Some of the countries represented in addition to the United States were: Norway, Great Britain, Canada, South Africa, Lebanon, France, and West Germany, to name a few.

The highlight of the Congress was the address by Prime Minister Manachem Begin. The prime minister was obviously moved by the fact that 669 Christian men and women would come from 14 countries to encourage and stand behind the Nation of Israel.

Seminars were held; a tree-planting service in which each one planted a tree on the rocky hillsides just outside of Jerusalem in memory of a relative or loved one; a special prayer service was held at the Wailing Wall; and many other fine activities were held during the three-day Congress. A resolution was prepared on a large scroll and signed by each of the 669 delegates. The resolution encouraged the Nation of Israel to hold firm in their claim to the land upon which they now live. One paragraph of the resolution states: "We are convinced that Israel's future should not and will not be finally determined by political intrigue, fluctuating world opinion, or the imposition of world powers. Rather, we put our trust in the eternal God and his covenant made with Abraham and his descendants and we find comfort in the words of the prophet Amos: 'And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.' Amos 9:15."

Following are comments and impressions from some of the 28 delegates.

"My sojourn in Israel was one of the

most wonderful and thrilling experiences in my life. In the space of a few hours we were in this ancient Bible land and viewing it in person. The amazing part to me was that it looked so much like the pictures I had seen all of my life. On the rolling countryside, with its rivers, valleys, mountains, hills, and rocky slopes, one still found shepherds tending their sheep. In the towns we found goats, donkeys, and camels along the streets and watched the men and women in their ancient garb. Jerusalem, the Stone City, with its high walls and historical background, was the greatest of all."—*Vivian Mills, Eden Valley, MN.*

"The feeling of comfort, of being at home, overwhelmed me. I thought often with joy, even with glee, how feverishly God's chosen people are working to build their country, heedless that they are fulfilling prophecy day by day."—*Monie Todd, Tempe, AZ.*

"As fascinating as it was to see the antiquities and the holy places, I was even more thrilled to feel the vitality of the Jewish people and the love they have for their land. It takes little imagination to see prophecies being fulfilled, and how near indeed is our Lord's return."—*Paul McPherson, Tempe, AZ.*

"To me, the Congress that we attended was a turning point in the history of the relationship between Christians and Jews. Their many experiences with Christianity in Israel today are with the more ritualistic, formal churches. When they found that hundreds of people were there to encourage them in their land, believing it is really their land, and God's will that they be there, they really opened their hearts to us. In spite of the fact that Israel is a very heavily armed camp, there is a feeling of excitement, joy, and expectation. I was uplifted by just being there. I really felt God's presence as we saw prophecy being fulfilled. We know their suffering is still not over, but I know now I can pray for the Peace of Jerusalem and not be just saying words; but I can feel it deep down in my heart."—*Peggy Ross, Oregon, IL.*

"I went to see Jerusalem and Israel, but returned with memories of people instead of places. The Congress was much more than I expected. It was thrilling to see and hear Prime Minister Begin and to feel the united support of the delegates for the peace efforts of Israel. The Church of God has been looking for the reestablishment of Israel these many years. It was gratifying to meet with people from many countries and faiths who now realize and accept that Israel, as we saw it, is the fulfillment of prophecy with the help of God."—*Don Overmyer, LaPorte, IN.*

"It was indeed a very special blessing from God to be a part of the Congress for the Peace of Jerusalem. It was also very inspiring to be in Jerusalem and see prophecies being fulfilled. As we pray for the Peace of Jerusalem we must realize that, before there can be a lasting peace for the Nation of Israel, the Son of God must return. I feel this message went out to Israel from the International Peace Congress for Jerusalem."—*Larry Mayberry, Michigantown, IN.*

"The Congress for the Peace of Jerusalem was the high point in my life. We could see prophecy being fulfilled before our eyes. The Jews have planted millions of trees, reclaimed the rocky hills, drained the swamps, and built cities. They have taken in hundreds of thousands of destitute refugees and settled them in homes. All this has been done under constant attack, while fighting several wars in thirty years."—*M. A. Patrick, Ashland, OH.*

"I value the unity that was shown between all the nationalities represented at the Congress. The love that was generated by Christians is bound to have an impact upon Prime Minister Begin.

"I thought he was very receptive and moved by it all. The prayer service at the Wailing Wall was very inspiring."—*Betty Reinholt, Culver, IN.*

"Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces" (Psa. 122:6, 7). ●

# Sprinkle, Pour, or Immerse?

THE MOST important decision any person can make during a lifetime is that of accepting Christ as his/her Savior. Closely following this decision comes the act of baptism, which has been commanded by our Lord. Once the decision has been made, it is not necessary to think or pray about whether one should be baptized.

In order to be effective, baptism must be preceded by belief in Jesus Christ. It is for believers only. If one is an unbeliever before his baptism, he will still be an unbeliever after he has been baptized.

Three different forms of baptism are practiced today—sprinkling of water upon the person being baptized, pouring it over him, and immersing him in it. The purpose of this article is to examine the instances of baptism recorded in the Bible to determine how it is portrayed there in the process of being performed.

In preparation for this study, scriptures containing the words “baptism,” “Baptist,” “to baptize,” and “baptizing,” which relate or picture the baptism of believers into the body of Christ were examined. Along with the writer’s own comments will be found interaction with those of others.

## Meaning of the Word

The meaning of the word “baptize,” as given by authorities on the Greek language, is “to dip, to plunge, or to immerse.” It can never mean to sprinkle or to pour. These are distinctly different words.

## Instances of Baptisms

The four instances that we will consider show that sufficient water for immersion was necessary and present, and that the believer was immersed in it.

They “were baptized of him in Jordan, confessing their sins” (Matt. 3:6). One writer presents the opinion that this does not definitely teach immersion. “The form that baptism took is never defined in the New Testament. It may have been immersion. On the other hand it may be that the baptizer and the

one to be baptized stood together in the river while the former poured water over the latter’s head.”—*New Bible Commentary*.

This explanation would seem to overlook two significant facts: 1) the word “baptize” means “to dip”; 2) if—in spite of the references to dipping and the fact that large amounts of water are associated with several baptisms—immersion is not taught or implied, where is pouring taught?



## The Baptism of Jesus

“Jesus, when he was baptized, went up straightway out of the water” (Matt. 3:16). “Jesus came from Nazareth of Galilee, and was baptized by John in Jordan” (Mark 1:9).

When we consider Mark’s account in the Greek, it reads that Jesus “was dipped by John into the Jordan.” Jesus was put inside of, or buried in, the waters of the Jordan River. It may be unnecessary to add that “Jordan” must refer to the river and not to the present-day country by that name, because the country was not called Jordan at the time of Christ.

“Upon our Lord’s insistence, John took the sacred body and immersed it in the waters.”—*New Bible Commentary*.

## John Continues to Baptize

“John also was baptizing in Enon, near to Salim, because there was much water there: and they came, and were baptized” (John 3:23).

John continued his ministry of preaching and baptizing until the time that he was sent to prison. We notice that he selected a place where there was “much” water, or “many” waters. The location selected for the baptisms emphasizes the fact that much water was necessary for his mode of baptism. If he had baptized by either sprinkling or pouring, this would not have been necessary. He could have carried sufficient water with him in a container.

“He chose a place where there was much water, that is many streams of water; so that whenever he met with any that were willing to submit to his baptism water was at hand to baptize.”—*Matthew Henry*.

## Philip and the Eunuch

“The eunuch said, See, here is water; what doth hinder me to be baptized? . . . And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him” (Acts 8:36-38).

In the course of their conversation, Philip explained the Scriptures and the requirements for salvation to the eunuch. Among these must have been baptism; because as they approached some water, the eunuch requested baptism. They both then went down into the water and the eunuch was baptized.

“They went perhaps up to the ankles or mid-leg into the water, and Philip sprinkled water upon him.”—*Matthew Henry*. By examining verse 36 in the Greek, we notice that it says: “What hinders me to be dipped?” The Greek for the work sprinkle, *rhantizo*, is not found in any of these verses. Indeed, why go into the stream at all if sprinkling was sufficient? Why not do it at the edge?

“The eunuch was probably baptized by immersion, the usual practice of the early church, though not held to be absolutely essential.”—*The One Volume Bible Commentary*, by Dummelow. This writer, while not making a positive statement as to the necessity of baptism, (Please turn to page 18)

## The Restoration of Israel

From the March 14, 1922 edition of THE RESTITUTION HERALD, the following article points up, as little else could, the rapid fulfillment of Biblical prophecies concerning Israel in these last days.—Editor.

By Sydney E. Magaw

FIRST, let us consider the condition of Israel today (March, 1922). Is Israel a nation? Certainly, we agree that it is not. Today the Jews, who are offspring, the true descendants of the Hebrews of Palestine, are scattered throughout the nations of the world. Critics tell us that it is not necessary for a people to live on a common land in order to be a nation. We shall not refute them, but we insist that the tendency of a nation that is scattered throughout all the nations of the world is naturally downward. Even those critics who propagate the teaching that the Jews are a nation today agree that their forces are not united into a state. It is our belief that a nation that is not subject to the power of a state in holding them united as a true nation, a true one people, cannot be a so-called restored kingdom.

We shall prove that Israel, the land that was given to Jacob and the land wherein the Jewish race lived, shall be restored; and the children of Jacob, who are the Jews, are not at present the ideal nation that they shall be. For insofar as there must be a downward tendency of a nation that is not a true state, that nation cannot be called an ideal nation; it cannot be called one that God would consider a restored kingdom.

In the introduction of James, we have these words: "James, a servant of God and of the Lord Jesus Christ, *to the twelve tribes which are scattered abroad, greeting.*" This says that the twelve tribes were scattered abroad. Can we imagine, then, that the twelve tribes are an ideal nation today? Surely not! In 1 Kings 9:7, we find words saying that if the Jews (twelve tribes of Israel) do not accept the Master, "Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people."

We know that they did not accept the Master, hence they were cut off out of the land which was given them, and scattered throughout the nations of the world, where they have become a byword of all people. There are many other scriptures that tell us that the Jews are scattered, that Israel therefore is not a true, ideal nation; but we need no more than our own knowledge to prove to us that this is true.

History assures us that at one time there was an Israel. We know that this Israel was a nation and a state of the Jews, and that these people were God's chosen people. Then why were these people blinded? Why did their kingdom cease to exist? We have already shown that the reason for this was because they did not accept the Master as a Savior through faith.

But let us look a little further. Let us turn to Romans 9:31, 32 where we read: "Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law." In other words, they sought after the law of righteousness by works, but when Christ brought the law of righteousness to light by *faith*, they stumbled. A few verses further along in Romans, we read these words: "They being ignorant of God's righteousness . . . have not submitted themselves unto the righteousness of God" (10:3). Because they did not submit themselves to the righteousness of God—because they sought the law of righteousness through *works* rather than through *faith*—"God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear; unto this day" (11:8).

Those words tell us that the Jews, as a body, are still blinded, even "unto this day," that they have eyes that do not see, and ears that do not hear. I wonder if anyone could interpret from these

words that Israel is now a real, and ideal, nation of the Jews; that it is a restored kingdom of the land given to Jacob. If Israel is today a restored kingdom of the land given to Jacob, it necessitates that the people of that kingdom shall be as they were at that time. We know that they are now blinded. It follows that Israel is not a restored kingdom of the land given to Jacob.

But is there never to be a restoration? Is this condition of blindness never to be removed? We are now facing the real question. It is not only a question of interest; it is all of this. It is not only a question for discussion; it is more than that. It is a question of importance because if we are to eliminate the restoration of the seed of Abraham, as told in the Book of Promises, we would invalidate the gospel truths.

"The greatest boon which any race of people ever conferred upon humanity, was that of religious truth and freedom, and this was the gift of the Hebrews of Palestine."—*Denung*. The Jews were God's chosen people. Does it seem natural that an all-merciful God should renounce such a people? Is it not more natural, more God-like, that they should be given a chance for redemption? Are they destined to everlasting blindness, or will this blindness be removed?

We shall consider. Let us turn to Romans 11:11 and read: "I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles." It seems—in fact it says—that though they have stumbled, they *are not to fall*, though through their stumbling the Gentiles have gained salvation. In other words, when God's chosen stumbled, he chose the Gentiles to be his people. A few verses further along we read: "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel,



until the fulness of the Gentiles be come in. And so all Israel shall be saved" (vv. 25, 26a).

Let us read a little further: "For as ye [Gentiles] in times past have not believed God, yet have now obtained mercy through their [Jews'] unbelief: even so have these [Jews] also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy on all" (vv. 30-32).

These scriptures say that Israel shall be saved; that God will be merciful to the Jews; in short, we have shown that salvation is open to the Jew as well as to the Gentile. But now, can we find any definite promises of God that the Jews shall return to Israel, that Israel shall be made a strong nation? Yes. There are many of these promises. We shall give but a small portion of the entire number, but we are sure that these we give are, in themselves, promises that correctly answer our questions. They need little explanation. We have taken great care in our selection, to be sure that none of these promises have thus far been fulfilled.

First, turn to Jeremiah 3:12: "Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD, and I will not cause mine anger to fall upon you: for I am merciful, saith the LORD, and I will not keep anger for ever."

In Jeremiah 23:7, 8 we have these words: "Behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt; but, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land."

"The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers" (Jer. 16:15).

"I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth" (Isa. 43:6).

"I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant

them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God" (Amos 9:14, 15).

"Thy [Israel's] sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever" (Isa. 60:20, 21).

"They shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever" (Ezek. 37:25). Who would attempt to prove that this has been fulfilled? If it has been fulfilled, the children of Jacob would now be dwelling in the land which was given to Jacob [Israel] because they are to dwell there forever.

Forever is not ended now; hence this has never been fulfilled, since we know the Jews, or children of Jacob, are not dwelling in the land given to Jacob [Israel]. "Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and

one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all" (Ezek. 37:21, 22).

"Thus saith the Lord GOD; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob" (Ezek. 28:25).

"Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul. For thus saith the LORD; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them" (Jer. 32:41, 42).

These promises are of God. We know that these promises have never been fulfilled. Will God fulfill his promises? Yes. "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" (See Num. 23:19.)

**Editor's note: One has only to compare this article with the condition of Israel now to realize how rapidly the prophecies concerning Israel are being fulfilled, and get a glimpse of what the future holds for that nation. ●**

---

## Galilean Faith

By Sidney A. Hatch

**M**ANY Christians today claim to have had a supernatural experience: a vision; a dream; a divine healing; or speaking in a strange language.

Such claims must be considered in the light of Scripture. We are reminded of Christ's words to the nobleman from Capernaum: "Except ye see signs and wonders, ye will not believe" (John 4: 48).

This nobleman was a pitiable sight, begging the Lord to come down and heal his son. For this reason, Christ's response to him seems brusque. But our Lord was displeased to be regarded as nothing more than a miracle worker.

His words were spoken, not only to the nobleman, but to the Galileans generally. They received him because they saw "all the things that he did at Jerusalem at the feast" (John 4:45). But our Lord had just come from two wonderful days of teaching in Samaria, where people believed simply because of his word (v. 42). "We have heard him ourselves," was the wonderful testimony of the Samaritans, "and know that this is indeed the Christ, the Saviour of the world." The woman testified to his supernatural insight into her past life (vv. 29, 42). But "many more" believed because of his word (v. 41).

Christ will accept a faith based on miracles, but he considers such faith to be inferior. This is indicated by his exasperation with the Galileans. In his own view, faith based on his word alone is the highest type of faith.

We should ask ourselves then, "Is our faith Galilean or Samaritan? Do we prate about 'signs and wonders,' or do we believe because of his word?" ●

# The Foundation of God's Truth

By Claude H. Reid

DO WE TRULY desire to know the actual truth of life? why it is here? where it came from? the penalty that brings its end? the reward that makes it eternal? God has given us all the answers in the foundation of his truth, and placed them all in the first three chapters of the Bible. Any teaching of any part of God's truth in a way that violates the substance of that foundation is the precept of man.

The first chapter of Genesis begins by saying: "In the beginning God created the heaven and the earth." A more simple, direct, and controversially free sentence could hardly be written; nevertheless, the precepts of man have disputed its truth. They have declared Jesus to be the Creator of all things, thus placing a barrier in the pathway of knowledge and understanding.

In the second chapter, the garden of Eden is planted and grows; with the tree of life and the tree of knowledge of good and evil placed in its midst: "and there he put the man he had formed" (v. 8). God gave to Adam just one command: "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die" (vv. 16, 17).

It was not by chance that the tempting of Eve was told at the beginning of the third chapter. The dispute between God and satan, at the very beginning of the history of man, is the center plank in the foundation of understanding which God is there laying. Upon this plank man was to build the knowledge of his gospel truth. In the fourth verse, satan says to the woman: "ye shall not surely die."

By that dispute, a choice between the Word of God and the word of satan was given to Adam and Eve from the beginning. They chose the word of satan. That choice has remained through all the ages. The poet borrowed from God's truth when he wrote:

Once in every life and nation  
Comes a moment to decide,  
In the strife 'twixt truth and falsehood,  
For the good or evil side.

The transgression by Adam made void the conditional promise of eternal life which God had given him, and left man without a gateway to salvation. In that same chapter, God lays the foundation of his new conditional promise; which was built upon by the prophets, and made complete by the birth of Jesus: "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" (Gen. 3:15). That foundation was built only for the erecting of God's truth, and the precepts of man will not fit thereon.

God's promise was to both the Jewish and the Gentile dispensations; to the Jews first, and then to the Gentiles. The Jews were under the law as given to Moses, and looked forward through faith to the fulfillment of that promise. The Gentiles living in that day beheld its completion; we of today see it in both the Bible truth and the historical recordings of man. The Gentiles come under grace, and become subject to the blessings of that promise only by accepting Jesus, and being buried with him in baptism.

The Jews lived under the law; we live under grace: but understanding today comes from a knowledge of truth just as it did in that day. If we are to understand the full Bible story, and properly recognize each successive prophetic event as its individual fulfillment makes of it an historical fact, the combined knowledge from all reveals and identifies for this generation its exact place in the passing of time. We must search out and know, from the teachings of the Bible, just what the conditions on earth were, and will be, before, during, and at the end of our prophetic era. God has never placed a penalty upon any people or nation, except for turning from his Word. He will not bring the desolation

of the last day upon earth until all the nations have rejected his truth.

Eight were saved from the flood; three were saved from the destruction of Sodom and Gomorrah. The Jews rejected Jesus, even after being told of and given the time of his coming by the prophets—all because the precepts of man had prevailed over the Word of God and the people had departed from the truth.

The Gentile age is drawing near to a similar episode. In the third chapter of Second Timothy, Paul writes of the last days. Verses 12 and 13 say: "All that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

The Bible stories of the Jewish and Gentile ages are almost identical, in length of time, in promises given, and everlasting rewards offered. Jerusalem was destroyed. Judah was laid waste. The Jews were scattered throughout the world, to remain homeless more than eighteen hundred years; until the time of God's preparation for the last day. The end of the Gentile age is to be marked by the people heaping to themselves teachers with itching ears, refusing to endure sound doctrine, and changing God's truth to fables.

All the prophets who lived during the years preceding the destruction of Jerusalem and the captivity of the Jews warned of events to come. Some one hundred and fifty years before that time God told the people, through the inspired words of Isaiah, of a penalty to be placed upon them because of their erring ways. Those words are just as applicable to the Gentiles today as they were to the Jews twenty-seven hundred years ago.

Isaiah says: "The LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is

learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

"Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid" (Isa. 29:10-14).

During the ministry of Jesus and the forming of his church by his apostles and disciples, the foremost requirement was to believe that Jesus was the Christ.

But that fact was established beyond doubt by his mighty works, given in the Bible, and the verification of his crucifixion and resurrection by the history of man. The only method of attack left to satan was to join the church. There he uses his art of deceit on those in high places, in the councils of the mighty and among those who form church doctrines. He sits among the leading members at church gatherings, and gives lip service to Jesus; but he identifies himself by using the same words he spoke to Eve in the garden: "Ye shall not surely die."

Our Bible tells a continuous story of the conflict within religion. That man of sin is daily hurling blows at the foundation of God's truth with canons of deceit; and those who guard the avenues of truth diminish in number with each blow. And those blows will grow, both in

intensity and frequency. Jesus tells us: "False Christs [those who claim to be Christ] and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect" (Mark 13:22).

All who believe that Jesus is the Christ, the Son of God, with power to save those who repent and are baptized for the remission of past sin, become a part of that conflict. They are then in the same relationship with God as Adam was in the garden: the way of eternal life is open to them through the Word of truth, and satan's lie is the forbidden fruit. His ministers are transformed into ministers of righteousness, deceiving and being deceived.

This interesting discussion will be continued in the May issue of THE RESTITUTION HERALD. Watch for it!

## Need for a New Crusade

By J. Arlen Marsh

THE CARTOON from a Wellington, New Zealand, paper is far too true to be really funny. The Crusades started, as so many things done in the name of Christianity have started, with zealotry, bigotry, and savagery.

There was, of course, a noble purpose: win back the Holy Land, and especially Jerusalem, from the infidel Mohammedans. What one believed was of small moment. The ability of a brave knight to kill, to steal, to kidnap, to rape, to burn, was of much more importance.

My father, G. E. Marsh, a long-time and now long-gone Church of God minister, stood beside the San Fernando Mission in southern California in 1930 and murmured to the tall stranger at his right, "It's beautiful, isn't it?"

"I'm not sure," said the stranger. "My ancestors built it—with slave labor."

My father looked at him more closely. He was an Indian—what the United States officially calls a *Native American*.

The missionaries of the sixteenth, seventeenth, even eighteenth centuries often "converted" the Indians by toasting them over slow fires, sprinkling them quickly when the well-done victims agreed, and executing them

immediately thereafter to prevent any falling away from their newfound "faith."

Calvin, Scotch leader of the Protestant Reformation and founder of one of the largest groups of present-day denominations, gave tacit consent to what European Protestants proposed for Zwingli, a Swiss leader of the Reformation, who disagreed with the Calvinistic view. So Zwingli was burned at the stake.

All this was hardly consonant with the idea Jesus expressed in the Great Commission: "Go ye therefore, and teach all nations, baptizing them" (Matt. 28:19).

The emphasis is on *teach*, a fact which too many modern leaders have ignored. Nowhere in the Bible is there an indication that believers can force others to believe.

Ezekiel received word from God himself that, if the prophet warned the people of disasters to come upon them unless they repented and turned again to God, he had done his full duty. "If thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." (See Ezek. 33:1-9.)

When Peter and others preached on



"Actually, I'm an agnostic but I like stabbing people."

NZ, Latimer, Wellington

the famous Day of Pentecost, so the record shows, "they that gladly received his word were baptized." (Acts 2:1-41.) When an earthquake could have freed Paul and Silas from prison, their jailer demanded, "Sirs, what must I do to be saved?" (See Acts 16:25-30.) When Jesus sent the seventy, two by two, throughout Palestine, he instructed them to shun those places which would not receive their message (Luke 10:1-14).

Pressure was not a part of the teaching by prophets and early Christian disciples. Those who taught had no control over the decision others made in regard to the gospel. If one member of a family decided no and all others in the family decided yes, it was too bad; but the choice was an individual one.

"If any man come to me," said Jesus, "and hate not his father, and mother, and wife, and children, and brethren, (Please turn to page 17)



# STORIES FOR THE FAMILY ALTAR

By Jane LeCrone

## God's Word—Isaiah Prophesied Christianity

"As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:10, 11).

"Miss Simms, why is the Old Testament so much harder to understand than the New Testament? The stories of Joseph, Daniel, and some others are easy to read, but books like Isaiah are harder." This question by Joey set Miss Simms thinking how she might help her class to relate to some of the wonderful Old Testament scriptures.

To start the class, she said: "Turn to Isaiah, chapter 55, and read verse 1."

They read: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

"Now, with this verse in mind, turn to John 4:13 and 14, and also to John 6:35 and 7:37. Relate these verses to Isaiah 55:1."

"Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. . . . And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. . . . 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."

"Isaiah spoke of the Scriptures, God's Word. He looked for the coming Messiah and prophesied of Jesus. But at this time, the Word of God was spiritual food and drink to the people. In the New Testament we find the words of Jesus offering spiritual food and drink. Does this make Isaiah more easily understood? Before Jesus was born, God's people were given prophets to inform them of God's will and plans for them. During the ministry of Jesus, the people were more fortunate. Jesus himself brought to them the water of life—God's Word."

The class continued to read. Isaiah 55:2: "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."

John 6:27: "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed."

"Do you see these two verses are very much alike? the difference is that the verse from John speaks of Jesus as the source of this life."

Isaiah 55:3: "Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David."

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."

"Both these references invite the reader to 'come.' Give God's Word a chance. You will find it restful, fulfilling, and meaningful in your life."

Isaiah 55:4: "Behold, I have given him for a witness to the people, a leader and commander to the people."

John 18:37: "Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

"Notice that each of these verses speaks of a 'witness,' and certainly a king would be a leader and commander of the people. Both of these would define the role of Jesus."

Isaiah 55:6: "Seek ye the Lord while he may be found, call ye upon him while he is near."

Luke 13:25: "When once the master of the house is risen up, and hath shut the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are. . . ." John 7:33, 34: "Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come." Second Corinthians 6:2: "He saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation."

"Notice: Isaiah said to seek the Lord while we can find him. The New Testament gives strong testimony to the effect that a day will come when men will not be able to reach the Lord. Today is our opportunity to find God and his Son Jesus. We cannot risk putting it off.

"This chapter of Isaiah ends on a happy note, a word picture of the peace we find when we truly find God, and accept his gracious invitation. Isaiah 55:10-13: 'As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: and the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.'"

"Who could ask for more than the joy, peace, and holiness God's people will enjoy in his kingdom?"



# SEEKERS of TRUTH

By Edward H. Goit, Sr.

## Question:

Would you comment on the teaching involved in the best-seller book, "Life After Life," by Raymond A. Moody, M.D., as to the truths expounded in God's Word concerning death and the hereafter?

## Answer: Part I.

Dr. Raymond A. Moody, philosopher and psychiatric resident at the University of Virginia Hospital, has stirred a great deal of discussion among "mainstream" Christians with his case histories of "out-of-body" experiences. He raises the questions: "What is it like to die?" and "What happens after death?" These questions arouse strong feelings and cross into the uncharted realm of death.

Dr. Moody, in his best seller,<sup>1</sup> says he has collected data on at least 150 "out-of-body" experiences, which fall into three distinct categories.

1. Experiences of persons resuscitated after having been thought, adjudged, or pronounced clinically dead by their doctors.

2. Experiences of persons who, in the course of accidents, severe injury, or illness, came very close to physical death.

3. Experiences of persons who, as they died, told their experiences to other persons who were present. Later, these other persons reported the death experiences of the former to Dr. Moody.

Noting these categories, I ask: "Were these people ever dead?" It is observed that time after time, Dr. Moody uses the expressions "near-death experiences" and "having been thought, adjudged, or pronounced clinically dead by their doctors."

Dr. Moody has developed a "composite experience" from his research cases. This pseudo experience portrays an individual moving through a long, dark tunnel (after being pronounced dead), watching resuscitation efforts from "outside" one's body (though still possessing a body), being greeted by relatives and friends who had previously died, encountering a being of light who evaluated the life of the dead individual and forgave his sins, then returning him to this life, in every case.

Though Dr. Moody claims knowledge of about 150 such experiences, his research was based on detailed interviews with 50 people. No two had identical experiences, and none reported experiencing all parts of the "composite experience." Dr. Moody lists about fifteen components, and reports that most experienced eight or more of these, but no more than twelve. He also admitted that some remembered nothing when they returned from their "out-of-body" experiences.

At this point it seems logical to ask: "How should we evaluate Moody's case history reports? and how do they correlate with the Bible revelation?" Dr. Moody asserts that the Bible has relatively little to say on the subject of *life after death*. He believes this to be especially true of the Old Testament, and then proceeds to utilize nonbiblical sources for his parallels. Among them are Plato, the Tibetan Book of the Dead, and writings of Emmanuel Swedenborg.

Dr. Charles C. Ryrie, chairman and professor of systematic theology at Dallas Theology Seminary, has written some excellent evaluations of Dr. Moody's "Life After Life" in the 1977 summer issue of *Kindred Spirit*.<sup>2</sup> These appraisals constitute the basis for some of the following observations.

## Observations

1. In these "near-death experiences," we are not dealing with irreversible death, or death followed by a resurrection.

2. A definition of death is not agreed upon, although Dr. Moody proposes three, and acknowledges the cases he uses in his book fit only the first. His proposed definitions are:

a) Death is the absence of clinically detectable signs, such as heart stopping, blood pressure so low as to be unreadable, and body temperature dropping.

b) The absence of brain-wave activity, a criterion impossible to apply in these reported cases, since there is not enough time to do the complicated test under emergency conditions. (Moody

notes that "flat EEG tracings have been obtained in persons who were later resuscitated," indicating the test, even if it could have been used, would not have been conclusive in proving that death occurred.)

c) The most restricted definition of death is that it is the irreversible loss of vital functions.

In a study of case histories which Dr. Moody uses, it is readily observed that none can be described as having been dead, based on the most restricted definition of death as suggested by Dr. Moody.

There are many types and definitions of death. Let us consider some.

## Types of Death

1. *Medical death*. This refers to the cessation of the functions of human life. A medical dictionary definition—"the cessation of life; permanent cessation of all vital bodily functions. For legal and medical purposes, the following definition of death has been proposed—the irreversible cessation of all the following: 1) Total cerebral function; 2) Spontaneous function of the respiratory system; and 3) Spontaneous function of the circulatory system."<sup>3</sup>

2. *Biological death*. This refers to the cessation of the simple life processes of the various organs and tissues of the body.

3. *Theological death*. Among "mainstream" Christians and Jews, this is generally held to designate the moment the soul leaves the body. The orthodox Jewish position allows a distinction between cell life and the total life of an individual. In Roman Catholic thought, the primary concept of death is separation of the soul from the body. There is no consistent Protestant position.

**This is the first in a series of three parts in answer to the question which started this discussion. The next portion of this discussion will begin with the clinical definition of death. The second in this series of discussions of Dr. Moody's book concerning near-death experiences is thought provoking. Don't miss it in the May issue of THE RESTITUTION HERALD. •**

## References

<sup>1</sup> Raymond A. Moody, Jr., M.D., "Life After Life," (Atlanta, Mockingbird Books, 1975).

<sup>2</sup> Dr. Charles C. Ryrie, "To Be Absent From the Body" (Summer 1977, *Kindred Spirit*), Dallas Theology Seminary.

<sup>3</sup> Dorlands Illustrated Medical Dictionary, 25th edition, page 410.

# Reminder of Truth

Now I would remind you, my brethren so dear,  
How I preached the good news you've received;  
In which you now stand, by which you are saved.  
Hold fast then to what you believed.

Hold fast! Hold fast! 'til the trouble is past  
And salvation is surely retrieved.

For the thing I delivered, I also received,  
How Messiah was killed for our sin.  
Yea, he died and was buried, was raised the third day:  
Yea; was raised so the plan could begin.

He's raised! He's raised! Let Jehovah be praised!  
For eternity man now can win.

He appeared first to Cephas and then to the twelve,  
And to five hundred men in one place,  
And to James, the apostles, and finally to me.  
Yea, to me my Lord spoke face to face.

Disgraced! Disgraced! My zeal misplaced!  
Until God blessed my soul with his grace.

So now I work harder than any of them,  
Yet, really, I can't say 'tis I;  
For the things I have learned while under his grace  
I now simply seek to apply.

Learn! Learn! It's your greatest concern!  
And through preachers the truth draweth nigh.

And the truth is that Jesus was raised from the dead;  
Yet there's no resurrection, you say.  
But if no resurrection, then Jesus is lost  
And your hope has just vanished away.

It's vain! It's vain! Your error is plain!  
Your faith has but wandered astray.

Yes, all must have perished who've fallen asleep  
If God did not raise his dear Son.  
If only in this life we have hope in Christ,  
Then our faith in the future is done.

Perished! Perished! The things we have cherished.  
Instead of abundance, we've none.

In fact, Christ has risen from death's evil grip,  
The firstfruits of those now asleep.  
As in Adam all die, so in Christ all shall live,  
So in power the harvest he'll reap.

Together! Together! A new life forever!  
All bound by the promise he'll keep.

For Christ will deliver the kingdom to God  
After crushing each power and throne,  
With death itself dead and subjection complete  
As the Father controls life alone.

Everything! Everything! Worship the only king!  
God will take care of his own.

If the dead be not raised, then why do I preach?  
And why do I struggle each hour?  
I've fought wild beasts; yea I die every day,  
But I live through the strength of God's power,

Pride! Pride! I have Christ inside!  
And all peril cannot make me cower.

So do not be deceived by convincing yourselves  
That to eat and to drink is the way,  
Just open your minds to the knowledge of God,  
To shame all these things I do say.

Tomorrow! Tomorrow! Brings singing or sorrow!  
And tomorrow is shaped by today.

But someone will ask: "How are the dead raised?"  
And what sort of body is theirs?  
Oh you foolish man! Don't you know? Can't you see?  
Or have you been kept unawares?

Sow! Sow! And the seed soon will grow  
To a plant with which nothing compares.

The body which is, is but a bare kernel,  
The body which will be no more,  
Since growing will give it a flesh of its own  
As different as sea is to shore.

Glory! Glory! Aye, there's the whole story!  
Comparisons really are poor.

For all flesh is different. There's one that's for men,  
And another for animals too.  
We've celestial bodies, terrestrial bodies,  
With differences so slight but so true.

The sun! A star! The moon from afar!  
All differ in glory to you.

What's sown soon will perish, what's raised will not die.  
It's the physical body that's sown;  
Yea, sown in much weakness, it's raised in much power  
From death to the spiritual grown.

Power! Power! The word of the hour  
To make the distinction full-known.

Yes, ours is the image of Adam the man,  
A man from the earth, of the dust;  
But dust cannot enter the kingdom of God,  
So it's Jesus our Lord whom we trust.

Man! Man! is the perishing clan.  
So look to the Savior we must.

But listen! A mystery have I to tell.  
We shall not all sleep, but we'll change.  
As quick as a sunbeam can brighten the eye  
We'll see clearly the plan that's seemed strange.

Death! Death! Swallowed by breath!  
As the Spirit our dreams will arrange.

O hear that sweet trumpet which sounds the last call  
And which hearkens the dead from their rest  
To conquer the grave and claim victors' rewards  
And to know that we've passed every test.

Abound! Abound! As we wait for the sound,  
As we hope to partake of the best.

Therefore my brethren, be steadfast and work;  
Yes, work so your labor's not vain.  
Just trust in the Lord as the author of strength,  
As the ultimate source of your gain.

Thanks! Thanks! There's joy in the ranks!  
For he's broken the link in death's chain.



# News and Prophecy Digest

BY CLYDE RANDALL

## The Great Tribulation

The great tribulation is a topic that the writer feels is often misunderstood and misapplied. It is a subject which calls for a rigid application of the guidelines set forth by Paul in 2 Timothy 2:15: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Jesus spoke of the great tribulation in Matthew 24:21, saying: "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

This defines the scope of the trouble which has never been equaled by anything before, nor shall be afterward, in its intensity. Jesus then adds: "Except those days should be shortened, there should no flesh be saved (v. 22). These statements were part of Jesus' reply to the request of the disciples: "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (Matt. 24:3.)

His answer pinpoints the time when this great tribulation will take place. It is at the end of the age. Other special happenings that are time-related concern signs in the heavens (Matt. 24:29).

### Joel's Prophecy

Joel spoke of several things in the third chapter of his book which are connected with the darkening of the sun, moon, and stars. They also help to determine the time when the great tribulation shall take place. The following is the order in which they are given by Joel:

1. God will bring again the captivity of Judah and Jerusalem;
2. All nations gathered in the valley of Jehoshaphat;
3. God pleads with them for having scattered Israel and parted his land;
4. Gentile nations will prepare for war;
5. God will sit to judge the heathen (Gentiles);
6. God's sickle thrust in for the harvest;
7. Multitudes in the valley of decision;
8. The sun and moon shall be darkened and the stars withdraw their shining;

9. The Lord shall roar out of Zion;
10. The earth shall quake.

Following these events, people will know that God dwells in Zion, his holy mountain, and then shall "Jerusalem be holy, and there shall no strangers pass through her any more."

### Limited Tribulation

Many students see no difference between the day-by-day tribulations that afflict people, such as those mentioned in 2 Timothy 3:12, where Paul states that they who "live godly in Christ Jesus shall suffer persecution," and Acts 14:22, where he says: "We must through much tribulation enter into the kingdom of God."

These kinds of troubles have always existed, not generally, but sectionally—in many cases, in different countries. But they have not been limited to a specific time and place. The first apostles suffered persecution, as did most members of the early church. Many were martyred for being followers of Jesus Christ. Catacombs became houses of worship. So it has been down through the Christian centuries. But none of these have been labeled the "great tribulation, such as was not since the beginning of the world . . . no, nor ever shall be" (Matt. 24:21).

### The Wrath of God

Some understand the great tribulation and the wrath of God to be two separate and distinct events. In a sense, this is true. They are different, just as cause and effect are different. The outpouring of the wrath of God is the cause of the great tribulation. The tribulations which Christians have experienced from time to time are man-made. Not so the great tribulation. It is God-made. It is God's judgment on an ungodly world. Let us notice some of these:

"I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone" (Ezek. 38:22). There is no defense against these judgments. This is the gathering of the na-

tions mentioned by Joel. Like the plagues in Egypt, these judgments are God-made.

When nations are made to drink of the wine cup of God's fury, at the time when God has a controversy with all nations, "The slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried." That is tribulation without precedent. (Read Jer. 25:15-33).

More scripture is given to describing the great tribulation than to any other subject treated in the entire Bible. Much of the Book of Revelation concerns it. Space does not permit a more extended consideration of the topic in this issue. However, there is a hope.

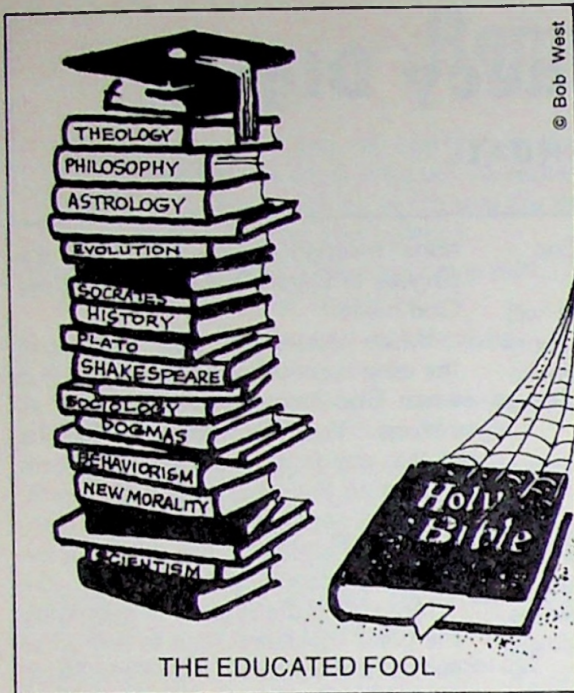
### Hope of Deliverance

This writer has full confidence in the promise of Jesus. After Jesus had given his discourse on the subject, he admonished believers: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36). Praise God, we have something better offered to the bride of Christ, when the "overflowing scourge" covers the earth, than that to which the ungodly will be subjected.

The only way by which the mass of humanity will be led to yield to the rule of the reign of Jesus Christ the King of Kings, is through judgments. Says Isaiah: "When thy judgments are in the earth, the inhabitants of the world will learn righteousness" (26:9).

### Israel's Dilemma

Pastor Russell Magaw recently sent me a clipping from the *Cleveland Plain Dealer*, in which Rabbi Rudolph Rosenthal has a splendid article concerning Israel, from which we take the following: "Israel with all of Sinai included is less than 35,000 square miles. The Arab lands stretch out to 4.6 million square miles—over 130 times Israel's holdings." The Rabbi sees Israel as the hub around which Armageddon, followed by regeneration, will revolve. ●



# intellectual extermination

By Ivan Magaw

THE twentieth century—the last 100 years before the completion of 6,000 years of man's history—is nearing its end. Accumulation of human knowledge has erupted into a gigantic fantasy world, which blinds men to the reality of God. Marvels of scientific glamour have moved civilization down the road to certain destruction, unless wisdom prevails in high places. As success breeds "breakthrough" success, men boast of their achievements, and more time is set apart for an easy, pleasurable, "good life," which society seems to be demanding as the normal way of life.

Never in the history of civilization have people so exulted in the "works of their own hands" as have Americans since the Second World War.

Obviously, the attitude of intellectual leadership is that a new era of grandeur is blossoming; Christendom is nearly dead; and moralistic restraints that have existed for 6,000 years are now being cast off in one generation. Since the Bible is the major literary work under attack by the savants of intellectual conceit, it may be of some interest to determine whether or not the Bible has anything to say about such conditions.

In Daniel 2 is found a description of an image which Nebuchadnezzar saw in a dream. Daniel gave the interpretation—even defining the first three empires with historical accuracy, as later generations discovered. We have seen the continuous progression into the two warring kingdoms of Syria and Egypt prior to the Christian era.

For Israel, the image can have little meaning because history does not follow the suggested pattern. For the Christian, the extension from the brass to the iron of the lower legs is easily explained by Christ's interference with the Jewish tradition of religious authority. Progression continues on when the world order loses its ardent hope for the kingdom of God, and drifts remorselessly into secularization.

At the time of Constantine, the world had another glimpse of the image, as the Roman Church split irretrievably between the East and the West. It is not necessary that the lower legs of the image be thought of as a continuous historical progression of 1,500 to 1,100 years, because the Christian era was capable of obscuring the climactic end represented by the feet of the image.

The twentieth century, however, has restored the image to full view by means of such licentiousness, frivolity, and godlessness as was also so apparent during Christ's ministry on earth. Despite obvious decadence in the world, leaders have expounded on their private or collective ideals in an ever-increasing push for world peace.

The First World War was called "the war to end wars." To a lesser extent, the Second World War was thought to be the last great war—particularly in the minds of great leaders. The idealized world which Franklin Roosevelt envisioned at the signing of the Atlantic Charter has been disrupted, largely by the innovative policies which descended

from such idealism.

Today, instead of many separate autonomous nations living peacefully under a united world order, the world is separated into two powerful and potentially antagonistic ideologies. Not only is it impossible to mix the idealism of the two powers, they are also separated along regional lines as emphasized by the feet of the image. As iron cannot mix with clay (Dan. 2:43), neither can the iron of industrial capitalism mix with the clay of socialism.

Each ideology is keenly aware of the intent of the other. Socialism is determined to overthrow capitalism, and until recent years, capitalism was equally determined to prevent it from happening. In point of fact, America may already have seen the end of its effective two-party system of government. Ominously, Washington politics suggest a one-party system with strong centralized control, made possible because people consistently vote for more ease and luxury brought about by governmental indifference to basic human rights.

Since the golden age of Greece, the intellectually elite have raised their literary outcry against the existing order of government controlled by wealthy families or other minorities. Critics of modern times may well argue that this type of system permitted the two most unpopular wars in the history of the United States—the Korean War and the futility of the Viet Nam conflict. These wars were conducted against a back-



ground of ever-increasing civilian protests.

In the United States a social revolution, which seems to have had its origin in the 1950's, is in progress. The result has been the overthrow of a government, and a weakening of the traditional powers upon which the American republic was built. The major reason may be a reaction to the two limited wars of Korea and Viet Nam, but other factors also play prominent roles. Whatever the reasons, the result is that revolution has succeeded. The extension of the trends suggests not only powerful government, but the added phenomenon of world peace, as the intellectuals have their day.

As the intellectuals, in their newly won prestige, exult over a promising future, Christians see the world as in a much more serious condition. The events of the twentieth century fit neatly into the prophetic picture which Christ, the apostles, and the prophets foresaw. Peace may prevail temporarily, but First Thessalonians 5 tells us that it will come to an end.

In the scientific area, the explosive discoveries made since World War II have involved everyone, either directly or indirectly, in an evolving system which Christians see as culminating in the fulfillment of Daniel 7:7.

God's greatest gift to mankind is intelligence. This, incidentally, produced the theory of evolution. Man is capable of evaluating, testing, erecting, adjusting, theorizing, and improving, through logical mental processes. By the artful control of electronic devices, he has learned how to place these human capabilities in machines that, within the range of their power, do not make mistakes. This accomplishment is God-given if man recognizes it as such. But if, instead, man presumes that these gifts are the extension of his own remarkable ego, as he flaunts his pride in an intensely competitive environment, disaster to the human race is certain. All the evidence at hand overwhelmingly supports the latter view.

In scientific centers, God is not necessarily rejected; he is ignored as scientific research engrosses men with the technological fever. Technology is, usually, not within the grasp of governmental leaders, who have risen to power through the study of law, political science, history—i.e., the arts as contrasted with the physical sciences. The leaders apparently are not aware of the

awesome power that science is handing to them. If this be the case, the natural result will be to apply electronic computers to the most immediate benefit of those who control them. That presumed benefit is, first, in the field of economics, business, and international trade.

Computerized control of business and trade is already operable on a massive scale. The Common Market countries in Europe have an interlinking economic system under computerized control. Mankind is becoming passionately consumed by the glamorous prospects to be realized through his own craft. Not many more steps are needed for the fulfillment of Daniel 8:23-25.

Together with this modern idolatry comes a widespread attack on religious institutions and the fundamental moral

standards which not only have their roots in Biblical scriptures, but are the natural consequence of civilized intelligence. Yet, the impact has been severe, as it interjects its "new morality" into the existing pattern of civilization.

Christians are deeply concerned, not so much about the success of these attacks as about the indifference which makes them possible. The spiritual characteristics of Revelation 3 in the twentieth-century church fit, along with all the fulfilled prophecies.

For Christians who can see the terminal trend of civilization, there remains a sure hope, because Christ will return to establish the kingdom of God before total destruction comes about. Scriptures such as First Thessalonians 5:4-6 give us the courage to carry on. •

---

## Our Lord's Seven Invitations

1. *"Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).*

A very precious invitation to every sin-burdened soul. We can come to him who is the "sin-bearer," and to him who says, "Cast thy burden on the Lord." There is no load of human care of which he cannot relieve us, and there is no sin too dark for his precious blood to cleanse, thus making us "whiter than snow."

2. *"Come and see" (John 1:39).*

Two disciples were honest seekers after truth. They wanted to know more, and to have converse with Jesus. They had found their true Master, and believed him to be what he professed to be, "the Son of God." The closer we come to Christ and the more we look to him, the more satisfied will we be.

3. *"Come unto me, and drink" (John 7:37).*

Christ knows our human nature. He knows what soul-thirst means and that nothing else but the Fountain of Life can satisfy the parched soul. David knew this longing, and expressed it in Psalm 42:1, 2: "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God: for the living God: when shall I come and appear before God?"

4. *"Come and dine" (John 21:11).*

He knows the soul's hunger. He is himself the Living Bread. He satisfies the hun-

gry soul; he meets our every need. It is indeed a privilege to sit down and dine with him.

5. *"Come, take up the cross, and follow me" (Mark 10:21).*

We cannot wear the crown if we will not bear the cross. As followers of Jesus, we must walk in his footsteps, and account it all honor if we are permitted to bear the cross.

6. *"Come ye yourselves apart . . . and rest awhile" (Mark 6:31).*

"He knoweth our frame." He knows our weakness, and just as the body needs periods of rest, so our souls need the same. We want more meditation—more quiet times with the Lord Jesus. Our Father usually calls his servants away for a quiet time before sending them to important work. Moses was sent into the desert for forty years before he began his real life's work. Paul was sent away for three years before his public preaching began. He prospers most in spiritual things who gets most alone with God.

7. *"Come ye blessed . . . inherit the kingdom" (Mark 25:34).*

He has not redeemed us to a life of spiritual insignificance. We are born again, made new creatures, heirs, and joint-heirs, with him. We are to be kings and priests, and our position is far above that of angels, pure though they may be. May we never despise our inheritance!—*Christian Union Herald.*



## GLEANINGS . . .

### 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 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!

—*Faith Prayer and Tract League.*

### The Bible and Standard Oil

"And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink" (Ex. 2:3).

The accuracy of the Bible is daily being substantiated by archaeology. The Scriptures mention many tribes, which unbelievers once discounted as purely mythical, that now have been proven to be authentic. From Biblical descriptions of various sites, ancient gold and copper mines have also been rediscovered.

More recently, oil was found because of an executive of a large corporation who read with discernment the account in Exodus 2:1-10. It is generally known that the Standard Oil Company has operating wells in Egypt, but the reason for their going to that ancient land is probably not so familiar. Some years ago, one of their directors, reading the third verse of Exodus 2, recognized in it a clue of importance. It states that the ark of bulrushes which the mother of Moses made for her child was "daubed with slime and with pitch." The gentleman reasoned that this was almost a certain indication of a productive oilfield underneath. So the company sent out Charles Witshott, its expert geologist, to investigate. The

results were pleasingly positive! In checking with a regional office of the company one can find that at present they have 26 splendid wells in that area which are now averaging 139,500 barrels of crude petroleum each day!

Yes, the Bible is an up-to-date Book. Its facts are accurate and its precepts are true. It helped Standard Oil Company to accrue its assets, but far more important, it can give to all who heed its admonitions the riches of God's grace and eternal life, if found faithful! It is a mine of spiritual wealth in which the true searcher never fails to unearth golden nuggets of truth! —*Hector Bulletin.*

### Signs of Spiritual Cancer

1. An unusual preoccupation with self, overemphasis in conversation about "I, me, we, us, mine, ours."

2. A lump or thickening in the wallet or bank account without regard to the great needs of others.

3. A sore feeling of anger and resentment that persists and does not heal.

4. A change in prayer life and attendance in study and worship from regular to irregular.

5. A feeling of hoarseness and uneasiness when matters relating to God, Christ, the church, and Christian people are mentioned.

6. Indigestion, or difficulty in swallowing Christian thoughts or references to "commitment," "witnessing," or "stewardship."

7. A change in size, color, or complexion when asked: "Are you a participating member of a church?"

### To Make Friends

You can make more friends in two months by becoming interested in other people than you can in two years by trying to get other people interested in you.

—*Dale Carnegie.*

### Where Shall I Work?

"Master, where shall I work today,

And my love flow warm and free?"

He pointed to a tiny plot

And said, "Work there for me."

But I answered quickly: "Oh, no, not there,

Not anyone would see,

No matter how well my task is done—

Not that small place for me!"

His voice, when he spoke, was stern,

But he answered tenderly:

"Discipline, search that heart of thine;

Are you working for them, or for me?"

Nazareth was just a little place,

And so was Galilee." —*Selected.*

### No Indispensable Man

Sometime when you're feeling important,

Sometime when your ego's in bloom,  
Sometime, when you take it for granted  
You're the best qualified in the room,  
Sometime when you feel that your going  
Would leave an unfillable hole,  
Just follow this simple instruction  
And see how it humbles your soul.

Take a bucket and fill it with water;  
Put your hand in it, up to the wrist;  
Pull it out, and the hole that's remaining  
Is a measure of how you'll be missed.

You may splash all you please when you enter;

You can stir up the water galore;  
But stop, and you'll find in a minute,  
That it looks quite the same as before.

The moral of this quaint example  
Is to do the best that you can.

Be proud of yourself, but remember,  
There's no indispensable man.

—*Selected.*

### Exchange

God can take the place of anything,  
but nothing can take the place of God.

—*Fonthill Bulletin.*

### The Monkey's Viewpoint

Three monkeys sat in a cocoon tree  
Discussing things as they're said to be.  
Said one to the others, "Now listen you two,

There's a certain rumor that can't be true.

That man descended from our noble race—

The very idea! It's a dire disgrace!  
No monkey ever deserted his wife,  
Starved her baby or ruined her life.

And you've never known a mother monk

To leave her baby with others to bunk,  
Or pass them on from one to another  
'Till they hardly know who is their mother.

And another thing! You will never see  
A monk build a fence around this tree.  
Starvation would force you to steal from me.

Here's another thing a monk won't do,  
Go out at night and get on a stew,  
Or use a gun or club or knife  
To take some other monkey's life.

Yes! man descended, the ornery cuss,  
But brother, he didn't descend from us."

—*Ruth Staley.*

### Who Moved?

If you are not as close to God as you were you need not wonder who moved!

## NEED FOR A NEW CRUSADE

(Continued from page 9)

and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14:26).

That was a hard saying. It is still a hard saying. The question is: Do we accept the gospel because we wish to, deeply and fervently; or do we reject it because members of our families reject it? Another question is equally difficult: Should we *pressure* the members of our families, by frequent exhortations, and sometimes by actual demands, to accept the gospel because we want them to? Again, the answer hinges on individual responsibility. Unlike the Crusaders, the early missionaries in the Americas, and the Calvins, we cannot set out to coerce people into faith. We can, like Ezekiel and the early Christian disciples, do no more than teach—while praying that what we do will bear good fruit.

Need for a new crusade? Yes! Not a crusade with sword and lance and slow fires and burning stakes; not a crusade with the questionable showmanship of an up-to-date Billy Sunday. Not necessarily a crusade marked by all the hoopla of a supermarket opening. Just a crusade which is based on quiet, unremitting, fact-packed and love-filled *teaching*.

## Witness Corner

### What My Church Means to Me

My church is most precious to me! It is made up of people with whom I expect to spend eternity—people bonded together by the blood of Jesus to be his body.

When we worship together, it thrills me that I may be one with you, the church, in praising God and honoring him. When part of the Body of Christ is missing from the worship service of the church, I feel that the body is not complete, and is hurting.

After we have taken the emblems of his body and his blood, I am especially aware of this tremendous oneness we have in him. I pray that I may be a strength to every other part of this body of Christ, as I in turn need your strength and love to uphold me. Jesus' prayer symbolizes the church for me: "That they all may be one; as thou, Father, art in me, and I in thee" (John 17:21).

Joan Hall.

### What Jesus Means to Me

Jesus is the center of my life and the center of our home. Jesus is my best Friend, and he always will be. I guess that is what makes him so special to me. Whenever I am down and feeling lonely, he seems to pick me up and give me a feeling that I am not alone and never will be. He is always there. All I have to do is talk to him and he'll always be there to listen.

Mike Bormes.

### TAPE MINISTRY

The Church of God General Conference offers a Tape Ministry, which can be used for Sunday school, church services, or in the home. The following tapes are available:

#### Christian Living

John Lewis: "What Will You Do With This Man, Christ Jesus?"

Rex Cain: "Only God Can Make a Worm a Butterfly."

Raymond Brown: "The Outs Got In!"

Clyde Randall: "Break Up the Fallow Ground."

Scott Ross: "Why Would They Die for God?"

Kent Ross: "I'm Going to Get Up."

#### Doctrine

Leon Driskill: "War With the Lamb."

Rex Cain: "The Kingdom and You and I."

Russell Magaw: "Mortal Soul—The Whole Man."

#### Others

Hollis Partlowe: "Jerusalem in Prophecy", "I Can't Understand the Bible."

Harvey Krogh (deceased) "The Sunday School Teacher."

The General Conference Tape Ministry now has literally hundreds of subjects by approximately 20 different speakers. We have lecture tapes on various subjects, by professional people in other fields.

If you have a special interest, please write to us, asking if we have a tape on that subject.

Cost: \$3.00 for each cassette.

Address: Tape Ministry, 4105 Annapolis Ave., Dayton, Ohio 45416.

### CALENDAR OF EVENTS

April 7, 8—Illinois Spring Conference, Flagg Center.

April 21-23—Minnesota Spring Junior Youth Retreat, Long Lake Camp.

April 23-26—Special Meetings, Oregon Church of God, Oregon, IL. Z.B. Duncan, guest speaker.

April 28-30—Northeast Conference, Golden Rule Church, 13817 Diana Av, Cleveland, OH 44110.

May 1-4—Annual Ministerial Conference, Oregon, IL.

May 21—Dedication, Eldorado Church of God, S. O. Ross Dedication Speaker.

June 3—Michigan State Conference Business Meeting, Garden Park Church.

June 9-11—Minnesota State Conference, Long Lake Camp.

June 11-17—Minnesota Senior Youth Camp, Long Lake Camp.

June 18-23—Michigan Junior Berean Camp, School Section Lake.

June 18-24—Minnesota Junior Youth Camp, Long Lake Camp.

June 23, 24—Michigan Post-High Retreat, School Section Lake.

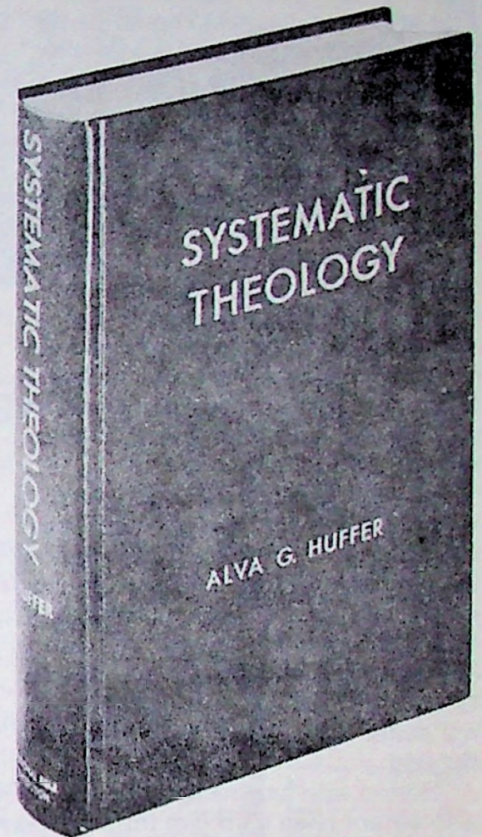
June 23-25—Illinois State Conference, Lake Bloomington, IL.

June 25 - July 1—Indiana Family Camp, Camp Mack.

July 7-9—Arkansas State Conference, New Hope Church, Little Rock.

July 8—Annual Meeting, Hillisburg, Indiana.

# A "must" for Bible students



Written in a scholarly, yet easy-to-understand style, both laymen and ministers will find rich blessings in the six hundred pages of **Systematic Theology**. Explaining the great truths of the Word of God in a systematic way, filled with Scriptural references and source materials, **Systematic Theology** is indeed a "must" for every Bible student, teacher, and pastor.

Here is my order for Systematic Theology:

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

Please find enclosed \$ \_\_\_\_\_ for

\_\_\_\_\_ copies @ \$6.95 hardcover

\_\_\_\_\_ copies @ \$3.95 paperback

The book will be mailed postage-paid when payment accompanies order. Mail this coupon to:

THE RESTITUTION HERALD

Box 100

OREGON, ILLINOIS 61061

## SPRINKLE, POUR, OR IMMERSE?

(Continued from page 5)

does indicate that immersion was the form used in the early church.

"One of the earliest post-Biblical Christian writings, the Didache (c. A.D. 125) says that baptism should be performed in running water if it is possible"—*Wycliffe Bible Commentary*.

### How Baptism Is Portrayed

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:3-5).

To be buried means to be covered, to be put into the earth, to sink. These verses can only be adequately depicted by immersion. Sprinkling or pouring cannot picture the believer being buried or entombed with Christ. Christ rose to live close to God; we must live close to God. Christ rose to die no more; we will not suffer the second death if we keep the faith.

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2:12).

"The figure used is that of immersion."—*New Bible Commentary*. "Baptism is regarded as the burial to the old carnal life, to which the act of immersion symbolically corresponds."—*Jamieson, Fausset and Brown*.

The Christian is buried to sin, to the old way of life; we die to sin. We rise to a new way of life, a new relationship to God, and to live to righteousness. The convert does not remain covered with the baptismal water, but comes up out of it to a new life in Christ.

### Baptism and the Believer

Water brought both salvation and judgment to Noah and the people of his time (1 Pet. 3:20). It brought judgment to those who heard Noah's preaching, but did not obey. It brought salvation to Noah and his family because they obeyed God. "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrec-

tion of Jesus Christ" (1 Pet. 3:21).

Obedience to God is necessary before an individual is baptized. Baptism saves us because we are first obedient. An internal change is necessary before the external act can be of any value.

Our salvation can be likened to a chain consisting of three links—faith, repentance, and baptism. When any one of the three links is missing, the chain is incomplete.

To overemphaize, or to disregard, the importance of any one or more of these segments is to alter the plan of salvation as given by our God. We must be obe-

dient to all of his commands. This includes being baptized (immersed) in "the name of Jesus Christ for the remission of sins" (Acts 2:38).

Immersion alone fulfills the picture of baptism as presented in the Scriptures. When a convert is put under the water, it is like being placed in a grave; when he comes up out of the water, it is like rising from the grave. Baptism symbolizes dying and rising again. The convert is immersed because it is commanded in the Scriptures. It also beautifully pictures becoming a new creature and having new life in Jesus Christ. ●



*Your estate could slip away...*

Use the coupon to secure a free packet of information about wills and bequests.

Please send me the free packet of information.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Mail to Church of God General Conference,  
Box 100, Oregon, IL 61061

*Without a will there is no way that you can be sure that the assets the Lord has entrusted to you will be distributed and used as you wish. Now is the time to make or review your will to conserve and properly utilize your estate. As a faithful steward, consider including the Church of God General Conference in your will. Your bequest may avoid unnecessary taxes and be a living testimony, providing continuing support for the Lord's world-wide work.*

**JESUS THE CHRIST: WHOSE SON IS HE?**

The above heading is the title of a twenty-four page booklet, now available through your Church of God General Conference. Written by J. August Smith, it is now in the third edition. It deals informatively and effectively with the question of whether Jesus existed in another place and form before his birth of the virgin Mary. You will find it thoroughly biblical and convincing. Order it from: The Restitution Herald, Bx 100, Oregon, IL 61061.

The price is seventy-five cents when payment accompanies the order.

**The Seventh Day Sabbath: Is it Still in Operation?** A booklet containing a thorough study of the matter of the Sabbath day. 35 cents each when payment accompanies order. The Restitution Herald, Box 100, Oregon, Ill. 61061.

**RADIO LOG**  
Illinois

**Rex F. Cain**  
WKAI 1510 Macomb, Ill. 8:15 a.m. "Words of Life"

Indiana

**Mildred Macy**  
WCTA 1050 AM Plymouth, Ind. 9:15 a.m. Sundays, "Aunt Mildred's Sunday School Quarter Hour"

**Darrell Maddock**  
WTCA 1050 AM 94.3 FM Plymouth, Ind. 9 a.m. Sundays, "Pathway of Light"

Minnesota

**Stanley Lawrence**  
KLFJ 1410 AM; 95.3 FM Litchfield, Minn. 8:35 a.m. Sundays, "Springs of Living Water"

North Carolina

**Z. B. Duncan**  
WPEG 97.7 FM Concord, N.C. 8:15 a.m. Sundays, "Bible Truth"  
WPET 98.7 FM Greensboro, N.C. 8:00 a.m. Sundays, "Bible Truth"  
WZKY 1580 AM Albemarle, N.C. 8:00 a.m. Sundays, "Bible Truth"  
WSVM 1490 AM Valdese, N.C. 8:00 a.m. Sundays, "Bible Truth"  
WJRI 1340 AM Lenoir, N.C. 9:00 a.m. Sundays, "Bible Truth"  
WCGC 1270 AM Belmont, N.C. 9:00 a.m. Sundays, "Bible Truth"  
WEGO 1410 AM Concord, N.C. 7:45 a.m. Sundays, "Bible Truth"  
WNNC 1230 AM Newton, N.C. 6:00 p.m. Sundays, "Bible Truth"

Daniel Fyfe

WHKP 1450 AM Hendersonville, N.C. 9:45 a.m. Sundays, "Words of Truth"

**Paul Holden, James Minyon, Paul Duncan**  
WJRI 1340 AM Lenoir, N.C. 9:15 a.m. Sundays "Berean Sunday School of the Air"

Ohio

**James D. Ritch**  
WCOM 101.7 FM Urbana, OH, 8:15 a.m. Sundays, "Marvelous Minutes"

**Richard Worley**  
WPTW 1570 AM; 95.7 FM 9:00 a.m. Sundays, "Amazing Truths"

Texas

**Michael Brown**  
KMCS 98.3 FM, Gatesville, TX, 9:00 a.m. Sundays, "Word of Truth"

Virginia

**James Mattison**  
WSIG 790 Mt. Jackson, Va. 7:45 a.m. Sundays, "Voice of Tomorrow"

**Z. B. Duncan**  
WHHV 1400 AM Hillsville, Va. 12:45 p.m. Sundays, "Bible Truth"

**WJJJ 1260 AM Christiansburg, Va. 9:30 a.m. Sundays, "Bible Truth"**

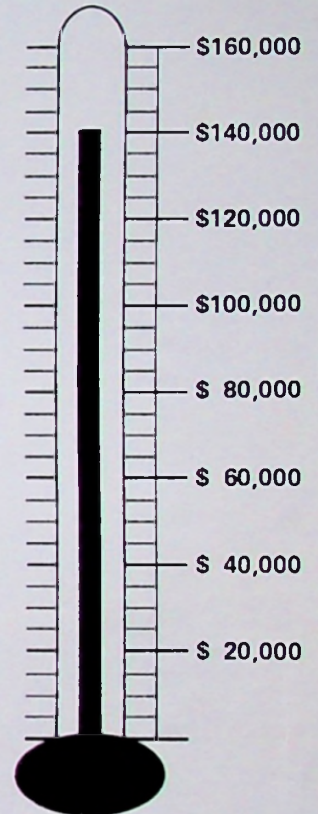
APRIL, 1978



**New Oregon Bible College Dormitory**

This fine building has been used for two college years for single women. It will house forty-two students and the dormitory director, plus a large lounge and laundry facilities.

The thermometer at the right shows the total that has been paid or committed to be paid by the membership. Money was borrowed from churches, individuals, and a local bank to pay for the building. The total indebtedness on this building on December 30th was forty-five thousand dollars. Your continued support of this project is appreciated.



Total Commitments

Please fill out and mail to:

Oregon Bible College Building Fund  
Box 100  
Oregon, IL 61061

My intention is to give \$ \_\_\_\_\_ for the expansion of Oregon Bible College Dormitory facilities. I will contribute these funds as follows:

\$ \_\_\_\_\_ enclosed herewith

\$ \_\_\_\_\_ per month until paid

\$ \_\_\_\_\_ per year until paid

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

# THE LORD'S PRAYER



1978 Vacation Bible School Material Featuring Lessons on:

- Moses and the Burning Bush
- The Second Coming of Jesus and Establishment of the Kingdom
- The Feeding of the Five Thousand
- The Prodigal Son
- The Temptation of Jesus

## 1978 VACATION BIBLE SCHOOL Five-Lesson Plan



Sunday School Department  
Church of God General Conference  
Box 100, Oregon, IL 61061

PLEASE SEND THE FOLLOWING VACATION BIBLE SCHOOL  
TEACHER'S BOOKS:

Item	Quantity	Unit Price	Total
DIRECTOR'S MANUAL		1.25	
*BOOK ONE—Preschool & Kindergarten		1.25	
*BOOK TWO—1st and 2nd Grades		1.25	
*BOOK THREE—3rd and 4th Grades		1.25	
*BOOK FOUR—5th and 6th Grades		1.25	
*BOOK FIVE—7th and 8th Grades		1.25	
*BOOK SIX—High School		1.25	
CRAFT MANUAL (total collection of craft suggestions from all the Teachers' Manuals)		1.25	

\*All books are Teachers' Manuals only

TOTAL \$ \_\_\_\_\_

Postpaid if payment accompanies order

NAME OF CHURCH: \_\_\_\_\_

Mail and bill this order to: \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip Code \_\_\_\_\_

THE RESTITUTION HERALD  
Box 100  
Oregon, Illinois 61061

WALTER MAYBERRY  
Route One, Box 367  
Royal, AR 71968

May, 1978  
Vol. 67, No. 8

Oregon  
Bible  
College

# The Restitution Herald

with Progress Journal





## EDITORIALY

SPEAKING OF 'RIGHTS'



CHILDREN ARE AN HERITAGE FROM THE LORD  
— PSALM 127:3

### The Myth of God Incarnate

Some time ago, an ad for a book bearing the title *The Myth of God Incarnate* came to this office. The title sounded intriguing, as though it would be a valuable aid in clearing up the confusion that exists concerning the doctrine of the trinity. Various sections of the book were written by seven different authors, including John Hick, who also served as editor of the volume.

Bro. David Krogh offered to order the book if I would agree to read it, an offer too good to turn down. In due time, the book arrived and I began to read. I soon found myself bogged down in the unique language of "higher criticism" of the Bible. I found it necessary to read with a dictionary at my elbow, simply because many of the words were not even in my recognition vocabulary.

The key to the Biblical interpretations which appear in the book is to be found in the preface: "In the nineteenth century, Western Christianity made two major new adjustments in response to important enlargements of human knowledge: it accepted that man is part of nature and has emerged within the evolution of the forms of life on this earth; and it accepted that the books of the Bible were written by a variety of human beings in a variety of circumstances, and cannot be accorded a verbal divine

authority" (emphasis mine). Not only does this volume reject the verbal authority of the Bible, it also rejects its historical accuracy. Thus, many of the narratives of the Bible are referred to as "myths," which should not be accepted as literally true, but which nevertheless teach moral values of greater worth than historical accuracy.

The ultimate conclusion is that it is not necessary to believe that Jesus was God himself, who came to earth in the form of a man. Such a doctrine is not essential to salvation. This, however (though we believe it to be correct), is a conclusion arrived at on purely philosophical grounds, which incidentally suggest that salvation may be found in religions other than Christianity as well as within Christianity.

For a mature Bible student, the tracing of the steps by which the doctrine of the trinity became dominant in modern churches is valuable, but requires a lot of "sifting" to separate it from the philosophical wanderings which accompany it.

It is my opinion that it would be a grave mistake to put this book in the hands of a prospective Christian or a "babe in Christ." Though the authors do succeed in casting legitimate doubts on the validity of the widely accepted doctrine of the incarnation, which cannot be separated from that of the trinity, the battle is fought on the wrong battlefield and for the wrong purpose. It judges the Bible on the basis of history (past and current) instead of looking at history in the light of the Bible. The validity of any Biblical doctrine cannot be settled except by comparing spiritual things with spiritual. Philosophical speculations will not do the job.

### Bible, Flag, Motherhood

A generation or two ago, Americans commonly believed that the greatness of America could be rightly attributed to our Christian forebears, our intense patriotism, and our reverence for motherhood. Politicians found them indispensable planks in their platforms, eloquently vowing to "defend them to the death." The unsophisticated voters of the time were often deeply stirred by these vows.

Currently, what men like to think of as a "more enlightened" generation has largely abandoned these symbols of selfless devotion as belonging to another age. Instead of honoring the Bible and Christianity, it is more popular to talk about individual freedom and human rights. Instead of serving God and the nation, voters now demand that the church and the national government approve all of their lusts and yield to all of their demands.

As for motherhood, it now appears that most women regard it as an imposition, and demand that the government use some of the taxes paid by you and me to pay a doctor to legally slay their unborn children. If they do bear children, they often complain bitterly about being forced to spend so much time and effort rearing them, and turn them over to babysitters, while they compete with men in the marts of industry for "fulfillment" and in the dens of iniquity where they seek what they like to call "recreation." Though many fine mothers conscientiously and joyously seek to rear their children in the ways of truth and righteousness, the publicity received by those who loudly demand to be "liberated" from the demands imposed on them by their sex leaves the impression that there is little worthy of reverence in today's mothers.

It is not surprising that juvenile crime is increasing, women are increasingly subject to criminal attacks, and more and more children are repudiating them and their influence.

In much the same way as "liberated women" have systematically destroyed respect for motherhood, bad government has besmirched the word "patriotism." It has become so common as to frequently escape notice that governmental officials (from the President of the United States down through the ranks to the lowliest justice of the peace) are deliberately—and sometimes openly—flaunting the laws they have sworn to uphold and enforce, taking bribes, and favoring the powerful and those who can control the most votes. While declaring that they are doing everything in their power to hold down inflation, they vote themselves salaries far above those of the vast majority of the people who will be forced to help pay them. It is little wonder that unselfish patriotism appears to be rapidly disappearing from the land.

Nor has "pure religion and undefiled"



escaped the cynicism of our day. The sight of formerly respected churches openly championing homosexuality, and declaring adultery and fornication to be "without sin" provided only that it is limited to "consenting adults" is more than many people can stomach, as though the blessing of any church or any denomination could sanctify any sin!

Thus, the sturdy foundation upon which a mighty nation was built is being rapidly destroyed. It should not amaze anybody that the United States of America is becoming less and less mighty and secure than the nation in which we took pride a few short years ago.

God exempted no nation when he inspired Jeremiah to write on his behalf: "At what instant I shall speak concerning a nation, and concerning a kingdom to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them" (Jer. 18:7-10).

Nothing short of repentance of its ungodly ways, and a sincere seeking of the will of God in every department of national life, can save our nation from destruction. God has repeatedly demonstrated that sincere confession of sin and repentance from a nation can save it when military arms have failed. Our God is a Mighty Fortress. When we leave that Fortress, we have no protection against our enemies! Turning back to God is our only hope!

### Mass Evangelism

The Institute for American Church Growth has conducted a study to determine the effectiveness of mass evangelism crusades, such as those conducted by the Billy Graham organization and Campus Crusades. The results of these studies are thought provoking.

The study of Billy Graham Crusades indicate that "more than 53 percent of the decisions registered came as a result of Christians "rededicating" their lives to Christ. Nearly 85 percent did not become members of any church.

The Campus Crusade effort, in which hundreds of thousands of decisions were registered, yielded the information that 97 percent of those registered never

joined any church. In the Billy Graham Crusades, it was found that 8 of every 10 persons who did unite with churches became members where they already had friends or relatives attending.

When we take into consideration the thousands of man-hours and millions of dollars required to conduct one of those crusades, it causes us to wonder if they are really the most efficient way to use available talent and money. Would not calling and literature campaigns, conducted by carefully trained workers, produce more lasting results when conducted at the local level? Think about it! Our Home Missionary effort, now in its infancy, can well be the beginning of triumphant evangelistic work. Want to be a part of it?

### To Keep Us Free

Each year our nation officially honors the memory of those who died on the field of battle because they were convinced that this was necessary in order to keep us united and free. Whether or not we approve of warfare, we must appreciate the devotion to exalted principles that prompted their heroism. There is no denying the fact that we have profited as a result of it. We are free to teach and practice our religious faith as we see fit.

Many Christians have died for their convictions without resorting to the use of weapons of war. They have followed the path pioneered by those spoken of in Hebrews 11:35-38 who were tortured; who had trial of cruel mockings and scourgings; who endured bonds and imprisonment; and who were stoned, tempted, and sawn asunder. They suffered in many ways in preference to surrendering their faith in God and obedience to him.

### Investment with Divine Dividends



# The Restitution Herald

Vol. 67

May, 1978

No. 8

The Restitution Herald is owned and published by the Church of God General Conference, 131 N. Third St., Oregon Illinois 61061, second class postage paid at Oregon, Ill. 61061, mailed monthly.

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

Gordon Landry, Managing Editor

\* \* \*

### TABLE OF CONTENTS

#### Articles

International Congress for the Peace of Jerusalem, S. O. Ross .....	4
The Foundation of God's Truth, Claude H. Reid .....	5
The Sleep of Death, Jean Hiner .....	6
God's Bus Trip, Annette Schaefer .....	7
Abraham's Faith and Mine, C. E. Lapp ...	8
Guidelines for Sharing Faith .....	9
Peter, Joel, and the Holy Spirit .....	14
The Unitary Nature of Man .....	15

#### Features

Editorially .....	2
Voice From the Past, When Will Peace Be Established? D. C. Robison .....	10
Stories for the Family Altar, Jane LeCrone .....	11
Seekers of Truth, Edward H. Goit, Sr. ...	12
News and Prophecy Digest, Clyde Randall .....	13
Gleanings .....	16

# International Congress for the Peace of Jerusalem

Report By S. O. ROSS

TO CONTINUE the report on the Congress for the Peace of Jerusalem, we are well aware of the later happenings in Israel: the PLO attacks on a bus outside Tel Aviv, the retaliation across the border into Lebanon, and constant unrest in these Middle East countries. It was evident to us that there is great tension among the people of Israel. They are always alert and are well prepared and ready to fight for their very lives. Following are additional comments and impressions of some who attended the Congress.

"When I was in Israel 15 years ago, I was glad to see where Jesus had lived and died and walked and taught, but it all seemed long ago and far away, and I was disappointed by all the commercialism.

"This year, I felt close to God and was thrilled at the evidence of his presence reflected in the lives of many of the Christians from throughout the world with whom we ate and traveled. I was touched and ecstatic at seeing the magnetic power of God pulling at the hearts of Jewish unbelievers. After Begin's speech, a Jewish woman with whom we had eaten dinner said: 'Begin deals with the so-called Christian world every day—but this group is different. You are real Christians.' She choked up and quickly left, and I felt satisfied that our mission had been accomplished. I wanted Christ to come while we were there. I wanted to stay."—*Mardy Lawrence, Phoenix, AZ.*

"I walked today where Jesus walked was my thought each minute of the time we were privileged to spend in Israel with several of our special friends in our family of God. Words cannot begin to express our feelings of being in God's land among his chosen people. We feel that the highlight of the Peace Congress was the night Prime Minister Begin addressed the Congress and expressed how happy he was to see so many people come to support and pray for his country. Mr. Begin was really touched to see that Christians around

the world support them in their struggle for peace. Israel is surrounded by hostility, weighted down with uncertainty, but definite in their pursuits of peace. We are proud to have been a part of a group of Christians who showed their love and support for the Nation of Israel."—*Dick and Carol Eldred, Blanchard, MI.*

"The International Congress for the Peace of Jerusalem was held to affirm a resolution of Christian support for the right of Israel to occupy the land God gave them. Prime Minister Manachem Begin spoke and acknowledged this support, asserting that he came to the Congress a very weary man, but went away refreshed. This affirmation was read at a service at the Wailing Wall, in which over 500 of the delegates participated.

"The Congress was privileged to have each delegate plant a pine tree on a bare, rocky hillside near Jerusalem. This is called the Peace Forest. Many centuries have passed since invaders denuded the land of its trees and winds eroded the top soil to make a land that looked uninhabitable; but the indomitable courage of an oppressed people returned to their homeland has created a miracle."—*Mr. and Mrs. Elmo Gaspar, Eden Valley, MN.*

"Premiere Begin seemed to be very much at ease in the presence of the Congress delegates, although under heavy security guard. He stated that this was one of his more enjoyable moments, which he seldom experiences in these days of great pressure. Israel wants to be safe from future border attacks and will be willing to associate with her neighbors when they assure Israel they will let them live and build in peace in the land God intended for them to occupy."—*Willis and Ida Turner, Rockford, IL.*

"It was a very inspiring and awesome experience to be in the city chosen of God. It truly is beautiful for situation. It not only made all of history more real to me, but also more impressive to look

forward to the future when Christ's feet shall stand on the Mount of Olives and his entrance through the east gate will take place. It was an experience that I wanted to share with everyone I know."—*Marj McPherson, Tempe, AZ.*

"When I hear the words 'Jerusalem' and 'Israel,' certain pictures come into my mind, like seeing the early morning sunshine on the golden dome of the rock as I stood on the Mount of Olives and looked across endless graves to the now closed, beautiful east gate. After the speech by Mr. Begin, some of us in the lobby of the hotel were talking with people from his staff. They said they could not recall a time when he seemed so relaxed, so smiling, and so enjoying himself as he was on this evening. One staff member said, 'He was deeply moved by the sincere support of all of you. You are real Christians.' And having said that, she walked away with tears in her eyes."—*Marj Overmyer, LaPorte, IN.*

"To see with my own eyes Bible prophecy actually being fulfilled, and to stand and look and see where it is all going to happen when Jesus comes again, was a super-good experience. I am thankful for the opportunity I had to participate in the Congress for the Peace of Jerusalem, and I look forward to seeing Jerusalem again soon and if not before then with my Lord, on that glad day."—*Douglas Todd, Tempe, AZ.*

"Impressions of this trip to the Congress for the Peace of Jerusalem are vivid and everlasting, and I wish I could have made the trip many years ago. All these places I have read and studied about for years would have been much more meaningful with a correct mental picture to draw from. I am so thankful for the privilege of visiting this wonderful land, for it has made Bible history come alive. I urge everyone who believes the Bible to be the Word of God to go, see, and experience this land and this people at their first opportunity."—*Ivan Mills, Eden Valley, MN.*

"The visible evidence of miracles be-

ing performed in our generation was a tremendous experience. We know people are involved. People can be instruments of service in the land of our powerful God. The Psalmist writes, 'When the LORD shall build up Zion, he shall appear in his glory.' Jesus said, 'When ye see these things come to pass, know ye that the kingdom of God is nigh at hand.'"—*Emory Macy, Plymouth, IN.*

"We are still rejoicing in the afterglow of our Holy Land tour and the thrill of participating in the International Con-

gress for the Peace of Jerusalem. It was my ninth visit to the Mediterranean area. For me it was an enriching, spiritual experience to walk again where Jesus walked. It was a thrill to see the extent of archaeological excavations since my last visit to Jerusalem. Discoveries by archaeologists have confirmed repeatedly that the Bible is the Word of God. I am really grateful for the privilege of being involved in the Holy Land tour and being able to have participated in the International Congress for

the Peace of Jerusalem."—*Alva G. Huffer, Tempe, AZ.*

We share these impressions that all might understand something of the great experience that the delegates of the Church of God General Conference felt as they visited the Nation of Israel and attended the Congress for the Peace of Jerusalem.

"Pray for the Peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces" (Psa. 122:6, 7). ●

Second of two parts

## The Foundation of God's Truth

By Claude H. Reid

**R**ELIGIONS, both true and false, are in agreement on one important point today: all concede that the coming of Jesus is near, "even at the door." But the Word of God and the precept of man take opposite views on the required preparation for that day.

The precepts of man stress an urgent need for a world-wide, united religion; proclaiming that only faith is essential to everlasting salvation, and that all who believe will be saved.

Jesus says: "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18). Those who believe and join with Jesus through baptism receive power unto everlasting life—a promise which Adam had—and are subject to the same promise Jesus gave to those Jews who believed on him. "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31, 32).

If we believe God's Word, we know there will be an end to this age, and then the judgment. If we search God's Word, we know that the cause of that end will be a rejection of his truth by the religious structure, and its acceptance of the precepts of man. If we study to understand and obey God's Word, we are led down the pathway of righteousness, and beyond the influence of deceit.

We have left with us today those who minister by the Word of God; surely they shall receive their reward. We have left with us today teachers who are nei-

ther swayed nor influenced by the precepts of man; surely a crown of righteousness is laid up for them unto the last day. But salvation is an individual reward; and is available only to those who hold to God's truth, keep the faith, fight a good fight, and finish the course.

God gives us his Word in simple statements of fact; it changes not from generation to generation, neither forever and ever. Its message is directed to the poor, the weary, the oppressed, and the heavy laden. Its understanding is reserved to those who diligently search the Scriptures with a sincere desire to rightly divide the Word of truth.

The forces of deceit begin their effort to destroy the truth by attacking its very foundation. Wrong meanings are given to words, whole scriptures are perverted, verses are taken out of context, and direct lies are used. The precepts of man teach that only the learned, the intellectual heads of world-renowned institutions, are possessed with the required knowledge to fully understand and rightly interpret the true Bible message.

The Bible clearly identifies for us those who are deceiving and being deceived. John says: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye

have heard that it should come; and even now already is it in the world" (1 John 4:1-3). In verse 5, John adds: "They are of the world: therefore speak they of the world, and the world heareth them." Again, John says: "Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist" (2 John 7).

If, as the prevailing religions tell us, Jesus the Christ preexisted and was made incarnate with the birth of Jesus the man, then Jesus the Christ is come in the spirit and only Jesus the man is come in the flesh.

God cannot lie. He is immutable, and cannot change. He cannot sin or accept sin. His plan for an eternal kingdom was made progressive under natural laws that were to lead to and reach fulfillment through the creation of man. The power of life leading to the production of his kind was given to the man; the ability to produce that life was given to the woman. When Adam transgressed, he placed all the life-giving power of man under sin, without affecting the life produced by the woman. For a sinless man to be born, only the seed of the woman was acceptable under God's natural law: the life-giving power had to come from a sinless source.

So God caused Mary to be overshadowed by his Holy Spirit: by his heavenly power he caused a virgin to conceive; and she brought forth a Son who was not under the sin of Adam. If, as is universally claimed, the Holy Spirit is a per-

(Please turn to page 17)

## THE SLEEP OF DEATH

By Jean Hiner

**M**OST OF THE PEOPLE in the world today teach that when a man dies, he immediately becomes more alive than he was while he lived, and insist that he is in heaven playing a harp and praising God. By contrast, the Bible says in Psalm 115:17: "The dead praise not the LORD." Psalm 146:4 describes the death state of a human by saying: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ecclesiastes 9:5 declares: "The living know that they shall die: but the dead know not any thing." The advice found in Ecclesiastes 9:10 urges: "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."

David is offered as an example of what happens to even a righteous man and friend of God when he dies. "So David slept with his fathers, and was buried in the city of David" (1 Kings 2:10). Peter made sure that his hearers would not equate being buried to the first step on the way to heaven by saying: "David is not ascended into the heavens" (Acts 2:34) even though he was a friend of God (Acts 13:22).

Jesus stated plainly that no man has ascended into heaven but he himself (John 3:13). Paul spoke to Timothy of "the appearing of our Lord Jesus Christ: which . . . shall shew . . . 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).

The death of mankind is compared to that of the beasts: "Man being in honour abideth not: he is like the beasts that perish. . . . Like sheep they are laid in the grave; death shall feed on them" (Psa. 49:12-14). Solomon also testified to this truth, saying, "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again" (Eccl. 3:19, 20).

In Genesis 2:17 we note that God told Adam if he ate of the tree of knowledge of good and evil, he would *surely die*. The serpent contradicted this, saying to Eve: "Ye shall *not surely die*." Sinful humans are still dying, and seeking to console bereaved ones by telling them that their loved one is not really dead, but has entered the door of heaven, to be eternally in the presence of God. If they knew and believed the Bible, they would know that "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12).

The Bible compares death with sleep. Daniel 12:2 prophesies that "many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." The dead shall awake to the sounding of a trumpet. Paul describes the resurrection of the righteous to the brethren in First Corinthians 15:51, 52: "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Job 14:12 tells us of the state of man in death until that last trumpet sounds. "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep."

Death is not a friend which takes us to heaven. Death is an enemy that must be overcome. Jesus will do that for us! "The last enemy that shall be destroyed is death" (1 Cor. 15:26).

A decorative border of black floral and vine motifs surrounds the text on the page.

## GOD'S BUS TRIP

By Annette Schaefer

THIS YEAR, I got the best Christmas present ever. God gave me some of the patience I've been asking for. I've known for some time that I lacked patience and generally had a short fuse on my temper. I've asked God to help me develop some patience, but if anything, my patience became shorter. This Christmas he put me in a situation in which I had to realize that he holds the schedule that keeps us running on time.

I took a twenty-two hour bus trip to Arkansas, but bad weather put us off schedule at the very beginning, and things got progressively worse. Before I knew it, I missed my connecting bus and had to wait in Kansas City for five hours.

I had been up since eight o'clock that morning, and my chilling arrival at one in the morning in Kansas City was no picnic. I was tired and I was scared. I couldn't do anything but pray for God to protect me and see me safely to my destination. It was two or three days later, when I had completely rested up from my trip, that I realized we can only depend on God for what we need. Putting our faith in man and his schedules will only lead to problems and disappointments. God holds the master schedule. We should only worry about making the right connections for getting into the kingdom. The journey may seem hair-raising, but the rewards are greater than anything man can offer.

God's ticket includes three transfers: one at BELIEVE; the second at BE SORRY; and the third at BE BAPTIZED. These transfers are essential if one is to make it to his destination.

These days are similar to the holiday season for Greyhound. Many people are trying to find peace and joy with a Christian family. The buses are crowded with travelers. There is nothing more irritating than someone who is riding only for enjoyment, with no intention of completing the trip, taking up space on a crowded bus. If he doesn't plan to enter the kingdom, why doesn't he please get off the bus and stop taking seats that are valuable to serious Christians?

My trip home was uneventful. Connections were made like clockwork. This is the kind of journey God plans for us. There will always be worry about being on schedule, but once the connections are made, the journey leads only to fulfillment—if the traveler is sincere. I urge everyone to get on God's bus. It is a great trip, but it is no vacation. It is forever, and there is no substitute.

From *The Searchlight*.

# Abraham's Faith and Mine

By C. E. Lapp

A NUMBER of years ago, I was cutting grass in front of the Church of God at Tempe, Arizona. Two men walked by and spoke of the sign board, which read: "Church of God, Abrahamic Faith." Said one man to the other: "I didn't know Abraham Lincoln had a church named after him."

For years, people have questioned the name and title. In my private devotions, I have asked myself: "Do I have the faith of Abraham?" Genesis 12:1-3 records that God called Abraham to leave his country, his relatives, and his home and go away to an as yet unnamed place. But accompanying the call were great and wonderful promises. Abraham was no longer a young man; he was seventy-five years of age. However, in spite of this, he departed as the Lord had asked of him.

This man could have made a dozen excuses for not leaving, but humbly he obeyed his Lord. All of us know it is very difficult to cut our family ties and move into the future with only promises to sustain us. There seems to have been no question in the mind of Abraham that he should obey, even at his advanced age. He didn't know where he was going, but the Lord told him to go, so he went! (Gen. 12:4.)

When God calls young men and women to lives of faith and obedience, to proclaim the unsearchable riches of Christ, not too many respond. It takes a special brand of faith to do so. Many men plan to work at secular projects until they are financially able to retire. Then,

they promise, they will go and preach the gospel. This usually turns out to be a very unsatisfactory compromise. By the time many retire, they have little time and energy left to offer the Lord. God needs young hands and hearts to serve him.

In Hebrews 13:5, 6 we find a real challenge for anyone who will follow the Lord without reservations. Covetousness, which is idolatry (Eph. 5:3), has restrained many from following the call of God to a life of faith. To believe God and obey him is the only course of action for one who truly has the Abrahamic Faith.

## *Abraham Was Unselfish*

When Abraham and his nephew Lot were living close together on the hills of Judea, strife developed between Abraham's herdsmen and Lot's, due to insufficient grass and water for both flocks of sheep. To Lot, Abraham said in effect: "You choose the territory that you want, and I will take that which remains." No striking was involved, and no declaration of human rights (see Gen. 13:8, 9). Abraham trusted God to supply his every need.

Lot chose the well-watered plain of Jordan, and pitched his tent toward Sodom (Gen. 13:10-13). Abraham stayed on the hills and looked up to the stars and listened as God talked to him. Lot could see only the immediate benefits of his choice, but Abraham believed the promises of God. Which of the two was blessed? Soon God renewed his promises to Abraham, while Lot

soon discovered that "the men of Sodom were wicked and sinful in the sight of the Lord." While Abraham knew peace, Lot was vexed by the corruption and filth of Sodom (2 Pet. 2:7, 8).

Within the past few weeks, a man who calls himself "the king of pornography" was featured on television, together with a Christian evangelist. The merchant of pornography professed that a change had come to him through faith in Christ. Many have doubted this. Even his wife called him on the phone to ask if he knew what he was doing. Pressure has been brought to bear upon him from every side, with millions of people watching and waiting to see if he really will be different.

He testified: "I don't understand it, but God has the answers."

## *Abraham Had Courage to Help Those in Need*

Abraham had chosen to walk with God, even at the cost of personal sacrifices. Soon word came to him that Lot had been taken prisoner, together with his wife, children, and all his possessions. Who was first to go to his rescue? The men of Sodom? Indeed not! It was the trusting, unselfish Abraham who gathered his men together and led them to the rescue of Lot and his family.

Who is it today who seeks to rescue the captives who have been carried away by sin? Is it the Sodomites? the immoral people of the world? They seek only to drag them deeper into sin and make

them their slaves. It is the men and women who are now walking a life of faith in God who unselfishly give of their time, money, and strength to seek to rescue men and women from the clutches of sinners.

## *Abraham's Appreciation to God*

After the battle was over, Abraham recognized that his victory was due to the hand of God. Of the spoil taken in the conflict, he gave a tithe to Melchisedec, priest of the most high God (Gen. 14:20). For himself he took nothing, choosing instead to divide the rest of the spoil among the young men who did the fighting.

Every true child of God recognizes that lasting blessings come only from the hand of God. Paying tithes of material gain is one of the first steps of faith. The cattle on a thousand hills belong to God, and the gold of every mine is his. Only he can cause us to prosper or give wealth into our hands. It is to express appreciation that men of faith give their tithes to the Lord and his work.

## *Abraham Was Mighty in Intercessory Prayer*

The intercessory prayers of Abraham were highly effective. When the angel of destruction visited Abraham's home and told him of the impending doom of Sodom, Abraham's immediate concern must have been for Lot and his family. His intercessory prayer temporarily delayed, but did not avert, the

destruction of Sodom. Finally, God told him that for the sake of ten righteous people he would spare Sodom, but even this comparatively small number could not be found. Lot was warned to flee from the city, but delayed so long trying to persuade the members of his family to flee with him that he was told to take his wife and two unmarried daughters and depart. There was no more time, and the angels took him by the hand to lead him out. His wife looked back with longing, and was punished with immediate death. Only Lot and two daughters survived. The rest, who had doubted and lived according to the standards of Sodom, died as Sodomites.

God would not grant Abraham's prayer that he save the city, but he did wait until three believers were out of it.

When Lot and his daughters were out of Sodom, God burned up the ones whose behavior was an abomination to him. They rejected their opportunity to repent and escape. Lot's wife made a start but she looked backward after having put her hand to the plow. Jesus warned: "Remember Lot's wife."

What is our position today? I was proud of the action of our General Conference this past year when we sent a telegram of encouragement to Anita Bryant in her stand against the "freedom" desired by homosexuals of our own day. Surely we are getting near the time when fire is going to fall on us.

#### *Abraham's Supreme Test*

It happened when Isaac was a young man. God tempted (tested) Abraham and said: "Go offer your son, your only son whom you love, and offer him as a burnt offering on the mount I will show you." Early the next morning, Abraham was up. He cut the wood for the altar, took Isaac and two servants, and started for the mountain, to make the sacri-

ifice. A burnt offering meant full and complete commitment to the will of God. Isaac asked his father: "You have the fire and the wood, but where is the lamb?" The answer came quickly: "The LORD will provide."

The story is old but still gripping. How many fathers would so quickly say "yes" to such a demand from God? After three days they came to the mountain God selected. The servants were told to wait. "I and my son will go worship and come again unto you." And they went to the place God had designated. The altar was built, the wood was placed in order, and Abraham bound his son. Finally, with raised knife, Abraham was ready to strike the fatal blow. Then God spoke: "Now I know you have obedient reverence for God since you did not withhold your only son." And behold, a ram was caught in a thicket. Abraham took the ram and offered it in place of Isaac.

#### *What About Your Faith?*

The Jews of Jesus' days on earth said: "We be Abraham's seed"; but Jesus said, "Ye do the deeds of your father" (John 8:41). If God was your Father you would do his works, and love Jesus, God's Son. "Ye are of your father the devil. . . . He was a murderer from the beginning, and abode not in the truth" (John 8:44).

Now to Abraham and his seed were the promises made, "And to thy seed, which is Christ" (Gal. 3:16). "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29).

To examine Abraham's faith, and be honest with myself and with God, I must also be one who gives obedience to God's Word. I must also give of unselfishness and display the courage to seek and save those who have been captured by sin and

become enemies of God. With the same faith, I must gladly give of my tithes and offerings, lest I rob God and bring upon myself the curse of idolatry.

Intercessory prayer will also give me an incentive to serve the Lord, doing all in my power to continue his work for the sake of others. I, like Abraham, must love God with all my heart. Then I can truthfully be called a friend of God. I must also recognize my weaknesses and do all in my power to correct them, according to Abraham's example.

Jesus Christ was the only Son of God who was without sin; but Abraham is set forth as an example of one who heard the gospel (Gal. 3:8) and was included as being faithful to it. He saw Jesus' day and rejoiced in it. To be one with Christ must be my motive to live by faith. How does your faith compare with that of the great example Abraham? Frankly, mine needs much prayer and a continual self-examination, lest I fall from that faith which comes through my relationship with Jesus Christ. ●

## Guidelines for Sharing Faith

1. Find some conversational books. Find a point of friendship on which to build (hobbies, habits, vehicles, viewpoints, etc.).

2. Get the individual talking about himself. Listen attentively. Be prepared to offer meaningful, directive counsel.

3. Introduce Christ in the conversation. Memorize Phillipians 4:13; John 3:16; Acts 2:38. Sincerely reveal how Christ has given your life new direction. Assure individuals the same results. Open an avenue of trust in Christ. Be genuine in your love for him as God was in his love for us in giving Christ.

4. Talk about commitment. Kindly ask the individual if he would like to trust the Lord with his life. Pray with him; reinforce his commitment by offering to help in Bible study with him.

5. Seal his pact he has made with Christ. Stress the need for baptism (Gal. 3:27) and fellowship with fellow believers (Heb. 10:23-25). Illustrate the value of this caring community of believers at your church.

6. Arrange for transportation to church, see to it that he has a joyous meeting with individuals also in the Body.

7. Keep in contact for several months by phone and personal visits. Let him know that you truly care.

—Columbia Station Bulletin.

# When Will Peace Be Established?

By D. C. Robison

**N**EVER in the history of this world has the above question been on the minds and lips of so many anxious persons as now. The world has never witnessed such anxiety as at the present. While some are praying for peace, others are slaughtering thousands every day, with the same object in view.

Some argue that peace can never be established until such and such nations are blotted out of existence. Will the termination of the war bring peace? is asked. As long as the nations of this age are left, peace is impossible. They can only assure it for a time.

Again we are asked: "Is this war the Armageddon of Revelation 16:16?" We can say, as one who has attended the school of the prophets, it is possible. We are taught in this school that just before the coming of the Lord, certain signs will appear: The powers of the heavens (political heavens) shall be shaken. All the tribes of the earth shall mourn. Upon the earth shall be distress of nations, with perplexity. The sea and the waves shall be roaring. Men's hearts shall be failing them for fear, and for looking after those things which are coming on the earth. For the powers of the earth shall be shaken. (Read Matt. 24; Luke 21.) Are not these visible and literal signs to those who are watching and waiting for our Lord's return? Do not these indicate that our redemption draws nigh?

It seems that the "indignation period" is fast approaching. Previous to this, the resurrection must occur. Jesus says: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:34-36).

Two events are spoken of in the prophetic Word to which we wish to call your attention. One is recorded in Joel 3:9, 10, and reads thus: "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near, let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong."

The other, in Isaiah 2:4, reads: "He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

These quotations must produce different thoughts in the minds of our readers. The first is the result of the teaching for the last fifty or more years. From every nation the word has come: "To secure peace, we must prepare for war."

The inventive genius of man has been directed to the production of destructive war implements. Compare the instruments of the war of 1776 with those of today and you will see how busy the nations have been to fulfill Joel 3:9, 10. They have gone as far as they can in this destruction. Instead of bringing peace, the opposite has occurred. The outcome has been war, and the most terrible, inhuman, and fiendish that the world has ever known. This has occurred among nations that men have called Christian. Jesus taught his disciples to put up the sword. The spirit among the nations has been that of death and destruction.

Peace-loving people thought that the nations were perfecting the airship for the benefit of the inhabitants of the earth. This war develops the fact that all the time and money was used to destroy. Nothing so alarms the citizens of a country, or city, so much as being subject to missiles of destruction coming from these airships. They are fiendish inventions.

No fortification can withstand the heavy siege guns manufactured today. The rapid-firing guns kill by the thousands. There is no need to further improve and invent war implements.

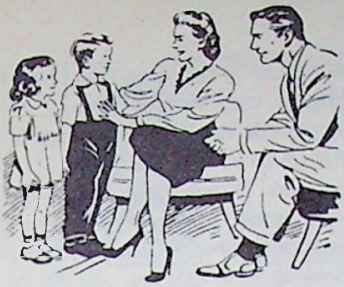
The lesson I wish to draw from these things is that a change must take place in the minds of the men of war. Human governments have been failures in securing lasting peace. Treaties and alliances have been made, not for peace but to afford opportunity to make more destructive war weapons.

This war will weaken all the nations engaged but two. England and Russia will be the dominating powers. They will dictate the terms of peace. The map of Europe will be greatly changed. Those who have read and studied Ezekiel 38 and 39 will observe that Gog, with Gomer and his bands, will oppose Sheba, Dedan, and the merchants of Tarshish, with all the young lions thereof. This war will seemingly close with a patched-up peace compact. In this arrangement, you will see the Anglo-Saxon race allied against the rest of the races.

This war came like a whirlwind upon the world. It came like a streak of lightning. Jehovah's hand is in this arrangement. The time is here for the awakening of the sleeping dead and the changing of the righteous living. The fulfillment of Armageddon will open the way for the establishment of the kingdom of God. This will usher in the beautiful condition noted in Isaiah 2:4, when men will learn war no more. Instead, they will devote themselves to improving agricultural implements.

This is not a dream, but will be a reality. When Jehovah's judgments are in the earth, men will learn righteousness. While men are praying for peace, let the more enlightened pray for the peace of Jerusalem, as Jehovah has directed. Never in the history of the church has there been so much need for watchfulness and prayer as now. Our prayer is: "Come, Lord Jesus, come quickly."





# STORIES FOR THE FAMILY ALTAR

By Jane LeCrone

## The Way

Miss Simms opened her class by having the members read in unison the words of John 14:6: "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

David had a question: "How can we be sure that we are doing the right thing?" This started the class on a scripture hunt. One of the things the class enjoyed most about Miss Simms' classes was that she was always ready to lay aside the prepared lessons to find answers to questions asked by any of the class members.

"First of all," she suggested, "consider John 14:6. What is the full impact of this verse? The statement is very clear. It is through Jesus alone that we may obtain eternal life. Our aim must be to walk hand-in-hand with Jesus.

"Now," she continued, "read Matthew 6:33." "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." "Solomon," she pointed out, "profited by applying this principle. God offered Solomon anything he wanted. First Kings 3:9-13 tells us of his request, and of God's answer. 'Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days.'"

"God," Miss Simms explained, "promised to lengthen Solomon's days if he would walk in God's ways and keep his statutes and commandments. That little word 'if' plays an important roll in our lives, too. It is not enough to be baptized and take on the name of Christ. We must fulfill the commitment we make when we accept Jesus as our Lord and Savior, and promise to follow God's commandments.

"The Bible mentions two ways, and we must choose. Matthew 7:13, 14 says: 'Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.'

"Some scriptures help us to know whether we are walking through the strait gate. Matthew 7:1 reads: 'Judge not, that ye be not judged.' The next verse tells us we shall be judged the very same way we judge others. This is a strong statement, but that's what the Bible says! We must think carefully before we utter judgment against others, for in doing so we judge ourselves too.

"This same chapter gives us the 'how' to stay close to God. Notice verses 7 and 8: 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth: and he that seeketh findeth, and to him that knocketh it shall be opened.' All we have to do is ask. How do we ask? It is very simple. All we need to say is: 'God, I can't find your way alone. Will you please help me?' THEN we make ourselves aware of the many things around us that could turn our feet from God's way. When we know the stumbling blocks, we can avoid them.

"For instance, if you have a friend who would rather take you on a picnic Sunday morning than go to Sunday school with you, what should be your attitude? Should you go with him? Do you think this would persuade him that God is the most important person in YOUR life? Would it be better to invite him to go with you, to meet your wonderful friend Jesus? We do need to let our friends know that we have taken our stand for the heavenly Father, and his Son Jesus.

"Now read verses 17-20, and you will find another measuring stick." The class read: "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them."

"Trying to persuade your friend to come with you to meet Jesus would be good fruit. If he will not, you must not go his way. This would be taking the broad path that leads away from God, and to destruction.

"The psalmist David knew that his sins were not hidden from God. Psalm 69:5 confesses: 'O God, thou knowest my foolishness; and my sins are not hid from thee.' David was wise enough to seek God's help. Notice Psalm 139:23, 24: 'Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting.' God is never far from us. David knew this too. Psalm 139:7-10 says: '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. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.'

"Verse 9 says, 'There remaineth therefore a rest to the people of God.' Verse 11: 'Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief [disobedience].'

"Why labor to be a true follower? Verse 12 says: '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.'

"Verse 16 admonishes: 'Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.'

"How can we be sure? Just follow God's Word!"



# SEEKERS of TRUTH

By Edward H. Goit, Sr.

The following is Part Two of a three-part answer to the following question: Would you comment on the teaching involved in the best seller, *Life After Life*, by Raymond A. Moody, M.D., as to the truths expounded in God's Word on death and the hereafter?

Part One closed with a discussion of theological determination of death by Christians and Jews. This portion of the study opens with a discussion of the clinical definition of death.

7. *Legal Definition.*<sup>4</sup> The classic definition is in "Black's Law Dictionary (1951), a standard legal reference which defines death as: "The cessation of life; the ceasing to exist; defined by physicians as total stoppage of the circulation of the blood, and a cessation of the animal and vital functions consequent thereupon, such as respiration, pulsation, etc." We note that legal death occurs when the court says it has occurred.

In view of the preceding definitions of death, *what are the criteria for determining death? When is a person dead?*

In a release of the *United Press International*, Chicago, Illinois, it was noted that six New York doctors believe that the nation's law books should be brought up to date, to accept the fact that a man dies when his brain dies. They wrote: "The principal reason for deciding that a person is dead should be based on a fundamental understanding of the nature of man."<sup>5</sup>

For much of man's history, the concept of death has been relatively simple. *Death is and always has been the cessation of the functions of life.* However, according to the most recent medical knowledge, this is simply not accurate. A person is dead when his heart stops beating, and his lungs stop functioning, irreversibly.

With this in mind, we have the question of artificial support measures. Every day in hospitals, stopped hearts are restarted by cardiac massage, chemical agents, electric shock, and artificial respiration. Respirators, pacemakers, and heart-lung machines are used, in some cases indefinitely, to preserve breathing and heartbeat. This has been, and will continue to be, further complicated by heart transplants, since Dr.

Christiaan Barnard's first successful human heart transplant, at Groote Schuur Hospital in South Africa in 1967, and now the additional possibility of artificial hearts.

Physicians have introduced the electroencephalograph (EEG), a machine that measures the electrical activity in the cortex of the brain. This valuable mechanical device notes when the brain ceases. With the brain gone, the rest of the nervous system degenerates rapidly, and one becomes a *human vegetable*, without an iota of humanity or personality.

*When, then, is the moment of death?* David Herdin has said: "It must be recognized, however, that there can be no such thing as an exact moment of death, except in the exacting and rarefied atmosphere of the courtroom."<sup>6</sup>

Today, it is recognized that death is a sequence of events. Dr. Pierre H. Muller of France wrote in the *World Medical Journal*, "Death is a process and not a moment in time, as the law believes." In the sequence of death, there is a point of irreversibility that can generally be diagnosed by a physician. When this point is reached, nothing more can be done by human skills to restore intelligent life.

It is noted that with the introduction of artificial support measures, there is further question of euthanasia (death with dignity), the donation of human organs, and a refined and alternative means for detecting the same age-old phenomenon of death.

Most men fear death and seize on anything that seems to shed light on the uncharted darkness of death, in order to have knowledge of the unknown. This could well account for the great popularity of Raymond Moody and one of his supporters, Elizabeth Kubler-Ross.

Dr. Elizabeth Kubler-Ross, a Swiss-born psychiatrist, is quoted by the *Los Angeles Times* and the *Buffalo Evening News* as saying that she had an out-of-body experience spontaneously after one of her "exhausting" five-day seminars. Her continued interest in the subject, she said, "is only for scientific verifi-

cation. This naturally requires that I have an out-of-body experience myself to know what people are talking about at the moment of death."<sup>6</sup>

So, what do these case histories mean? We cannot, and will not, deny that the people in these case histories had the experiences; but we will affirm that these experiences do not reveal anything about life after death, as they were experienced by people who were still alive. These histories reported instances of people being resuscitated, and contain no legitimate data about *life after death*.

In some instances, these reports furnished false information, varying answers, and results admittedly slanted by the person's religious background. These surveys advocate nonscriptural teaching, i.e., that God will eventually save everyone. In each of these case histories, much emphasis is placed on one's experience instead of on the plain, positive teaching of God's Word.

Clear and positive facts come into view from a survey of these case histories.

1. These are the experiences of dying people, not dead people. In no instance did one return from the grave.

2. Not all parts of the body die at the same instant, so while certain clinical signs may have been absent, the body has not totally ceased to function. Even Dr. Moody does not preclude the possibility that the residual biological functions of a dying body might explain these experiences.<sup>7</sup>

3. In the "composite" which Dr. Moody uses, some of its presentations occurred to those who were not "near death" or even injured. One such instance is the case of a trucker who stated his life passed in review in a near accident, in which he was not injured.

4. An "out-of-body" experience is claimed for a normal, healthy person. Dr. Kubler-Ross asserts such experience by herself. Robert Monroe, and advocate of "out-of-body" experiences, not only claims such an experience, but operates an organization which teaches how to have them (tuition, \$175).<sup>8</sup> It is

(Please turn to page 19)

## References

- <sup>4</sup>David Herdin, "Death as a Fact of Life," W. W. Norton & Co., Inc., page 28.
- <sup>5</sup>United Press International, Chicago, Ill., Oct. 10, 1977.
- <sup>6</sup>Los Angeles Times, Los Angeles, Calif. John Dart, Buffalo, N.Y., Dec. 19, 1977.
- <sup>7</sup>Dr. Raymond A. Moody, Jr., "Life After Life," (Atlanta: Mockingbird Books, 1975), Page 104.
- <sup>8</sup>Mark Albrecht and Brooks Alexander, "Thanatology: Death and Dying," Journal of the Spiritual Counterfeits Project, April, 1977, pp. 6, 7.



# News and Prophecy Digest

BY CLYDE RANDALL

## Restitution and Judgment

The millennial reign of Jesus Christ has many facets, or aspects. During this period of time, Jesus will reign, to put down "all rule and all authority and power. . . . Till he hath put all enemies under his feet" (1 Cor. 15:24, 25). This subjection of all enemies of righteousness, that God "may be all in all," will constitute the breaking up of the kingdoms of the world, as portrayed in the interpretation of Nebuchadnezzar's dream, recorded in Daniel, chapter 2. The verbal picture given there reveals the kingdom of God under the rule of Jesus Christ, breaking in pieces the "iron, the brass, the clay, the silver, and the gold." These elements made up the great image which Nebuchadnezzar saw. They represented the various world powers. The stone kingdom, which is the kingdom of God, will break the world powers and eventually fill the whole earth.

Some see this crushing process as the primary work of the millennial kingdom. They term the millennium as a "time of tearing down." To a certain extent, this is true; but it is only one side of the coin. The kingdom will be a growing and building time, by which it replaces that which is destroyed. God never asks an individual to give up anything unless he replaces it with something better. This principle of replacing the bad with the good becomes most notably evident during the millennial reign of Jesus. "When thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:9).

### Restitution

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:19-21).

What a contrast between this picture and that before drawn, depicting the

crushing of evil. This is the promised "times of refreshing." We need more of this refreshing news in our teaching and preaching. This is the other side of the coin. This is a part of the hope that "maketh not ashamed," of which Paul speaks (Rom. 5:5). This is not a tearing down process—it is a fulfillment of promised blessings, concerning which it can be truthfully said: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9).

Too often, the saints of God are thrown into the reservoir of affliction, tribulation, and judgments that awaits the unrepentant and ungodly. But God has prepared something better for those who are transformed, who walk "not after the flesh, but after the spirit."

The "times of restitution" that follow the return of Jesus Christ to earth is a well-documented teaching of Scripture. God has spoken concerning restitution by all his holy prophets since the world began. Since the day when our first parents disobeyed God in the Garden of Eden, the hope of restitution has been imbedded in the promise that the seed of the woman would bruise the tempter's head. The final result of Christ's victory over all opposition of God's sovereign rule throughout all his creation can be capsuled in these words: "The earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea" (Hab. 2:14).

While God has committed all judgment into the hands of his Son Jesus (John 5:22), along with this millennial work goes the work of restitution. This latter aspect of Jesus' work deserves a most prominent place in the framework of Church of God teaching and preaching.

### A Hopeless Impasse

Shortly before he died, the noted historian, H. G. Wells, said: "We have reached an impasse—there is no way around, there is no way through, there is no way under, there is no way over; it is the end."

The *Smithsonian Magazine* recently voiced about the same pessimistic and

gloomy forecast. It said: "The world as we know it will likely be ruined before the year 2000 and the reason for this will be its inhabitants' failure to comprehend two facts . . . world food production and the galloping growth population. The momentum toward tragedy is at this moment so great that there is probably no way of halting it. No amount of scientific wizardry or improved weather will change this situation."

Crystal ball gazers do not see much in the future from the strictly human point of view; but lovers of truth, who daily search the Scriptures, find an entirely different outlook for the future. They see in the Bible a time coming when people shall not "labour in vain, nor bring forth for trouble;" when the Lord shall "judge the people righteously, and govern the nations of the earth." "The people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase." This will be God's solution to the problems of men that so hopelessly frustrate them today.

### Missionary Outreach

In the eleventh edition of "Mission Handbook on North American Protestant Ministries Overseas," the following number of missionaries for several cooperating bodies was given: Brazil 2,068; Japan 1,545; Mexico 1,209. Thirty-six percent in Latin America, 50% in Africa, 8% in Europe. Of the 620 Missions Boards, the largest being the Wycliffe Bible Translators, 2,693; from Southern Baptist Convention, 2,667; Seventh-Day Adventists, 1,360; Church of Christ, 1,296; and the Assemblies of God maintained 1,081.

It is interesting to note that the major financial support for these foreign missionaries comes from the home boards.

### Five Cities of the Plain

According to discoveries made by archaeologists R. Thomas Schaub, State University of Pennsylvania at Middletown, and Walter E. Rast, Valparaiso University, Indiana, the five cities of the plain mentioned in Genesis 14—Sodom, Gomorrah, Zeboiim, Admah, and Bela—

(Please turn to page 19)

# Peter, Joel, and the Holy Spirit

By Pastor Hollis Partlowe

JOEL 2:28-32 is a very interesting passage of Scripture. Let's take a careful look at it. Is this prophecy of Joel's fulfilled or yet unfulfilled? Does it focus on our time? Is the tongues movement of today a fulfillment of what Joel predicted? How and where do we fit this prophecy into the order of events?

This pastor would like to give you his opinion on this intriguing text. That is exactly what I am going to give—my opinion.

Expositors have pointed out that verses 28-32 constitute a separate chapter in the Hebrew Bible. It should be noted that the mystery age of the church is between verses 29 and 30, and is unnoted by Joel. The "gap" concept is not unusual in Old Testament prophecy. Perhaps Daniel's seventy weeks is the classic example (Dan. 9:24-27). The church age is between the sixty-ninth and seventieth weeks. The dispensation of the church age is a great parenthesis between God's work with Israel in the past, and his work with Israel in the future.

The age of the law began with miracles, but it was maintained by spiritual values. The same is true of the church, beginning as it did on the Day of Pentecost. As one views the whole plan of God revealed in the whole body of Scripture, three periods of miracles stand out: the ministry of Moses; the ministry of Elijah and Elisha; and the ministry of Jesus and the apostles. In each of these periods, there was a need to authenticate the message God gave. Once this need was met, the miracles seemed to recede.

## Joel 2:28-32

Notice the word "afterward" in verse 28. Joel looks far beyond the plague of locusts and Israel's repentance. The prophet seems to turn from the physical and material to the spiritual and the eternal. Beyond doubt, he dips into the future and sees spiritual revival in Israel. "Ye shall know that I am in the midst of

Israel, and that I am the LORD your God, and none else: and my people shall never be ashamed" (v. 27). This text is clearly focused, in part, on the last days for Israel.

Joel's vision anticipates the first fulfillment on Pentecost and the more complete one in Israel's future. Verse 32 clearly focuses on the *remnant* that is in "mount Zion and in Jerusalem." Keep in mind that the last days of Israel will follow the last days of the church. Most students will agree that the church is in its last days now, and Israel is still set aside. The nation is going nowhere spiritually. However, when the church is completed, God will turn and work with Israel again.

The Old Testament prophets saw the kingdom in the distant future. The fulfillment would come in the "last days" or "in the latter days" (Isa. 2:2; Hos. 3:4, 5)—that is to say, the kingdom belonged to the time of the end. On the other hand, John the Baptist and Jesus brought it out of the remote future by announcing: "The kingdom of God is at hand" (Mark 1:14, 15). The time for fulfillment had come, but establishment of the kingdom depended upon the spiritual preparedness of Israel as a nation. God would not, and will not, restore the Davidic kingdom to a rebellious and apostate Israel.

The attitude of the nation toward Jesus demonstrated how ill-prepared Israel was to enter and participate in Messiah's kingdom. The spiritual leaders, of all people, rejected him. Consequently, God withdrew the offer of the kingdom. The program for Israel has been suspended while God is working out his program for the church. Furthermore, when the church is completed, Jesus will come for it. His bride will be caught up to meet him in the air. The kingdom program for regathering Israel will then resume, and God's Spirit will be poured out upon the Jews. Beyond doubt, this is a part of Joel's prophecy.

The church age was signaled by an unprecedented movement of the Spirit, and we may suppose the unique manifestations of the Spirit will signal the conversion of Israel as a nation. This pastor submits that this concept is not only logical and reasonable, but Biblical. One would expect to see a working of the Spirit then as during the ministry of Moses and Elijah and Jesus and the Apostles. The need for this kind of manifestations is again present. The time is the "day of the LORD" (Joel 2:31).

At this time, Israel comes under the New Covenant of Jeremiah 31:31 ff., and Hebrews 8:8 ff. A mighty outpouring of the Spirit will cause the people to repent in large numbers (Zech. 12:10-14). They will receive cleansing and regeneration (13:1). The 144,000 of Revelation are sealed. This outpouring of the Spirit will also include Gentiles. After John the Revelator saw the 144,000 Jews, he "beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands" (Rev. 7:9). In my opinion, there is not one church member among them. They are "tribulation saints" (v. 14), but saved people nonetheless.

Joel further informs us that God will pour out his Spirit upon "all flesh," not on only a privileged few (Num. 11:29) as was the case with the prophets of the Old Testament. Persons of all ages and ranks will receive the Spirit "in Zion and Jerusalem." There the Savior first appeared, and there he will again appear as the Deliverer. "So all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins" (Rom. 11:26, 27).

This passage in Romans clearly deals with Israel as a nation also. Joel continues: "Whosoever shall call on the

name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, . . . in the remnant" (v. 32). The time is clear—the day of the Lord (v. 31).

This is an Old Testament concept that refers to the great tribulation and the millennial kingdom (Joel 2:31; Isa. 2:2-4). Beyond doubt, the 144,000 of Israel are taken out during the great tribulation, and this is the context of Joel's prophecy which Peter used as his text for his Pentecostal sermon. Perhaps it should be pointed out, too, that Revelation 4 through 18 focuses on the day of the Lord, the seventieth week of Daniel, and the time of Jacob's trouble (Jer. 30:7); and, of course, the same period is called the great tribulation (Matt. 24:21, 22).

Then, too, it should be noted that in the next chapter Joel says "in those days" Israel shall be restored. Verse 2 deals with judgment of the nations. Certainly both of these events are still future. Observe the terminology of Joel 2:30, 31. This speaks of wonders in heaven and earth, blood and fire and pillars of smoke; the sun turned into darkness, the moon into blood, and other signs. These did not find fulfillment on Pentecost. They are often associated with "the day of the Lord" in prophecy. "The remnant" is clearly in view in verse 32. It embraces all who believe and turn to God and receive his Spirit in Judah and Jerusalem at that time. If you have never examined this prophecy in this light, I urge you to do so.

#### *Peter's Pentecostal Sermon* Acts 2:16-21

Peter quoted Joel's prophecy as a partial fulfillment and as a guarantee that God would yet completely fulfill all that Joel had predicted. This is a typical example of part of a prophecy being fulfilled at one time and the rest at a later time. The earnest is seen in Acts 2, on Pentecost, but there is to be a fulfillment later and more fully at the restoration of Israel.

Peter speaks of wind, fire, and tongues. These signs were used to introduce a new order, and then receded. As far as the church age is concerned, these signs are as unrepeatable as Easter, Christmas, creation, or your own birthday. We must remember that sometimes the Spirit comes as a rushing mighty wind; sometimes as a gentle breeze. Don't expect it to work the

same way with all people at all times. "There are varieties of gifts, but the same Spirit. And there are varieties of ministries, and the same Lord. And there are varieties of effects, but the same God who works all things in all persons" (1 Cor. 12:4-6, NASB).

On Pentecost, Jesus took up residence in the church, and has continued there ever since. This event occurred on a specific day—Pentecost; in a specific place—Jerusalem; concerned a chosen few—the ones gathered at that time; for a specific purpose—to introduce a new order. This was clearly a supernatural work of God and a testimony to the authority and truth of the apostles' message.

Surely, what happened on Pentecost is not the norm for believers today. When studying the Spirit, many focus on human experience rather than on Scripture. Consequently, men's experiences (instead of the Bible) have come to be regarded as the main source of truth. This trend has given rise to the charismatic movement.

The writer would like to recommend two books on this subject: *The Psychology of Speaking in Tongues*, by John P. Kildahl, Harper and Row, Publishers; and *Tongues—To Speak or Not*

*to Speak*, by Donald Burdick, Moody Press.

The church is made up of Jews and Gentiles united in one body and fitted together for a habitation of God through the Spirit (Eph. 2:18-22). Nothing similar existed in the Old Testament. The supernatural phenomena of fire, wind, and languages introduced a new economy. They were visible signs of a new age being inaugurated.

The Mosaic age was introduced with fire, smoke, and an earthquake, as Mount Sinai was wrapped in flames. This phenomena did not continue throughout the Jewish dispensation, however. The Jews did not keep saying: "We want to go back to Sinai to see the fire, smoke, and earthquake." Neither did God keep calling them back to Sinai. Instead, they were to move on through the wilderness to Canaan, the land flowing with milk and honey. Sinai was to the dispensation of the law what Pentecost is to the church.

The future day of the Lord, which will introduce the kingdom and bring Israel to God, will be opened with signs of fire, smoke, and celestial commotions, plus another outpouring of the Spirit. Then, and only then, will Joel's prophecy be completely fulfilled.

---

## The Unitary Nature of Man

"Man became a living soul" (Gen. 2:7).

By Sidney A. Hatch

THE "dichotomist" believes that man is composed of two parts: body and soul. The "trichotomist" believes man is three parts: body, soul, and spirit.

The Bible regards man as a unit, a complete whole. God formed man of the dust of the ground. Then he breathed into his nostrils the breath of life. This combination of molded dust and the breath of life resulted in a "living soul."

There is no intimation in Genesis 2:7 that the breath of life (the spirit) is the real person. Nor can there be a "living soul" without this combination of the breath of life and a body.

At death the breath of life returns to God who gave it (Eccl. 12:7). A person, however, is still identified with his body. For example, Stephen prayed, asking the Lord to receive his spirit (Acts 7:59).

But the scripture then says that devout men carried Stephen to his burial (Acts 8:2). It does not say that Stephen went to heaven, nor does it regard his spirit as another entity, another Stephen.

Trichotomy claims that "spirit" and "soul" are the higher and lower sides of an immaterial nature in man, one relating him to God and the other to self. Dichotomy misunderstands Genesis 2:7 to mean that man *had* a soul, rather than that he *became* a soul or person. Both make the mistake of assuming that a man can live on after death in a disembodied state.

Trichotomy says three and dichotomy says two. But God's Word indicates that man is one, a combination of dust and breath of life. This we may call the "unitary" nature of man.



## GLEANINGS . . .

### The Tithe Is the Thing

Anyone who thinks about it knows that the paying of the tithe as a sign of stewardship has nothing whatever the matter with it:

It saves the Christian's self-respect. He needs not apologize, either, for doubtful methods or inadequate results.

It conserves the energies of the church for the church's real business.

It puts a stop to the necessity for the church to become a peddler of pies, oysters, ice cream, chicken, pie, and notions. Neither must it become a parlor for bingo.

It gives the businessmen of the place a new regard for the church as a business institution.

It collects itself, since it is between the tither and God. No one must go and "hound" him for it.

It is a positive means of grace, like a good prayer meeting.

It puts a quietus on all display and self-seeking in one's contributions. Nobody can get puffed up over paying his debts.

It makes the Christian's financial relation to his church a pleasure instead of a perpetual annoyance, and so does a good work on his disposition.

It is one sure way of proving that we are in earnest when we say of God that he owns all we possess.

It links us with God as a real and definite sharing of his work.

It is the plan our Lord approved.

And, every time, everywhere, with rich churches and poor churches, city churches and country churches, little churches and big churches—IT WORKS!

—Troy View Bulletin.

### Consider

Consider our Christian heritage—consider it well!

—Ripley Bulletin.

### Small Things

One little unshed raindrop  
May think itself too small;  
Yet, somewhere a thirsty flower  
Awaits its fall.

One little word, unspoken,  
May seem too small to say;  
But somewhere, for that one word,  
A heart may pray.

—Helen T. Allison.

### The Praying Hands

All of us have admired the art masterpiece known as "The Praying Hands." Here is the fascinating story behind that masterful work of art.

In the late fifteenth century two struggling young art students, Albrecht Durer and Franz Knigstein, worked as laborers to earn money to continue their art studies. The work was long and hard; it left them little time to study art.

Finally, they agreed to draw lots and let the loser support them both while the winner continued to study. Albrecht won. If and when he attained success, Albrecht agreed to then support Franz so that he too could finish his studies.

After Albrecht achieved success, he returned to keep his bargain with Franz. He soon discovered the enormous sacrifice his friend had made for him. As Franz had worked at hard labor, his fingers had become twisted and stiff. His long, slender fingers and sensitive hands had been ruined for life. He could no longer manage the delicate brush strokes so necessary to execute fine paintings. In spite of the price he had paid, Franz was not bitter. He was happy that his friend Albrecht had attained success.

One day, Albrecht saw his loyal friend kneeling, his rough and gnarled hands entwined in silent prayer. Albrecht sketched his friend's hands. From this sketch, he later completed a truly great masterpiece. He gave it the simple but moving title, "The Praying Hands."

—East Peoria Bulletin.

### This Is a Mother

Warmth and tenderness  
And soft bright dresses  
That smell of sunshine.

Songs, and storybooks  
And smiling eyes  
That say, "I love you."

Gentle hands  
That can comfort a kitten,  
Or shape a sugar cookie,  
Or fashion a formal,  
Or lift a little one  
Close, close, close to her heart—  
To a lovely world  
Of trust and security.

A mother personifies  
Shared understanding—  
Confident faith—  
Unalterable love.

This is mother—THIS IS YOU!

—Columbia Station Bulletin.

A smile is the shortest distance between two people.

### Points on Churchgoing

In this actual world, a churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on the rapid downgrade.

Church work and church attendance mean the cultivation of the habit of feeling some responsibility for others.

There are enough holidays for most of us. Sundays differ from holidays in the fact that there are fifty-two of them every year. Therefore on Sundays go to church.

Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees, or by a running brook, or in a man's own house just as well as in church. But I also know as a matter of cold fact that the average man does not thus worship.

He may not hear a good sermon at church. He will hear a sermon by a good man who, with his good wife, is engaged all the week in making hard lives a little easier.

He will listen to and take part in reading some beautiful passages from the Bible. And if he is not familiar with the Bible, he has suffered a loss.

He will meet and speak to good quiet neighbors. He will come again feeling a little more charitable toward all the world, even those excessively foolish young men who regard churchgoing as a soft performance.

I advocate a man's joining in church work for the sake of showing his faith by his works. —Theodore Roosevelt.

### Death in Life

He always said he would retire  
When he had made a million clear,  
And so he toiled into the dusk  
From day to day, from year to year.

At last he put his ledgers up  
And laid his stock reports aside—  
But when he started out to live  
He found he had already died!  
—Selected.

### Giving

It is strange, but very true—  
Giving just enriches you.  
If you give a kindly deed,  
If you plant a friendship seed,  
If you share a laugh or song,  
If your giving rights a wrong,  
Then the joy you feel and share  
Makes more goodness everywhere,  
It is strange, but very true—  
Giving just enriches you!

—Fonthill Bulletin.

## THE FOUNDATION OF GOD'S TRUTH

(Continued from page 5)

son, then Jesus would be the son of the Holy Spirit, and not of God.

God built the foundation of his truth, and gave it to the beginning of the age of man. Satan said it was built contrary to fact. The times of the promise, the law, and the prophets, are behind us; and we are now living under the gospel of Jesus Christ. And Satan is still disputing the truth.

Satan says man has an immortal spirit, and does not really die. Jesus says: "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more" (Luke 20:35, 36).

Satan says the immortal spirit goes directly to heaven when it departs this body of flesh, to be with Jesus in paradise. Jesus says: "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven" (John 3:13).

Satan tells us Jesus will return from heaven, and bring all the righteous with him. Jesus says: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2, 3).

Satan says the rejected have immortal souls which continue on to endless lives in a burning hell when they depart this body of flesh. Jesus says: "If any man hear my words, and believe not, I judge him not: for I come not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:47, 48).

Our command to obey God is being opposed in this day by the same deceit that persuaded Eve to partake of the forbidden fruit. Paul says: "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places (Eph. 6:12). He says again: "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as ministers of righteousness" (2 Cor. 11:14, 15).

Paul says of the last days: "The time will come when they will not endure

sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:3, 4). The prevailing churches of today base their teaching on fables taken from Greek mythology and condemned by the Bible.

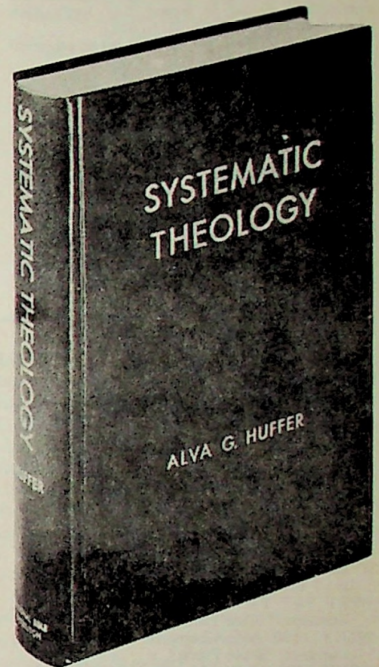
Jesus speaks of the last day, saying: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven. Many shall say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:21-23).

Moses says: "The LORD God . . . breathed into his [Adam's] nostrils the breath of life; and man became a living soul" (Gen. 2:7). Psalm 104:29 says: "Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust." God told Adam he would die. The Word of God assures us over and over that all men die. Psalm 146:4 says: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." When we accept those scriptures as God-given fact, the Bible story becomes simple and easily understood. All parts join together to form one unbroken story, and no controversial scriptures are found.

The theory of an immortal soul in man changes the entire structure of the Bible into a multiple origin of confusion. The gospel becomes a series of statements, with one warring against and contradicting another: and the vision of all becomes as a book that is sealed. Officials of the highest order then usurp the authority to devise new meanings for the true Word of God; and those are sent down to subordinates below in pamphlet form, to become the precepts of men.

The foundation of God's truth was not made by hands, and will endure forever. The theory of an immortal soul is man-made, and was first introduced into the church structure many years after Jesus was crucified. It is not mentioned in the Bible. There is no way on earth, neither in the throne of God, whereby the Word of truth can be harmonized with the theory of an immortal soul in man, or a trinity in God. ●

## A "must" for Bible students



Written in a scholarly, yet easy-to-understand style, both laymen and ministers will find rich blessings in the six hundred pages of **Systematic Theology**. Explaining the great truths of the Word of God in a systematic way, filled with Scriptural references and source materials, **Systematic Theology** is indeed a "must" for every Bible student, teacher, and pastor.

Here is my order for Systematic Theology:

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

Please find enclosed \$ \_\_\_\_\_ for

\_\_\_\_\_ copies @ \$6.95 hardcover

\_\_\_\_\_ copies @ \$3.95 paperback

The book will be mailed postage-paid when payment accompanies order. Mail this coupon to:

**THE RESTITUTION HERALD**

Box 100

OREGON, ILLINOIS 61061

**JESUS THE CHRIST: WHOSE SON IS HE?**

The above heading is the title of a twenty-four page booklet, now available through your Church of God General Conference. Written by J. August Smith, it is now in the third edition. It deals informatively and effectively with the question of whether Jesus existed in another place and form before his birth of the virgin Mary. You will find it thoroughly biblical and convincing. Order it from: The Restitution Herald, Bx 100, Oregon, IL 61061.

The price is seventy-five cents when payment accompanies the order.

**RADIO LOG  
Illinois**

**Rex F. Cain**  
WKAI 1510 Macomb, Ill. 8:15 a.m. "Words of Life"

**Indiana**

**Mildred Macy**  
WCTA 1050 AM Plymouth, Ind. 9:15 a.m. Sundays, "Aunt Mildred's Sunday School Quarter Hour"

**Darrell Maddock**  
WTCA 1050 AM 94.3 FM Plymouth, Ind. 9 a.m. Sundays, "Pathway of Light"

**Minnesota**

**Stanley Lawrence**  
KLFD 1410 AM; 95.3 FM Litchfield, Minn. 8:35 a.m. Sundays, "Springs of Living Water"

**Missouri**

**Leonard Brown**  
KTXR 101 FM, Springfield, Mo. 8:15 a.m. Sundays, "Is Babylon Burning?"

**North Carolina**

**Z. B. Duncan**  
WPEG 97.7 FM Concord, N.C. 8:15 a.m. Sundays, "Bible Truth"  
WPET 98.7 FM Greensboro, N.C. 8:00 a.m. Sundays, "Bible Truth"  
WZKY 1580 AM Albemarle, N.C. 8:00 a.m. Sundays, "Bible Truth"  
WSVM 1490 AM Valdese, N.C. 8:00 a.m. Sundays, "Bible Truth"  
WJRI 1340 AM Lenoir, N.C. 9:00 a.m. Sundays, "Bible Truth"  
WCGC 1270 AM Belmont, N.C. 9:00 a.m. Sundays, "Bible Truth"  
WEGO 1410 AM Concord, N.C. 7:45 a.m. Sundays, "Bible Truth"  
WNNC 1230 AM Newton, N.C. 6:00 p.m. Sundays, "Bible Truth"

**Daniel Fyfe**

WHKP 1450 AM Hendersonville, N.C. 9:45 a.m. Sundays, "Words of Truth"

**Paul Holden, James Minyon, Paul Duncan**  
WJRI 1340 AM Lenoir, N.C. 9:15 a.m. Sundays "Berean Sunday School of the Air"

**Ohio**

**James D. Ritch**  
WCOM 101.7 FM Urbana, OH, 8:15 a.m. Sundays, "Marvelous Minutes"

**Richard Worley**  
WPTW 1570 AM; 95.7 FM 9:00 a.m. Sundays, "Amazing Truths"

**Texas**

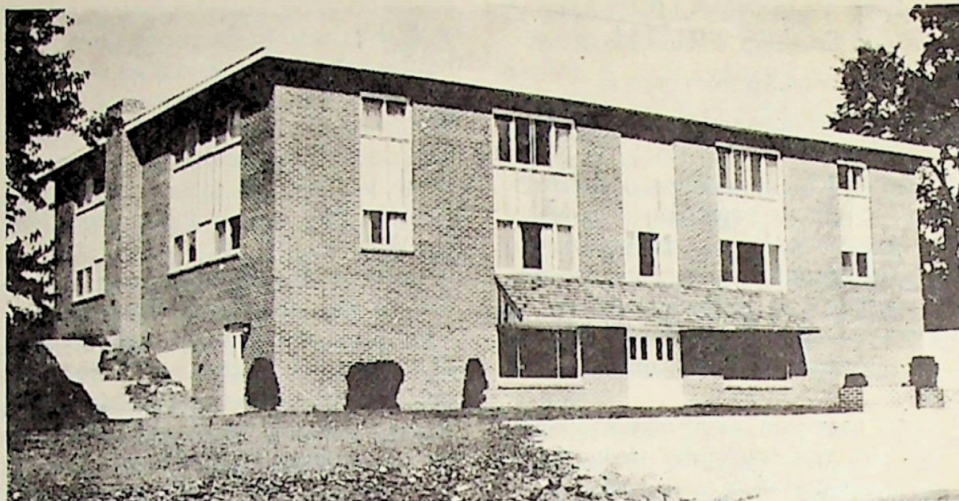
**Michael Brown**  
KMCS 98.3 FM, Gatesville, TX, 9:00 a.m. Sundays, "Word of Truth"

**Virginia**

**James Mattison**  
WSIG 790 Mt. Jackson, Va. 7:45 a.m. Sundays, "Voice of Tomorrow"

**Z. B. Duncan**  
WHHV 1400 AM Hillsville, Va. 12:45 p.m. Sundays, "Bible Truth"

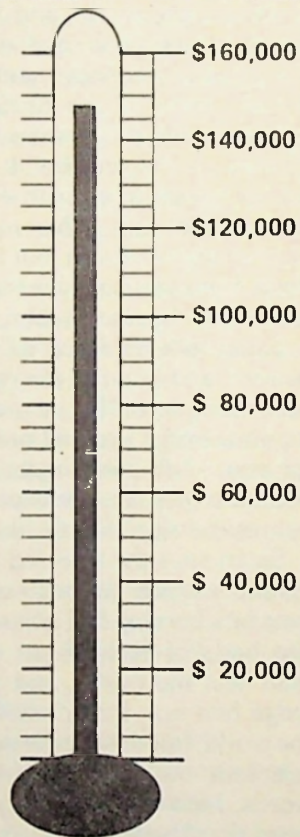
**WJJI 1260 AM Christiansburg, Va. 9:30 a.m. Sundays, "Bible Truth"**



**New  
Oregon Bible College  
Dormitory**

This fine building has been used for two college years for single women. It will house forty-two students and the dormitory director, plus a large lounge and laundry facilities.

The thermometer at the right shows the total that has been paid or committed to be paid by the membership. Money was borrowed from churches, individuals, and a local bank to pay for the building. The total indebtedness on this building on December 30th was forty-five thousand dollars. Your continued support of this project is appreciated.



**Total Commitments**

Please fill out and mail to:

Oregon Bible College Building Fund  
Box 100  
Oregon, IL 61061

My intention is to give \$\_\_\_\_\_ for the expansion of Oregon Bible College Dormitory facilities. I will contribute these funds as follows:

\$\_\_\_\_\_ enclosed herewith

\$\_\_\_\_\_ per month until paid

\$\_\_\_\_\_ per year until paid

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_



## SEEKERS OF TRUTH

(Continued from page 12)

important to note that experiences similar to Dr. Moody's case histories have been and are being induced in perfectly healthy people who have no relationship to a "near death" experience.

5. In the case histories Dr. Moody uses, there is no case where the person was dead in the total sense of the state of death.

In Part Three of this interesting discussion by Bro. Goit, you will find him comparing the conclusions that he has drawn from the study with some of the plain-spoken statements of the Bible concerning the condition of humans in death. The reader will have a solid basis for determining whether he wishes to believe the Word of God or the speculations of men.

## NEWS AND PROPHECY DIGEST

(Continued from page 13)

comprised a large metropolitan area. The Bab edh-Dhra materials which they worked on revealed a "massive cemetery" that was used by the five cities. The survey which the two archaeologists made in 1973 unearthed "underground chambers from the Early Bronze Period (pre and up to the time of Abraham), and defense walls, all located near springs which could have given sufficient water to supply the inhabitants of the particular sites." The pick and spade continue to confirm God's Word as being true!

Humbleness Godward makes for gentleness manward.

## CALENDAR OF EVENTS

- May 1-4—Annual Ministerial Conference, Oregon, IL.
- May 21—Dedication, Eldorado Church of God, S. O. Ross Dedication Speaker.
- May 24-28—May Meetings, Glad Tidings Church of God, Fontheil, Ont. Gordon Landry, guest speaker.
- June 3—Michigan State Conference Business Meeting, Garden Park Church.
- June 9-11—Minnesota State Conference, Long Lake Camp.
- June 11-17—Minnesota Senior Youth Camp, Long Lake Camp.
- June 18-23—Michigan Junior Berean Camp, School Section Lake.
- June 18-24—Minnesota Junior Youth Camp, Long Lake Camp.
- June 23, 24—Michigan Post-High Retreat, School Section Lake.
- June 23-25—Illinois State Conference, Lake Bloomington, IL.
- July 7-9—Arkansas State Conference, New Hope Church, Little Rock.
- July 8—Annual Meeting, Hillisburg, Indiana.

# SUPPLIES ORDER FORM

### BOOKS AND BOOKLETS

Quant.			
...	Christ or Confusion (Gospel Publicity League)	ea. .35	.....
...	Emphatic Diaglott (Wilson)	ea. 2.50	.....
...	"Except" (baptism) (Bilton)	ea. .35	.....
...	First Principles (Marsh)	ea. .35	.....
...	Fundamentals of the Christian Faith (Lyon)	ea. .35	.....
...	God's Covenant With Abraham (Lindsay)	ea. .35	.....
...	God's Truth—a scientist shows why it makes sense to believe the Bible (Hayward) 302pp	ea. 4.95	.....
...	Historical Waymarks of the Church of God	ea. 4.95	.....
...	"Must Not Fight" (Bilton)	ea. .35	.....
...	Junior Daily Bible Readings	ea. .35	.....
...	Making the Most of Your Marriage	ea. 1.00	.....
...	One God—God of the Ages (Judd) 155pp	ea. 1.25	.....
...	Planet Earth's Last Hope, (Hayward) 128pp, paper	ea. 1.75	.....
...	Scripture Searcher's Assistant	ea. .25	.....
...	Songs of Truth, 365 songs, regular binding	ea. 2.00	.....
...	Songs of Truth, looseleaf	ea. 3.00	.....
...	Systematic Theology (Huffer) 600pp	ea. 6.95	.....
...	Soft Cover edition	ea. 3.95	.....
...	The Bible: Its Principles and Texts (Huggins)	ea. 3.50	.....
...	The Abrahamic Covenant & the Davidic Covenant	ea. .75	.....
...	The Miracle of Pentecost, unrepeated and unrepeatable (Partlowe)	ea. .75	.....
...	The Promises of God (Briggs)	ea. 1.50	.....
...	The Seventh Day Sabbath: Is It Still in Operation? (Gospel Publicity League)	ea. .35	.....
...	Words of Truth (Subject Concordance)	ea. .35	.....

### CHURCH SUPPLIES

...	Baptismal Certificates	doz. 5.00, ea. .50	.....
...	Membership Record Cards	per 100 2.00	.....

### BIBLE PROPHECY BOOKLETS

...	Concerning the Nations (Gospel Publicity League)	ea. .40	.....
...	Russia, Israel, Christ, and You, revised (Bilton)	ea. .35	.....

### BIBLE STUDY COURSES

...	Berean Scripture Studies, No. 2—52 lessons	ea. 1.00	.....
...	Bible Catechism—6 lessons	ea. .75	.....
...	Growing in Christ—13 lessons	ea. .75	.....
...	How to Enjoy An Abundant and Fruitful Christian Life—10 lessons	ea. .75	.....
...	Teacher's Manual (for How to Enjoy an Abundant and Fruitful Christian Life and The Christian Family)	ea. .75	.....
...	Junior Berean Lesson Manual—27 lessons	ea. 1.00	.....
...	Lessons for Youth—5 lessons	ea. .75	.....
...	Science and the Bible—4 lessons	ea. .75	.....
...	Studies from Romans—13 lessons	ea. .75	.....
...	Systematic Bible Study Course—29 lessons		
...	Correspondence course	free	.....
...	loose leaf edition	ea. 1.25	.....
...	bound edition	ea. 1.75	.....
...	The Christian Family	ea. .75	.....
...	The Nature and Destiny of Man—13 lessons	ea. .75	.....
...	What Is the Holy Spirit?—6 lessons	ea. .75	.....
...	Where Do I Fit?—8 lessons	ea. .75	.....

### SUNDAY SCHOOL SUPPLIES

(Please specify starting date for quarterlies)			
...	Nursery Teacher's Guide, Vol. 1, No. 1 (26 lessons)	ea. 1.75	.....
...	Beginners Teacher's Guide Packet, 4-kindergarten	ea. 4.00	.....
...	Primary Teacher's Guide	ea. .90	.....
...	Primary Student's Activity, grades 1-3, ages 6-8	ea. .90	.....
...	Junior Teacher's Guide	ea. .90	.....
...	Junior Quarterly, grades 4-6, ages 9-12	ea. .90	.....
...	Teen Teacher's Guide	ea. .90	.....
...	Teen-Age Quarterly, teen-agers	ea. .90	.....
...	Adult Teacher's Guide (available June 1)	ea. .90	.....
...	Adult Quarterly, older young people & adults	ea. .90	.....
...	Sample kit of all Sunday School Quarterlies	free	.....
...	Superintendents' and Workers' S.S. Manual	ea. 1.00	.....

### Total Amount of Complete Order

\$ \_\_\_\_\_

(Please transfer this amount to other side of sheet and fill out blanks for name and address in appropriate place.)

(All material is postpaid when payment accompanies order.)

# SUPPLIES ORDER FORM

The tracts listed on this page are available as a part of the Church of God General Conference Free Literature Program. To assist in an orderly distribution of these tracts, orders should be placed through your church Missionary Chairman, Pastor, or Church Secretary. Those unable to order through a local church may place their orders direct.

## EVANGELISM TRACTS

### Quan.

- ... A B C's of Salvation
- ... An Invitation
- ... Better Than Money in the Bank
- ... Bible Faith Stands the Test of Time
- ... Bible Faith Stands the Test of Time, Spanish
- ... Can God Help Me?
- ... Can You Believe?
- ... Does 2 + 2 = 5?
- ... Do You Ever Think About God?
- ... Do You Prefer Insurance or Assurance?
- ... First Aid Information
- ... First Steps in Bible Study
- ... Have A Good Day
- ... Here's My Tip
- ... Meet My Friend
- ... Need a Friend?
- ... No Fear in Your Future
- ... One Step from Death
- ... Plan of Salvation (memory cards)
- ... See What Real Love Is
- ... Six Steps to a New Life
- ... Something Got You Down?
- ... Steps Toward Salvation
- ... The Blood Bank of the Bible
- ... The Cancer of Racial Hate
- ... The Guiding Light
- ... The Ideal Family
- ... The Truth About God
- ... Traveler's Credit Card
- ... Use the Past to Build a Future
- ... Why Be Baptized?
- ... Your Introduction to the Church of God

## MISCELLANEOUS TRACTS

- ... From One Who Cares
- ... How to Grow in Christ
- ... How Your Pastor Can Help You
- ... Is Faith Possible?
- ... What Can We Read Tonight?
- ... What Should I Give My Child?
- ... Why Worship Regularly?

## BIBLE DOCTRINE TRACTS

- ... Baptism
- ... Christian Tithing, An Act of Faith
- ... Did Jesus Pre-Exist His Birth?
- ... God's Laws Concerning Marriage
- ... Is Going to Heaven Our Reward?
- ... Is Jesus God?
- ... Jesus Christ, the Only Begotten Son of God
- ... One God
- ... Our Statement of Faith
- ... Resurrection
- ... The Covenants of Promise
- ... The Gospel of the Kingdom of God
- ... The History of Baptism
- ... The Lord's Day
- ... The Marriage God Planned
- ... The Meaning of the Word "Soul"
- ... The Nature of the Soul
- ... The Parable of the Rich Man and Lazarus
- ... Truths the Child of God Should Know
- ... What Does Abrahamic Faith Mean?
- ... What Happens After Death?
- ... What is Man?
- ... What is the Soul?
- ... What's His Name?
- ... Which Day is the Sabbath?
- ... Who Owns the Wool?
- ... Why Did It Happen to Me?

## BIBLE PROPHECY TRACTS

- ... God's Tomorrow
- ... Jesus Will Come!
- ... Signs of Jesus' Coming and the End of the World
- ... Signs of the Times
- ... The Darkening of the Sun, Moon, and Stars
- ... The Kingdom of God
- ... The Kingdom of God, Spanish
- ... The Purpose of the Millennium
- ... The Second Coming of Jesus Christ

Please see reverse side of this page for Bible study courses, books, booklets, church supplies, and Sunday School materials.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Enclosed please find \$ \_\_\_\_\_ for sale items found on the reverse side of this sheet.

(All material is postpaid when payment accompanies order.)

The  
**Restitution Herald**  
Oregon, Illinois 61061

Walter Mayberry  
Route One, Box 367  
Royal, AR 71968

The

# Restitution Herald

with Progress Journal

June, 1978  
Vol. 67, No. 9





## EDITORIALLY



### The Wisdom of Age

Possibly more than at any time in history, young people have justification for saying to their elders: "You are so old-fashioned. You're not 'with it' insofar as modern developments are concerned. We have passed from the horse-and-buggy age to the age of space travel."

However reluctantly, we often are forced to admit there is a strong element of truth in this argument. Many of the mechanical and electronic gadgets of our time baffle me—and nearly all of them have been invented and developed in my own lifetime!

Still, we "oldsters" need not be unduly disturbed by this fact. The eternal principles on which human growth and development are based have not changed with the years. The same spiritual and moral causes will still produce the same spiritual and moral effects in the lives of men and women. Only the physical settings in which they operate have changed. As a consequence of these immutable principles and the sure results of their use or abuse, we older people still have a great deal of value to bestow upon the young. We have the advantage of having lived many more years in which to observe how they affect the lives of humans. Our observations have endowed us with observations and knowledge which the young have not

yet had the time and experience to accumulate. Our part is to make our attitude toward them so kindly and loving that they are willing to give serious consideration to what we have learned.

No matter if we do one day find ourselves aware that we often remember events that happened twenty or more years ago more clearly than those of yesterday. Those experiences of our earlier years, which we recall so clearly, do a great deal to help us understand the opportunities and concerns of the young. We can, through vivid memories, induce a feeling of empathy with the current crop of younger people.

Add to this store of experience and observation the fact that old age has granted us more leisure in which to listen to what so many young people (and some not so young) would give a great deal to talk over with somebody. They need someone who will listen to their problems and not condemn, offer wise counsel and yet not be offended if they elect not to follow it. If they ignore your wisdom and live to regret it, they will need no one to say, "I told you so!" It will do a great deal more good to say, "You are wiser now; why don't you try again and do it differently?"

King Solomon may have been thinking along these lines when he advised: "Listen to your father, who gave you life, and do not despise your mother when she is old. Buy truth, never sell it; buy wisdom, instruction, and understanding. A good man's father will rejoice, and he who has a wise son will delight in him. Give your father and mother cause for delight, let her who bore you rejoice" (Prov. 23:22-25, NEB).

Hopefully, our years as Christians have taught us never to laugh at or scorn those who are in earnest, regardless of how wrong they may be. We have learned that it is an act of love to keep the secrets confided to us inviolate. Whether it be because we cannot remember what they said, or because we respect their right to confide in us without fear of betrayal, we must never reveal what they have told us to others, unless we first gain the consent of the one who trusted us.

Personally, I am happily anticipating having unhurried time to share with my own children, grandchildren, great-grandchildren and any others who do me the honor of seeking my counsel or sharing their lives with me. It could, in some ways at least, prove to be spiritually more fruitful than my hurried and sometimes harried days as a pastor or an editor. Perhaps it is for this that the Lord permits us to live so long!

### Vicious Spiral

Higher wages lead to higher production costs. Higher production costs lead to more expensive consumer goods. More expensive consumer goods raise the cost of living. Higher living costs lead to demands for increased wages, which when attained are the cause of higher production costs, which elevate the price of consumer goods . . . with the result that prices and wages play leap-frog as the cycle is repeated again and again, with each leap justified in the name of "catching up" with the cost of living or production.

This is, of course, an over-simplification of a complicated problem which continues to baffle economic experts and government officials. Neither management nor labor has been able to solve the problem, as each feels under obligation to keep ahead of the other.

It is commonly recognized that money must be valued on the basis of how much may be bought with it. This, not the amount printed on it, determines its real value. To bring the matter home, as prices go up and up, the value of the American dollar goes down and down as each dollar is exchangeable for less and less in goods. This is the process that we commonly refer to as "inflation."

With no claim to any expertise at all in economics, your editor strongly feels that the real basis for this economic impasse is to be found in the realm of the spiritual. It is one of the inevitable results of the failure of men to love and be concerned for each other. Instead of looking upon others as objects of loving concern, we look at them as prospective "markets" which we can exploit for our own gain. This is true whether we are selling labor or goods. Whether those with whom we deal gain or lose from the transaction becomes of little moment to us as long as we find it profitable.

This the world may consider as "only good business," but it is not Jesus' way, and hence not the way of any true Chris-

tian. Jesus' philosophy for others is found in the widely quoted but little-observed golden rule. "All things whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7:12).

When we stop to think about it, refusing to mine coal and deliberately creating a shortage which will cause many innocent people to suffer from bitter winter cold is a terrorist tactic, and little better than holding them hostage until their ransom is paid in the form of higher wages and better fringe benefits. The same may be said of truckers who condemn others to suffer until their ransom is paid in the form of higher rates, or of those who refuse to raise or sell food regardless of who may suffer. Deliberately bringing suffering on innocent people is a terror tactic. Indeed, if the Golden Rule were observed by all parties involved, an amiable and mutually profitable settlement of most any strike could be negotiated. The list of examples of suffering caused by ignoring Jesus' commandment to his disciples could be extended almost endlessly.

The world will not be saved by technological advances in any field. Neither will men cease to resort to warfare in order to settle their corporate differences, or to gratify their greed for material possessions and power because a war has been fought and won or lost. "If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion, then make my joy complete by being like-minded, having the same love, being one in spirit and purpose. Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others. Your attitude should be the same as that of Christ Jesus" (Phil. 2:1-5, NIV).

This is the spirit that will prevail in the kingdom of God. Now is the time to start practicing it. At that time, innocent people will never suffer because of the selfishness of others.

### Not So Bad

Almost everybody sometimes seeks to defend careless or sinful conduct by pointing out that his own misdeeds are not so reprehensible as those of another who is, nevertheless, respected and honored. Does this sound familiar? "Look at Brother Huffandpuff; he can hardly

wait until he gets outside the church to light up a cigarette or a cigar, and he's a deacon in the church! Maybe I do keep a little beer in the refrigerator at home to help me relax when I'm tired; but I wouldn't dream of bringing any to church with me. Having a little drink at home now and then is not so bad!"

Somewhere, sometime, under some unspecified circumstance, someone advised: "Of two evils, choose the lesser." To someone else it sounded like a reasonable excuse for choosing a "lesser evil" and it has been widely quoted ever since. It even sounds a bit like it may have come from the Bible, but your editor has never been able to locate it there.

The number of circumstances to which this little gem of a quotation can be applied is limited only by the imagination of the speaker. Almost invariably it is quoted in an attempt to justify engaging in some type of sinful conduct, either on the part of the one who quotes it, or on the part of someone loved by the one who quotes it. During your editor's forty-plus years as a pastor, he heard the words "that's not so bad" spoken many times concerning unchristian conduct of one kind or another. This happened so often that now the words automatically trigger in my mind: "I wonder who he/she is defending for indulging in what sort of irresponsible conduct."

Sincere Christians know that a greater sin never justifies choosing a lesser sin. Whatever sin someone else may commit, apparently with impunity, never justifies a so-called lesser sin on our part. Greater or lesser, it must be classified for what it is—another sin! He must account for his own sins. We must account for ours.



# The Restitution Herald

Vol. 67

June, 1978

No. 9

The Restitution Herald is owned and published by the Church of God General Conference, 131 N. Third St., Oregon Illinois 61061, second class postage paid at Oregon, Ill. 61061, mailed monthly.

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

Gordon Landry, Managing Editor

\* \* \*

## TABLE OF CONTENTS

### Articles

Eleventh-Hour Christians, A. T. Johns . . .	4
Peace in the Middle East? Russell Magaw . .	5
Till Death Do Us Part, Rex F. Cain . . . . .	6
Identification, Please! Michael Brown . . . .	9
What Does It Mean to Be Born Again?	
C. Jesse Pestle . . . . .	13
Is Prejudice Ever Right? Hazel Cramer . . .	15
Lift Up Your Heads!—Be Alert!	
John Hearp . . . . .	16

### Features

Editorially . . . . .	2
Voice From the Past, Will the Old Book Stand? H. L. Hastings . . . . .	8
Stories for the Family Altar, Jane LeCrone	10
Gleanings . . . . .	11
Seekers of Truth . . . . .	12
News and Prophecy Digest, Clyde Randall	14
Witness Corner . . . . .	19



# Eleventh-Hour Christians

By Pastor A. T. Johns

A STORY is told about a man who awakened early one morning and decided it was time to get ready to go to work. His electric alarm hadn't sounded because the power was off. He had no electric lights for the same reason. He dressed by candlelight. In all his 40 years at the same job he had never been late for work, and he was not about to start now.

By glancing out the window, he discovered that all the lights in the area were out. He started to make some coffee, but found that no water came from the faucet. Next he learned that the gas stove would not function. There was no gas. The milkman hadn't delivered the milk, nor had the paperboy delivered the morning paper.

The man was so frustrated and angry that he decided to make a few phone calls, to give the folks at the water, gas, and electric companies a piece of his mind; but the phone was dead. He had never been so disgusted in all his life. It seemed as though the whole world was upside down, since everything had gone wrong that morning. He decided to go to work without his breakfast. He waited for the bus at the street corner for half an hour, but the bus never came. He started to walk to work.

As he was crossing the street, he met another man who was also walking. He said to the man: "Where is everybody this morning? My electricity, gas, and water are all off, my phone is dead, and my milk and paper have not been delivered. The city bus is not running on time. I haven't seen anybody but you, what is the matter?"

"Oh, haven't you heard?" replied the stranger. "We are all rich! Every person in town has inherited a million dollars; we are all millionaires. Nobody is working!"

Thus this story comes to an end, but it has some important implications and applications for us. To us it may sound ridiculous and farfetched. We may feel confident that it can't happen here; but I

am not so sure that it can't. Indeed, it may already have happened. Let us consider the evidence.

Most, if not all, Christians believe that we are living in the last days of this age. We can readily understand this when we compare current developments with the signs of the times given to us in the Bible. Never has there been so much violence over the world. Iniquity seems to be increasing by leaps and bounds, and the love of many is waxing cold. The behavior of many church members seems to indicate that they are indifferent to doctrines which are essential to their salvation. Never have so many people run to and fro and knowledge increased at such a rapid pace. The prophecy of the Jews returning to their national homeland has been fulfilled in our generation. The talk of a checkless, cashless society, and everyone being given a national identity number (which will prepare us for the rule of the "beast" government) indicates that the end is near. Under the man of sin, one will be forced to bear his number in order to buy and sell. The fact that many nations are talking peace but preparing for war is obvious to all. These, and numerous other signs, are evidence that we are eleventh-hour Christians. (See Matt. 20: 1-16).

A few years ago, many of our churches were visited by some of our foreign missionaries. They condemned us, in a sense, when they said that we were "rich," pointing to our comfortable homes, fast cars, convenient churches, and many other material blessings which they, in their own countries, could not afford to buy. They had no way of knowing that most of them were purchased on credit. At any rate, they see us all as millionaires. We cannot deny that the United States is a materially rich nation when compared with most other nations of the world. Most of them consider us rich because we have so much.

Most Christians in this country are better off financially than they have ever before been. If our wealth, material goods, the feeling of self-satisfaction, se-

curity, and desire to maintain the *status quo* is keeping us from doing the Lord's work, something is definitely out of balance. God has bestowed upon us many temporal blessings, which save us much time and labor. They can be very useful in helping us to have more time in which to share the gospel message with others who hunger for it. If we are not using that extra time in his work, he may take these things from us in order to force us to reexamine our set of values. Think about that!

John, imprisoned on the Isle of Patmos for the Word of God and the testimony of Jesus Christ, wrote the Book of Revelation and addressed it to the seven churches which are in Asia. Although each of the seven is addressed by name, a reasonable interpretation has been that these seven churches represent seven periods of church history in this age of God's grace. If this is true, the seventh church, the Church of the Laodiceans, which is the last of the series, corresponds to the Church of God, of which we consider ourselves to be an important part in these, the last days of the church age.

Let us hear and take heed to the rebuke administered to that church through John, and apply it to ourselves. "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent" (Rev. 3:15-19).

As Christians we are, in a sense, the richest people in the world. The gift of God's grace, which we received through

the shed blood of Jesus Christ by means of baptism and the forgiveness of sins which accompanied it, has made us very rich. It is worth more than any material gift of any monetary value. It is priceless! God has adopted us into his family as sons and daughters, and made us heirs to his promised kingdom on the earth. He has bestowed upon us the gift of his Holy Spirit and given us the stewardship of the gospel message of salvation.

Our faith—and baptism into the body of Christ—is the most precious possession we have. It is our birthright to the kingdom of God. Esau sold his birthright to the Promised Land for a mess of pottage. He despised it as worthless and said: "What profit shall this birthright do to me?" If we put worldly things first in our lives, and thus despise our birthright to the kingdom of God for a moment of pleasure, what right do we have to the inheritance?

Like the Laodiceans, we are rich and increased with material goods; we own our own homes; have the protection of the law, enjoy a measure of security; hold good-paying jobs; travel; go on vacations; eat three meals a day; entertain no fear of starvation; wear good clothes; and do not fear the heat of summer or the cold of winter. We recognize that we have the truth of God and that we are eleventh-hour Christians; but when it comes to doing the Lord's work of witnessing to people outside of the church, we plead lack of time for it. We are too comfortable and self-satisfied. We are all millionaires; nobody is working! Could we be the Laodiceans to whom Jesus was speaking? Consider it carefully.

Not only did Jesus give us the commission to go into all the world and preach the gospel to every creature, he also gave us the power of the Holy Spirit to help us do that preaching and witnessing. That power is acquired by study of God's Word, prayer, obedience, and the laying on of hands. It is by the Spirit of God that the impossible becomes possible. Without it, we are powerless to do anything for the Lord. "Not by might, nor by power, but by my spirit, saith the LORD of Hosts" (Zech. 4:6).

It is by the Holy Spirit that Jesus works in his people today. According to the Apostle Paul, Jesus promised: "I will never leave thee, nor forsake thee" (Heb. 13:5). Matthew records Jesus' promise: "Lo, I am with you always, even unto the end of the world. Amen" (Matt. 28:20).

The evidence of the foregoing facts should confirm to us the promise that his presence will go with us and help us to propagate the gospel message. If we believe the promises we will be greatly concerned about sending missionaries, preachers, teachers, and evangelists to every nation, including the uncivilized tribes of the earth.

Jesus gave us the illustration of the "true vine" and the "branches," to show the necessity for the inflow of the life-sustaining element, the Holy Spirit, into the lives of Christians. This is necessary if they are to produce fruit. To neglect

the source of that life-giving element will insure our spiritual death. (See John 15: 1-8.) With the Holy Spirit in our lives, we can bear fruit, for it is God who gives the increase. If we try to do it all on our own, we will be ineffective. "Without me ye can do nothing" (John 15:5).

We dare not neglect to seek the Holy Spirit in our lives and its leading in our evangelistic and missionary efforts. If our love for the lost is growing cold, we should heed the warning. Christ died for the ungodly, but they will never know it unless we can communicate the message to them before it is too late. •

---

## Peace in the Middle East?

By Russell Magaw

ISRAEL AND EGYPT are talking a good game. Concessions in the Sinai have been easy for the Israelis; but that is about as far as it goes.

Egyptian President Sadat needs more concessions from Israel to silence Arab critics, who charge that he is not demanding enough. Israeli Prime Minister Begin must keep a tight reign on Jordan's West Bank and the Gaza Strip, to calm opposition at home among those who fear he is willing to give up too much.

But perhaps the apparent disagreements serve as a smoke screen, obscuring what may actually be near accord on these important issues.

Again, perhaps the whole peace scene is a sham, designed to buy time in preparation for the next outbreak of armed violence on the explosive Mideast front.

President Carter's televised comments, just before he embarked on his recent ten-day foreign policy tour, did little to encourage the peace summit. His opinion that Israel should not guarantee the Palestinians separate nationhood riled Sadat. The Egyptian leader judged Carter's remarks to be detrimental to the negotiations.

But will there be peace in the Middle East? Given the two-thousand-year history of Arab-Jewish animosity, have we any right to hope in man's peace efforts?

Our best hope for Mideast peace lies in the second advent of the Prince of Peace. He will return at a time when mankind's desperate cries for peace shall culminate in "sudden destruction" (see 1 Thes. 5:1-3). Only God's influence in the affairs of Egypt, Assyria, and

Israel will bring about lasting peace between these ancient foes. (See Isa. 19.)

Meanwhile, what can we do? First, "Pray for the peace of Jerusalem" (Psa. 122:6). Pray, secondly, that America's leaders will maintain support for Israel—for the sake of our own national security and well-being. Why? Because in his promises to Abraham and his people, God said: "I will bless them that bless thee, and curse him that curseth thee" (Gen. 12:3). History verifies over and over that God has kept this promise.

Recently, the Board of Directors of the Church of God General Conference wrote to President Carter, Vice-President Mondale, and the fifty U.S. Senators, requesting that our country support Israel in matters of foreign policy, stating the foregoing reasons.

Another part of the Conference letter to our leaders reads: "The United States has offered hope, refuge, and opportunity to the Jews over the years, and God has blessed us according to his promise. We again emphasize favorable positions toward Israel during these times of very complex and delicate confrontations and negotiations among the nations of the world."

On December 20, 1977, the White House reply to the General Conference said, in part: "You can be assured that careful consideration is given to all suggestions from those who share his (the president's) concern for the well-being of the nation."

While awaiting the Prince of Peace, remember to pray for the peace of Jerusalem. •



# Till Death Do Us Part

(A Personal Testimony)

WE MAKE the most solemn vow on the most joyous day of our lives!—"Till death do us part." Often, it is only remembered for the length of time it takes to recite it. But, like a mighty wind, it comes rushing back when the meaning of that vow must be faced!

This will, no doubt, be the last time I write publicly about Grace. I am grateful that during this time of mourning, THE RESTITUTION HERALD has served as a willing vehicle to share with my many Christian friends the grief I have felt, and the grief we will all, sooner or later, experience—unless the Lord returns first! I pray my simple heart-felt honesty will help the reader when he finds himself in a similar situation.

It has been a year now. I notice I wrote in my pocket calendar on June 6, 1977: "My precious wife fell asleep in Jesus—I praise God for our seventeen years and two days together."

Have you ever walked through a dense fog on a still day? The mist peppers against your face as you strain to see beyond the gray-white wall. In retrospect, I realize that in more ways than I would have admitted at the time, I walked through a dense fog; but now it is beginning to lift. I don't feel as closed-in and threatened as I did for a while.

A little marker on Grace's grave reads: "Thirty-seven years, ten months, and fourteen days." Her life was far too short, but I am not accusing God, and I am not bitter. Our marriage improved every day we lived it, as every marriage should. No doubt, the eight years of concern over her health drew us to God. Some others, I presume, would find that it pushed them away.

I have come to look upon sickness as a hidden blessing. It makes us take the time to think—hopefully about God and our own frail bodies. We are "a mist that appears for a little time and then vanishes" (Jas. 4:14\*).

I have found myself desiring—even compelled—to do as did Daniel; to pray three times a day. It is an oasis of refreshing which is unavailable in any other way. I have never opened my heart to God (sins and all) as I have done this past year. I never realized I could kneel alone, pray, and cry, and rise feeling so blessed! I would have to admit that prayer has been my greatest buttress against lonely days. I thank Jesus for making his home with me (John 14:23).

The purpose of these few words is to express my feelings honestly, hoping you will be able to transpose them into practical value, either for yourself or as a genuine encouragement to others who are enduring grief.

The first few days and weeks I was in shock. I just couldn't believe it had really happened. I said: "I am actually alone! I sleep alone, I eat alone, I sit alone in the evenings." It is difficult to fathom.

\*Scriptures quoted in this article are from the Revised Standard Version.

I entertained selfish thoughts like: Who is going to care for me when I become ill? Who is going to help me with the children? How can I care for the house, laundry, groceries, meals, children, and still function as a pastor?

It wasn't easy at first. I could not concentrate, and what is more, I had no desire to concentrate! What I wanted most (I am trying to be honest) was people to talk with, and some special people I could hug. Yes, hug! There is something about an embrace, the touching, that drains tension and eases fears. It says to a person, "Someone cares for you as an individual. You are not really alone after all." **My suggestion:** do not hesitate to touch, or even embrace, those who are grieving. It can speak more than a thousand words. I have observed that some want to be alone at such times, but I am convinced that they are a minority. I craved fellowship, and still do.

For the first several months I fed upon things I could read, especially the Bible! I must have read it nearly through in just a short time. The Psalms and Paul's letters spoke to me most forcefully. I searched bookstores for books that spoke to my need, and I consumed them. I wrote piles of letters so I could get many in return. Who doesn't like to receive a letter? The five things that sustained me most during this time were prayer, the Bible, my children, the mail, and Christian friends. **My suggestion:** Provide inspirational reading and many letters to those in grief.

For me, the time of greatest isolation is from five to eleven in the evening. It was during this time that Grace and I would rehearse together all the details of our day. I miss that as much, if not more, than our physical closeness. You build up such a store of "things" you would just like to talk about with someone! They are not important, but you are sharing life with someone who



loves you. Maybe there is something funny or sad that happened, but with whom can you discuss it? I saw my first spring robin, but who do I tell? I buy a new pair of slacks. Who can I ask how I look in them? I am in the mood to take a long slow ride through the country, but who will share the scenery with me? I am in the mood to do something silly, but who would laugh with me? I want to go to a nice restaurant for dinner, but how can I enjoy it alone? Sometimes I think I can get along all right living alone, and then there are other days when I know I can't.

I finally end up telling Jesus about my feelings. "You know what is best for my life. Help me to trust and wait. Whatever you want, I pray it will be what I want." I also take courage from the words: "We have not a high priest who is unable to sympathize with our weaknesses" (Heb. 4:15). **My suggestion:** Involve those who are alone in some of the details of your own life.

What could people have done they didn't do? Well, I found I was ready to talk about "it" when others tried to avoid the subject. C. S. Lewis has written about his own grief: "An odd by-product of my loss is that I'm aware of being an embarrassment to everyone I meet. At work, at the club, in the street, I see people, as they approach me, trying to make up their minds whether they'll 'say something about it' or not. I hate it if they do, and if they don't" (*A Grief Observed*, page 10). Those who are grieving have only their sorrow on their minds anyway; it is hard to focus on anything else, so **I suggest** you always give them the opportunity to talk about their feelings.

Yet, on the other hand, I would have liked more diversion. I would jump at opportunities to go to a concert, a play, or just to someone's house for popcorn and fellowship. I may be guilty of this myself, but people seem so wrapped up in themselves that they make little time for others.

We *must* remember to visit those in nursing homes, hospitals, and those who are grieving: not just once, but until they are strong. Is it any wonder that James wrote: "Religion that is pure and undefiled before God . . . is this: to visit" (Jas. 1:27). We also read: "Rejoice with those who rejoice, weep with those who weep" (Rom. 12:15). That means, simply: become involved in their lives!

**I**DON'T SUPPOSE this "honest" testimony would be complete without comment about remarriage. It has gone through my mind often, especially when I am wanting to be hugged, and when I want to talk to someone about nothing in general! I have a practical side that listens closely to the Apostle Paul, who wrote: "Those who marry will have worldly troubles, and I would spare you that" (1 Cor. 7:28). There are sunny days when I say: "How right you are, Paul!" But there are other days when I exclaim: "Oh for some worldly troubles!" My reasoning goes something like this: "Who would want to marry

my memories; use my furniture; wonder if they "matched up"; care for my children; inherit foreign in-laws; and forgive when I had to refer to my former marriage?"

But then, I reason again, and say: "Is this my own 'hang-up'?" Love is not something you compare. It is not that it would be better than, or worse than, but totally different than. So, where does this leave me? For now, I am just open to God with a prayer: "If it is your will that I should have another mate to share my life, fine. If not, fine. Perhaps the Lord's return is so close I really should not concern myself about it. Thank you, Jesus, for your soon return."

One more small aspect. For several months I found that any medical concerns were greatly amplified. I imagined the worst possible results. I focused too much on myself. I see now that it was due to stress and nerves. I never took any medication, but chose the peace God provided (Phil. 4:7). I mention this because my doctor has assured me that some have severe physical reactions to trauma. Try to give your anxieties to God in prayer (1 Pet. 5:7).

Vance Havner, in his book, *Though I Walk Through the Valley*, emphasizes the promise that we walk *through* the valley, and are not left in the valley! That is a heart-warming thought.

There is a prayer I use in weddings, and I believe an application can be made here: "Give (me) enough tears to keep (me) tender . . . enough hurts to keep (me) human . . . and enough success to make (me) sure (I) walk with God." Certainly, as we walk this life, there will be tears, hurts, failures, and successes. It is how we react to these events that will please or displease our Lord. Saints are not exempt from trials. Take a moment and consider Joseph, Moses, Daniel, the prophets, the apostles, and Jesus himself! As difficult as this text may be to comprehend, consider it nevertheless: "Count it all joy, my brethren, when you meet various trials, for you know that the testing of your faith produces steadfastness" (Jas. 1:2, 3).

Other texts that have really sustained me are Romans 4:17, "God . . . gives life to the dead"; and Romans 4:20, 21, "No distrust made him [Abraham] waver . . . but he grew strong in his faith as he gave glory to God, *fully convinced* that God was able to do what he had promised." Another is Hebrews 10:37, "Yet a little while, and the coming one shall come and shall not tarry." I could fill several pages with my favorites, but I will close by saying I praise God that time is the great healer, and the fog is lifting. God's Word is indeed an anchor to the soul (Heb. 6:17-19).

I praise God for those who have been steadfast in prayer for me, not to mention those who have loved me and demonstrated that love. "Blessed is the man who endures trial, for when he has stood the test he will receive the crown of life which God has promised to those who love him" (Jas. 1:12). •

(A Personal Testimony)

# Will the Old Book Stand?

By H. L. Hastings

THE BIBLE is a book which has been refuted, demolished, overthrown, and exploded more times than any other book you ever heard of. Every little while somebody starts up and upsets this book; and it is like upsetting a solid cube of granite. It is just as big one way as the other; and when you upset it, it is right side up; and when you overturn it again, it is right side up still. Every little while somebody blows up the Bible; but when it comes down, it always lights on its feet, and runs faster than ever through the world.

## *The Mistakes of Moses*

For a book that has been exploded so many times, this book still shows signs of considerable life. I have heard of a man traveling around the country exploding the book, and showing up "the mistakes of Moses," at about two hundred dollars a night. It is easy work to abuse Moses at two hundred dollars a night, especially as Moses is dead, and cannot talk back. It would be worth something after hearing the infidel on "the mistakes of Moses," to hear Moses on "the mistakes of the infidel." When Moses could talk back, he was rather a difficult man to deal with. Pharaoh tried it, and met with poor success. Jannes and Jambres withstood Moses and, it is said, found a grave in the Red Sea. Korah, Dathan, and Abiram tried it, and went down so deep that they have not yet got back. But now Moses is dead, and it is easy to abuse him. It does not take a very brave beast to kick a dead lion.

## *The Bible Makes Things Safe*

Years ago a young infidel was traveling in the West with his uncle, a banker, and they were not a little anxious for their safety when they were forced to stop for a night in a rough wayside cabin. There were two rooms in the house; and when they retired for the night, they agreed that the young man should sit with his pistols and watch until midnight, and then awaken his uncle, who should watch until morning. Presently he peeped through a crack,

and saw his host, a rough-looking old man, in his bearskin suit, reach up and take down a Bible; and after reading it awhile, he knelt and began to pray; and then the young infidel began to pull off his coat and get ready for bed. The uncle said, "I thought you were going to sit up and watch." But the young man knew there was no need of sitting up, pistol in hand, to watch all night long in a cabin that was hallowed by the Word of God and consecrated by the voice of prayer. Would a pack of cards, a rum bottle, or a copy of the *Age of Reason* have thus quieted this young infidel's fears?

## *The Bible Foretells Things*

The book, to my mind, bears the marks of inspiration in the foresight which it exhibits. The book foretells things. You cannot do that. You cannot tell what will be next year or next week. "The spirits" cannot tell who will be the next president, or governor, or emperor. They may tell a great many things which are past. They may tell you who your grandfather was, and may copy the inscription on your grandfather's gravestone, and may tell things which are written in the family record. They may reveal many things in the past—for the devil knows about the past—but they cannot foretell the future.

The revelations of prophecy are facts which exhibit the divine omniscience. So long as Babylon is in heaps; so long as Nineveh lies empty, void, and waste; so long as Egypt is the basest of kingdoms; so long as Tyre is a place for the spreading of nets in the midst of the sea; so long as Israel is scattered among all the nations; so long as Jerusalem is trodden under foot of the Gentiles; so long as the great empires of the world march on in their predicted course—just so long we have proof that one Omniscient Mind dictated the predictions of that book, and "prophecy came not in old time by the will of man."

## *A Wonderful Authorship*

The authorship of this book is wonderful. Here are words written by kings,

by emperors, by princes, by poets, by sages, by philosophers, by fishermen, by statesmen; by men learned in the wisdom of Egypt, educated in the schools of Babylon, trained at the feet of the rabbis in Jerusalem. It was written by men in exile, in the desert, in shepherds' tents, in "green pastures" and beside "still waters." Among its authors we find the taxgatherer, the herdsman, the gatherer of sycamore fruit; we find poor men, rich men, statesmen, preachers, exiles, captains, legislators, judges; men of every grade and class are represented in this wonderful volume, which is in reality a library, filled with history, genealogy, ethnology, law, ethics, prophecy, poetry, eloquence, medicine, sanitary science, political economy, and perfect rules for the conduct of personal and social life. It contains all kinds of writing; but what a jumble it would be if sixty-six books were written in this way by ordinary men! Suppose, for instance, that we get sixty-six medical books written by thirty or forty different doctors of various schools, believers in allopathy, homeopathy, hydropathy, and all the other "pathies," bind them all together, and then undertake to *doctor* a man according to that book!

## *One Mind, One Plan*

But again, it required fifteen hundred years to write this book, and the man who wrote the closing pages of it had no communication with the man who began it. How did these men, writing independently, produce such a book? Other books get out of date when they are ten or twenty years old: but this book lives on through the ages and keeps abreast of the mightiest thought and intellect of every age.

Suppose that thirty or forty men should walk in through that door. One man comes from Maine, another from New Hampshire, another from Massachusetts, and so on from each state, bearing a block of marble of peculiar shape. Suppose I pile up these blocks in order until I have the figure of a man, perfectly symmetrical and beautifully

chiseled, and say, "How did these men, who have never seen one another, chisel out that beautiful statue?" You would say: "That is easily explained. One man planned the whole statue, made the patterns, gave the directions, and distributed them around; and so, each man working by the pattern, the work fits accurately when completed." Very well. Here is a book coming from all quarters, written by men of all classes, scattered through a period of fifteen hundred years; and yet this book is fitted together as a wondrous and harmonious whole. How was it done? "Holy men of God spake as they were moved by the Holy Ghost." One mind inspired the whole book, one voice speaks in it all, and it is the voice of God speaking with resurrection power.

#### *A Divine Harmony*

God's Word declares the end from the beginning. It is not only the chart which guides each weary wanderer to his own eternal rest, but it is the record of the great plan and purpose of the Almighty concerning the world which he has made and the church which he has redeemed. It unfolds God's everlasting purpose as manifested in Jesus Christ; and if one will read three chapters at the beginning of the Bible and three at the end, he will be struck with the correspondence which there exists. At the beginning of the Bible we find a new world: "In the beginning God created the heaven and the earth." At the end of the Bible we find a new world: "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." At the beginning, we find satan entering to deceive and destroy; at the end, we find satan cast out, "that he should deceive the nations no more." At the beginning, sin and pain and sorrow and sighing and death find entrance to the world; at the end, there shall be no more pain nor sorrow nor sighing, and no more death. At the beginning, the earth, for man's transgression, is cursed with thorns and thistles; at the end, there "shall be no more curse; but the throne of God and of the Lamb shall be in it." At the beginning, we find the tree of life in paradise, from which the sinner is shut away by a flaming sword, lest he eat and live forever; at the end, we find the tree of life again "in the midst of the paradise of God," and the blessed and the blood-washed ones have a right to the tree of life, and "enter in through the gates of the city." At the beginning, man was brought beneath the dominion

of death and the grave; at the end, "the dead, small and great, stand before God," the sea gives up its dead, and death and hell are cast into the lake of fire. At the beginning, the first Adam lost his dominion over earth, and was driven out of the Garden of Eden in shame and sorrow; at the end, we find the second Adam, victorious over sin and death and hell, enthroned as King and Lord of all, and reigning in triumph and glory forever.

#### *Unfolds the Divine Purpose*

Now, when you get the plan of this book, you find that it is something more than a book of detached sentences, good maxims, and comforting words. It is a book which unfolds the divine purpose, and not only reveals the way of salvation, but marks the pathway of the people of God through this wilderness, and foreshadows the destiny of the world which he has made and the church which he has redeemed.

When we look at these facts, we see that this is no man's book. When Columbus saw the River Orinoco, someone said he had discovered an island. He replied: "No such river as that flows

from an island. That mighty torrent must drain the waters of a continent." So this book comes, not from the empty hearts of impostors, liars, and deceivers; it springs from the eternal depths of divine wisdom, love, and grace. It is the unfolding of the divine purpose, the revelation of the divine will. God help us to believe it, and be saved through Christ our Lord.

#### **I Said a Prayer for You Today**

I said a prayer for you today  
And know God must have heard—  
I felt the answer in my heart  
Although he spoke no word!  
I didn't ask for wealth or fame  
(I knew you wouldn't mind)—  
I asked him to send treasures  
Of a far more lasting kind!  
I asked that he'd be near you  
At the start of each new day  
To grant you health and blessings  
And friends to share your way!  
I asked for happiness for you  
In all things great and small—  
But it was for his loving care  
I prayed the most of all.

—Phoenix Bulletin.

## Identification, Please!

By Michael Brown

**B**EFORE I can accept this check, I must have two identification cards, please. Do you have a driver's license and a credit card?" Does that question seem to "ring a bell"? We can relate to it, especially in holiday seasons. Indeed, it is rewarding to buy a gift and give it to someone special, but there also comes the requirement at the time of purchase: "Show me some identification, please!"

Nowadays, our identification is becoming ever so important as we seek to purchase anything. We are beginning to depend on our credit cards, charge cards, and other varieties of identification required when we purchase anything on credit or by check. Our paper currency is shrinking in value. Even our checks will not be honored unless we can present other identification too.

Could we be heading rapidly toward the time John described in Revelation 13? In an age when more and more people are becoming dependent upon identification cards, we wonder if Bible prophecy concerning "the beast" is on the verge of being fulfilled. Do not our identification cards contain marks, names, and numbers which we use for buying and selling? (V. 17.)

As we see the approaching day of Christ's return, we know how urgent it is to pay attention to the times in which we are living, lest we be "taken in" by that "man of sin" who will require his identification on all people. No doubt many people will be deceived by the Wicked One, as they view his identification requirements as an act of convenience—like the credit cards. Christians, however, are aware that it will be a sinister plot against God and his people. "The beast" and his followers will lose in the end (Rev. 19:20).

While we live under the stipulation that we must show identification cards, we also need to see the validity of being identified with Christ. We can only be saved in him. It is imperative that we cling to him as we head toward "the home stretch" of the very end times (Acts 4:12).



# STORIES FOR THE FAMILY ALTAR

By Jane LeCrone

## Actions Speak

"As ye would that men should do to you, do ye also to them likewise" (Luke 6:31).

"The wise man of the Bible has given us much instruction which, if we follow, will make our lives happy and profitable. Has this thought ever crossed your mind? 'Look at all the things *they* have! *They* never go to church. *They* don't worry about the other fellow!' If it has, think it no more! Give heed to the words of the wise man in Proverbs 24:19, 20: 'Fret not thyself because of evil men, neither be thou envious at the wicked; for there shall be no reward to the evil man; the candle of the wicked shall be put out.'"

"David, what is Solomon saying in these verses?"

"I think he is telling us to not envy wicked people. They have no reward, but will be destroyed."

"Good! Now let's compare the fate of the wicked with the reward to those who follow God. Revelation 22:14 speaks of the New Jerusalem. All together, read this verse."

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

"Why do you think it is important to enter in through the gates?"

The classroom was quiet, except for the soft rustle of turning pages. Then Nancy spoke: "I think we might use the example in John 10:1: '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.' I think verse 9 is important, too. 'I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.' If we follow God, we are the sheep of his pasture."

"Now turn back to Revelation 22:17: 'The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.' Now tell me your reaction to this verse."

This time, it was Anne whose hand went up. "I remember the woman at the well mentioned in John 4. This tells us that Jesus asked her to draw a drink of water from the well for him. In answer to her question about a Jew asking a Samaritan for a favor, Jesus said: 'If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.'

"The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?"

"Jesus answered and said unto her; Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.'

"The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.' I think the words 'whosoever will' are even stronger proof."

"All right. Now let us consider two words from the scripture we have just read: Jesus said, 'Whosoever will, let him *take*'; and the woman said, 'Sir, *give*.' Is there any action involved? In order to take something, do you have to reach out your hand? Is the same true of giving and receiving? Of course! We are justified in saying that eternal life is a gift from God but we must reach out for it if we want it.

"Now let us explore other ways our actions speak for us as we reach out for eternal life. Psalm 145:8 gives us a clear picture of God's patience toward us. 'The LORD is gracious, and full of compassion; slow to anger, and of great mercy.' Is knowing this reason enough for us to practice patience with our fellow men?"

"How about someone who is always shoving you around and sort of acting like a bully?" This was Tommy speaking.

"Well, Tommy, the wise man has an answer for that, too. Turn to Proverbs 24:29 and read it; then turn to Revelation 22:12 and read that verse. After that, tell me what you think."

Tommy read: "Say not, I will do so to him as he hath done to me: I will render to the man according to his work." Also, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

Tommy thought a moment, then he said, "Well, Miss Simms, I guess it means we should try to do God's work! Now that I think about it, isn't there another verse that says something like, 'Vengeance is mine; I will repay'?"

"Yes, Tommy, there is. It might be well for all of us to turn to Romans 12 and read verse 17 to the end of the chapter."

"Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore 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. Be not overcome with evil, but overcome evil with good."

Joey had a question: "Does 'live peaceably with all men' mean we should go along with them?"

"No, Joey. Not if it means doing something we know is wrong. I think we might put it in other words. Do not argue or fight with those who oppose us. We can state our position, then walk away from the conversation if we have to. We do not sacrifice our Christian principles to satisfy anyone, no matter who it is."

"Let's close the class with Romans 14:12 and 13. 'So then every one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.'"



## GLEANINGS . . .

### A Father's Precepts

1. He makes himself responsible for his children's behavior.
2. He is never blinded by love to his child's faults—he knows that he serves the child's interest best by recognizing and correcting weakness.
3. He makes his child feel secure.
4. He shares in his child's activities.
5. He always has his child's complete confidence.
6. He is always available to help solve youthful problems.
7. He doesn't demand parental devotion—he wins it.
8. He recognizes and accepts as largely his responsibility his child's mental and spiritual development.
9. He contributes to making the home his child's haven.
10. He strives to be the man his child thinks he is. —*Fonthill Bulletin*.

### Pledge for Husband and Wife

As husband and wife, we will take time for love and companionship. We will keep adding fuel to the fire of love by words and acts of appreciation for each other. When there is a misunderstanding, we will be quick to forgive and to ask forgiveness. We will allow no one to come between us.

We will take a sane attitude toward money and decide financial matters together. We will take a mature attitude toward work, each carrying a proper share of family duties.

We will take time for wholesome recreation and experiences that are worthwhile. We will keep a sense of humor and learn to laugh, even at ourselves.

We will avoid the home-wrecking habits of impatience, worry, nagging, jealousy, and all other forms of self-love. We will face all hardships with faith in God and each other.

If God entrusts children to us, we will welcome them, love them, and give them good care and training.

We will give Christ his place in our hearts and in our home, keeping in tune with him by frequent periods of Bible reading and prayer. As a family we will be loyal members of the church, attending its services together regularly and

sharing in its ministry to others.

With God's help our home will be an asset and not a liability to the church, to the community, and to the world.

—*Phoenix Bulletin*.

### Family Worship:

Feeds the soul;  
Answers an inner need;  
Molds standards and ideals;  
Instructs in Bible knowledge;  
Lifts burdens;  
Yokes the family in harmony and unity.

Wins souls to Christ;  
Opens eyes to needs about us;  
Revives our spiritual zeal;  
Strengthens us against temptation;  
Helps to conquer doubt;  
Invites a sharing of joys and sorrows;  
Puts Christ in the center!

—*Sybl Townsend*.

### Knowing and Doing

By Irving D. Larson

Knowing God's will and doing God's will are two different things. Recently, the United Press carried a story that termites had eaten through a large stack of pamphlets entitled *Control of Termites* in the mailing room of the University of California at Berkeley. Maintenance men had made the discovery. One would just naturally expect that these University buildings would be free of termites and the destruction they cause. However, it is one thing to have this information about the control of termites in a pamphlet, and quite another thing to make the practical application of this information.

In speaking to his disciples on one occasion, the Lord Jesus said regarding the things that he had taught them: "If ye know these things, happy are ye if ye do them." Our faith in Jesus Christ and in God's Holy Word needs to be translated into daily living. It is far better to demonstrate our faith by the things we do, than just to talk about what we believe!  
—*East Peoria Bulletin*.

### I Don't Drink

By a High School Girl

Everybody's doing it? No, not yet!  
Because I'm somebody, don't forget!  
Anybody with courage to stop and think  
Is certainly somebody: I don't drink.  
Many a "somebody" who didn't think,  
Became a nobody because of drink.  
Anyone can follow what crowds do:  
I'm trying to be a somebody—how  
about you?  
—*Selected*.

### Depending Upon God

The first Psalm likens the godly man to a tree. Not a wild tree, but a planted tree. Now no one plants a tree except he has a purpose in mind that the tree is to fulfill. Trees are planted to beautify the landscape, or to bear fruit, or to give shade. And when one plants a tree he sets it where it can have what it needs to grow—good soil, moisture, sunshine.

The tree of our parable is a tree set by a stream. It is a fruit tree. God is the Planter and the Provider of all that the tree needs. All the tree does is to depend upon God, to use what God provides for its growth and fruitfulness.

Sometimes it seems that our fate is tied up with our jobs, with the way we make a living. But the godly man is not dependent upon his job or his business, primarily. The banks could close and life insurance companies fail without ruining God's man.

The Christian is not dependent upon freedom from war, famine, and hard times. He is dependent upon God. Like Paul, he knows how to live victoriously regardless of outward circumstances.

The God of the righteous supplies "all of your needs according to his riches in glory through Christ Jesus our Lord."

—*Erwin L. McDonald*.

### To Make Love Last

Never both be angry at the same time.  
Never speak loudly to one another,  
unless the house is on fire.  
Never taunt with a past mistake.  
Never pass a day without leaving loving words to remember.  
Never meet without a loving welcome.  
Never let the sun go down upon anger or grievance.  
Never forget the happy hours of early love.  
Neglect the whole world rather than one another.  
—*Selected*.

### What He Finds

The man who is always finding fault seldom finds anything else!

—*Selected*.

### In Twenty-Four Hours:

—Your heart beats 103,689 times;  
—Your blood travels 186,000,000 miles;  
—You breathe 23,040 times;  
—You inhale 438 cubic feet of air;  
—You eat 3 pounds of food;  
—You drink 2.9 quarts of liquids;  
—You speak 4,800 words, including, at times, some unnecessary ones.  
—*Church Bulletin Exchange*.



# SEEKERS of TRUTH

By Edward H. Goit, Sr.

This is the third and final part of a continued answer given by Bro. Goit concerning the validity of the "Life After Life" experiences recorded by Dr. Raymond A. Moody in his book of that name. We trust that you will find it extremely valuable for your own investigations of this important subject.

6. It is clear that if certain experiences similar to those reported in the case histories used by Dr. Moody can be induced psychologically in living, healthy persons, the psychological factor is the likely explanation for those "near-death" experiences. It is equally true that one cannot rule out the possibility that pharmacological, physiological, and neurological factors, together with the psychological element, may also be contributing elements.

What does Dr. Raymond Moody himself feel? In his own words, he states: "I believe this is a legitimate question, as long as it is understood that this is a psychological matter and not a matter of logical conclusion that I am trying to force on anyone else. My own feeling is that, within the context of science alone, there may never be proof of life after death. I have come to accept as a matter of religious faith that there is life after death, and I believe that the phenomenon we have been examining is a manifestation of that life."<sup>9</sup>

In reviewing and researching material as I prepared to answer this question, I accepted, as a matter of religious faith based on God's Word, that *there is a life after death which is conditional on a resurrection, or its equivalent translation to immortality, upon the literal return of Jesus Christ to this earth.* This faith is different from that of Dr. Moody and "mainstream" Christians. I have observed a trend to deny the inerrant inspiration of the Word of God and to question the fact of Jesus' second coming.<sup>10</sup> New Testament theology of the resurrection and future judgments renders null and void anything "out-of-the-body" research may claim.

## "Out-of-Body" Experience

Paul's experience, as recorded in 2

Corinthians 12:1-14, could have been an "out-of-body" experience. In order to understand this passage of Scripture, we must first ascertain the facts, and then make some observations.

1) Paul knew a man in Christ who heard unspeakable words when he was caught up to the third heaven, but he didn't know whether this man was in the body, or out of the body.

2) Paul's reference was not a description of death, "for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9:10). Further, it is equally true that "the dead know not any thing" (Eccl. 9:5). The psalmist also declared, concerning man's death: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psa. 146:4). There is no basis whatsoever for using this scripture to teach a disembodied existence after death.

3) The context of 2 Corinthians 12:1-4 suggests that the man Paul knew was none other than Paul himself. There is much scriptural basis for this evaluation.

When Paul wrote this passage, his authority as a chosen vessel of God was being questioned in Corinth (2 Cor. 13:3). Paul defended his position with an open attack on his adversaries (10:11, 12). He challenged them to demonstrate his failure (11:7). He became a "fool" (11:1, 17; 12:11) in boasting of his accomplishments as a follower of Jesus (11:21-29) and he wrote of acts of divine favor (11:30-33).

Paul was given a "thorn in the flesh," lest he should be exalted above measure through the revelations given him (12:7). He claimed he became a fool in glorying (12:11). Such glorying would only be appropriate if the subject of the glorying was Paul (12:1).

4) Paul didn't recognize whether he was *transported* to participate objectively in the visions and revelations, as was Daniel (Dan. 10), or whether his experience was subjective, as Peter's (Acts 10: 11, 17).

Peter had another experience with an angel of the Lord and "wist not that it

was true which was done by the angel; but thought he saw a vision" (Acts 12:9). He did not know whether this occurred in his mind or if it was an actual physical experience. Likewise, Paul was uncertain whether this experience was one of mind (vision, out-of-the-body) or something he actually participated in with his body (in-the-body). He wouldn't argue the matter with the Corinthians, but he would glory in the favor of God, that he was caught up, or away, as in a vision.

Since the apostle didn't know for certain what kind of an experience he had, this reference cannot be quoted to prove that a person can in fact exist out of his body. It is impossible to find a connection between this visionary description of Paul's (while still very much alive) and an experience *after death* or even one *near death*.

5) One might well ask: "What and where is paradise?" *Paradise*, according to the *Emphatic Diaglott*, is "a term which by long and extensive use has been employed to designate the Garden of Eden."

"The garden of Eden was a paradise; when man sinned, paradise was lost. The new earth will be the future paradise of God; when believers dwell in the new earth, paradise will have been restored."<sup>11</sup>

Paul identifies paradise in 2 Corinthians 12:1-4 with the third heaven. The word *harpazo*, translated "caught up" in verse 4, is the same Greek word translated "caught away" in Acts 8:39. Paul was caught away in spirit into a future period of time, as was John, when he was "in the Spirit on the Lord's day" (Rev. 1:10).

Now, according to 2 Peter 3, there are three heavens and earths (or periods of time), described as follows:

- a) "The heavens . . . of old, and the earth" (v. 5);
- b) "The heavens and the earth, which are now" (v. 7).
- c) "New heavens and a new earth" (v. 13).

It was this third heaven to which Paul was caught up, or away, in vision. Paul saw a vision of the paradise which will exist in God's eternal kingdom.

What further truth can one ascertain

## References

- <sup>9</sup>Guideposts (8-page book bonus), Carmel, N.Y., July 1977, p. 24.
- <sup>10</sup>Archie Matson, "Afterlife—Reports From the Threshold of Death," Harper and Row.
- <sup>11</sup>Dr. Alva G. Huffer, "Systematic Theology," Oregon, III., *The Restitution Herald*.

from God's Word? Man does not possess an immortal soul, as researchers on "out-of-body" experiences conclude. The word "soul" appears 586 times in the Bible. The words "soul" and "spirit" appear more than 1,700 times. Not once are they ever described as immortal, never dying, or eternal.

It is written: "The LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul [creature]" (Gen. 2:7). *Man is a soul! The soul is not a part of man, but the whole man.* The soul is the combination of body and spirit (breath) just as water is the correctly combined quantities of hydrogen and oxygen.

Man's life is a unity, consisting of the

dust of the ground and the breath of life. These two components combined compose a unity, a living creature; i.e., a soul. Without this unity, a creature is not able to live. There is a natural body and a spiritual body (1 Cor. 15:44). No one can exist without one body or the other. When one dies, there must be a resurrection for that one to live again, else he is perished (1 Cor. 15:12-18).

Man is composed of 15 chemical elements. He is formed of dust and animated by the breath of life, that vital force which enables the body to function. The remarkable workings of the brain and nervous system are possible only because that God-given force is constantly present. God calls it the "breath of life." This breath (Spirit of

God) sustains man's life as it courses the rivers of blood in him. (See Lev. 17:11-14). Man dies, his lungs cease to function, his heart stops beating, and the blood no longer circulates.

When the breath of life—i.e., the Spirit—leaves, *man is dead! The Spirit has no consciousness apart from man's body.* When the Spirit returns to God, it continues to be the impersonal, unconscious power of God which causes man to live. (See Eccl. 12:7; Jas. 2:26; Psa. 6:5; Eccl. 9:10; Psa. 146:3, 4).

The foregoing Biblically based thoughts are firmly opposed to *Life After Life* without the medium of a resurrection. We would do well to accept the Word of God rather than the experiences of men. ●

## *What Does It Mean to Be Born Again?*

By C. Jesse Pestle

WHEN Jesus spoke to Nicodemus in John 2 about being "born again," the latter seems to have been confused. But present-day misconceptions of this common phrase make the confusion of Nicodemus seem small. While the rich man asked *how* a man could be born again, Christendom today knows neither *how* nor *when*.

The recent surge of how-to books on the subject "born again" doesn't really help us understand this Bible phrase. Almost without exception, the authors of such books depart quickly from the Scriptures and elaborate upon philosophies, feelings, experiences, and traditional church teachings. Very few connect the "born-again" experience with the resurrection from the dead or the future kingdom of God, as Jesus did. Most people see only the conversion experience and call it "saved." While "saved" is a Scriptural term, it is used so carelessly today with such a variety of connotations that Church of God people shy away from using it at all. The orthodox conception of this word varies from a momentary conversion which lasts a lifetime to an immortal state.

Generally speaking, "born again" is synonymous with "born . . . of God" (John 1:13, "born after the Spirit" (Gal.

4:29), born again . . . of incorruptible seed (1 John 2:29). These two words can refer to *conversion* (forsaking the flesh and starting with the Spirit) or *resurrection* (being born to immortality from the dead) or the period between conversion and resurrection. Birth is a beginning; but everybody knows conception and gestation go before. This makes birth an end as well. The entire process of birth starts long before the event itself takes place. Conversion compares with conception as the new birth does with resurrection from the dead. Using the phrase "born again" in a general sense, we see every stage of the new birth from beginning to end, including "born of water and of the spirit."

Specifically speaking, "born again" can refer exclusively to birth at resurrection, when Christ "shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:21). To use the phrase with no reference to resurrection is misleading and unscriptural. To say, "I am saved," or "I have been born again," is to assume God has already judged us righteous and has already given us immortality. Such statements assume the process of salvation is already complete, but in this life God's people must be content with the *hope* of

immortality. Today we embrace the promises—tomorrow the possession.

Usually, the person who says "I have been born again" believes he has an immortal soul which resides in his body and which is released at death to fly to heaven for eternity. He is sure beyond a shadow of a doubt about the well-being of his "soul" and is not troubled in the least over Bible truth, which describes man as totally mortal today, completely unconscious in death, and entirely dependent upon a resurrection to life. He rejects the idea of a literal kingdom of God established on earth at the return of Christ, and yet presumes to know exactly what God will do with him at the judgment day.

As Christ was, so is the Christian. The only begotten Son of God was baptized and received his Father's Spirit. His dedicated life ended with death, but God raised him from the grave. Immortality was bestowed on him at his resurrection. Should we expect any more? We are waiting, not for death, but "for the adoption, to wit, the redemption of our body" (Rom. 8:23). Being born again to eternal life must wait for resurrection. Even conversion is an ongoing process. Christians are in the process of being born again into the coming Kingdom. ●



# News and Prophecy Digest

BY CLYDE RANDALL

## World Council of Churches

When plans were being made for the World Council of Churches, a meeting was held in Evanston, Illinois, in 1954. Mr. Robert S. Bilheimer, American Program Secretary of the Council, issued a most significant statement, in which he said: "The advisory Commission has defined the Christian hope in eschatological terms. The event for which we all hope, or should properly hope, is the final coming of Christ in glory. It is important to understand at once that this means the time when Christ shall have completed his work, when his kingdom will come on earth in full, when the promise of salvation shall have been fulfilled. It is the time of resurrection. It is the time for which we pray when we say, 'Thy kingdom come.' It will come not by man's effort, but by the grace and power of God. We do not know the time nor specific means of its coming. Yet the fact that it will come constitutes the ultimate Christian hope."

The World Council has put forth little effort, if any, to promote this glorious hope. The reason, undoubtedly, is the failure of the denominations that make up the world membership to advocate it, even though technically they may believe it, or repeat it regularly in creedal response.

It matters not whether people believe or disbelieve the blessed hope; the assurance that, in God's own good time, Jesus will return to earth continues to be the cornerstone of gospel truth. As a church, it remains our chief responsibility to proclaim this, using every medium of communication at our command. "Behold, the Lord cometh; prepare to meet thy God." This combines two separate quotations, but preparation to meet our blessed Lord will be greatly sharpened and quickened when one is energized by fervent belief in the imminent return of the Life-Giver.

Some years ago, while pastoring in Arizona, I represented the Ministerial Association which I was at that time serving, at the farewell service of a minister who was leaving for another church. On entering the room where the service was being held, the minister greeted me

with these remarks: "Clyde, I want to thank you for the radio program which you put on the air. Your messages deal largely with neglected truths which the world needs, and so many of us are failing to give."

It is so easy to get caught up in contemporary trends and events to the extent that we fall into the many-sided ways of life and become like the Pharisees of Jesus' day, whom he chided, saying: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone" (Matt. 23:23).

Oh, how we mar our record with the undone things of life! Particularly is this true of the things of the Word and Spirit. The church fails to reap many successes in reaching others, due largely to the "undone things."

Paul, on his last visit to the Ephesian church, could well say: "I have not shunned to declare unto you all the counsel of God" (Acts 20:27). We have a commissioned message, and it matters not whether we flee to a modern Tarshish, as did Jonah, or be modern Jehoiakims, who cut out essential portions of the message in favor of that which tickles the ears, speaking only pleasant things. It all sums up to the same result—leaving undone that which should have been done.

## Gospel Must be Proclaimed

The Church of God long has been an ardent advocate of the personal, visible return of Jesus to this earth. Here he will assume rulership over the restored kingdom of God—none other than the restored nation of Israel.

There is one important prerequisite that must be met before the Son of Man returns with power and great glory. Jesus himself stated this necessary condition: "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). "The gospel must first be published among all nations" (Mark 13:10).

Last October 22, TransWorld Radio Station KTWR, which has two 100,000-watt shortwave transmitters, opened formally. A third of the world's current 4 billion population lives in the area to which this new gospel voice is daily beamed.

Another new TransWorld Radio station is being constructed in Sri Lanka (Ceylon), which will go into operation this year.

Doors have been closed to missionaries in China and many other Communist countries; but the gospel is being published in a miraculous way undreamed of a few years ago. God be praised!

## Secularization of Education

The trend in public education has become, according to many scholars of Christian backgrounds, not only non-Christian, but antichristian.

Education, in the early history of our country, was Bible oriented. The Bible was a recognized chief textbook. The misconstruing of the Supreme Court's decision on prayer in the public school has led to almost total elimination of all religious emphasis. The only type of prayer prohibited by the Court's decision was the *dictated prayer*.

But secularists and humanists took advantage of the decision to force all prayer, Bible reading, and religious expression from the classroom of the tax-supported public school. Yielding to this trend, many evangelicals, while realizing that the basic responsibility for moral and religious education belongs to the home and the church, have become activists. To counter the humanistic secularization that has found its way into the public schools as a controlling influence, evangelicals in particular have sought to cope with this moral decline and non-religious—if not antireligious—condition by establishing Christian schools under the direction of the church.

Christian schools have been springing up throughout the country. J. Robert McQuilken, president of Columbia Bible College, Columbia, SC, writing in *Christianity Today*, says: "Schools associated with various national Christian



School Associations increased from 652 in 1971 to 2,428 in 1975. And many more are unaffiliated and are identified only with local churches." *The Observer* estimated that two new private Christian schools open in the nation every day.

Certainly, religious education primarily belongs to the church and home; yet, when so many Church of God young people come out of our schools of higher education with a shattered faith or lost interest in the church, serious concern should be given as to whether there has been a lack of training in the

home and by the church, or if tax-supported schools have been the demoralizing and destroying cause.

It is time for the Church of God to recognize the trend and take corrective measures to assure that young people under its guidance and responsibility develop through life into ever-maturing Christians, rather than becoming derelicts of the faith.

Addressing a Christian College Consortium in Washington, DC, Dr. Gordon R. Werkema, commenting on this college's departure from traditional

Christian policy, remarked: "At a time when higher education needs a value structure on which to build and educate, college communities should emphasize the *distinctiveness* and not submit to homogenization in the name of academic freedom."

"The bank of friendship cannot exist without deposits."—A. H. Glasgow.

"The trouble with little sins is they don't stay little."

"I believed, and therefore have I spoken" (2 Cor. 4:13).

## Is Prejudice Ever Right?

By Hazel Cramer

**H**AVE YOU EVER been accused of being prejudiced? It is not a pleasant feeling, especially if you are convinced that the accusation is unwarranted.

Literally, the word "prejudice" is defined as prejudgment, an opinion formed before the facts are known; also, it is hatred or intolerance of other races, creeds, or another person's opinion.

Many of those who loudly proclaim themselves to be unbiased and unprejudiced form antigovernmental agencies which publish defamatory literature and stage disruptive sit-downs and marches. They also vandalize willfully, and manifest intense hatred toward those whom they accuse. By such behavior, they are evidencing their own prejudice. It is a proven fact that more violence, crime, sabotage, and vandalism take place in the name of peace, anti-prejudice, human rights, and religious freedom than occur in times of war.

It is about time for us to take a hard look at the word "prejudice," and how it affects us. It is getting to the point that one hardly dares to mention the word "black." To do so brings an accusation of racism! If, in discussing religious doctrine publicly, one compares another denomination's beliefs with those of his own, pointing out errors and untruths, he is accused of sitting in judgment. Tell me, was Jesus speaking from prejudice, or judging, when he corrected the doctrine of the Sadducees concerning the resurrection of the dead? (Matt. 22:29-32.) Was he prejudiced because he compared the Pharisees and Sadducees to "whited sepulchres"? (Matt. 23:27-29.)

Was he giving way to prejudice when he drove the money changers from the temple? (Matt. 21:13; Mark 11:15.)

How about Paul? Did he display prejudice when he boldly stood on Mars' hill and shouted: "Ye men of Athens, I perceive that in all things ye are too superstitious"? (Acts 17:22-31.) (The margin reads: "more religious than other people.") These people were apparently happy in their own beliefs, minding their own business. Right? Then along comes Paul "a-shoutin' and a-hollerin'," upsetting their spiritual applecart! Why did he have to agitate them by telling them that they were ignorantly worshipping the only true God? Didn't they have a right to worship any way they pleased, *what* they pleased, *when* they pleased?

How many times have you been squelched because you attested that Christianity is the only true religion, the only religion that teaches the way of salvation? I have had well-educated Bible students assert to me that we must not insist that our own religious doctrines are entirely true. "How do you know that we are right and they are wrong?" one such student questioned. "Anyway, we shouldn't point out their deficiencies or errors, since they are just as sincere in their beliefs as we are in ours." One such student even went so far as to suggest that we should never unfavorably compare Taoism, Hinduism, Buddhism, Islam, Confucianism, or other idolatrous religions, with Christianity, nor insist that Jesus is the only way of salvation. "That's prejudice," he declared. "You shouldn't judge them! Let God be their judge!"

Yet, time and again we are told in the

Scriptures to be aware of false teachers who bring false doctrines (2 Pet. 2:1-3; 2 Cor. 11:13; Matt. 7:15). If other religious beliefs were acceptable, why did Jesus command the apostles, and us, to go into all the world and preach the gospel? (Matt. 28:19, 20.) There is only one way to salvation. Jesus is the only way!

Is it wrong to mention another denomination by name in illustrating a Scriptural point when bringing out a Bible truth? Some say it is. Yet Jesus, according to John, said twice in Revelation 2 that he *hated* the deeds and the doctrines of the Nicolaitanes.

Anita Bryant deserves much credit and respect for her stand against homosexuality, a sin several times mentioned in the Bible. She has suffered financial loss, prestige, and mental anguish. She has been harassed and accused of flagrant prejudices! I wish that we all had her courage and fortitude!

Unfortunately, many Christians are like the caricatured political "mugwumps" sitting on a fence, their "mugs" on one side and their "wumps" on the other. Jesus termed Christians with the same lack of decisiveness as "neither hot, nor cold." They are lukewarm Christians.

The seventh church (the one at Laodicea) spoken of in Revelation 2:15, 16 was composed of tolerant people who were probably minding their own business. "Live and let live" could well have been their motto. "Play it cool" may have been their counsel. However, Jesus was not interested in maintaining their *status quo*. He emphatically commanded, "Be zealous . . . and repent!" Several of the seven Asian churches

were soundly criticized for their tolerance of both sin and sinners.

Every Christian should accept the fact that any person who is zealous for the Lord is going to step on a few toes in the process. The only people who do not offend any are already dead, hermits, or people who never do anything.

The statement of Will Rogers: "I never met a man I didn't like" leaves me cold. "Hate the sin but love the sinner" is a time-worn Christian saying embraced by many. It is not without foundation. Indeed, we are to forgive our enemies. This is Jesus' commandment. Yet, we are also told to put evildoers from our midst if they fail to repent. Church members were not to associate with them (1 Cor. 5:1-7; 6:1-3). We are also told not to associate with the world of sinners (Matt. 6:24, Luke 16:13).

"Hate evil," said Solomon in Proverbs 8:13. Don't hate without a cause is suggested in Psalm 35:19. To not hate the righteous is the thrust of Psalm 34:21.

Was David wrong in asserting: "I hate them, O LORD, that hate thee," as recorded in Psalm 139:21? Ecclesiastes 3:8 says: "A time to love, and a time to hate." Hate is not always vicious. It is simply, for Christians, revulsion toward sin and refusing to associate with those who perpetrate it.

To not love your enemies is to stand passively by while they continue in sin or doctrinal errors. We are equally in error not to show love for our friends.

God put it adamantly in Ezekiel 3:18: "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand."

We are called and chosen to go and preach the gospel to all nations (Matt. 28:19, 20). Stepping on a few toes while doing this is unavoidable. To cure a disease, surgery is often required. It hurts! But when healing has taken place, how wonderful is the new-found peace! So it is with teaching the gospel. No teacher or preacher worth his salt can avoid hurting someone's feelings occasionally. Assuredly, one should be diplomatic and as nonaggressive as possible; yet, humanity being what it is, mistakes will be made and zeal may be to blame!

Remember, when we keep quiet concerning our doctrinal beliefs while others are discussing theirs, we are saying, in effect: "I am ashamed of my doctrinal

faith. I am afraid of being ridiculed for believing as I do! (See Luke 9:26 and tremble.)

Beware! Jesus said: "The fearful and

the unbelieving" will be among those who will not inherit eternal life, but will go into the second death. (See Rev. 21:8.)

## Lift Up Your Heads!--Be Alert!

Pastor John Hearp

**S**PEAKING of signs of the times, Jesus said: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28). "These things" included "distress of nations," "perplexity," and "men's hearts failing them for fear." All of these combine to form a prophecy of confusion and chaos which Jesus says will precede his return as King of kings and Lord of lords.

This closely resembles the contents of the front page of tonight's newspaper, or the evening television newscast. We are told that though the conditions Jesus mentioned will exist during all of the church age, they will be greatly intensified just prior to his return. This intensification is clearly evident today! A thoughtful Christian will not rejoice in the unsettled and sinful conditions in the world today. However, he is admonished to look up, not down, when he sees these conditions developing. Behind all the bad news is good news: "Behold, I come quickly."

### Last Day—Last Days

In the New Testament, a distinction is drawn between "the last day" and "the last days." "The last day" is final. It is the time Jesus spoke of in John 6:40, when believers will become immortal upon his return. "The last days" is a lengthy span of time, beginning with the time of Christ, and extending to his second coming. This is the period of time to which the following signs apply.

We live in a time when weather forecasts have become much more accurate. This is due to scientific knowledge man has gathered—knowledge upon which he can call to assist him in predicting the weather. Are we, as Christians, making comparable progress in interpreting God's signs as they relate to the second coming of Christ? Let us consider some of them given in the Bible. See how many of them you can relate to world conditions today.

### Specific Signs

Some of the specific signs of the times are found in Matthew 24. *Wars and ru-*

*mors of wars* are the order of the day. Their frequency and intensity, as well as the number of nations involved, have certainly increased. At the conclusion of World War II, only twelve small nations had not, in some way, become involved. No words are on more tongues today than "peace" and "safety," and never have we had less of either!

Famines are on the increase. The World Health Organization estimates that one third of the world is well fed, one third of the world is underfed, and one third is starving! The constantly exploding population of the world will cause famines to increase and intensify, spreading widely and rapidly. The 1980's is already being referred to as "the decade of starvation."

Apostasy, or falling away from the faith, is another condition that will be prevalent in the last days. Dr. Packer has said that those who advocate a "religionless Christianity" remind him of an ad he saw as a boy. It said: "For Sale—a bladeless knife without a handle." We hasten to add that while this falling away will apply to Christianity at large, it is not characteristic of all churches. How wonderful to see growing, dynamic churches in many places!

### God's Signpost

Israel has long been God's signpost people. The year 1948 marked the fulfillment of one of the outstanding prophecies of Scripture—the reestablishment of the Nation of Israel on the land God promised them as an everlasting possession. In 1967, following the Six-Day War, the city of Jerusalem came under Jewish control for the first time in twenty-six hundred years! Both of these events had been predicted in Scripture.

### An Imperative Mission

Seeing these and other prophecies being fulfilled makes our task of spreading the gospel all the more urgent! The time may be short. The mission is imperative. The church must more actively obey the great commission given us by our Lord, to go and "make disciples of all nations!"

## Oops! We Goofed!

The following should have appeared at the beginning of the Search for Truth Page in the May issue. Please paste or clip it to that page, and forgive the error.

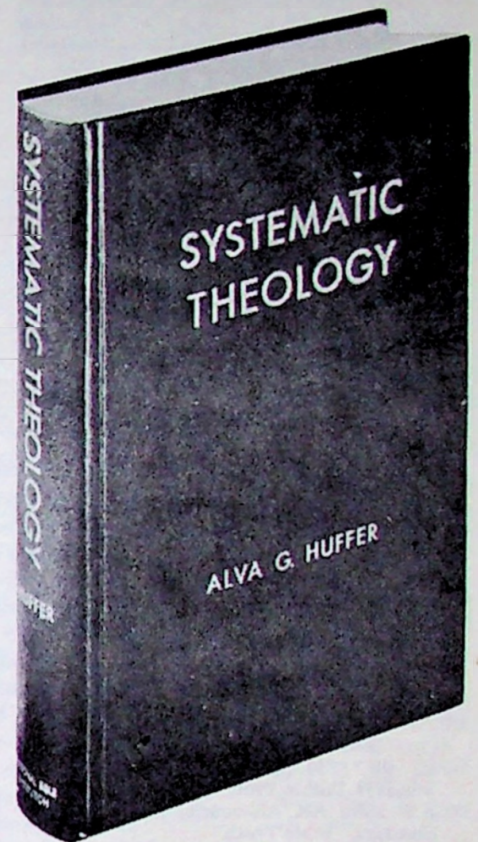
4. *Clinical death.* This occurs when a person is pronounced dead when it is thought the spontaneous respiration and heartbeat have irreversibly ceased.

5. *Somatic and molecular or cellular death.* This is the cessation of all vital functions, such as the heartbeat and

respiration, and cellular death begins with the permanent extinction of bodily life. Because of differences in cellular composition, different parts of the body die at different times.

6. *Brain death.* The accepted definition of brain death was worked out at Harvard Medical School in 1968. It includes: "Unreceptivity; unresponsiveness; absence of spontaneous movements and breathing, absence of reflexes, fixed dilated pupils, and persistence of these functions over a 24 hour period in the absence of intoxicants or hypothermia."

## A "must" for Bible students



Written in a scholarly, yet easy-to-understand style, both laymen and ministers will find rich blessings in the six hundred pages of **Systematic Theology**. Explaining the great truths of the Word of God in a systematic way, filled with Scriptural references and source materials, **Systematic Theology** is indeed a "must" for every Bible student, teacher, and pastor.

*Your estate could slip away...*



*Without a will there is no way that you can be sure that the assets the Lord has entrusted to you will be distributed and used as you wish. Now is the time to make or review your will to conserve and properly utilize your estate. As a faithful steward, consider including the Church of God General Conference in your will. Your bequest may avoid unnecessary taxes and be a living testimony, providing continuing support for the Lord's world-wide work.*

Use the coupon to secure a free packet of information about wills and bequests.

Please send me the free packet of information.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Mail to Church of God General Conference,  
Box 100, Oregon, IL 61061

Here is my order for Systematic Theology:

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

Please find enclosed \$ \_\_\_\_\_ for

\_\_\_\_\_ copies @ \$6.95 hardcover

\_\_\_\_\_ copies @ \$3.95 paperback

The book will be mailed postage-paid when payment accompanies order. Mail this coupon to:

THE RESTITUTION HERALD

Box 100

OREGON, ILLINOIS 61061

**MAKING THE MOST OF YOUR MARRIAGE**

"Making the Most of Your Marriage" is a forty-four page booklet prepared by Pastor Hollis Partlowe. He explains its purpose in the introduction. "The purpose of this booklet is to help fill the need this pastor sees for premarital counseling. It is hoped that it will be of help to other pastors. The writer has used some of the material for some time now in premarital counseling. He also hopes that this booklet will be used as a text for Sunday school classes, home Bible studies, and midweek services." The booklet has a full-color cover.

Copies may be ordered from:  
Church of God General Conference  
Box 100  
Oregon, IL 61061

**RADIO LOG**  
Illinois

**Rex F. Cain**  
WKAI 1510 Macomb, Ill. 8:15 a.m. "Words of Life"

Indiana

**Mildred Macy**  
WCTA 1050 AM Plymouth, Ind. 9:15 a.m. Sundays, "Aunt Mildred's Sunday School Quarter Hour"

Minnesota

**Stanley Lawrence**  
KLFD 1410 AM; 95.3 FM Litchfield, Minn. 8:35 a.m. Sundays, "Springs of Living Water"

Missouri

**Leonard Brown**  
KTXR 101.5 FM, Springfield, Mo. 8:15 a.m. Sundays, "Is Babylon Burning?"

North Carolina

**Z. B. Duncan**  
WPEG 97.7 FM Concord, N.C. 8:15 a.m. Sundays, "Bible Truth"  
WPET 98.7 FM Greensboro, N.C. 8:00 a.m. Sundays, "Bible Truth"  
WZKY 1580 AM Albemarle, N.C. 8:00 a.m. Sundays, "Bible Truth"  
WSVM 1490 AM Valdese, N.C. 8:00 a.m. Sundays, "Bible Truth"  
WJRI 1340 AM Lenoir, N.C. 9:00 a.m. Sundays, "Bible Truth"  
WCGC 1270 AM Belmont, N.C. 9:00 a.m. Sundays, "Bible Truth"  
WEGO 1410 AM Concord, N.C. 7:45 a.m. Sundays, "Bible Truth"  
WNNC 1230 AM Newton, N.C. 6:00 p.m. Sundays, "Bible Truth"

Daniel Fyfe

WHKP 1450 AM Hendersonville, N.C. 9:45 a.m. Sundays, "Words of Truth"

Paul Holden, James Minyon, Paul Duncan

WJRI 1340 AM Lenoir, N.C. 9:15 a.m. Sundays "Berean Sunday School of the Air"

Ohio

**James D. Ritch**  
WCOM 101.7 FM Urbana, OH, 8:15 a.m. Sundays, "Marvelous Minutes"

Richard Worley

WPTW 1570 AM; 95.7 FM 9:00 a.m. Sundays, "Amazing Truths"

Texas

**Michael Brown**  
KMCS 98.3 FM, Gatesville, TX, 9:00 a.m. Sundays, "Word of Truth"

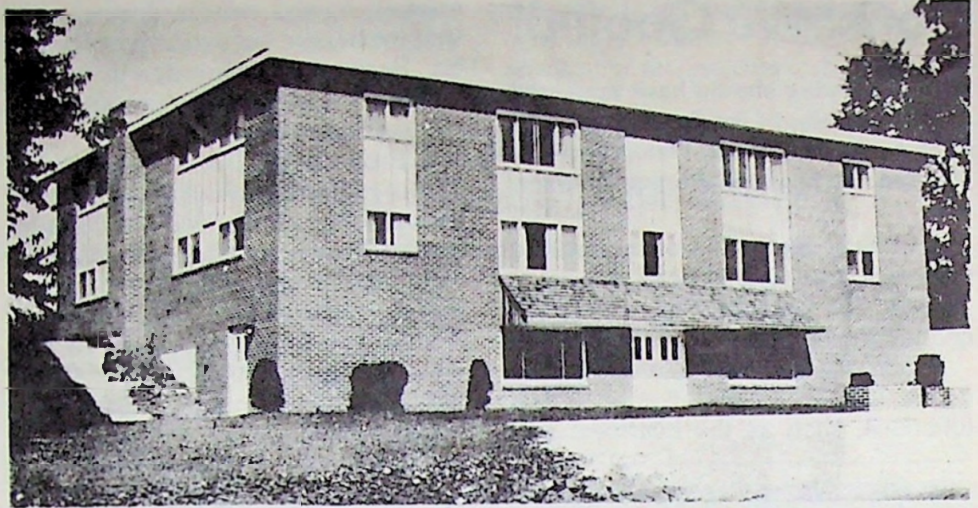
Virginia

**James Mattison**  
WSIG 790 Mt. Jackson, Va. 7:45 a.m. Sundays, "Voice of Tomorrow"

Z. B. Duncan

WHHV 1400 AM Hillsville, Va. 12:45 p.m. Sundays, "Bible Truth"

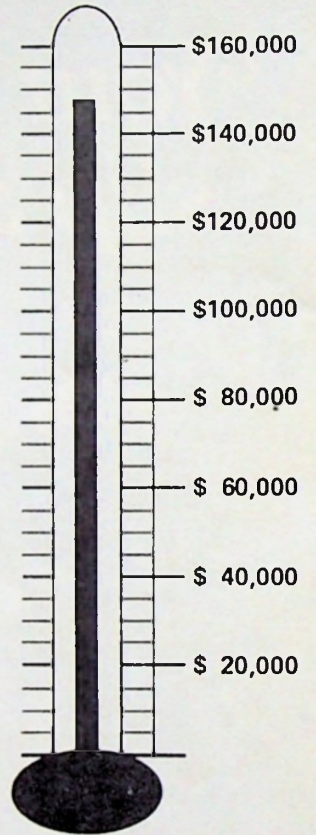
WJJJ 1260 AM Christiansburg, Va. 9:30 a.m. Sundays, "Bible Truth"



**New Oregon Bible College Dormitory**

This fine building has been used for two college years for single women. It will house forty-two students and the dormitory director, plus a large lounge and laundry facilities.

The thermometer at the right shows the total that has been paid or committed to be paid by the membership. Money was borrowed from churches, individuals, and a local bank to pay for the building. The total indebtedness on this building on December 30th was forty-five thousand dollars. Your continued support of this project is appreciated.



Total Commitments

Please fill out and mail to:

Oregon Bible College Building Fund  
Box 100  
Oregon, IL 61061

My intention is to give \$ \_\_\_\_\_ for the expansion of Oregon Bible College Dormitory facilities. I will contribute these funds as follows:

- \$ \_\_\_\_\_ enclosed herewith
- \$ \_\_\_\_\_ per month until paid
- \$ \_\_\_\_\_ per year until paid

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

# Witness Corner

## What God Can Do

In this day and age, it may be hard to be a Christian. There are many temptations all around us; but all we have to do is ask for help to guide us, and ask for forgiveness when we stray. To quote a line from a song that's been around for a long time, "It is no secret what God can do; with arms wide open, he'll pardon you." It's very apparent he's all around us. "To hear a new-born baby cry, or touch a leaf, or see the sky, it is no secret what God can do."

Marilyn Hammer.

## What My Church Means to Me

"The angel said to them: Don't be afraid! For I am here with good news for you, which will bring great joy to all the people. This very night in David's town your Savior was born—Christ the Lord."

My church is people who have heard the good news of that first Christmas, allowed it to influence their lives, and want to share it with this community and the world.

My church is a place of worship where the good news of Jesus Christ is proclaimed with words, music, and religious art. There I am inspired to do God's work in the world today and to live with hope for eternity tomorrow.

Charles L. Button

## CALENDAR OF EVENTS

- June 3—Michigan State Conference Business Meeting, Garden Park Church.
- June 9-11—Minnesota State Conference, Long Lake Camp.
- June 11-17—Minnesota Senior Youth Camp, Long Lake Camp.
- June 18-23—Michigan Junior Berean Camp, School Section Lake.
- June 18-24—Minnesota Junior Youth Camp, Long Lake Camp.
- June 23, 24—Michigan Post-High Retreat, School Section Lake.
- June 23-25—Illinois State Conference, Lake Bloomington, IL.
- June 25 - July 1—Indiana Family Camp, Camp Mack.
- July 7-9—Arkansas State Conference, New Hope Church, Little Rock.
- July 8—Annual Meeting, Hillisburg, Indiana.
- Aug. 7-11—Church of God General Conference at Rockford College, Rockford, IL.
- Aug. 16-20—Iowa State Conference, Waterloo, IA, 1050 Conger St. Francis Burnett, guest speaker.

# SUPPLIES ORDER FORM

## BOOKS AND BOOKLETS

<b>Quan.</b>	
... Christ or Confusion (Gospel Publicity League)	ea. .35 .....
... Emphatic Diaglott (Wilson)	ea. 2.50 .....
... "Except" (baptism) (Bilton)	ea. .35 .....
... First Principles (Marsh)	ea. .35 .....
... Fundamentals of the Christian Faith (Lyon)	ea. .35 .....
... God's Covenant With Abraham (Lindsay)	ea. .35 .....
... God's Truth—a scientist shows why it makes sense to believe the Bible (Hayward) 302pp	ea. 4.95 .....
... Historical Waymarks of the Church of God	ea. 4.95 .....
... Jesus the Christ: Whose Son Is He?	ea. .75 .....
... Junior Daily Bible Readings	ea. .35 .....
... Making the Most of Your Marriage	ea. 1.00 .....
... "Must Not Fight" (Bilton)	ea. .35 .....
... One God—God of the Ages (Judd) 155pp	ea. 1.25 .....
... Planet Earth's Last Hope, (Hayward) 128pp, paper	ea. 1.75 .....
... Revelation (Harry Whittaker)	ea. 2.50 .....
... Scripture Searcher's Assistant	ea. .25 .....
... Songs of Truth, 365 songs, regular binding	ea. 2.00 .....
... Songs of Truth, looseleaf	ea. 3.00 .....
... Systematic Theology (Huffer) 600pp	ea. 6.95 .....
... Soft Cover edition	ea. 3.95 .....
... The Bible: Its Principles and Texts (Huggins)	ea. 3.50 .....
... The Abrahamic Covenant & the Davidic Covenant	ea. .75 .....
... The Miracle of Pentecost, unrepeated and unrepeatable (Partlowe)	ea. .75 .....
... The Promises of God (Briggs)	ea. 1.50 .....
... The Seventh Day Sabbath: Is It Still in Operation? (Gospel Publicity League)	ea. .35 .....
... Words of Truth (Subject Concordance)	ea. .35 .....

## CHURCH SUPPLIES

... Baptismal Certificates	doz. 5.00, ea. .50 .....
... Membership Record Cards	per 100 2.00 .....

## BIBLE PROPHECY BOOKLETS

... Concerning the Nations (Gospel Publicity League)	ea. .40 .....
... Russia, Israel, Christ, and You, revised (Bilton)	ea. .35 .....

## BIBLE STUDY COURSES

... Berean Scripture Studies, No. 2—52 lessons	ea. 1.00 .....
... Bible Catechism—6 lessons	ea. .75 .....
... Growing in Christ—13 lessons	ea. .75 .....
... How to Enjoy An Abundant and Fruitful Christian Life—10 lessons	ea. .75 .....
... Teacher's Manual (for How to Enjoy an Abundant and Fruitful Christian Life and The Christian Family)	ea. .75 .....
... Junior Berean Lesson Manual—27 lessons	ea. 1.00 .....
... Lessons for Youth—5 lessons	ea. .75 .....
... Science and the Bible—4 lessons	ea. .75 .....
... Studies from Romans—13 lessons	ea. .75 .....
... Systematic Bible Study Course—29 lessons	free .....
... Correspondence course	ea. 1.25 .....
... loose leaf edition	ea. 1.75 .....
... bound edition	ea. .75 .....
... The Christian Family	ea. .75 .....
... The Nature and Destiny of Man—13 lessons	ea. .75 .....
... What Is the Holy Spirit?—6 lessons	ea. .75 .....
... Where Do I Fit?—8 lessons	ea. .75 .....

## SUNDAY SCHOOL SUPPLIES

<b>(Please specify starting date for quarterlies)</b>	
... Nursery Teacher's Guide, Vol. 1, No. 1 (26 lessons)	ea. 1.75 .....
... Beginners Teacher's Guide Packet, 4-kindergarten	ea. 4.00 .....
... Primary Teacher's Guide	ea. .90 .....
... Primary Student's Activity, grades 1-3, ages 6-8	ea. .90 .....
... Junior Teacher's Guide	ea. .90 .....
... Junior Quarterly, grades 4-6, ages 9-12	ea. .90 .....
... Teen Teacher's Guide	ea. .90 .....
... Teen-Age Quarterly, teen-agers	ea. .90 .....
... Adult Teacher's Guide	ea. .90 .....
... Adult Quarterly, older young people & adults	ea. .90 .....
... Sample kit of all Sunday School Quarterlies	free .....
... Superintendents' and Workers' S.S. Manual	ea. 1.00 .....

Total Amount of Complete Order \$ \_\_\_\_\_

(Please transfer this amount to other side of sheet and fill out blanks for name and address in appropriate place.)

(All material is postpaid when payment accompanies order.)

# SUPPLIES ORDER FORM

The tracts listed on this page are available as a part of the Church of God General Conference Free Literature Program. To assist in an orderly distribution of these tracts, orders should be placed through your church Missionary Chairman, Pastor, or Church Secretary. Those unable to order through a local church may place their orders direct.

## EVANGELISM TRACTS

### Quan.

- ... A B C's of Salvation
- ... An Invitation
- ... An Invitation to Life
- ... Better Than Money in the Bank
- ... Bible Faith Stands the Test of Time
- ... Bible Faith Stands the Test of Time, Spanish
- ... Can God Help Me?
- ... Can You Believe?
- ... Does 2 + 2 = 5?
- ... Do You Ever Think About God?
- ... Do You Prefer Insurance or Assurance?
- ... First Aid Information
- ... First Steps in Bible Study
- ... Have A Good Day
- ... Here's My Tip
- ... Meet My Friend
- ... No Fear in Your Future
- ... One Step from Death
- ... Plan of Salvation (memory cards)
- ... See What Real Love Is
- ... Six Steps to a New Life
- ... Something Got You Down?
- ... Steps Toward Salvation
- ... The Blood Bank of the Bible
- ... The Cancer of Racial Hate
- ... The Guiding Light
- ... The Ideal Family
- ... The Truth About God
- ... Traveler's Credit Card
- ... Use the Past to Build a Future
- ... Why Be Baptized?
- ... Your Introduction to the Church of God

## MISCELLANEOUS TRACTS

- ... Chart of the Ages
- ... From One Who Cares
- ... How to Grow in Christ
- ... How Your Pastor Can Help You
- ... Is Faith Possible?
- ... What Can We Read Tonight?
- ... What Should I Give My Child?
- ... Why Worship Regularly?

## BIBLE DOCTRINE TRACTS

- ... Baptism
- ... Christian Tithing, An Act of Faith
- ... Did Jesus Pre-Exist His Birth?
- ... God's Laws Concerning Marriage
- ... Is Going to Heaven Our Reward?
- ... Is Jesus God?
- ... Jesus Christ, the Only Begotten Son of God
- ... One God
- ... Our Statement of Faith
- ... Resurrection
- ... The Covenants of Promise
- ... The Gospel of the Kingdom of God
- ... The History of Baptism
- ... The Lord's Day
- ... The Marriage God Planned
- ... The Meaning of the Word "Soul"
- ... The Nature of the Soul
- ... The Parable of the Rich Man and Lazarus
- ... Truths the Child of God Should Know
- ... What Does Abrahamic Faith Mean?
- ... What Happens After Death?
- ... What is Man?
- ... What is the Soul?
- ... What's His Name?
- ... Which Day is the Sabbath?
- ... Who Owns the Wool?
- ... Why Did It Happen to Me?

## BIBLE PROPHECY TRACTS

- ... God's Tomorrow
- ... Jesus Will Come!
- ... Signs of Jesus' Coming and the End of the World
- ... Signs of the Times
- ... The Darkening of the Sun, Moon, and Stars
- ... The Kingdom of God
- ... The Kingdom of God, Spanish
- ... The Premillennial Coming of Christ
- ... The Purpose of the Millennium
- ... The Second Coming of Jesus Christ

Please see reverse side of this page for Bible study courses, books, booklets, church supplies, and Sunday School materials.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Enclosed please find \$ \_\_\_\_\_ for sale items found on the reverse side of this sheet.

(All material is postpaid when payment accompanies order.)

**The**  
**Restitution Herald**  
Oregon, Illinois 61061

WALTER MARYBERRY  
Route One, Box 367  
Royal, AR 71968

The

# Restitution Herald

with Progress Journal

July 1978  
Vol. 67 No. 13





## EDITORIALLY



### The Numbers Game

"Then they that gladly received his word were baptized: and the same day there were added about three thousand souls. . . . And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart" (Acts 2:41, 46).

The above passage of Scripture has often been used as the text for a challenging, and sometimes reproachful, sermon on church growth. The people in the pews are accusingly told that the only reason why some of the pews are empty is because they have failed to follow this formula for a rapid and impressive increase in church membership. If they were filled with the Holy Spirit as was Peter (they are told), and would spend their time at the temple or in going from house to house, they would soon have to enlarge the church building to hold the crowds. It is implied that the new converts went from house to house inviting people to come to church, and the members of the modern congregation are humbled because of their negligence in doing this. But consider the situation carefully before passing such a judgment.

To begin with, Peter's congregation

was not there because of a special and prolonged drive to get people out to hear this famous evangelist. They had come to Jerusalem for the purpose of keeping a religious feast. They were familiar with the prophecies of the Old Testament and were searching for their Messiah. Peter's task was to convince them that Jesus was their Messiah. In this he was successful.

As for the house-to-house visitation, there is no indication that it was an evangelistic effort. The visiting and breaking of bread appears to have been practiced within the membership—they did this with each other.

It is worthy of serious thought that following the Day of Pentecost, the New Testament never once mentions a specific number of members in any church. If anybody ever again baptized three thousand in one day, it is not recorded. Diligently preaching the gospel would naturally increase their numbers, but the numbers were not their chief concern. What happened on the Day of Pentecost was not intended to be regarded as the norm. Numbers do not appear to have been the primary concern. What the people needed to know, believe, and do in order to gain salvation is often discussed—their numbers, never! Truth, not numbers, was the accepted measure of their success. Numbers were a by-product of effectively teaching the truth.

King Solomon, to whom God promised wisdom beyond that of other men, offered the solemn advice: "Buy the truth, and sell it not; also wisdom, and instruction, and understanding" (Prov. 23:23).

Jesus promised: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31, 32).

The Apostle John cautioned: "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" (Rev. 22:18).

In praying for his disciples, Jesus petitioned the Father: "I have given them thy word; and the world hath hated them, because they are not of the world. . . . I pray not that thou shouldest take them out of the world. . . . Sanctify them through thy truth; thy word is truth" (John 17:14-17). Truth and popularity are seldom compatible. Indeed, the indications are that Christianity did not become widely accepted and popular until some of its doctrines had been altered to make them more acceptable to those indoctrinated with pagan philosophies. Many of these pagan doctrines are to this day widely regarded as basic Christianity. Witness the doctrines of the trinity, the natural immortality of man, a place in heaven as the reward of righteousness, hell as a place where the wicked are tormented continuously for eternity, and others. Many "Fundamentalist" Christian churches will not receive any into their fellowship unless they profess a belief in these pagan teachings.

The Church of God could gain many new members just by keeping still about these differences, or using words and phrases that seem to imply that we believe them, without our actually saying so. The current vogue of attributing every blessing to the Holy Spirit is a case in point. By the way we sometimes use the term, no one would ever know that we regard the Spirit as the impersonal power of God, not as the third person of a trinity. Though such doctrinal ambiguity may help us to gain some new members, it is a luxury we cannot afford. It is selling the truth for gain.

It is this writer's considered opinion that the success of the Church of God may be much more accurately measured by the extent of its faithfulness to doctrinal truth than by the number of members it boasts, or the popular approval that it enjoys. Jesus dealt with this problem very bluntly: "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets" (Luke 6:26). If the world accepts us as its own, it is time for us to take a long hard look at the quality of our Christianity. Something is awry. When God saw the nation of Israel drifting into idolatry, he used the voice of Jeremiah to ask the nation a very searching question: "Why trimmest thou the way to seek love?" (Jer. 2:33.) The force of this question, when paraphrased in modern English,

—Cover photo by Edwin Smith; City Park, Santa Clara, California.



would be: "Why do you leave the straight road in order to seek the approval and affection of others?"

That church which sacrifices doctrinal fidelity for the sake of more members on the rolls is making a fatal bargain. Not once did Jesus ever indicate that he would judge his disciples on the basis of how many new church members they had gained. His concern was voiced in the question, "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8.)

### Change of Editors

Your present editor has decided that the time has come for him to retire, and so make room for a younger man who possesses better health and more energy. Including four years in the Bible Training Class, forty-one years as a pastor, and five years as editor, he has been continuously employed full-time in the Lord's service for fifty years.

Beginning September 1, 1978, Bro. David Krogh will become interim editor of THE RESTITUTION HERALD, until September 1, 1979. At that time, Bro. Russell Magaw will become editor on a full-time basis.

It is my intention (within the limits set by my current health and strength) to be available for short interim pastorates, conferences, special meetings, etc.

It has been a privilege to serve as editor of THE RESTITUTION HERALD.

### Sex and Fire

Fire on the hearth has long been a symbol of the peace and comforts of home. Indeed, civilization as we know it today could not exist without fire. Not only does it keep us comfortable in cold weather, but it also cooks our food, and is the ultimate source of most of the power that drives our machines and operates our electronic devices. Fire is a good friend.

Out of control, it is also the fiend that destroys our homes, our crops, our industries, and other valued possessions—and sometimes life itself. It is an exceedingly harsh master, exhibiting no mercy or compassion.

What fire is to the home, sex is to the family. Without it, there would be no family. When God created the first man and woman, he commanded them: "Be fruitful, and multiply, and replenish the earth" (Gen. 1:28). He made it pleasant for them to obey this command by making sexual intercourse a pleasurable experience, but he did not intend for them

to make of it an end in itself. The primary consideration was, and is, the family that results from it. To promote and protect family life, our Creator issued laws designed to restrict sexual activity to the setting for which it was designed, and so promote and protect family life. Families were to be the building blocks with which God would build his kingdom on earth. Since extramarital sex activities tend to be destructive to family life, they were strictly forbidden, and under many situations punishable by death to both parties involved.

In our generation, men flatter themselves that they have learned how to "outsmart God." They know how to prevent the conception of children as a result of the sex act, or, failing that, to slay unborn children by means of abortion. They have also learned how to prevent or cure dread diseases that were formerly spread by sexual promiscuity. Based on this, they have declared God's laws concerning sex "outmoded," and demanded the legal right to enjoy sex with whomever is willing to share it with them. Indeed, that is rapidly becoming accepted as the "normal" way of life, and is being so portrayed by the entertainment industry.

As a result of this and other influences, family life is rapidly disappearing. Parents indulge their sexual appetites outside of their marriage (if any), and the children are largely unloved and uncared for, especially in spiritual and moral realms.

This is destructive to God's original plan, and he will not long tolerate it, either in individuals or governments. Don't be a part of it! Salvation for you and your family is associated with following God's plan. ●



# The Restitution Herald

Vol. 67

July, 1978

No. 10

The Restitution Herald is owned and published by the Church of God General Conference, 131 N. Third St., Oregon Illinois 61061, second class postage paid at Oregon, Ill. 61061, mailed monthly.

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

Gordon Landry, Managing Editor

\*\*\*

### TABLE OF CONTENTS

#### Articles

I Am a Pastor, James J. Londis .....	4
To Be Successful, V. E. Kirkpatrick II .....	5
The Big Ditches, Emory Macy .....	6
Behold, the Lord Cometh!	
Brent Carpenter .....	7
On Our Own, Dennis Baldwin .....	8
We Fly Away, M. L. Dobson .....	9
Getting Your Union to Function,	
Hazel Cramer .....	10
Children and Their Church, Joe Astolfi ...	11

#### Features

Editorially .....	2
Voice From the Past, Growing Old Gracefully,	
G. Eldred Marsh .....	12
News and Prophecy Digest, Clyde Randall	13
Seekers of Truth, Edward H. Goit, Sr. ...	14
Stories for the Family Altar, Jane LeCrone	15
Gleanings .....	16
Witness Corner .....	17

# I Am a Pastor

***"I feel compelled to be what I am despite long hours, intense pressures, and low pay—compelled by a sense of chosenness that I cannot shake."***

By James J. Londis

**October 3:** Bruises blotch nearly every inch of her body. Her husband beat her with a rubber hose. The doctors fear kidney damage.

**October 7:** It appears he committed suicide. No one knows why, but there is some evidence he contracted a degenerative disease while doing medical experimentation with the government. She had been married to him little more than a year. I try to comfort her with the assurance that God is compassionate and will not judge him solely on the basis of his last act.

**October 10:** I study the twelfth chapter of John's Gospel in the morning to prepare my sermon. It is a profound experience.

**October 11:** Notes of appreciation and criticism are coming to me about my sermon last Sabbath on the role of women in the church.

**October 12:** Early reactions to a book manuscript I've written on the Ten Commandments are favorable. I pray that the importance of the law as a discipline for freedom and love comes through clearly.

**October 13:** "I haven't been to church for fifteen years. I guess my verbal requests to be dropped have not been honored."

"Write me a letter of withdrawal and we will honor it," I reply. He is so bitter he will not discuss the matter with me.

**October 16:** At the church picnic a father tells me he will never forget how promptly the church acted in behalf of his daughter, who had violated the law.

**October 22:** A recently married young woman greets me warmly after

church, and she gushes about the joy her marriage gives her. I think I shall never regret having married this couple.

**October 24:** A middle-aged woman tells me she cannot live with the pain of her marriage any longer.

I am a pastor . . .

I share the darkest cruelties and the brightest gifts life bestows on people. I accept their trust in me as a sacred responsibility and I am humbled. The most secluded, intimate rooms of their lives are opened to me because they want the grace of Jesus Christ to heal their pain and bless their delight.

I feel compelled to be what I am despite long hours, intense pressures, and low pay—compelled by a sense of chosenness that I cannot shake. While my calling is to minister the grace of Jesus Christ, I realize I minister that grace uniquely because I am who I am.

My vocation stretches me to the limit in opposing directions: a little girl dies of a brain tumor, and I am there sorrowing in Christ's name; a baby boy is born, and I am there rejoicing in Christ's name. Seldom do I touch lives in trivial ways. I know of no work that summons the best from a person as consistently and in so many areas as this work.

When a member suffers, I suffer, because I am a pastor and not a clinician. Clinical detachment from suffering does not reflect the suffering of God with men or the bond of brotherhood in Jesus Christ. My life is woven into my congregation's life in a seamless fabric. A tear in any part tears the whole.

However, because human needs exceed human resources, I am often torn between conflicting demands. While divine power is infinite, I am limited. I cannot be everywhere at once; I have only so much time; I have a family and a personal identity. Shall my congregation, or my family, or the needs of my

own soul have first claim on my time today? Will the coming funeral cancel our vacation plans. Shall I skip the committee meeting and spend the morning in meditation and study?

There are times when I must choose who will be hurt because of my refusal; at such times I can only trust God to keep His kingdom in spite of my limitations.

Even as I cannot serve everyone at all times, I cannot do all that should be done. What I choose to do depends on the need and on my gifts. Administrative detail is not my gift, but it is the gift of my secretary. Preaching, counseling, writing, and a concern for the people of the city are my gifts.

And unless I am willing to be honest about my gifts I cannot encourage my members to be honest about theirs. No matter how wild their dreams may seem, I want my members to be willing to take risks with their spiritual gifts. One woman expresses interest in establishing a clinic to help rape victims cope with their trauma; I encourage her. Another wants to establish a full-time community services center to help the disadvantaged; she also is encouraged. That is part of my calling—to help my members exercise their gifts in the work of reconciliation and ministry. I am their servant to aid them in their ministries.

This is one reason the worship hour is so important, especially in a large church. Only during that time is the whole community of believers enjoying Christ's fellowship together. Only then does the Word of God address the corporate body. Conducted properly, worship makes vivid the power of the Holy Spirit to enable my members to be sprinkled into the world like grains of salt. It is not only they who help me accomplish my ministry, but I who help them.

---

*James J. Londis is pastor of the Sligo Seventh-Day Adventist Church, Takoma Park, Maryland.*

Copied by permission of *Ministry*.

Many pastors become cynical about worship, especially the preaching service, after being in a parish for some time. But the evidence suggests that most Christians receive their primary spiritual help from the morning service—especially the sermon—and not from personal Bible study or prayer. Is the quality of our preaching related to this phenomenon?

Some will say Yes because they feel that superior preaching spoon-feeds people so much they depend on the sermon for everything. They fast during the week or settle for crackers and cheese because the banquet during worship ruins their appetite. I have a hunch that the converse is more true, that good preaching produces eager Bible students. When people listen week after week to uninspiring, trite sermons coming from someone with a graduate degree in religion, why should they bother investigating, especially since they lack the formal education and have little time to dig for themselves? If the experts can find only warmed-over food, why bother?

But let the people taste fresh food served from the pulpit and they will hunger for more of the bread of life. They will see the sermon as an appetizer only.

However, to bring things "new and old" out of the Scriptures, I must be a competent exegete and widely read. As Karl Barth once observed, the preacher must read the Bible in one hand and the newspaper in the other. Specialized scholarship is not the trademark of the pastor (though many pastors are scholars); general competence is. When theology emerges largely out of the universities rather than out of the congregational life, it is often divorced from the concreteness of daily existence—which does not specialize into schools of thought over the meaning of religious language, for example.

While most of the time my life is as one with my congregation, there are those rare moments when I must stand over against it to bear a prophetic message concerning a moral issue. Race relations is a case in point. No one wants to displease the crowd, but authentic ministry must transcend mere crowd pleasing. Popularity polls are not the primary index to the quality of ministry rendered by a local pastor. In fact, there are few examples in Scripture of "popular" prophets.

Not only giving, but also accepting, criticism is essential to my ministry.

There are times when I am wrong and need rebuke. To the extent I can accept loving criticism graciously, to that extent the members of my congregation are free to admit their mistakes. A spirit of tolerance and charity grows. People can make a mistake and feel safe, and can learn that forgiveness and healing are much more real than anger and resentment.

Above all, even before I am their pastor, I am a member of my congregation. My function is more visible within the body, but no more important. They accord me a recognition by ordination that makes it appear I am higher, but the Scripture teaches I am not. It does not matter. . . . Each of us has a unique ministry to render to accomplish His purposes. God has chosen to *need* us. Therefore, my message and my work is twofold: man the sinner needs God's

redemption and God's redemption needs man to proclaim it.

**God be praised,  
Antonio Stradivari has an eye  
That winces at false work and loves  
the true . . .**

**And for my fame—when any master holds  
Twixt chin and hand a violin of mine,  
He will be glad that Stradivari lived,  
Made violins, and made them of the  
best . . .**

**I say not God Himself can make  
man's best  
Without best men to help Him . . .  
'Tis God gives skill,  
But not without men's hands: He  
could not make  
Antonio Stradivari's violins  
Without Antonio.**

—From "Stradivarius," by George Eliot.

I am a pastor, I have found the place  
God has given me. And I am content.

## To Be Successful

By V. E. Kirkpatrick II

RECENTLY I READ the biography of Daniel Chester French. In his early life, he was pressured by his family to become a lawyer, after their family tradition. When that failed, they encouraged him to at least go to college, so at a future date he could "be successful." They couldn't fathom why he was determined to not be forced into a mold, but to wait until he could understand his destiny in life. Eventually, quite by accident, he discovered a love for sculpturing. Then, while still in his twenties, he designed and cast the famous minuteman statue that stands at Concord.

Too often, we encourage and push young people (and ourselves) to find their (our) niche in this world—to become "successful" in life. In doing so, we sometimes forget the more important priorities. The writer to the Hebrew people, holding before us God's great men of faith as our examples, declared: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth" (Heb. 11:13).

The point is made that these men all looked forward to that heavenly country, God's future kingdom. It was gaining citizenship there; it was making it there successfully; it was finding a niche in that world that counted to them.

Making our way in this world may be necessary, but our first priority should be those things that count toward the future. Paul said: "Set your affections on things above, not on things on the earth" (Col. 3:2).

"Christ first" should be our motto, and with eyes steadfastly on God's tomorrow, we should design our lives today. James pointed to the relative unimportance of this life when he described it as a "vapour, that appeareth for a little time, and then vanisheth away" (Jas. 4:14). In this perspective, the concerns of this life should vanish from our hearts, to be replaced with an aching and longing to yield to God's directing influence in our lives.



# The Big

By making use of "big ditches" God has repeatedly taught the same lesson. The lesson is that the world shall know that God is supreme.

The first big ditch mentioned in the Bible is the path of dry ground that God created in the midst of the Red Sea. We may debate the *how* and *where* of the crossing, but the lesson that should be remembered is the *why*. This is what makes it so extremely important.

Every sign and wonder seen in Egypt was to teach Egyptians and Israelites alike that God was, and is, the ruling God of the universe. "The Egyptians shall know that I am the LORD, when I stretch forth mine hand upon Egypt." (See Ex. 7:5, 14; 8:10; 10:29.)

When Moses stood on the bank of the Red Sea, he comforted the Israelites by saying: "Fear ye not, stand still, and see the salvation of the LORD" (Ex. 14:13). The Lord interrupted Moses' speech to command him to lift up his rod and stretch it toward the sea. "The children of Israel shall go on dry ground through the midst of the sea. . . . And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen" (Ex. 14:16-18). Egypt learned a lesson from this, for the nation never again attempted to recover its Israelitish brickmakers. They never once confronted Moses during Israel's forty years of wandering in the wilderness, even when they were very near to the Egyptian border.

Students of the Scriptures are often greatly impressed by the manner in which the Israelites crossed the Red Sea. To this writer, the crossing of the Jordan River is as great a wonderment, and a highly fascinating event. The Israelites understood that the crossing of the Jordan River was an act of faith in their God. During this miracle, twelve men stood, faithful and fearful, in the midst of what was at that season a mighty rushing river, while the waters of Jordan heaped high upriver from them. This great valley in the midst of the river was definitely created by the hand of God. This was much more than "just an entrance" into the promised land; it was to become an educational device. The twelve men who stood in the lowest part of the riverbed were to gather twelve stones from the river and build a monument on the west bank.

The monument was to mark the place of the crossing, and to remind every coming generation of the all-saving power of God. The Bible states that this miraculous event happened "that all the people of the earth might know the hand of the LORD, that it is mighty: that ye might fear the LORD your God for ever" (Josh. 4:24).

# Ditches

## *Big Ditches In the News*

Ditches are usually created by men, dug to serve man's purposes. The Panama Canal is a ditch which was completed in August of 1914, at the cost of 387 million dollars. The purpose of this big ditch was to shorten the sailing distance from the east to the west coasts of the American continent.

The Suez Canal is another "big ditch." It was dug specifically to join the Mediterranean Sea and the Red Sea. The Suez Canal is twice as long as the Panama Canal and cost only a third as much to build. It was officially opened in November of 1859, to vessels of all nations.

Several years ago, we read a news article about the planning of a new canal which would make the Panama and the Suez canals look like sandbox structures. This 55-mile ship canal between the Mediterranean Sea and the Dead Sea would require a 2,600-foot cut through the Judean Mountains. It would make Jerusalem an inland seaport and create an inland sea which would extend from the Sea of Galilee to the land of Moab.

More recently, an alternate route has been considered, which would reverse the flow of the River Jezreel in the north-central part of Israel. This project would require a longer canal; but it would require only a 150-foot cut through the valley of Jezreel.

These great achievements would only be recorded in the history of the world. However, we see their importance in Bible prophecy.

## *Russia Wants the Big Ditches*

According to Ezekiel 38:1-8, Russia and her allies will become very active in world affairs in the latter days. Gog (Russia) is to become very meddlesome in the land of Israel after Israel has returned to her homeland.

Russia built the Aswan Dam and assisted in the cleanup of the Suez Canal in an effort to woo Egypt into the Russian camp. Russia is also active in the Panama Canal zone, hoping to create another "Cuba" in North America. The United States evidently is giving the Panama Canal to Panama, which would be welcomed by Russia, as it would favor that nation's efforts to gain control of all waterways. Will she be able to do this? What do the Scriptures say?

Many years ago, the Prophet Ezekiel described Russia's behavior in the last days. Ezekiel wrote that Persia, Ethiopia, and Libya would join Gog (Russia) in a united conference. It is interesting to note that Egypt is excluded from this conference. Egypt recently expelled representatives of Russia from Egypt.

In December of 1977, President Sadat visited Jerusalem in an effort to

promote peace between Israel and Egypt. President Sadat has invited other nations to a Cairo Peace Conference.

Some twenty-eight delegates representing our Church of God General Conference recently attended an International Congress (Christian) for the Peace of Jerusalem.

Ezekiel suggests that Gog will lead a federation of the armies of many nations in an invasion of Israel. This event will take place while Israel is enjoying some peace, and living in apparent safety in her land.

Paul mentions a sudden change of events to come about when there is a cry of "peace and safety" (1 Thes. 5:3). Gog wants the credit for thinking up the master plan for the invasion (Ezek. 38:17). However, the Lord has warned Gog that his prophets have prophesied "many years" that "I [the Lord] will bring thee [Russia] against them [Israel]" (38:17).

God has a purpose in everything he does. The opening of a passage through the Red Sea and the congealing of the waters of the Jordan River were miracles that should teach the whole world there is a living God. The world has failed to learn this lesson. God has, however, promised that the frustration of Gog (Russia) during the invasion of Israel will cause every man's sword to be "against his brother" (Ezek. 38:21). God says: "I will be known in the eyes of many nations" (Ezek. 38:23).

Three prophets wrote about the time when God will cause many nations to be gathered to Israel for sudden judgment.

Joel, chapter 3, describes God's gathering of the nations and the shaking of the earth as means by which to teach all inhabitants of the earth. "So shall ye know that I am the LORD your God" (v. 17).

The Prophet Zechariah declares the "gathering of all nations" will be an attack upon Judah and the city of Jerusalem. Zechariah, like Ezekiel and Joel, prophesied of a sudden appearance of Israel's Savior: "His feet shall stand in that day upon the mount of Olives" (Zech. 14:4).

Zechariah prophesied about a "big ditch" that will be created by the power of God. This ditch will carry "living waters . . . half of them toward the former sea, and half of them toward the hinder sea" (Zech. 14:8).

Christians should study all prophecies and know that God has had, and will have, a hand in the gathering of the

nations to the land of Israel. We are living in an exciting period of time. Israel is gathered in the promised land. Russia is supporting the anti-Jewish movement, and will invade Israel quickly if provoked.

The Lord plans to teach *every nation* that *he is God*. God says: "I will plead against him [Gog; i.e., Russia] with pestilence and with blood; and I will rain

upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone" (Ezek. 38:22).

Friends, remember the ark. God closed the door seven days before it began to rain. Don't delay in accepting Jesus as your Savior until the battles for the "big ditches" come to pass. •

---

## Behold, the Lord Cometh!

By Brent Carpenter

THE SECOND personal coming of Jesus Christ is spoken of throughout the Bible. In Jude 14 we find the words, "Behold, the Lord cometh"—the title of this brief message.

The return of Christ has been promised by the prophets, by his disciples, by the angels, and by our Lord himself. Is this a matter to be taken lightly? Could the most learned and holy people and the powers of all time be wrong? I think not. His coming is clearly established in the Word of God, a fact that cannot be overlooked in its reading. It is the hope of the New Testament Church.

As Christian people, we must take note of the promise of his return and the command that we be ready. How can we be ready for his second coming? First, we must be converted. We must have an experience by which we confess that we are sinners, acknowledge that our only hope is in Jesus, and turn our lives over to his tender watch and keeping. We show our willingness to have a new walk with Christ through the ordinance of baptism, where we are buried to our sins and raised out of the water to walk a new life with Christ.

After being "converted," we must be busy about our Master's business. Second Peter 3:14 says: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." We must work diligently to spread the good news to those about us. The great commission of our Lord to his disciples was to go into all the world and preach the gospel. This they did happily because they lived in expectancy of his soon return. Should we not do the same? Is his coming not much closer in the day in which we live?

First Peter 4:7 says: "The end of all things is at hand: be ye therefore sober,

and watch unto prayer." Our minds must be in the proper place and on things of righteousness and truth. We are cautioned to watch and pray that we might become better Christians every day, as in Luke 22:40: "Pray that ye enter not into temptation." We cannot allow our minds and bodies to be filled with the lusts and self-centeredness of this world in which we live. We must earnestly pray that we can live triumphant lives.

Faithfulness is the essence. "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness" (2 Pet. 3:17). It is not enough to be faithful on Sunday morning or Wednesday night. We must be faithful and serve him at all times. Our Lord will come suddenly, unexpectedly—as a thief in the night. "Yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them" (1 Thes. 5:2, 3). All the prophecy concerning signs of the return of Christ have been fulfilled. We cannot be deceived. Christ could come at this very hour. No man knows or can predict when the Lord will come again. "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matt. 24:36).

As followers of Christ, we are to look forward to his coming expectantly. We are to live every day as though he might come that day. "Surely I come quickly. Amen. Even so, come, Lord Jesus" (Rev. 22:20). It will be a wonderful, glorious, great day, but we must be prepared. Are we witnessing, praying, and watching as though the Lord might come at any time? **BEHOLD, THE LORD COMETH!** Our task is before us!

# ON OUR OWN

By Pastor Dennis Baldwin

**M**ANY are the problems that accumulate in the life of a Christian. The way some people talk, one would be led to conclude that true Christians never have problems in their lives—that difficulties never arise. If, however, we were to study the lives of the many righteous people mentioned in the Bible, we would learn that each had his own problems with which he was forced to deal. But be assured of one thing; if they could find assistance, so can we!

How can we find solutions which so often seem to elude us? Worry and anxiety enter our lives because of our preoccupation with our problems. "Surely," we think, "I can work it out." Herein lies the major problem; we are trying to do too much for ourselves.

Help is available for the asking; but we need not look to human "shrinks" for that assistance. This is not to say that this social service does not provide needful and necessary functions on behalf of humanity. The same One who said "Let not your heart be troubled" can give aid to the troubled soul who will put himself in his care and listen to his instructions. God, who made man, understands us. You see, "He knoweth our frame; he remembereth that we are dust" (Psa. 103:14). Who can better understand the creation than the Creator?

## *God Cares*

Did you ever feel that no one cared about you? In all probability you have, or will. Many, if not all, suicides come about because of a conviction that no one cares. Peter pointed out that humbling ourselves under the hand of God includes "casting all your care upon him; for he careth for you" (1 Pet. 5:7).

I'm glad he cares. Even though others seem not to care, he does. The secret is revealed in this scripture: "Cast all your care upon him." Can you see the answer? Do not try to carry the load all by yourself; get some help! Jesus' invitation to the heavy laden is to come to him. Too many times we try to proceed

on our own, seeking within ourselves for the answers to our needs. If we take our troubles to Jesus, he will enable us to boldly say, as did the writer of Hebrews, "The Lord is my helper" (chapter 13:6). How can we obtain this assistance? We must acknowledge God as "a very present help in trouble" (Psa. 46:1). We must recognize Jesus as our high priest, who can be touched with the feeling of our infirmities; and "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:15, 16).

This is a very personal view of a faith which provides Biblically sound instruction as to how a Christian may find help. Our most personal and dearest mortal friend cannot give the help which God wishes us to experience through his Son Jesus. He cares!

## *Commit It to God*

When faced with the seemingly inevitable, Jesus left us the perfect example: "When he suffered, he threatened not; but committed himself to him that judgeth righteously" (1 Pet. 2:23). Of course, we are expected to do our share when it comes to working out our problems; but with the help of God we can have the victory. First, however, we must submit the problem to him.

If, in seeking the will of God for our lives, we find suffering (Jesus suffered even after having committed himself to God), we must accept it. Peter outlined the terms: "Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator" (1 Pet. 4:19). We can find the answers to our problems only when we are willing to "commit our ways to the Lord and trust in him."

Our greatest strengths are weaknesses when compared to the strength afforded us by the Lord (Psa. 37:5). When we commit ourselves to God, trust in him will develop within us. "Trust in the LORD with all thine heart;

and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:5, 6). When we become strong enough to acknowledge our inabilities and trust God completely with our problems, acknowledging him in all our ways, he will lead our lives. Praise him!

## *How Can We Help?*

Sometimes all we need is the ability to continue for one more day. If only we had a little more strength, we might be all right. Paul said: "I can do all things through Christ which strengtheneth me" (Phil. 4:13). Yes, the great apostle also needed and received strength from the Lord. Afflicted with what he termed a "thorn in the flesh," this one who had seen the lame made to walk, as well as many other miracles, besought the Lord three times to have his affliction removed; but it remained. He found solace in the assurance given him of the Lord: "My grace is sufficient for thee; for my strength is made perfect in weakness" (2 Cor. 12:9).

Strength may be seen in the power of the wind; but it can also be observed in the ability of the tree to withstand the powerful wind. We need to be "strengthened with might by his Spirit in the inner man." Inner strength to serve God in our lives and to overcome any and all obstacles which would deter us from the great kingdom of God is available to us. Herein is our hope, even an inheritance in the everlasting kingdom, which we pray is soon to come. Consider this, and be "filled with all the fulness of God." He is "able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3:16-20).

Every believer has at his disposal a power beyond his own comprehension. To say that God is able to do above all that we ask or think does not begin to express the idea. The superlatives "abundantly" and "exceeding" must be added to begin to express the true

sentiment. But the amazing truth is, *that power works in us!* When we blend the fact that God cares for us with the fact that Christ can be touched with the feeling of our infirmities, we begin to appreciate the saying: "If God be for us, who can be against us?" (Rom. 8:31).

Jesus, who is today at the right hand of the Father interceding for us, "is able also to save them to the uttermost that come unto God by him" (Heb. 7:25). Help is there for the asking.

David advised: "Cast thy burden upon the LORD, and he shall sustain thee: he shall *never* suffer the righteous to be moved" (Psa. 55:22). When our burdens seem to come between us and our service to God, it is time to turn them over to God and trust in his sustaining, everlasting arms. Like Paul, we must be persuaded that neither death, life, angels, principalities, powers, things present, things to come, height, depth, or any other creature, is able to separate us from God's love, as seen in Jesus (Rom. 8:38, 39).

#### *God Intervenes*

Some may say: "My problems do not lie within the borders of health, wealth, or domestic needs. My problems consist of temptations which I cannot find

the inward strength to overcome." Some people are, right now, contemplating Christianity. Right now they are wanting to give their lives to Christ, to be baptized. They cannot do so until they are able to straighten some crooked thing in their lives or characters. The problem inherent in this line of thinking is that it hinges on self-reliance, or self-confidence. Why not commit our lives to God first, and let him help us to be what we should be. It works much better than trying to make of ourselves what we can. Such a task requires more ability than we possess apart from Christ.

Solomon cautioned: "All the ways of a man are clean in his own eyes [we can make excuses for what we do, and generally we follow that course]. . . . Commit thy works unto the LORD" (Prov. 16:2, 3). His personal observations of our lives can and will bring out weaknesses unobserved by the human eye.

Temptations are a common threat to humanity. They have remained very much the same from the beginning of time. Dealing with them presents no small problem to multitudes of people. Determining where to lay the blame occupies a great part of their energies.

James warned us to not blame God: "Every man is tempted, when he is drawn away of his own lust, and enticed" (Jas. 1:13, 14). No doubt each of us has temptations which bother us greatly. Perhaps it is lust for money, beer, or someone else's wife or husband. Whatever it may be, we feel that we need help.

We look for the reserves within ourselves, and find only excuses as to why we yield to temptations. Paul offers us a God-ordained promise: "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13).

God has promised personal intervention in our lives, enabling us to escape from temptations. The next time you find yourself tempted, and the temptation seems to be beyond your strength to endure, remember: First, it is a common temptation. Others have been tempted by it and have overcome it; second, don't blame God. This is your weakness, not his. Third, God will simply not allow you to be tempted to an extent you are unable to bear. Finally, look for the way to escape. According to his promise, it is there! •

---

## WE FLY AWAY

By M. L. Dobson

"THE DAYS OF OUR YEARS are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away" (Psa. 90:10).

This scripture is often quoted in an effort to prove the "immortal soul" or the "immortal spirit" theory. We are told that here is a definite statement that we fly away at death. "The body is dead and buried; it does not fly away. So what is the 'we,' then, but immaterial spirits that fly away?"

As a matter of fact, nothing flies away, as we can see by a careful examination of the text and of the context. It is always difficult to understand a text unless we know who is speaking, and what he is speaking of at the moment. In this chapter, David is discussing the short period of man's life. He compares life with growing grass, and says (v. 6): "In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth." We all know how flourishing life is during childhood's morning, but by and by we become old and withered and are soon cut down.

David goes on to say that our years are fixed at threescore and ten. That does not mean that we will not live beyond that age. It does mean that if we live past the age of 70 years we are living on borrowed time. David continues by saying that we can, and often do, live beyond threescore and ten if we are equipped with extra strength. This extra strength may carry us over for a few years, but he adds that this extra strength is "labour and sorrow; for it is soon cut off, and we fly away."

Let us now examine the words "fly away" and we will find they are used to translate the Hebrew word "*uph*." This word is often translated "faint" and "weary." In 1 Samuel 14:28, the people were *uph* (faint). In Judges 4:21 it is translated "weary." Give the word of this text either of these definitions and David's meaning is clear and to the point. By reason of strength, we may add a few years to our allotted time of threescore and ten, but these extra years are a burden to ourselves and all others entrusted with our care. David says they are labor and sorrow. Why? Because it (the extra strength) is soon cut off. Why is it cut off? Because we have grown old and feeble. We have become faint. We are weary with age and the cares of life. When this extra strength is cut off we are too faint, too weary to retain life, and we die.

There is nothing that flies away at death or any other time. A correct understanding of the meaning of the words, and their interpretation in harmony with the context and all other scripture, is the key that unlocks all difficult passages.

—From *The Visitor*.

# getting your unction to function

By Hazel Cramer

**Y**OU MAY BE aware that the title "Christ" means "anointed"; but did you ever stop to think that the term "Christians" means those "anointed in Christ"? If we are baptized believers in Jesus and consent to the things concerning the kingdom of God, we are anointed people, consecrated and separated. In times past, the Israelites held this enviable position; but because of their disbelief, God turned to the Gentile nations despised by Israel, to take out from among them a people to glorify his name.

Israel is called a "peculiar treasure" to God in Exodus 19:5. We also are called a "peculiar people." "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people: that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (1 Pet. 2:9).

Jesus "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:14).

The Hebrew and Greek words rendered "peculiar" here mean "treasure." A peculiar treasure was a treasure of treasures. It follows that a peculiar people is a "treasured people." It was the custom for kings and priests to be anointed with oil before they assumed office. They were special, consecrated people. We too will someday (if faithful) be given offices to fill. John, in Revelation 5:10, tells us that when Jesus shall return to earth and set up his kingdom, we shall say of him: he has "made us unto our God kings and priests: and we shall reign on the earth."

In 1 John 2:20, John stated: "Ye have an unction from the Holy One, and ye know all things." He went on to say that they knew the truth, and had accepted Jesus as God's Son, as the anointed one. Now this word "unction" occurs but once in the entire King James Version of the Bible; but what a wealth of spirituality and doctrine it contains. The exact Greek-English translation is "charisma," from which charismatic denominations get their terminology. It means anointing; i.e., with Holy Spirit.

There are those who insist that unless we speak in tongues and practice healing, as do the so-called charismatic

churches, we are not fulfilling God's will. One must, they assure us, be baptized with the Holy Ghost (Spirit) by the laying on of hands, or we cannot inherit eternal life.

More from curiosity than any other reason, I've attended numerous faith healing services, complete with all of the usual charismatic ballyhoo. I even permitted one faith healer to "baptize me with the Holy Spirit"—so he said. While others around me were dropping like dominoes as he pressed his hands to their temples, I remained erect. Twice he repeated "receive thou the Holy Ghost," but nothing happened. I did not feel any differently, nor did I suddenly start speaking strange-sounding words.

I sincerely believe, as a result of my study of God's Holy Word, that when we accept Jesus as our Savior and are baptized into his holy name and that of the Father and the Holy Spirit, we are also baptized of the Spirit. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matt. 28:19, 20).

Apparently, being born again and being born of the Spirit are one and the same. Paul informed the Ephesians: "You must be made new in mind and spirit, and put on the new nature of God's creating, which shows itself in the just and devout life called for by the truth" (Eph. 4:23, 24, NEB).

When one's mind is renewed by being cleansed of all sins through repentance and baptism into Christ, we can truly say we have been born again. We are as innocent as newborn babes, and for the most part as spiritually weak. Peter likens the new birth to the germination of seeds. "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).

Having been born again, we must next ask ourselves: where do we grow from here? "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," said Peter (2 Pet. 3:18).

Paul likewise admonished: "Therefore leaving the principles of the doc-

trine of Christ, let us go on unto perfection: not laying again the foundation of repentance from dead works, and of faith toward God" (Heb. 6:1).

We are not to be content with our first knowledge, doctrine, or practice, but to grow. Peter said: "As newborn babes desire the sincere milk of the word, that ye may grow thereby" (1 Pet. 2:2). However, this is not to be our diet forever! Paul emphatically declared: "Every one that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil" (Heb. 5:13, 14).

Our only source of spiritual nourishment is the spiritual food stored in God's Word. Our world would be populated by starving, emaciated people if they ate as little physical food as spiritual! Of this spiritual food, Paul instructed Timothy: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16). "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

Growing in spirit is not easy. It requires constant attention, just as does a garden. When sins, like weeds, crop up, they must be immediately rooted out or they will take over. We have an unction, an anointing with the Holy Spirit. We must grow in grace, in knowledge, in spirit if we are someday to fulfill our destiny.

Five things are needed to help us grow:

1. Feed upon God's Word.
2. Pray consistently, lovingly, and praise God.
3. Attend church regularly and show forth love to the brethren.
4. Witness to the world by doctrine, knowledge, and examples of true love.
5. Use all your talents in the service of our Lord, not for the praise of men, but to glorify God.

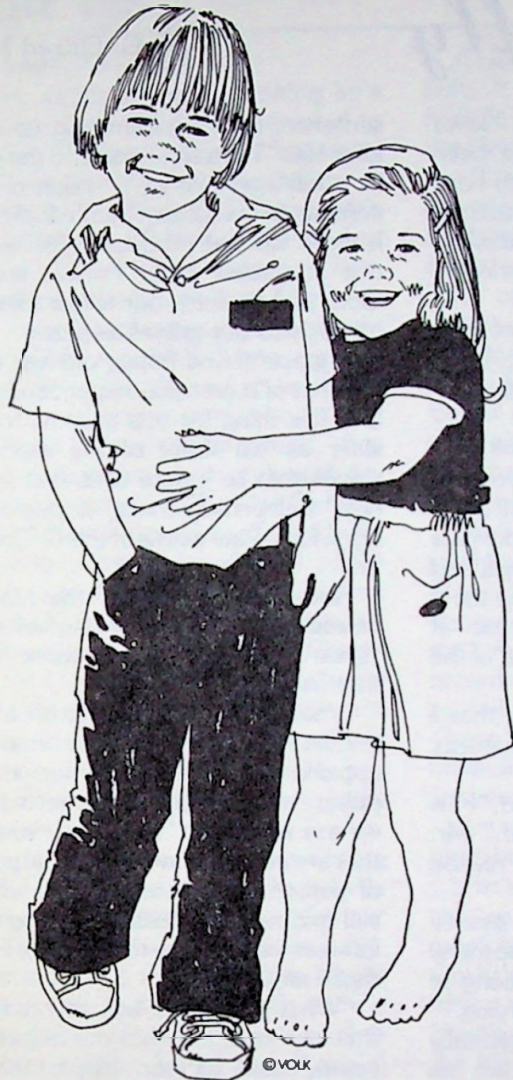
"Remember, above all things," Paul exclaimed: "The greatest spiritual gift above all other gifts, including healing and speaking in tongues, is LOVE!" (See 1 Cor. 13.)

May we all grow in grace and the knowledge of our Lord, that someday, without exception, we may hear the words: "Well done, my good and faithful servant, enter thou into my rest!" ●



# CHILDREN *and their church*

By Joe Astolfi



ONE of the greatest blessings that God gives to mankind is children. Children come up with the most difficult questions! They are also very honest when it comes to saying what is on their minds. I have been privileged to work with them for the past two years. I am sure that they have taught me as much as I have taught them.

One thing I have learned from them is that I must be an example. God tells us in his Word that we are to teach the law to our children by *example* as well as by precept. What they see adults do, chil-

dren will imitate—whether it be good or bad. “If mom and dad do it, why can’t I?” they ask. “If my Sunday school teacher does it, why can’t I?” These are fair questions that demand an honest answer. We have the double responsibility of being answerable to God for what we do, as well as for what our example does to the children who see us do it. This makes it imperative that we seek the guidance of God in the examples we set before the very young.

A great blessing that I receive while working with children is watching them in the

process of growing up. They grow both physically and mentally from day to day. Praise the Lord when we see them growing up while learning more about their Lord. As they learn Bible stories, we can rejoice when they start to put the principles involved to practice in their own lives.

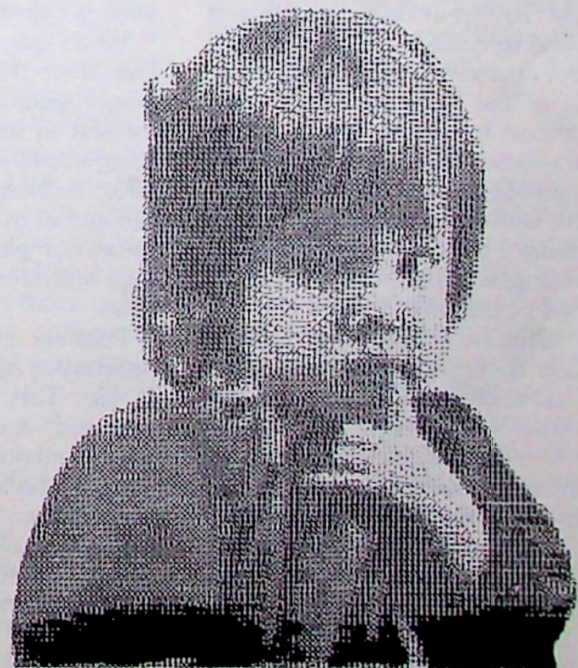
They love to sing praises to God and Jesus! It is a great thrill to observe the enthusiasm with which children sing. They may not always sing on key, but that is a small detail that does not concern them (nor should we let it bother us). They are singing to God! The more motions they can put with a song, the better they like it. They *need* to do something to release all their energy. What better time and place for them to do so than in the church where they can do it as unto the Lord.

They will listen intently to a well-told story from the Bible, and then relate the stories to their own young lives, or to

mine. Jesus is alive today just as he was back in New Testament times. They love Jesus. They want to know more about him. As they learn more about Jesus, they begin to understand that his disciples had problems, just as they do. They come to know that Jesus will forgive them as he did his disciples.

Children need to worship God just as much as do adults. They learn about God best when their teacher is working with them, meeting them on their own level. This is one of the valuable lessons I have had to learn. Children have not yet acquired the knowledge that adults take for granted. Talks with them must be geared to the children. But oh the blessings I receive when children learn how to worship God, and join their mothers and fathers in church. They are soon mature enough to know how to act, and to worship God and his Son Jesus.

Children need every possible chance to learn about God. We are imitated as examples in their lives. Remember, our children are given to us by our God! They are precious opportunities and solemn responsibilities. God expects us to be safe examples to them!



# Growing Old Gracefully

By G. Eldred Marsh

WITH the passing of each year, with the rising and the setting of each day's sun, we are impressed with the fact that life is flowing through our reluctant fingers like sand through an hourglass. We cannot stay its progress, if progress it may be called, when time and life are slipping constantly away into the misty distances of the past.

Time is going backward into the familiar past; life is going forward into the unknown future. The past we know in part, the future is wholly unknown to us. Some people grow old faster, apparently, than do others because they live more in the past than they do in the present or the future.

Happy is the man or woman who never loses a keen zest for life as it is—not as it has been or as it may be—but as it is! To pluck the golden fruit of the present, to taste its full richness and flavor, to get all of the sweetness and joy out of each passing day—happy indeed is the person who can do this. But how few they are!

Yet that is exactly the way in which God would have his children to live always. He gave us this life to possess and to use. To use life properly is to use it joyfully. To find in life sweetness and beauty and light is what God designed.

It is our unrestrained impatience that robs us of the blessings which God would impart to us. We are impatient with ourselves and with our accomplishments, impatient with those around us, impatient with the slow passage of time and impatient with the swift passage of time. Impatience, with its ever-increasing brood of disappointments and discontent, saps life of its joy and makes it what God never intended it should be insofar as his children are concerned, a galling yoke to be borne, an irksome task to be rebelliously carried out.

It sometimes seems to us that this is the most impatient, the most discontented, irritating, and unhappy age the world has ever known. Yet we know that this cannot be true, for men, governed by selfishness which leads to covetousness and sin, have always re-

belled against the flight of time. Never have men in their natural state been content with such things as they have had. No matter how great their accomplishments, like Alexander of Macedon, they have sighed for other worlds to conquer.

Youth denies the definition of happiness given by John Heywood:

"The loss of wealth is loss of dirt,  
As sages in all times assert;  
The happy man's without a shirt!"

To conquer power opposing forces, to accumulate vast riches through one's own efforts, to overcome enormous difficulties—these are the sources and the definitions of happiness in the mind of youth. This has always been true—it will continue to be true to the end of the chapter.

It is not of youth, however, that I would especially speak, but of maturity and age.

A French philosopher once said, "Few people know how to grow old." Mr. Henry Ford has suggested one reason for this:

"It is usual," he declared, "to associate age with years only because so many men and women somewhere along in what is called middle life stop trying."

When they stop trying they gradually lose their taste for life. They are no longer enamored with it. Taking no interest in what goes on about them, living wholly in the past, they make no effort to keep abreast of the times in thought or in action. They isolate themselves completely from current happenings and, consequently, grow old too soon.

Possibly their divergence from the pathway of happiness was made earlier in life. They may have become self-centered—too much concerned in themselves and not enough concerned in the lives of others. When middle life robbed them of some of their vitality and ambition they had no other interest to attract and hold their attention.

They did not grow old gracefully and attractively.

The Book of Job provides us, in a

sentence, with the summing up of an ideal life: "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season" (Job 5:26). Selfishness will not produce a life like the one suggested here. To live first for God, and then for our fellow men, will bring us to our graves in peace.

A graceful and happy old age is the product of a graceful, happy, and godly life. The thing for you and me to consider as we think of the shadowed slopes that lie before us is that selfishness (self-centeredness) is *perilous to ourselves!* Paul warns of this (2 Tim. 3:1, 2).

How like an echo of the Master's words are these of the Bard of Avon: "Love thyself last: cherish those hearts that hate thee."

When the "creeping palsy of old age" numbs our senses to the emotional appeals that once stirred our youthful pulses, when because of advancing years we are no longer "lovers of pleasures" that are centered in the physical powers of perception and enjoyment, we may still find real happiness and hope in the interest we continue to feel in the lives of those around us.

"What makes old age so sad is, not that our joys, but that our hopes then cease," said Richter. Hopes that are wholly bound up in ourselves grow old with our bodies and with our minds, but hopes which include and encompass the lives of others remain green and fragrant so long as life shall last.

How important it is, then, that we should strive while yet we may, to broaden the horizon of our affections and interests, that when age has taken away our personal hopes we may still have the ceaseless, ageless joy of watching the enlargement and development of the hopes of younger men and women around us.

How hard it is for a selfish old person to step aside and give his hard-earned place to his juniors! And the more important and responsible one's position has been, the more difficult it is for

(Please turn to page 17)



# News and Prophecy Digest

BY CLYDE RANDALL

## Abrahamic Promise

Some years ago while visiting in a home, my host and hostess wanted to know what I meant when, in my radio talks, I spoke of the promise that those who belong to Christ are Abraham's heirs. Our conversation revealed that they had never heard a sermon concerning the promises made to Abraham. They were completely uninformed concerning this great Bible theme. Already past middle life, they were long-time members of a large religious body. Yet, in all their religious experiences, they had never studied, or even heard discussed, the promise: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29).

Many ministers also have asked what we mean by the term "Abrahamic faith." The promise concerns those in Christ. "If ye be Christ's." Why, O why should such a shunning, or neglect, exist concerning this direct promise to those who belong to the Lord Jesus Christ?

Because we claim this promise, some have wondered whether we are Jewish. Certainly I would not find it humiliating to be a Jew. If I were Jewish, I would be proud of my heritage, for it is written: "Salvation is of the Jews" (John 4:22). By birth, I am a Gentile, but in Christ "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28).

Does it seem strange that such a direct promise to those who are in Christ Jesus should be so misunderstood, or completely unknown to people who profess to belong to the Lord Jesus? No wonder they think us of Jewish origin because we claim this great gospel promise! If you have never heard of, or are not familiar with, this exceeding great promise, and are not claiming its hope, don't let the day go by without familiarizing yourself with it. Open your Bible to Galatians 3:29 and read: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Resolve at once that, with God's help, you will discover for yourself what that promise is, who made it, and when, where, and how it will be fulfilled.

A blessing comes to those who are of faith. It is called the "blessing of Abraham." Here is the textual reading: "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith" (Gal. 3:14). Do you know of what the "blessing of Abraham" consists?

Along with this promise, another is mentioned in Galatians 3:9: "So then they which be of faith are blessed with faithful Abraham." In verse seven of this chapter, we read: "Know ye therefore that they which are of faith, the same are the children of Abraham."

These texts set forth three different promises to those who are in Christ Jesus: 1) They shall be heirs of Abraham according to the promise; 2) They shall receive the blessing of Abraham according to faith; 3) They are accounted as children of Abraham through faith. These promises are simple and easily understood, especially when our hearts are ready and willing to believe them.

Any application of these promises must begin with the statement: "If ye be Christ's." There is no other group that can lay claim to these promises. Paul is quick to point out how one can become Christ's. Here are his words: "As many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). This is the Bible way of putting on Christ, and this writer knows of no other way.

Abraham has two seeds—the natural, or fleshly seed (Israel and the descendants of Ishmael), and the spiritual seed (the church). It is through Christ only that we can be included with this seed. The promises to the spiritual seed are entirely different from those to the fleshly seed. The promises, both to the fleshly and to the spiritual, were made under the "righteousness of faith" and not under the law.

## U.S. Invites Church of God General Conference

The United States Equal Employment Opportunity Commission meeting in Milwaukee, Wisconsin, May 8, 1978, invited Executive Director Stanley O. Ross to represent the Church of

God General Conference in giving testimony at the hearing. This was the third hearing held by the Commission. The two previous hearings were held in Washington, D.C., and Los Angeles, respectively. The concerned worshippers whose employment prevented them from worshiping on Friday or Saturday, according to the respective teachings of their beliefs, and which necessitated either giving up their worship or seeking other employment.

The Milwaukee hearing dealt with the rights of Christians to worship on Sunday. Seven different denominations were represented at the hearings. Also present were some corporations, nurses' groups, and others.

In his testimony, Mr. Ross presented six different violations of the rights of Church of God worshippers to regularly worship on Sunday, or which necessitated the seeking of other employment, or moving to other areas of employment.

More and more, the Church of God General Conference is being recognized by our government and various civic and religious bodies in the United States and other countries. Participation in the International Congress on the Peace of Jerusalem by a large delegation from the Church of God, led by Executive Director Ross, speaks well of this growing influence and recognition.

## Presbyterians Meet

At a specially called meeting of Presbyterian ministers, held in the Hilton at O'Hare Air Terminal, the purpose was to discuss the ordination of homosexuals as proposed in the Chicago Plan, which several leading liberal ministers of the Chicago Presbytery had drawn up.

To insure that the Plan might be professionally prepared and presented, an advertising and public relations specialist and a marketing analyst were employed. It was a high-class sales pitch, which was expected to have an overwhelming appeal. But there were too many Presbyterian ministers who were guided by Biblical teachings to be

*(Please turn to page 19)*



# SEEKERS of TRUTH

By Edward H. Goit, Sr.

## Question:

Is the Holy Spirit a person and a part of a Holy Trinity?

## Answer:

The Holy Spirit is the *impersonal power* of God. A few of the scriptures on which we base this statement are Genesis 6:3; Job 33:4; Psalm 139:7; Isaiah 11:2; 42:1; 61:1; Ezekiel 36:27; 39:29; Luke 1:15, 35, 67; 11:13; John 20:22; Acts 4:8, 31; 13:9; 15:8; Romans 8:11; 2 Corinthians 1:22; 2 Peter 1:21.

Every work of God is accomplished through this great power (Matt. 3:11; Luke 2:26; John 1:33; 14:26; 20:22; Acts 1:2, 5, 8, 16; 2:33, 38; 4:8; 10:38, 44, 45). God used his great power to create the heaven, the earth, men, and beasts (Gen. 1:1; Jer. 27:5; 51:15). Since God has given this same Holy Spirit without measure to his only begotten Son, it is acknowledged that his works are done through this great power (Matt. 28:18; John 3:34). Jesus told his followers that the Comforter would proceed from God (John 15:26) and instructed them to wait at Jerusalem for power. Christians are kept by this power (1 Pet. 1:5).

Trinitarians assert that since the Holy Spirit is directly identified with God, the Holy Spirit must be God; i.e., one person of a triune God. God's Holy Spirit is no more a person than are his attributes of wisdom and love. Since the Spirit is an attribute of God, it has no personal name as do God and his Son.

Various symbols designate God's Holy Spirit in the Bible. Among them are breath (Gen. 2:7); oil (Psa. 45:7); fire (Matt. 3:11); dove (Matt. 3:16); wind (John 3:8); water (John 4:14; 7:37, 39); seal (Eph. 1:13); sword (Eph. 6:17) and lamps (Rev. 4:5).

The Holy Spirit's characteristics reveal it to be an impersonal power emanating from God. The Holy Spirit is poured out (Isa. 32:15; Joel 2:28; Acts 2:17); shed (Titus 3:5, 6); breathed (John 20:22); fills people (Acts 2:4; Eph. 5:18); and anoints some (Acts 10:38).

If the Holy Spirit were a person, a member of a holy trinity, it would be impossible to understand and adequately explain the following scriptures:

1) "By the word of the LORD were the

heavens made; and all the host of them by the breath of his mouth" (Psa. 33:6).

2) "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost . . . if they shall fall away, to renew them again unto repentance" (Heb. 6:4-6).

3) "When he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost" (John 20:22).

4) "He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him" (John 3:34).

There is not one prayer, song, or exclamation of praise made to the Holy Spirit in God's Word! Men, however, compose and sing many songs and hymns to the Holy Spirit, as though it were a person.

In the seventeen New Testament Epistles that begin with a greeting of grace and peace, there is only one that contains a reference to the Holy Spirit, and then only as the means of sanctification (1 Pet. 1:2), not as the source of grace. These invocations are appeals in the name of God and his Son, but not in that of the Holy Spirit. This is logical. It seems clear the writers, inspired by the power of God, recognized that the Holy Spirit was not a person. It can be further observed that there are no mentions of the Holy Spirit in the eleven occurrences of thanksgiving or blessing which follow some of these salutations. Is it not evident that the God-breathed Word does not recognize the Holy Spirit as a person?

When Stephen, being full of the Holy Ghost, was martyred, he saw the heavens opened and the Son of man standing at the right hand of God (Acts 7:55, 56). No mention is made of the Holy Spirit's presence in this eventful scene in heaven.

In the Book of Revelation, it is recorded that John received a vision of "things which must be hereafter" (chapters 4 and 5). John beheld God upon his throne; a group of elders; the Lamb of God; four beasts; a strong angel; and

many other angels around the throne, singing a new song to the Son of God concerning the Lamb who was slain and has redeemed us to God by his blood (5:9). If the Holy Spirit were a person, and equal to God would he not be present, and sitting on the throne? Other similar scenes are recorded in which the Holy Spirit is not pictured, such as in Revelation 7:10.

Jesus fulfilled prophecy and quoted Scripture (Isa. 61:1, 2) when he said: "The Spirit of the Lord is upon me, because he hath anointed me . . ." (Luke 4:18). It is not credible to suggest that God the Father sent God the Holy Spirit to anoint God the Son with God the Holy Spirit. It is far more logical and truthful to accept the fact that God anointed Jesus with his power, as the Scriptures set forth.

Those who accept the erroneous belief that the Holy Spirit is a person, co-equal with God, must also believe, on the basis of Luke 1:35, that the Holy Spirit, not God, is the Father of Jesus. Is this in harmony with God's Word? The purpose of the Gospel of John, as summarized in John 20:31, is to teach that "Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

Two of the major supports (both non-biblical) which mainstream Christianity uses to teach that the Holy Spirit is a person are the Nicene and Athanasian creeds. Many times it has been stated that the trinity is a mystery. It cannot be explained. To me, it is a mystery that its adherents can believe such a contradiction. It cannot be Biblically explained because it is not based on Biblical truth. One cannot prove from the Scriptures that three portions of God (each co-equal with both the others) exist. The trinity is a mystery because it is based on man's illogical conclusions.

When the usual trinitarian concept that the Father, the Son, and the Holy Ghost are co-equal is considered in the light of the teaching of many positive scriptures, numerous contradictions are revealed. One example of this is Luke 12:10: "Whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven." God's Word is truth, not a contradiction.

The oft-repeated trinitarian expression, "God the Father, God the Son, God the Holy Ghost," implies that there

(Please turn to page 19)



# STORIES FOR THE FAMILY ALTAR

By Jane LeCrone

*Editor's Note: It is with mixed feelings that I am resigning as editor of this page. Your notes and words of encouragement have made this labor of love a real pleasure for me. I thank each of you for your support.*—JANE LECRONE.

## Farewell, Miss Simms

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

Miss Simms' last session with her class would be a memorable one. Each young person had learned that belonging to the family of God can be the most important and rewarding feature of his/her life. Each had come to feel important to God. Now they wanted Miss Simms to know that her teaching had implanted many important truths in their hearts and minds.

Saturday afternoon had been a busy time for members of the class. Those who were in art classes at school had made a scroll, which they posted on the bulletin board. It was rolled back to show the words of one of Miss Simms' favorite Psalms. It read: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour" (Psa. 15:1-3).

At Miss Simms' place was a front and back cover for a loose-leaf notebook and a length of ribbon. Around the table, each member of the class had written a Bible verse that Miss Simms had made very important to him.

After the opening prayer, David stood and said: "Miss Simms, we would like to conduct the class today, if it is all right with you." Receiving her consent, he continued: "Each member of the class has a message for you, and a page for the book which is in front of you. Nancy will start, and we will go around the table."

"Miss Simms, one time I was very upset about something. I came to you to talk about it. You let me sit and talk, then you had prayer with me. You gave me a Bible verse on a little card, and told me to read it whenever I felt that things were not going just right. It has meant so much to me that I want it to be placed in your memory book."

Nancy's verse was: "All things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22).

Next it was Anne's turn. "Before I was baptized, we had a long talk about the temptation to continue some things that are not just real bad, but are not the things I would want to be doing when Jesus comes, either. One Bible verse you quoted to me has spoken to me every time I was asked to seek recreation, or go someplace else, at Sunday-school time. I want it to be a part of your book, too. Maybe you remember

it. 'There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.'" (1 Cor. 10:13).

Joey was next. "Miss Simms, do you remember when I first came to Sunday school with Tommy and Anne? After a few Sundays, I wanted so much for my mother to come, too. She was so upset when my father died that she was never able to go to church. I was about to give up trying to get her to come, when one Sunday you had a key verse in our lesson. It gave me the courage I needed to keep asking my mother to come, and finally she did come with me. That verse is: 'Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord' (1 Cor. 15:58). This verse means so much to me that it is my choice for your book."

Now it was Barbara's turn. "I got off on the wrong foot with this class, Miss Simms, but your lesson one Sunday morning lifted me up, and I was able to make amends, and to become friends with my classmates. This is the text: 'Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus' (Phil. 4:6, 7). I can still hear you say, 'Be full of care for nothing.' It helped me to see that going around with a heavy heart was not the way to solve problems. I am so thankful to have been a part of this class."

Tommy spoke next. "Miss Simms, I think one of the reasons this class has always been able to work together and plan together is your love for us, and your teaching us to love one another. One of the verses you often used is this: 'Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.' Also, 'Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves' (Phil. 2:2, 3). We want these verses to be a part of your book, too."

As each member handed her a page, Miss Simms added it to her book of memories. Now it was David's turn to add the last page.

"Miss Simms, there are so many verses that remind us of you. Two of them come to my mind, and they remind me so much of the many times you have told us to trust in God, that I want them to close your book. First: 'My God shall supply all your need according to his riches in glory by Christ Jesus' (Phil. 4:19). Then: 'Rejoice in the Lord always; and again I say, Rejoice' (v. 4). We will miss you, but the things you have taught us will stay with us the rest of our lives. We thank you for your love, your patience, and your friendship. Farewell, Miss Simms!"



## GLEANINGS . . .

### Keep Hope Alive

We make our plans from day to day,  
 And try to see them through,  
 With all our hopes and all our dreams,  
 And all that we can do.  
 And then sometimes, despite our faith  
 And courage bright and bold,  
 Our plans that mean so much to us  
 Are those that quickly fold.  
 It can be quite disheartening  
 As visions fade away,  
 But every soul should have the will,  
 To plan another day.  
 For one defeat is not the end  
 To all for which we strive.  
 Our prospects are as healthy as  
 Our spirit stays alive.  
 So every heart should take new hope  
 In one more rising sun,  
 And keep on fighting for the goal  
 That surely can be won.

—James J. Metcalf.

### Food for Thought

If students went to school like some people go to church (when they feel like it), they would fail. If an employee went to work like some people go to the task of missions (indifferently), he would be fired. If a person ate meals like some partake of the Lord's Supper (irregularly), he would starve. If some paid bills like some support the church (occasionally), they would have no credit. If one neglected his family like some do the Lord, he would be charged with desertion. If one spoke to others as seldom as some pray to God, he would be branded as antisocial. —Selected.

### The Control Room

Every time we fly, we are aware of the importance of the control towers at airports. Before the plane can take off, it must obtain clearance from the control room. Before a plane can begin its descent to the landing strip, the control tower must give permission. Control rooms are found in power plants which light, heat, and release power for an entire city, and in many others places.

The crucial spot in a life is the control room. Early we discover that we need help beyond ourselves to control our wayward impulses. Some strong, under-

standing and loving Power must guide us. In personal prayer, in worship with other seekers of God week by week, we find controlled power to live at our best. We can even enter into the experience of the Apostle Paul who wrote: "The love of Christ controls us" (2 Cor. 5:14, RSV). —Selected.

### Measure Of a Man

Not, how did he die?  
 But, how did he live?  
 Not, what did he gain?  
 But, what did he give?

Not, what was his station?  
 But, had he a heart?  
 And how did he play  
 His God-given part?

Was he ever ready  
 With a word of good cheer?  
 To bring a smile?  
 To banish a tear?

Not, what was his church?  
 Nor, what was his creed?  
 But had he befriended  
 Those really in need?

Not, what did the sketch  
 In the newspaper say?  
 But, how many were sorry  
 When he passed away?

—Fonthill Bulletin.

### Worthwhile

'Tis easy enough to be pleasant,  
 When life flows along like a song;  
 But the man worthwhile is the one who  
 will smile

When everything goes dead wrong.  
 For the test of the heart is trouble,  
 And it always comes with the years,  
 And the smile that is worth the praise of  
 God

Is the smile that comes through tears.

It is easy to be prudent,  
 When nothing tempts you to stray;  
 When without or within no voice of sin  
 Is luring you away.

But it's only a negative virtue  
 Until it is tried by fire.  
 And the life that is worth the honor of  
 God

Is the one that resists desire.

—The Berean.

### Spiritual Tempering

A blacksmith, known for his faith, had a great personal problem. He was challenged by an unbeliever to explain why his God would let him suffer.

He explained; "I take a piece of iron, put it into the fire, and bring it to the anvil to see if it will take temper. I plunge

it into water to change the temperature and put it into the fire again. Then I put it on the anvil and make a useful article out of it.

"If, when I strike it on the anvil the first time, it will not take temper, then I throw it into my scrap heap and sell it for half a penny a pound.

"I believe God has been testing me to see if I will take temper. I have tried to bear it as patiently as I can, and daily my prayer has been, 'Lord, put me into the fire if you think I need it. Do anything you please, O Lord, only don't throw me on the scrap heap.'" —Copied.

### The Peacemaker's Reward

"When a man's ways please the LORD, he maketh even his enemies to be at peace with him" (Prov. 16:7).

As Christians, we must be gracious to people who mistreat us. Jesus asks us to pray for those who persecute us and to show them love and consideration. Only God's spirit can help us maintain the consecrated attitude such a high standard demands. But if we yield to and obey God, in time even our enemies will be at peace with us.

The conduct of missionary Nathatus Stach illustrates the impact of a life guided by our Lord's peacemaking principles. For twenty years he labored in Greenland where he encountered fierce opposition. He says: "My every move was misunderstood. My efforts to win these people whom I loved were repulsed by scoffing, but I knew who had called me was faithful and that he would eventually conquer the hearts of my vindictive critics. After two decades of weary toil, I sat one day reading aloud from the third chapter of John. Unknown to me, my chief persecutor was listening intently to every word. Suddenly he burst into my hut and demanded that I read it again. As I repeated the gracious words, this former enemy began to tremble and asked me to show him the way of salvation. . . . One after another, those who had been antagonistic came to me and pleaded for pardon. Thus my foes became my friends."

Believer, if you desire to win the love of your enemies, be sure your ways truly please the Lord, and you will experience the peacemaker's reward.

—Our Daily Bread.

### Sorrow for Sin

The slightest sorrow for sin is sufficient if it produces change. The greatest sorrow for sin is insufficient if it does not produce change. —Selected.

## Witness Corner

### Blessings of Being a Christian

I wish to share with you some of the blessings I have received from having lived in a Christian atmosphere almost seventy-eight years. I am very thankful for having been born into a Christian home, where I heard God's name spoken only in reverence, and where examples of love, truth, and honesty were lived before us.

My mother was an excellent Bible student, and often read her Bible aloud, so everyone within hearing distance was able to hear the Word of God. She conducted a Bible class once a week for friends and neighbors, and I was permitted to tell Bible stories to the children who came with their mothers. I learned much about the Bible while preparing for these classes, and my love for the truth grew. Our church at Macomb, Illinois, grew out of these classes.

My parents believed in training up a child in the way he should go, so we attended a local Sunday school. What a blessing godly parents are! The influence of my parents extended into the lives of others in addition to those of their immediate family. As long ago as I can remember, God's Word has always been truth to me; even when I did not completely understand it. Encouraged to study and be obedient, I found that studying brings understanding and obedience brings rewards. My rewards were many. I sealed my faith in baptism and claimed for myself the promise, "I will never leave thee nor forsake thee."

I was a better person, because I did not want to hurt my parents or disappoint the God to whom I owed everything. I found inward strength which sustained me in trouble, and peace and joy by which to live. It caused me to wait until I found someone who was a believer with whom to share my life. This has helped us to have a very good marriage. For this I am grateful. We used Bible admonitions in training our children as we loved, corrected, and taught them.

My sins are forgiven just for the asking. "He is faithful and just to forgive us our sins." My arms are upheld when it is needed. My grief is lessened and my spirit comforted when I am downcast.

In church work, I have accepted

responsibility because I have thought this might be the time and place I could best serve the Lord who has given me so much. Believing this, I hesitated to say "no" when asked to direct young peoples' groups. I assisted with the music, taught Sunday school classes, and have always tried to be prepared, and with God's help to do the best I could—sometimes not so good, I fear.

Knowing that God is just a prayer away, and that Christ our brother is ever near to intercede for me, brings me joy unbounded and makes possible a peaceful life today and a glorious hope for the future.

To be a child of God—what more could anyone ask?

Mildred Nell Huey.

### GROWING OLD GRACEFULLY

(Continued from page 12)

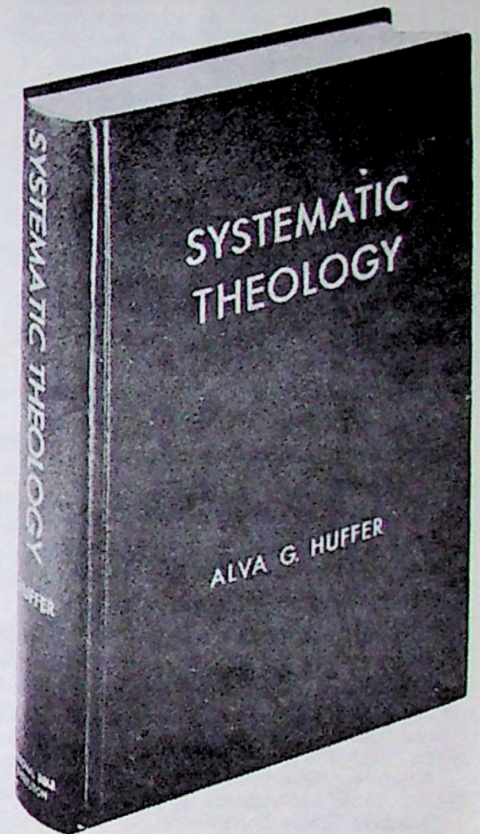
such a person to welcome, with a hearty word of encouragement, his younger successor.

But right here is where the Christian is in a more favorable position than anyone else can be. *He never loses hope!* When physical activity is more or less curbed by age, there remain a thousand things in which he can take a vital interest, and through which he can continue to contribute to the progress and betterment of the world.

In this connection, it is worthy of note that the major part of our religious literature has been produced by men and women who were well advanced in years. Younger people are generally more active than studious. Older folk are often more studious than active. Each has his place to fill at the proper time and each can contribute successfully to the same great work of preparing the Church of God and the world for the coming new age of eternal glory.

Judgment is the product of experience. Generally it comes only with ripening years. Activity is a manifestation of the growing period of life, the result of an overflowing energy and quenchless ambition. Judgment and activity are both needed to complete the purposes of God. Youth, taught by maturity, advised by age! Such is the proper order of life's advancement. Such principles, put into practice, lead inevitably to happiness, contentment, and peace when the crimson glow of evening sheds its glory across our mortal path. ●

## A "must" for Bible students



Written in a scholarly, yet easy-to-understand style, both laymen and ministers will find rich blessings in the six hundred pages of **Systematic Theology**. Explaining the great truths of the Word of God in a systematic way, filled with Scriptural references and source materials, **Systematic Theology** is indeed a "must" for every Bible student, teacher, and pastor.

Here is my order for Systematic Theology:

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

Please find enclosed \$ \_\_\_\_\_ for

\_\_\_\_\_ copies @ \$6.95 hardcover

\_\_\_\_\_ copies @ \$3.95 paperback

The book will be mailed postage-paid when payment accompanies order. Mail this coupon to:

THE RESTITUTION HERALD

Box 100

OREGON, ILLINOIS 61061

**MAKING THE MOST OF YOUR MARRIAGE**

"Making the Most of Your Marriage" is a forty-four page booklet prepared by Pastor Hollis Partlowe. He explains its purpose in the introduction. "The purpose of this booklet is to help fill the need this pastor sees for premarital counseling. It is hoped that it will be of help to other pastors. The writer has used some of the material for some time now in premarital counseling. He also hopes that this booklet will be used as a text for Sunday school classes, home Bible studies, and midweek services." The booklet has a full-color cover.

Copies may be ordered from:  
 Church of God General Conference  
 Box 100  
 Oregon, IL 61061

**RADIO LOG  
 Illinois**

**Rex F. Cain**  
 WKAI 1510 Macomb, Ill. 8:15 a.m. "Words of Life"

**Indiana**

**Mildred Macy**  
 WCTA 1050 AM Plymouth, Ind. 9:15 a.m. Sundays, "Aunt Mildred's Sunday School Quarter Hour"

**Minnesota**

**Stanley Lawrence**  
 KLFD 1410 AM; 95.3 FM Litchfield, Minn. 8:35 a.m. Sundays, "Springs of Living Water"

**Missouri**

**Leonard Brown**  
 KTXR 101.5 FM, Springfield, Mo. 8:15 a.m. Sundays, "Is Babylon Burning?"

**North Carolina**

**Z. B. Duncan**  
 WPEG 97.7 FM Concord, N.C. 8:15 a.m. Sundays, "Bible Truth"  
 WPET 98.7 FM Greensboro, N.C. 8:00 a.m. Sundays, "Bible Truth"  
 WZKY 1580 AM Albemarle, N.C. 8:00 a.m. Sundays, "Bible Truth"  
 WSVM 1490 AM Valdese, N.C. 8:00 a.m. Sundays, "Bible Truth"  
 WJRI 1340 AM Lenoir, N.C. 9:00 a.m. Sundays, "Bible Truth"  
 WCGC 1270 AM Belmont, N.C. 9:00 a.m. Sundays, "Bible Truth"  
 WEGO 1410 AM Concord, N.C. 7:45 a.m. Sundays, "Bible Truth"  
 WNNC 1230 AM Newton, N.C. 6:00 p.m. Sundays, "Bible Truth"

**Daniel Fyfe**

WHKP 1450 AM Hendersonville, N.C. 9:45 a.m. Sundays, "Words of Truth"

**Paul Holden, James Minyon, Paul Duncan**

WJRI 1340 AM Lenoir, N.C. 9:15 a.m. Sundays "Berean Sunday School of the Air"

**Ohio**

**James D. Ritch**  
 WCOM 101.7 FM Urbana, OH, 8:15 a.m. Sundays, "Marvelous Minutes"

**Richard Worley**

WPTW 1570 AM; 95.7 FM 9:00 a.m. Sundays, "Amazing Truths"

**Texas**

**Michael Brown**  
 KMCS 98.3 FM, Gatesville, TX, 9:00 a.m. Sundays, "Word of Truth"

**Virginia**

**James Mattison**  
 WSIG 790 Mt. Jackson, Va. 7:45 a.m. Sundays, "Voice of Tomorrow"

**Z. B. Duncan**

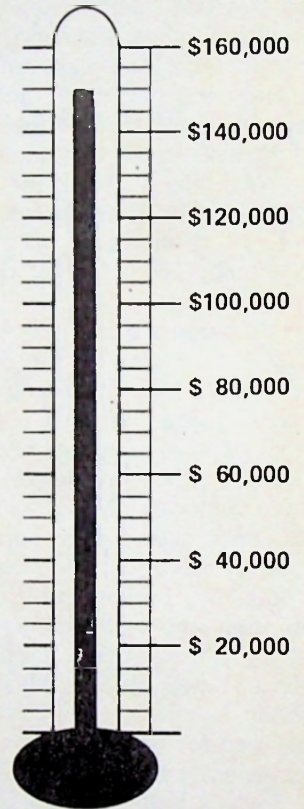
WHHV 1400 AM Hillsville, Va. 12:45 p.m. Sundays, "Bible Truth"

WJJJ 1260 AM Christiansburg, Va. 9:30 a.m. Sundays, "Bible Truth"



**New  
 Oregon Bible College  
 Dormitory**

The thermometer at the right shows the total that has been paid or committed to be paid by the membership. Money was borrowed from churches, individuals, and a local bank to pay for the building. The bank loan has been paid off; however, thirty-five thousand dollars is still owed to churches and individuals. Your continued support of this project is appreciated.



**Total Commitments**

Please fill out and mail to:

Oregon Bible College Building Fund  
 Box 100  
 Oregon, IL 61061

My intention is to give \$ \_\_\_\_\_ for the expansion of Oregon Bible College Dormitory facilities. I will contribute these funds as follows:

- \$ \_\_\_\_\_ enclosed herewith
- \$ \_\_\_\_\_ per month until paid
- \$ \_\_\_\_\_ per year until paid

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_



## NEWS AND PROPHECY

(Continued from page 13)

caught up with this kind of appeal, and so it failed to achieve the desired end.

One liberal editor, writing in a prominent church paper, described the Chicago Plan as a "slick, professional and presumably expensive public relations package. Whatever image the pastors wanted to evoke, the simple but elegant gold-lettered conference packet and distinctive Chicago Plan logo on the letterhead paper said clearly: 'These folk have money to spend.'"

Too often, when other people's money is being spent, little concern is given to spending it wisely and economically. Even worse is the fact that, in many cases, people's money is none other

than God's money that has been given as tithes and offerings. It is no better to use God's money lavishly and unwisely than it is to rob God by withholding his tithes and the offerings of worshipers!

## SEEKERS OF TRUTH

(Continued from page 14)

are three gods. God's Word affirms very positively that there is but ONE GOD. This is the positive declaration of both the Old and New Testaments. GOD IS ONE! There is none else. God is not a part of a trinity of gods. To worship the god of the trinity is to practice idolatry (Deut. 4:35, 39; 2 Sam. 7:22; Isa. 43:10-12; 44:6; 46:9; Mark 12:29; John 17:3; 1 Cor. 8:4, 6; Eph. 4:4, 6; Gal. 3:20; 1 Tim. 2:5).

The Holy Spirit is *not* a person. The Holy Spirit is *not* God. The Holy Spirit is the impersonal power of God. •

The recipe for perpetual ignorance: Be satisfied with your opinions and content with your knowledge. —Elbert Hubbard.

## CALENDAR OF EVENTS

- July 7-9—Arkansas State Conference, New Hope Church, Little Rock.
- July 8—Annual Meeting, Hillisburg, Indiana.
- July 16-22—International Berean Youth Fellowship at Camp Mack, IN.
- Aug. 7-11—Church of God General Conference at Rockford College, Rockford, IL.
- Aug. 16-20—Iowa State Conference, Waterloo, IA, 1050 Conger St. Francis Burnett, guest speaker.
- Sept. 10-17—Special meetings at Guthrie Grove, SC. Gordon Landry, speaker.

# SUPPLIES ORDER FORM

### BOOKS AND BOOKLETS

#### Quan.

- ... Christ or Confusion (Gospel Publicity League) ea. .35 .....
- ... Emphatic Diaglott (Wilson) ea. 2.50 .....
- ... "Except" (baptism) (Bilton) ea. .35 .....
- ... First Principles (Marsh) ea. .35 .....
- ... Fundamentals of the Christian Faith (Lyon) ea. .35 .....
- ... God's Covenant With Abraham (Lindsay) ea. .35 .....
- ... God's Truth—a scientist shows why it makes sense to believe the Bible (Hayward) 302pp ea. 4.95 .....
- ... Historical Waymarks of the Church of God ea. 4.95 .....
- ... Jesus the Christ: Whose Son Is He? ea. .75 .....
- ... Junior Daily Bible Readings ea. .35 .....
- ... Making the Most of Your Marriage ea. 1.00 .....
- ... "Must Not Fight" (Bilton) ea. .35 .....
- ... One God—God of the Ages (Judd) 155pp ea. 1.25 .....
- ... Planet Earth's Last Hope, (Hayward) 128pp, paper ea. 1.75 .....
- ... Revelation (Harry Whittaker) ea. 2.50 .....
- ... Scripture Searcher's Assistant ea. .25 .....
- ... Songs of Truth, 365 songs, regular binding ea. 2.00 .....
- ... Songs of Truth, looseleaf ea. 3.00 .....
- ... Systematic Theology (Huffer) 600pp ea. 6.95 .....
- ... Soft Cover edition ea. 3.95 .....
- ... The Bible: Its Principles and Texts (Huggins) ea. 3.50 .....
- ... The Abrahamic Covenant & the Davidic Covenant ea. .75 .....
- ... The Miracle of Pentecost, unrepeatable and unrepeatable (Partlow) ea. .75 .....
- ... The Promises of God (Briggs) ea. 1.50 .....
- ... The Seventh Day Sabbath: Is It Still in Operation? (Gospel Publicity League) ea. .35 .....
- ... Words of Truth (Subject Concordance) ea. .35 .....

### CHURCH SUPPLIES

- ... Baptismal Certificates doz. 5.00, ea. .50 .....
- ... Membership Record Cards per 100 2.00 .....

### BIBLE PROPHECY BOOKLETS

- ... Concerning the Nations (Gospel Publicity League) ea. .40 .....
- ... Russia, Israel, Christ, and You, revised (Bilton) ea. .35 .....

### BIBLE STUDY COURSES

- ... Berean Scripture Studies, No. 2—52 lessons ea. 1.00 .....
- ... Bible Catechism—6 lessons ea. .75 .....
- ... Growing in Christ—13 lessons ea. .75 .....
- ... How to Enjoy An Abundant and Fruitful Christian Life—10 lessons ea. .75 .....
- ... Teacher's Manual (for How to Enjoy an Abundant and Fruitful Christian Life and The Christian Family) ea. .75 .....
- ... Junior Berean Lesson Manual—27 lessons ea. 1.00 .....
- ... Lessons for Youth—5 lessons ea. .75 .....
- ... Science and the Bible—4 lessons ea. .75 .....
- ... Studies from Romans—13 lessons ea. .75 .....
- ... Systematic Bible Study Course—29 lessons
- ... Correspondence course free .....
- ... loose leaf edition ea. 1.25 .....
- ... bound edition ea. 1.75 .....
- ... The Christian Family ea. .75 .....
- ... The Nature and Destiny of Man—13 lessons ea. .75 .....
- ... What Is the Holy Spirit?—6 lessons ea. .75 .....
- ... Where Do I Fit?—8 lessons ea. .75 .....

### SUNDAY SCHOOL SUPPLIES

(Please specify starting date for quarterlies)

- ... Nursery Teacher's Guide, Vol. 1, No. 1 (26 lessons) ea. 1.75 .....
- ... Beginners Teacher's Guide Packet, 4-kindergarten ea. 4.00 .....
- ... Primary Teacher's Guide ea. .90 .....
- ... Primary Student's Activity, grades 1-3, ages 6-8 ea. .90 .....
- ... Junior Teacher's Guide ea. .90 .....
- ... Junior Quarterly, grades 4-6, ages 9-12 ea. .90 .....
- ... Teen Teacher's Guide ea. .90 .....
- ... Teen-Age Quarterly, teen-agers ea. .90 .....
- ... Adult Teacher's Guide ea. .90 .....
- ... Adult Quarterly, older young people & adults ea. .90 .....
- ... Sample kit of all Sunday School Quarterlies free .....
- ... Superintendents' and Workers' S.S. Manual ea. 1.00 .....

Total Amount of Complete Order \$ \_\_\_\_\_

(Please transfer this amount to other side of sheet and fill out blanks for name and address in appropriate place.)

(All material is postpaid when payment accompanies order.)

# SUPPLIES ORDER FORM

The tracts listed on this page are available as a part of the Church of God General Conference Free Literature Program. To assist in an orderly distribution of these tracts, orders should be placed through your church Missionary Chairman, Pastor, or Church Secretary. Those unable to order through a local church may place their orders direct.

## EVANGELISM TRACTS

### Quan.

- ... A B C's of Salvation
- ... An Invitation
- ... An Invitation to Life
- ... Better Than Money in the Bank
- ... Bible Faith Stands the Test of Time
- ... Bible Faith Stands the Test of Time, Spanish
- ... Can God Help Me?
- ... Can You Believe?
- ... Does  $2 + 2 = 5$ ?
- ... Do You Ever Think About God?
- ... Do You Prefer Insurance or Assurance?
- ... First Aid Information
- ... First Steps in Bible Study
- ... Have A Good Day
- ... Here's My Tip
- ... Meet My Friend
- ... No Fear in Your Future
- ... One Step from Death
- ... Plan of Salvation (memory cards)
- ... See What Real Love Is
- ... Six Steps to a New Life
- ... Something Got You Down?
- ... Steps Toward Salvation
- ... The Blood Bank of the Bible
- ... The Cancer of Racial Hate
- ... The Guiding Light
- ... The Ideal Family
- ... The Truth About God
- ... Traveler's Credit Card
- ... Use the Past to Build a Future
- ... Why Be Baptized?
- ... Your Introduction to the Church of God

## MISCELLANEOUS TRACTS

- ... Chart of the Ages
- ... From One Who Cares
- ... How to Grow in Christ
- ... How Your Pastor Can Help You
- ... Is Faith Possible?
- ... What Can We Read Tonight?
- ... What Should I Give My Child?
- ... Why Worship Regularly?

## BIBLE DOCTRINE TRACTS

- ... Baptism
- ... Christian Tithing, An Act of Faith
- ... Did Jesus Pre-Exist His Birth?
- ... God's Laws Concerning Marriage
- ... Is Going to Heaven Our Reward?
- ... Is Jesus God?
- ... Jesus Christ, the Only Begotten Son of God
- ... One God
- ... Our Statement of Faith
- ... Resurrection
- ... The Covenants of Promise
- ... The Gospel of the Kingdom of God
- ... The History of Baptism
- ... The Lord's Day
- ... The Marriage God Planned
- ... The Meaning of the Word "Soul"
- ... The Nature of the Soul
- ... The Parable of the Rich Man and Lazarus
- ... Truths the Child of God Should Know
- ... What Does Abrahamic Faith Mean?
- ... What Happens After Death?
- ... What is Man?
- ... What is the Soul?
- ... What's His Name?
- ... Which Day is the Sabbath?
- ... Who Owns the Wool?
- ... Why Did It Happen to Me?

## BIBLE PROPHECY TRACTS

- ... God's Tomorrow
- ... Jesus Will Come!
- ... Signs of Jesus' Coming and the End of the World
- ... Signs of the Times
- ... The Darkening of the Sun, Moon, and Stars
- ... The Kingdom of God
- ... The Kingdom of God, Spanish
- ... The Premillennial Coming of Christ
- ... The Purpose of the Millennium
- ... The Second Coming of Jesus Christ

Please see reverse side of this page for Bible study courses, books, booklets, church supplies, and Sunday School materials.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Enclosed please find \$ \_\_\_\_\_ for sale items found on the reverse side of this sheet.

(All material is postpaid when payment accompanies order.)

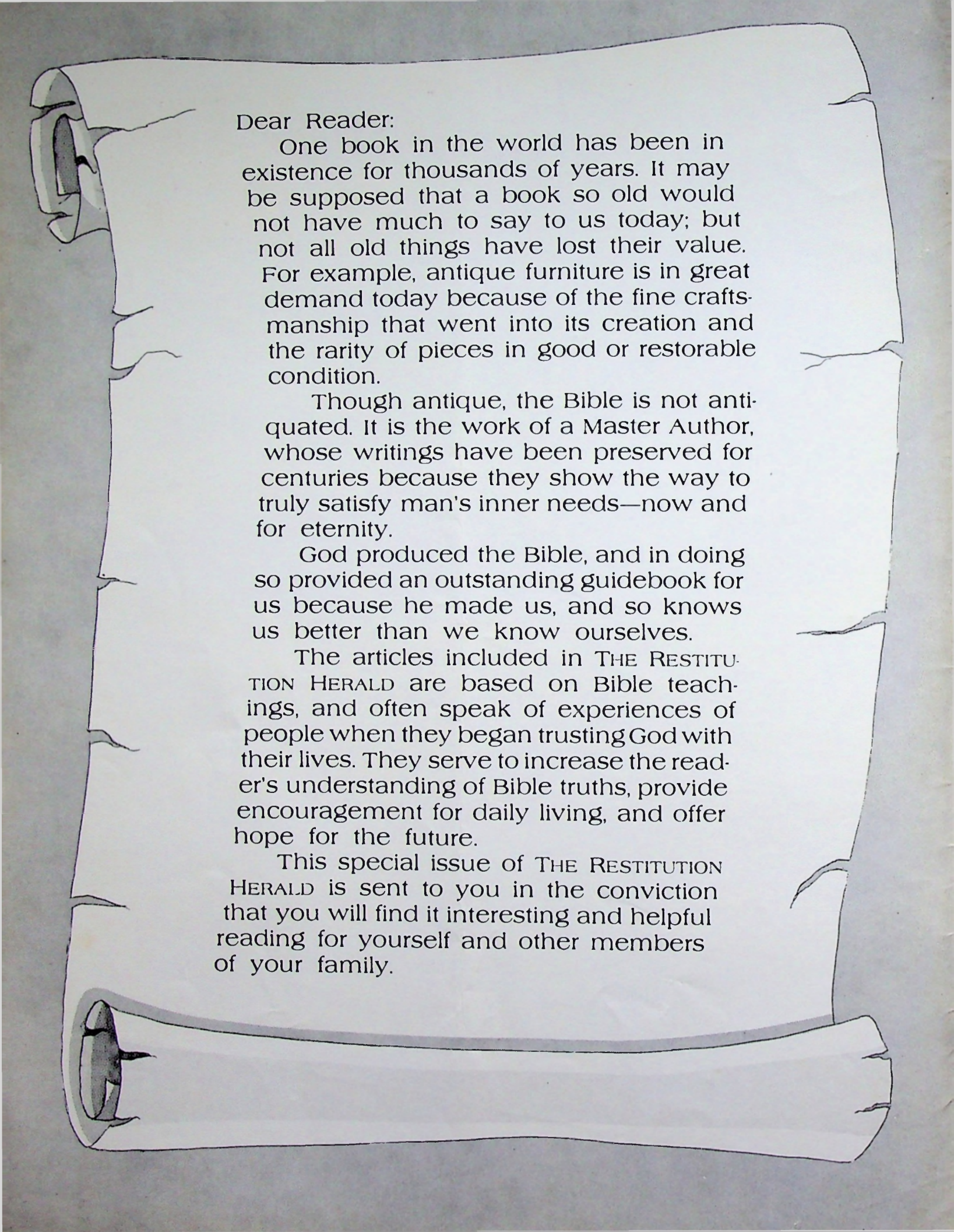
**The**  
**Restitution Herald**  
Oregon, Illinois 61061

Walter Meydorty  
Route One, Box 367  
Royal, AR  
71968

A photograph of a park scene. In the center is a fountain with a tiered, conical structure. Water is spraying upwards from the top tier. The fountain is surrounded by a circular basin. In the foreground, there is a large, dense bed of red and white flowers. A sign is placed among the flowers in the lower right corner. The background shows a paved walkway and some trees under a clear sky.

The  
Restitution Herald

Don't Pick  
The Flowers

A scroll with text on it. The scroll is unrolled, showing the text. The scroll has a dark border and a lighter center. The text is in a serif font. The scroll is set against a dark background.

Dear Reader:

One book in the world has been in existence for thousands of years. It may be supposed that a book so old would not have much to say to us today; but not all old things have lost their value. For example, antique furniture is in great demand today because of the fine craftsmanship that went into its creation and the rarity of pieces in good or restorable condition.

Though antique, the Bible is not antiquated. It is the work of a Master Author, whose writings have been preserved for centuries because they show the way to truly satisfy man's inner needs—now and for eternity.

God produced the Bible, and in doing so provided an outstanding guidebook for us because he made us, and so knows us better than we know ourselves.

The articles included in THE RESTITUTION HERALD are based on Bible teachings, and often speak of experiences of people when they began trusting God with their lives. They serve to increase the reader's understanding of Bible truths, provide encouragement for daily living, and offer hope for the future.

This special issue of THE RESTITUTION HERALD is sent to you in the conviction that you will find it interesting and helpful reading for yourself and other members of your family.

# Don't Trample the Flowers

By Pastor Benjamin D. Mattison

**G**ROWING in many of our beautiful national parks are millions of lovely flowers. Many people would like to pick some of the flowers to take home. But confronting them is a nasty sign, staring right at them and telling them, "DON'T PICK THE FLOWERS." People may read the sign and think, "Even though I can't legally pick the flowers, I can still walk on them, run across them, or play football on them. Although I can't pick them, I still can trample them!"

It sounds ridiculous, doesn't it? But many people actually look on other people in just that light. Jesus said: "You have heard that the ancients were told, 'You shall not commit murder' and 'Whoever commits murder shall be liable to the court.' But I say to you that every one who is angry with his brother ["without a cause"—margin] shall be guilty before the court; and whoever shall say to his brother, 'Raca' [Aramic for "empty head" or "good for nothing"] shall be guilty before the supreme court; and whoever shall say, 'You fool,' shall be guilty enough to go into the hell of fire" [Gr., *gehenna*] (Matt. 5:21, 22, NASB).

In the time of Christ, just as today, there were people who, looking through eyes of legality, were saying, "It doesn't matter what I do to a person, just so I do not kill him, or do him physical harm." Jesus quoted the sixth commandment, "Thou shalt not kill," and pointed out the principle behind it. Jesus was speaking of a person's value to him. We are not to devalue anyone.

Jesus says for us not to: 1) be angry without cause; 2) insult others; or 3) call names. Some people completely miss the point. Two boys were walking home from Sunday School after having studied Matthew 5:21, 22. Their conversation became a little heated, and one called the other a fool. The other turned to him and shouted, "Don't you know it is wrong to call anyone a fool? You stupid idiot!"

It is common to seek to determine the value of a person on the basis of his wealth, power, or prestige. According to this concept, if someone is poor he is of little value. Napoleon valued the life of a common soldier very little and often threw away thousands of lives to gain an unimportant goal. In Charles Dickens' story, "The Christmas Carol," Scrooge

looked upon people as just something to be used for his personal financial advantage. But people are much more valuable than money. Everyone who has paid ransom money to recover a kidnapped person has decided that the person is more valuable than the money.

Your ultimate value lies in your potential or current development as a Christian. Since everyone is a potential Christian, everyone is quite valuable. Gold is gold, whether it is part of the most expensive ring, or hidden in a lump of dirt. Each human should look upon every other person as valuable.

God felt that men were his most valuable creations (Gen. 1:28-31). He considered them worth the life of his only begotten Son (John 3:16).

In Matthew 5:21, 22 we find Jesus teaching the same truth that he set forth in the parable of the good Samaritan—the necessity for Christians to love their neighbors. The good Samaritan had no legal obligation to help the man who had fallen among thieves. Love compelled him to do what he could to help the man. It is misrepresenting the principle that Jesus was teaching to say that refraining from killing another is evidence of our love for him. It may mean only that we have no reason to desire to kill him.

In the first part of Matthew 5 we can see Jesus teaching the poor and common man to have respect for himself. Here he is teaching him to have respect for others.

When a woman was caught in the act of adultery, Jesus recognized her worth. When Jesus met Matthew, a despised collector of taxes, he recognized both his present worth and his potential future value. Jesus is able to distinguish present worth and future potential in everyone.

If we entertain hate, or other very negative feelings for anyone (including ourselves) we are not really recognizing value, according to Jesus' teaching. In Christ, we can realistically see ourselves and others as we are, and at the same time feel self-respect for ourselves and love for ourselves and others.

We no longer look upon others as flowers which may be legally trampled. To us, they are seedlings to be cultivated and encouraged. PLEASE, DON'T TRAMPLE THE FLOWERS! ●

## The Restitution Herald

Vol. 67

No. 11

The Restitution Herald is owned and published by the Church of God General Conference, 131 N. Third St., Oregon Illinois 61061, second class postage paid at Oregon, Ill. 61061, mailed monthly.

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

Gordon Landry, Managing Editor

\* \* \*

### TABLE OF CONTENTS

#### Articles

Don't Trample the Flowers, Benjamin D. Mattison .....	3
Weather-Building Miracles, Joyce Magaw .	4
Ingredients of a Godly Home, C. Jesse Pestle .....	5
Noah's Ark, Don Ward .....	7
An Alphabet of Hope, David L. Norrie ...	7
My Faith Still Holds, Betsy Moore .....	8
A Testimony, Eunice Pearson .....	9
What Does It Mean to Me to Be a Christian? George Hartman .....	9
Don't Be Afraid of Their Faces, Rex Cain .	10
Let's Have a Garage Sale! Shirley McQuinn .....	11
God Hears Prayer! Evelyn Austin .....	11
Don't Wait for the Hearse to Take You to Church .....	11
Be Certain in an Uncertain World, John Hearp .....	12
An Invitation to Life, James Mattison ....	13
Life Is for Living, Joseph L. Myers .....	14
Play the Blank, Fletcher Simpson .....	15

#### Features

Children's Corner .....	6
-------------------------	---



# Weather-Building Miracles

By Joyce Magaw  
Columbia Station, Ohio

“DON’T worry—God’s taking care of the weather.” Those words came out of my mouth sounding more confident than I really felt as lightning made lacework of the sky and rivers of rain literally jettied off the roof, ignoring the yawning gutters.

It was Sunday night in late spring, 1974. Dale and Connie Ramsey and my husband and I were seated around our living room. The Ramseys had just arrived from Oregon, Illinois, to spend the week bricking the new addition to our church. Dripping wet, they were finding it hard to believe my words of encouragement. Fully five sunny days were needed for their task. But God had already controlled the weather several times for us.

Earlier that year, the church had decided to go ahead with a much-needed addition to our building. The addition would measure 40 by 64 feet, with an 8- by 30-foot entryway. A large fellowship hall, four classrooms, and a boiler room were planned. A local banker had agreed to loan the money, but the interest rate would be high. With \$7,000 in the building fund and a \$5,000 loan from the Hearp Memorial Fund, the church voted to forget the bank loan and trust the Lord for the money as it would be needed.

A new member of the church agreed to act as general contractor and do the carpentry. As wintry March roared out, he tersely vowed: “We are starting April first.” When a doubter asked: “What if it snows?” he replied, “I’ll use colored stakes.”

God’s weather pattern was cold and wet the day of groundbreaking, but the stakes driven on April first were white!

Northern Ohio shares with northern Oregon the dubious honor of having the least sunshine of any area in the United States. That spring was no exception, yet the sunshine we had came on the right days. Take, for instance, Easter

vacation. We were planning on the manpower of our teen-age boys and teachers to put the huge roof trusses in place. The day dawned bright and sunny. All was going well until early afternoon. I vividly remember standing in the kitchen with the other women who had helped prepare the noon meal. As we looked out the west window watching the progress, we noticed a huge black cloud coming up. The contractor’s wife showed immediate concern.

“My husband has been so worried about today. This job needs to be finished this afternoon, but it is too dangerous to do in the rain with inexperienced help.”

While our husbands worked, we joined hands, and with bowed heads talked to God about the weather. And again God took care of it!

Then there were times when God blessed us with rain.

One Wednesday afternoon the contractor phoned about getting the concrete floor poured. The response was discouraging.

“Sorry, we have three other jobs ahead of you and we are going on strike Monday. We don’t know when we can get to you.”

Thursday morning dawned gray and

wet. The gloom was broken by the shrill ringing of the phone—word from the concrete crew. “It’s too wet to pour the other three jobs and since yours is inside we are pulling over there in 30 minutes.”

Thursday and Friday they poured the floor and Monday they went on strike!

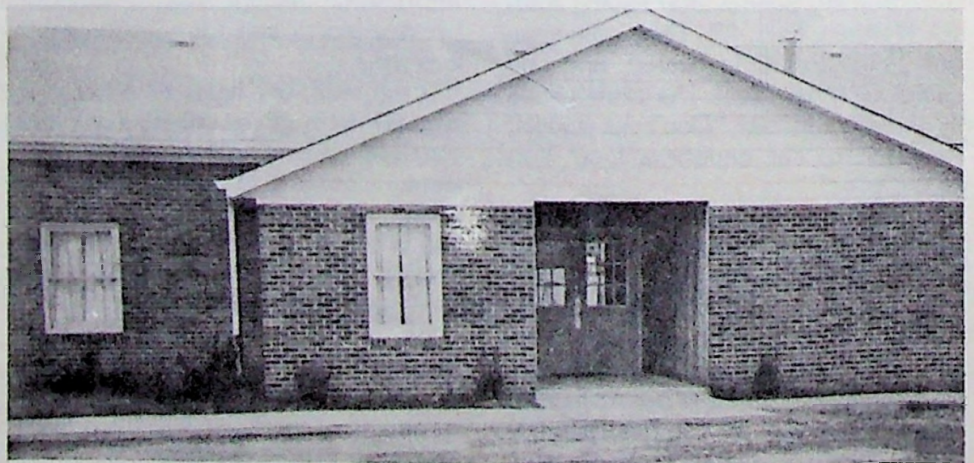
All these things were running around in my mind that rainy Sunday night we hosted the Ramseys. Such miracles gave me courage to go ahead and say what seemed impossible—that God was sending sunshine suitable for bricklaying.

Monday morning the sun was shining and it continued to shine the rest of the week. Shortly after the Ramseys had left to return to Illinois, I was listening to the radio. Here, in a part of the country where sunshine is news, I heard an announcer exclaim, “We have had more sunny weather this week than any week so far this year.” He didn’t know why, but I did!

## Epilogue

Exactly one year from the groundbreaking, after hundreds of man-hours of labor donated by church members and friends in the community, we dedi-

*(Please turn to page 15)*



**G**OD'S concern for the home is sensed everywhere in the Bible; but no place is it more obvious than in Genesis, where the record tells of the first home ever established. After spending five days creating the place, God made two people and put them in the midst of the earth, in a beautiful garden. Adam and Eve were special and their home was the best.

Did you ever wonder why God didn't annex property next to his throne, and let the first family move in with him from the beginning? Had Adam and Eve felt that it was easy for God to watch over them, they might have felt more secure, knowing how close they were to their Creator. Why *did* God give this small globe, lost among the galaxies of space, to man as an everlasting home? Is it really true that a home functions best at a safe distance from all other places?

God knew the home should be a sacred place and that it must be separate to work well. From the beginning, it has been necessary that a man "leave his father and his mother" before he "shall cleave unto his wife" (Gen. 2:24).

Home is the place where parents provide for each other and their offspring. It is where father, mother, and children grow up as they grow older. It is where God is to be exalted in daily activities, and divine blessings are cherished. There, individual maturity is to be realized by all members of the family. But home cannot be a godly place without the four "R's" which follow.

### *Responsibility*

God's first words to Adam involved responsibility: "dress and keep the garden." Adam was to pick up after himself, and take care of the garden. Translated into today's language, God would be saying: "Mow the grass, trim the fruit trees, fix the leaky roof, and

# Ingredients of a Godly Home

By C. Jesse Pestle

keep the place presentable on the outside." God says to keep things separate, accessible, and functional on the inside. Children learn best about physical responsibility by parental examples. Keeping things in their proper places and in proper working order is a lesson learned by design, not by accident.

It doesn't take long for a well-ordered home to become a cluttered mess when things aren't put back after use. If a child is old enough to remove a toy from the shelf, he's old enough to replace it. The longer parents wait before teaching the replacement lesson, the more work and grief will come their way.

Like the man who leaves his luggage at home and finds the train leaving the station, many parents arrive too late with too little. It is almost impossible to teach a child with four years experience as a litterer to pick up after himself. An irresponsible five-year-old can scatter more things around the home than two healthy mothers can pick up. The wise parent teaches material responsibility in order that spiritual responsibility may follow. "He that is faithful in that which is *least* is faithful also in *much*" (Luke 16:10). The child who is responsible to parents for things will likely accept responsibility to God for words, thoughts, and actions. Toys of childhood and tools of adulthood are usually cared for similarly. Responsibility is a must in the Christian life; and it is best learned in the home early in life.

### *Restraint*

God first gave the positive command (responsibility), then

the negative (restraint). This negative aspect of Adam's test helped God decide whether man's failure was from laziness and neglect or deliberate disobedience. "Of the tree of knowledge of good and evil, *thou shalt not eat*" (Gen. 2:17).

Why do you suppose God drew attention to the forbidden tree and placed it close by, instead of hiding it on the far side of the garden, where Adam and Eve might not see it? Was it necessary to place the poison tree next to the man's house? Yes, because of the severe consequences of eating its fruit. Only one tree would bring harm (death) to man. Had God not pointed out that tree, Adam might have eaten unknowingly.

Adam was fully informed. Each morning he arose and walked out his door he would see that tree and say in his mind, "That's the one God says I'm not to touch." His sin was deliberate, a clear-cut decision to do what was wrong. Had Adam cared for the garden only 90% of the time, God might have given him a B-plus; but when the man went out of his way to sin he declared himself disobedient. "Adam was not deceived" (1 Tim. 2:14). His sin was deliberate.

One sure and quick way parents test children is through restraint. Consider the wise mother with a cherished glass vase and an active two-year-old. As the child mounts the chair and reaches, mother takes the vase first. Attention is directed to the valuable which must not be handled without the penalty of spanking. The vase is returned to its place within the reach of the

child and mother leaves the room. He is left alone with the forbidden item and the negative command. After a couple of spankings, the child learns his mother is telling the truth about punishment and he learns the value of self-restraint. Self-discipline is developed, the child becomes trustworthy, and the mother can rest. Had the woman hidden the vase, or failed to punish, she would have inspired disobedience as well as deception.

God requires parents to restrain children. Eli, the high priest of Israel, lost his job and life when "his sons made themselves vile, and *he restrained them not*" (1 Sam. 3:13). Perhaps you've learned already that without restraint there can be no rest. Human nature rebels against restraint, but like chastening, "it yieldeth the peaceable fruit of righteousness."

### *Respect*

Genesis 4 records a murder in the first home; a son killed his brother. Adam must have failed to teach his family mutual respect. One obvious deficiency of the average home today involves respect. This lack of respect for parents, superiors, God, and for the rights and property of others is but another indication that parents of modern homes are failing.

With over one million divorces each year in our country, we surmise that many spouses have little respect for one another, and not even much regard for God. Where love and respect are lacking between husband and wife, it is little wonder that many children are disobedient to parents and unthankful. Most family problems dissolve when people who live together love each other. It is extremely difficult for children to respect God or parents when they are not subjected to responsibility or restraint, and see no

*(Please turn to page 9)*

# CHILDREN'S CORNER

Discover the largest animal in Noah's Ark.

## THE BIG RAIN

Susan stood with her face pressed against the window, staring out at the raindrops as they came splashing down.

"Oh, Mom," she cried, "why did it have to rain today? Now we can't go on our picnic."

"I know," said Mother, "it is rather disappointing; but perhaps the rain will stop pretty soon and we can still go."

"I sure hope so," answered Susan.

"Why don't you come and sit down and I'll tell you a story while we wait," said Mother. "Even if the rain sometimes spoils our fun, we can be glad it doesn't rain for days without any letup. What would you think if it rained for forty days and nights?"

"Oh!" replied Susan, "that would be an awful long time to stay indoors."

"A long time ago," began Mother, "there was a man named Noah, who had quite an experience with a big rain. Noah was a man who loved God and was faithful to him. One day, God told Noah that there would be a rain like there never had been before. So that Noah and his family would be safe, God told Noah to build a big boat.

"It took quite awhile for Noah and his sons to build this big boat, which was called an ark. Something else God told Noah to do was to take some of each kind of animal in the ark with him. It must have really been a big boat to hold so many animals, don't you think?"

"Soon the big day came. Noah, his wife, his three sons, and their wives all went into the ark, along with the animals. God shut the door, and it started to rain. And it rained, and it rained, and it rained—for forty days and forty nights.

"All the people outside the ark died in the big flood. That was the reason God sent the flood in the first place. The people were bad, and God said they must die. Only Noah and his family were safe in the ark."

"Could they come out of the

ark after the forty days and nights?" asked Susan.

"No," Mother answered, "even though the rain had stopped there was still lots of water covering the ground. So Noah and his family had to stay in the ark for several months, until the water went down. . . . Oh, look Susan! The sun is shining through the rain. Let's go see if there is a rainbow."

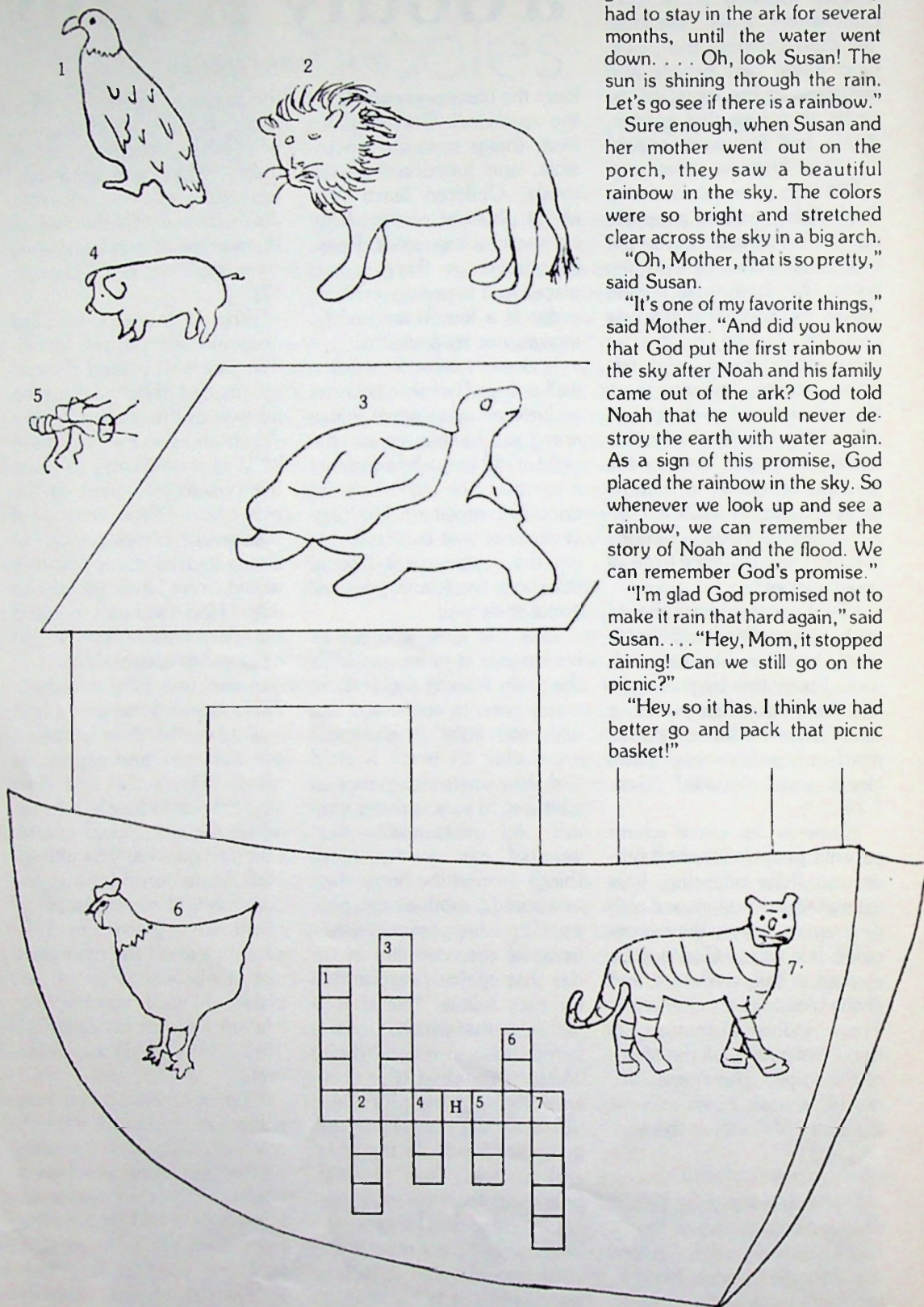
Sure enough, when Susan and her mother went out on the porch, they saw a beautiful rainbow in the sky. The colors were so bright and stretched clear across the sky in a big arch.

"Oh, Mother, that is so pretty," said Susan.

"It's one of my favorite things," said Mother. "And did you know that God put the first rainbow in the sky after Noah and his family came out of the ark? God told Noah that he would never destroy the earth with water again. As a sign of this promise, God placed the rainbow in the sky. So whenever we look up and see a rainbow, we can remember the story of Noah and the flood. We can remember God's promise."

"I'm glad God promised not to make it rain that hard again," said Susan. . . . "Hey, Mom, it stopped raining! Can we still go on the picnic?"

"Hey, so it has. I think we had better go and pack that picnic basket!"



(The story of Noah and the flood can be found in the first book of the Bible—Genesis, chapters 6 through 9.)

"The last accurate weather forecast was when God told Noah there was a 100% chance of rain."



## NOAH'S ARK

By Pastor Don Ward

**T**HE STORY of Noah, as recorded in Genesis, chapters six through nine, is often considered to be a legend. There now may be actual evidence that Noah was a real person and the ark that he built was a real boat. The movie, "Noah's Ark," is in part documentary of expeditions that have scaled the high slopes of Mount Ararat to reach what many believe is Noah's ark.

Certainly no one doubts that at one time there was an awesome flood over the earth. But could this have been more than a flood? Is it possible that this was a direct judgment of God on a guilty world?

The Apostle Peter pointed back to the flood, not as an historian, but as a prophet. His message was the real, personal return of Jesus to earth. "There shall come in the last days scoffers . . . 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. 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: but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (2 Pet. 3:3-7).

So Peter speaks of three worlds: the world that then was, the world that now is, and the world that shall be. "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3:13). This is the world that shall be. This is the world God wants us to be prepared to enter.

As the flood cut off the people of Noah's day from entering the new age—though the ark carried Noah and his family safely through it—so the day that will "burn as an oven" (Mal. 4:1) will sever this age (world) from the next. And, just as Noah "found grace in the eyes of the Lord," so God has graciously made provision in his Son for us to find grace and escape the judgment of our failures and sins, and to stand forgiven and redeemed! And, as Noah and his family entered into safety by entering the ark, we can find safety by entering into Jesus Christ through the waters of baptism (1 Pet. 3:21; Gal. 3:27).



### Preface

**I**AM ONLY a very little book, yet I have a message for everybody. Do you wish to rejoice? Read me. Do you want to live a holy life? Learn me by heart. Do you wish to send a message to the sad or solitary? Here am I; send me. Are you going to the house of mourning? Take me with you. Do you want a subject for conversation? For two thousand years I have made men's hearts burn within them whilst they talked about me. Have you children to instruct? I can teach them priceless knowledge. Are you living in sin? Read, oh, read me. Do you love the Lord Jesus Christ? Then I know you will treasure me in your heart "till he come."

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost" (Rom. 15:13).

**AT** even or at midnight, or at the cock-crowing, or in the morning, the master of the house cometh (Mark 13:35).

**BEHOLD**, he cometh with clouds; and every eye shall see him. (Rev. 1:7).

**COME**, Lord Jesus (Rev. 22:20).

**DAY** is at hand (Rom. 13:12).

**EVERY** one who thus hopes in him purifies himself as he is pure (1 John 3:3, RSV).

**FATHER**, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory (John 17:24).

**GOD** shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying (Rev. 21:4).

**HOLD** fast till I come (Rev. 2:25).

**IF** I go and prepare a place for you, I will come again, and receive you unto myself (John 14:3).

**JESUS** said unto her, I am the resurrection, and the life (John 11:25).

**KNOW** this, that if the goodman of the house had known in what watch the thief would come, he would have watched. . . . Therefore be ye also ready (Matt. 24:43, 44).

**LOOKING** for that blessed hope, and the

# An Alphabet of Hope

By David L. Norrie

glorious appearing of the great God and our Saviour Jesus Christ (Titus 2:13).

**MARANATHA** (our Lord cometh) (1 Cor. 16:22).

**NOW** is our salvation nearer than when we believed (Rom. 13:11).

**OF** that day and hour knoweth no man (Matt. 24:36).

**PRAY** always, that ye may be accounted worthy (Luke 21:36).

**QUIETLY** wait for the salvation of the LORD (Lam. 3:26).

**REJOICING** in hope; patient in tribulation; continuing instant in prayer (Rom. 12:12).

**SURELY** I come quickly (Rev. 22:20).

**THE** coming of the Lord draweth nigh (Jas. 5:8).

**UNTO** them that look for him shall he appear the second time without sin unto salvation (Heb. 9:28).

**VERILY** I say unto you, I will drink no more of the fruit of the vine, until that day when I drink it new in the kingdom of God (Mark 14:25).

**WHEN** Christ, who is our life, shall appear, then shall ye also appear with him in glory (Col. 3:4).

**'XHORTING** one another: and so much the more, as ye see the day approaching (Heb. 10:25).

**YE** men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven (Acts 1:11).

**ZEAL** of the LORD of hosts will perform this (Isa. 9:7).

This Alphabet of Hope is taken from *Words of Life*, Vol. 12, 1908, which was published by the Conditional Immortality Mission in England. The Mission was a group of believers in Life and Advent Truth, and Life only in Christ. Surely we are living in the day of God's preparation! It behooves us to be on our watchtower, looking for and earnestly desiring the coming of our blessed Lord.

—Comment by C. E. Randall.



# MY FAITH STIL HOLDS

By Betsy Moore

THE GRAY CLOUDS hovered close to the ground on that chilly November morning. What a dreary day to have someone sick. As it began to sprinkle we were a little disappointed, but the fall had been a perfect harvest and we still had plenty of time to finish shelling the corn before Thanksgiving. After dinner our daughter Nikki's temperature rose to 104° and we couldn't get it to go down. A little alarmed, I called the doctor and he said to bring her right into the office. As we climbed into the pickup truck, I pulled the blanket around her closer. It was beginning to really get cold. When we drove onto the road I noticed the truck slide on the wet surface. One mile away from home, the truck began to slide again and we were going down the road sideways. I warned Nikki we were sliding and told her to hang on.

Within the next few seconds our whole lives changed. We hit the ditch and the truck began to roll. It seemed as though we were going around and upside down and we'd never get stopped; but within a matter of seconds we were back up on our wheels in the ditch. Nikki was still lying on the seat all bundled up and I was lying there beside her. She was crying and after checking to see if she was hurt, we began to pray.

I knew from the sharp stabbing pain in my back that it was broken but, as I felt for my legs and tried to move them, all that was there was an icy cold feeling. I feared that my legs had been cut off but I couldn't see. I was unable to move in any direction; all I could do was feel the cold wetness. When we rolled the truck, the fuel tanks on the back which we used to fill up the farm machinery had emptied about fifty gallons of fuel all over us.

As the neighbors began to come and help us they brought blankets to cover us and called for help. My husband Steve arrived just as the rescue squad

was getting me out of the truck. All I could say was, "I can't feel my legs."

At Stouder Hospital the doctor confirmed that my back was broken and my spinal cord was smashed. As he made arrangements to have me transferred, I could hear Nikki in the next room talking to the nurses. She had an infection which caused her high fever and was unharmed other than a little scrape on her forehead.

After being transferred to Kettering Medical Center I received emergency surgery to free my spinal cord that same evening. I was taken to intensive care and put on the critical list. When I became aware of the surroundings, I had lost a couple of days and was begging to have my surgery done. When Steve told me I already had surgery I knew he had to be wrong. The same pain was there and I was still unable to move my legs or feel anything when they stuck me with pins. For the next couple of days I became a human pin cushion. I was realizing by now that most people being removed from this room were completely covered with a green sheet. As I fell asleep I knew I did not want to leave in that way.

I was suddenly awakened by nurses ripping a gown off and working over me. They were getting a machine ready to shock me. I said, "What's going on!" One of the nurses replied, "Your heart stopped and we were going to start it again." While I was sleeping one of my heartagram plugs came unplugged from my chest making the machine's alarm go off. When my doctors came in to check me, I was going to make sure they knew I was very much alive and I wanted to be moved into more lively surroundings. The move was painful but, to be away from all the noisy life-giving machines and death, I felt recovery would come much sooner.

To prevent bed sores, I was placed on a circle-o-lectric bed so I could be

turned often. I was sandwiched in between two mattresses, buckled together, and the wheel was turned on. After many days of seeing only the floor and then the ceiling and being unable to use my right arm, I could do nothing but think. All the specialists said I would never walk again . . . but wait for one week just in case. If no feeling returned within a week, I would be paralyzed the rest of my life.

I knew they were wrong. God was with me and I would be healed. I was raised in a Christian home, had married a Christian man, and trusted God. I remembered all the verses in the Bible that spoke of asking God for help, believing, and it would be given to you. I read all the verses I could find on people in the Bible who had great faith. As I read, I began to wonder. I had been lying in the hospital for weeks and still was getting no feeling—no movement.

"God, what's the holdup? I've served you as I thought you wanted me to in the past and when I get out of this terrible situation I promise to improve. Please help me; I believe in your Word and I know you can heal me. Think of the works that can be done if you heal me. I will be a witness for you the rest of my life. Please, God, please. It hurts so bad; and I can't even sit up by myself. Give me strength and endurance. I know it will take work and I'm willing to struggle along, but give me some encouragement. I know I can't do it alone. I have to have your help. Please, God, be with me. Help me. In Christ's name. Amen."

Tears flowed down my cheeks and I had trouble holding back the sobs so others in the hospital wouldn't hear me. I had taken so much for granted in my life. I thought I could do almost anything. I raised our own food, could repair minor breakdowns, did my housework, and taught Sunday School. Was I being punished now for being so self-righteous? Had I done anything so wrong

to deserve this punishment? I knew God had helped me in everything I was able to accomplish.

From other Christians I received a lot of praise for my faith. This helped encourage me to continue trusting God that he would help. Was I being greedy and self-righteous again—getting praise for being so strong and really enjoying the feeling of being such “a good Christian”?

It was time to reevaluate my life. Was I really such a faithful Christian? I loved God; I prayed continuously; and I believed he could heal me. He was a loving Father and I still thought he would let me walk out of the hospital. Two months after the accident, I had gone through two surgeries, and I was spending six tiring hours a day in therapy learning my balance so I could sit up without having to be tied in a chair. I was exhausted and depressed. What was left in life for me? I had so many doubts and fears.

“Dear God, what can I do for you from a wheelchair? Am I going to be a burden to my family? There’s nothing left for me in this life if you’re not going to help me walk. What have I done wrong that you’re not healing me? Please help me . . . or let me die. I’ve worked so hard and I still can’t move. Give me strength. Give me encouragement that shows you’re here working with me. Please help me move.”

As I prayed I began trying to move, as I had done so many times before. “God, I know you can help me if it’s your will; please help me.” I laid my hand on my stomach and I began trying to raise my legs. I thought I felt something move; I tried again. There was a slight move. I called the nurse. “Nurse, hold your hand right there. Did something move? Did it?” “Yes, you’ve got a stomach muscle contracting, trying to pull your leg up.” “Praise God. He’s doing it. He’s helping me. I’m going to walk again.” I couldn’t dial the phone fast enough to tell Steve the good news. We both laughed and cried together with joy. God had given us encouragement to continue when we were ready to quit. Patience is the hardest lesson to learn, but I was slowly learning what “wait on the Lord” means.

I was very discouraged when I came home from the hospital still unable to move anything but that one small muscle in my stomach. Church members continued to visit me, giving me encouragement and hope. I began to realize God had been answering my

prayers all along, but I was too blind at the time to see the answer. He had given me strength and encouragement through hundreds of Christian friends. He helped my faith grow through them.

Many people are stumbling and crippled in their search for peace and something better today. I now realize that without the help of God, a good Christian husband, Christian friends, and the hope of restoration from God, I would never have recovered.

I’m still learning to live with my situation. Continuing in the church and having fellowship with Christians helps my faith grow day by day. I still pray that God will heal me; if he doesn’t now, I know he will in the future when he sends his Son. I can still serve him whether standing or sitting. I am no longer searching for the answer to “Why me?” The tragedies and accidents of today come about because sin is in the world. We must continue in our worship of God and our service to him. He will guide us through any situation as long as we have faith and patience to wait on him, and recognize blessings and help as he gives them to us daily. •

---

### INGREDIENTS OF A GODLY HOME

(Continued from page 5)

examples of them in their parents.

#### Reward

Next to salvation, which God offers through his Son and the church, the reward of being reared in a Christian home is the greatest. We often don’t realize this great reward until later in life. Exodus 20:12 is the first commandment with promise. “Honour thy father and thy mother: that thy days may be long upon the land.” Those who respect and honor parents, abide by divine restraints, and accept proper responsibilities usually live long, productive lives. Carrying on godly traditions will insure peace and prosperity for a nation.

“Lo, children are an heritage of the LORD: and the fruit of the womb is his reward” (Psa. 127:3). The greatest reward of the Christian home is an obedient child; and what greater blessing in life can one have than godly parents?

*Conclusion:* These are responsibilities and restraints of the home which bring respect to God and great reward to his people. •

---

—Cover photo by John Carr, Tempe, Arizona.

### A TESTIMONY By Eunice Pearson\*

WHEN the Lord called me to work in Nova Scotia I thought it might be for a few months at the most. Now it has been seven wonderful years and I’m still enjoying good health and working each day, serving God by serving others. It has been a time full of blessings too numerous to mention.

Each morning I awake wondering what exciting things are in store for me this day. God never fails me although I often fail him. But it is great to know that he is always ready to forgive and give me another chance when I’m sorry.

There are so many people crying out for help. We know that help comes from above, but many times they do not know that or are too weak in faith to accept God’s promises. They seem to think those promises are for others, not for them. The opportunity to encourage them and turn their attention to Jesus is a wonderful blessing.

Many people have come to know the Lord by studying the Systematic Bible Study Course lessons. We are glad for the opportunity to distribute and grade these lessons for people of all walks of life, both on the street and in the prisons.

I thank God each day for bringing me to Nova Scotia.

---

\*Eunice Pearson, a retired Christian lady from Dayton, Ohio, tells how the Lord has provided opportunities for her to share her faith with others.

---

### WHAT DOES IT MEAN TO ME TO BE A CHRISTIAN?

To me, to be a Christian means that I have Christ as my Savior, that he died for my sins on Calvary, and that I have his wonderful promises from which to draw.

In John 11:25, 26, he tells me he is the resurrection and the life. If I believe in him, though I die, yet shall I live again, and if I am in him when he returns, I shall never die. In Revelation 3:20, I am told that he stands at my heart’s door and knocks. If I will open my heart to him, he will come in and dine with me, and I can dine with him.

With such a wonderful Christ, it surely is a great privilege to tell others the Good News about him, and to love him, and to love all those he loves.

George Hartman.

# Don't Be Afraid of Their Faces



By Rex F. Cain

HE WORE a turtleneck sweater and smoked a large cigar. My Bible lay open on my lap as the train snaked its way eastward toward my destination. It was Spring Break time, and I was on my way home from college. This broad-shouldered, muscular man entered our coach. He stood defiantly at the end of the car, hitched up his pants with the broad black belt he wore, flexed the muscles of his massive arms, readjusted his golfer's cap, and strutted down the aisle. It was understood he was daring someone to touch him and provide an excuse for him to maul that person.

After a few trips up and down the coach, he flopped into the empty seat beside me and grunted "What'cha read'n, buddy?" I tried to swallow the lump crawling up my throat. I stammered as I explained how I was preparing for a Bible Survey Class. He probed me with several more questions until he verbalized his discovery: "So you're going to be a man of the cloth?" I nodded—I think.

Like a torrent of water released by a giant valve, he began to relate all the sad events of his life. Among them was the shooting of his brother by a member of a gang in Chicago. As he related his story, he soon began to sob loudly as he blubbered through his tears. Everyone in the coach was staring at us; and I felt embarrassed. When I finally disembarked from the train, he carried my luggage for me and asked me to pray for him. As I now look back upon this

incident, I realize how badly I blundered a wonderful opportunity.

Oh how little about human nature we are really aware of! This man was crying out for someone to ease his pain. He didn't know how to ask; and I couldn't see his pain through the mask he was wearing.

God, who designed our natures, knows well our plight. Consider the following exchange of words between God and his prophet Ezekiel, recorded in the Old Testament. God was sending Ezekiel "to the people of Israel, to a nation of rebels" (2:3\*). Of this people the Creator said: "The people also are impudent and stubborn" (v. 4). Then, aware of the prophet's natural fears and reservations, he comforted him with: "Be not afraid of their words nor be dismayed at their looks, for they are a rebellious house" (v. 6).

God knows that men often wear "false faces." On the other hand, maybe the "face" will be "for real," as was Israel's. Whatever the case, we are expected to speak boldly of God regardless of their looks. This I failed to do with the man on the train. I was afraid, as God told Ezekiel not to be. Ezekiel was to speak to his own people; he was a "home missionary." He was forewarned they would not be receptive, but he was to speak nevertheless.

The Almighty expects his children to speak of his love. He will provide the wherewithal to do so. A little later, God spoke again to his prophet: "They are not willing to listen to me; because all the house of Israel are of a hard forehead and of a stubborn heart. Behold, I have made your face hard against their faces, . . . like adamant harder than flint have I made your forehead; fear them not, nor be dismayed at their looks" (Ezek. 3:7-9).

Our Father doesn't ask us to do a difficult task without preparation. He continues: "Son of man, all my words that I shall speak to you receive in your heart, and hear with your ears. And go, get you to the exiles . . . and say to them, 'Thus says the Lord God'; whether they hear or refuse to hear" (vv. 10, 11).

What a burden (or is it a privilege?)

rests upon our shoulders—to "receive . . . hear . . . and go"! God has already provided the message—a Book full! What will we do with it? The "exiles" upon earth need the message whether or not they are receptive to it. Have you received the word in your heart? This comes first; then "go" comes next.

The New Testament apostles were not men of steel. We read how they prayed: "Lord, look upon their threats, and grant to thy servants to speak thy word with all boldness" (Acts 4:29). There is always danger fear will creep in to paralyze our mouths.

Actually, there is no magic formula; one just becomes filled with the Good News (through Bible study) and prays. He understands that his message may be rejected; but he plunges headlong into the fray! Bible greats were really no different from us. They feared "hard characters" as much as we. We must bolster our determination with this insight; and not expect full response; pray until we are saturated with God's blessing. Then we must go to the exiles.

A sobering text in Mark nudges me along in my witnessing: "For *whoever is ashamed of me and of my words* in this adulterous and sinful generation, *of him will the Son of man also be ashamed*, when he comes in the glory of his Father with the holy angels" (8:38). I do not want Jesus to be ashamed of me when he comes. This is a powerful verse, and as fully motivating as any words God spoke to Ezekiel! So, with much prayer, I attempt to make my speech "salty" with every human encounter, no matter how the faces of others look. Paul wrote: "Let your speech always be gracious, *seasoned with salt*, so that you may know how you ought to answer every one" (Col. 4:6). Salt preserves; and we are on earth for a brief time to "preserve" men for eternity.

Take up your armor, strap it on tight, and with the foregoing basic truths understood, spread the salt and don't be afraid of men's faces! They may be crying out for someone to ease their pain (even though their faces may not show it); and you have just the medicine. Offer it. God expects no less of you!

\*Scriptures quoted in this article are from the Revised Standard Version.

# Let's Have a Garage Sale!

By Shirley McQuinn

Everybody loves a bargain! Here in Arizona, we can pick up a newspaper any weekend of the year and discover bargains ranging from golf clubs to baby beds—all available at a neighborhood garage sale.

Such a sale is an easy and profitable way to get rid of the clothes you have outgrown; junk that is outdated; odds and ends saved for some forgotten reason; and the neckties your husband hates, from the aunt he loves. All things that have cluttered up your garage, attic, or storeroom the past few years can be disposed of in one weekend at a garage sale.

Wouldn't it be terrific to have a garage sale of the things that clutter up our lives instead of our attics? Let's do it! You bring the things you no longer want in your life, and I'll bring those that I don't want in mine. They may include:

**Old resentments.** I'm getting weary from carrying this trace of bitterness in my heart (Aren't you too?). Let's trade them all in for a warm smile and a hug of forgiveness.

**Bad Habits.** Biting fingernails, smok-

ing, too much television, overeating, interrupting, not listening to your mate or kids. (It will take a BIG box to hold them all.)

**Old prejudices** against the dark-skinned couple down the street, occupations, religions, divorced people, contemporary hymn books, any Bible that isn't King James, and teenagers with long hair.

**Negative thoughts** about your in-laws, your job, churches and preachers, your capabilities, your future, and especially about yourself.

**Regrets** about the things you meant to do and didn't, the words you said that should have been left unsaid, and past failures that still gnaw at you. Tie them all up with the ribbon of self-pardon (God has already forgiven you!) and exchange them for a fresh supply of determination to do better.

**Fears.** Darkness doesn't always mean danger. Most kids survive learning to drive, so yours probably will too, and it is very unlikely that lightning will strike you. Fear of failing makes success doubly hard to find. Fear of death gets



heavier each day you carry it, so turn it in for a solid faith in the resurrected Christ.

The things that clutter your life may be different from mine or anyone else's; but we do have in common our desire to be rid of them. There is a much better and more simple way than a garage sale.

We have a friend, Jesus Christ, who is willing to accept our clutter and junk as though they were gifts. Not only will he graciously accept them and deal with us just as we are, he will give us something better in return: forgiveness; freedom from guilt; peace of mind; new purpose in life; joy that naturally spills over to others; and, in the long run, LIFE.

Now that's a bargain! •

## God Hears Prayer!

By Evelyn Austin

### *This happened to me:*

All my life I have abhorred (that's the strongest word that I could find) having to sell anything that involves a house-to-house canvass.

When I was ten years old, I was given my allotment of school tickets to sell for an entertainment. I started on my hated mission with good intent, but with tears ready to spill. Some doors opened to me and tickets were purchased. Other doors quickly closed, and each one broke my heart. After a long travel, I finally had but two tickets remaining. I was worn out with the selling struggle.

I prayed a silly childish prayer: "Dear God, please make it so that at this next door the lady will tell me that she doesn't want any tickets, and shut the door, and then after I have started down the sidewalk, she will call me back and say that she wants to buy the tickets."

That very thing happened!—a very

direct answer to prayer, given to me when I was a child. I was so elated that I really don't know whether or not I stopped to thank God. Probably I didn't, but I have never forgotten that happening.

Should I ever doubt that God answers prayer? But I have forgotten my lesson, time after time all through the long years. I am sure that Jesus has had to think of me, "Oh, ye of little faith," which he said to his apostles. My talisman mustard seed is sometimes a reminder.

And here is a thought for all of us:

"If radio's slim fingers  
Can pluck a melody from night,  
And toss it o'er a continent or sea;  
If songs like crimson roses  
Are culled from thin blue air,  
Why should mortals wonder  
If God hears prayer?"

—Ethel Romig Fuller.

### Don't Wait for the Hearse to Take You to Church *If You Do Wait:*

1. You will go regardless of the weather.
  2. You will go regardless of how your family feels.
  3. You will go regardless of the condition of your body.
  4. You will have beautiful flowers, but you will not enjoy them.
  5. Regardless of how good the singing, you will not enjoy it.
  6. Regardless of what the preacher may say, it will do you no good.
  7. You will go to the altar but you will not pray.
  8. You may have a great need, but no one will be able to help you.
  9. You will never be able to attend church again.
  10. There will be relatives and friends there, but you will not worship with them.
  11. You will go regardless of how many hypocrites are there.
  12. You will go regardless of how much you are needed at home or on your job.
- Selected.

# Be Certain

## IN AN UNCERTAIN WORLD



By  
Pastor John Hearp

"I NEVER thought it could happen here." "I don't know what I am going to do." "What will happen next?" *Uncertainty*. This is the word which best seems to express the feelings of most people toward conditions in the world in which we live. Does it describe your feelings, too?

There is a basis for this feeling as we consider what has happened, and may yet happen, in elections, in trouble spots throughout the world, and in the dealings of nations one with the other. These things do add variety and interest to our lives. Unfortunately, they can also be a source of undue concern to some people.

### A Real Concern

As a Christian, and a pastor, I am most concerned with uncertainty as it relates to Christians and Christianity. Some undoubtedly well-intentioned religious leaders are out to "save Christianity" by explaining it away. It is no wonder that as a result of this some laymen, and leaders also, are abandoning religion as we know it, and carrying on as best they can.

How can Christians prepare to live victorious, overcoming lives when they are faced with these uncertain sounds? The impression is sometimes given that if we are "really intelligent" we cannot

possibly believe and accept the Bible as the authoritative, inspired Word of God . . . that we cannot possibly speak with authority unless we have more letters *after* our name than we have *in* it.

### Believe It!

I would ask you to accept God's Word as being what it says that it is, and not as what others say that it is. True knowledge verifies rather than contradicts the content of the Scriptures.

As is often the case, the greatest enemy of Christianity is not from without, but from within. In one instance, the early church met behind closed doors because of fear. Today, instead of gathering together in mutual self-defense, we need to scatter in every direction, preaching the Word.

### Has Answers

The Bible contains the answers to questions that are perplexing people today. In turning to God's Word, we find that it contains the truths upon which we can build an enduring faith. The following facts are a source of assurance to me. I trust that they will be of help to you.

### God's Promises to You

One of the most wonderful facts of all is found in the Golden Text of the Bible.

It tells of God's love for the whole world in general, and for you and me in particular. God gave up his only begotten Son, that whosoever believes in him might have eternal life (John 3:16). "Whosoever" opens the door of salvation to all races and conditions of men. Jesus gave his life as a ransom for many.

It is from this same Jesus that we receive the assurance of a promised rest. "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). How reassuring it is to know that we can go to him weary and overburdened, and he will give us the rest and relief that we require.

Jesus also tells us of the fact of God's continuing care, when he says, "Your Father knoweth what things ye have need of" (Matt. 6:8). Along with the fact of God's care, we are reminded that merely *getting* is not enough. We must learn to *give* to others if we would find the secret of a happy and fulfilling life. We must love others as we love ourselves, and love God most of all.

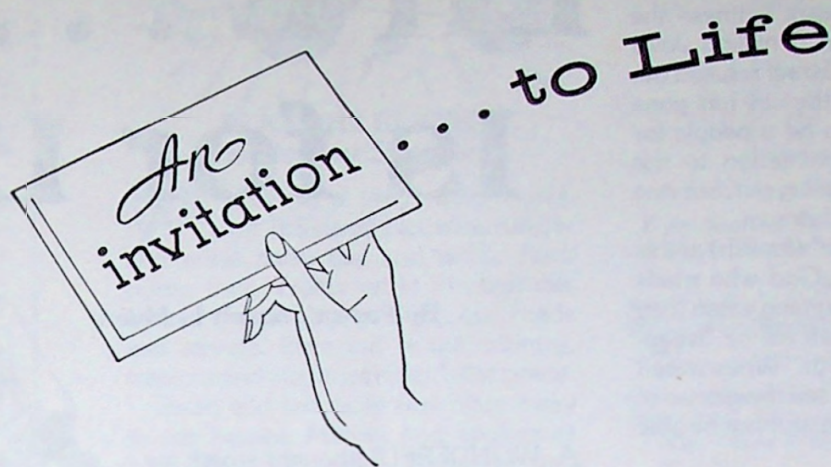
Loving, serving, and following the Lord will cause us, in turn, to be honored of God. Jesus told his followers that they were considered a part of his family as they, in turn, obeyed his Father who is in heaven.

### Looking Ahead

The foregoing facts relate to our present life. It is only natural to ask, "What about the future? Do we have anything to which we can look forward?" The Christian is able to view the future with endless hope rather than as a hopeless end.

We are looking forward to the coming of Christ, and the establishment of God's kingdom. We are told in the closing portion to The Revelation that death, sorrow, crying, and pain will be no more (Rev. 21:4). What wonderful things God has in store for his people!

These teachings of Christ, along with those of others found in God's Word, are both clear and satisfying. They are facts upon which we can rely. I trust that they will give you the same wonderful assurance and hope that they have given to others throughout countless generations. ●



By Pastor James Mattison

**S**OCIOLOGISTS approach religion in several different ways. Emile Durkheim felt people worship society; that the worship of God is worship of society. Sigmund Freud thought that religion is an invention of man, to alleviate his own feelings of helplessness. Karl Marx expressed belief that there is no life beyond this one; that everything centers around economy and technology; that people use religion to dominate others. Max Weber believed religion to be a source of social change.

The true and complete approach to religion is found in the Bible. It centers around the Almighty God (his name is Jehovah) and man's need for God's Son.

God's message centers in the fact that there is only one man (out of all the billions who have lived) who is now alive and immortal—Jesus Christ. No religion other than Christianity can truthfully make such a claim. Confucius is dead. Gautama Buddha is not alive. Zoroaster is dust. Mohammed now sleeps. The gods of the Egyptians, the Babylonians, the Assyrians, the Greeks, and the Romans existed only in the minds of the people.

When Jesus said, "I am he that liveth and was dead; and, behold, I am alive for evermore" (Rev. 1:18), he either spoke truth or he sought to deceive us. The proof of the truth of Jesus' claim lies in two areas—his deeds and the witness of the Almighty. Jesus performed miracles beyond the power of any other man. He raised the dead. He restored a withered arm. He brought the insane back to reality. He walked on water. He fed five thousand with five loaves and two fish. He went about teaching and preaching

the good news of the kingdom of God, healing the sick as he went. Almighty God, Creator of heaven and earth, said of him: "This is my beloved Son." Our God raised that Son from the dead after the Son had died for men's sins. The resurrected Son now sits at God's right hand, a position higher than even the angels enjoy. There God's Son Jesus intercedes for those who seek him. He is waiting for the day when God will send him back to earth to establish God's kingdom.

#### *Is There a God?*

Some have naively wondered: "Is there a God?" The heavens declare his power. The earth shows his handiwork. Could such a universe come into existence by chance? Each of us is fearfully and wonderfully made—in the image of God. Did our bodies come about by chance? God's active creative Spirit is behind it all. God's Book, written by holy men as they were moved by that same Spirit, explains how we came to be here, who we are, and where we are going.

#### *The Almighty's Plan*

Jehovah has a plan, a purpose for his creation. From the beginning he has had a love for the creatures he has made, and has planned for them an everlasting kingdom of righteousness and peace. We are living in an age devoted to the testing of man, to see if he can be accounted fit to live forever in that perfect kingdom. Every man and woman is asked to have confidence in God because without trust in him we cannot please him. Each of us is urged to repent of his sins because if we do not

we shall perish. Baptism continues the saving process in much the same manner as the ark saved Noah. Every person who will have eternal life must be "born again," or regenerated by the Word of God and by his Holy Spirit. Every person is asked to accept Jesus' death for his sins; to receive Jesus as his Savior and Lord. God will not, however, force eternal life on any man. We choose for ourselves what we will receive—eternal life, or eternal death.

#### *How Can Men Be Saved?*

The Creator is holy, just, and good. We are born into sin. This gap has been bridged by the Son of God, who lived a life without sin (by his Father's help) and offered his life as payment for our penalty. Those who believe are counted righteous and come into the household of God.

The Almighty's ways are as high above our ways as the heaven is above the earth. The "foolishness" of God is wiser than the wisdom of men. It is by the "foolishness" of preaching the gospel that men learn how they can be saved. Our largest problem is sin, and especially the sin of pride. The price of sin must be paid in one way or another. We can pay for it ourselves by dying in the lake of fire at the great judgment, or we can accept Christ's payment for it. Christ died for all, hence all are his, to do with as he sees fit. God has put into his hands the final judgment of all men, that men may honor the Son as they honor the Father.

#### *His Invitation to Us*

The Almighty sent Jesus to Israel but, as a nation, they received him not. They

crucified their Messiah, for which deed they have suffered untold anguish these past two thousand years (witness the Nazi holocaust, when 6 million Jews were killed). Because Israel refused the words of eternal life, the call has gone out to the Gentiles to be a people for God's name. God's invitation to the great salvation is still going out, but one day soon it will be withdrawn.

The self-styled "wise" (foolish) of this world will not accept God who made them. But the day is coming when they will sadly regret it. Then will be "weeping and gnashing of teeth." When raised for judgment, they will see the glories of Christ's millennial reign, but not be able to experience them.

The love of God is manifest everywhere in the world—the sun, the rain, the fruitful seasons. He has not only created all things, he sustains all things. And his promise is eternal life—the kind of life he has—to all who seek and find him.

#### *Have You Considered?*

It is said that a just man will not condemn a thing before he has examined it. This is what I am asking of you. If you are a just and honorable person, you must examine the Word of God. Read it carefully, with "your mind in gear." The Old Testament prepares the way for the New. The New Testament introduces the man Christ Jesus. If, after reading the New Testament carefully, you do not see any value in Christ for you, that is your prerogative. If, however, you find him and believe in him, blessings untold will come into your life, for all things work together for good to those who love God. He, then, will not allow any testings to come upon you too severe for you to bear, but will provide a way of escape, that you may be able to bear them. Another great blessing that accompanies being a Christian is that the Christian has access to the Holy Spirit—that holy, unlimited, supernatural power with which he can overcome all things. Christ's people have that Spirit.

#### *He Is Your Friend*

Christ is our Savior. Christ is our helper. Christ is the answer to our problems. Christ will raise us from the dead. Christ can bring us happiness, peace, and satisfaction if we seek him with all our beings. He is a friend worth knowing.

Wouldn't you like to know him? •

# LIFE . . . Is for Living

By Pastor Joseph L. Myers



**A** WONDERFUL thought struck me the other day. It gradually grew on me until I realized just what I was thinking. To understand this thought could, and should, help anyone to enjoy life to the fullest. What is this miracle idea? What is this wonder-drug opinion? Let me say first that I can take no credit for this discovery, because the treasure map was given nearly two thousand years ago to everyone who was searching. This map was drawn up for those who know that there is more to life than they are now living. The miracle thought is this: "I came that ye might have life, and have it abundantly!" In other words, "Life is for living!"

Two thousand years ago, Jesus shared this treasure with everyone. Unfortunately, we couldn't see the forest because of the trees. We only need to recognize that we have life, and then we shall begin to live!

"As [a man] thinketh in his heart, so is he." Read that sentence again. Are you grasping the significance of that little verse stuck way back in chapter 23 of Proverbs, verse 7? What has your day been like today? The same routine? The same headaches? The same drab, uneventful life? If this is your case, check your heart. What has it been up to today?

We humans tend to give in to everyday circumstances without the least bit of resistance. Who, or what, made you react and feel the way you did today? No, it wasn't your boss. No, it wasn't your wife, or husband, or children. No, it wasn't even the neighbor's dog that ran through your garden. Well then, who was this masked marvel? "As [a man] thinketh in his heart, so is he"! *We let circumstances rule us, while we are supposed to rule our circumstances!*

Here is an experiment for you to try. I

guarantee that it will work if you really mean business! Get away by yourself; just you and God and nobody else. Relax for a couple of minutes and forget everything. That's right, everything. Make like you are asleep, but please don't fall asleep. The Bible says: "A glad heart makes a cheerful countenance"; "A cheerful heart has a continued feast"; "A cheerful heart is good medicine." *Dwell on these thoughts!* Believe them to be a part of you! You don't have to ask God for an abundant life; when Jesus came into your heart so did the abundant life!

It is sad but, nevertheless, true that most people are influenced by their immediate circumstances. You might have felt great when you woke up this morning, but your fellow workers soon changed all of that—complaining, criticizing, arguing! You say that the paperboy forgot your house for the fourth day in a row? The neighbor's dog just built a tunnel through your prize garden? What happened to your great feeling? It ran away with the dog! Once again, circumstances have conquered you instead of you defeating circumstances. The Bible says: "Whatsoever a man soweth, that shall he also reap." Instead of sowing bitterness, why not sow joy? Instead of sowing hatred, why not sow love? Instead of jealousy, why not sow concern? The choice is yours because *you are in control!*

Begin to share the joy that is within you. Dwell on the good, not on the bad. Attend church this week and receive the happiness of true fellowship. We'll look for you. •

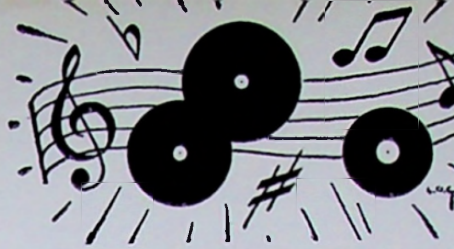


*Free* **SYSTEMATIC  
BIBLE STUDY  
COURSE**

Systematic Bible Study Course consists of twenty-nine lessons arranged in a systematic way to provide a thorough, basic understanding of the Bible. The only textbook necessary is the Bible, used with the attractively printed, interestingly written lessons. Here is a helpful way to study the Bible in your own home and at your own convenience without obligation.

WRITE NOW TO:

*The* **Restitution Herald**  
OREGON, ILLINOIS 61061



**PLAY THE BLANK**  
By Fletcher Simpson

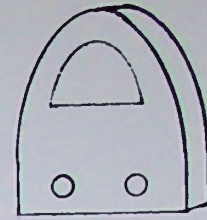
**WE** LIVE in a very noisy world. Giant mills and factories rumble and grind away day and night. Auto horns toot. Trains rattle through our towns. Trucks bump along our roads and streets. Even out in the country, tractors and airplanes disturb the peace.

Radio and television sets blare away in our homes. Motors and appliances buzz day and night. Doorbells and telephones ring. Even while we are sleeping our ears catch noises. Three thousand years ago the Psalmist advised, "Be still, and know that I am God." It is almost impossible to be still today. Almost.

Scientists tell us that noises cost cities millions of dollars a year in wear and tear on streets and buildings. Noises can shake large stones loose. Noise causes people a lot of trouble, too. That is why we need to have periods of quiet to live for a while with our thoughts instead of with sounds.

Some juke boxes have "silent" records. . . . These are blank discs that a person can "play" and enjoy a few minutes of silence from the instrument, at least, in a noisy restaurant. The records sell for the same price as those with music on them. So even the record makers place a value on silence.

We need a blank record in our lives—one that we can play and have a few moments of silence when we can commune with God undisturbed. These moments of silence with him are precious to us, for they give us the added strength needed to live in today's noisy world. And so, get off alone somewhere. Put the blank record on and recite to yourself some great passage of Scripture like the Twenty-Third Psalm. Ask God to give you some of his peace. Then you'll be ready for anything. ●



**RADIO LOG**

If you live near the following areas, we invite you to tune in to hear God's Word on the radio.

**Illinois**

**Rex F. Cain**  
WKAI 1510 Macomb, Ill. 8:15 a.m. "Words of Life"

**Indiana**

**Mildred Macy**  
WCTA 1050 AM Plymouth, Ind. 9:15 a.m. Sundays, "Aunt Mildred's Sunday School Quarter Hour"

**Iowa**

**James Mattison**  
KXEL 1540 AM Waterloo, 8:00 a.m. Sundays, "Words of Life"

**Minnesota**

**Stanley Lawrence**  
KLFD 1410 AM; 95.3 FM Litchfield, Minn. 8:35 a.m. Sundays, "Springs of Living Water"

**Missouri**

**Leonard Brown**  
KTXR 101.5 FM, Springfield, Mo. 8:15 a.m. Sundays, "Is Babylon Burning?"

**North Carolina**

**Z. B. Duncan**  
WPEG 97.7 FM Concord, N.C. 8:15 a.m. Sundays, "Bible Truth"  
WPET 98.7 FM Greensboro, N.C. 8:00 a.m. Sundays, "Bible Truth"  
WZKY 1580 AM Albemarle, N.C. 8:00 a.m. Sundays, "Bible Truth"  
WSVM 1490 AM Valdese, N.C. 8:00 a.m. Sundays, "Bible Truth"  
WJRI 1340 AM Lenoir, N.C. 9:00 a.m. Sundays, "Bible Truth"  
WCGC 1270 AM Belmont, N.C. 9:00 a.m. Sundays, "Bible Truth"  
WEGO 1410 AM Concord, N.C. 7:45 a.m. Sundays, "Bible Truth"  
WNNC 1230 AM Newton, N.C. 6:00 p.m. Sundays, "Bible Truth"

**Daniel Fyfe**

WHKP 1450 AM Hendersonville, N.C. 9:45 a.m. Sundays, "Words of Truth"

**Paul Holden, James Minyon, Paul Duncan**  
WJRI 1340 AM Lenoir, N.C. 9:15 a.m. Sundays "Berean Sunday School of the Air"

**Ohio**

**James D. Ritch**  
WCOM 101.7 FM Urbana, OH, 8:15 a.m. Sundays, "Marvelous Minutes"

**Richard Worley**  
WPTW 1570 AM; 95.7 FM 9:00 a.m. Sundays, "Amazing Truths"

**Texas**

**Michael Brown**  
KMCS 98.3 FM, Gatesville, TX, 9:00 a.m. Sundays, "Word of Truth"

**Virginia**

**James Mattison**  
WSIG 790 Mt. Jackson, Va. 7:45 a.m. Sundays, "Voice of Tomorrow"

**Z. B. Duncan**  
WHHV 1400 AM Hillsville, Va. 12:45 p.m. Sundays, "Bible Truth"  
WJJJ 1260 AM Christiansburg, Va. 9:30 a.m. Sundays, "Bible Truth"

**Weather-Building Miracles**

(Continued from page 4)

cated the addition to God. At that time, the building was completely paid for, with the exception that we still owed on the Hearp loan.

The building fund never had a large balance in it after the first bills started coming in, but somehow there was always just enough to pay the current bills. During this year, while thousands of dollars went into the building, the general fund did not suffer. "The things which are impossible with men are possible with God" (Luke 18:27). ●

**FREE SUBSCRIPTION**

THE RESTITUTION HERALD is published monthly, and we would be happy to send it to you free of charge for the next year. If you would like to receive it, please complete the coupon below and send it to: THE RESTITUTION HERALD, Box 100, Oregon, IL 61061.

Please send me THE RESTITUTION HERALD free of charge for one year.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

THE RESTITUTION HERALD

# SUPPLIES ORDER FORM

The tracts listed on this page are available as a part of the Church of God General Conference Free Literature Program. To assist in an orderly distribution of these tracts, orders should be placed through your church Missionary Chairman, Pastor, or Church Secretary. Those unable to order through a local church may place their orders direct.

## EVANGELISM TRACTS

- Quan.**
- ... A B C's of Salvation
  - ... An Invitation
  - ... An Invitation to Life
  - ... Better Than Money in the Bank
  - ... Bible Faith Stands the Test of Time
  - ... Bible Faith Stands the Test of Time, Spanish
  - ... Can God Help Me?
  - ... Can You Believe?
  - ... Does 2 + 2 = 5?
  - ... Do You Ever Think About God?
  - ... Do You Prefer Insurance or Assurance?
  - ... First Aid Information
  - ... First Steps in Bible Study
  - ... Have A Good Day
  - ... Here's My Tip
  - ... Meet My Friend
  - ... No Fear in Your Future
  - ... One Step from Death
  - ... Plan of Salvation (memory cards)
  - ... See What Real Love Is
  - ... Six Steps to a New Life
  - ... Something Got You Down?
  - ... Steps Toward Salvation
  - ... The Blood Bank of the Bible
  - ... The Cancer of Racial Hate
  - ... The Guiding Light
  - ... The Ideal Family
  - ... The Truth About God
  - ... Traveler's Credit Card
  - ... Use the Past to Build a Future
  - ... Why Be Baptized?
  - ... Your Introduction to the Church of God

## MISCELLANEOUS TRACTS

- ... Chart of the Ages
- ... From One Who Cares
- ... How to Grow in Christ
- ... How Your Pastor Can Help You
- ... Is Faith Possible?
- ... What Can We Read Tonight?
- ... What Should I Give My Child?
- ... Why Worship Regularly?

## BIBLE DOCTRINE TRACTS

- ... Baptism
- ... Christian Tithing, An Act of Faith
- ... Did Jesus Pre-Exist His Birth?
- ... God's Laws Concerning Marriage
- ... Is Going to Heaven Our Reward?
- ... Is Jesus God?
- ... Jesus Christ, the Only Begotten Son of God
- ... One God
- ... Our Statement of Faith
- ... Resurrection
- ... The Covenants of Promise
- ... The Gospel of the Kingdom of God
- ... The History of Baptism
- ... The Lord's Day
- ... The Marriage God Planned
- ... The Meaning of the Word "Soul"
- ... The Nature of the Soul
- ... The Parable of the Rich Man and Lazarus
- ... Truths the Child of God Should Know
- ... What Does Abrahamic Faith Mean?
- ... What Happens After Death?
- ... What is Man?
- ... What is the Soul?
- ... What's His Name?
- ... Which Day is the Sabbath?
- ... Who Owns the Wool?
- ... Why Did It Happen to Me?

## BIBLE PROPHECY TRACTS

- ... God's Tomorrow
- ... Jesus Will Come!
- ... Signs of Jesus' Coming and the End of the World
- ... Signs of the Times
- ... The Darkening of the Sun, Moon, and Stars
- ... The Kingdom of God
- ... The Kingdom of God, Spanish
- ... The Premillennial Coming of Christ
- ... The Purpose of the Millennium
- ... The Second Coming of Jesus Christ

## CHURCH OF GOD GENERAL CONFERENCE

### Proposed Constitutional Amendments

ARTICLE I, Section 1 of the By-Laws of the Church of God General Conference states the purpose for which the Church of God General Conference is incorporated.

We recommend that the present Article I, Section 1 be deleted, and we further recommend that the following be inserted: Section 1: "The purpose for which the Church of God General Conference is incorporated is to assist Church of God members, churches, and Conferences to perform their commission to feed the Church of God and preach the gospel to all the world by providing trained personnel, services, resources, and materials."

*Explanation:* The recommended statement of purpose will put the proper emphasis on the role of the local church and the role of the General Conference. The purpose as stated here can be used as a measurement for the value and effectiveness of everything that the General Conference is doing or planning to do. It will basically assist the member churches and people to preach the gospel in all the world and feed the Church of God.

ARTICLE IV (Officers of the Conference), Section 6 now reads: "The term of office for all General Conference Directors shall be for three years. No director shall succeed himself for a second term. Directors shall be elected in this order: Three directors the first year, two directors the following year, and two directors the next year, and directors shall be elected in this order hereafter."

We recommend that ARTICLE IV (Officers of the Conference), Section 6 be amended to read: "The term of office for all Church of God General Conference Directors shall be for four years. No Director shall succeed himself for a second term. Directors shall be elected in this order: two in 1978 for three years; one in 1979 for three years; two in 1979 for four years; two in 1980 for four years; continuing therefrom with every Director being elected for a four-year term."

*Explanation:* We believe that the three-year term of office is not sufficient to learn the complex issues which are handled by the Board of Directors of the Church of God General Conference, and to deal knowledgeably with these issues. Every three years, three new members are elected to the Board. This is too great a change in one year. Under the above proposal, two members would be elected every year for three years, and the fourth year one member would be elected.

M/M WALTER MAYBERRY  
RT 1 BOX 367  
ROYAL AR 71968

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Enclosed please find \$\_\_\_\_\_ for sale items found on the reverse side of this sheet.

(All material is postpaid when payment accompanies order.)

**The**  
**Restitution Herald**  
Oregon, Illinois 61061

# Hillisburg Church of God

R.R. 1, Box 118

Michigantown, Indiana 46057

Telephone 249-3020

Larry W. Mayberry, Pastor

## SERVICES

### Sunday

10:00 a.m.—Sunday School

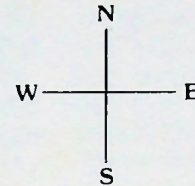
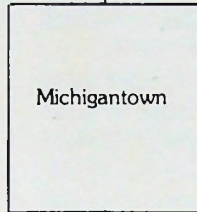
11:00 a.m.—Worship Service

7:30 p.m.—Evening Service

### Wednesday

7:30 p.m.—Youth Fellowship

7:30 p.m.—Bible Study



1/2 mile

Whiteman Cemetery

Road 200N

2 miles

Hillisburg Church of God



State Hwy. #29



The

# Restitution Herald

with Progress Journal

ARKANSAS

LOUISIANA

JACKSON

6 AM CST  
AUG. 18

MISSISSIPPI

ALABAMA

GEORGIA

BATON ROUGE

NEW ORLEANS

MIDNIGHT  
AUG. 17

6 PM CST  
AUG. 17

M/M WALTER MAYBERRY  
RT 1 BOX 367  
ROYAL AR 71908

**HURRICANE CAMILLE  
AUGUST, 1969**



6 AM CST  
AUG. 17



6 PM CST  
AUG. 16

See page 4 for an interesting article,  
"Tracking the Day of Judgment."

6 AM CST  
AUG. 16

GULF OF MEXICO

6 PM CST  
AUG. 15

CUBA

Dear Friend:

Most of us are interested in knowing something about what is going to happen in the future. Some people, such as Jeanne Dixon, predict what is going to happen; but we cannot put much faith in their predictions, even though the events they foretell sometimes come to pass.

There is Someone who knows all about the future, and he is the one who holds all things in his hands. God has chosen to reveal much of what is to come in the future through his book, the Bible. Many years ago, holy men wrote of events to take place far in the future. In our day we see many of these events taking place, just as the Bible said they would. All of these events are leading to the most important day of all time—the second coming of Jesus Christ to earth.

Among the articles in this special issue of THE RESTITUTION HERALD you will find several that refer to events that are happening, and some that will happen in the days ahead. Read them carefully for information about how to be prepared for the great changes to come.

In addition, you will find an article entitled "Like Parent, Like Child" that tells how one family solved a problem concerning honesty.

Your children will not want to miss "The Children's Corner." Why not take time to sit down and read it with them?

We hope that all the articles in this issue of THE RESTITUTION HERALD will be helpful to you and your family.

# The Good Old Days

By Harold J. Doan

**A**FTER we have been away for a few years, we get the urge to go back and visit the old hometown. We want to see the old house, meet old friends, and visit the places we associate with good times past. But we are usually disappointed. The place just is not the same. People have changed. The old haunts are not nearly as pleasant as we remembered.

Today there is great interest in nostalgia. Old furniture, old cars, old bottles, even old clothing fashions are popular. Junk we threw away thirty years ago is bringing high prices today. Perhaps the whole movement is a psychological attempt to somehow regain the simple life and the forgotten values of the good old days.

The Bible presents two truths about the past. First, it is not good to look back. It is futile to try to regain the nostalgic pleasures of the past. Second, there are spiritual truths and eternal values from the past that never grow old and must never be lost.

The Old Testament relates an interesting story about Isaac. The son of Abraham had been a nomad with his father, traveling around Canaan searching for water and grass for their herds and flocks. Abraham died in Canaan and Isaac became head of the family.

Isaac had problems. Drought. Quarreling sons. Jealous neighbors. Isaac thought if only he could go back to the happy places where he had lived as a boy, perhaps everything would get better. "And Isaac digged again the wells of water, which they had digged in the days of Abraham his father . . . and he called their names after the names by which his father had called them" (Gen. 26:18). Isaac went back to the old place and dug up the old wells and called them by their old names. But things were not the same!

Isaac was no longer welcome. He was driven from this place, and from the next place. Finally he found a place where he dug a new well and settled down to live his own life.

It seems impossible and inadvisable to try to go back. Israel wanted to go back into Egypt, remembering only the tasty food and forgetting the whips and chains and bricks without straw. Lot's wife looked back upon Sodom to her own destruction. Jesus warned that the plowman who looks back is not fit for the kingdom of God.

Isaiah wrote: "Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert" (Isa. 43:18, 19). The things the Lord will do are greater than the things the Lord has done. The greatest blessings and the ultimate goal is still ahead.

The Apostle Paul said of his life, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

There is another truth in the Bible, however, which tells us that in some instances we should look back and remember. Today may be such a time. In spiritual matters we should dig up the old wells of living water. We should name the things by their old names such as sin, salvation, life, death, truth, error, good, and bad. There are times and circumstances when one should turn back.

In the letter to the Ephesian church in Revelation 2, Jesus said, "Remember therefore from whence thou art fallen, and repent, and do thy first works: or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (v. 5). These brethren were admonished to remember and return to their first love.

In Jeremiah's time, the people of Judah had departed far from the Lord and from his laws. Jeremiah wrote, "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein" (Jer. 6:16).

One of the dangers of the last days is that the people of the Lord will depart from the old ways and seek out new ways that lead away from God. The straight and narrow way becomes too confining and conforming. If we stray from this path we must remember, look back, and regain our footing on the old way.

In some ways, it is impossible to go back. Things change. People change. We change. But in matters of faith, in the unchangeable ways of God, we must walk in the old paths, remember the old ways, and never depart from the Word of God.

## The Restitution Herald

Vol. 67

No. 12

The Restitution Herald is owned and published by the Church of God General Conference, 131 N. Third St., Oregon Illinois 61061, second class postage paid at Oregon, Ill. 61061, mailed monthly.

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

Gordon Landry, Managing Editor

\* \* \*

### TABLE OF CONTENTS

#### Articles

The Good Old Days, Harold J. Doan . . . .	3
Tracking the Day of Judgment, Gordon Landry . . . . .	4
"Oh, Bert, Was It Worth It?" Allan Hayward . . . . .	5
One Step From Death, Scott Ross . . . . .	6
Life's Final Deadline . . . . .	7
World Unrest, James Mattison . . . . .	7
An Important Birthday, Rachel Carr . . . . .	8
The Seed Within Us, Linda Hoffman . . . . .	9
Like Parent, Like Child, Lucille Campbell . . . . .	10
A Letter From a Friend . . . . .	10
Mankind's Four Greatest Fears, Joseph L. Myers . . . . .	13

#### Features

Children's Corner . . . . .	12
-----------------------------	----

ARKANSAS

LOUISIANA

MISSISSIPPI

BATON ROUGE

NEW ORLEANS

HURRICANE CAMILLE  
AUGUST, 1969

# TRACKING THE DAY OF JUDGMENT

By Gordon Landry

Radiation Station WWL, New Orleans, Louisiana, preempted its regular programming on August 17, 18, 1969, to broadcast what it called "Operation Locate." This was an attempt—sometimes futile, sometimes successful—to locate parts of families that had been separated by the vicious onslaught of the mightiest hurricane ever to batter the American mainland.

"J. R. Jones, four of your children are safe in Tennessee. One of your children is missing; your wife is missing."

"Thomas Blankenship, your wife is in a hospital in Jackson. Your children have not been located."

"Herbert Melancon, your car was found under a fallen tree. Your wife and children are dead."

And so it went hour after hour. Whether all those addressed heard their names and what had happened to their families, one could only guess. Yet the attempt was made.

As we listened to the broadcast, we realized that those who learned of the safety of loved ones would sigh with relief as the burden of doubt was lifted from their shoulders. But others . . . others would never know. Their families were swept out to

sea, or were killed in the shattering of their homes as wind and waves beat mercilessly upon the Gulf coast of Mississippi, or were drowned as they tried to flee in the family car along inundated, impassable highways that became death traps.

One twelve-year-old boy survived by strapping himself to a tree; it was the only one within several hundred feet that withstood the storm.

Nature's most destructive force, the hurricane, has been responsible for innumerable deaths, much human and animal suffering, and millions of dollars worth of damage. Though hurricanes do not pack the 300-500 mph winds of a tornado, they often spawn tornadoes that cause added destruction and misery and death.

A typical hurricane unleashes enough energy to stagger the imagination. "From  $2.0$  to  $6.0 \times 10^{26}$  ergs per day are liberated in the form of heat within the area of the average hurricane. The larger figure . . . is equivalent to approximately sixteen trillion-kilowatt-hours per day! For comparative purposes, the total electrical power generated within the United States is of the order of two billion kilowatt-hours per day."—*Atlantic Hurricanes*, by Gordon E. Dunn and Banner I. Miller. Hurricanes prove very inefficient in converting heat into mechanical energy, probably averaging less than three percent efficiency. But even if that small percentage could be converted into electrical energy and utilized by man, "a hurricane could in one day provide more than six months' supply of electrical power for the entire United States" (Ibid).

In a twenty-four-hour period, an average hurricane will squeeze out energy equivalent to 500,000 atomic bombs of the type that devastated Nagasaki, Japan, August 9, 1945. "An atomic detonation lifted 10,000,000 tons of water in Test Baker, but a hurricane poured 2,500,000,000 tons of water on the island of Puerto Rico within a few hours, and this was only a fraction of the total rainfall throughout the area of the cyclone. Another calculation has a hurricane 500 miles in diameter releasing latent energy at the rate of ten trillion horsepower and maintaining this rate for as long as ten days." (Ibid.)

Man's attempts at controlling hurricanes have met with dismal failure. One such attempt—the first of its kind—was the seeding with silver iodide of the October 9-15, 1947, hurricane after it had passed out to sea off the coast of Georgia. It abruptly turned and lashed Savannah with torrential rains and ferocious winds. Some say the hurricane turned as a result of man's attempt to manage it; others say it had already turned before it was seeded.

Man does better at tracking hurricanes than he does at controlling them. He has devised many methods by which he tracks the storms from earliest infancy to ultimate death. For many years airplanes have been sent into the eyes (centers) of hurricanes to chart the movement and to register the surrounding winds (the eye is calm). Radar can be effectively used and, more recently, satellites have beamed pictures of cloud formations and movements to waiting meteorologists.

The mightiest hurricane ever to batter the American mainland (mentioned earlier in this article) was Hurricane Camille which, with 200 mph winds, virtually destroyed the Mississippi Gulf coast. In its dying days it flooded vast sections of Virginia.

Camille was tracked from the Caribbean to the Gulf, and many warnings (that she was potentially the most dangerous hurricane ever to hit the U.S. mainland) were given in

(Please turn to page 14)

THE RESTITUTION HERALD

6 PM CST  
AUG. 15

CUBA

# “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 pruning-hooks: 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). ●





# One Step From Death

By Scott Ross

A WEARY traveler, whose car had stalled, was walking along a strange country road when it suddenly started to rain. A flash of lightning in the dark night revealed a small, apparently abandoned, building a short way up a hill. There, out of the rain, the traveler lay down and slept until dawn. As the sun's rays came through the doorway of the abandoned building, the traveler turned his face and learned that he had been sleeping inches from an old mine shaft that went straight down for several hundred feet. All night he had slept but one short step from death.

David expressed a similar feeling in his conversation with his friend Jonathan, as recorded in 1 Samuel 20. King Saul had made several nearly successful attempts on David's life. David told Jonathan, "Truly as the LORD liveth, and as thy soul liveth, there is but a step between me and death" (v. 3).

Yet, is it not true that each person leads his life but one step from death? Tragic car accidents, unexpected heart attacks, and sudden illnesses have vividly reminded us that we all live but one step from death. Sometimes death comes slowly, and people are expecting it. Far more often, it comes suddenly, when it is not expected. We all know that death comes, but we convince ourselves that it will come to the other fellow, not to us. Yet, we live but one step from death.

In many ways, the society in which we live is a death-denying culture. We don't like to talk about death, "especially in front of the children." George Arthur Buttrick, in his book *Christ and Man's Dilemma*, describes the process somewhat as follows: When Charlie gets sick the pastor comes to call. Charlie's fishy-eyed wife meets the pastor at the door and suggests that he'd better not call on Charlie, explaining that to see the pastor might make Charlie think that he was going to die. If the pastor good-naturedly quips, "Aren't we all someday?" the wife shortly thereafter contacts the church board to suggest that they get a more positive-minded leader.

Meanwhile, she is going through all of the closets and drawers, looking for insurance papers. Of course, there aren't any because if Charlie had bought any health or life insurance, he might have thought that he was going to die.

Alack and alas, finally Charlie does die. The funeral director dresses him up in a tuxedo, puts his glasses on him, and lays him in a narrow box. The mourners all gather around, and one says to another, "My, doesn't he look natural" (although it's not very natural to be lying in a box wearing a tuxedo, with closed eyes and wearing glasses), "but then, let's not think about it!" So they don't, and the evasion goes on. Even though we may deny death, it doesn't change the fact. We all live but one step from death.

If it is true that we all live but one step from death (and I certainly believe that it is true), what are the implications for our present lives?

## *Death is Inevitable*

First, we must accept the fact that death is inevitable. It has been said that the only things sure in this life are death and taxes. Death is sure. It is a part of the curse that came upon mankind as a result of the sin of Adam and Eve. The curse of death has fallen on all of Adam's descendants. "By man came death . . . for . . . in Adam all die" (1 Cor. 15:21, 22). Death comes upon all. Even as a babe begins to live it also begins to die, for life is a process that inevitably ends in death. James says: "What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (Jas. 4:14). We ought not to deny the reality of death. Should the Lord tarry, it is inevitable for all.

## *We Need Not Fear Death*

Second, while acknowledging that death is an enemy, we ought not to fear it unduly. The Bible refers to death as an enemy. Man has been given an instinct to survive. It is normal for him to resist death. Except in unusual conditions of

despair, or intense pain, man does not wish to die. The death of loved ones always leads to a sense of sorrow and loss. They have lost the battle to the enemy.

Although he views it as an enemy, the Christian need have no fear of death. People have a tendency to fear the unknown. Thus, many people fear death because it is unknown. This is partly a result of our death-denying culture, which often leads us to isolate ourselves from the dying and the dead. We avoid contact with terminal patients. We send dying people to nursing homes or hospitals, so we won't see them die. Several generations ago, we permitted people to die at home, but not anymore. The vast majority of modern people have never seen anyone die. We have so isolated ourselves from the dying and death that it is unknown to the many, and thus feared by them.

Yet, one who believes in the Bible does not need to permit it to remain an unknown. Paul told the church at Thessalonica that he did not want them to be ignorant concerning those who were sleeping the sleep of death. The Bible teaches that death is like a sleep. The Psalmist described the process of dying by saying, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psa. 146:4). One of the clearest statements concerning death is found in the words of Isaiah to King Hezekiah when the king was terminally ill. He told him, "Thou shalt die, and not live" (Isa. 38:1).

Death is an enemy because it is the cessation of life. In death, people no longer experience any of the interest that we enjoy in life—our families, friends, work, or hobbies. But we do not unduly fear death because we recognize it for what it is, the cessation of life. When we die we simply stop living. We no longer engage in any of the activities associated with living. We no longer feel, think or work when we fall asleep in death. In that very day our thoughts perish. Death is like the unconscious-

ness of deep sleep. It is not to be feared.

An even more compelling reason for the Christian to not fear death is the perspective that has been put on it by the resurrection of Christ from the grave. To those who are his, this has given the assurance that when Jesus returns to earth they will be resurrected in like manner as was he (1 Cor. 15:22, 23, 51-57; 1 Thes. 4:13-18). Thus, we do not fear death.

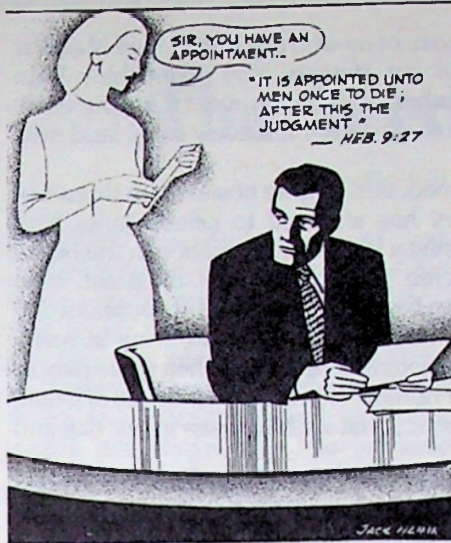
#### *Appreciate Life More*

Third, the reality of death ought to cause us to appreciate life more. We often hear it said, "Today is the first day of the rest of your life." This is true. It is equally true that today could possibly be the last day of your life. Only when we accept the fact that for us life could end today do we begin to really appreciate and live life. As long as a person has an abundant supply of water, he does not care how much is wasted. But let him learn that he has only a limited amount of it available, and he will make sure that every drop is used in the best possible way. This is why life becomes so very precious to a person who knows that he is terminally ill. He wants to live every moment to the fullest. Similarly, when we accept the fact that, for us, life could end today, we become conscious of the value of every moment of our time. When we realize that we live but one step from death, then and only then we begin really to comprehend the importance of time and life.

The reality of death ought to cause us to live life to the fullest, richest way possible. Loyola once asked himself two pointed questions: 1) "When I am at the point of death, what should I wish that I had done here and now?" and concluded "That is precisely what I should be doing." 2) "When I am called before the eternal God, what will I wish that I had done with my worldly goods?" He acknowledged, "This is certainly what I ought to do at this present moment."

How wonderful it would be if, upon being told that we had only a few months to live, we would not feel it necessary to change anything in our way of life. Life is too short to hate, fight, be dishonest, be unfaithful, entertain bitterness, criticize others, or behave in a greedy manner. As we see that we live but one step from death, we understand why we ought to live lives of love, kindness, sharing, honesty, faithfulness, compassion, consideration, and truth.

*(Please turn to page 15)*



### **Life's Final Deadline**

*Read Luke 12:16-21.*

We are all confronted with deadlines! There are set times for paying bills, securing licenses, or filing income tax returns. Although circumstances differ, everyone, in the normal course of events, has his own particular "due dates" that he must face.

One deadline common to all of us, however, has supreme importance and significance. To ignore it will lead only to tragedy and dire eternal consequences. The Bible tells us, "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27). With the exception of believers who are living when Jesus comes, everyone who reads these words must someday meet death. How foolish it is, then, to neglect the preparation necessary for eventual accounting.

In our Scripture lesson, Jesus tells about a rich man who experienced great success and prosperity. He was planning to build larger barns in which to store his goods, when the Lord unexpectedly announced to him that his life's deadline had arrived. These sobering words may well apply to someone reading this article. Today could be your time of final reckoning! If it were, would you be ready?

If you have never received Jesus as your Savior, confessing him in the waters of baptism, do so without delay. Believe that he died for you, that he shed his blood on the cross of Calvary that your sins may be forgiven, and that he rose again for your justification (Rom. 4:25). Ask him to come into your heart and trust him to save you. Then you will be able to face life's final deadline with confidence! ●

## **World Unrest**

**By James Mattison**

**A**NXIETY, uncertainty, apprehension, and fear of the future seem to accurately characterize the inward feelings of the majority of people living today. An unstable world economy, famine, a tremendous increase in crime of all sorts, and explosive political and military conditions in the Middle East contribute to this fearfulness, or are a result of it.

#### *Perilous Times*

Paul, guided by the Holy Spirit of God, foretold days like this to be experienced at the end of this age. He said: "This know also, that in the last days perilous times shall come" (2 Tim. 3:1-13). He indicated that the underlying reason for this would be a great increase in sin and popular acceptance of it as a way of life, with "evil men" waxing "worse and worse."

#### *Uncertain Times*

Jesus told his disciples that just before his second coming, on earth would be "distress of nations, with perplexity" (Luke 21:25). "Distress" is severe physical or mental strain. "Perplexity" is uncertainty. Can you think of a better description of the world as it is today?

Jesus also said that there would be "fainting with fear and with foreboding of what is coming on the world" (v. 26, RSV).

The *New English Bible* translates Luke 21:26: "Men will faint with terror at the thought of all that is coming upon the world." Can we say that we are not living in such a time?

World conditions will get worse. These perilous times are leading to "great tribulation." If we understand Matthew 24:21 correctly, it will be such tribulation as has never been seen before.

It is comforting to know that after these troubles, the peace and joy of God's everlasting kingdom will come to earth. Jesus' coming will bring peace to earth—not right at first, when the kings of earth will fight against him (Rev. 19:19), but shortly thereafter, when he has trodden the winepress of God's wrath.

The Prince of Peace will take command of earth, and bring in everlasting righteousness. This is God's program. We thank God for revealing this hope for the future to us in the Bible. It is such a comfort! ●



# One Step From Death

By Scott Ross

A WEARY traveler, whose car had stalled, was walking along a strange country road when it suddenly started to rain. A flash of lightning in the dark night revealed a small, apparently abandoned, building a short way up a hill. There, out of the rain, the traveler lay down and slept until dawn. As the sun's rays came through the doorway of the abandoned building, the traveler turned his face and learned that he had been sleeping inches from an old mine shaft that went straight down for several hundred feet. All night he had slept but one short step from death.

David expressed a similar feeling in his conversation with his friend Jonathan, as recorded in 1 Samuel 20. King Saul had made several nearly successful attempts on David's life. David told Jonathan, "Truly as the LORD liveth, and as thy soul liveth, there is but a step between me and death" (v. 3).

Yet, is it not true that each person leads his life but one step from death? Tragic car accidents, unexpected heart attacks, and sudden illnesses have vividly reminded us that we all live but one step from death. Sometimes death comes slowly, and people are expecting it. Far more often, it comes suddenly, when it is not expected. We all know that death comes, but we convince ourselves that it will come to the other fellow, not to us. Yet, we live but one step from death.

In many ways, the society in which we live is a death-denying culture. We don't like to talk about death, "especially in front of the children." George Arthur Buttrick, in his book *Christ and Man's Dilemma*, describes the process somewhat as follows: When Charlie gets sick the pastor comes to call. Charlie's fishy-eyed wife meets the pastor at the door and suggests that he'd better not call on Charlie, explaining that to see the pastor might make Charlie think that he was going to die. If the pastor good-naturedly quips, "Aren't we all someday?" the wife shortly thereafter contacts the church board to suggest that they get a more positive-minded leader.

Meanwhile, she is going through all of the closets and drawers, looking for insurance papers. Of course, there aren't any because if Charlie had bought any health or life insurance, he might have thought that he was going to die.

Alack and alas, finally Charlie does die. The funeral director dresses him up in a tuxedo, puts his glasses on him, and lays him in a narrow box. The mourners all gather around, and one says to another, "My, doesn't he look natural" (although it's not very natural to be lying in a box wearing a tuxedo, with closed eyes and wearing glasses), "but then, let's not think about it!" So they don't, and the evasion goes on. Even though we may deny death, it doesn't change the fact. We all live but one step from death.

If it is true that we all live but one step from death (and I certainly believe that it is true), what are the implications for our present lives?

## *Death is Inevitable*

First, we must accept the fact that death is inevitable. It has been said that the only things sure in this life are death and taxes. Death is sure. It is a part of the curse that came upon mankind as a result of the sin of Adam and Eve. The curse of death has fallen on all of Adam's descendants. "By man came death . . . for . . . in Adam all die" (1 Cor. 15:21, 22). Death comes upon all. Even as a babe begins to live it also begins to die, for life is a process that inevitably ends in death. James says: "What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (Jas. 4:14). We ought not to deny the reality of death. Should the Lord tarry, it is inevitable for all.

## *We Need Not Fear Death*

Second, while acknowledging that death is an enemy, we ought not to fear it unduly. The Bible refers to death as an enemy. Man has been given an instinct to survive. It is normal for him to resist death. Except in unusual conditions of

despair, or intense pain, man does not wish to die. The death of loved ones always leads to a sense of sorrow and loss. They have lost the battle to the enemy.

Although he views it as an enemy, the Christian need have no fear of death. People have a tendency to fear the unknown. Thus, many people fear death because it is unknown. This is partly a result of our death-denying culture, which often leads us to isolate ourselves from the dying and the dead. We avoid contact with terminal patients. We send dying people to nursing homes or hospitals, so we won't see them die. Several generations ago, we permitted people to die at home, but not anymore. The vast majority of modern people have never seen anyone die. We have so isolated ourselves from the dying and death that it is unknown to the many, and thus feared by them.

Yet, one who believes in the Bible does not need to permit it to remain an unknown. Paul told the church at Thessalonica that he did not want them to be ignorant concerning those who were sleeping the sleep of death. The Bible teaches that death is like a sleep. The Psalmist described the process of dying by saying, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psa. 146:4). One of the clearest statements concerning death is found in the words of Isaiah to King Hezekiah when the king was terminally ill. He told him, "Thou shalt die, and not live" (Isa. 38:1).

Death is an enemy because it is the cessation of life. In death, people no longer experience any of the interest that we enjoy in life—our families, friends, work, or hobbies. But we do not unduly fear death because we recognize it for what it is, the cessation of life. When we die we simply stop living. We no longer engage in any of the activities associated with living. We no longer feel, think or work when we fall asleep in death. In that very day our thoughts perish. Death is like the unconscious-

ness of deep sleep. It is not to be feared.

An even more compelling reason for the Christian to not fear death is the perspective that has been put on it by the resurrection of Christ from the grave. To those who are his, this has given the assurance that when Jesus returns to earth they will be resurrected in like manner as was he (1 Cor. 15:22, 23, 51-57; 1 Thes. 4:13-18). Thus, we do not fear death.

### *Appreciate Life More*

Third, the reality of death ought to cause us to appreciate life more. We often hear it said, "Today is the first day of the rest of your life." This is true. It is equally true that today could possibly be the last day of your life. Only when we accept the fact that for us life could end today do we begin to really appreciate and live life. As long as a person has an abundant supply of water, he does not care how much is wasted. But let him learn that he has only a limited amount of it available, and he will make sure that every drop is used in the best possible way. This is why life becomes so very precious to a person who knows that he is terminally ill. He wants to live every moment to the fullest. Similarly, when we accept the fact that, for us, life could end today, we become conscious of the value of every moment of our time. When we realize that we live but one step from death, then and only then we begin really to comprehend the importance of time and life.

The reality of death ought to cause us to live life to the fullest, richest way possible. Loyola once asked himself two pointed questions: 1) "When I am at the point of death, what should I wish that I had done here and now?" and concluded "That is precisely what I should be doing." 2) "When I am called before the eternal God, what will I wish that I had done with my worldly goods?" He acknowledged, "This is certainly what I ought to do at this present moment."

How wonderful it would be if, upon being told that we had only a few months to live, we would not feel it necessary to change anything in our way of life. Life is too short to hate, fight, be dishonest, be unfaithful, entertain bitterness, criticize others, or behave in a greedy manner. As we see that we live but one step from death, we understand why we ought to live lives of love, kindness, sharing, honesty, faithfulness, compassion, consideration, and truth.

*(Please turn to page 15)*



## Life's Final Deadline

Read Luke 12:16-21.

We are all confronted with deadlines! There are set times for paying bills, securing licenses, or filing income tax returns. Although circumstances differ, everyone, in the normal course of events, has his own particular "due dates" that he must face.

One deadline common to all of us, however, has supreme importance and significance. To ignore it will lead only to tragedy and dire eternal consequences. The Bible tells us, "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27). With the exception of believers who are living when Jesus comes, everyone who reads these words must someday meet death. How foolish it is, then, to neglect the preparation necessary for eventual accounting.

In our Scripture lesson, Jesus tells about a rich man who experienced great success and prosperity. He was planning to build larger barns in which to store his goods, when the Lord unexpectedly announced to him that his life's deadline had arrived. These sobering words may well apply to someone reading this article. Today could be your time of final reckoning! If it were, would you be ready?

If you have never received Jesus as your Savior, confessing him in the waters of baptism, do so without delay. Believe that he died for you, that he shed his blood on the cross of Calvary that your sins may be forgiven, and that he rose again for your justification (Rom. 4:25). Ask him to come into your heart and trust him to save you. Then you will be able to face life's final deadline with confidence!

## World Unrest

By James Mattison

**A**NXIETY, uncertainty, apprehension, and fear of the future seem to accurately characterize the inward feelings of the majority of people living today. An unstable world economy, famine, a tremendous increase in crime of all sorts, and explosive political and military conditions in the Middle East contribute to this fearfulness, or are a result of it.

### *Perilous Times*

Paul, guided by the Holy Spirit of God, foretold days like this to be experienced at the end of this age. He said: "This know also, that in the last days perilous times shall come" (2 Tim. 3:1-13). He indicated that the underlying reason for this would be a great increase in sin and popular acceptance of it as a way of life, with "evil men" waxing "worse and worse."

### *Uncertain Times*

Jesus told his disciples that just before his second coming, on earth would be "distress of nations, with perplexity" (Luke 21:25). "Distress" is severe physical or mental strain. "Perplexity" is uncertainty. Can you think of a better description of the world as it is today?

Jesus also said that there would be "fainting with fear and with foreboding of what is coming on the world" (v. 26, RSV).

The *New English Bible* translates Luke 21:26: "Men will faint with terror at the thought of all that is coming upon the world." Can we say that we are not living in such a time?

World conditions will get worse. These perilous times are leading to "great tribulation." If we understand Matthew 24:21 correctly, it will be such tribulation as has never been seen before.

It is comforting to know that after these troubles, the peace and joy of God's everlasting kingdom will come to earth. Jesus' coming will bring peace to earth—not right at first, when the kings of earth will fight against him (Rev. 19:19), but shortly thereafter, when he has trodden the winepress of God's wrath.

The Prince of Peace will take command of earth, and bring in everlasting righteousness. This is God's program. We thank God for revealing this hope for the future to us in the Bible. It is such a comfort!

**A**LTHOUGH MANY may not realize it, those of us who are thirty years of age or older have witnessed a phenomenon in our lifetime. You might think I am referring to man's walk on the moon or some other outstanding event that you recall. But the phenomenon I am talking about has to do with a relatively small land area located thousands of miles from here.

In May 1948, the nation of Israel was formed, and in spite of wars and threats of being pushed into the sea, this tiny country has survived to celebrate its 30th birthday. These days, especially, we are hearing a lot about this nation in the news.

Thousands of years ago, God predicted that the people of Israel, who comprised a nation he had especially chosen, would be scattered throughout the world. This certainly happened because we know there are Jews living in many countries today. But God also said that there would come a time when these people would leave the countries they had made their homes—to return to the land of Israel, the Holy Land. It is the fulfillment of this prophecy that we have seen in our day and age.

One of God's spokesmen who wrote down these predictions was a man named Ezekiel. We have his writings preserved in the Bible, in a book bearing his name. In chapter 36, verses 17 through 38, we can read of God's promise to scatter his people because of their disobedience, as well as his promise to restore them to their land.

The following selected quotations are taken from verses 17-38 as translated in *Today's English Version*.

God said, "When the Israelites were living in their land, they defiled it by the way they lived and acted. I let them feel the force of my anger because of the murders they had committed in the land and because of the idols by which they had defiled it. I condemned them for the way they lived and acted, and I scattered them through foreign countries." Here God states plainly that he scattered them, and he gives the reason.

But in this same passage, we see that God will not always be angry with his people. He promises: "I will take you from every nation and country and bring you back to your own land. Then you will live in the land I gave your ancestors. I will command the grain to be plentiful, so that you will not have any more famines. I will increase the yield of your fruit trees and your fields. Everyone will talk about how this land, which was once a wilderness, has become like the Garden of Eden, and how the cities which were torn down, looted, and left in ruins, are now inhabited and fortified. I, the LORD, have promised that I would do this—and I will."

Although there is a fuller sense in which these prophecies will be realized, we can certainly see these things beginning to happen. Jews have come from many nations and have joined in their own land to form a nation. They have been successful in revitalizing the land. Visitors to Israel today exclaim about the beauty and the fruitfulness of land that was once barren. God knew all this would happen and he preserved these prophecies in writing for us. If these things have happened as God said they would, we can expect other things to happen that God has predicted.

The most important future event is the coming of Jesus Christ, the Son of God, to this world a second time. We are familiar with how he came the first time, a babe born in a lowly stable. That's what Christmas is all about. The first time Jesus came, his purpose was to die in order to save all men from their sins. But when he comes the second time, it will be with power and great glory to form a perfect government on earth. Would you like to know where these predictions are written?

In Matthew 24:30 we are told that Jesus will come with power and great glory.

Some exciting things will happen when Jesus comes. In 1 Thessalonians 4:16, 17 it is predicted that dead Christians will be raised and they, along with Christians still living will rise in the air to meet Jesus.

All the kingdoms of the world will become the kingdoms of the Lord and he will rule forever. (See Revelation 11:15.)

The crucial question is: Will you be among those who will rise to meet Jesus in the air when he comes? The time to prepare for this future day is right now. God asks us to believe that Jesus died for us, to be sorry for the sins we have committed, and to obey him by being baptized (immersed in water). Thus we can enter into a new relationship with our heavenly Father and with his Son. From them we can receive the power to live in obedience and with joy.

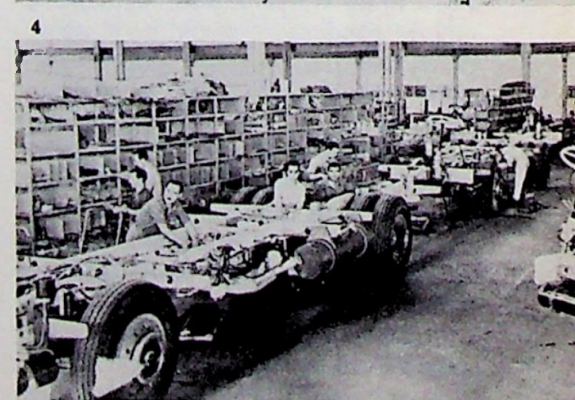
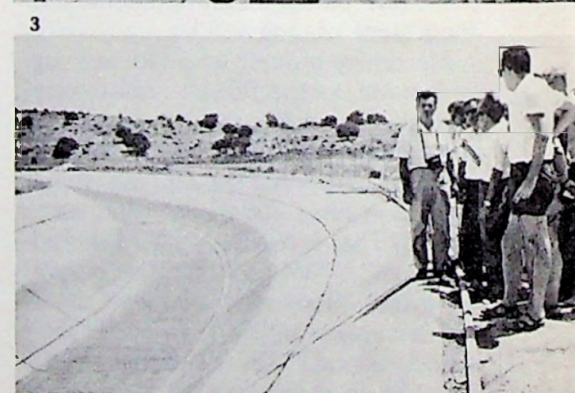
We can be sure that what God says will happen, certainly will occur. Why not heed what he has said and be fully prepared for the glorious days ahead? ●



# An Important Birthday

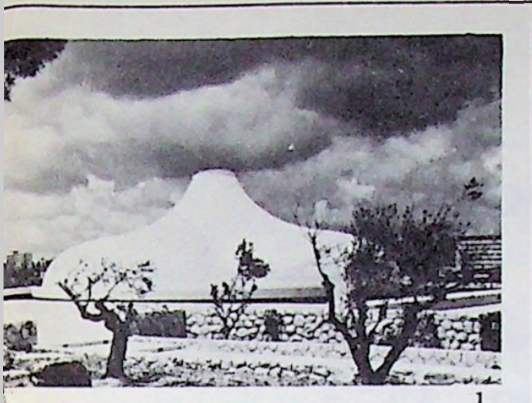
By Rachel Carr

1. The Shrine of the Patriarchs, a rich cultural house which also houses the tomb of Abraham.
2. Israel is a well-developed country including Arab citizens treated by a Jewish standard among Arab nations.
3. The joint Israel-Arab Carrier. This is a southern wide-body aircraft with a capacity to absorb the impact of a nuclear explosion.
4. This is an assembly line expanding industry to balance the diamond polish industry in Israel. Inform.



# The Seed Within Us

By Linda Hoffman



1

the Book (right) containing the Dead Sea Scrolls, part of the immensely heritage of Israel to be found at the new National Museum in Jerusalem, uses archeological finds, art works, Jewish crafts... re state, with a comprehensive program of social services for her citizens... Druze, and Christian communities. In this photo, an Israeli Arab girl is wish nurse in a clinic. The Arab community enjoys the highest living stan- rabs in the Middle East, and has rights of citizenship... American team of sea-desalting experts, viewing Israel's National Water 50-mile long conduit conveys fresh water from the Sea of Galilee to the mess, the Negev, irrigating it and increasing the country's agriculture and orb immigrants. Another potential source of fresh water is atomic desali- cation, now under active study... mply plant for British Leyland buses and trucks — part of Israel's rapidly strical potential, designed for domestic consumption and for large exports, country's adverse trade. Other leading industries: minerals and chemicals, ing, textiles, preserved fruits, tools, and machinery.—Photos courtesy of tion Services.

## THE IMPORTANCE OF PROPHECY

It has been computed that one fifth of Scripture is prophecy.

More space in Scripture is given to the second coming of Jesus than to his death when he was here the first time. Where his death for sin is mentioned once, his second coming is referred to twice. Where the coming of Christ to Bethlehem is mentioned once, that of his coming again is mentioned eight times. Out of twenty-seven books in the New Testament, all but four of them refer to it. An average of one out of every twenty-five verses in the New Testament mentions the second coming. More than fifty times in the New Testament we are exhorted to readiness for this great event. Entire chapters are devoted to it (Matthew 24 and 25; Luke 21; Mark 13), as well as whole books (1 and 2 Thessalonians and Revelation). It is an interesting fact that each chapter of 1 Thessalonians closes with a reference to the return of Christ (1:10; 2:19; 3:13; 4:14-18; 5:23). Since there are only 216 chapters in the New Testament, and 318 references to the second advent therein, it would seem an impossibility that anyone could read very long in those books without knowing that Christ will come again.—Selected.

“The church can preach and the schools can teach but the home must convert sermons and lessons into a way of life.”

THE RESTITUTION HERALD

**B**RIGHT, 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.

### 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 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.



# Like Parent, Like Child

By Lucille Campbell

**O**F COURSE we were very proud when our daughter won first prize in an essay contest in grade school. Three days later, my husband and I were called to the school office. There we found our Robin, crying, and her teacher and the school superintendent.

"We are sorry, but we cannot ignore a situation which has come about," the superintendent told us. "A mother has phoned me to say that Robin's winning essay was copied."

"That's not true," Robin protested. "I did write it, every word of it, myself!"

I quickly took her side.

"I'm sure if Robin says she wrote it, she did," I said firmly. "We've taught her to tell the truth. She's a good girl and goes to church and Sunday School."

"I'm sorry," he repeated. He handed me a book. "You can see that the composition has been copied. Every word is exactly the same."

To settle the matter, my husband repaid the cash prize, which would be given to the second place winner. As punishment, Robin was required to apologize to her teacher and her class. Finally my husband and I were free to take our tear-streaked little girl home.

"You've done a terrible thing!" I rebuked Robin. "You cheated, and then you lied. It wasn't just money involved. You took the credit and satisfaction and pride from the little girl who should have won."

"You know better than to do such a thing!" Rex added. "You have disgraced yourself and us!"

Robin began to cry again. "Please don't be mad at me! I just wanted you to be proud of me!"

Our sons, Billy and Mike, came to her defense.

"Everyone lies!" Billy declared. "Mom lied to Mrs. Groves. She said she couldn't do that PTA work because she was having company." I blushed. Yes, I'd said that, when my company wasn't coming for two weeks.

"And Daddy cheated," Mike pointed out. "He cheated the insurance man."

It was true! Our neighbor had a dog exactly like ours—from the same litter. They insured their dog. Ours was not insured, but, when it was killed by a passing car, the neighbor used our dog to collect insurance from the policy. Though we had not approved, and had

nothing to do actively with the transaction, we had known about it and had kept silent because we didn't want to cause our neighbors trouble or lose their friendship.

Rex was very quiet and I could not find words either.

"Children," he finally spoke gently, "we need to think these things over awhile, and pray about them."

When we honestly searched our hearts and took inventory, Rex and I had to admit that our morals had slipped too low. Oh, we were active in church and in worthwhile community work—and we helped our neighbors. We were good to our children. But at times we'd glossed over absolute truth and honesty, allowed our friends to boast of sharp dealings and to voice prejudices in our home without dissenting, wanting to be agreeable, polite, broadminded. We'd been too concerned with material possessions, social and business gains. We had abandoned an ideal here and another there until our standards of right and wrong were crumbling.

Thinking back, we could remember little fibs and misdealings our children had been involved in before, for which we were equally guilty.

We had a serious family conference. We told the children frankly that we had done some things which were definitely wrong.

"I've never wanted to tell things that weren't true," I said. "I don't even remember when it started. I think I told a little white lie first, and next time it was easier to tell a bigger one."

"I'm sorry that I haven't lived up to the things I believe are right, too," Rex said.

Robin put her arms around us. The boys came close.

"We're all sorry," she confessed. "We feel awful when we do things like that."

"Let's stop now," Billy pleaded. "Let's all help each other stop."

So that evening our entire family turned over a new leaf. We resolved that we would conduct our lives accord-

## A LETTER FROM A FRIEND

Dear Friend,

How are you? I just had to tell you how much I love you and care about you.

I saw you yesterday as you were talking with your friends, I waited all day hoping you would want to talk with me. As evening drew near, I gave you a sunset to close your day and I waited. You never came. I still love you because I am your friend.

I saw you fall asleep last night and longed to touch your brow so I spilled moonlight upon your pillow and face. Again, I waited for us to talk. I have so many gifts for you! You awakened late and rushed off to work.

Today you look so sad—so all alone. It makes my heart ache because I understand. My friends let me down and hurt me so many times, too, but I still love.

Oh! If you would only listen to me. I LOVE YOU! I try to tell you in the blue sky and in the quiet green grass. I whisper it in the leaves on the trees and breathe it in the colors of flowers. I shout it in the mountain streams, and give the birds love songs to sing. I clothe you with warm sunshine and perfume the air with nature scents. My love for you is deeper than the oceans, and bigger than the biggest want or need in your heart! Oh! If you only knew how much I want to help you.

Just call me—ask me—talk with me! Please don't forget me.

I will wait—because I love you.

Your friend,  
God

ing to the rules which we knew very well, even if those rules were at times difficult to follow.

Almost immediately, events put us to the test. My sister came to visit, and she brought Robin a salt and pepper set to add to her prized collection.

"A little souvenir from the restaurant where we had dinner last night," my sister explained.

"But that's stealing!" Robin gasped, shocked. My sister looked surprised and a little angry.

"Look," she said. "They charge enough to cover things like this."

"Robin is right," I stated firmly. "Don't ask her to accept them."

Then my husband's boss' wife asked me to head a committee which would have taken time I knew I owed my home and family. I was tempted to appease her, to make up an excuse. Instead, I told her the exact truth. She kept urging me until I had to refuse her firmly. She wasn't pleased at all.

In less dramatic ways, we had to face other changes. We had missed church and Sunday School too much, using the typical excuses. Now we allow only one excuse, illness.

The children were confused over homework. At times, when they hadn't seemed to understand assignments, we had practically done the lessons for them. It takes more time now, but we use similar examples to teach them the lessons. Then they must do all the actual work themselves.

At this date, we've been trying to live according to our beliefs for over two years. We still have problems. Just recently, Mike came to me, very troubled.

"My teacher said the story of Adam and Eve in the Bible might be just a fairy tale," he confessed. "I knew she was wrong and I wanted to say so. But I didn't, Mom. I just sat there and didn't say a word." I myself met an old friend last week. As she was telling me of her husband's success, I suddenly realized that I was exaggerating Rex's business advances considerably and making my children out to be paragons. I hastily checked myself, realizing that this right-living project will be a lifetime challenge!

We've had many and great rewards. The change in our children soon became apparent. Month by month we've seen them becoming individuals with more integrity and conviction. They set good and high goals for themselves. We've all found right-living challenging

and interesting; it gives our lives purpose and meaning. Every time we take a deliberate stand for a virtue, it makes the decision and act easier next time.

"I hope you'll let Robin spend a great deal of time with my girls," a new friend declared the other day. "They admire her, and she's such a good example for them."

As I passed the playground yesterday, I heard the boys arguing about positions before starting a ball game.

"Let Mike be umpire. We all know he's fair," I heard one boy yell.

The greatest satisfaction, as I see our children imitating Rex and me, is not to have the old doubts and worries. Our children will to some extent carry on our ideals and behavior. It's comforting to believe these ways will lead them to successful, worthwhile Christian lives.

---

## TWO BIG QUESTIONS

Man: God, I've prayed and prayed and prayed. Why don't you answer?

God: Man, I've answered and answered and answered. Why don't you listen?

---

## I HELPED MY CHURCH TO LIVE

I WAS THERE!

My presence helped, I was one more. When I joined the church, I promised to be there. I didn't join the church to stay away from it. I was there!

I PAID MY WAY!

I did not let others pay my way any more than I permit them to buy my hat, feed my children, or pay my taxes. An ample, competent sum must be my investment in my church. I paid my way.

I PRAYED FOR MY CHURCH!

I want every blessing and grace and health and power for my church. "For her my prayers ascend." I pray for her as naturally, as normally, as I do for my dearest ones. I helped my church, for I prayed for it.

I LOVE MY CHURCH!

I protect her good name as totally as I would protect the reputation of my own family. If there is something I can do to help her carry out her mission, no matter how menial the task, I am willing and faithful to do my best. I helped my church for I love my church.

## ARE YOU REALLY EXPECTING JESUS TO COME?

Some years ago a tourist was traveling in northern Italy. When he reached a castle, a friendly old gardener opened the gate and showed him the grounds, which the old man kept in perfect order.

The tourist asked when the owner of the castle had last been there.

The old man replied, "Twelve years ago."

"Does he ever write to you?"

"No."

"From whom do you get your orders?"

"From his agent in Milan."

"Does he ever come?"

"Never."

"Who, then, comes here?"

"I am almost always alone; only once in a while a tourist comes."

"But you keep this garden in such fine condition just as though you expected your master to come tomorrow."

The old gardener quickly replied, "Today, sir, today!"

---

"A little oil of Christian love will save a lot of friction."

---

"I always watch the words I say,  
To keep them soft and sweet.  
For I don't know from day to day,  
Which ones I'll have to eat."

---

## THE SLEEPWALKER

Sometime ago a newspaper released an item about a 52-year-old man who went sleepwalking in Pasadena, California. Clad only in his nightclothes, he was carrying an alarm clock which was set to ring at 6 a.m. The story concluded with these words: "The police beat the clock in waking him!"

We smile when we read something like this, but we see in 1 Thessalonians a sobering question. Aren't there millions of people blindly groping around in a daze, spiritually "sleepwalking," not knowing where they are going or what they are doing? Some may think that in the future they will repent, and that circumstances then will alert them. But many of these poor souls will never hear such a warning. What a rude awakening will be theirs when they find themselves before the throne, being judged. They will stand condemned by the Judge of all, having dozed away the opportunities of grace!—Selected.



# CHILDREN'S CORNER

## LOVE IS . . .

Your parents, your grandparents, and your brothers and sisters and Christ the Lord.—Shelly, 11.

When you know Jesus is coming again.—Jeff, 10.

Nice, peaceful, and it shows a real liking for someone.—Charlton, 13.

Liking someone a lot.—Shelly, 8.

Having someone that shares and that will care.—Debbie, 13.

Jesus dying on the cross for us.—Shawn, 11.

Being kind.—Tanya, 8.

Having a mother and father and sister and love is having Jesus in my heart.—Shelly, 10.

Caring for somebody and helping them.—Bill, 11.

Believing in Jesus that he died for us.—Darin, 9.

Once long ago there lived a family that had two boys. The boys were good workers and helped their father on the family farm.

One day the young boy (let's call him Tom) decided he had had enough. He was getting a little tired of staying at home and helping with the chores. He felt it was time that he got out on his own and saw some more of the world.

So Tom went to his father and asked him to give him his share of the family money. Well, the father thought his boy was rather young to be out on his own, but he did give him the money that belonged to him.

This is what the boy had been waiting for. Now he could really live! No more rules to follow, no chores to take care of, no field work to do. He was ready to have a good time.

First of all, he decided to head for the big city. There would be plenty of interesting things to do there. When he arrived he found some friends, and when they learned that he had a lot of money to spend, they became very close friends indeed. Tom enjoyed buying good things to eat for himself and his friends. He spent lots of money on presents for his friends. He bought himself lots of new clothes, and there was always some kind of amusement where he could spend a lot of money.

But you know, that money did not last forever. Pretty soon, all he had left

was a few coins. And then they were gone. When his money was all gone, his friends disappeared, too. Not only that, but there came a famine in the land, and food was very scarce.

Well, Tom didn't know what to do. He had to have something to eat. So he decided to look for a job. Jobs weren't very plentiful either. But he headed out for the farm country since he knew how to do that work. Finally he found a farmer who needed someone to work for him—feeding pigs. Well, this wasn't exactly what Tom had in mind, but he did need the work. It was better than nothing.

As Tom sat there among the pigs, he felt so hungry that he thought he could very easily eat the pig food. He remembered how things had been back home—plenty of food, a nice comfortable bed, all kinds of good things. And here he sat, throwing food to pigs, of all things.

The more he thought about it, the more Tom felt like heading for home. But what would his father say? Well, he would just ask his father to make him like one of the servants. Even they had plenty to eat.

Yes, that's what he would do. He would tell his father he had been wrong and ask him to make him his hired servant.

Once the decision was made, Tom didn't waste any time getting back home.

As he traveled, he kept wondering what his father would say.

You know, Tom didn't have to wonder very long. While he was still a long way down the road, his father saw him and ran to meet him. He gave Tom a big hug and welcomed him back home. Tom told his father that he had been wrong and wasn't even good enough to be called his son anymore.

But the father loved his son so much and was so happy to see him that he gave a big party to let everyone know that his son had come back home. What a glad day that was for Tom!

When Jesus was here on earth he told a story very much like this one. He told it to the people to show how much God loves us. God is like the father in the story and we are like the son. Sometimes we go off in our own way and get into trouble. But God loves us and is waiting for us to come back to him. He will forgive us if we just come and ask him.

Isn't God's love wonderful? •

## LOVE

Love is like a dove.  
It's fragile and free.  
Yet there is one difference.  
Love will never leave.  
People everywhere have love, you see.  
Love is like a dove.  
It's fragile and free. —Christy Ross.



I HAVE KEPT THE  
LORD IN MIND  
CONTINUALLY,  
WITH HIM BESIDE  
ME I CANNOT  
BE DISTURBED.  
PSALM 138  
(THE 51 BOOK  
OF PSETER FROM  
26 TRANSLATIONS)

# Mankind's Four Greatest Fears

By Pastor Joseph L. Myers

WHEN I was growing up, I was always terribly frightened by thunderstorms. I can recall often running to my mother or father, desiring to hear the comforting words, "Don't worry Joey; those loud noises are just the dwarfs bowling in the skies." Eventually I grew up and, with my growing up, my fear of thunderstorms decreased. In reasoning about why I no longer dread the lightning and thunder, I conclude that it is because I now understand what creates a storm, and what to do if a bad one is coming.

It has been written that mankind's four greatest fears are: 1) the fear of death; 2) the fear of life; 3) the fear of want; and 4) the fear of punishment. Is it possible to come to a Biblical understanding of these four areas, so that we need not waste our lives in an agony of fear? I believe that it is.

Nothing is more commonly known to mankind than death. Perhaps we think about it more often than we think of birth because it is constantly thrust upon our attention. In newspapers, we read of fatal automobile accidents, heart attacks, death in warfare, and other causes of death too numerous to mention. Death is as old as Adam and as newsworthy as tomorrow.

Everyone wants to be in the kingdom of God, but nobody wants to die. The fact is that unless we, by chance, are among the comparative few who will be living when Christ returns, we must die. Later we will be resurrected. Why, then, the fear? Is it because we aren't really sure about what lies beyond? Are we afraid that maybe, just maybe, we shall never awake from the sleep which is so harshly called death? Are we afraid that maybe God will forget about Mr. Imma Sleeping, or Mrs. Resta In Peace? What does the Bible promise about those who have died—specifically about those who have fallen asleep in Christ?

"We would not have you to be ignorant, brethren, concerning those who are asleep, that you may not grieve as others do who have no hope. For since

we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep" (1 Thes. 4:13, 14\*).

"Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting?" (1 Cor. 15:54b, 55).

Oddly enough, if the fear of death is making millions of lives miserable, so also is the fear of living! It is sad to think that there are people who are afraid of death, and wish never to die, and others who are equally afraid of life, and wish not to live! I believe that many are in agony today because they cannot look at other people without feeling a terrible sense of inferiority. We become afraid that others will not accept us for what we are—human beings.

Generally speaking, we are afraid of criticism. Yet, if one thinks for a moment, he will realize that it is the people who are doing something important with their lives who are the subjects of criticism. One who remains hidden in the crowd will go unnoticed. When he rises above the level of the crowd, he seldom has long to wait until someone takes a potshot at him.

People try to handle their fear of life in various ways. They may drink alcoholic beverages, smoke, take dope, or perhaps become critical of others in an effort to strengthen their own ego. Whatever method is chosen, the result is always the same—sheer misery for everyone involved. People are miserable while wearing masks to conceal their inner fears and doubts. This is truly sad because no one is greater than, or inferior to, anyone else. We are all creatures of God, each with the same potential to become a child of God through faith in God's Son Jesus Christ. When you arrive at the time in life when you can be yourself, and let your neighbor be himself; then, and only then, will the fear of life leave you. "The thief comes only to steal and kill and destroy;

I came that they may have life, and have it abundantly" (John 10:10).

We are living in a world in which poverty, hunger, and lack of just about everything is the ordinary, not the exception, for nearly half of the world's population. It is little wonder that the fear of want can dominate a person's life. Yet, as astonishing as all of this is, the words of Jesus still ring out: "Therefore I tell you, do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. Is not life more than food, and the body more than clothing? . . . But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O men of little faith?" (Matt. 6:25-30). What this verse is really saying is that there is plenty for everyone.

People are not starving because there is not enough food; people are starving because those who have enough refuse, because of their own fear of want, to share what they have with them. God, having created all of us, would never place a person on earth if the earth was not capable of providing for his needs. Only when we begin practicing the laws of dying in order to live, serving in order to be served, following in order to lead, and giving in order to receive, will we conquer the fear of want. "Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the Gentiles seek all these things; and your heavenly Father knows that you need them all. But seek first his kingdom and his righteousness, and all these things shall be yours as well" (Matt. 6:31-33).

When I was a child, I thought that my father had the biggest and strongest and hardest hands in the world! Only too often, when I erred, I learned that my hypothesis was quite correct! Oh, the pain of it all! I suppose that most of us have fond memories of days like that. After a spanking, the fear of punishment lingered. As adults, we continue to fear

\*The scriptures quoted in this article are from the Revised Standard Version.

punishment. I believe that God placed this fear of punishment in everyone, not as a detriment to living a victorious life, but as a warning to live our lives according to his will. Many times, just thinking about what my father would do halted me before I got into real trouble. I *knew* what would happen if a "D" or too many "C's" appeared on my report card, and I studied accordingly.

We all know that the Bible says, "The wages of sin is death" (Rom. 6:23). However, God did not mean that we should live forever in fear of *him*. No! The positive emphasis is in the second portion of that verse. "The free gift of God is eternal life in Christ Jesus our Lord." Do you see the difference? If you are living in fear of punishment, it is time

for you to realize that God rejoices in giving the gift of eternal life, not in punishment!

After looking at these four "fears of man" and thinking over their logical Biblical solutions, it brings to mind the phrase coined by Napoleon Hill and made famous by General Douglas MacArthur: "We have nothing to fear but fear itself." If you find yourself in one or more of these fear categories, I ask you to take the time to study and pray about the Bible verses cited. Believe what the Bible has to say; trust God that he wants only the best for you, not the worst. Start today to live the kind of life that God wants you to live—a life of believing divine promises, and not of worrying about man-made fears! •

### NOT GOOD ENOUGH?

Recently I read: "To say a fellow is not good enough to accept Christ and join his church is like saying he's not well enough to go to the hospital!" Yet some people use this as their reason for not accepting Christ as their Savior . . . I'm not good enough."

Jesus said he didn't come to help those who were well, but those who were sick and really needed him. Don't let such a reason stand in your way and keep you from starting your new life in Christ. Each person needs to accept him as Savior. Ask him to come into your life and forgive your sins. Come to church this Sunday and ask for baptism, to complete your first step to salvation!—*Selected*. •

---

## TRACKING THE DAY OF JUDGMENT

(Continued from page 4)

advance of her plowing into Mississippi. We listened to the warnings and tracked the storm on our hurricane tracking chart, as did many others. The recurrent broadcasts of the latitude and longitude of the eye showed the slow progress of the storm. Though the winds were high, the forward movement was slow. There was sufficient time for anyone in the path of the storm to evacuate low-lying lands. Not only do the winds of a hurricane present the possibility of disaster, but the effect it has upon a body of water can thrust sudden death into sea-level communities. One such disaster hit the Texas coast in September, 1900. The storm tide from that hurricane surged into Galveston, demolishing the city and drowning nearly six thousand persons.

Without realizing it, many people who tracked Hurricane Camille were tracking their own destruction. So it is with many who have heard the gospel message of salvation. They have come to realize the danger of "putting off" the day of salvation, but they figure a few years' delay, more or less, will not be to their detriment. What worse situation can you imagine than one in which a person thinks he is safe while death inevitably stalks him?

The Pharisees and Sadducees were like that. "We have Abraham to our father" (Matt. 3:9) was their self-assurance of automatic salvation. John told them, in effect, "This won't hack it."

In Matthew 23 Jesus anathematized the scribes and Pharisees' self-prescribed method of salvation. "Woe unto you, scribes and Pharisees, hypocrites!" he remonstrated time and again, and interjected, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

We are prone to act in concert with the Pharisees—to pat ourselves on the back, as it were, and remind ourselves of our own goodness and how valuable we are to God. We wonder sometimes how God ever got along without us. Peter warned against this attitude, saying, "Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness" (2 Pet. 3:17).

Paul, too, warned of the inherent dangers accompanying this attitude—an attitude of self-confidence which seems to have gripped much of the Christian world of today. We have heard from many that God's grace is such that no man can fall from it. This is in direct contrast to Scripture, for Paul stigmatized some at Galatia, saying, "Ye are fallen from grace" (Gal. 5:4).

After Hurricane Camille had thrashed ashore in Mississippi and cut toward the Northeast, cleanup operations began along the coast. Many bodies were found in an apartment complex. The inhabitants had decided to ride out the storm rather than flee to higher ground. They had assembled cases of beer and liquor for their "hurricane party," and had ignored all warnings that Camille was potentially the most devastating storm ever to hit Mississippi.

Jesus warned that there would be those in the last days who would lose sight of the fact of his return, and would "eat and drink with the drunken" (Matt. 24:49). These people would be courting disaster, he said.

Finally, we can imagine the terror that struck those who stayed behind as the walls of their buildings trembled in the winds, and the sea surged toward them. Too late they realized how foolish they had been. Too late they sought better refuge. Too late they repented of earlier decisions.

Jesus mentioned that there will be some who will seek a last desperate effort to save life when they stand before the Judge of all the earth.

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:22, 23).

Hurricane season returns year after year. Many may track the next one to their own death. Are you doing the same with the coming judgment of God? Make it a point to seek the only means of escaping the second death—Jesus Christ the righteous. •

**Free** SYSTEMATIC BIBLE STUDY COURSE

Systematic Bible Study Course consists of twenty-nine lessons arranged in a systematic way to provide a thorough, basic understanding of the Bible. The only textbook necessary is the Bible, used with the attractively printed, interestingly written lessons. Here is a helpful way to study the Bible in your own home and at your own convenience without obligation.

WRITE NOW TO:

**The Restitution Herald**  
OREGON, ILLINOIS 61061

**My Testimony**

When I seek the Lord daily through reading his Word, I find greater understanding and become spiritually one with him as my personal Savior. As I strive to open my heart and trust his will and Spirit, I become a new creature. I become acquainted with new goals and rules that if faithfully followed will ultimately result in eternal life for me. I pray that I may reflect his goodness and light to others daily!  
Phil Button.

—Cover is from information, map, and pictures supplied by National Weather Service Forecast Office, New Orleans, Louisiana. Grateful thanks to David P. Barnes, Jr., Meteorologist-in-Charge.

**FREE SUBSCRIPTION**

THE RESTITUTION HERALD is published monthly, and we would be happy to send it to you free of charge for the next year. If you would like to receive it, please complete the coupon below and send it to: THE RESTITUTION HERALD, Box 100, Oregon, IL 61061.

Please send me THE RESTITUTION HERALD free of charge for one year.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

THE RESTITUTION HERALD

**One Step From Death**

(Continued from page 7)

In like manner, we feel a need to treat others with greater concern and interest when we realize that they too live but one step from death. We may never see them in this life again!

*Prepare for Death*

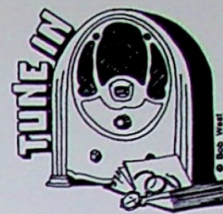
Fourth, the reality of death ought to cause us to prepare for death. Isaiah told King Hezekiah, "Set thine house in order: for thou shalt die, and not live" (Isa. 38:1). Often, men have no forewarning of impending death. Thus, it behooves us to keep our houses constantly in order, to be always prepared to die. We may not know when we will die, but we do know that death will eventually come.

When we realize that we live but one step from death, we are prepared to come to grips with matters of eternity. Each asks himself, "Am I prepared for eternity? Am I ready to die?" Christ is the only sure preparation for eternity. Christ gives us the hope of resurrection from death to life eternal. John said: "God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:11, 12). When we realize that we live but one step from death, we are in a position to really appreciate the saying:

"Only one life, 'twill soon be past,  
Only what's done for Christ will last."

We all live but one step from death. We must accept this truth. Yet we need not unduly fear death, for death is but a sleep of unconsciousness. Rather, this knowledge that we live but one step from death ought to cause us to appreciate life the more, and to make the most of each moment of our lives. And certainly, the fact that we live but one step from death ought to cause us to prepare for eternity. As David said, there is but one step between us and death. May the acceptance of this truth change our lives. ●

Tact is the art of saying nothing when there is nothing to say.—Selected.



**RADIO LOG**

If you live near the following areas, we invite you to tune in to hear God's Word on the radio.

**Illinois**

Rex F. Cain  
WKAI 1510 Macomb, Ill. 8:15 a.m. "Words of Life"

**Indiana**

Mildred Macy  
WCTA 1050 AM Plymouth, Ind. 9:15 a.m. Sundays, "Aunt Mildred's Sunday School Quarter Hour"

**Iowa**

James Mattison  
KXEL 1540 AM Waterloo, 8:00 a.m. Sundays, "Words of Life"

**Minnesota**

Stanley Lawrence  
KLFD 1410 AM; 95.3 FM Litchfield, Minn. 8:35 a.m. Sundays, "Springs of Living Water"

**Missouri**

Leonard Brown  
KTXR 101.5 FM, Springfield, Mo. 8:15 a.m. Sundays, "Is Babylon Burning?"

**North Carolina**

Z. B. Duncan  
WPEG 97.7 FM Concord, N.C. 8:15 a.m. Sundays, "Bible Truth"  
WPET 98.7 FM Greensboro, N.C. 8:00 a.m. Sundays, "Bible Truth"  
WZKY 1580 AM Albemarle, N.C. 8:00 a.m. Sundays, "Bible Truth"  
WSVM 1490 AM Valdese, N.C. 8:00 a.m. Sundays, "Bible Truth"  
WJRI 1340 AM Lenoir, N.C. 9:00 a.m. Sundays, "Bible Truth"  
WCGC 1270 AM Belmont, N.C. 9:00 a.m. Sundays, "Bible Truth"  
WEGO 1410 AM Concord, N.C. 7:45 a.m. Sundays, "Bible Truth"  
WNNC 1230 AM Newton, N.C. 6:00 p.m. Sundays, "Bible Truth"

**Daniel Fyfe**

WHKP 1450 AM Hendersonville, N.C. 9:45 a.m. Sundays, "Words of Truth"

Paul Holden, James Minyon, Paul Duncan  
WJRI 1340 AM Lenoir, N.C. 9:15 a.m. Sundays "Berean Sunday School of the Air"

**Ohio**

James D. Ritch  
WCOM 101.7 FM Urbana, OH, Wednesday, 7:30 a.m., "Amazing Truths"

Richard Worley  
WPTW 1570 AM; 95.7 FM 9:00 a.m. Sundays, "Amazing Truths"

**Texas**

Michael Brown  
KMCS 98.3 FM, Gatesville, TX, 9:00 a.m. Sundays, "Word of Truth"

**Virginia**

James Mattison  
WSIG 790 Mt. Jackson, Va. 7:45 a.m. Sundays, "Voice of Tomorrow"

Z. B. Duncan  
WHHV 1400 AM Hillsville, Va. 12:45 p.m. Sundays, "Bible Truth"  
WJJI 1260 AM Christiansburg, Va. 9:30 a.m. Sundays, "Bible Truth"

# THE RESTITUTION HERALD

## INDEX

October, 1977, to September, 1978

- 12 A Letter from a Friend  
11 A Testimony ..... Eunice Pearson  
8 Abraham's Faith and Mine ..... C. E. Lapp  
5 Accept Him Now ..... Brent Carpenter  
11 An Alphabet of Hope ..... David L. Norrie  
12 An Important Birthday ..... Rachel Carr  
11 An Invitation to Life ..... James Mattison  
4 Apostles in the Shadows ..... D. B. Watkins  
1 Are We Sleeping?—Is It Too Late? ..... Allan Ramsey  
6 Barnabas—Portrait of a Christian ..... Stephen Bolhaus  
11 Be Certain in an Uncertain World ..... John Hearp  
10 Behold, The Lord Cometh! ..... Brent Carpenter  
10 Children and Their Church ..... Joe Astolfi  
11 Children's Corner  
6 Christians Need Each Other ..... Dale Ward  
6 Contagious? Who? Me? ..... Rita McCaw  
4 Credentials of God's Servants ..... Emory Macy  
3 Daddy, I Want to See Mommy ..... Rex Cain  
5 Discovery of Ancient Ebla  
11 Don't Be Afraid of Their Faces ..... Rex Cain  
1 Don't Give Up—Relax ..... Robert L. Jones  
11 Don't Trample the Flowers ..... Benjamin D. Mattison  
11 Don't Wait for the Hearse to Take You to Church  
1 Editorially (and subsequent issues)  
9 Eleventh-Hour Christians ..... A. T. Johns  
5 ELOT Jesus Christ (and subsequent issues) .. Z. B. Duncan  
5 Essentials of Salvation ..... Russell Magaw  
7 Galilean Faith ..... Sidney A. Hatch  
1 Getting Back to the Basics ..... Thomas Jeavons  
10 Getting Your Unction to Function ..... Hazel Cramer  
1 Gleanings (and subsequent issues)  
11 God Hears Prayer! ..... Evelyn Austin  
8 God's Bus Trip ..... Annette Schaefer  
2 Gospel Requirements and Rewards .. V. E. Kirkpatrick, Sr.  
8 Guidelines for Sharing Faith  
6 Homosexuality in the Bible ..... John G. Hayse  
10 I Am a Pastor ..... James J. Londis  
9 Identification, Please! ..... Michael Brown  
11 Ingredients of a Godly Home ..... C. Jesse Pestle  
7 Intellectual Extermination  
(and subsequent issues) ..... Ivan Magaw  
7 International Congress for the Peace of Jerusalem  
(also #8) ..... S. O. Ross  
1 Introduction to Philemon ..... Michele Millard  
9 Is Prejudice Ever Right? ..... Hazel Cramer  
11 Let's Have a Garage Sale! ..... Shirley McQuinn  
11 Life Is for Living ..... Joseph L. Myers  
12 Life's Final Deadline  
12 Like Parent, Like Child ..... Lucille Campbell  
9 Lift Up Your Heads!—Be Alert! ..... John Hearp  
12 Mankind's Four Greatest Fears ..... Joseph L. Myers  
3 Mortal Man's Hope ..... Don Ward  
11 My Faith Still Holds ..... Betsy Moore  
7 Need for a New Crusade ..... J. Arlen Marsh  
1 News & Prophecy (and subsequent issues)  
11 Noah's Ark ..... Don Ward  
12 "Oh, Bert, Was It Worth It?" ..... Allan Hayward  
10 On Our Own ..... Dennis Baldwin  
6 One Lord, One Faith, One Baptism ..... Brent Carpenter  
12 One Step From Death ..... Scott Ross  
7 Our Lord's Seven Invitations  
5 Passover—Lord's Supper—Communion . Charles H. Martin  
9 Peace in the Middle East? ..... Russell Magaw  
8 Peter, Joel, and the Holy Spirit  
11 Play the Blank ..... Fletcher Simpson  
4 Questions by Which to Evaluate Your Church Z. B. Duncan  
7 Reminder of Truth ..... Kenny Howe  
4 Saints or Ain'ts ..... Hazel Cramer  
1 Seekers of Truth (and subsequent issues)  
3 Some Things Baptism Does Not Do ..... Hollis Partlowe  
7 Sprinkle, Pour, Or Immerse? ..... John Hearp  
1 Stories From the Family Altar ..... Jane LeCrone  
2 Thanksgiving Is Also Thanksliving ..... J. R. LeCrone  
10 The Big Ditches ..... Emory Macy  
2 The Buzzards Are Coming! ..... C. E. Lapp  
4 The Church at Some Place ..... Alice Jennings  
7 The Foundation of God's Truth  
(and subsequent issues) ..... Claude H. Reid  
12 The Good Old Days ..... Harold J. Doan  
3 The Greatest Thing in the World ..... Kathryn Scheider  
2 The Ingathering of the Lord ..... Emory Macy  
3 The Prayer of Faith ..... Dennis J. Baldwin  
2 The Rapture ..... Clyde M. Long  
3 The Rich Man and Lazarus (also #4) ..... A. T. Johns  
1 The Same Hope ..... V. E. Kirkpatrick, Sr.  
12 The Seed Within Us ..... Linda Hoffman  
8 The Sleep of Death ..... Jean Hiner  
8 The Unitary Nature of Man  
5 Three Types of Life ..... John R. Humphreys  
9 Till Death Do Us Part ..... Rex F. Cain  
5 Tobacco Lane ..... Don Huffer  
10 To Be Successful ..... V. E. Kirkpatrick, II  
12 Tracking the Day of Judgment ..... Gordon Landry  
6 Two Ways ..... Thomas M. New  
1 Voice From the Past (and subsequent issues)  
11 Weather-Building Miracles ..... Joyce Magaw  
10 We Fly Away ..... M. L. Dobson  
11 What Does It Mean to Me to Be a Christian? George Hartman  
9 What Does It Mean to Be Born Again? .... C. Jesse Pestle  
6 What Is a Soul? ..... Brent Carpenter  
2 What Must I Do to Be Saved? ..... Charles H. Martin  
3 Who Leads Whom? ..... David E. Gjesdal  
1 Why I Believe in the Premillennial  
Coming of Christ ..... Hollis Partlowe  
6 Witness Corner (and subsequent issues)  
1 Wizards and Familiar Spirits ..... Sidney A. Hatch  
12 World Unrest ..... James Mattison  
3 Year in Phoenix: An Adventure in Growth ... Carol Daniels  
2 You Can't Count on Crabs ..... Hazel Cramer  
1 You Have the Power (also #2) ..... Mrs. Arthur E. Poe