October, 1978
Vol. 68, No. 1

The Restitution Herald

with Progress Journal

Will Russia Conquer the world?
See page 6.

Hurled from the top of the world to the depths of despair all in a matter of hours.
See page 2.

By Shirley McQuinn

God . . .

Made It Possible!

FOR NEARLY fourteen months Jim and Cathy Boley were sitting on top of the world. Then in a matter of hours their world took an unexpected spin. They were hurled to the depths of despair with the reality of four words: "Your baby is dead."

The Boleys were married on February 14, 1974, at the Franciscan Renewal Center in Scottsdale, Arizona. They were young and happy, and full of plans for their future. Early in their marriage they began thinking about a family. In reflecting back, Cathy says, "We were doing well financially, we had a nice home, and we had so much love to give to a child. We just didn't see any point in waiting." In October Cathy realized she was pregnant.

"We were so excited," says Jim. "We had fun fixing up a nursery, getting everything ready. We really wanted a baby!"

Cathy Boley is a diabetic. She is 25 years old and has taken insulin and watched her diet since she was ten. But she had not been educated about the things that could happen in the pregnancy of a diabetic woman.

"It wasn't until after I became pregnant," she explains, "that my doctor began telling me about things that could go wrong. I learned that sometimes babies of diabetic mothers have birth defects, and that sometimes during the last two weeks of pregnancy the baby dies! This happens mostly with mothers who have had diabetes for a long time. Yet it never occurred to me once during my entire pregnancy that anything could possibly go wrong with my baby. With *me*, maybe. Perhaps my blood pressure would be up or I'd have some abnormal swelling, but nothing would happen to my baby!"

Jim felt this same confidence. He knew Cathy was getting good medical attention, going to the doctor every other week for tests. He often went with her, and he shared in the joy of hearing the heartbeat of their unborn child. And all along the tests showed that the baby was doing fine.

Cathy was scheduled to go into the hospital for delivery of the baby by Cesarean section at about eight and a half months. So on a Wednesday she and Jim routinely checked into the hospital, eagerly anticipating the arrival of their baby the next day.

Cathy recalls, "All night long I was nervous for some reason. As with most first-time mothers, I didn't know exactly what to expect. Very early the next morning the nurse came to check the baby's heartbeat. I realized it took her a long time to find it, but she finally did."

Jim had arrived at the hospital by six o'clock that morning. He relates, "I was still excited, and completely ready to be a father in a couple of hours." He was in the room with Cathy when the nurse came in the second time that morning to check the fetal heartbeat. This time she could not find it at all, and the Boleys knew that something was terribly wrong.

"At first," remembers Cathy, "I thought maybe the baby was in the wrong position to get a strong sound from the heart. That happens sometimes. But then the doctor himself came in to check, and he just didn't have much hope. But Jim and I were still hoping; we never gave up hope."

The doctor had decided now that labor should be induced, rather than taking the baby by Cesarean section. Cathy was wheeled into the labor room, Jim at her side. By this time she was distraught. She couldn't believe this was happening. It was so unexpected because she had taken such good care of herself, and every test up to this time had indicated that her baby was all right.

Now there was one more test to be done. Cathy explains, "When we went into the labor room, they attached an electrode to the baby's head to see if there was brain activity. To our dismay, there was none. Now the words were

final. 'Your baby is dead.' And of course we went to pieces. We wept. Our hearts were broken. I wanted to die myself. I didn't care about anything, I just wanted to die."

Now Cathy had to endure five hours of labor, knowing that when it was over she would still be childless. Jim stayed with her every minute until she was taken to the delivery room. His eyes reflect a trace of sadness as he says, "Our baby was a little girl. We named her Rachel. Neither of us ever saw her."

At this point in their lives, Jim and Cathy had very little faith to help them through this difficult time. "As a matter of fact," says Jim, "I had none. We had gone to church occasionally since we had been married, but mostly because my family kept asking us. My mother, my grandmother, and my sister were members of the Phoenix Bible Church of God. Their pastor, Hollis Partlowe, was at the hospital when we lost Rachel. But I wasn't a Christian then, and I really didn't understand how a pastor could help. When I think back, it would have been so much easier for me if at that time—the lowest point in my life—I had taken advantage of his help. He was there all the time and I ignored him."

Soon after Rachel's death, Jim's mind was full of questions. He began thinking about what happens after death. He didn't know. He thought about Rachel. He wondered what would happen with her. He didn't know. He studied everything from reincarnation to Buddhism, searching for answers.

"At that time," explains Jim, "I worked with two young men who were terrific Christians. At breaks and lunches I would sit and talk with them, finding out what they believed. They knew I was hurting, and they wanted to help. They had the answers. They really were the ones who brought me to Christ. Of course my family was always there too. My mom and my grandmother. Always encouraging us to come back to church. And finally we did start back. We eventually realized that Jesus could be a personal friend as well as our Savior, and we wanted him in our lives. I was baptized by Pastor Partlowe in February, ten months after Rachel's death, and Cathy was baptized in July."

Jim and Cathy's new faith made a big difference in their lives. Now they were able to accept what had happened, they were at peace about it, and, most meaningful of all, they had new hope—hope in a resurrection, hope that they would see Rachel when Jesus comes again. They had a new purpose in life, and a new joy that came from knowing God and his Son Jesus. Once again they were happy.

In September, 1976, Cathy discovered she was pregnant again. Both she and Jim were delighted, but she was also scared. She began reading all the information she could find about diabetes and pregnancy. And she discovered that there was a sixty percent chance that this baby, too, would be born sick or dead.

"Sixty percent," exclaims Cathy. "Those are pretty tough odds! Now my new faith was really put to work. In January I came to the point where I couldn't deal with my situation any longer and knew that I had to completely give it to God. And I did just that! From that time on I *believed* that he was taking care of us, and giving us new strength to handle anything we might have to face. And I kept reminding myself that where God is concerned, statistics don't matter."

Jim was experiencing the same kind of peace. "From the beginning," he says, "I turned it over to him, and I didn't worry about it after that. I can't always do that, because I try to do a lot of things myself. But this time I was able to say, 'It is in your hands, God. I trust you to work it out.'"

On Sunday morning, two weeks before the baby was due, Cathy began having contractions. All day long she and Jim kept a record of when the pains began and stopped. Finally that night they headed for the hospital.

Cathy says, "When we went into the labor room, I was so happy. I knew my baby was going to be fine. Jim and I sat together for two hours; we were happy and very much at peace. This was what our faith had done for us!"

Cathy had gone through countless tests during this pregnancy, and was always assured that her baby was in excellent condition. She had no reason to doubt it now, especially since the baby had been active and always kicking. But once again the unexpected happened.

The doctor came in and said he wanted to monitor the baby's heartbeat. "There seems to be a problem," he said. "For some reason the heartbeat isn't very strong."

"Oh, dear God," Cathy mentally groaned. "This can't be happening again. It just can't!"

Jim immediately sprang into action. He was shattered at the thought that he and Cathy could lose this baby. But this time he knew where to turn for help. Throughout the night, family members and Christian friends had been gathering in the maternity waiting room to wait for the birth of this special child. Jim raced to the waiting room and headed straight for his pastor, James Graham. With tears in his eyes, and with a voice filled with emotion he said, "We have to pray. Something's wrong with the baby. Please pray!" "And," marvels Jim, "they prayed right there on the spot. It was like a vigil. They never left us."

In the meantime, Cathy had overcome her initial shock and had once again found the strength she needed. She felt confident that God was with her.

She was right. They discovered later that the problem with the baby had been the umbilical cord wrapped around the neck. Cathy delights in saying, "It had nothing to do with my diabetes. They took me to surgery for a Cesarean section, and on that day, June 13, 1977, we became the parents of a beautiful, dark-haired baby girl. We named her Abigail, which means 'source of joy.'"

"It was fantastic," exclaims Jim. "We know that God heard our prayers and answered them. Little Abby is the joy of our lives, and we know she is a gift from him. I wish everyone could know the strength and joy that is available from trusting in God!"

"And I wish," adds Cathy, "that they could know what it's like to reach out any hour of the day or night when they need help or support and find it unfailingly in Christian friends. The love that is there is just unbelievable. People miss out on so much by not knowing this."

"We have experienced a lot in the four and a half years we have been married," she continues. "And we thank God for helping us to grow and become better people through those experiences."

"And," concludes Jim, "there isn't a day in our lives that we don't thank God for the miracle of our healthy little girl. *He* made it all possible!" •

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, IL 61061; mailed monthly.

Survey of Scripture

—A Brief Look at the Bible Book by Book

By John Lewis

IN THIS SERIES of feature articles we will present a survey study of the Scriptures. A survey study of the Bible is important before detailed and critical study become a part of the Bible student's study pattern. Bible survey is a consideration of the whole —or a synthesis of a book—before it is divided into individual units of study. Survey is intended to capture the main ideas and themes of the Bible without detailed investigation into what these main ideas and themes mean. An initial survey study of the Bible is important because it prepares the student for analytical, inductive, and theological studies of the Scriptures.

Genesis

Genesis is the beginning of the Bible and the Pentateuch. It tells of the beginning of everything except God. The Scriptures do not attempt to prove the existence of God, but simply assume that he is. We would not be able to understand the rest of the Bible without the events, concepts, and ideas which the book of Genesis introduces. Moses wrote the book of Genesis and included it as the first of the five books of the Law. The books of the Law (or Pentateuch) were very important to the national and individual life of the ancient Jews.

There are at least two purposes for the book of Genesis. First, it provides historical background for the ethnic and national development of Israel. With this it provides a picture of the place of the nation of Israel among the other nations of the earth. It also gives a correct world view of creation, sin, and redemption. It shows us the proper perspective for understanding God's dealings and relationship with man.

We can more easily remember the book of Genesis if we concentrate on four events and four people. The four events are: creation, fall, flood, and Babel; and the four characters are: Abraham, Isaac, Jacob, and Joseph. There are, of course, important characters in the earlier part of Genesis and important events in the last part. The events in early Genesis, however, overshadow the men because of the implications these events have on the history of the earth. The men in the last part of Genesis overshadow the events because of the influence of their personal lives and character.

CREATION

Dr. Alva Huffer teaches us that the first and fourth, second and fifth, and third and sixth days of creation are related. On the first day God created light, and on the fourth day he places the lights such as sun, moon, and planets in space. On the second day God separated the waters, and on the fifth day he placed creatures in the waters. On the third day God separated the dry land, and on the sixth day he placed creatures upon the dry land.

FALL

Genesis three tells of the temptation of Eve and the disobedience and fall of man. Sin and suffering have resulted for all mankind because of this disobedience. The entire human race has followed in the image of the first man, Adam. The first sin of man separated him from God.

FLOOD

Genesis six through ten is the story of the flood. The flood experience reveals the true character and nature of man. "The wickedness of man was great" and the "imagination of . . . his heart was only evil continually." Through Noah and his family, God saved the world for future generations.

BABEL

Genesis ten gives the account of the origin of the races. Shem, Ham, and Japheth became the founders of the Semitic, African, and European peoples respectively. The tower of Babel was an attempt to unite man outside the authority and rulership of

ABRAHAM

ISAAC

JACOB

JOSEPH

God. God judged the people by confusing their language and scattering them over the earth.

When we consider the Old Testament from the perspective of time, we are about halfway through the pre-Christian era when we come to Abraham in the eleventh chapter. He lived about 2,000 years before Christ. Idolatry was prevalent (Abraham's father worshiped the moon) and because of his faithfulness God called Abraham and separated him from his people. This was the beginning of the selected people of God through history, beginning with the nation of Israel and carrying through to the church today.

Isaac was the son of promise of Abraham and was born through means of a miracle because Abraham and Sarah were beyond childbearing age. The birth and life of Isaac illustrate the birth and life of Christ because the birth of both was miraculous and because Isaac was willing to give his life when he thought it was the will of God and his father Abraham.

The covenant promise that God made with Abraham is carried on through Isaac and Jacob. Jacob was deceitful in obtaining the birthright that belonged to his brother Esau. Because Esau was the firstborn of Isaac, he was to receive the blessing and promise of the father. Jacob was the father of twelve sons who became the founders of the twelve tribes of Israel.

Abraham, Isaac, and Jacob are considered the patriarchs of Israel; and, though Joseph is not included, he is one of the most important characters in the book of Genesis. Nearly twenty-five percent of the book of Genesis is used to tell the story of Joseph. Like Jesus many centuries later Joseph was sold by his brethren. In Egypt he rose in authority and power next to the throne. Through his wisdom Egypt was rescued from famine. Joseph remained faithful to God though he was tempted severely. As Jesus rescued his brethren from sin, so Joseph rescued his brethren from famine when they came down into Egypt. Late in the book of Genesis, when Jacob died he called his sons to his side and told them of the events and happenings that would come in Israel. •

An Invitation to Accept Christ

SOMEONE wants *you* to accept Christ? How wonderful that he wants to be with you forever! This one certainly must love you!

It isn't always easy to ask you, a friend or loved one, to accept Christ. It's such a personal matter. It's often more difficult to ask you as a friend than to speak to a complete stranger, even though it shouldn't be.

We feel that we might offend you and make you feel—well—guilty, and then perhaps angry with us for even asking you. We were asked to accept Christ too, and we were willing. Now it's time for you to make your decision.

Jesus loves us and we love him. When you love someone, you want to be near him. People would think you were "odd" if you didn't. Jesus loved us so much that he gave his life for us—and for you. We are trying to show our appreciation to him by pleasing him. Will you?

Jesus calls us all to be followers of his. He loved us all equally, yet the people he died for do not love him equally. Many can't be bothered with him. He's done so much for us that, in turn, we want to do something for him. Don't you?

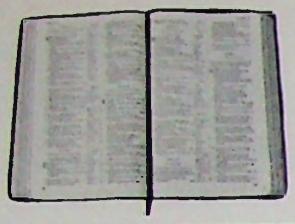
Christ taught that, if we loved him, we would keep his commandments. He wants us to accept him in our hearts, be baptized so our sins can be washed away, and then grow in our life until we reflect him to others. He really doesn't expect too much of us, does he?

Jesus promised Christians, "I will come again, and receive you unto myself, that where I am, there ye may be also." This is Christ's invitation to us, as Christians, to be with him in his kingdom, which will last forever. We'd like to have you join us.

We don't know when Jesus will come, so that's why we're asking you now. No one knows when he will come, but only those who are in Christ when he comes can be saved from sin and have eternal life. This is why we want you to know the way of salvation, that you may accept Christ as your Saviour and receive the hope of eternal life through him.

Christ came to "seek and to save that which was lost" (Luke 19:10). All of us are lost till we accept Christ. He also, in the Parable of the Lost Sheep, taught his disciples to find the sheep that was lost.

We have found you with the message of salvation. Do you want to enter the sheepfold of the Lord and find rest and salvation in him? •



The Bible in the News

By Hollis Partlowe

Naval Comparisons
Russia has 981 ships in its fleet, while the United States has only 459.

Outweighing Soviet Edge in Numbers: superior quality of American ships, experience of U.S. sailors, and size of carrier force, many experts say.

"William J. Perry, undersecretary of defense for research and engineering, asserts that the Soviet Union is narrowing America's lead in the technology race. And, if present trends continue, Russia could move ahead in terms of weapons actually in the hands of the armed forces."

	Active Ships	
	Russia	U.S.
Carriers	1	13
Cruisers	37	27
Destroyers/Frigates	195	129
Attack Submarines	260	77
Nuclear-Missile Subs	91	41
Other Combatant Ships	397	172

Source: U.S. Dept. of Defense.

Will Russia Conquer the World?

FOR MANY YEARS now prophetic students have said that Ezekiel 38 and 39 describe an invasion of Israel by a huge army from north of the Black and Caspian Seas in the end time. The Lord God of heaven says: "Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him" (38:2). "Chief prince" in later translations is rendered, "the prince of Rosh." The proper noun is there, but the King James Version missed it. Nearly all prophetic students agree that the word refers to modern Russia. If that be accepted, Ezekiel has described a huge Russian invasion of the Holy Land in the end time.

Israel at Peace

This invasion takes place at a time when Israel is dwelling at peace, at rest, in an unprotected state (Ezek. 38:8, 11, 12). A possible reason for this is that she has trusted her defense to someone else. In all probability, that someone is the "prince that shall come" (Daniel 9:26). "He will make a firm covenant with the many for one week [seven years], but in the middle of the week he will put a stop to sacrifice and grain offering" (v. 27, NASB). The Russian invasion from the north would be a good enough reason for him to break his covenant with Israel. He will sense that his claims to Palestine are threatened by smoke from the north.

Beyond doubt this invasion is in the future; it is not historical. Notice the timing of Ezekiel 38:8: "After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them." God says that the "prince of Rosh" will invade the Holy Land after the Jews have returned and are dwelling safely. Everybody knows that three million Jews have returned to Palestine and that Israel became a nation in May, 1948. Hence, the invasion described by Ezekiel takes place after that.

The Bible's Answer

Will Russia conquer the world? The writer answers that question with an emphatic *NO* for two reasons:

1. *Scripture shows that Russia will be destroyed on the mountains of Israel.*

The first move in the War of Armageddon is from the north. Russia pulls the trigger, and a whole series of conflicts follow which go on without cessation till the kingdom of God is established. Armageddon is associated in Scripture with the advent of Jesus Christ, the smiting stone of Daniel 2.

Now, hear God speak through Ezekiel to the "prince of Rosh": "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. Thou shalt fall upon the open field: for I have spoken it, saith the Lord GOD. . . . I will give unto Gog a place there of graves in Israel . . . and there shall they bury Gog and all his multitude" (39:4, 5, 11).

Since this Russian invasion from the far north is the starter of the War of Armaggedon, Russia does not get far in her aim of world conquest. God destroys the invader and buries her in graves in Israel.

Incidentally, when it comes to geographical directions, the Bible point of reference is always Israel. It's not north of New York, Chicago, or Washington, D.C., but north of Israel.

2. *There is no place in Bible Prophecy for a world kingdom ruled by Russia.*

Daniel 2 gives us a prophetic outline of world kingdoms from about 605 B.C. till time runs out, and God's everlasting kingdom is established throughout the whole wide world. The four world kingdoms that precede it are Babylon, Medo-Persia, Greece, and Rome. Moreover, some form of the Roman kingdom will continue until Jesus comes, which means there is to be no world kingdom ruled by the communists. However, I believe they will continue to try.

Russia is gaining influence in Africa,

(Please turn to page 11)

If Russia should indeed become militarily superior to the United States, is it possible that she might attack and conquer us and the entire world?

THE RESTITUTION HERALD
Member Supplement
October, 1978

Message From the Editor

I presume you noticed that, beginning with this issue, several changes have been made in THE RESTITUTION HERALD. Let me explain what is happening.

Over the years, THE RESTITUTION HERALD has had a twofold purpose: evangelism and edification. The editors have tried to present the gospel to those outside of Christ, and they tried to spiritually build up those who are members of the Church of God.

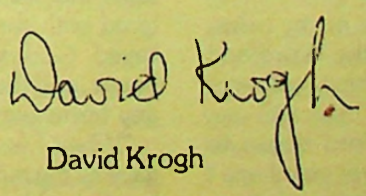
It is my intent as editor to continue endeavoring to accomplish this twofold purpose. However, I believe that it can most effectively be accomplished by producing two sections of THE HERALD. One section will be devoted strictly to evangelism. Its message will be directed to those who do not have much knowledge about the Bible, and to those who are outside the body of Christ. We will attempt to introduce these people to the Bible, to Jesus Christ, the plan of salvation, and the Church of God. We will try to communicate in a diplomatic, nonthreatening, interesting way, on a level which these people can comprehend.

The second section of THE HERALD will be devoted to the edification of Church of God members. This section will be called THE RESTITUTION HERALD Member Supplement. The purpose of this section will be to help you grow in Christ, to help strengthen your understanding and commitment to the truth, to help you be more effectively equipped for ministry, and to encourage and challenge you.

You members will not only receive the Member Supplement, but you will also receive THE RESTITUTION HERALD which is being sent to nonmembers. I believe you will benefit from and enjoy the articles which we are directing to nonchristians.

It is my prayer that this approach will more effectively meet the needs of you members as well as the nonmembers to whom we are ministering. I would be happy to know your opinions regarding this new format.

I am happy for the opportunity to serve as Editor of Church of God publications during the coming year. I would like to express appreciation and thanks for the work that Bro. J. R. LeCrone has done during the past five years as editor. I also would like to thank those who have written the feature articles every month: Sr. Jane LeCrone, who has served as editor of the Stories for the Family Altar page for more than three years; Brother Edward Goit, who has served as editor of the Seekers of Truth page for the past five years; and Brother C. E. Randall who has written the News and Prophecy Digest for the past two years. The service of these individuals and others who have contributed articles to THE HERALD is greatly appreciated by the people of the Church of God.



David Krogh

Good Evening, This Is God Speaking

By Nelson B. Melvin

WHAT HAS GOD been saying to you lately? One icy day last winter I drove Hannah to choir rehearsal and then returned to the office to work. Without any apparent reason, I felt impressed to make a telephone call and God spoke to me.

Now, I did not dial 043-2836 (check that one out on your telephone) but God spoke to me as surely as if I had dialed heaven. I was looking for new office space and dialed a friend whom I heard had obtained a house through unusual circumstances. "Did I ever tell you how I got that house?" My answer to his question was negative. He proceeded to relate the following story:

"Bonnie and I had been trying to save enough money for a down payment and had finally put aside $3,000. We had been praying and looking for a home. I was out of town on business. When I returned to the motel I found a request to call home. Since Bonnie never does this, I was certain something terrible had happened. I conjured up dreams of my child falling down a well or some other terrible calamity. To worsen matters, she had switched off the telephone so as not to awaken the baby during his nap. Frantically, I tried in vain to reach her for a couple of hours. When I finally made contact I was nearly out of my mind.

"There was no disaster. At least not for us. She was calling to tell me that a family in our church which has been in our prayer group was about to lose its home because of some unwise financial decisions. She wanted to know if I wanted to do something about it. I didn't. First, because I was not in a very receptive or prayerful mood. Secondly, I was disgusted that these people, who are close to us, hadn't confided in us until it was too late.

"That night, when one of my salesmen and I were reading the Word and having prayer and fellowship together in the motel, God began to deal with me. Several verses in the Word began to speak to my heart. Several years ago I settled the fact that all that I have belongs to him. The next day I called my wife, read the Scripture verses to her over the phone and asked her to meditate upon them, saying that I would call later in the day. I did, and we both agreed that the Lord wanted us to give the $3,000 we had to buy our home to save the home of our friends.

"Arriving back in the city the next weekend, I went to the bank and drew out the $3,000, went to their house, and as I handed it to the mother I said, 'Jesus has told me to do this. It's not my money; it's his, and he wants you to have it.' She didn't look at it, and I know that she suspected it might be for $50 or some lesser amount.

"A few days later a banker, who is also a member of our church, called me. He had been helpful to me when I first became a Christian. He also knew that our friends had had a history of financial problems. He was reporting to me that the lady had come in with a check, in the amount of $3,000 from me, and he was advising me against lending it. I thanked him for his concern and told him it was not a loan; it was a gift. It was her money, and he was to allow her to do whatever she desired with it.

"Now that we had no money in the bank, my wife and I began to look for a more adequate house to rent. Checking the real estate ads in the newspaper had become a habit, so I perused them without thinking. Among the ads was one by a homeowner which read, 'Spirit-filled owner is moving out of state and wants a Spirit-filled family to enjoy this house.' The house was exactly what we had prayed for. While we were looking at the home, some of the owner's friends dropped in, and an unscheduled time of prayer and fellowship was enjoyed. We were quick to level with the seller that we had no money. She countered with the conviction that she believed God wanted us to have this house, and that we could purchase it on any terms we could arrange.

"When I was obedient to Christ and gave all my money away, I knew that the Lord would provide us with the right house, but I had no idea how he would do it."

The conclusion of the story is that the family to whom they had given their money used it as a share loan, obtained a second mortgage, and just when Buck and Bonnie needed it, presented them with a check in the amount of $3,000. Praise the Lord!

What is God saying to us? At a time when we are emphasizing church growth, I believe the Lord of the Church is saying to us that he wants the church to be a family. He wants us to grow in our relationship and care for each other, and to minister to one another's needs. He wants numerical growth, but he wants that to be an outgrowth of an increased measure of love for one another.

Last August, Pastor Tom Skinner, the black evangelist who spoke at our Regional Rally, caused many of us to think more deeply about what it means to be the family of God. In Paul's instruction to Timothy, he taught that the older men were to be treated like fathers, the older women as mothers, the younger men and women to be considered as brothers and sisters. We are to be family. We are to talk to and about each other as one would to a father, mother, brother or sister, a son or a daughter. We are to express love, bear burdens, share joys, and do for every other brother and sister in Christ what we would do for the members of our immediate family.

To use the vocabulary of the younger generation, Buck and Bonnie had laid a heavy trip on us. How would you respond if you found that members of your church family were losing their home—especially if you felt they had not been frugal, or failed to use just good plain judgment? Perhaps the Lord will never put us in exactly the same kind of situation, but he does demand that we love one another. This is what I hear God saying:

"This is the message which you have heard from the beginning that we should love one another. . . . We know love by this, that he laid down his life for us; we ought to lay down our lives for the brethren. But whosoever hath this world's goods, and beholds his brother in need and closes his heart against him, how does the love of God abide in him? Little children, let us not love in word or in tongue, but in deed and in truth." — *Advent Christian Witness*, May, 1978. **Used by permission of the author.**

"Welcome to the Family"

By Carol Daniels

WELCOME TO THE FAMILY!

Here you are welcome; here you are wanted. Here you can find the security and the freedom to discover yourself and others, to stretch, to grow, to test, to try, to fail.

Here you belong.

Whether your family consists of a mate and children, parents, brothers and sisters, or the larger scope of God's family, belonging to each other is the way God has provided for us to learn how to live life to the fullest, the way he wants us to live.

We are adopted members of God's family; we can have a relationship with him personally and, if allowed to, he will guide us through our lives. We will learn together that this is a walk of joy, of struggles, of relationships, of responsibility, but a walk with a future—God's future for us.

"I am come that they might have life, and that they might have it more abundantly" (John 10:10).

If God had only cared about our knowing the rules of life, he could have sent a rule book. But he wanted more than that. He wanted us to know him, and he wanted to know us. So he sent his Son Jesus who showed us what it is to have a relationship with God and one another.

No matter what roles or jobs we end up with, God's Word tells us that we will never find complete happiness merely in the things we do. Our real purpose in life is to be in relationships. We were made for being with God and each other.

Paraphrased, here are some things the Bible says about this:

God made us for himself, and comes looking for us saying, "Where are you?" (Gen. 3:9.)

God so loved the world (people) that he sent his only begotten Son Jesus to bring us back to himself (John 3:16).

God made marriage, saying it was not good for man to be alone (Gen. 2:18).

Jesus prayed that those who believe in him will love each other, and be like one person in the way they get along (John 17:20-22).

We are related to each other just as the parts of our bodies are related. When one part hurts, everyone suffers. When one is happy, all rejoice (1 Cor. 12:14-26).

To build relationships—to grow in love with members of our family—we need to do something, not just wait for a feeling of love to mystically appear and consume us.

To change feelings, change behavior. Don't wait to change your behavior until you feel like it.

"This is my commandment, That ye love one another, as I have loved you" (John 15:12).

Love is a commandment, and if we are to obey God, then we are to love each other, whether we feel like it or not—whether we want to or not.

Love is not optional.

But God does not tell us to do something without telling us how to do it. That wouldn't be fair. God reaches out to us. He communicates to us, and sets the example; he gives the pattern for us to follow.

God communicates with us; therefore, we must communicate with each other. How can you love someone you don't know? How can you know someone you don't talk to?

To have a good, growing, expanding relationship, we need the following ingredients for communication:

—Time together.

—Sharing our feelings and ideas with honesty.

—Caring about the other person.

—Listening with ears and hearts.

—A desire to know the other person.

Theories and ideas are great. They're fun to talk about and discuss, stimulating to debate, challenging to think about. But they're worthless if not put into action.

Putting ideas to work requires two essential actions: decision and commitment—deciding to make an effort; committing yourself to that effort.

One way of improving relationships within your family is to participate in the following "Family Fun" activity.

One at a time, have each family member in the center of a circle. As each sits there, take a minute with your eyes shut, while you remember a time when the two of you (you and the one in the middle) shared a special time—a time when you felt very warm and close to him or her.

Take turns telling the one sitting in the circle about the time you remember. Have someone write each answer (with a phrase or a few words) in one of the "Special Times" squares marked on a piece of paper.

If someone can't remember a special time with you, you can claim a five-minute "favor." You can order him or her to play a simple game like Tic-Tac-Toe with you, or make your bed, put away your clothes at bedtime, get you a glass of water, or . . . ?

Together, before God, hold hands and thank him for the people he has given you to live your life with.

Sometimes I think the hardest thing God left us to do was to live with other people. We have the best of intentions, but when it comes to doing it, we often have a very hard time treating others the way we want to be treated. Sometimes it seems hardest to get along with the people we love the most.

In upcoming Family Life Council features, we will be exploring relationships with the family, and ways to keep those relationships blooming and growing.

Life together, shared deeply and fully for mutual growth and fulfillment, is exciting and richly rewarding. It is an adventure, even when it seems anything but ideal. But it is worthwhile. Life with God and his people is the only way of life that satisfies, the only way of life that matters.

And you can have it. It's available to you because God wants you to have it.

THE LAKESHORE BIBLE CHURCH OF GOD

TEMPE, ARIZONA

Pancake Breakfast

Watching the Rodeo

By Shirley McQuinn

"I'm excited about what God is doing in this church!"

"Did you hear about all the answered prayers last week?"

"It's a joy to come each week and see the growth that is taking place."

"God's power is taking over, and it is great!"

The above statements are just snatches of conversations that have been overheard at the Lakeshore Bible Church of God in the past several months. They come from people who have hungered through a slump (most churches have at least one!), and who are now feasting on the spirit of revival. Good positive projects and programs have been put into action, and we are eager to share them with others.

The history of the Lakeshore churches goes back to 1892 when Mr. & Mrs. Christian Saylor and family came to Tempe from Sabetha, Kansas. They were farmers and lived on a farm near Tempe. They brought their faith with them and were diligent in finding others of like faith. Those others included Mr. & Mrs. C. A. Corbell, Mrs. Mary Nichols, Mr. Eppy Perry, Mr. Caleb Deming, Mr. & Mrs. Joseph Miller, and Mr. Ira Saylor.

This small group of believers sent for a minister, Mr. John Foore, who conducted meetings in the Jordan school house, located near the Saylor farm. Other ministers who served the church from 1900 to 1921 were W. L. Skeels, Clinton Wilson, O. J. Allard and J. W. Williams. Meetings at this time were held in various homes.

During the years 1921-1928, special meetings were conducted by Bro. S. J. Lindsay on visits from his work in California. He came to Tempe to live in 1928. After this time the services were held in the Oddfellows Hall.

Bro. Lindsay was pastor when the first church was built in 1938 at the corner of University and Myrtle Avenue in Tempe. The congregation was then known as the Church of God of the Abrahamic Faith, headquarters in Oregon, Illinois.

Other pastors who have served this congregation include:

L. E. Conner, C. E. Lapp, Gerald L. Cooper, C. E. Randall, Vernis D. Wolfe, Walter Wiggins, Alva G. Huffer, Lee McQuinn, and our present pastor, Warren Sorenson.

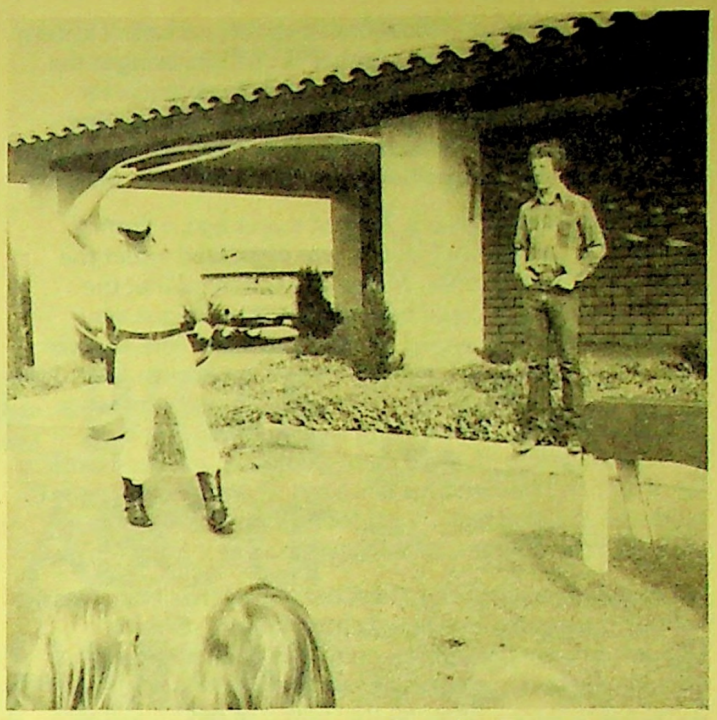
In July, 1973, the erection of a new church facility began at the corner of Lakeshore Drive and Guadalupe Road. The church name was changed to Lakeshore Bible Church of God. Services were held in a local high school for a year during construction of the present building. We began having services in the new edifice in June, 1975, and it was dedicated in November.

We are very thankful for our present church facilities, but even more thankful for our spiritual growth in the past year. We want to share some of the good things that are happening, with the hope that others will benefit from them.

Sunday School Committee. We have established a Sunday School Opening Committee, which has one purpose: to plan Sunday School openings and promotions. This has been a tremendous help to our superintendent, and has resulted in a variety of creative ideas for openings.

Some of the favorite Sunday School openings have involved the use of a "time machine." The time machine is constructed of two pieces of plywood, wired with Christmas tree lights that flash on the outside, and equipped with a fake button, which, when pushed, activates the time machine motor (in reality, a hand vacuum operated by someone behind the scene). Out of the time machine enough characters have evolved to recreate the stories of Adam and Eve in the garden, Daniel in the den of lions, the resurrection of Lazarus, and Peter walking on the water.

Roundup for Christ. This was the Sunday School theme for February, and it was carried out in splendid Western manner! The first Sunday included a surprise visit from the Lone Ranger, who made his grand entrance to the music of the "William Tell Overture" (just like the good ol' days of radio!). He told the kids about the great things ahead, including a guitar to be given to the one who would bring the most new friends in February. He climaxed his visit by giving a black mask to all the children.



The Lone Ranger Gives It a Try

The second Sunday of Roundup we had a visit from a "real" cowboy (former rancher Doug Todd), who lumbered down the aisle with branding irons thrown over his shoulder. He gave a great object lesson about the use of branding irons, then led the children to the back of the auditorium where they were "branded" for Christ. We simply put a "C" on the back of their hand with a rubber stamp and ink pad. They also received a red bandana to tie around their necks so they would look like cowboys.

The third Sunday was "Think Big" day, and for this we had the largest bull in all of Arizona on our parking lot. He stands approximately 10 feet tall and 16 feet long, but is harmless because he is made of plastic. After a good object lesson by Skip Wilkins on "thinking big," all the children had their pictures taken by classes with the bull. Each child received a picture as a reminder to think big about what Christ can do for him.

The Roundup for Christ was climaxed on the last Sunday of the month with a pancake breakfast at 8:00 a.m., followed by our own mini-rodeo in the church parking lot. It was a great drawing card, and the kids were already looking forward to the next Sunday when the guitar would be awarded.

A Roping Lesson by Mark Miller

The Pastor's Walk. Our church is located in an area where housing developments are springing up all round us. New people are moving into the area regularly.

One Sunday our pastor, Warren Sorenson, made this announcement from the pulpit: "Next Sunday afternoon I am going to take a walk. If any of you would like to join me, be here at 2:30." That was it—no pressure, little explanation, just the invitation to go for a walk with him.

And that is exactly what we did. We walked. No door knocking, no passing out of literature, no planned "witnessing," strictly an afternoon to walk and observe. We

learned the names and locations of streets we hadn't known before; we noticed a large number of children living in the area; we became much more aware of the potential for bringing new people into the church; we simply became better acquainted with the neighborhood around us—all of which, of course, Pastor Sorenson had hoped we would do!

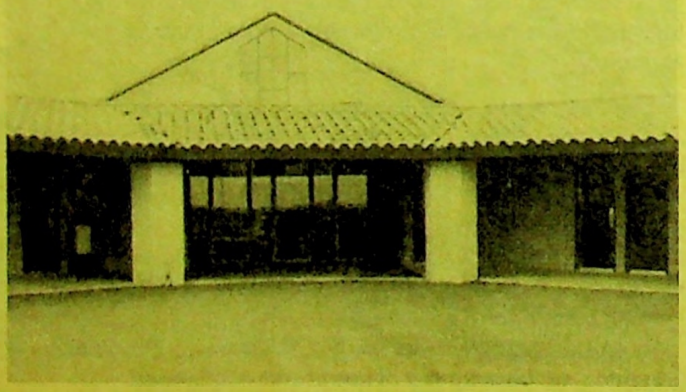
The Lakeshore Players. Almost a year ago, a drama group, The Lakeshore Players, was organized under the direction of Myra Huffer. Myra firmly believed that the Christian message could be presented in a unique way through drama that would appeal to all ages. And she was right. The Lakeshore Players have run the course from deep serious thought to lighthearted comedy to get a message across, and it has all been very well received.

A drama group involves many people, much hard work, a lot of fun, and tremendous blessings when the purpose is to glorify God. If you haven't yet found a place for drama in your church program, we suggest you give it a try.

Choir Outreach. The Lakeshore church has been blessed with a talented and dedicated choir director, Sharon Wilkins. Sharon has a philosophy that choir members should experience more than just "singing a special" on Sunday morning—although that is one of our important functions. She believes the choir should reach out to others.

Our choir has established a tradition of presenting a candlelight Christmas Eve service every year at 11:00 p.m. There is a special joy in welcoming Christmas morning in the Lord's house. But more than that, this traditional service has become an evangelistic effort which brings many new faces into our midst. The service is promoted and advertised all through December in the bulletin, by special announcements, and in the local newspaper. Personal invitations are handwritten by many. One year tickets were printed with an invitation, and distributed by church members to friends and neighbors. The Christmas Eve service has become one of the most anticipated programs of the year.

Another outreach effort is taking the choir to people who are not able to come to the church. Just recently we met after morning worship service and went to the home of a former choir member who is now an invalid. He is no longer able to speak, but has an alert mind, and the thrill of having the choir sing just for him was radiantly reflected in his face. Probably the greatest blessing was for each choir member who experienced the joy that comes from giving of oneself.



Main Entrance to the Sanctuary

Bible-A-Month Club. Last year our senior Bereans became members of the Bible-A-Month Club through the American Bible Society. The club's one purpose is to send Bibles to foreign countries. For only three dollars a month the Bereans supply one Bible each month to someone in need. In return they receive a sample of the scripture in the language of the country that receives the Bible each month.

The Bible-A-Month Club can be joined on an individual basis or by groups. Either way it is an easy and excellent way to become involved in missions.

Tuesday Luncheons. We have many retired citizens in the Lakeshore church. In the winter months we also have many "snow birds" visiting us and enjoying our sunshine. Our social committee, headed by Babe Saylor, felt it would be good to have a special time of fellowship for these two groups of people. So every Tuesday noon the retired folks and the winter visitors (as well as any others who want to participate) meet in the church fellowship hall for a carry-in lunch. It is a time of good food, fellowship, and sharing for all.

P.O.P. Last November, one of our members, Monie Todd, felt a great burden to organize a special prayer group within the church. It was an open invitation for people who strongly believed in the power of prayer and who were willing to commit their time once a week to a concentrated prayer time. They are called the "Power of Prayer" (P.O.P.) group. Every Monday afternoon this small group of believers spends time with the Lord, bringing to him needs that have been made known.

Fantastic things have happened in the lives of people and in the life of our church since P.O.P. was put into action. Here is just a sample: the number of children in Sunday School has doubled; a young adult class that began in December with five people has grown to 20; a baby sitter with the *exact* qualifications specified was found for the nursery; shaky marriages have returned to solid ground; a house was sold at the same moment P.O.P. was in prayer about it, enabling a young couple to move back to Tempe; three home Bible studies that are reaching new people have begun; attitudes have changed; new young families have come into the church; people with serious illnesses have recovered and regained new strength in record time; and decisions for Christ have been made, followed by baptisms.

The question may be asked, "But wasn't your church praying *before* P.O.P. was organized?" Yes, of course we were. But we believe there is even greater power in a constant, concentrated, and united effort in prayer. We have begun to boldly *claim* the promises made in Matthew 18:19, Mark 11:24, Luke 11:9, John 15:7 and James 5:16. The power of God's Word supports the power of prayer!

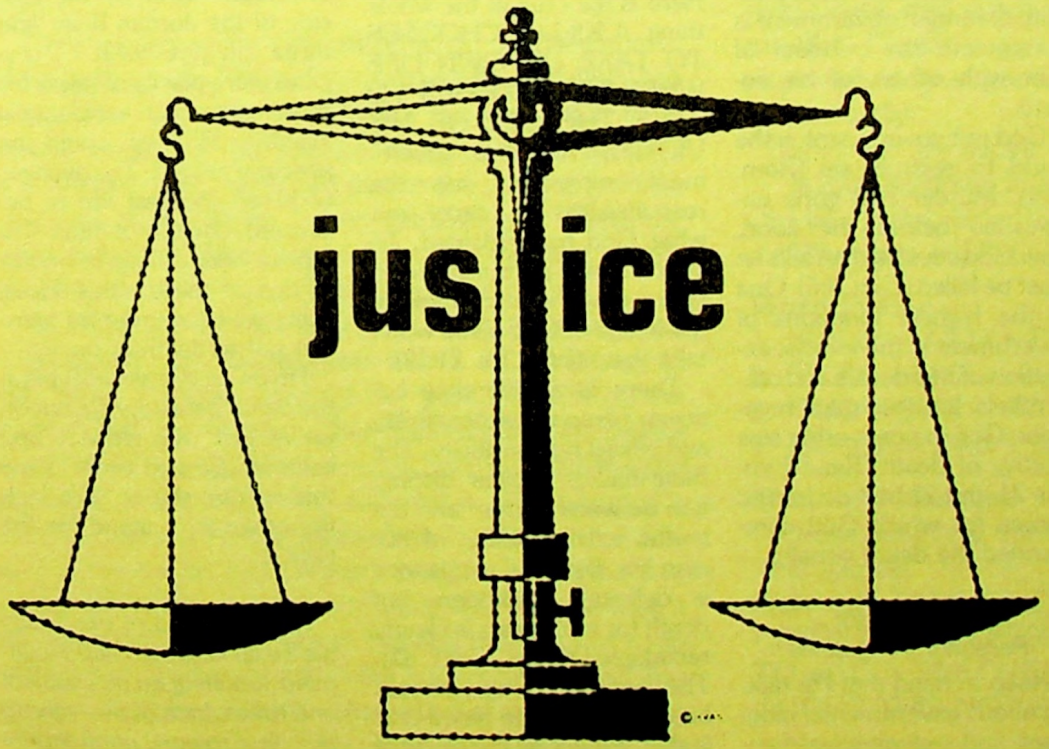
The Lakeshore Bible Church of God has much for which to give thanks, and we praise God for what he is doing. Of course we still have problems, but we thank him for them too, because most of them are from growing pains. We are confident he will continue to help us find the answers as the problems arise.

We are extremely grateful for the dedication and love of Pastor Sorenson and for the excellent leadership he is providing. God is richly blessing our congregation through him. Most of all we are thankful for God's love and available power, and for his Son Jesus Christ, who is the perfect and true Head of our church.

Part One

WHAT THE BIBLE SAYS ABOUT CAPITAL PUNISHMENT

By Pastor Hollis Partlowe



THIS subject has been in the news a great deal lately and is of concern to many. Consequently, it would seem appropriate for Bible-believing Christians to speak out on this issue. Is there word from the Lord on this business of crime and punishment?

In this article, I'd like to share with you my opinions. I'm on record as believing in capital punishment for some crimes. My reasons for the most part are Biblical.

Origin of Capital Punishment
Genesis 9:5, 6

The earliest sanction for execution of murderers is God's instruction to Noah after the flood. This basic text says: "Surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." Beasts that killed men were also to be killed.

Here in Genesis 9 we find the origin of human government. Up until now God took responsibility to rule the earth. Now he transfers that responsibility to man. "By man shall his blood be shed." Why? "For in the image of God made he man." "To kill a man is to kill one made like God." —*The Living Bible*. Man is now in authority over the earth for God and has responsibility to govern the earth.

Moreover, as long as we have human government, capital punishment is binding. This concept of capital punishment was later included in the law. Incidentally, the New Testament has changed nothing on this subject, since the dispensation of human government overlaps following dispensations. That is to say that man has been responsible for government of earth

since the dispensation of civil government and will be until the second coming of Jesus Christ. God delegated to man the highest function of government: taking of man's life. This gives authority for and necessitates laws, courts, and executioners, but remember in all of this delegated authorty man was accountable to God. The responsibility of governments to God, including capital punishment, has never been canceled. God still holds rulers and governments responsible.

Man's Condition at the Time of the Flood

At the time of the flood man had so corrupted himself that it was necessary for God to bring judgment upon him. After the flood passed off the scene, Noah was ordained to have a new beginning and to replenish the earth. It was at this time in human history that God delegated to man responsibility for punishing criminals. "Whoso sheddeth man's blood, BY MAN shall his blood be shed: for in the image of God made he man."

The sword of retribution was placed in the hand of man in order to control the natural lawlessness of the human heart. Compare Jeremiah 17: 9. No fewer than 19,510 murders were reported across the United States last year—one about every thirty minutes. This says at least one thing: life in the seventies, in the most advanced country in the world, is cheap. However, God has another viewpoint; it's clearly stated in Genesis 9:6.

Basis for Law and Order

God has delegated death and judgment to man in order that he might have a basis to maintain law and order. The primary purpose of Genesis 9:6 was protection of human life; its secondary purpose was to discourage murder. Incidentally, this passage made no allowance for those who killed accidently or in self-defense, and even an animal that killed a man must be put to death. Rules for accidental killings came later. Those who reject capital punishment have a lower view of man's origin and nature than the Bible does. Furthermore, it's not a matter of being under the law. This rule in Genesis 9:6 ws given to all mankind centuries before the Mosaic law was given. This is the God of both the Old and New Testaments speaking. Is executing a criminal a crime? If so, God is a criminal.

You see, unless government has a right to the highest form of punishment, its basic authority is questionable and insufficient to protect those whom it governs. When Noah came out of the ark, God instituted something new—human government. Man was basically selfish, a fallen, depraved, sinful being; he often killed his fellowman. Therefore, it often became necessary that these evil tendencies be restricted and controlled for the well-being of others. After all, the basic responsibility of human government is to regulate the conduct of man with others of his society.

God put government in the world to restrain sin (Rom. 13:4). Murder had gone unpunished before the flood. Now God says if a man kills he must be killed (Gen. 9:6). One of the highest functions of government is the judicial execution of murderers and other rebels. In subsequent revelation God exposes other sins worthy of death. Read Exodus 21 and 22 and count the crimes for which God commanded the death penalty.

No Place for Personal Vengeance

Keep in mind that I'm talking about governmental judgment and not personal vengeance. Upon confession of his sin a murderer can receive pardon and eternal life in God's coming kingdom, but it seems that God denies him the right to continue to live in this world.

Capital Punishment Under the Law

One of the most misused verses in the Bible is Exodus 20:13: "Thou shalt not kill." In English we have many words for death—slay, murder, shoot, knife, etc. In Hebrew (scholars point out) it says, "Thou shalt do no murder." If you think this verse forbids capital punishment, just turn the page and read Chapters 21 and 22, especially 21:12: "He that smiteth a man, so that he die, shall be surely put to death." This concept goes back to the institution of human government of Genesis 9:6. It is now made a part of the law.

One thing for sure about capital punishment: it stops the criminal; he'll never kill again. However, if a criminal loses his life in court, it's not the court's fault. Civil government was ordained of God. Here is the crux of the whole thing. A KILLER CHOOSES TO TAKE HIS OWN LIFE WHEN HE CHOOSES TO TAKE THE LIFE OF HIS VICTIM. The civil government, moreover, has the responsibility to carry out what God has ordained. To strike down in murder is to strike down a man made in the image of God. God won't take that lightly (Ex. 21:12).

There is a difference between personal responsibility and official responsibility. The Bible makes a clear distinction between murder and the lawful, judicial taking of human life. Personal vengeance is definitely forbidden, but death for murderers is clearly recognized (Num. 35:31, 33). The land, God says, cannot be cleansed of the blood that is shed except by the blood of those that shed it.

The law provided capital punishment not only for murder but also for other crimes:
Blasphemy
Idolatry
Witchcraft
Rebellious children
Kidnapping
Alcoholism and gluttony
—Lev. 24:10-23
—Ex. 22:20
—Ex. 22:18
—Ex. 21:15, 17
—Ex. 21:16
—Deut. 21:20, 21.

This was judicial, not personal vengeance. Under the theocracy of Israel, capital punishment was carried out for a variety of crimes. If capital punishment is immoral today, was God immoral when he gave these laws? Many never go beyond Exodus 20:13 to the following chapters to see how often God affixes the death penalty to certain crimes. Why? to put away sin from Israel; to safeguard the life of man made in his image.

Accidental Killings
Num. 35:6-25; Josh. 20

God established six cities of refuge—three on the east side of the Jordan River and three on the west. These cities were places of safety for those who had accidentally killed until they could be properly judged. The avenger of blood (nearest kin of deceased) could not hurt this type of killer as long as he was in one of these cities. However, willful murderers were just put to death at once.

I'm on record as believing in the death penalty. As a nation we've lost our respect and belief in law and order. I say this to our shame. We lack the courage to stand for the right.

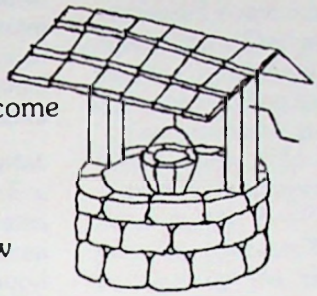
(In Part Two of this study we'll examine the New Testament teaching on this subject and take a look at the trend in our time toward capital punishment.)

CHILDREN'S CORNER

RACHEL CARR, EDITOR

Watch What You Say

By John Carr



"Out of the same mouth come praise and cursing. My brothers, this should not be. Can both fresh water and salt water flow from the same spring?" (James 3:10, 11, NIV.)

Ted was the oldest. Since he was bigger than Sue, it was his job to go out to the stone well and get two buckets full of water. It would be used for washing and drinking. They didn't have water faucets. Their water supply came from deep wells. It was cool water, almost cold, and while he was at the well, Ted always took a drink. It tasted good and refreshing.

Ted didn't mind getting the water because carrying the full buckets made his arms, shoulders, and back strong. Sue was glad she didn't have to carry those heavy buckets of water. But often she would go with Ted to the well and get a drink. She liked its nice, cool taste, too. For as long as they could remember, the water had always been cool, refreshing, and good tasting.

Early one morning Ted got up to do his daily chore. He quietly tip-toed out of his room and started down the stairs. He didn't want to disturb his sister. But from upstairs behind him he heard a tiny voice. It was Sue and she wanted to go with Ted out to the well for a drink. Ted said he'd wait for her to get dressed. Then they went together, Ted carrying the two buckets on his shoulders and Sue skipping along beside him.

As Ted lowered the bucket into the well Sue watched it disappear into the darkness below. It wasn't long till she heard a splash echo up the walls. After filling the bucket Ted cranked it up. Sue could hardly wait to get a drink. Even before she took a swallow she could imagine the taste of the fresh, cool well water. But, oh what a shock when she took a big swallow. It tasted awful! She spat it right out. Ted couldn't imagine what Sue was doing. When she told him the water was bad, he took a sip. It tasted bitter to him too. His first thought was to go tell his dad. Ted grabbed up the bucket and ran off into the cow pasture where he knew his dad would be doing his early morning chores. He yelled out, "Dad! Dad! The well water has soured."

Sue was right behind him hollering, "It tastes awful." They gave some to Dad to drink, and sure enough, as soon as it touched his lips he made a face and said, "It tastes salty."

"How could that be?" asked Ted. "Our well has always given fresh water."

"Let's go check this out, kids."

So the three of them went back to the well. Dad looked around for a clue as to what was wrong. Then his face brightened as the answer came to him.

"Come with me," Dad said. Ted and Sue followed still wondering.

Over by the fence gate was a small puddle of water. It had been much larger because it was still muddy around the edges. Runoff from heavy rains the week before had collected there. That in itself would cause no harm, but standing in the middle of the puddle was a salt block set out for the cows to lick. The water had dissolved some of the salt and it drained into the soil. The salt had mixed with the water under the ground which supplied the well. Dad said he knew the well would not give anything but good-tasting water as long as there was nothing to pollute it. The sudden bitter taste of the water made him think that something unusual was causing the problem. Within a few days after he removed the salt block from the puddle, the bad water in the well had flowed on and was replaced with the good-tasting water they had always known.

Ted and Sue could always count on the well to give good water. So when bad water came from it, they didn't like it. Bad words and good words come out of our mouths. The Bible says this should not be. As a well is expected to give good water, so God expects us to speak kindly.

"The Father up above
Is looking down in love,
So be careful, little tongue,
What you say."

Word Puzzle

1. BUILD — ULD + THAT — HA + FEAR — FA =
2. SLOW + EAT — LOAT + FEET — FE =
3. TWO + ONE — WOE + GU + MEAN — MAN =
4. JAPAN — PAN + MEAT — AT + SAM — AM =

Find the Messages

Cross out every third word to decipher this message from James.

OUT OF TAME THE SAME MAN MOUTH PRO-CEEDETH NO BLESSING AND CAN CURSING. MY TONGUE BRETHREN, THESE THE THINGS OUGHT THIS NOT SO HEAR TO BE.

Now, beginning at the end, write the words which you have crossed out, and you will find another message.

Journal of a Job Hunt

By John and Rachel Carr

"The mind of man plans his way. But the LORD directs his steps" (Proverbs 16:9, NASB).

Introduction

AFTER BEING UNEMPLOYED for nine months in Tempe, Arizona, we were thankful when John received a job offer from the Arizona Department of Transportation (ADOT). We had hoped to find work in the Phoenix-Tempe area to be near one of our local churches. But this job sent us two hundred miles northwest to Lake Havasu City. With God's help we determined to return and to find a position in structural engineering—John's chosen field.

We want to relate our experiences in reaching that goal and especially to tell you how God directed our steps. Although we had our ideas about how this move might come about, God's way turned out better than anything we could have planned. We have written this story in the form of a journal to give you an idea of the time involved and the details of how God worked things out.

NOVEMBER 4, 1977, TEMPE

We traveled to Tempe today. John has the first half of his professional engineering exam tomorrow. Will be an eight-hour test, but can't be compared to the weeks of study he has put into preparation.

NOVEMBER 5, TEMPE

Test is over! John feels he did well. However, it was disappointing to learn the results will not come until February, next year!

DECEMBER 21, LAKE HAVASU CITY

John filled out an application for Civil Engineer II with the City of Phoenix. He feels it's time to start job hunting in the Phoenix area while awaiting his results from the engineering exam. If he passes it, engineering employers will be more interested in hiring him. So far they have not looked favorably on his six-year absence from engineering work. It would be good to get back in the Phoenix area so we could again be active in the Church of God. We began praying for God to direct John in finding suitable work, preferably in structural design.

JANUARY 15, 1978, L.H.C.

John filled out another job application. The location is nice, the City of Tempe, just where we want to go: salary is good, could afford a house on it. Though it is a Civil Engineer position, it doesn't involve much in structural design, John's career interest. He says he would take it if it were offered, though.

JANUARY 26, L.H.C.

Good and bad news today. John received an interview appointment with the City of Tempe on Monday. He asked for a day off from work. Though his boss approved it, he reprimanded John because he requires two weeks notice for leave time. Since time off for interviews is unpredictable, his boss recommended he fill out a request for leave in advance of need and leave effective date blank.

JANUARY 30, TEMPE

Tempe City Engineer seemed interested in John, though was looking for someone with more experience. They hope to fill the position by the first of March.

FEBRUARY 4, L.H.C.

Praise the Lord! John received word he passed the engineering exam. John sent letter to Tempe City Engineer informing him of this news.

FEBRUARY 11, TEMPE

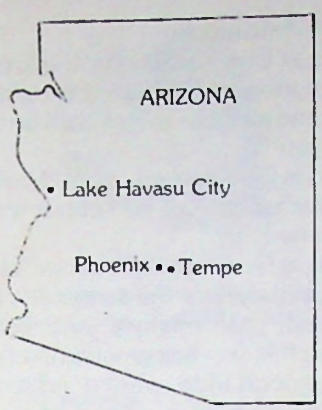
Traveled to Tempe this morning. Rachel has some business to take care of here this week. John will return to Lake Havasu City tomorrow, alone.

FEBRUARY 16, TEMPE

John called Rachel to say he had received notice for an interview for ADOT engineering job in Phoenix. Still not exactly what he wants, but acceptable. Besides, it looks like excellent timing. The holiday on Monday and taking Tuesday off work for the interview would make a nice long four-day weekend. Rachel is a little uncomfortable about it, though. She has an obligation to play for a musical program on Sunday at the church we attend in Lake Havasu City. Was lined up to accompany the sanctuary and youth choirs as well as play trombone in a musical ensemble.

FEBRUARY 17, L.H.C.

Rachel came home on the bus. Learned from John that he received an interview appointment with the City of Phoenix in the mail today. It suits interests more than the job interview with ADOT. However, it falls on Tuesday with no holiday on Monday this time. Would have to drive to Tempe Monday after work and back the 200 miles to Lake Havasu City Tuesday afternoon. Will be a tiring trip. With big weekend plans already upset, and John unable to take both days off work, he has decided to go to the City of Phoenix



interview rather than ADOT, despite the difficult trip.

FEBRUARY 28, TEMPE

Last night John perused the Sunday want ads and found three more job leads he plans to check on today. First stop was City of Tempe. There he learned that, though he met qualifications, someone else got the job. So, we went to the City of Chandler to fill out an application for a similar position. Also visited City of Scottsdale and Maricopa County employment offices, filling out applications. Then at noon John went to his City of Phoenix interview. He said it went so-so.

Last on the agenda John visited the ADOT, his present employer, to talk about his career opportunities. Last April he had talked to Mr. S----- who seemed interested in John's educational background and began to talk with him about their "engineer-in-training program. But when John told him he had been out of school for eight years, Mr. S----- changed his tune. To be in their program, one must have graduated within the past two years. Mr. S----- said they were getting all their young engineers fresh out of college. Last year it didn't appear that John had a future with ADOT.

Now John decided to try again, hoping his having passed the first half of the professional engineering exam would help. He hoped he could get another person's opinion. When he approached the secretary she said Mr. S----- was in a meeting, but wondered if another counselor would be okay. Couldn't have planned it better. So John was introduced to Mrs. B----. She wanted to be helpful but once all the facts were known she concluded the same thing Mr. S----- had. She encouraged John to fill out some forms that would put him on a beginning level engineer's register. If ever an opening came up he would be contacted. So John began filling out the forms. Twenty minutes later Mrs. B---- came back to him with some more papers in hand. She announced that a new position for entry level Civil Engineer in structural design stationed in Phoenix had just been delivered to her desk. Would he be interested in speaking to Mr. R-----, head of Structural Design, about it? Amazing how the Lord works. Just the position John was hoping to get. So off he went.

The interview started a little rough. When John told Mr. R----- he was currently employed by the State of Arizona, Mr. R----- said, "Oh, what are you in, forestry?" Though a little puzzled by the response, John collected himself and after informing Mr. R----- he was inspecting the construction of a bridge and twenty box culverts near Lake Havasu City, Mr. R----- warmed up and the interview went more smoothly.

The long trip home did not seem bad at all. Now the tedious wait before hearing any results.

MARCH 8, L.H.C.

John reported that no notices about the structures position had appeared on the bulletin board at work. The personnel department is supposed to inform all the state districts about openings which might interest the workers.

MARCH 13, L.H.C.

Received letter from City of Chandler saying more qualified applicants were available for the job, so are not interested in John.

MARCH 15, L.H.C.

At 5:00 p.m., John received a phone call from Mr. R-----. He thought he might be requesting more information or setting a time for another interview. But when Mr. R----- offered the structures position to him, John could hardly believe it. Of course John accepted. After the call we remarked to each other that it had only been two weeks since the interview. Government red tape always seemed to take eight to ten weeks to finally hear if one would get the job or not. Two weeks seems little short of a miracle.

APRIL 15, TEMPE

Moving day. John begins work Monday. It's nice he is still working for ADOT because his insurance coverage continues, and he keeps his accumulated leave time. It's good to be home. God be praised!

Epilogue

John has found his work in bridge design to be as challenging and enjoyable as he had hoped. Already we are both fully involved in service activities at our home church in Tempe. God's hand is evident in the delightful outcome of our original prayer request, and hindsight shows his involvement along the way. We praise God for his kindness, and desire to trust him for our future plans as well.

John and Rachel Carr
"The Lord directed our steps."

Brief Messages for Busy People

Dare to Be Happy

Don't be afraid to be happy. Enjoy what is beautiful. Love with all your heart and soul. Believe that those you love love you. —*Brush Creek Bulletin.*

Where Do You Stand?

One of our human failings, as I see it, has been our admiration for the "middle-of-the roader." Certainly many of us agree that the exercise of restraint is one of the marks of a good man. But in some areas compromise is flabby and dangerous. Any person of real conviction and strength must choose one side of the road or the other. It would be a strange kind of education that urged us to be "relatively" honest, "sometimes" just, "usually" tolerant, "for the most part" decent.

As you read history and biography, I think you will not come to equate greatness with compromise. Rather, you find it in decisiveness, combined with charity, gentleness, and justice. There will be some wrong decisions, of course, but as long as mistakes are recognized the loss is far less serious than that occasioned by playing the middle of the road, sitting on the fence, undecided, unconvinced, incapable of strong feeling.

Life should be a continuing search for those people, those ideas, and those causes to which we can gladly and wholly give ourselves.

—*William G. Saltonstall.*

If It's Good

So many today are saying, "If God is all that the Bible says he is, let him perform some great miracle for me, then I will believe in him." But God is actually saying, "Because I am God, believe in me, trust me, and I will do great and mighty things for you." This is like the farmer who wrote to a mail order house as follows: "Please send me one of those gasoline engines you show on page 785, and if it is any good I'll send you a check for it." He received the following reply from the firm: "Please send us the check, and if it's any good we'll send you the engine." —*Selected.*

Supports Biblical Calendar

Robert Brown, in a paper challenging the validity of radiocarbon dating method, said he believes life on earth began about 5,000 B.C.—roughly the time some Bible scholars say the earth was created. Brown, director of the Geoscience Research Institute at Andrews University, said the technique for determining the age of dead organisms has proven fairly accurate back to 2,000 B.C. But he said data compiled during his ten-year study of the method suggests radioactive carbons did not exist in the earth's atmosphere in measurable amounts before 2,000 B.C., and therefore cannot be used to date objects prior to that time.

—*Southlawn Bulletin.*

Shine Your Light

You can give light in the world day by day.
And this is important to do.
Others may shine in their own special way,
But nobody else can be you.

—*Mary Hamlett Goodman.*

Erasures

Time will erase the painful memory of the mistake you just made. So will your next mistake. —*Selected.*

Why Some Fail

A noted psychologist was asked to give the reason why so many people fail in their efforts to make life successful. These frank and valid reasons were penned. Try them and see if they fit your life.

1. Finding fault with the other fellow, but never seeing your own faults.
2. Doing as little as possible and trying to get as much as possible for it.
3. Spending much time showing up the other fellow's weak points, and too little correcting your own.
4. Slandering those you do not like.
5. Procrastination—putting off until tomorrow what you should have done day before yesterday.
6. Deceit—talking friendly to the other fellow's face and stabbing him in the back as he turns.
7. False belief that you are smart enough to reap a harvest before sowing a crop.
8. Disloyalty to those who have trusted you.
9. Egotism—the belief that you know it all and no man can tell you anything.

—*Selected.*

God's Arithmetic

This is God's addition: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

This is God's subtraction: "From him that hath not shall be subtracted that which he hath."

This is God's multiplication: "He that supplieth seed for the sower and bread for food, shall multiply your seed for sowing that you being rich in everything may abound unto every good work."

God's division is what Jesus said to his disciples on the mountainside, "Divide this among those of the multitude."

This is God's arithmetic and we need to learn it. —*E. Y. Mullins.*

It Depends

Attending services doesn't depend on how far you live from the church, but how close you live to God!

—*Guthrie Grove Bulletin.*

Why Pastors Get Ulcers

Nearly every businessman complains of at least one ulcer. We could not help thinking how many ulcers the poor businessman would have if he worked under the same circumstances as the average pastor.

Just suppose, Mr. Businessman, that you were overseer of 100 workers. Suppose only about 50% of them showed up at work at a given time, and only 25% could be really relied upon.

Suppose every time one of your workers had a slight headache, or company dropped in, or a flash of lightning appeared in the sky, and large numbers of your workers failed to appear for duty.

Suppose your workers only worked when they felt like it, and yet you must be very sweet and never fire one of them. To get them back to work, you must beg and plead with them, pat them on the back, and use every means under the sun to persuade them, without offending them.

And suppose you were in competition with . . . such attractive things as fishing rods, soft pillows, television (sports in particular), and a thousand other things to attract your customer.

And suppose that you had to depend on your own work force for your capital (and they gave only when they felt led) to carry out the business of the largest corporation in the world. How many ulcers would you have?

—*Pleasant Hill Bulletin.*

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

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.

WILL RUSSIA CONQUER THE WORLD?

(Continued from page 6)

and we've found no way to counter it. Russia is anxious to paint Africa red. However, the real powder keg is the Middle East, and no one seems able to defuse it. Russia, China, and the United States—the triple balance of power—have a powder-keg relationship.

It appears that the Soviets fear China more than the United States. Russia with her 250 million people is acutely aware of China with her 950 million. In case of war, Russia would probably go to nuclear weapons. By the way, November, 1978, marks the sixtieth anniversary of the Red Revolution in Russia. The New Communist Age was established by Lenin in 1917.

We've seen emerge in our day an atheistic nation. God has something to say to that nation that has appeared in the north. "I am against thee, O Gog" (Ezek. 38:3). •

For every minute you are angry, you lose sixty seconds of happiness.

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The Restitution Herald

Vol. 68 October, 1978 No. 1

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

You Gotta Look

A man was seated on a park bench when a little chap about five sat down beside him and started winding what appeared to be a prized possession—a watch. "What a pretty watch. Does it tell you the time," the man asked. "No sir, you gotta look at it," said the boy. God's Truth is everywhere—but you must look for it and at it to see it.

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The Restitution Herald
Oregon, Illinois 61061

November, 1978
Vol. 68, No. 2

The Restitution Herald

with Member Supplement
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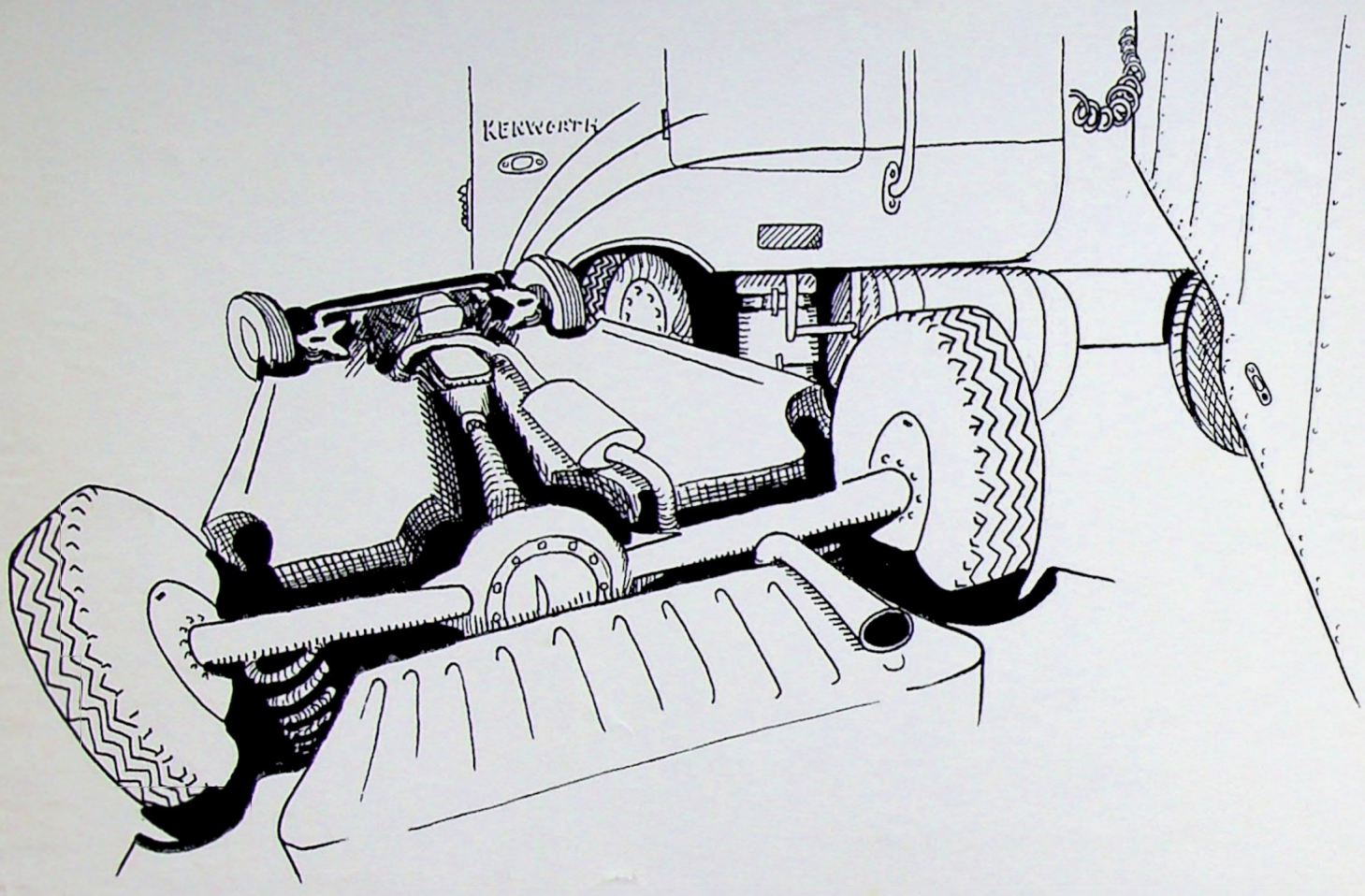
Church of God Members: Be sure to see the special Advent Family Observance schedule in the middle of the PROGRESS JOURNAL.

I Wanted Something Different

By Joyce Knapp



IT WAS 4:15 A.M. when my husband looked into the rear-view mirror of our parked car and frantically said, "Oh, my God." I had started to lie down in the back seat to sleep during the last twenty-eight miles of our trip home. I was so startled I sat upright just as the car was hit from the back, thrust forward, and turned over end for end, as well as being sent into a spin. The grinding and crunching metal sounds, combined with the tumbling motion our bodies were experiencing, made me know we were totally beyond saving ourselves. I personally accepted death as being inevitable.

Our trip had begun on the afternoon of the day before. My husband and I had traveled seventy-five miles to pick up our daughter at an airport where she was returning with other members of her FHA Club from a trip to Seattle, Washington. She was to attend a church national youth camp during the coming week, so we proceeded to take her to the camp site. The distance to be traveled was far beyond the airport in the opposite direction from our home. We had expected to be driving most of the night. At the camp site we deposited our daughter with her belongings, and picked up another rider to take back home with us.

Our return trip was pleasant, with only sparse truck traffic along the way. My husband had been the driver for the first leg of the trip so I volunteered to drive home from the camp if he would sleep. I promised to awaken him if I became sleepy. We

exchanged places, and he and our guest passenger fell asleep along the way.

As I came to within thirty miles of our home destination, I became aware that sleep had about overtaken me. A rather slow-moving semi was ahead of me so I passed it and drove on until it was no longer in sight in my rear-view mirror. I carefully chose a place to pull off the highway and stop. I awakened my husband and we both took time to stretch our legs outside of the car. My husband heard the semi I had passed approaching us in the distance. He remarked about the uneven speed the driver was keeping and how he thought the driver was sleepy too. We took our time getting back into the car for we had discussed several other things, letting my husband become fully awake before re-entering the car. From the driver's seat, he turned the key in the ignition and glanced in the rear-view mirror. He discovered the semi was rapidly overtaking us, was aimed directly at us, and would hit us at any moment. It was then he tried to utter a prayer for help but was only able to say, "Oh, my God." He had wanted to say, "Oh, my God; what should I do?" God answered that unfinished prayer, causing him to pull the gearshift into a drive gear. This action allowed the car to be thrust forward upon impact rather than to remain in a parked position where we would have been run over by the semi and literally sliced in two. We later learned that the semi had been carrying 47 tons of steel girders.

I can best describe how it felt in the car as it rolled and spun around by comparing it to being tossed about within a cement mixer. There was nothing to grab hold of and no place to land. It felt like the tumbling would never end. Even though I was certain all three of us would die, I experienced an amazing peace and I was able to say, "My dear God" several times.

When the car came to a sudden halt, each one of us spoke to the others, revealing that we were all alive and quite coherent. I was very disoriented as to what to do next for the car was upside down, and the seats had broken loose from the floor and were lying about us at odd angles. Before we could discuss what to do next, the driver from the semi came running over to our car yelling that we would have to get out because the car was going to explode. We could hear gasoline running out of the car. My husband told him he would have to help get a door or a window open if we were to get out. Between the two of them, they managed an opening for us. As I started to move, I discovered one leg was pinned under something heavy and I could not get free. The men were not able to reach me to help and the semi driver continued to shout about our getting out. I could not imagine that God had spared all three of our lives to leave me in the car until it would explode. I offered this prayer, "God, I need your help one more time." Immediately the weight shifted from my leg just enough for me to drag myself free. We were all free—and able to quickly get to a safe distance from the car. I discovered my husband had a laceration on his head and bandaged it with a handkerchief but we could find nothing more wrong at the moment. We were all shaken from the accident itself, but even more so by the deliverance from death we knew we had been given.

IT WAS A LONG TIME before someone discovered our plight in the darkness of that early morning hour. Police and an ambulance finally arrived and sent us on to a hospital.

After extensive x-rays and examinations, our passenger was sent home with a band-aid on one hand. My husband and I were retained at the hospital for special x-rays that showed we merely had chipped bones in the front of the neck. After two days we were released from the hospital with neck restrainers.

God's preservation of our lives should have been enough, but I received an additional blessing that thrills me over again each time I think about it. In the past, several people have shared with me the details of situations that had brought them to a death reality experience. Each person had reiterated a common phenomenon, that of having had his whole life flash before him. Each time I heard one of these dramas, I found I would want something different should I face death with a span of time in which to think. My greatest blessing from this accident, beyond life itself, was finding I had communed with God instead of having the life flashback like the others before me. "My dear God" had truly given me something different. •

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Survey of Scripture

—A Brief Look at the Bible Book by Book

By John Lewis

EXODUS

EXODUS has been referred to as the book of redemption. It is closely connected to the book of Genesis and the other three books of the Pentateuch. In the Hebrew Bible it is an integral part of the law.

The word "Exodus" means "the way out." The book that bears this name tells the historical account of the separation of the people of Israel from the land of Egypt. Between the close of the book of Genesis and opening of the book of Exodus, nearly 300 years have transpired. The purpose of the book is to demonstrate the dealings of God with his people and give the nation of Israel a proper background for their existence as a nation.

One man dominates this period of Israel's history. Moses is one of the most significant characters of the Old Testament. Not only is he significant for what he does as a leader of the nation of Israel, but he is also significant as typical of the redemption and leadership of Christ. Moses leading the people of Israel out of Egypt is typical of Christ leading mankind out of the world of sin. The nation of Israel in Egypt represents mankind caught in the bondage of sin. Moses served as the redeemer of Israel and Jesus Christ serves as the Redeemer for mankind. As Moses made his choice to suffer with Israel, so Christ chose to suffer with mankind. Also like Christ, Moses narrowly escaped death at his birth; and like Christ, Moses was rejected by his own people; and also like Christ, he took a Gentile bride. Both Moses and Christ became responsible for the salvation of their people.

Division

The book can be conveniently divided into three sections. The first deals with the care and development of the man that is to lead the people of Israel. The second details the physical separation and salvation of the people of Israel. The third section delineates the sanctification and spiritual separation of the people of Israel.

In Exodus 1 - 12, the people of Israel are in Egypt and Moses has come as liberator. Over the years, the position of Israel has reversed in Egypt. Under the leadership of Joseph they entered as a favored people with choice land, but now we find that they are slaves to Pharaoh and the Egyptian people.

God calls Moses as a leader through the miraculous sign of a bush that is burning but does not consume. Under the direction of God, Moses approaches Pharaoh directly and demands the release of the people of Israel.

In chapters 6 - 10, there is a contest with Pharaoh to bring about the release of the people of Israel. God sends nine plagues upon the people of Egypt, but Pharaoh's heart remains hardened. Finally, with the death of the firstborn, Pharaoh consents to the release of the Israelites.

In chapters 13 - 19, the people of Israel start on their journey out of Egypt and instructions for the keeping of the Passover are carefully given. Throughout their history, Israelites keep the Passover and it becomes the model and message for the meaning and significance of the death of the true Pascal Lamb, Jesus Christ. It is estimated that about two million Jews left Egypt. They almost met with immediate disaster when pursued by Pharaoh. God delivered them through the miraculous separation of the waters. In the early stages of

MOSES

PASSOVER

EXODUS

LAWS

PRIESTHOOD

TABERNACLE

their travels, the people of Israel begin to grumble and complain. God demonstrates his patience by sending them quail and manna for food. Moses discovers that the burden of leadership is difficult but is rescued through the wise advice of his father-in-law, Jethro, and establishes a counseling service through the use of the elders. In chapter 19, Israel makes camp at Sinai.

In Exodus 20 - 40, God gives the law to Israel and establishes the tabernacle worship. The Ten Commandments are the most significant and best-remembered part of the law that God gave. The law is good in that God himself is the standard and basis for the authority of it. The law gives instructions regarding worship, civil matters, and feasts of Israel.

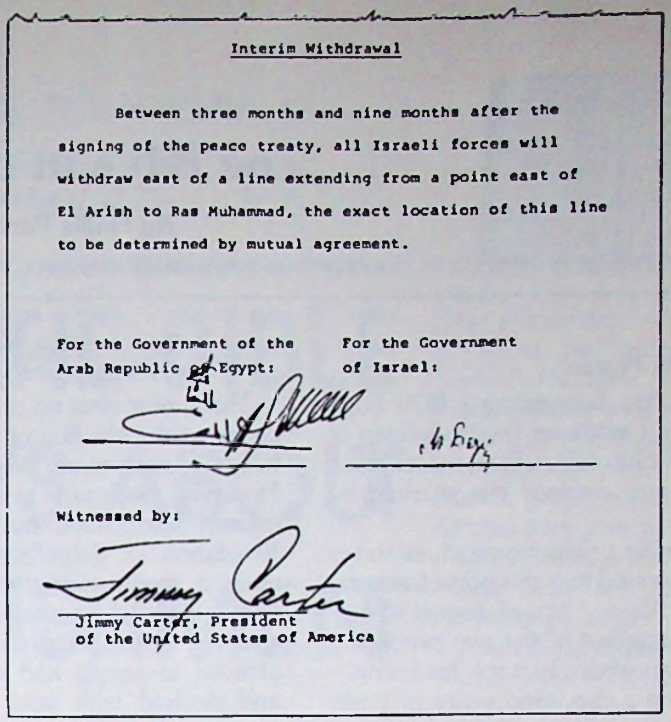
In chapter 25, detailed instructions are given regarding the furnishings of the tabernacle.

In chapter 28, detailed instructions are given for the duties and clothing of the priesthood. God then carefully chooses the family that is to be the priestly family and tribe for the nation of Israel. The tabernacle worship of Israel is a pattern, shadow, and forerunner of New Testament worship and work of Jesus. In his life, death, and present Lordship, Jesus Christ fulfills all of the responsibilities, sacrifices, and worship that the tabernacle ceremonies foreshadowed and demonstrated.

In chapter 32, the people of Israel demonstrate their humanity and unfaithfulness by participating in the worship of the golden calf while Moses is gone receiving the law.

God rewards the faithfulness of Moses by allowing him to see his glory at the request of Moses. God does not allow him to see his face but does give Moses the privilege of seeing his hinder parts.

In chapters 35-40, the instructions that were given at an earlier date were carried out, and the workmen and craftsmen of Israel set out to build the tabernacle and the fittings to go with it. Aaron and his sons were anointed for the priesthood which signifies the sanctification of Israel and the tabernacle worship. The tabernacle is filled with the glory of God and for 300 years it is the center of worship for the people of Israel until it is replaced by Solomon's temple.



Interim Withdrawal

Between three months and nine months after the signing of the peace treaty, all Israeli forces will withdraw east of a line extending from a point east of El Arish to Ras Muhammad, the exact location of this line to be determined by mutual agreement.

For the Government of the Arab Republic of Egypt:

For the Government of Israel:

Witnessed by:

Jimmy Carter, President of the United States of America

Camp David Summit

By Russell Magaw

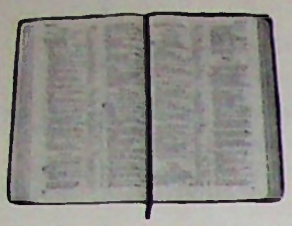
PEACE in the Middle East finally! I've never seen heads of state smile so much on television. How refreshing! Results from the Camp David Summit sounded like a "shalom" heard 'round the world. Every participant could not control his boundless joy. Some observers labeled the outcome the most significant event of the decade. Long will be remembered the Sadat-Begin bear hug just before the signing. We shall also long recall the genuine love expressed by each to the other.

Truly President Carter deserves the honor Mr. Begin accorded him when the Prime Minister joked that the Camp David peace was the Jimmy Carter Summit. And when he needed it the most, Carter won countless political and personal friends as a result of his role in calling the Conference and pushing for its successful conclusion.

Most of all, Christians expressed great joy at the signing. For we, of all people, know that this event brings us a vital step closer to the joyous return of our Lord to establish peace forever on planet earth.

It is precisely at the time when Israel shall dwell safely—all of them dwelling without walls and having neither bars nor gates—that a giant northern army will think an evil thought (Ezek. 38:10, 11). This army—in spite of those who participated in the peace treaty—will invade Israel, eventually drawing all world powers into the fray (Zech. 14:2). The peace-and-safety cry will have lulled the world to sleep, catching most unprepared when the northern army invades. (Cp. 1 Thes. 5:3 with Ezek. 33:13.) In the midst of the resultant raging battle, God will send his Son back to planet earth to establish lasting peace. (Read Zech. 14:3-11; Rev. 16:14, 16; 19:11-15; Dan. 2:34, 35, 44; and Isa. 2:2-4.)

In the light of such Biblical promises we are thrilled with the exciting developments of September 18, 1978. "Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen" (Rev. 22:20b, 21). •



The Bible in the News

By Hollis Partlowe

Two New Popes

On Sunday, September 3, 1978, Pope John Paul I assumed the leadership of the world's 700 million Roman Catholics in a solemn, outdoor rite marked by simplicity.

Of humble origin, some clues to his reign suggested that this pope, formerly Cardinal Albino Luciani, hoped to employ the qualities of the two preceding popes from whom he took his name.

Breaking a thousand years of tradition, the 65-year-old pontiff donned a simple white wool stole for his inaugural Mass with the College of Cardinals.

For his installation he chose the steps of St. Peter's Basilica (close to the people) in front of Christendom's largest church. The new pope waved to a crowd of 250,000, including a throng of dignitaries containing kings, queens, princes, presidents, and a multitude of pilgrims and tourists. The crowds applauded as he took his seat on the four-foot-high velvet-covered papal throne.

The choir broke into song, chanting *"Tu est Petrus"* ("Thou art Peter").

Incidentally, it was the first papal installation in history at which the Soviet Union was officially represented. Other communist nations represented were Cuba, Yugoslavia, Poland, Hungary, Czechoslovakia, and East Germany.

After reigning for only 34 days, the world was shocked to hear that Pope John Paul had died of a heart attack.

Once again the Cardinals of the church went to Rome to bury their pope and to select yet another head for their church.

Grave issues will await this new pope, just as they awaited action by John Paul: birth control, the right of priests to marry and women to be ordained, divorce, and abortion. It is amid these great historical floodtides that the new pope must guide the ship of the Vatican State.

While the world honors his exalted position, Bible-believing Christians wonder about all the pomp and pride that seem out of step with Jesus of Nazareth, the humble Galilean.

"The Coming Great Church"

This writer sees no prophetic significance to the election of a new pope. It has happened many times in the past. However, Scripture predicts a world church symbolized by the harlot of Revelation 17. John "saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH" (Vv. 3-5).

Most prophetic students believe that this passage describes a counterfeit world religion that emerges in the very end time. It probably involves all religions without the Lord Jesus Christ, including apostate Protestantism—all to be headed up by the "false prophet" (Rev. 19:20), who is also the beast out of the earth. (Rev. 13:11.) He gives all his strength and authority to the "beast . . . out of the sea" (Rev. 13:1), and serves him in a supportive role.

In contrast to the harlot is the bride of Christ. "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. . . . Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God" (Rev. 19:7-9). Here we have God's church cleansed by Jesus' blood and indwelt by the Lord himself. Observe the difference in dress between the harlot and Christ's bride. One is the true; the other the counterfeit. Let's make sure that we are a part of the bride, the Lamb's wife, and enter into the marriage supper!

Bible-believing Christians know that the true church is marked above all else by its devotion to the revealed will of God given to us in the Holy Scriptures. They believe that the church which Jesus and the apostles built must be preserved in doctrine, ordinances, and life, and that its chief business is set forth in the Great Commission.

Students of the Word who are prophetically inclined are now warning us that we are witnessing the creation of an organization which is pictured in the Bible, not as the bride of Christ, but as the harlot bearing on her forehead the name, "Mystery Babylon." They see movements in Christendom today as a stage on the road which can eventually lead to the creation of an ecclesiastical body which has all the admixture of truth and error found in "The Coming Great Church."

Camp David Summit

An American-Egyptian-Israeli Peace Summit began September 5, 1978, at Camp David, a 134-acre presidential hideaway on a mountain top in western Maryland. The United States President is trying to persuade Sadat and Begin to compromise differences over borders, Jewish settlements, a Palestinian homeland, and peace terms.

The American President has asked the world to pray for success of the Mideast summit: "We ask people of all faiths to pray with us that peace and justice may result from these deliberations", President Carter said.

The three-way meeting, moreover, was interrupted somewhat for a weekend of religious observances. President Sadat, a Moslem, observes Friday as his "Sabbath"; Prime Minister Begin, a Jew, observes Saturday, and Mr. Carter, Sunday.

We are thankful for every effort made for peace, especially when it is sought through prayer and "religious observances." Some statesmen seem very sincere in their search for peace, but there is little to encourage optimism; we know that there will be no permanent peace until Jesus Christ, "The Prince of Peace," comes to establish his kingdom.

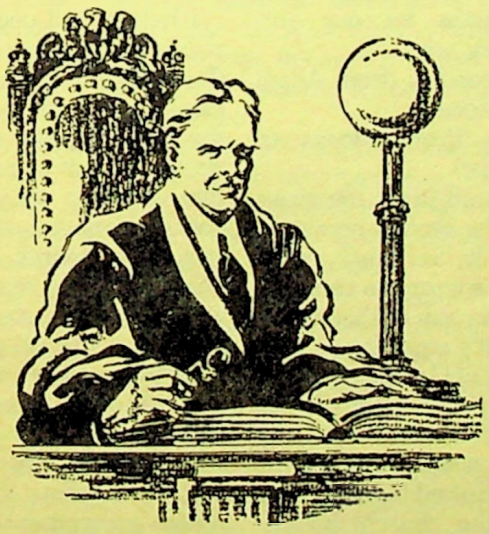
(Please turn to page 11)

THE RESTITUTION HERALD
Member Supplement
October, 1978

WHAT THE BIBLE SAYS ABOUT CAPITAL PUNISHMENT

By Pastor Hollis Partlowe

Part Two



IN THE FIRST PART of this study we learned that God instituted human government as part of the Noahic Covenant which included capital punishment. Emphasis was placed on Genesis 9:6: "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man."

We also learned that the death penalty was incorporated under the law later—that the death penalty was commanded for many crimes listed in Exodus 21 and 22.

The New Testament and Capital Punishment

Human government wasn't ordained just for Noah's day, but for every age to follow. Romans 13:1-7 deals with the relationship of Christians to government, police, other law enforcement agencies, legislators, governors, etc. God has responsibility and authority to reward those who do well and to execute wrath on evildoers. The authorities he works through are called "ministers of God" three times in Romans 13. The principle of government, introduced in Genesis 9, is reinforced throughout Scripture and especially in Romans 13. Here the political ruler is declared to be "ordained" of God." In the New Testament the theocracy of Israel is left behind, and God's message is addressed primarily to the church scattered among all nations and governments.

Read Romans 13:1-7 in *The Living Bible* and *The New American Standard Bible.*

Keep in mind that the early church lived under the brutal law of the Romans, and yet God told these early believers to be obedient to that law. God established human government. "The powers that be are ordained of God." Part of the money raised by Roman taxes (which the Jews paid) went to support the Roman army under which the Jews and early Christians lived. Certainly the law cannot change man's nature, but law can restrain it, and that is a part of its purpose.

Obedience to the state is an ordinance of God and an obligation of the Christian. To resist is to resist God. Powers of the state were ordained of God for the order and protection of society. "Let every person be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God. Therefore he who resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves" (Rom. 13:1, 2).

If there is any doubt about guilt, the accused should be spared, but if the evidence is clear and unmistakable the murderer should pay with his life. "Whoso sheddeth man's blood, BY MAN shall his blood be shed: for in the image of God made he man"

(Gen. 9:6). We are not dealing with a soft marshmallow in the sky, but a God of wrath as well as of mercy. His anger is kindled against the murderer who takes the life of a man made in his image. God gives the state power to take life for some crimes. By the way, criminals executed for crimes and battle casualties were not considered murder in Bible times. The reason the Bible forbids taking of human life, except judicially, is that of divine likeness—"For in the image of God made he man." Man is a unique creation. Capital punishment was intended to bear witness to the value of human life.

The Trend In Our Time

Unfortunately, for several decades there has been a liberal theology preached which makes of God a big marshmallow in the sky. It speaks of God in such a way as to encourage the idea that somehow punishment is barbaric, especially capital punishment. If the trend continues, there may be more in jail than out. Perhaps we should put them all out, and we'll go in—where we're safe. It's safer in the jungle than in some cities in this country. One reason is we've neglected capital punishment.

A most interesting verse is found in Ecclesiastes 8:11: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." One reason the wicked continue in sin is their belief of delay in judgment or that it won't come at all.

A rule against stealing doesn't reflect a low view of property but a high view of it. Likewise, the prohibition of murder shows a high view of life, not a low view—it shows that society regards life as sacred rather than cheap.

According to the CBS television program "60 Minutes," two out of three criminals released from maximum security prisons repeat their crimes. I believe it is wrong to free those who refuse to obey the law and let them prey on the rest of us. I'd rather see one hundred criminals executed than to see one innocent person murdered or an innocent child molested. It's high time that the courts and other responsible parties deal firmly with lawbreakers; it is necessary for a decent society. If wayward persons can be rehabilitated, let's rehabilitate them; if not, let's put them behind bars so the rest of us can live in peace.

Statistics show that 98.5% of all persons who commit major crimes in the U.S. go unpunished. Only 1.5% of criminals ever suffer. I feel that is a sad commentary on the judicial system of this country—sad indeed!

Some argue that the death penalty is not a deterrent to crime. They shout loud and long, but how do they know? We haven't tried it lately, at least not to any extent worth speaking of. This writer would like to see it put into practice in all fifty states straight across the board for a ten-year period. I'm convinced we'd see a difference; I'm convinced we'd see the crime rate drop drastically.

When William Saxbe was the United States Attorney General he said: "Americans are running out of places to hide. Career criminals should be put behind bars. Most crimes are committed by repeaters, so lock them up where they can't repeat. It's time to go back to the old concept that society does not cause crime; criminals cause crime." This pastor says *amen* to that!

By the way, the crime rate in the city is eight times what it is in the country. The worst group of criminally prone is between 15 and 20 years of age, but hear this: the second worst group is between 10 and 14. *Hear this too!* Of the six million crimes catalogued by the Federal Bureau of Investigation in one year, only 5.7% were ever punished in any way. How does that grab you?

Murder is a reproach to God in whose image man is made. My reason for believing in the death penalty is not the tooth-for-tooth idea, but a matter of demonstrating the sacredness of human life. Before the flood God took the responsibility for repressing evil. However, after the flood human government was instituted and God assigned responsiblity to men for capital punishment. This responsibility was a part of the Noahic Covenant which was imposed upon man as long as God continued the rainbow. Society was to preserve order even to the point of capital punishment in case of murder. The New Testament institution of the church has not altered that arrangement in any way. It is the duty of Civil government to handle these things, while the church's functions are religious—not civil or military.

This subject must be looked at from the dispensational viewpoint. The three great dispensations for our purposes here are:

1. Patriarchal (from Adam to Moses).
2. Law (from Moses to Christ).
3. Church (from the cross to the second coming).

Certainly, Scripture teaches that it is wrong to steal, lie, kill, etc., in any of these time periods. It's equally true that the image of God was (and is) upon man in all of them. Life is as sacred as ever. Therefore, capital punishment is still to be administered to murderers (not by the church) by the civil government. The moral nature of God is unchanged. "I am the LORD, I change not" (Mal. 3:6).

Christ acknowledged that Pilate's authority to crucify him was given him "from above" (John 19:11). Time and again the Bible teaches that God allows human rulers and governments to execute those who commit serious crimes. Sad to say, but our lovely Lord was treated as a common criminal by man.

God and Caesar

Jesus also taught that we should render to Caesar the things that are Caesar's, and to God the things that are God's (Matt. 22:17-22). The New Testament teaches that one should first be a good Christian and second a good citizen. However, if the two conflict, we must go with the former. I'm thankful that in this great land of ours with our religious liberty, we seldom have difficulty at this point. At any rate, proper subjection to civil power is part of one's spiritual obligation, but obedience to God is always top priority. Both Christ and the apostles recognized the proper authority of the state. Render to Caesar his due because of his divine appointment. Obviously, for us it's the United States Government.

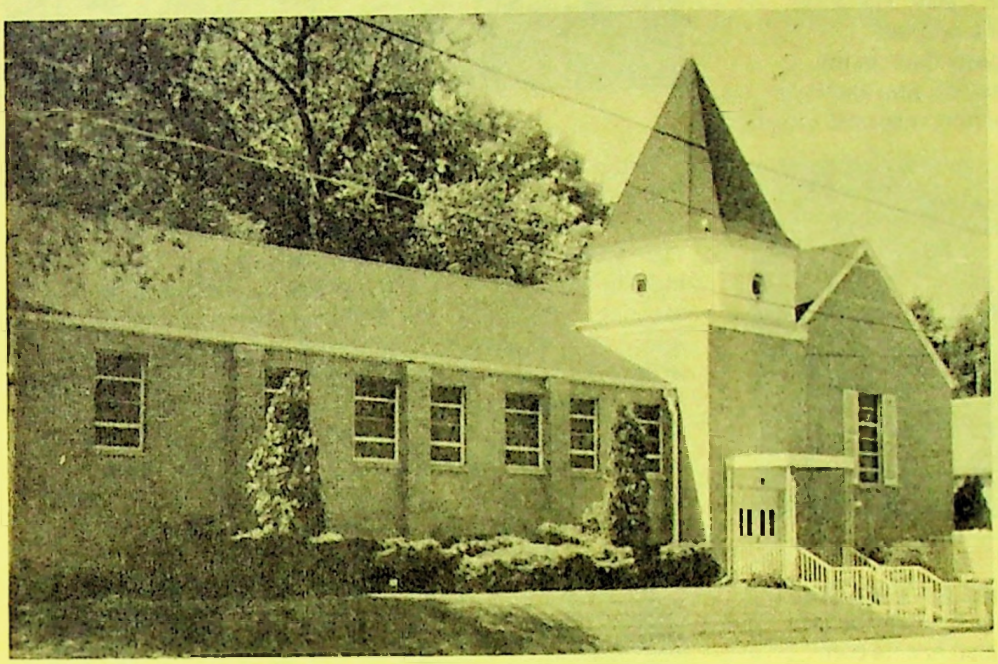
Taxes

I hate to tell you this, but you have to pay your taxes (Rom. 13:6, 7). I didn't say you have to like it! Incidentally, the latest figures show that about 39% out of every dollar that you earn will go for the cost of the government— federal, state, county, and local. This year none of us started working for ourselves until May 10. Did you grab onto that? We worked until May 10 to pay all of our taxes; then we started working for ourselves. As Christians we must do this, but I believe it's time to get the government out of our pockets through peaceful means like the ballot box.

As believers in the Lord Jesus Christ, let's be the best Christians we are capable of being and, secondly, the best citizens of our great land! •

THE EAST PEORIA COMMUNITY CHURCH OF GOD

EAST PEORIA, ILLINOIS



Pastor Wally Winner

Brief History

The East Peoria Community Church of God, formerly known as Faith Chapel Church of God, had its start in 1948, when Bro. Elzie Robbins, a carpenter, was building a house for Paul Schaer. A Bible class was started in the Schaer home. As these efforts bore fruit, the need for a meeting place arose. This young church became a missionary project of the Illinois State Conference.

Various ministers preached on Sundays for the church. In the fall of 1955, Bro. Leon Driskill became pastor. He served the church for four years. Bro. Louis Kump came to Peoria in September of 1959. Much remodeling and building was undertaken during Bro. Kump's pastorate.

Bro. J. R. LeCrone came to serve Faith Chapel in September of 1964, and the congregation continued to grow. In 1970, Bro. Don Hightower came to Peoria to serve as pastor. In the spring of 1972, Bro. Francis Burnett came to serve as interim pastor until September of 1972, when Bro. Dale Swartz came to Peoria.

In late 1972, members began to talk about the possibility of relocating instead of building a larger sanctuary over the basement classrooms. After many months of searching, the present building was purchased, and the former church and parsonage were sold.

This new building increased our sanctuary seating capacity from one hundred to two hundred seventy-five, and increased our classrooms from eight to fourteen.

In September of 1976 our present pastor, Bro. Wally Winner, came to East Peoria.

Present Programs and Growth

If one word could depict the total atmosphere of the people, it would be *enthusiasm*. This enthusiasm was greatly increased in February of 1977, due to 100% attendance of the Sunday School teachers and staff at the "Greater Peoria Sunday School Convention."

Many excellent ideas and helps were received from this convention. The vision of the church was enlarged in that we could expect as great an increase in attendance and membership as any church in the community or country. (Two of the larger churches in the United States are in the Peoria area.)

Each person who attended the convention came back and shared ideas from the various workshops at a special Sunday School meeting. These ideas and suggestions carried over into all the departments of the church. Our

premise is that the Sunday School and church should be viewed as one unit instead of as two separate organizations.

The single largest contributing factor in the growth of the church would be our method of Family Evangelism. In the past the church had the experience of having a lot of children who came and left, mainly because their parents did not attend. We have reversed the contemporary evangelistic method and have focused mainly on families as a whole. The parents are the *key* to holding the family in church. If the parents attend, the children will attend.

The department that has been mainly responsible for holding the family in church is the Adult Class. The adult "Biblist Brunch Class" sets the tone for a relaxed atmosphere where people feel free to participate in the discussions. The class teachers serve coffee, tea, and rolls each Sunday. Three men share the teaching responsibilities.

Adult Teachers

They are Roy Alexander, Jack Martin, and Jim Ring. The application of the lesson is presented in such a way as to apply to each individual's life. The class also has its own contests from time to time, and class parties.

The Sunday School as a whole has many facets designed to promote growth. There are two large promotionals each year, spring and fall (running 5 to 7 weeks each), and smaller ones occasionally. Adults take turns as greeters each

Carol Ring, Superintendent

Sunday; puppets are used frequently as well as skits; and holiday Sundays are always promoted since they lend themselves to natural and easy promotions.

Another "outreach arm" of the church is home Bible studies. They are designed to get more people involved, have in-depth Bible study, and Christian fellowship. Presently there are Bible studies in three areas. The attendance has doubled in the past two months. To keep the feeling as being one unit, we meet back together frequently as a whole group.

Adult Biblist Brunch Class

Other contributing factors in the growth are getting more people involved as officers on the church and Sunday School boards; individual class activities such as room decorating, class parties, and breakfasts once a quarter; bulletin boards in foyer and classrooms; and monthly meetings with the Sunday School staff and church board. Music also plays an important part in all the services with action choruses and lively songs prevailing. Specials by the choir and individuals are always enjoyed and welcomed by the congregation and pastor. A bulletin, published twice monthly by the Bereans, keeps everyone informed of the happenings of the church and Sunday School as well as activities of individuals. A calendar insert in the bulletin is

Beginners Class

also very helpful to everyone. It lists birthdays, activities, and times, as well as clever and timely sayings.

Pastor Winner keeps the people aware of the progress of the attendance figures and goals by means of a chart he keeps updated. By doing this continually, it is a productive factor so they can rejoice weekly as the progress has occurred.

There was a 41% increase in our attendance during 1977. With the exception of July (the vacation month), the attendance steadily increased over each preceding month. We praise and give God the glory for this and also for the fact that the East Peoria Community Church of God has the best dedicated staff of workers to be found anywhere.

We've found ourselves in the cycle that *"Enthusiasm breeds success and success breeds enthusiasm."* (This is a quote from our pastor, Wally Winner.)

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SAMPLE SUPER-SAVER AIR FARES TO ARIZONA

City	Night mid-week	Night weekend	Day mid-week	Day weekend
Omaha	——	——	$144	$168
Minneapolis	——	——	157	183
Chicago	$144	$173	173	202
St. Louis	130	156	156	182
Cleveland	——	——	199	232
Baton Rouge	——	——	155	181

Be sure to check with your Travel Bureau immediately regarding prices, restrictions, and reservations.

Seminar Costs

Tuition for Francisco Grande Seminar $65 per person; $120 per couple.
These prices are based on four persons per hotel room. If a couple prefers a room for two, the cost per couple is $157.
Tuition for Camp Mack Seminar is $55 per person; $100 per couple.

☐ *Please enroll me in the Francisco Grande Seminar, January 8-12, 1979.*

☐ *Please enroll me in the Camp Mack Seminar, March 25-31, 1979.*

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 1975-1978 at Camp Mack).

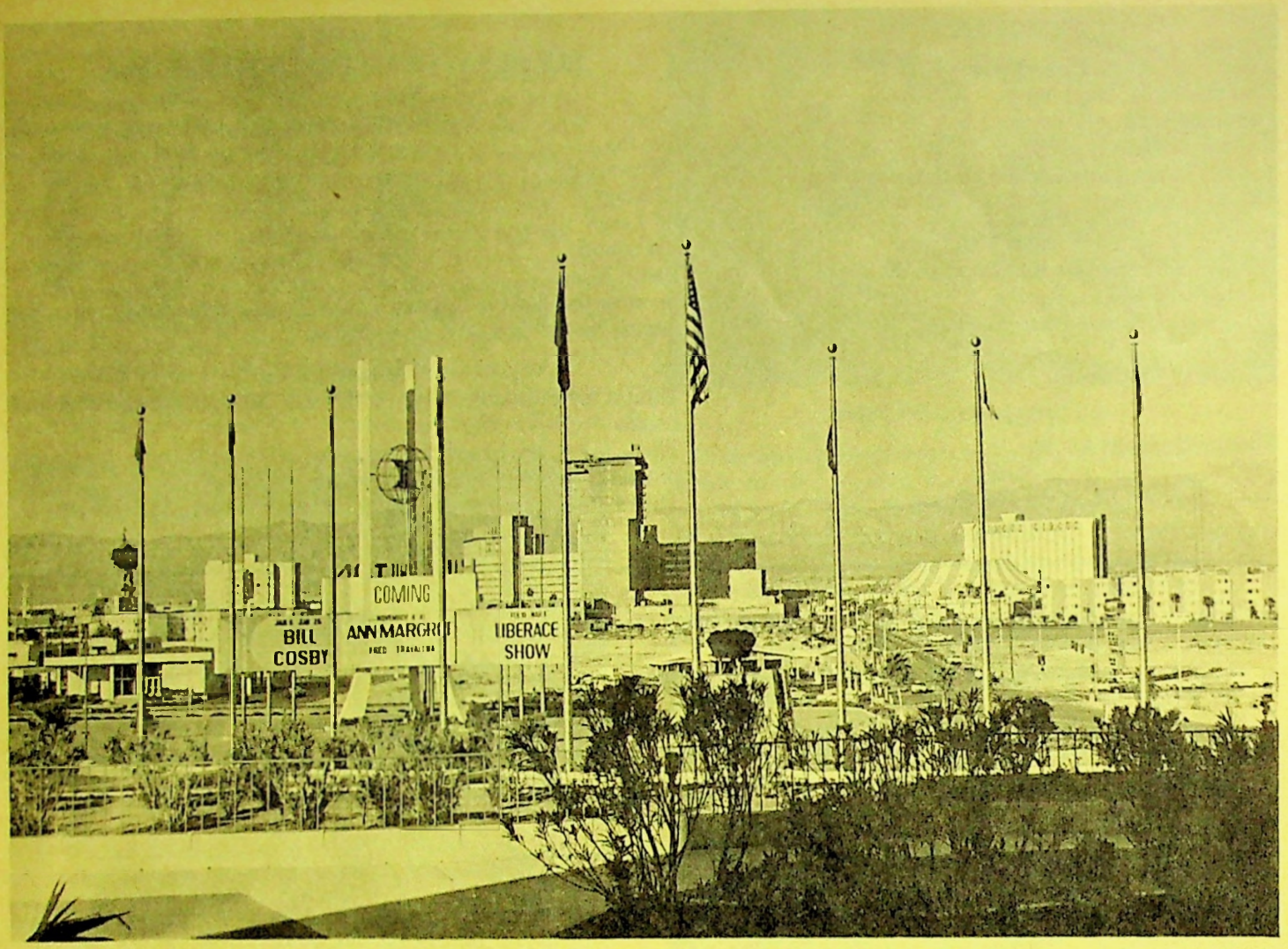
☐ I am enclosing a $10.00 non-refundable deposit per person and will pay the balance upon arrival.

☐ I am enclosing entire tuition for Francisco Grande Seminar ($65 per person; $120 per couple) based on four persons per hotel room.

☐ I am enclosing entire tuition for Francisco Grande Seminar ($157 per couple) based on two persons per room.

☐ I am closing entire tuition for Camp Mack Seminar ($55 per person; $100 per couple).

MAIL TO:
CHRISTIAN WORKERS' SEMINAR, Box 100, Oregon, IL 61061
Enrollment Deadline for Francisco Grande Seminar: December 15, 1978
Enrollment Deadline for Camp Mack Seminar: March 5, 1979



Newcomers in the American West pan for gold differently, in casinos and hotels. The picture was taken in Las Vegas, Nevada, by the author, who was attending a meeting of the Association of School Business Officials.

Panning for Gold

By J. Arlen Marsh

"This sure beats chili suppers," said the pastor of the First Church of God, Benton, Illinois. (The church is not related to the publisher of *The Restitution Herald.)* He was referring to a new plan for panning gold.

First Church had a big mortgage and a low income. A Texas oilman wanted to promote a new engine additive, Add-A-Tune. He leased for the church an extravagantly furnished jet which once belonged to Elvis Presley. The church pastor organized a national tour for the plane and endorsed Add-A-Tune.

Anyone who wants to lay out $300 as a donation to the church gets a chance to go through the plane and receives a free case of Add-A-Tune. Those who are unable to shell out that much money may see a half-hour commerical for Add-A-Tune, may watch a show staged by a group that backed up Presley during the last six years of his life, and may buy photos related to the Presley foibles and frolics.

Optimistically, the pastor hoped for an income for his church of up to $150 million from the tour, which began in May this year.

Then there were the several churches in Cleveland, Ohio, that in 1976 and 1977 asked a carnival operator to arrange shows for them. Presently the county prosecutor and the city police joined in a chorus of complaints: the company had Mafia connections; it supplied, along with amusements, illegal gambling and a variety of ripoff artists and pickpockets.

"I wish," a member of a layman's finance committee for the denomination involved in the carnival scandal told me, "that our leaders would teach tithing instead of bingo."

When the Association of School Business Officials announced plans to hold its annual meeting in Las Vegas, loud outcries arose from the Deep South. Las Vegas (like Reno, Tahoe, and Sod-

om and Gomorrah) had an evil reputation. It was no place for a convention of public school business managers.

So the association carefully billed its meeting as being held in the "Clark County, Nevada, Convention Center." The outraged screams from the Bible Belt died. No one apparently cared that Las Vegas was the seat of Clark County or that the convention center was within a third of a mile of the Strip.

This kind of hypocrisy was evident among the Pharisees, Sadducees, and priests in the days Jesus walked on earth. They would dedicate their property to God, live off that wealth themselves, but deny their ability to apply any part of their wealth to the care of their parents (Matt. 15:1-6). They would, within the walls of the temple itself, permit dishonest moneychangers and merchants to overcharge those who sought to buy sacrificial animals, birds, and grain; and they received a profit—a kind of concessionaire's payment—from these dishonest dealings (Matt. 21:12, 13). The religious leaders and the temple merchants panned gold—they did not pan *for* gold—in much the same fashion that some religious leaders pan gold today: by taking advantage of the poor, the religiously dedicated, the truly faithful. At the same time, like the Bible Belt association members, they managed to rationalize their ways—to find excuses for going along with what, down underneath, they felt was wrong.

According to the American Association of Fund-Raising Counsel, Inc., as quoted by *U.S. News & World Report* (May 29, 1978), people in the United States increased their giving to religious and charitable enterprises by ten percent between 1976 and 1977. Of the almost thirty billion dollars individuals contributed last year, not quite fourteen billion dollars went to what the association called *religion*. (The interpretation of *religion* varies widely among individuals.) "In doing this," reported *U.S. News & World Report*, "the average giver contributed 2.3 percent of his after-tax disposable income."

Here is an interesting problem in giving. "Disposable income" usually is defined as that part of the income not already committed to necessities. Are we to assume, then, that the citizens of the United States cheerfully gave up some gambling, some drinking, some attendance at movies, in order to hike their contributions? Or are we to assume that "disposable income," in this case, represents the difference between take-home pay and gross pay? If the latter assumption is right—and it probably is, in this connection—then a family with, say, a gross income of $15,000 in 1978, paying total income taxes of roughly $2,000, would have contributed last year $300, or 2% of its gross income.

As churches—including the Church of God—do the essential panning for gold which alone can keep them operating, their members should ask themselves a question: Has this family with a $15,000 income actually contributed 2% of its gross?

The fringe benefits attached to working for others often amount to a third, rarely to less than a fourth, of the apparent base pay. Insurance, pension plan contributions, social security payments, and the like may cost the employer of the head of this $15,000 family something like $3,750 to $5,000, all of which is for the benefit of the employee and none of which is taxable. The minister who receives living space and utilities free may well be getting an extra, and nontaxable, $2,400 to $4,000 each year, depending on his geographic area and local utility rates.

Add to the $15,000 income for our "typical" family (there is no such thing) the minimum $3,750 in fringe benefits it receives without cost or taxation. The family suddenly is giving 1.6 percent of its income, not 2.3—not even something in between. Add the value of his parsonage and utilities, not to mention fringe benefits paid for largely by his church, to the cash income of the minister. Are his contributions likely to reflect the addition?

"Thou shalt truly tithe all the increase of thy seed" (Deut. 14:22), according to the Mosaic law; but the difficulty of determining the increase has become complicated as the simple agrarian civilization of ancient Israel has turned into the complex, urbanized civilization with which most modern worshipers of God are familiar.

Perhaps the vital thing to remember, as the churches pan for gold, is that Paul exhorted the Corinthians to give cheerfully, since "God loveth a cheerful giver" (2 Cor. 9:7). It is a long step between the 1.6 percent suggested by the example set by the $15,000 family and the ten percent of the "increase" set by the ancient tithe law.

What is a tithe? When does a tithe become an offering? These are questions each one must answer for himself. Two things he must admit, however, while he seeks his answers: the church cannot function without funds; his responsibility is to contribute to the support of God's work "not reluctantly or under compulsion" (2 Cor. 9:5-7, RSV). •

Oldtimers in the American West panned for gold this way. The authentic photo of three prospectors in the mid-1880's came from Universal Education & Visual Arts, which used it in a filmstrip called *The Rush for Pay Dirt*.—Used by permission.

"Love Is Something You Do"

A
Family Life Council Feature
By Carol Daniels, Editor

There are many times in life when we better communicate by showing than by telling. Words without actions are empty and have very little meaning. And very often without a word spoken we can show great love, disappointment, or even hate—simply by the way we act.

In the play "My Fair Lady," Eliza Doolittle is a poor young woman who sells flowers on the streets of London to rich people. She is dirty, wears shabby clothes, and speaks such dreadful English that she catches the ear of Professor Henry Higgins. He is an expert on English and language, and can determine a person's birthplace simply by hearing his dialect. He took as an almost impossible challenge the remaking of Eliza Doolittle into a "lady." After she is cleaned up and has a new wardrobe, he teaches her manners, etiquette, and then undertakes to teach her to speak properly. She practices, and practices, and practices.

Eliza made a tremendous improvement, and the final test came when Professor Higgins took her to a ball and introduced her as a member of the royal family. She looked beautiful with a long flowing gown, had the grace and poise of a queen, and spoke with such a lovely trained voice that she passed her test with flying colors.

But during this time she began to feel like an object rather than a person to the professor. He knew all the proper words to use and when to use them; he knew all the correct etiquette (what fork to use and how to bow to royalty), but he didn't know how to feel for another person. He was demanding and uncaring to her, ignoring that she had a need to be liked and cherished. When a young man, Freddy, fell in love with her and tried to express his feelings, in desperation she sang: "Words, words, words. That's all I ever get. I'm so sick of words . . . don't talk of love . . . show me!"

We love God, right? So what's different about us? Do we just go around saying "Praise the Lord!"? Or do we show our love for him by the way we live? Are we people who are open to being changed into what God wants us to be? Do we stop living when we turn ourselves over to God, or is there a new vitality in the way we live?

People who love show it, are open to change, and say "yes" to life.

Sometimes our actions speak so loud that people can't hear what we are saying. When that happens, our words are canceled out because they are in contradiction to the way we live. Look at these examples, and check the appropriate answers:

1. A father tells his children over and over again that "honesty is always the best policy." One day while pulling into a parking lot, he misjudges his distance and puts a dent in the fender of an empty parked car. He gets out of his car, looks at the damage, then taking a pencil and a piece of paper, leaves a note for the other driver telling him how he accidentally hit his car, gives him his name and address so that he may contact him for the repairs. Which speaks the loudest? His words _____ ; his actions _____ .

2. While having lunch with some friends, a mother tells how much she loves her children, and that she considers herself a very good mother.

That afternoon her daughter comes in from school distressed because of a problem. Her mother says, "Listen, that's your problem, not mine. Please leave me alone so that I can finish this magazine article." Which speaks the loudest? Her words _____ ; her actions _____ .

3. A man running for the Senate tells his audiences that what we need in government are men and women of integrity and honesty. He is elected and several months later we learn that the Internal Revenue Service is investigating his past tax records. It turns out that he had cheated the government of several thousand dollars. Which speaks loudest? His words _____ ; his actions _____ .

4. A son tells everyone on the block that he has the greatest dad in the world. Dad asks him to rake the leaves Saturday morning, just when he wants to play with a friend. He says, "Sure, Dad, I'll be happy to help you. I'll play ball later." Which speaks loudest? His actions _____ ; his words _____ .

5. You say, "I love God and do what he asks me to do." But there is a person who lives a few doors away from you that you really don't like. You cannot bring yourself to be a kind person to that neighbor. Which speaks loudest? Your words _____ ; your actions _____ .

When God adopted us as his children, he told us that we are to act, and talk, and live like members of his family. He, as our Father, has taken the responsibility to train us, his children. Just as earthly parents try to teach their children how to live obedient and successful lives, so God teaches us how to obey him and have a rewarding life.

As part of this family activity, discuss why you think God wants us to obey him.

Everyone has rules to live by. Your family has rules; we, as citizens of this country, have rules and each state has its own rules. And, as members of God's family, we have some special rules. God's name for rules is commandments.

"You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbor as yourself" (Matt. 22:37-39, RSV).

When you love God with all your mind, your heart, and your soul, you will want to obey his rules, knowing it is easier to obey when you are loved. And God has clearly told you in his Word that he loves you and values you as his child.

What God wants of us is to be communicators of love. Each person has his own way of communicating love because God has given us unique talents and abilities as part of our one-of-a-kind personalities. Think of some ways you can communicate love.

The reason God wants us to obey is that he has a special Father-child relationship with us. His rules and discipline are signs of his love.

To obey means that we do more than just say yes or okay; it means that we do what he wants us to do and act the way he wants us to act. Being a member of God's family involves more than just talking like Christians—it involves our lives, the way we live.

CHILDREN'S CORNER

RACHEL CARR, EDITOR

Thank You

One Friday Sandy's teacher, Miss Jackson, asked her fourth grade pupils if they would like to help with a special project for the Children's Home. She explained that the children who lived at the Home didn't have families to take care of them. Every fall a different class at school would do something special to help the children.

The class talked about what it might do. Tommy thought the boys would like to have balls and bats. Susan knew the girls would like combs and barrettes.

"It will be cold pretty soon. They will need warm mittens," said Sandy.

Jim spoke up. "I know—they could use notebooks and pencils for school."

"Well," said Miss Jackson, "you are all just full of ideas. I am sure the children would be happy to have any of the things you have named."

The boys and girls would have a week to choose and buy the items they wanted to give. Then they would all go over to the Children's Home after school to deliver their gifts.

When Sandy got home, she told her mother about the class project. They decided to go shopping the next day to see what they could find.

The following Friday all the fourth-grade boys and girls went to school with packages of all sizes. They had had fun picking out things for the needy children. Sure enough, there was Sandy with two pairs of bright red mittens.

After school the children climbed into the school bus and headed for the Children's Home. Although it was on the other side of town, the trip didn't seem long. When the bus stopped in front of the big building, the children scrambled out and followed their teacher to the door. A kind woman welcomed them and led them to a large room. Waiting for them was a group of boys and girls of all ages.

Sandy and her schoolmates walked up to the children with their gifts. Eager hands reached out for the packages and quickly tore them open. Happy sounds filled the room.

Next the class was given a tour of the Home. They saw the big kitchen and the dining room where everyone ate together. Upstairs there were bedrooms—girls on one side, boys on the other.

Soon it was time to leave. The children at the Home waved to their friends on the bus.

When Sandy got home, her mother asked about the trip. Sandy told about giving out the gifts and about the tour. "I know the kids liked our presents," said Sandy. "But, Mother, I only heard about three of them say 'thank you.' Wouldn't you think they would thank us for all those nice things?"

"Well," replied Mother, "sometimes children—and grown-ups too—forget to thank people for the good things they receive. That reminds me—did you know that a similar thing happened to Jesus?"

"Tell me about it," said Sandy, as she settled down in a big chair.

"One day when Jesus walked into a village, ten men met him. They all had a bad skin disease called leprosy. They asked Jesus to help them.

"Jesus told them to go and show themselves to the priests. And while they were on their way, the miracle happened."

"The miracle?" asked Sandy.

"Yes. As they walked to the temple, suddenly they were healed! Their disease was gone. Jesus had made them well.

"But do you know what? Only one of those ten men turned back to Jesus to thank him for what he had done. Only one.

"Jesus wondered where the other nine men were. But he was glad that this one man had taken the time to return to thank him for making him well."

Sandy thought a moment and then said, "You know, Mom, I think this will help me to remember to say 'thank you' when others do something for me."

"I'm glad to hear you say that, Sandy," answered Mother. "And there is someone else we need to thank every day for what he does for us. God likes to hear us say 'thank you,' too."

Every November the people in the United States set aside a special day to say 'thank you' to God. The Pilgrims, back in 1621, were the first to celebrate Thanksgiving. President Abraham Lincoln officially made Thanksgiving Day a national holiday in 1863.

Usually Thanksgiving Day makes us think of a big turkey with lots of other good food which we enjoy with our families. This is how many people celebrate the day.

But no matter what else we might do on that day, let's not forget to stop and thank God for all he has given to us. In fact, God likes to have us say 'thank you' anytime. Why not take a few minutes right now to make a list of some things you are thankful for and tell God about them? •

GOD'S HARVEST

I love to watch the wheat fields, with their waves of golden grain,
As they ripple in the sunshine, or they bow beneath the rain;
For it brings to mind the harvest that will soon be gathered in,
When the good grain shall be taken from this world of greed and sin.

I love to tend my garden, and it gladdens me to know
Each weed that's pulled enables something good to stronger grow.
God give me grace to pluck the weeds that crowd my heart and mind,
That my life may be productive of pure love for all mankind.

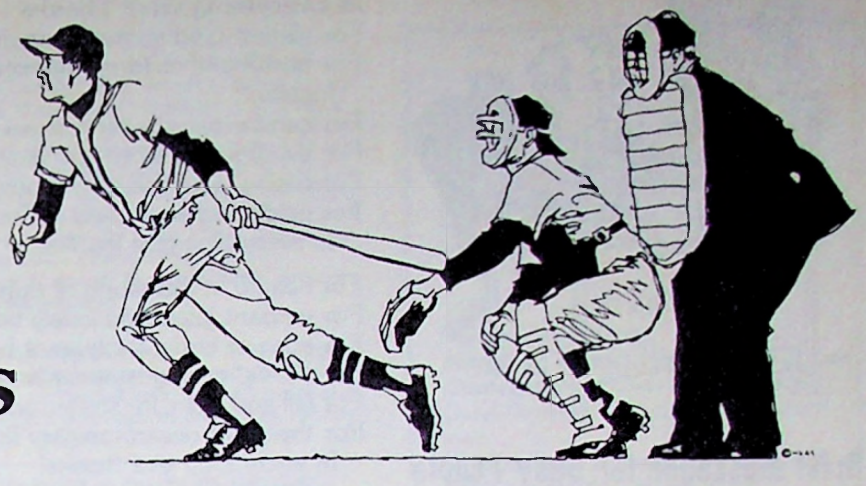
For I know that through God's Spirit I must keep the soil just so,
That the good seed that is planted may have room to sprout and grow.
Then I must keep it nurtured, and water it with care,
Being diligent and faithful for the harvest to prepare.

The grain produced must surely then be sown throughout the land,
So that all may hear the truths that God would have us understand.
No task can be too great, for Christ has promised to be near,
To give us strength to carry on until he shall appear.

For God's Word can only flourish when with love we do his will,
And follow through with fortitude his purpose to fulfill.
How great will be our joy one day, when Christ shall call his own,
If we may hear his blessed voice proclaim the words: "Well done!"

Jeanne Hall.

God-Honored Circumstances



By Russell Magaw

THE LOCKER-ROOM SCENE made me hesitate; but things seemed normal after a Cleveland Indians' win at home. Someone was keeping one section of players boisterous, his harsh vulgarity resulting in typical horseplay. Another Indian began a gleeful dance—probably Rick Manning, because the dance imitated his hip-swinging style while waiting at the plate for the pitch.

My own real interest, however, was centered on one player in particular. Scanning names over dressing stalls, my eyes finally located that of the object of my quest—Andre Thornton—sandwiched between those of Misters Hips and Horseplay.

Immediately, questions plagued me. What did he think of all this? How could I get to talk with him? As a Christian, how could he bear with such scenes.

After I finally managed to make my way to Thornton's stall, it appeared that my search would prove fruitless after all. No Andy Thornton was in sight. Dejectedly, my mind changed tracks as I struck up a conversation with pitching coach Harvey Haddix about his roots in the Springfield, Ohio, area.

Later, a fortunate glance in the right direction revealed a returned Thornton. Disengaging myself from Haddix's story, I rushed back to catch the object of my pursuit, just as he was ready to leave for the night.

After introductions and quick questions about the game, I blurted out my real purpose in seeking him out. In a rush, I revealed to a man in a hurry my dual role as sportswriter and preacher, explaining how much I appreciated Thornton's comment, made on opening day, that God's will is more important to the Tribe slugger than baseball.

There, in the midst of clubhouse vulgarity and banality, I experienced a spiritual moment. "That's true; baseball is just where God has me now," Thornton affirmed. His memory refreshed concerning the death of his wife and young child in an October, 1977, tragic car accident, Thornton said thoughtfully: "I'm just a thankful person in all phases of life."

The night of July 25, 1978, holds in my memory a special learning experience. In spite of the physical surroundings, God hallows each moment as we walk with him. The scenery along the way need not be observed as offensive. Each circumstance is a picture window through which thanksgiving to God may shine into our lives.

"Rejoice always, pray constantly, give thanks in all circumstances; for this is the will of God in Christ Jesus for you" (1 Thes. 5:16-18, RSV). •

Brief Messages for Busy People

True Thanksgiving

Thanksgiving is oh, so much more
Than bounties at a feast;
It is a time of joy and praise
For blessings oft' increased;
And for memories of the past,
Good things reserved in store,
With all the promises of God
Assuring many more,
Still waiting in the future, and
Reserved in full accord,
Upon demand to meet our need
By pleasure of the LORD—
Our health and strength and liberty,
His mercy and his grace;
His all-sufficient promises
To meet our time and place:
We pause to render thanks to thee
In silent voice of praise,
For all the blessings that are ours
On all Thanksgiving Days.

The Secret

The secret of contentment is knowing how to enjoy what you have.

—*Pleasant Hill Bulletin.*

Annoying

Nothing is quite so annoying as to have someone go right on talking when you're interrupting. —*Selected.*

May You Have:

Enough happiness to keep you sweet;
Enough trials to keep you strong;
Enough sorrow to keep you human;
Enough hope to keep you happy;
Enough failure to keep you humble;
Enough success to keep you eager;
Enough friends to give you comfort;
Enough wealth to meet your needs;
Enough enthusiasm to make you look forward to tomorrow.
Enough determination to make each day better than the day before.

—*East Peoria Bulletin.*

In Everything Give Thanks

For all that God in mercy sends—
For health and children, home and friends;
For comforts in the time of need,
For every kindly word and deed,
For happy talks and holy thoughts;
For guidance in our daily walks—
In everything give thanks!

For beauty in this world of ours,
For verdant grass and lovely flowers,
For song of birds, for hum of bees,
For the refreshing summer breeze,
For hill and plain, for stream and wood,
For the great ocean's mighty flood—
In everything give thanks!

For the sweet sleep which comes with night,
For the returned morning light,
For the bright sun that shines on high,
For the stars glittering in the sky—
For these and everything we see,
O Lord, our hearts we lift to Thee;
In everything give thanks!

—*Selected.*

Takers and Givers

The world is composed of takers and givers. The takers may eat better, but the givers sleep better. —*Selected.*

If God Went on Strike

It's just a good thing God has never gone on strike
Because he wasn't treated fair, or things he didn't like.
If he had ever once sat down and said, "That's it—I'm through,
I've had enough of those on earth so this is what I'll do.
I'll give my orders to the sun—cut off your heat supply,
And to the moon—give no more light, and run those oceans dry.
Then, just to really make it tough and put the pressure on,
Turn off the air and oxygen 'til every breath is gone,
For no one has been more abused or treated with disdain
Than God—and yet he carries on, supplying you and me
With all the favors of his grace and everything for free.
Men say they want a better deal, and so on strike they go.
But what a deal we've given God whom everything we owe!
We don't care whom we hurt or harm to gain the things we like,
But what a mess we'd all be in if God should go on strike.

—*Selected.*

Thanksgiving

Even though I clutch my blanket and growl when the alarm rings every morning, thank you, Lord, that I can hear; there are many who are deaf.

Even though I keep my eyes tightly closed against the morning light as long as possible, thank you, Lord, that I can see; there are many who are blind.

Even though I huddle in my bed and put off getting up, thank you, Lord, that I have strength to rise; there are many who are bedfast.

Even though the first hour of my day is hectic—socks are lost, toast is burned, and tempers are short—thank you, Lord, for my family; there are many who are lonely.

Even though our breakfast table never looks like those in the ladies' magazines and the menu is sometimes unbalanced, thank you Lord, for the food we have; there are those who are hungry.

Even though my job is often monotonous, thank you, Lord, for the opportunity to work; there are many who are out of work.

Even though I grumble from day to day and wish my circumstances were not quite so modest, thank you, Lord, for the gift of life.—*East Peoria Bulletin.*

Mighty Thin!

Many people use mighty thin thread when mending their ways.

—*Tempe Bulletin.*

Thanksgiving

We thank Thee, Father, for Thy love,
Thy kind and watchful care;
We thank Thee for the food we eat,
For life, and clothes to wear.
We thank Thee for our loved ones,
And friends we hold so dear.
We thank Thee when on sick beds,
That thou art always near.
We thank Thee for the flowers
The sun, the stars, and moon,
And also for the Blessed Hope
That Christ is coming soon.
We thank Thee for the harvest,
We thank Thee for the grain,
We thank Thee for the sunshine,
And also for the rain.
We see Thy love and mercy
In rich blessings every day,
We thank Thee for the Bible
And what our Lord did say.
Oh, help us to keep faithful
And look to Thee above,
The Father of all mercies,
Of justice, peace, and love.

—*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

James Mattison
WCTA 1050 AM Plymouth, Ind. 9:00 a.m. Sundays, "Pathway of Light"

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

Darrell Maddock
WCTA 1050 AM Plymouth, Ind. 11:45 a.m. Sundays

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"

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"

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.

THE BIBLE IN THE NEWS

(Continued from page 6)

(Isa. 9:6, 7.) To this end was he born, and for this cause came he into the world (John 18:36, 37; Luke 1:31-33).

In the meantime we are admonished, "Pray for the peace of Jerusalem" (Psa. 122:6), "for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (1 Tim. 2:1, 2). This is certainly the least that we can do, so we can live in peace and quietness serving our Lord until he comes, or until we go the way of all the earth and keep our appointment with death.

Like Bible prophecy, the focus of world interest today is on the Middle East, the cradle of civilization. The Mideast is a beautiful case history of how the military, diplomatic, and psychological strands in history are tangled together beyond separation. The Middle East—the strategic crossroads of the world—is where the East confronts the West. It will continue to be the most serious threat to world peace—the struggle between Isaac and Ishmael goes on. MAY JESUS COME SOON!

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The Restitution Herald

Vol. 68 November, 1978 No. 2

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

Statement of Ownership, Management and Circulation required by 39 U.S.C. 3685. 1. Title of Publication: Restitution Herald. 2. Date of filing: September 28, 1978. 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., Oregon, 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. 8. None. 9. Have not changed during preceding 12 months. 10. Average number of copies printed: 10,750.

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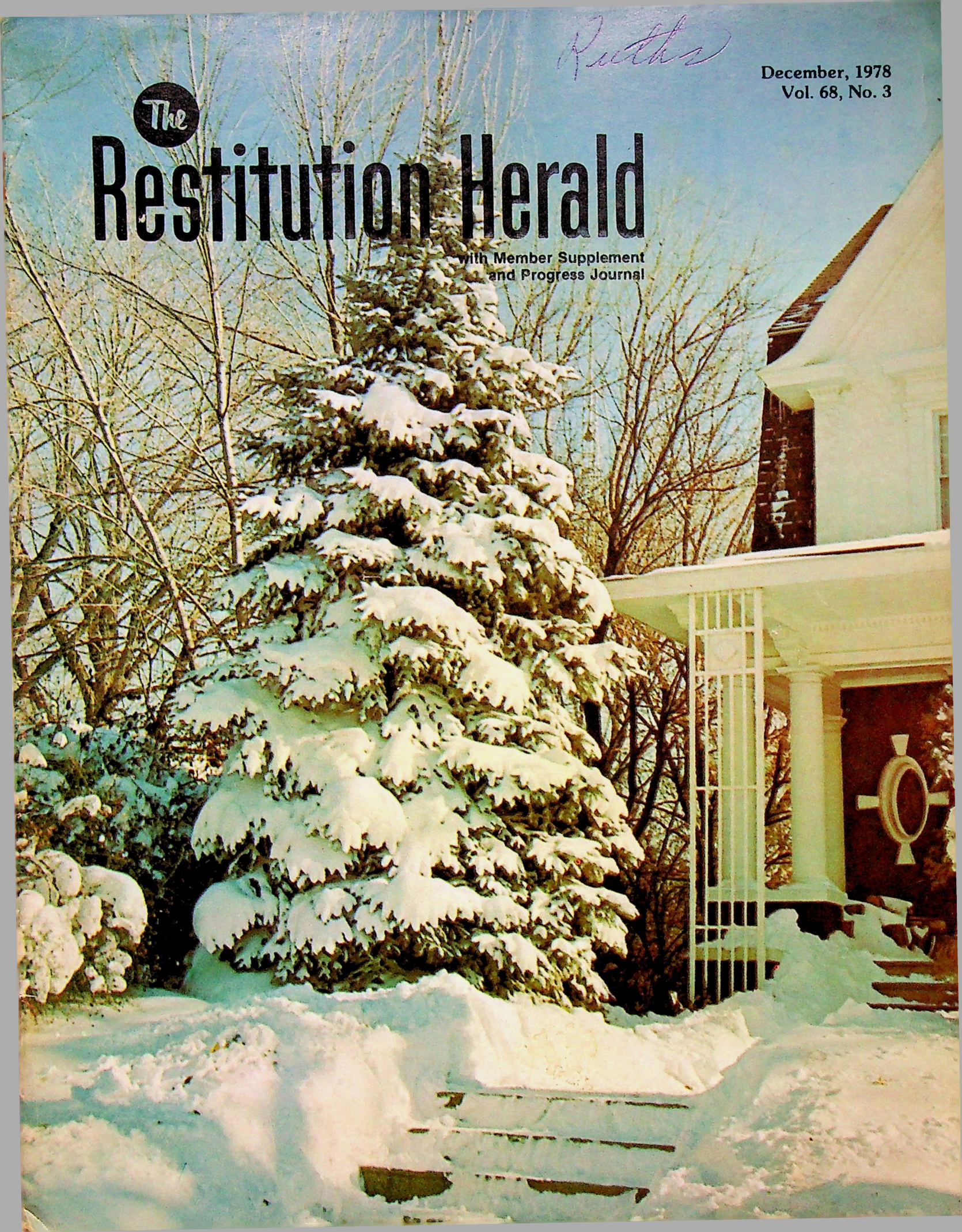
The Restitution Herald
Oregon, Illinois 61061

December, 1978
Vol. 68, No. 3

The Restitution Herald

with Member Supplement
and Progress Journal



ON BEING A FATHER

It's fantastic, Lord, being a father.
To have real live boys call me "Dad."
To hear their excited voices inside the house saying, "Dad's home!"
To feel their arms around my neck and legs.
To watch them throw the ball to me.
To look over their school work.
To watch them playing soccer.
To say, "Son!"

But I get worried, too, Lord!
They're so aggressive.
They're disobedient.
They're mouthy.
They're mean.
They say they're not interested in church.
They lie.
They fight.
They're so like me—
That's what scares me, Lord.

You're going to really have to make me over—
day by day—if I'm going to be the father
these boys need and deserve!

HURRY, HURRY

How does a day get out of hand like today, Lord?
You were supposed to be in control of this day. I wanted so much for this day of my life to be a praise to you!
But, I guess you know how it went.

The first phone call this morning disrupted that careful schedule, and I never could get things back in control.

The phone, the people dropping in, my co-workers . . . they are all important to you and important to me.
But what about my job
my feeling of accomplishment
my self

Help me not to be anxious on days like this, Lord. Let me relax in your arms and in your control.
Let me know you'll get done through me all that needs doing if I would only let go. . . .

A GIFT OF PSA

These prayers were written and shared in a church fellowship study on the Psalms.

Compiled by Kent and Cheryl Ross

HOLD MY HAND

I'm scared again, Lord! What can I say?
You already knew it, didn't you, Lord?

I'm the one that's supposed to have the answers—
that's supposed to be strong—
that's supposed to be courageous—
And I don't feel that way, Lord.

And I worry over what the people around me will think if I admit it.
I'm afraid they'll mistrust me—
afraid they'll lose confidence in me—
afraid to be afraid!
Lord—let me be frightened with you.
Let me grow strong from you.
Let me recover my confidence by your arm around me.
Let me stand strong with your support.

Thank you, Lord, for this opportunity to draw on your resources again!

A PSALM

Praise the Lord
for the joy you have given my heart.
Lord, I trust and pray you shall never depart.

Praise the Lord
and thank you for your love.
May a sinner receive your blessings from above.

Praise the Lord
and glory to Jesus, our Savior,
Who died for me, no matter my behavior.

Praise the Lord!

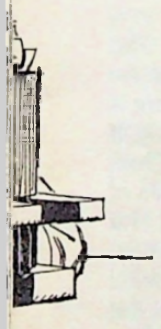
FIRESIDE COMFORT

Lord, an evening at home with my wife
working beside me and my children
asleep,
is something very, very special
from you.
There's something almost frightening about
feeling this good about what you've
allowed me, Lord!
It seems if I speak about it—
it might disappear.

Yet, Lord, I know this shows my fear of you—
irrational fear.
It's so hard to believe you only want what
is best for me.
It's because the world has such an
impact on life.
It makes me distrust even you!

Lord, forgive my weakness. Thank you
for loving me and letting me feel
warm and comfortable with those
you've given me.

LMS



PRIORITIES

Bills! PTA! Bowling! Parkas for the kids!
State Conference! Shoveling!
Furnace filters! Midweek! Garbage
taken out! Oil change! Sunday School
class! Snow tires! School conferences!
Does it ever end! Is there always something
more?

Where are you in all this, Lord?
Aren't these all important?
Do I dare say no to some of them?
But what if it doesn't get done, Lord?
Am I responsible?

Lord, give me your view of priorities for
my life. I can't see it clearly.
Show me—and help me to be satisfied
and not anxious about it . . .

Thank you, Lord; it's good knowing you!

AFTER THE BABY IS LIKE AFTER CHRISTMAS

Dear Lord, that first year after the baby
is just like that first week after Christmas.

Christmastime makes you think of the Christ
Child, carols, glowing fires, company, a
sense of expectancy . . .

But then after Christmas,
the contents of the pretty packages are revealed,
the tinsel and ribbon are scattered through the house,
the tree is growing prickly and dry,
the gifts are strewn about.
Disorder reigns.
Christmas music, played too much, sounds stale,
and winter seems to drag on.

You see, Lord, that first week after Christmas
is just like that first year after the baby.

Due dates make you think of the exciting
new baby—will it be a boy or a girl? who will
he look like? what will he be named?—a sense
of expectancy . . .

But then after the baby is born,
the package is opened,
the clothes to fold are scattered around,
I'm growing prickly and tired,
the toys are strewn about.
Disorder reigns.
Lullabys, hummed too many times in one night, go stale,
and babyhood seems to drag on.

Christmas may be my favorite holiday of the year,
but thank you that it does not go on forever.
Small babies may be a blessing,
but thank you that it is not a permanent condition.

Thank you, Lord, for the rhythm of life.

THE DYNAMICS OF CHANGE

Forgive me, Lord, for living such a
befuddled and boring existence:
I seem overwhelmed by the endless array
of possessions and children that
must be cared for.
I give up on trying to lose weight or
to change my eating habits.
I see few results in several years of
Sunday School teaching.
But I've read several good and interesting
spiritual books!

What is it that brings changes into a
person's life?
Reading about the spiritual experiences?
I want to have them!
Being a spectator of others' exciting
lives?
I want one. I want a personal encounter with Jesus.

I want your hand on my life now.

LEARNING TO TRUST

O God, we are so helpless!
Our words say we trust you
through surgery, cancer, and illness.
But our hearts are bound in chains of fear,
knowing we can lose to death.

Give us peace!
Help us experience your love!
Forgive our weakness!

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, IL 61061; mailed monthly.

Survey of Scripture

By John Lewis, *President of Oregon Bible College*

—A Brief Look at the Bible Book by Book

LEVITICUS

© Bob West

THE FEASTS OF ISRAEL

1. Passover
2. Unleavened Bread
3. First Fruits
4. Weeks (or Pentecost)
5. Trumpets
6. Day of Atonement
7. Tabernacles

THE BOOK OF LEVITICUS is essentially a book of rules and laws. In the book of Exodus, God removed his people from Egypt. In the book of Leviticus, God is removing worldliness and sin from the lives of his people. It is named after the Levitical priesthood which was the tribe of Israel responsible for worship and the care and keeping of the tabernacle in the wilderness. Aaron and his sons were the priests of Israel and responsible for leading them in the worship of God.

The laws God gave were for the well-being and health of the nation of Israel. A careful examination of the laws will reveal that God wrote them with the best interest of Israel in mind.

Leviticus is a detailed book. God lays out very carefully the specific requirements he has for the nation.

In chapters 1-7, directions are given for the sacrifices of the nation. In chapter 1, instructions are given for the burnt offering. It is the only sacrifice in which the whole animal was totally burned. The cereal or meal offering often accompanied the burnt offering and peace offering. The peace offering was for the purpose of reestablishing fellowship between God and the sinner. It was also called a thank offering. The sin offering was made specifically to obtain forgiveness. There is a relationship between the sin offering and the guilt offering. It would seem that the sin offering was for offenses against God, and the guilt or trespass offering was for the forgiveness of social sins. The ritual given for sacrifice was very specific. The worshiper brought his offering and laid his hand upon it, implying that the sacrifice represented his sins. The animal was slaughtered, and the priest took the blood from the sacrifice and splattered it against the altar. In all except the burnt offering, the priests were allowed to eat part of the sacrifice.

In chapters 8-10, Aaron and his sons were consecrated. The function of the priest was to represent the people before God. Until the priests themselves had been consecrated, Moses performed the priestly duties. Only Aaron and his sons could be properly designated as priests throughout the history of Israel.

In chapter 10, the sons of Aaron commit sacrilege and the priesthood is reduced to three. From the beginning, God clearly indicated he would not tolerate disobedience.

In chapters 11-15, laws are given for the daily life of the people and mainly deal with purity and impurity. Israel could eat animals which chewed the cud and which had cloven hooves, sea creatures with skins and scales, certain birds, and some insects. They could not eat carnivorous animals, pork, vermin, predatory birds, or shell fish. God gives laws dealing with purification after childbirth and uncleanliness due to skin disease. Leprosy was a dreaded disease at the time, and they had to very carefully obey the law to keep from spreading the disease.

In chapter 15, laws were given concerning body discharge.

The Day of Atonement was an especially sacred day to Israel and it is described for us in chapter 16.

In chapter 17, further regulations are given regarding sacrifice. Following this there are specific laws regulating the ethical and moral behavior of the people of Israel. In looking at the neighboring countries of Israel, we can see that the ethical and moral laws were specifically designed to combat some of their sins. Marriage between close relatives was forbidden as well as child sacrifice and homosexuality. The nation was to avoid all the sins that brought the judgment of God on neighboring peoples.

God based his law upon his own holiness. Serious offenses and crimes were punishable by death; these penalties are stated in chapter 20.

In chapters 21 and 22, Moses returns to the ritualistic aspects of the law and lays down rules for the priests.

In the next chapter, he describes the feasts of Israel which number seven throughout the year, The Sabbath was the one day of rest during the week. The Passover was followed by the Seven-Day Feast of Unleavened Bread. The Feast of First Fruits came in April and was followed seven weeks later by the Feast of Weeks or Pentecost which was the harvest festival. The Feast of Trumpets came in the seventh month, which would correspond to our September or October. This feast was followed shortly by the Day of Atonement, and the Feast of Tabernacles which was a reminder of the days when the people of Israel were in the wilderness dwelling in tents.

Directions were given for the lamp stand, the shew bread, and the sin of blasphemy. The seventh year was a Sabbath year in which the land rested, and the fiftieth year was a jubilee year in which the land rested and also reverted to its original owner.

In the final chapters (26 and 27), God gives specific promises and warnings as well as blessings and curses. He speaks of the importance of their vows and tithes.

Throughout the book of Leviticus, we understand clearly that the people of God are to be holy. This is true of every aspect of their lives whether at home, away from home, in public, or in private life. The people of God are a special people.

Because of its significance and implication we need to say more about the Day of Atonement as it is described in the fifteenth chapter.

It was the most solemn and religious occasion in the Jewish year. It was a time when the sins of the nation of Israel were called into remembrance.

This was the only day in the entire year when the high priest was allowed into the Holy of Holies. He first must be cleansed of his own sin, then he was allowed to make atonement for the sins of the people.

Two goats were taken, and one chosen by lot to take the sins of the people into the wilderness. The other goat was slain and the blood sprinkled by the high priest on the mercy seat in the Holy of Holies. The Day of Atonement was the shadow of the greater reality that was to come. The people of Israel were to be prepared for the perfect high priest who would offer himself as the perfect sacrifice worthy for all time. Through his death, Christ provided for the forgiveness of sin without the continual renewal of the animal sacrifice. There is a time coming when the nation of Israel will be convicted of their sin for rejecting Christ and will nationally repent and turn to him. •

CHRISTMAS LIGHTS

By C. Jesse Pestle

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

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

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

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

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

THE LAMENT OF BETHLEHEM'S INNKEEPER

By Mary Helen Anderson

The innkeeper counted his shekels—
  His business was prosperous that day;
He couldn't be bothered with peasants
  And so he turned them away.

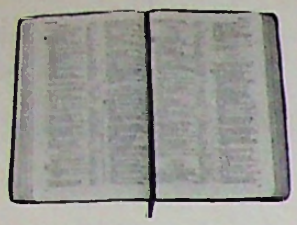
He couldn't afford them a lodging—
  A place that some noble might fill;
He motioned them off to the stable,
  A bit of a cave on the hill.

But now as he sits in the courtyard
  The innkeeper, weary with years,
Oft gathers the children about him
  And mingles his story with tears:

"I could have found room for Messiah—
  I wish I had given my own;
I might have been blessed by his presence,
  I might have . . . if only I'd known.

"If only I'd watched for his coming,
  And heeded the prophets of old;
If only I'd sheltered those peasants,
  And not been so greedy for gold.

"I know that my Lord has forgiven,
  For now in his love I can sing,
But always, I'll always remember
  I might have been host to the King!"



The Bible in the News

By Pastor Hollis Partlowe

Christmas in 1978

Once more the world about us comes alive with the spirit of the season. Conceived in all its fullness before the world began and carried out in each exacting detail, the birth of Jesus Christ is without doubt one of the greatest miracles of all the ages. It is common knowledge that we don't know the day of Jesus' birth; in all probability, it was not December 25. In fact, we don't even know the year. The best authorities tell us that Jesus was born about 4 B.C., and perhaps as early as 6 B.C.

Regardless of the year of his birth, Jesus of Nazareth is the fulcrum of human history. The calendar on the wall bears daily witness to this fact. In fact, time itself is divided in relation to the birth of Jesus. No other figure in human history can make that claim.

Jesus was virgin born and gave to mankind a reflection of our heavenly Father. If you want to know what God is like, look at Jesus Christ. He, so full of grace and truth, lived among us. He revealed that God is not a fearsome tyrant, but a loving Father. The light he brought exposed the darkness of men's lives. His mission was to restore God's creation to what it was intended to be.

Our Lord, moreover, is the firstborn of the new creation. (Col. 1:18; Rev. 3:14.) It is by the grace of God in Christ that we become a new creation. That is the declaration of Second Corinthians 5:17: "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." "Thanks be unto God for his unspeakable gift" (2 Cor. 9:15).

Christmas Is Good

The very fact that the world pauses to observe the birthday of the Savior is in itself a miracle. Yes, even the world senses that something of tremendous importance took place nearly 2,000 years ago in Bethlehem. The birth of the Christ Child has had a recognition and influence that towers above anything else that has ever happened in history.

The entrance of the Son of God into the dark world is indeed good news. "Unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11). Christmas, 1978, finds many people burdened with sin, suffering, and in great uncertainty. However, Jesus brought "joy to all people." He brought good news. Joyous news! News that would change history and a thousand million lives!

What does Christmas mean to you personally? It is what *YOU* make it! It can be, and often is, a time of feasting, gift-giving, and indulgence only, but it can be a time of spiritual uplifting and testimony for our Lord. Which will it be in your case? *Christmas is what you make it!*

Many celebrate Christmas who do not believe the gospel and have not made Jesus Lord of their lives. And yet, the word "gospel" means "God's spell, God's news, good news." Certainly, no better news ever came out of heaven than the gospel. It's the best news this writer has ever heard, but there was no room in the inn for the one who brought it. Praise God, there is plenty of room at the cross—for YOU!

The birth of Christ is one of the spans in the bridge of salvation. The Son of God was not only born, but he died for us, was raised to life again, and he is coming again to judge the world, raise the dead, and set up his kingdom throughout the whole wide world!

It is said that the wise men, after visiting the Christ Child, "went back another way." No one can really see Christ and go back the same way. Life becomes different from that hour.

Birth or Incarnation

Most Christians celebrate the anniversary of the coming of Jesus into the world. Most seem to be agreed that Jesus is necessary for salvation. However, how he made his entrance into this world is a question upon which there is a great difference of opinion. Was he born, or was he incarnated? What does Scripture say?

It will probably come as a surprise to some, but no form of the word "incarnation" can be found in God's Word. My dictionary defines the different forms of the word as follows: "invested with flesh or bodily nature and form; embodied in human form; state of being clothed with flesh; a person, animal, or other being embodying a spirit or deity." It's small wonder that the inspired writers avoided the use of this term. Incarnation was originally taught by pagans. In ancient heathen nations, the people thought their king was an incarnation of their god.

On the other hand, the Bible writers frequently use the word "born" when speaking of the first advent of Jesus. My dictionary defines the words "birth" and "born" as follows: "act or fact of coming into life; act of bringing forth; origin; beginning; brought into existence." Which concept most nearly expresses Jesus' first advent?

Writing about seven and a half centuries before Jesus was born, the Prophet Isaiah wrote: "Unto us a child is *born*" (9:6). The virgin was to *bear* the son (7:14). When the angel made the announcement to the shepherds, he said, "Unto you is *born* this day . . . a Saviour" (Luke 2:11). Mary "*brought forth* her firstborn son" (Matt. 1:25).

I'm convinced that if we examine the Scriptures carefully, and if we are totally honest with them, we'll see that the word "born" and synonymous expressions correctly give the true meaning of the origin of our Savior. Jesus' birth was the result of a miraculous conception. After that he was born in a natural way and cared for in a natural way.

It's not reasonable, furthermore, to say that God made himself into a man. God cannot be anything other than God. The traditional church through the years has used the language of Greek philosophy to express its beliefs. No wonder so many are confused.

We praise our heavenly Father for the clarity of his Word concerning Jesus of Nazareth and the redemption he so freely gives. Let's rejoice in it and shout it from the housetops—not only during the Holiday Season, but throughout the year! •

THE RESTITUTION HERALD
Member Supplement
December, 1978

A Message From the Editor

I hope you are enjoying and benefiting from THE RESTITUTION HERALD and THE RESTITUTION HERALD Member Supplement. During this month particularly, I hope that you and your family are using the special Advent activities which were included in the middle of the November *Progress Journal*. If you are, I am sure you are receiving a real spiritual blessing.

I very much appreciate those individuals who have been willing to write for THE HERALD. There is a continual need for articles for both THE HERALD and the Member Supplement. For THE HERALD I have a need for the following:

1. an article telling of some experience you have had in your Christian life where the Lord has proven to be a source of strength and help.

2. an article setting forth a basic doctrine of the Bible in a clear, interesting, positive, and simple manner.

For the Member Supplement, I need articles on doctrinal subjects, written in a clear, interesting, positive, and thought-provoking manner. Other articles which would build up our membership would be welcome also.

If you have any questions about these types of articles, or if you would like to consult with me about an idea for an article which you may have, please do not hesitate to contact me.

* * * *

Most of you are aware of my fall from a ladder on August 21, which put me in the hospital for 24 days with a broken back. Since returning home, I have been required to remain in a body cast, on my back all of the time. By the time many of you read this, my doctor has indicated that I will be able to start getting up and around and by the first of January my cast is to be removed and I will be able to return full time to the office.

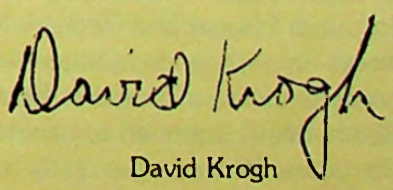
During my convalescence I have been able to continue with the majority of my editorial and Sunday School Department work. My General Conference associates and members of my family have been most gracious in serving as my legs and assisting in other ways.

I wish to thank all of you for your many prayers which have sustained and strengthened me during times of discouragement and pain. Your many cards, notes, telephone calls, and visits have helped to lift my spirits and they have helped the time to pass more swiftly. Your many expressions of love and concern have meant a great deal to my family and me during these many long weeks.

The Lord has been a great source of comfort and strength during this time of difficulty in our lives and in a future issue of THE HERALD I hope to share with you how the Lord has blessed us and helped us grow spiritually.

* * * *

On behalf of the General Conference staff and my family, I wish to extend best wishes to each of you in this Holiday Season. During this Advent season, it is my prayer that you will live with an air of expectancy for the great Second Advent which I believe is not far off. And as we begin a new year, I pray that each of you will consider what you can do during this year to truly make your life count for the Lord. In fact I hope you will live each day of this new year with eternity in view, evaluating each activity in terms of its worth in promoting the kingdom. I would urge you to put aside the temporary objects of life and the things that are trivial, and major in the lasting principles of the kingdom. May the Lord bless you all.



David Krogh

Dare to Be a Leader! *Who, Me?*

By Robert L. Jones

MANY THINGS in life are frightening. To some, they may include spiders, snakes, heights, airplanes, growing old, becoming ill, being alone, or any number of other things or combination of things which create fear in them. Among the frightening situations which confront all who wish to be known as followers of Jesus is the challenge of leadership. A Christian cannot remain a follower. Jesus trained his followers to be leaders. So all who come to know Jesus should become leaders.

Obvious questions may result from such a challenge. One may wonder: "How do I become a leader?" or, "What am I supposed to do as a leader?" After a person has been a member of the body of Christ for a period of time, it will be assumed by newer Christians that he is a leader. The one so regarded cannot evade the issue. Something more will eventually be expected of him. This can be a frightening threat; or it can be an interesting challenge. It is entirely up to each person. Nehemiah was a leader. He saw something that needed to be done, and he rose to the challenge.

Historical Framework

Before we can understand Nehemiah completely, we must familiarize ourselves with his specific situation. The date of the events at the beginning of the Book of Nehemiah was 44 B.C. The place where the initial events occurred was Susa, the capital of the Persian Empire. This city was located about three hundred miles east of Babylon, in what is now Iran. The king was Artaxerxes, who reigned from 465 to 424 B.C. The main character in the book is Nehemiah, a Jew who held the position of cup-bearer to the king.

Previous events of importance are: the fall of Judah to Nebuchadnezzar and the Chaldean, or Neo-Babylonian Empire, in 586; the captivity of the Jews in Babylon; the first return of exiles in 536, when Cyrus decreed all captive peoples might return to their homes; the rebuilding of the temple, which began immediately but was halted by opposition until Haggai and Zechariah encouraged its completion—a task accomplished in 516; religious decay occurred to the extent that Ezra visited Jerusalem in 458; enemies continued to harass the exiles throughout the years. We are now ready to begin the story as we imagine ourselves coming to Susa, the bustling metropolis, about 1,200 miles from the struggling community of Jews in Jerusalem.

The Man Nehemiah

A study of Nehemiah can be approached in two ways. One way to study the book is to determine how a man reacts in a given situation. Another may be to analyze how God provides help for his people when they are in need. I have chosen to approach this study by investigating how Nehemiah demonstrated admirable and enviable qualities of leadership throughout all of his activities. I was quite inspired by reading an outline of ten such qualities of leadership in Nehemiah, mentioned in *Kindred Spirit*, a magazine published by Dallas Theological Seminary. The Spring, 1977, issue carried this article, written by Donald K. Campbell. I will be borrowing ideas from that article.

First, Nehemiah was a man of prayer. Nehemiah 1:4 is the first of eleven of his personal prayers recorded in this short book. How did he react to the news from Jerusalem? He wept. He mourned. Would not you do the same? The outstanding thing we notice about Nehemiah is that he was not content to simply pace the floor, fret, and wring his hands in despair. He got down on his knees and prayed. The book could be studied solely to demonstrate that he was a praying man. All great leaders are praying people. Even the simplest prayer (cf. 5:9) can be most effective.

Second, he was a man of vision (2:1-3). Leaders must have vision! Nehemiah had an impossible dream. He was struggling with it. He did not shove it under the rug of his mind. He became aware of a great need and set his mind to work. The city in need was the city of his own people.

Third, Nehemiah was a man with foresight (2:5-8). He did not stop with a vision of the problem. He proceeded to plan a solution. Verses 5, 7, and 8 show how well organized was the plan in his mind before he presented it to the king. He knew how to go about getting accomplished what he had envisioned. It is Scriptural to preplan.

Fourth, Nehemiah was a man of caution (2:11-20). When he arrived in Jerusalem with his mission from the

king to rebuild the walls of Jerusalem, he did not leap immediately into the project. He surveyed the situation for himself by night, to determine if his plans were workable. No one yet knew of his desires. Notice how he was able to motivate the leaders of the people to adopt his plan of action, narrated in verses 17 and 18. A good leader can overcome the mental inertia of the people about him and stimulate an active response. The project must have been in the minds of the people, but no one had been able to goad them into action until Nehemiah the leader came along.

Fifth, he was a man of extraordinary organizational skills (chap. 3). Chapter 3 may seem dull and mindless, but it illustrates an important aspect of Nehemiah's leadership skills. He was an outstanding organizer. He assigned teams to build each gate. Notice also that this was not a mindless assembly line for workers. Each team was responsible for the total project of building one gate, making the individual jobs different and interesting from day to day. No one was bored and all were involved. A good leader is able to do this to bring to concrete reality his envisioned plans.

Sixth, he was a man of faith and common sense (chap. 4). The enemies of the Jews were at work, trying to thwart this project as they had the temple project years before. What did Nehemiah do? He prayed. Is that all he did? Did he order the work to cease while he waited for God to answer his prayer? Verse 9 says they prayed and set a guard day and night. Verse 13 tells us he stationed people with swords, spears, and bows in the open places. Verses 16-22 show that they did not cease building to hold twenty-four-hour prayer vigils, in hope that the enemies would go away. They prayed and guarded and worked, all under the leadership of Nehemiah. Common sense dictated that the project must not stop or it might never be resumed. Piety and practicality must be wedded in a good leader. Are we overbalanced either way?

Seventh, Nehemiah was a man with compassion for the oppressed (5:1-13). He saw another problem. There were poor people in need and the wealthy were oppressing them. He did not sit idly by, afraid of what the influential ones would say or do to him if he spoke out. Verse 6 contains his reaction to this piece of news. He accused the rich of charging exorbitant interest from the poor. His scathing condemnation of their activity brought about the desired response. His love for people bred action.

Eighth, he was a man of personal integrity (5:14-16). He did not accept the wages due him as the governor of the territory. This was to be a living testimony of the purity of his intent in coming to Jerusalem. He did not come desiring to be a "big shot," nor did he take the job for money. His actions spoke for themselves, convincing all that what he was trying to do was motivated by an interest in the welfare of others. Would our actions speak more loudly and differently than our words? Nehemiah realized that a leader must lead a spotless life, and he did his best to accomplish just that.

Ninth, he was a man of impartiality. He denounced all evil wherever he found it. He condemned the rich for oppressing the poor. He implied a condemnation of other leaders by not accepting his wages. If one is right with God, he should speak what he is inspired to say, and "let the chips fall where they may." This shows a courage of character which is essential to good leadership.

Finally, Nehemiah was a man with a sense of mission (chap. 6). Opposition to his project continued, yet he saw his task through to its conclusion. Whether one completes a task that he begins is an excellent barometer of his sense of mission and dedication to the task. Persistence is a highly desirable trait for good leadership. If you do not feel a goal is worth achieving, you will not achieve it!

Nehemiah was a man who had the potential to achieve a personal goal. He went out and did it. He was not a Bible scholar; he was not a preacher's kid; he was not rich; he was not powerful. Simply stated, he was a layman. He already had a comfortably good job, but he left it for a duty more fulfilling. His leadership was clear.

Conclusion

Nehemiah's task (his vision) was the rebuilding of Jerusalem's walls. He seized the task and accomplished it. In fact, the walls were completed in fifty-two days. What might your walls be? Perhaps you feel that the qualifications of church officers are not adequately considered before an election. Is the only question involved, "Who wants it this year?" Perhaps you feel missionary support would be a great project, but the purse strings are too tightly held. It may be that expansion of the building seems necessary, or purchase of a new facility is in order. Possibly you have ideas for the improvement of the Sunday School curriculum, or the program of your church; but you feel that you are too insignificant to speak. You could be aware that there are several needy families in the church community that you are convinced the church should help. Maybe you see activities or false doctrines creeping into the church that need to be "walled out." Can you think of other "walls"?

How will you react to the news? Will you fret and mutter "Oh, dear; oh, me; oh, my"? Will you feel that you cannot change it, and therefore not even try? If you have as much love for your people as did Nehemiah, you will have a vision of the need and will trust God's

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Grow Up . . . and Be Like a Child!

By Steve Taylor

MOST ADULTS can remember back to their childhood days and recall hearing their parents tell them to "grow up!" From as far back as we can remember, we have been taught to "grow up" and take on the characteristics of an adult.

A child learns that he will one day have the physical characteristics of an adult, but the major emphasis for him will be on becoming an adult emotionally and mentally. As this child becomes an adult, he will one day look back and be able to say, "I've grown up and become an adult!" While it is true that he may have become an adult, he might be surprised to find out that he still has a need to "grow up."

In society today, we find a great deal of emphasis on becoming an adult. Quite contrary to this, we find that Christianity places emphasis on becoming a child. If we are to grow as Christians, we must start by becoming a child.

Let's consider some of the characteristics that children have. Consider first the faith that children have. Children have so much faith in others that they will believe almost anything they are told. Children trust others so much that they can't imagine being told anything but the truth. When children are taught the great truths of the Bible, they believe them. They don't question the inspiration of the Bible as some adults do; they believe it wholeheartedly.

Children are sometimes taught at a very early age to believe in Santa Claus and the Easter Bunny. These two imaginary characters become their heroes and idols. Consider how loyal children would be to Jesus Christ if they came to have faith in him. They would have an undying faith in him and believe that he could do anything.

As an adult, can you say that you have the simple faith of a child? Do you really believe that Jesus can do anything? If your answers are no, then maybe it's time you grew up . . . and became like a child.

Consider the peace that children have. While it's true that children fight and argue, they seem to always have ways of working out their differences. They wouldn't dream of holding a grudge for a long period of time.

There is much that adults can learn from children concerning peace. If adults could learn to be as peaceful as children, war and fighting would cease. If the leaders of the nations would learn to be as peaceful as children, there would be no need to spend hours and days around a negotiating table.

Can you say that you are as peaceful as a child? If you can't, then you need to grow up . . . and be like a child.

Consider the love that children have. Children will love and care for others from the very bottom of their hearts. The love shown by children is both sincere and uninhibited. Children will genuinely love others and express that love to them.

Does the love shown by you measure up to a child's? Do you genuinely love others and then express that love wholeheartedly? If not, then perhaps you need to grow up . . . and be like a child.

Consider also the humility that children have. Extremely rare is it to find a child who is too proud to do something! If children are asked to do something, they are usually more than happy to do it. I delight in watching children stand up in front of church and help with action choruses. They're not too proud to do this; in fact, they're tickled to death to participate!

How does your humility stack up to a child's? Can you honestly say that you're not too proud to do some things? If your answer is no, then maybe you need to grow up . . . and be like a child.

There is much that we can learn from children, but the important fact is that we are required Scripturally to become like children. "Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it" (Mark 10:15, RSV).

Jesus didn't say that it would be nice for you to become like a child; he said that you absolutely *must*, or you won't have any part in the kingdom! No plainer langauge could be used. We must swallow every ounce of pride and become similar to a child. I personally believe that it takes a very mature adult to become a child for Christ.

Christians are called children of God. They say that they have been "born again," and that is literally what must happen. We each must have a new beginning, just as a baby does. Just as a new-born baby is very helpless, so are we as a "babe in Christ." As a baby is very dependent on its parents, so are we dependent on our parent, God. Without the help of our heavenly Father, we would perish in this new life just as a baby would die without the help of its parents.

It is absolutely necessary that we have a new beginning; that we be "born again." "Unless a man has a new beginning, he cannot enter into the kingdom of God" (John 3:3 RSV). Just as a male child is born to earthly parents and becomes their son, so it is with Christians. Once we are "born again," we have the promise of becoming a son of God. "But to all who received him, who believed in his name, he gave power to become children of God (John 1:12, RSV). Becoming sons of God is a very special privilege in that we become joint-heirs with Jesus. What a privilege it is to share with him!

All of this comes back to becoming a child. No matter how mature or important you are now, unless you become a child through Jesus, all of this is in vain. The only real way to Christian maturity is through a new birth and childhood.

We can be extremely thankful that there are children around us to serve as examples. We need to remember that the greatest step we can take towards maturity is in simply becoming like a child. Grow up . . . and be like a child!

Loving the Lord's Children

A
Family Life Council Feature
By Carol Daniels, Editor

"Lord, help me to remember that nobody else can raise my children. Not neighbors or maids or babysitters. Not schools nor even churches, important as they are. Not Scouts or Campfire Girls or Little Leagues or Y's. Not doctors or counselors or choir directors. Not music or dancing teachers. Not a hundred and one other people to whom so many of us entrust our offspring so many of their waking hours.

"I am sometimes bewildered by all this army of other people, Lord. Good people, wise people, specialists many of them. Often I'm grateful; but often I feel a little guilty and concerned about them too. It's all too tempting to depend on them. To shoo the kids off to them thinking 'Good, you'll teach them, guide them, keep them busy, make them happy—I don't need to worry.'

"Besides, I've got so much else to do. Important things too—for the church, the community, my husband. Clubs and meetings to attend (some of them having to do with children).

"And there's our social life, our trips and entertaining. And the experts say I mustn't forget myself; I must feel free to study, take a job if I want to, express myself. The family's better off, they say, if you don't live just for them.

"Sometimes I get very mixed up about all this, God. A deep, nagging voice insists that nothing is more important than raising my own children. In the only place they can be truly raised, their home. This house, these rooms, at their own table, with both parents present as often as humanly possible. Where else can they learn their manners or how to talk to each other, or the lessons of consideration and truth and love? Who else, however dedicated, can possibly care as much as we do whether they learn these lessons and what kind of people they become?

"The years of their growing up are so precious, Lord, and so fleeting. Don't let me duck the responsibility you gave me along with the children. Help us all to sort out our priorities and to drop any activities that separate this family instead of uniting it.

"Give me a firm new grip on the challenge of raising my own children, God—and a proud new joy in it."—*Marjorie Holmes.*

These children of ours are so precious—a gift from the Lord, given for so little time.

So little time to hold them. . . .

When clubs need to be attended, when silver needs to be polished, when cookies need to be baked, when gardens need to be hoed, when letters need to be written . . .

So little time to enter into their world of make-believe and pretend . . .

When garages need to be cleaned, when cars need to be washed, when lawns need to be mowed, when duck season opens . . .

So little time to cuddle them and share their secrets and their dreams . . .

When baseball needs to be played, when TV needs to be watched, when scout candy has to be sold, when piano lessons have to be taken . . .

So little time to teach them about God, and his infinite love for them.

"As the commercial says, 'Slow down, America! What is your rush anyway? Don't you know your children will be gone so quickly and you will have nothing but blurred memories of those years when they needed you?"

Dr. James Dobson, Christian author, lecturer, and psychologist, offers his thoughts on the importance of spending time with our children in his book, "Hide or Seek."

"I'm not suggesting that we invest our entire adult lives into the next generation, nor must everyone become parents. But once those children are here, they had better fit into our schedule somewhere. This is, however, a lonely message at the present time in our society. Others are telling Mom to go to work—have a career—do her own thing—turn her babies over to employees of the state working in child-care centers. Let someone else discipline, teach, and guide her toddler. While she's at it, though, she'd better hope that her 'someone else' gets across the message of esteem and worth to that pudgy little butterball who waves 'goodbye' to his mommy every morning."

"Children just don't fit into a 'to do' list very well. It takes time to be an effective parent when children are small. It takes time to introduce them to good books—it takes time to fly kites and play punch ball and put together jigsaw puzzles. It takes time to listen once more to the skinned-knee episode and talk about the bird with the broken wing. These are the building blocks of esteem, held together with the mortar of love. But they seldom materialize amidst busy timetables. Instead, crowded lives produce fatigue—and fatigue produces irritability and irritability produces indifference—and indifference can be interpreted by the child as a lack of genuine affection and personal esteem."

In his book, "The Measure of a Family," Gene Getz, pastor and professor, adds that "this is particularly relevant to the contemporary American father. We can get so busy in our business, social, and even church life that we have little or no time left for our children. Neglect also creates resentment and bitterness."

So little time to teach our children that they have a God, a heavenly Father, who loves them now and will always love them.

So little time to teach them how to

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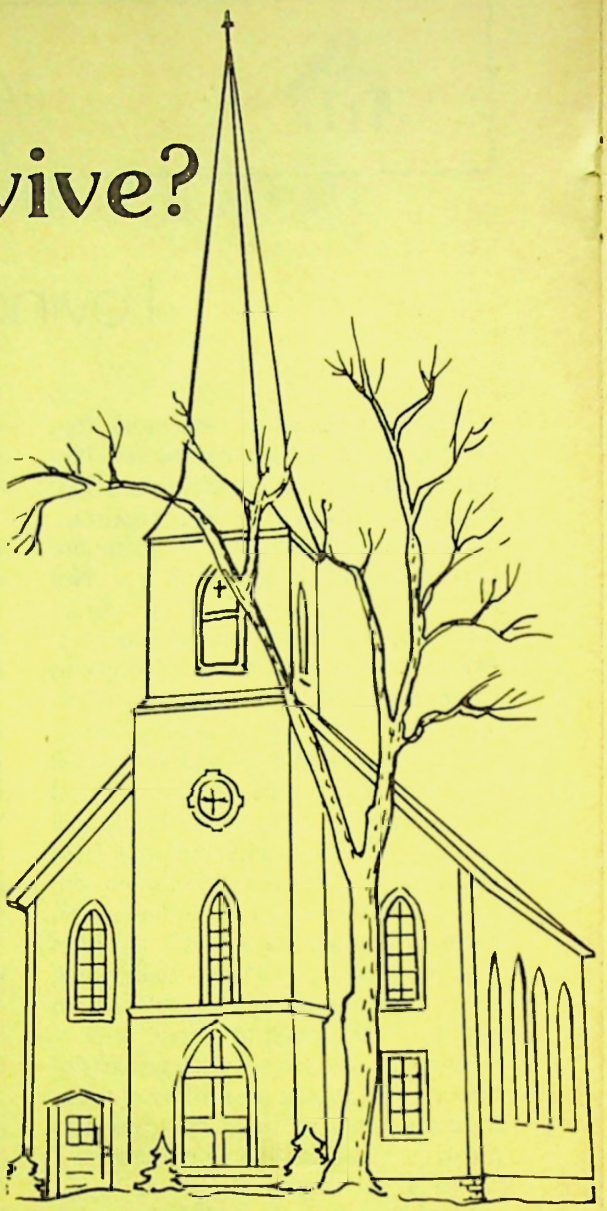
Will the Church Survive?

By Scott Ross



IN DOWNTOWN OMAHA stands the old Union Pacific Railroad Station. At one time it was teeming with life as passengers filled it waiting to embark on trains. Today it is still there; it still has its structure and much of its original beauty. But since the decline of rail travel and the advent of air travel it no longer has life; it no longer serves a meaningful purpose. As a rail station it has been closed; it no longer survives.

Will the church survive? Is the church a relevant, viable concept today in this modern age, or is it an anachronism, a relic of the past, and a monument to past glory that time has passed by, like the Union Pacific Railroad Station? A noted psychologist recently said: "The church today is like an autumn leaf, dry and dead, but retaining its form and structure."

The survival of the church is being questioned not only by its opponents, but also by those who have loved it, by those who have struggled to find vitality and realness of relationship with Christ through the church and found it wanting. Karl Heim has said: "The Church is like a ship on whose deck festivities are still kept up and glorious music is heard, while deep below the waterline a leak has been sprung and masses of water are pouring in, so that the vessel is settling hourly lower though the pumps are manned day and night."[1] Elton Trueblood has written: "It is hard to exaggerate the degree to which the modern Church seems irrelevant to modern man. The Church is looked upon as something to be neither seriously *fought* nor seriously *defended*. A church building is welcomed, partly because it provides such a nice place for a family wedding; and, after all, most families expect weddings, sooner or later. A church is also a good place to send the children on Sunday morning—they might learn something helpful, and certainly the experience of being sent will do them no harm. The point is that such conceptions are wholly consistent with the idea that the Church has only marginal relevance."[2]

Criticism of the church ought not to anger or frighten us. If the church is viable in today's world it must be able to stand up under the close scrutiny given it by its critics. We in the church can learn from the criticism of the church and seek to make the church all it can be and all God wants it to be.

And let us never begin to think of the church apart from ourselves. The church is not a building or even an organization—it's people; it's you and me. Our church is what you and I are. It's spiritual if we're spiritual; it's friendly if we're friendly; it's concerned for the less fortunate if we are; it's evangelistic if we're evangelistic. The church is what we are, and it can become what we are willing to become.

Will the church survive? We need to take a hard, realistic look at the church to see if it is really viable in today's world or, instead, a relic of the past.

True Worship

The church is viable today only if there is true worship. The four and twenty elders as pictured in Revelation cry out: "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created" (4:11). Man was created for the pleasure of God, not vice versa. We fulfill the crowning purpose of our creation when we worship. True worship is the acknowledgment of God that leads to adoration, praise, and surrender to his will.

After preaching a series of sermons on the meaning of worship, Dr. Raymond Abba was asked by a young man if it was right to attend a worship service when you really didn't feel like it. "Well John," he replied, "do you only pay the grocer's bill and the rent when you feel like it?" Later he observed, "Worship is a debt to be discharged independently of our feelings; it is giving unto the Lord the glory DUE unto his name; hence 'it is obligatory on Christians.' The primary purpose of worship is the glory of God, not the edification of man; 'God must come first, or man's edification will not follow.'"[3] To worship God is our duty and responsibility. Whether or not to attend worship services ought not even be a question we have to ask ourselves.

So we know the church ought to worship, but do we? Is the church gathered on Sunday morning truly a worship experience? Daniel Walker expresses the problem when he writes: "We have developed a generation of Christians who scarcely know how to worship at all. Most of them attend a worship service as they attend a movie

—as spectators rather than participants. They come to be entertained, and depart to pass judgment on the artistry of the performers. They do not come to church to worship. They come to witness a program with a religious theme. They are not, in the true sense, worshipers. They are churchgoers. For them, if a service is more pleasing than irritating, it is a successful worship experience. The problem is that they use secular standards to judge a spiritual experience. The minister is judged as a speaker, the organist as a musician, and the service as a performance. The true worshiper, on the other hand, while he appreciates artistry, never judges a service of worship by its leaders but by his own encounter with God."[4]

Walker goes on to give three good suggestions to make worship meaningful. First, we must learn to enter the sanctuary in a mood of quiet expectancy. Too often we rush in, chatting all the way, with our minds cluttered with all the thoughts of the past and future week. We need to prepare our minds to worship. Second, each of us must accept responsibility for the effectiveness of our own worship. True worship is hard work and an aggressive act. We are the ones who are responsible for getting something from the experience. If worship is easy, we probably are not worshiping. And third, if we are to worship meaningfully, we must accept those with whom we are worshiping.[5]

Will the church survive? Is there true worship by the church?

Love of the Brotherhood

The church is viable today only if there is true love of the brotherhood. Jesus said: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34, 35). It is incongruous to think of the church without love. It is like saying we will have a football game but no ball, or a supper but no food.

Paul carefully chose his illustrations in 1 Corinthians 12 and Romans 12 where he compared the church to a body in which every part is interdependent with every other part. That is why if one member suffers we all suffer, and if one has reason to rejoice we all rejoice with him. Love is what causes us to really care for and with one another.

Will the church survive? Is there a genuine love among the brotherhood?

A Sense of Mission

The church is viable only if there is a sense of mission. The church is "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 Peter 2:9). We exist for a purpose—to witness to the world of what God has done for us to the end that those we witness to might be brought into harmony with God's will for their lives. In 2 Corinthians 5 Paul writes that the church has been given the ministry of reconciliation and that God has committed to the church the word of reconciliation.

Elton Trueblood has written: "The Company of Jesus is not people streaming to a shrine; and it is not people making up an audience for a speaker; it is laborers engaged in the harvesting task of reaching their perplexed and seeking brethren with something so vital that, if it is received, it will change their lives."[6] It is tragic that so many Christians feel they have fulfilled their Christian responsibility when they have attended services. We gather not to fulfill our Christian responsibility, but to prepare us so we *can* fulfill it. As Canon Ernest Southcott has so aptly said: "The holiest moment of the church service is the moment when God's people—strengthened by preaching and sacrament—go out of the church door into the world to be the Church. We don't go to church; we are the Church."

Jesus compares the church to salt with a mission of "flavoring" those with whom we come in contact. For salt to be effective it must penetrate or be scattered among the food and it must be salty. The church has penetrated. It is effectively scattered among offices, factories, schools, homes, neighborhoods, and organizations in our communities. If we have failed to "flavor" our communities it is not because we haven't penetrated, but because we have failed to be salty. Salt that is not salty, Jesus said, is worthless and ought to be trampled under foot.

Will the church survive? Is it fulfilling its mission of witness to the world?

A Sense of Ministry

According to 1 Corinthians 12, God has given every Christian a gift to be used for the good of the entire church. This is our ministry, and every Christian has one. Although we all share in the one mission of witnessing to the world, we have many different individual ministries. One has the gift of patience that allows him to work with brain-damaged children. Another has the hospitality that makes him especially able to host a home Bible study. Someone else can really relate to the elderly and makes a point of visiting shut-ins. Still another has that musical ability that edifies the body of believers as they gather to worship. Someone else can teach. Another has God-given organizational ability. The fact that we are all different is the strength of the church.

According to Ephesians 4, a primary part of the ministry of pastors is "to equip God's people for work in his service, to the building up of the body of Christ" (Eph. 4:12, NEB). Pastors should be helping every member of the church discover and prepare himself for his own ministry.

Will the church survive? Will each member find and fulfill his own ministry?

Let the Church Be the Church

Throughout this article we've been raising the question, "Will the church survive?" Now I want to give that question a clear and definite answer—YES, DEFINITELY YES! Jesus said: "I will build my church; and the gates of hell shall not prevail against it." The church will more than survive; it will triumph. The true church will not and cannot be defeated.

Thus the real question is not, "Will the church survive?" It definitely will survive; it will triumph. The real question is, "Are we the church?" That is, are we people who call ourselves the church, really being the church?

Let the church be the church! Let there be true worship. Let there be true love among the brotherhood. Let us each realize we exist for a mission of witnessing to the world. And let us each seek to discover and fulfill our individual ministries. Then we will be the church.

God's church will more than just survive, it will triumph. Let us make sure that we are the church. Let the church be the church!

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1. Karl Heim, *Christian Faith and Natural Science* (New York: Harper & Brothers, 1957), p. 24.
2. Elton Trueblood, *The Company of the Committed* (New York: Harper & Brothers, 1961), p. 17.
3. *Principles of Christian Worship* (London: Oxford University Press, 1957), p. 12.
4. Daniel D. Walker, *Enemy in the Pew?* (New York: Harper & Row, 1967), pp. 62, 63.
5. *Ibid.*, pp. 64-67.
6. Trueblood, *op. cit.*, p. 45.

DARE TO BE A LEADER

(Continued from page 6c)

limitless power to help. In short, you must assert yourself as the spiritual leader you were meant to be. You may be the one your church needs to stir up the fires of active service for God.

Nehemiah saw a problem and used his leadership skills (prayer, vision, foresight, caution, organization, faith, common sense, compassion, personal integrity, impartiality and a sense of mission) to do what many before him may have thought of, but failed to act upon. Becoming leaders should come naturally to all Christians. Let this goal beckon to you as a challenge.

Will you accept the challenge of leadership? Dare to be a leader! •

God's Way

God's help is always sure,
His methods seldom guessed;
Delay will make our pleasure pure,
Surprise will give it zest.
His wisdom is sublime,
His heart profoundly kind;
God never is before his time,
And never is behind. —*Selected.*

LOVING THE LORD'S CHILDREN

(Continued from page 6e)

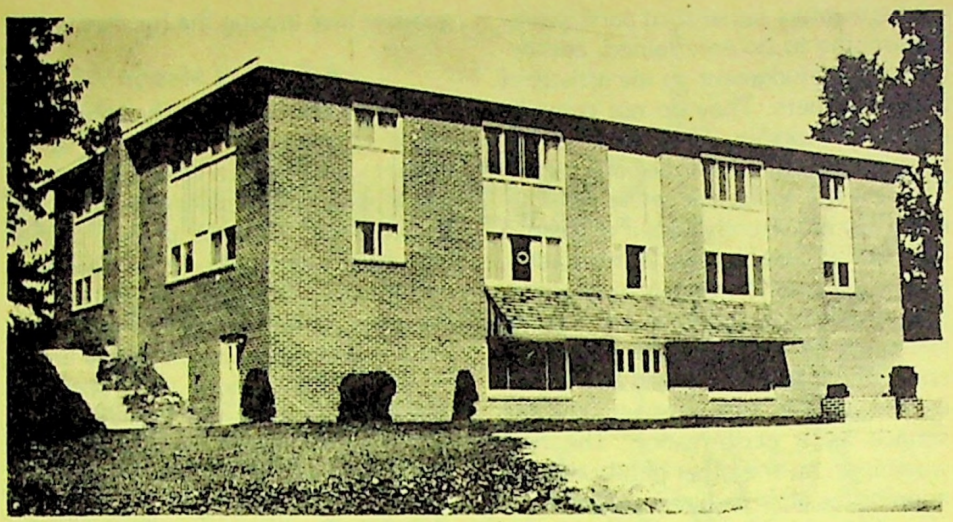
love God back, and how to respond to his love.

So little time to show them, through our own words and actions, what God's love is like.

"God's goal for us is that we love him. How fully the rest of Scripture echoes this thought. God's goal for us focuses on our heart; our innermost motivations rather than our overt behavior. And so must our concern as parents focus on the motives, the attitudes, the values, the character of our children. My task as a parent is to work with God in shaping the heart and awakening the love of my child for the Lord."—*Larry Richards.*

So little time . . .

"Hear, O Israel: The LORD is our God, the LORD is One! And you shall love the LORD your God with all your heart and with all your soul and with all your might. And these words, which I am commanding you today, shall be on your hearts; and you shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up" (Deut. 6:4-7). •

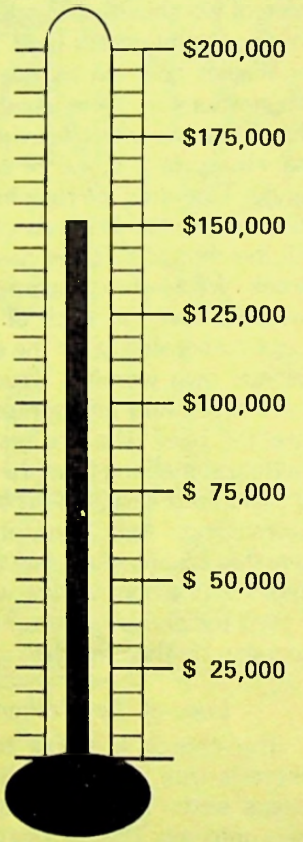


Oregon Bible College Dormitory

The thermometer at the right shows the total that has been paid or committed to be paid by the membership.

Cost of building & equipment	$162,300
Interest paid on loans	12,700
Total	$175,000
Cash received and paid on loans	$142,000
Present unpaid loans	$33,000

Each contribution helps to lessen the interest payment. 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

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CHILDREN'S CORNER

RACHEL CARR, EDITOR

Gifts

The glistening snow lies over the town like a silent blanket. In the dark sky the moon is bright and joins its light with the Christmas lights decorating the houses.

In one of these houses live Mr. and Mrs. Matthews. Let's stop a moment and listen.

"Martha, there will be other years when Tom can be home for Christmas."

"Yes, George, I know. But it has been so long since we have seen our son. I was really looking forward to having him home for Christmas this year.

"It makes me sad too. But opportunities like this don't come often. Imagine, our boy in South America! He must be doing well in his work for the company to ask him to start a new office there.

"You're right, George. We can be proud of Tom. But we'll miss him here on Christmas Day."

Elsewhere in the town, others are also thinking about Christmas. Oh, here is a pretty white church brightly lit. Shall we look in? There are some boys and girls gathered in the fellowship hall.

"I got a scarf and glove set for my dad."

"The department store has the prettiest blue sweater. I'm getting that for my mother."

"You should see the Christmas list I made. There are so many things I want this year."

Mr. Granger, the leader, calls everyone over to him.

"Boys and girls, I am glad you all came tonight. There are many people who will be glad to hear our Christmas carols. And we will all have fun too.

"There is one thing I want you to think about. Gifts are an important part of Christmas. We are planning what to give our families and friends and thinking about what we will receive. But since Christmas is Jesus' birthday, have you thought about a present for him? While we are out tonight, think about what kind of gift Jesus might like from you."

All bundled up against the cold, the boys and girls tramp out into the snow. They have a list of twelve places to sing—many of them at homes of older folks who can't get out much in winter.

The boys and girls sing the familiar carols with their strong young voices. Everywhere they go the people are happy to hear them sing.

On their way back to the church, Joey says, "Could we take time to sing for the Matthews? They are neighbors of ours and I'd like to stop there."

Yes, there's time for one more stop. As the carolers begin to sing, Mr. and Mrs. Matthews come to the door to listen. After several more carols, tears come to Mrs. Matthews' eyes.

"Thank you very much," she tells the group. "We're so glad you came. We have been feeling sad because our son can't come home for Christmas. You have cheered us up."

"Yes, you certainly have," adds Mr. Matthews with a big smile on his face. "You have given us a nice Christmas present. Thank you."

A warm glow fills the boys and girls as they walk back to the church.

"Well," says Mr. Granger, "have you thought about a gift for Jesus on his birthday?"

"I thought about giving money for his work. That would be a gift."

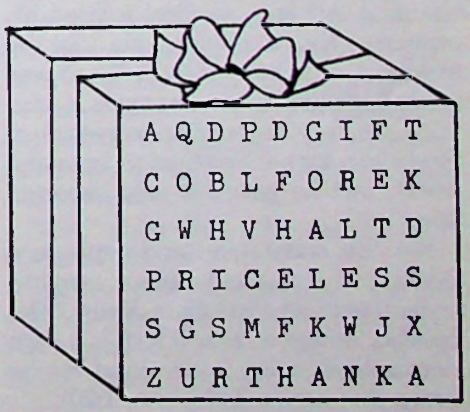
"We can do what he wants us to do, obey him. I think that would make him happy."

"If we tell others about him, that would be a nice present."

"Those are all good gifts," says Mr. Granger. "Do you know that you gave Jesus a nice present tonight? You brought a lot of cheer and happiness to the people for whom you sang. Remember what Mr. Matthews said? 'You have given us a nice Christmas present.' Jesus said, 'Anything you did for one of my brothers here, however humble, you did for me.' So when we do good deeds for others, that is the same as doing them for Jesus. I'm sure you made him happy tonight."

The Greatest Gift

The greatest gift is the one God gave to the world—his Son. Find the words to this Bible verse in the puzzle below: "Let us thank God for his priceless gift" (2 Corinthians 9:15, Today's English Version). Circle the words as you find them. •



When Love Was Made Visible

By Harry Sheets

FOLLOWING the death of Mumtaz-i-Mahal, her grieving husband, Mogul Emperor Shah Jahan, vowed that he would build her the world's largest and most beautiful mausoleum.

At first this vow was only a word spoken to express an intention, but, being in every way capable of carrying out his promise, he made careful plans and collected the appropriate materials. Then the emperor gathered Asia's finest craftsmen, who worked twenty-two years, day and night, to finish the tomb.

It took twenty-two years to turn an abstract idea into a visible, physical reality. The Taj Mahal is the tangible expression of a great vow and an equally great love. The costly materials, the exquisite workmanship, and the beauty of design challenge us to understand and, above all, to feel and be moved by the emperor's great love for his dead wife. For over four hundred years it has testified to a promise made and kept.

God's love for mankind caused him to vow to redeem man from the curse, restore the Garden of Eden, and bring in eternal peace and righteousness. For many centuries his promises remained only promises—mere words without anything visible to the eye. "But when the fulness of the time was come, God sent forth his Son, made of a woman" (Gal. 4:4).

Just as the emperor fulfilled his vow and expressed his love by creating a beautiful building, so God fulfilled his promises and expressed his love by making a little baby. God's Word was made flesh, and dwelt among us" (John 1:14). Jesus is the tangible expression of God's love for us, "for God so loved the world, that he gave his only begotten Son."

We can understand and appreciate God's love for us only as we come to understand and appreciate Jesus. "The invisible things of him [God] . . . are clearly seen, being understood by the things that are made" (Rom. 1:20).

"The heavens proclaim God's splendour, the sky speaks of his handiwork; day after day takes up the tale, night after night makes him known; their speech has never a word, not a sound for the ear, and yet their message spreads the wide world over, their meaning carries to the earth's end" (Psa. 19:1-4, Moffatt Translation).

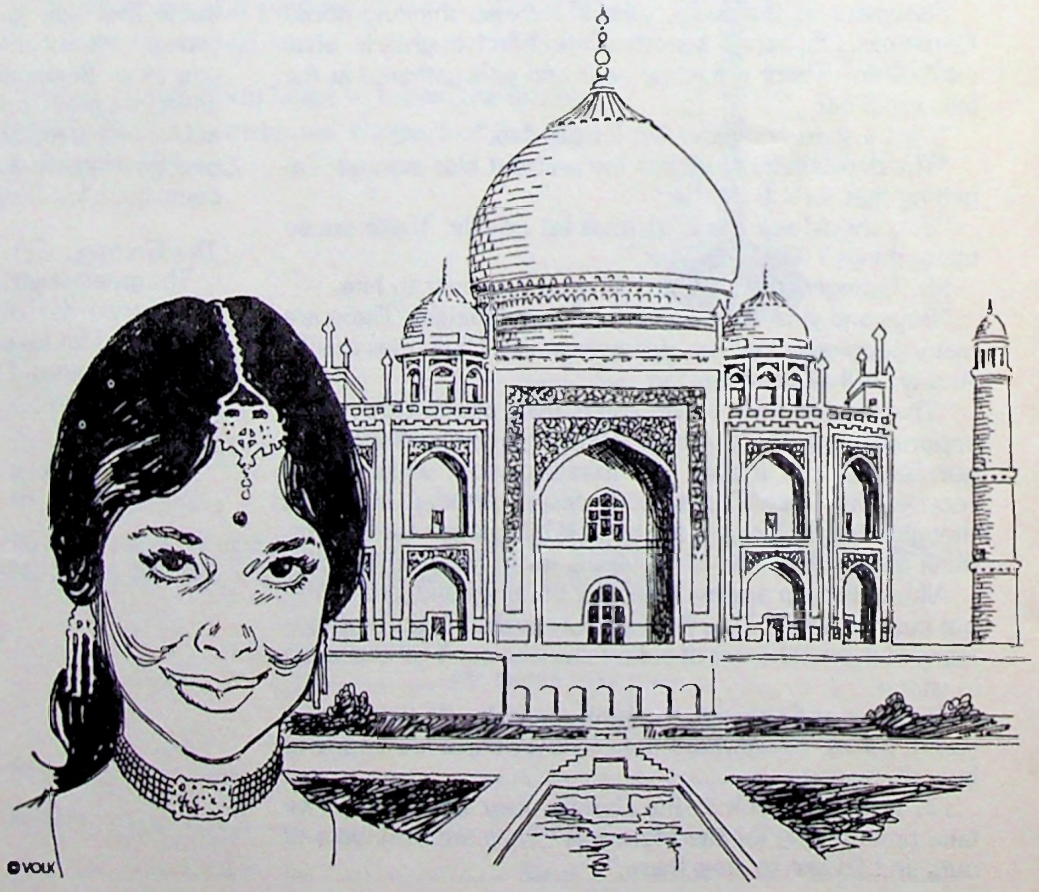
Yes, the heavens do speak to us in their silent way, and from them we learn of God's glory and unusual wisdom and power, but they do not reveal his love and compassion for his people. This could be understood only through Jesus—his promise made flesh.

Jesus, who "brightly reflects God's glory and is the exact representation of his being" (Heb. 1:3, Weymouth Translation), was sent into the world to give substance and meaning to God's promises. He could say truthfully: "He that hath seen me hath seen the Father" (John 14:9).

When the Prophet Simeon took the infant Jesus in his arms, he "blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation" (Luke 2:28-30). God's Word (plans, vows, things uttered) had now become flesh.

The life of Jesus stands as the highest expression of God's love and compassion yet known to man. His resurrection is a pledge of our future life.

Man can reveal himself and his personality feebly in a beautiful building, but only God can reveal himself in and through a beautiful life. •



The Unexpected Guest

By H. Milton Chase

CHRISTMAS was approaching. Mary's missionary circle had brought in its love offerings for Jesus which were to be used for foreign missions, and now that this was over, Mary could make ready for the real thing—the usual celebration of Christmas.

But probably it would be better to let Mary tell you the story in her own words:

You see, we were planning for an unusually happy Christmas. Our oldest daughter Julia had gone to college that fall and would be home for the holidays and, of course, we wanted her to have a happy time. I planned to have our family dinner on Christmas Day. John's sister lives in our town and she has two children; and my Aunt Sally also lives here and she has a daughter Julia's age—so, naturally I included them. Following the dinner, we were to have the family Christmas tree. I told John he would have to get an unusually large one, and he did! It was a beauty! But you know, when I got out the decorations that I had put away so carefully from last Christmas, I found that I didn't have half enough for that tree. It looked too skimpy for words, so I had to dash off downtown to get more decorations. It seemed that they had never shown such beautiful tinsel and so many kinds of lights and, oh, they showed me the most adorable ornaments and I knew they would look so beautiful that I couldn't resist buying two or three dozen of them. So, the first thing I knew, I had added nearly $50 to our charge account for extra decorations. About that time a little buzzer went off in my conscience and gave me a twinge, but I quickly silenced it by assuring myself that I just had to buy those things. Anyway, Christmas comes but once a year and you just naturally have to have things pretty, whether or not.

Christmas morning was bright and beautiful and we were so happy as we assembled around the breakfast table, with Julia home again. As soon as breakfast was over, Julia started to get the car. She wanted to run around to see some of her friends, but I stopped her and said, "Wait a while, Dear; you know we always have our Christmas morning devotional the first thing." We went into the living room and little Fred told the Christmas story from Luke and then we all clasped hands and John and I prayed. In closing my prayer I said, "Oh, Christ of the Christmastide, come and be our Guest this happy day."

Then the children were off in the car and I got busy with the many last-minute preparations for that dinner. About noon everything was finished and, if I do say so myself, my table was attractive, with a miniature Christmas tree centerpiece and red and green decorations. I took a final look at our big tree. My, it was a thing of beauty! Then I closed the doors so that no one could see the tree until after dinner, and went upstairs to make ready for my guests. Oh, I forgot to say that John's present to me was a new dress. I hadn't had one that cost seventy-five dollars for a long time. I was dolling up in it, putting on the final touches, when the door opened and John came in excitedly.

His face was white. Oh, I knew something was wrong, for he is usually so calm.

"Oh, John, what has happened?" I asked. Then the mother instinct asserted itself and I said, "Have Julia and Fred gotten back with the car?"

"Yes," said John, "the children are all downstairs in the living room—but, a guest has arrived!"

"Well," I said, "that's nothing to get excited about; I was expecting the guests about noon."

There was a queer light in John's eyes as he answered, "Yes, but I hardly think you were expecting this one." Then John said in a tense tone, "Mary, the Master himself is downstairs."

I could never put into words the emotions that surged through my heart —amazement, awe, and, yes, fear. "Oh, John," I said, "You can't mean that!"

"Yes, Mary, the Lord Jesus is here. The children and I were sitting in the living room when there was a knock on the door. When we opened it, there stood the Master himself. Seeing our great amazement he seemed to hesitate and then he smiled and said, "Oh, you were not expecting me? But Mary is, for she prayed to me this morning to come and be her Guest today!"

Then I remembered that closing sentence in my prayer that morning and suddenly realized how little I really meant those words. Well, as soon as I could calm myself I went downstairs to greet my Guest. One look into his radiant, loving face and the tumult of my heart began to calm and it seemed so wonderful to have him with us in person. Of course, we gave him the honored seat at the table and when he raised his hands in blessing, we saw for the first time the jagged scars in his palms and quick tears came to every eye.

All would have been well but for that Christmas tree. From the minute he came, the question uppermost in my mind was, what will he think of my gift to him when he sees that tree? Every minute my embarrassment and pain of heart increased. What could I do? Oh, I would have kept the living room door shut and not had any Christmas tree that day, but—well, I knew that closed doors did not shut out anything from his all-seeing eyes. One idea came to me and, as soon as dinner was over, I called John aside and said, "John, you know we have a hundred dollars in the bank in the safety deposit box for an emergency. Do get it and let me put it on the tree for him!"

"But," John said, "We can't get it—this is a holiday!"

There was nothing to do but proceed with our plans. The doors were opened. The Master was seated. John turned on the lights, and ornaments all besparkled

(Please turn to page 11)

Brief Messages for Busy People

Peace on Earth

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

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

Which is Better?

Some people throw away a bushel of truth because it contains a grain of error, while others swallow a bushel of error because it contains a grain of truth!"

—*Selected.*

He Has Your Picture

A man walked up to the bank teller's window and shoved a note through the opening: "This is a stick up . . . hand over all the money!"

The teller shoved another note to him: "Fix your tie, stupid; we're taking your picture!"

He was already caught! Yet he thought he was getting away with something! Sin works like that; you think you're succeeding, when the very act of sin makes you a failure! God has already taken your picture and you are in trouble! Only Christ can save you from condemnation! If you reject him, remember, he has your picture. "Be sure your sins will find you out!" Look to Christ and be saved!

Shine Where You Are

Don't waste your time in longing
For bright, impossible things;
Don't sit supinely yearning
For the swiftness of angel wings;
Don't spurn to be a rush light,
Because you are not a star;
But brighten some bit of darkness
By shining just where you are.

There is need for the tiniest candle,
As well as the brilliant sun;
The humblest deed is ennobled
When it is worthily done;
You may never be called to brighten
The darkened regions afar;
So fill, for the day, your mission
By shining just where you are.

—*Restitution Herald, 2/13/18.*

If You Were Busy

If you were busy being kind,
Before you knew it you would find
You'd soon forget to think 'twas true
That someone was unkind to you.

If you were busy being glad,
And cheering people who are sad,
Although your heart might ache a bit,
You'd soon forget to notice it.

If you were busy being good,
And doing just the best you could,
You'd not have time to blame some man
Who's doing just the best he can.

If you were busy being true
To what you know you ought to do,
You'd be so busy you'd forget
The blunders of the folks you've met.

If you were busy being right,
You'd find yourself too busy, quite,
To criticize your neighbor long
Because he's busy being wrong.

—*Selected.*

I Must Go Shopping Today

I must go shopping today;
I am completely out of generosity and must get some more.
I also want to exchange the self-satisfaction I picked up the other day for some real humility. They say that it wears better.
I must look at some tolerance, which is worn as a wrap this season.
I saw some samples of kindness . . . well, I'm a little low on that and one can never have too much of it.
And I must try to match some patience. I saw it on a friend . . . it was so becoming, and might look equally well on me.
I must remember to get my sense of humor mended, and keep my eyes open for some inexpensive goodness.
It's surprising how one's stock of goods gets depleted.
Yes! I must go shopping today.

—*Lora Dwire.*

Afraid of Light

We can forgive a child who is afraid of the dark. The real tragedy is when men are afraid of the light!

—*Hector Bulletin.*

No Place to Put It

Because of the housing shortage near the military base where he was stationed, a young doctor and his wife and three children had to live in cramped quarters in a hotel. A friend said to the doctor's six-year-old daughter, "Isn't it too bad that you don't have a home?"

To which the philosophic young one replied, "Oh, we do have a home; we just don't have a house to put it in!"

—*Rod and Staff.*

Happy New Year

This New Year, mend a quarrel. Seek out a forgotten friend. Dismiss suspicion and replace it with trust. Write a love letter. Share some treasure. Give a soft answer. Encourage youth. Manifest your loyalty in word or deed. Keep a promise. Find the time. Forego a grudge. Forgive an enemy. Listen. Apologize if you were wrong. Try to understand. Flout envy. Examine your demands on others. Think first of someone else. Appreciate. Be kind. Be Gentle. Laugh a little. Laugh a little more. Deserve confidence. Take up arms against malice. Decry complacency. Express your gratitude. Go to church. Welcome a stranger. Gladden the heart of a child. Take pleasure in the beauty and wonder of the earth. Speak your love. Speak it again. Speak it still once again. —*Tempe Bulletin.*

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

James Mattison
WCTA 1050 AM Plymouth, Ind. 9:00 a.m. Sundays, "Pathway of Light"

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

Darrell Maddock
WCTA 1050 AM Plymouth, Ind. 11:45 a.m. Sundays

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"

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"

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.

THE UNEXPECTED GUEST

(Continued from page 9)

with Christmas snow glistened and gleamed, but it had lost its charm for me. I noted the Master's calm, appraising gaze as he looked over the tree. I knew that he knew the ornaments on that tree, to say nothing of the gifts, cost many times as much as I had given him. As the many gifts were handed out, my cheeks burned and I sat with downcast eyes.

Finally, drawn by an irresistible impulse, I looked up at the Master. In his open hand there lay the lonesome five dollar bill—my so-called "Love Gift" to my Savior and Lord. There was such a sad expression on his face and a far-away look in his eyes. Then his eyes met mine. Oh, if he had only censured me, if only he had said the words I deserved to hear, I could have borne it! But he only looked at me with that hurt look, the hurt of wounded love, and said slowly and tenderly, "Mary, I see you weren't expecting me today, either"—and as I extended my hand to beg his forgiveness, he was gone! •

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The Restitution Herald

Vol. 68 December, 1978 No. 3

STAFF
Editor: David Krogh
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Contributing Editors: Rachel Carr, Carol Daniels, John Lewis, Hollis Partlowe
Circulation Manager: Paul A. Newell
Staff Writer: Shirley McQuinn

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.

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.

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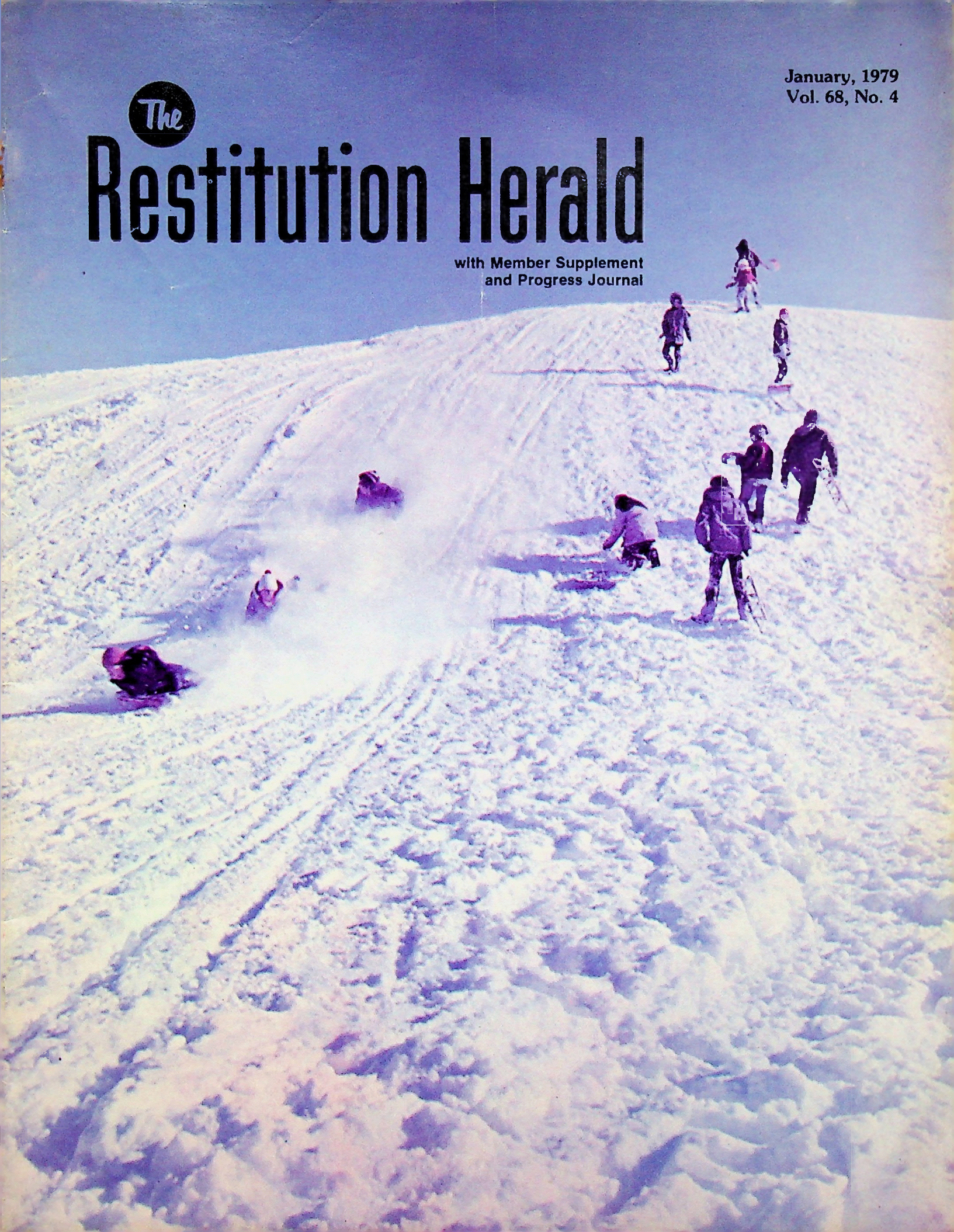
The Restitution Herald
Oregon, Illinois 61061

January, 1979
Vol. 68, No. 4

The Restitution Herald

with Member Supplement
and Progress Journal



From Fighter to Follower!

By Shirley McQuinn

HARRY WEBB has spent most of his 42 years of life trying to whip the world—literally whip it with physical violence. He has been bashed in the head with bricks. He has been beaten into oblivion and left sprawling on the ground. He has felt the crack of a ball bat against his skull. All this and more has been the result of a hot temper that flashed out of control too easily—a temper that was used to settle all differences.

Today Harry Webb is a gentle, peace-loving, joyful man who has lost his temper completely—lost it to Jesus Christ. He is eager to help others, and that is why he is willing to share his story for the first time. He knows there are a lot of people struggling with a temper problem just as he did so many years.

HARRY WEBB—
"I don't keep everything inside anymore, and that has been a tremendous blessing. Jesus has made all the difference in my life."

Harry believes there were three major factors which contributed to his developing a violent temper: 1) the influence of his grandmother; 2) being deprived of a father; and 3) being thrust into a strange new environment as a child.

Webb's parents were separated when he was only two years old. His father went to Florida, and his mother moved to Fairborn, Ohio. He and his brother were left with their grandmother in Ironton, Ohio.

Harry has vivid memories of his grandmother and the role she played in his life. He reflects, "She was a big woman. She stood 5 feet 9½ inches tall and weighed 220 pounds. She was very strong, and could take care of herself and everyone else in a battle! She was good to us, saw that we had everything we needed, even though there were some hard times. She was good to other people, too. If a neighbor was sick, she would be the first to go and offer help."

Harry's grandmother demanded obedience from the children in her home. The kids knew that if they disobeyed they could expect severe punishment. Harry recalls one day when he was not allowed to go outside in the cold weather. He had been ill, and his grandmother said, "Stay inside." However, the temptation was too great, and Harry joined the other boys outside. Later his grandmother began calling him to come home. He didn't hear her, so played until he was quite ready to go. In his words, "When I did get home, she was at the door. Boom! That's all there was to it. No discussion. She just laid into me. But I always thought that was her way of showing her concern. She was worried about me."

When Harry was five years old, his grandmother was arrested for bootlegging. Harry explains, "She was put in the 'laundry' (the Federal women's penitentiary) for six months. Whenever anyone spoke of the 'laundry,' we all knew it meant prison." During those six months, Harry and his brother were placed in the Lawrence County Children's Home. After the grandmother's release they again made their home with her in Ironton.

Ironton, Ohio, is a small town on the Ohio River, and Harry happily recalls his days there as a youngster. He had freedom and space to roam, and he did just that. Sometimes he would be gone all day, climbing over the flood walls and playing along the river.

From this quiet, peaceful existence he was suddenly thrust into an environment that was swarming with people from all walks of life. In the middle of his first year of school, his grandmother moved the family to Fairborn, Ohio, where his mother lived. Grandmother went to work at Wright Patterson Air Force Base, grinding cylinders in a machine shop. Their home was in a government housing project called Hebble Homes. It was rows and rows of dwellings with hundreds of families living extremely close together. Harry recalls, "I was too young to understand it. I had no father; my mother and grandmother worked; so I was strictly on my own in this strange new environment. And I found out very early that if you didn't take your own part, you'd get run over!"

Harry tells of the time when he was nine years old and the proud owner of a new suit, not to mention a new handkerchief in the breast pocket of the suit coat. One night he was walking home alone from the theater, wearing his new suit and a hat. Two bigger boys stopped

him, yanked the handkerchief out of his pocket, and threw his hat in the mud. Harry was filled with anger, and he followed his first impulse. He picked up a rock and soundly hit one of them in the head. That was the beginning of his life of violence. He fought his way through grade school and high school.

By the time he was 13, he was full grown and could pretty well hold his own. "I only weighed 130 pounds," he says, "but I was solid. I always fought the biggest boys, never the small ones. In my early teens I was involved in gang wars, and made a lot of enemies." He remembers, "I lost all the friends I ever had. Parents of girls didn't want them to associate with me because I was in trouble most of the time. And there was always someone trying to get even with me for the beating I had given them. It was just like the old gunfighters . . . always somebody else waiting to take you on."

So Harry became a loner. He struggled to find friends he could trust. But wherever he went, his reputation preceded him.

In the summer of 1958, he decided to join the army. During that same summer he met Harriet, his future wife, at a local beach. By the time he left for the service, he and Harriet had become very close. When he was in Texas for basic training, he proposed to her over the telephone. She said yes, they were married during his Christmas leave in 1958, and he was shipped overseas. They didn't see each other for almost a year after their wedding.

Harriet had been a good influence on Harry. He loved her deeply, and she was now his incentive for trying to keep his life in decent shape. By the time he went overseas, he had learned to subdue his temper somewhat. However, it still exploded once in a while—and always resulted in someone getting hurt.

Harry recalls the time when he was an acting corporal. His platoon was participating in a marching contest, hoping to win first place and weekend passes for everyone. When they were on the parade grounds, Pvt. Stockton, a young soldier in Harry's platoon, slipped and fell. They lost the contest. Later in the day, Harry and Pvt. Stockton were in their barracks when another soldier burst into the room. He was angry that Pvt. Stockton had fallen, blamed him for losing the contest, and began hitting him. Harry felt a small flash of temper, but merely said, "Look, don't hit him again." The aggressor, who happened to be a professional boxer, called Harry a few choice names, and once again started swinging at Pvt. Stockton. At this, Harry jumped off his bunk, went straight for the man and said, "Look, if you do that again, I'll have to ask you to step outside."

"He didn't wait to step outside," says Harry. "He began throwing punches at me, and that did it. My temper was at full force now. When the fight was over, I had a broken thumb, but the other guy was in such bad shape that we had to call an ambulance to move him. My temper nearly killed him!"

After his discharge from the army, Harry and Harriet settled down in New Carlisle, Ohio. Harriet relates that their home life has always been happy. She has never been the victim of Harry's temper. In 1965 they were blessed with the birth of a son, Charlton. They attended Sunday School and church regularly. Their lives seemed to be falling into a normal peaceful pattern.

However, Charlton developed serious health problems. He had bronchial asthma, and his doctor suggested that a dry climate might be helpful. So in July, 1973, the Webbs quit their jobs, sold most of their belongings, and moved to Tempe, Arizona. With their move to Arizona, their search for a new church began.

In discussing his religious life, Harry says, "When I was a kid, my grandmother made me go to Sunday School and church every week. But I didn't mind; I really liked going. All my life I thought I was a Christian—a real good person. Even when I was going through all the fighting and the trouble connected with it, I still went to church. Yet in all those years, it never occurred to me to ask Jesus to help me with my temper. I just didn't know that a *personal* relationship with him and God was possible. And no one ever took the trouble to explain that to me."

In December of 1976, the Webbs attended the Lakeshore Bible Church of God in Tempe for the first time. They immediately sensed something different about this congregation—a special warmth that appealed to them. They felt for the first time in months that they "belonged." They began studying God's Word with more interest than ever before. It took on new meaning in their lives. But could it really conquer Harry's temper?

Since moving to Arizona, Harry had had a few problems in his jobs, and discovered his temper was still simmering, waiting to erupt. On one occasion, he threw a large hammer at a man, narrowly missing his head. Another time he grabbed a large two-by-four and threatened to knock a man's head off! But now he was also growing spiritually, and after the hammer-throwing incident, he remembers asking God for the first time to help him with this problem.

In July, 1977, Harry, Harriet, and Charlton accepted Jesus Christ as their personal Savior. They were baptized by immersion at the Lakeshore Church. The impact that Jesus has had in their lives is amazing, even to them.

"Since accepting Jesus," explains Harry, "I have an inner peace and calmness that is unexplainable. The rage inside of me is gone! I don't know exactly when that happened, but I know that after I was baptized I no longer felt I had to beat up on people. I feel so much better than I ever felt after winning a fight! I never accomplished anything with all that fighting, but I didn't know it at the time."

Now Harry often finds himself in the role of peacemaker with fellow employees. He no longer gets into the middle of quarrels. Instead he just smiles and says things like, "Hey, I wish you guys wouldn't argue like that—violence bothers me."

Harry firmly believes that **anyone** with a temper problem can be helped, just as he was. "But first," he says, "they must be willing to let Jesus have charge of their life. He played the biggest role in changing my life—but not until I let him. I have completely given my temper to him, so I no longer have to deal with it. If only people realized the power that is available through him!"

"Jesus has also helped me to be more open. I don't keep everything inside anymore, and that has been a tremendous blessing. Another thing—as a Christian I no longer have the right to feel guilty about my past, and that in itself has brought a new kind of peace to me. Jesus has made all the difference in my life!"

Harry Webb knows that he has finally found the real secret of life. He is no longer a fighter, but a follower—a follower of Jesus Christ. •

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, IL 61061; mailed monthly.

Survey of Scripture

By John Lewis, *President of Oregon Bible College*

—A Brief Look at the Bible Book by Book

NUMBERS

Murmurings

Laws

Rebellion

Earthquake

Poisonous Snakes

THE BOOK of Numbers portrays events that happen only about a month after the close of events in the Book of Exodus. Chronologically Numbers covers a period of about thirty-eight years. There is a numbering of the people at the beginning of the book and also at the close. These numberings are two separate events and were in preparation for the people of Israel entering into their promised land. The book is full of complaining and discontent on the part of the people of Israel. It represents the restlessness of the people of God as he works with them in the wilderness and tries to mold them into a nation before they enter their land.

Kadesh-Barnea is a significant place in the Book of Numbers because it represents the place of the testing of the nation of Israel. Because of their failure to trust God, they were destined to wander in the wilderness for another forty years. The generation of people that failed to believe at Kadesh-Barnea died in the wilderness without having the opportunity to enter the promised land.

After taking a census of the people of Israel and the disobedience of the nation, God set the tribes in order for the trek through the wilderness. There were three eastern tribes headed by Judah that led the way. The middle section was made up of Gershonites and Merarites of the tribe of Levi that carried the tabernacle. Reuben, Simeon, and Gad were followed by the Kohathites with the sanctuary. The rear of the congregation was made up of Dan, Asher, and Naphtali. The Levitical tribe was accepted in place of the firstborn in the nation of Israel. From their earliest history, God required the firstborn of every family to serve as the priest. However, now that the nation was organized the tribe of Levi replaced this requirement and became the priests for the entire nation. In chapter 5, specific job assignments were given to the Levitical families.

Various laws are then given to regulate the relationship of the people with one another. Trials by ordeal were specifically outlined and carried out if anyone was suspected of misbehavior.

Laws dealing with the Nazarite vow were clearly outlined and special rules applied to them that did not apply to other people such as: abstinence of wine, uncut hair, and avoidance of the defilement of dead bodies.

The tribes brought special offerings for the dedication of the altar. The Levites were consecrated and special rules and laws dealing with the Passover were instituted.

In chapter 9, the cloud that served as a guide and provided shade for the people as they wandered is described. At night the cloud became a pillar of fire and marked the presence of the tabernacle which was in the midst of the nation. When the cloud lifted, the people knew they were to follow it, and when it settled they made camp again.

Trumpets were used to sound the alarm and summon the people for assembly. Trumpets announced the feasts and the beginnings of new months. Trumpets were a common part of near eastern customs and were used in Egypt as well as in Israel. In the tenth chapter, the nation begins its journey—leaving Mt. Sinai and starting toward Kadesh-Barnea. Immediately the people complain about the monotonous diet. Someone has suggested that the Book of Numbers could be correctly named "the book of murmuring" because the people continually murmur and complain against God and his chosen leadership. The people remembered the food they had eaten in Egypt and longed for it. God sent them the food that they wanted until they were sick of it.

Under the pretense of complaining about the marriage of Moses, Miriam and Aaron make remarks about his wife. It appears, however, that the real jealousy was over the position of Moses. Because she was the instigator, God sent punishment upon Miriam.

Twelve spies were sent into the future homeland to investigate the possibilities of conquering and settling the land. Ten spies in disbelief said that the land could not be conquered. Despite the tremendous faith and passionate plea of the faithful spies (Joshua and Caleb), the people refused to conquer the land. The people again murmured and complained against the leadership of God.

Laws were again given to the people dealing with the Sabbath and outlining the importance of the border of tassels which were to remind the Israelites of God. Another rebellion was led by Korah, Dathan, and Abiram. They grieved over Aaron's dominance of the priesthood but God quickly stopped the rebellion by opening up the earth and swallowing Korah, his friends, and his family. As demonstration and proof of his choice of Aaron, God caused Aaron's rod to blossom and produce fruit. This sign was performed in front of the people and there was no longer room for dispute.

At a later date when the inheritance of the land was distributed, the priests and Levites did not receive an inheritance. Instead, God gave them the

remainder of the sacrificial offerings of firstfruits and firstlings. They were to receive a tenth of the tithes of the nation, flocks, and herds. In the twentieth chapter, Miriam's death is described. Miriam, Moses, and Aaron all died within a year of one another. Moses later is punished for his sin of striking the rock and failing to give glory to God for bringing water out of the rock. For his impatience with the people and for his pride, God did not allow him to enter the promised land.

To enter the promised land the nation had to cross the country of the Edomites. The Edomites refused to allow them safe passage, and this incident marks the beginning of a hostile relationship between Israel and Edom throughout their history. The people of Edom were the descendants of Esau.

After the complaining of the people of Israel began again, God sent poisonous snakes to bite them.

Chapters 22-36 give the story of the people of Israel in the plains of Moab. The king of Moab sent to Pethor to make a business arrangement with a diviner to curse his enemies Israel. It is a surprise to everyone when it is discovered that God is the source of Balaam's knowledge, and instead of cursing Israel he pronounces a blessing.

At Peor, the Israelites fell into harlotry and idolatry. They joined in with pagan worship and were not faithful to God. The second census of Israel was taken in chapter 26.

Customs in eastern countries prevented women from inheriting, but it was established in Israel that a brotherless daughter could inherit the family wealth.

The life of Moses was almost over so he appointed Joshua as his successor. Joshua and Caleb were the only two of the older generation who survived the wilderness journey. They were, of course, faithful spies that brought back a favorable report.

In chapters 28-30, rules are established for public worship. God deals out justice to the Midianites for inducing Israel into the worship of false gods. Rebuen, Gad, and half of the tribe of Manasseh settle east of the Jordan River, and the ideal boundaries of Israel are established.

The Book of Numbers closes with a description of the cities established for the Levites, and the providing of safeguards in case a daughter received an inheritance in Israel. •

When Is a Lie?

By J. R. LeCrone

WHEN AND WHERE the term "white lie" was invented and came into our vocabulary, no one seems to know. When used today, it is intended to describe a lie that does nobody any harm, and may even be merciful in its intent—to spare others the sorrow or pain that would result from telling them an unpleasant truth. Millions of words have been spoken and reams of paper used in discussing whether or not such benevolent motives justify deceiving others. Despite this, uncertainty about lying still persists.

One thing is certain, however. The term "white lie" does not appear in the Holy Scriptures, nor does (according to this writer's best efforts to locate a passage that even suggests such permission) any lie under any circumstance receive divine approval. Lying and liars are always mentioned with disapproval and condemnation. Certain it is that our God does not lie. "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?" (Num. 23:19.) Paul spoke to Titus of "the faith of God's elect, and the acknowledging of the truth which is after godliness; in hope of eternal life, which God, that cannot lie, promised before the world began" (Titus 1:1, 2). I take this, and similar passages of Scripture, to mean that truth is so much a part of the nature of God that he is incapable of lying. It necessarily follows that one cannot be given to lies and be a godly person at the same time.

How delighted the enemies of Jesus would have been if they had been given the slightest excuse for accusing Jesus of telling a lie. Jesus himself explained how this came about when he declared: "I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak" (John 12:49, 50). There is no place for deceitful words in the mouth of a person who would be Christlike.

What aid and comfort it must give to a modern enemy of Jesus when he can point to a professed Christian and say, "He sometimes resorts to lies, and I am afraid to believe anything he says." How much better for him to be able to say, "I have never known him to lie about anything, and he wouldn't teach anything that he did not believe to be true. This gospel of salvation about which he talks so much is worthy of serious consideration and investigation."

There seems to be nothing in the Bible that justifies telling a lie, even when another asks us directly about something that it is important that we not tell him. Tell him the truth. Say, "I am not at liberty to reveal this to you at this time." Your questioner will, in most cases, respect you for it, and may surprise you by confiding in you later. Who would confide in a person whom he knows has, however secretly, betrayed the confidences of another? Who would take a known liar seriously?

Faithful, thoughtful, Christlike Christians do not tell lies—white or black! Indeed, resorting to lies for any purpose puts us in a camp that cannot tolerate truth. Jesus used severe language in rebuking scribes and Pharisees who were trying to entangle him in his words and goad him into saying something false, that they might have something with which to accuse him. "Ye are of your father the devil. . . . He . . . abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:44).

In the Scriptures, liars are always found in the most unsavory company—among those whom the Scriptures condemn. "The law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for *liars*, for perjured persons, and if there be any other thing that is contrary to sound doctrine" (1 Tim. 1:9, 10).

We find them still in the same company when their final fate is declared. "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and *all liars*, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8). Lies are never for Christians! •

THE NEW YEAR

By Dr. Alva G. Huffer

CHRISTMAS DAY has passed, and year 1978 has ended. We have written another chapter in life's history. What we have written cannot be changed.

At the close of the year, it is well to stand still for a while to look over the record we have written. The page has now turned. Before we begin writing on this page, we should recognize the many mistakes we have made, and from them learn to live more godly during the year that lies ahead.

We pass along life's pathway only once. Never again will we see the year 1978. Never again will be be able to do that particular good we could have accomplished but did not. Never again will we encounter life's problems in exactly the same manner.

Christians, however, should not weep for the past; they should resolve for the future. They should be willing to admit their mistakes and resolve through the strength of Christ to do better.

Think of the New Year as a new opportunity—a new starting point. Although the Old Year is a closed book, the New Year lies ahead to record our thoughts and accomplishments as well as our sins.

How wonderful it is that God is willing to forgive our sins and to forget the past! We are assured in 1 John 1:9 that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." How wonderful it is that God is willing to give us new opportunities to serve him!

A sure way to have a happy New Year is to become a new creature in Christ Jesus. By putting off the "old man" with his deeds and putting on the "new man," one can experience a genuine transformation that will make the New Year really new! This year of 1979 may be the most important in your entire life. It could be, if you appropriate God's glorious promises to your life.

In considering the New Year, we face the unknown future. Only God knows the secrets of the New Year. "Known unto God are all his works from the beginning of the world" (Acts 15:18). He knows what lies ahead.

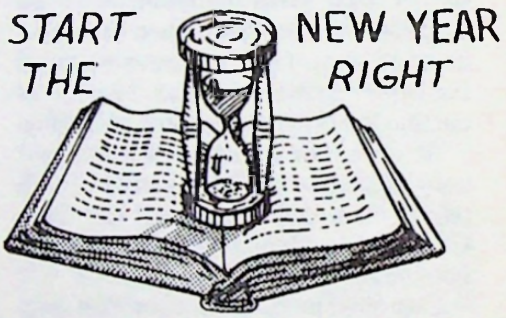
One need not fear the unknown future. God is on his throne. We do not know what the future holds, but we can know the One who holds the future. That is all that is necessary. Knowing him, we know that we shall not want, that he will give us each day our daily bread as we ask him, that he will lead us in pastures green and by waters still.

Knowing him, we have confidence that what the future holds will be for our ultimate welfare and happiness. We may not understand why the dark threads of difficulty are used by the Weaver along with the threads of silver and gold. Someday, however, the loom will be silent. When our lifetime is viewed as a whole, we shall be able to understand God's purposes. Then we shall realize that the dark clouds were necessary in our life in order to have a beautiful sunset at the end of the day.

During this coming year, may you have enough happiness to keep you sweet; enough trials to keep you strong; enough sorrow to keep you humble; enough hope that your heart may sing; enough labor to keep you from rust; enough leisure to make you broad; enough religion to make you value the best; and enough of the love of Christ in your heart to make you serve him with gladness the whole year through. •

"Speak a shade more kindly than
the year before,
Pray a little oftener, love a
little more,
Cling a little closer to the
Father's love;
Thus life below shall liker
grow to life above."

—Anonymous.



JUST A MINUTE

I have just a little minute,
Only sixty seconds in it,
Forced upon me, can't refuse it.
Didn't seek it, didn't choose it,
But it's up to me to use it.
I must suffer if I abuse it;
Just a tiny, little minute,
But eternity is in it.

—Herbert M. Course.

THE RESTITUTION HERALD
Member Supplement
January, 1979

A Message from the Editor

I would like to share with you two needs of the Publishing Department, and I hope that all of you will be able to help with one or both of them.

First, we are in need of people who will write some new tracts. Several years ago our free literature program was launched and churches and individuals were urged to order and distribute tracts. There was a great response and thousands of tracts were ordered and distributed.

However, in the past year very few tracts have been ordered from our department. I believe that perhaps the reason for this is that you have ordered and used nearly all of the tracts at least once, and you would like new tracts. You may also have found in your use of tracts that some which we presently stock were not too effective in meeting the needs of your relatives and friends.

Therefore, I would like to invite you to write a tract for our consideration for printing. Here are a few guidelines for the kind of tracts I believe we need:

a) **Evangelistic tracts.** These tracts should have an attractive cover, should be short and to the point, should be positive, should deal with only one basic point, and should be written in an interesting way. Is that a big order? Try your hand at it. Try to think: now if I were a nonchristian, what kind of tract would interest me? What would appeal to me? Then pray for the Lord's direction and proceed to write. When it is finished, send it to me and our editorial department will evaluate it. Now I will not promise that we will print every tract that is submitted, but hopefully we will be able to select some from the many that are submitted. There will be *many*, won't there? Only *you* will determine that.

b) We also need **doctrinal tracts.** For many years the Church of God has been faithful in proclaiming Bible truths which have been neglected by most other churches. These truths are beautiful and important for salvation. The same basic guidelines apply to these tracts as to evangelistic tracts. They should be short and to the point. They can be a little longer than an evangelistic tract, but in my opinion most people are not interested in reading page after page of fine print. Once a person has become attracted by the doctrinal point, we can give him other information which will elaborate on the message. We don't need to give him the whole load at once.

These tracts should be positive. Tracts which ridicule false doctrine can turn people off. We need not tell people what we *do not* believe. Rather, we should tell people in a positive way the beautiful truths which we *do* believe.

The tracts should deal with only one basic point. In one short tract it is not possible to tell everything that is important about the second coming of Christ, or about the nature of man, for example. Try instead to zero in on one main point.

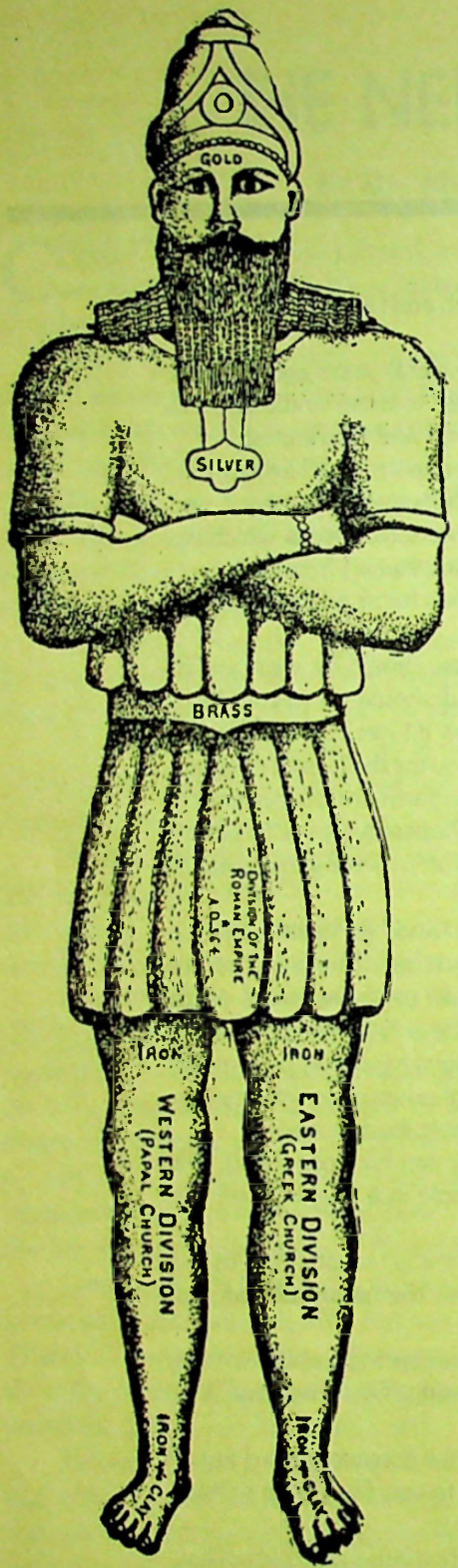
And, finally, the tract should be interesting. God's Word is not dull and boring and our writing should not be either. Some people think that doctrine is dry and uninteresting. This is not true. We can make our writing on doctrinal subjects appealing to people.

Again, may I urge you to pray as you write and then submit it to me for consideration. I know that we have tract-writing talent in the Church of God which could be put to use. I will hope to hear from you.

The second need which our department has is for new names for our *Restitution Herald* mailing list. With little additional cost, we could double our present circulation and thus acquaint many more people with the Church of God and the teachings of the Bible. We are striving to produce a magazine which is inspiring, educational, and beneficial. You could help us increase our mailing list by sending us the names of friends, relatives, neighbors, and acquaintances whom you believe could benefit from our magazine. If every member family in the Church of God would send in the names of three other families, we could double our mailing list. Pray about this matter and I will hope to hear from you soon.

David Krogh

David Krogh.



Keys to Prophetic Understanding

By Pastor Hollis Partlowe

PROPHECY is a fascinating subject, and the Book of Daniel is a fascinating book. It is the key to future world events. Moreover, about one fourth of the Bible is prophecy, or was when it was written. In spite of that, the masses still turn from prophecy as from a sealed book. Perhaps the reason is that they lack the keys that unlock the Prophetic Scriptures. I'd like to share with you six essential keys to prophetic understanding.

1. *Daniel 2: The ABC's of Bible Prophecy*

This great prophecy of the four world kingdoms beginning in 605 B.C.—Babylon, Medo-Persia, Greece, and Rome—is revealed to Nebuchadnezzar through the metallic image of his dream. Each of these kingdoms of men become more brutal than the one before it. Each also becomes greater in extent. Pagan Rome, the fourth kingdom of Daniel 2 and 4, fell in 476 A.D., but Rome continued in some form for another thousand years. The Eastern division fell in 1453 A.D.

The Book of Daniel in a very real sense is one of the basic keys to prophetic revelation. His visions sweep the whole course of Gentile world history from his day until the kingdom of God is established throughout the whole world. Therefore, a working knowledge of this book is a must for knowing God's plan for the future. In this framework all future events will be fulfilled.

Actually five kingdoms are revealed in Daniel 2, the fifth one being the everlasting kingdom of God, the stone "cut out without hands" which became a great mountain and filled the whole earth (vv. 34, 35). Yes, God's plan of redemption will find its consummation in the coming kingdom of God which is the real heart of eschatology.

2. *Premillennialism*

Many prophecies won't fit any other place but in the thousand-year reign of Christ. The millennium should be looked upon as a transitional period—a time when the order of things we have now will pass out and give way to a new order that is to be ushered in at the second advent of Jesus. The millennium, moreover, is essential to the future of Israel and fulfillment of many Old Testament prophecies.

Revelation 20 gives the duration of the millennium; its equivalent, 1,000 years, is used six times in verses 1 through 7. Many other passages describe the conditions that will exist in that time period, such as Psalm 72; Isaiah 11; 35; 65; and Micah 4. If the promises to Abraham and David are to be fulfilled literally, the millennium is necessary because the church is not now fulfilling them in any literal sense. Furthermore, the millennium is the calm after the storm of the great tribulation and Armageddon; it is the first thousand years of the kingdom which then merges into eternity. The kingdom is eternal, but the millennium is the first stage of the eternal kingdom. Compare 1 Corinthians 15:24-28.

3. *The Future Restoration and Conversion of the Remnant of Israel*

"The Lord shall set his hand again the second time to recover the remnant of his people. . . . And shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isa. 11:11, 12). God restored his people once from Babylon (recorded in Ezra and Nehemiah); he will restore them "again the second time" from all the world. "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" (Ezek. 37:21). Here is history written in advance now being acted out.

President Carter stated as a Christian he regarded the rebirth of Israel as a nation in 1948 as fulfillment of Bible prophecy and pledged continued support of Israel. God be praised! God says through Ezekiel, "Yet will I leave a remnant" (6:8).

Likewise, in his great epistle to the Romans, Paul diverts from his theme of justification by faith and devotes three chapters (9; 10; 11) to the future restoration and conversion of God's ancient people Israel. Observe, the emphasis is on the remnant. "A remnant shall be saved" (9:27). Yes, God is gathering his covenant people back to the land, getting them ready for the final stages of their latter-day development. Surely the tempo of Israel's trouble moves from travail to tribulation, to great tribulation, to redemption of the remnant, followed by the millennial kingdom. We watch for Israel's troublous transition and her radiant redemption. Although two parts of Israel will be cut off and perish, the remnant will come to Jesus' blood for cleansing and to deep, sincere repentance. (Zech. 13:8, 9, 1; 12:10.)

Moreover, Israel will come under the new covenant according to Jeremiah 31:31-37. God is very specific in what he says. It's unbelievable that God would say "Israel" if he didn't mean Israel.

If we look at God as ruling the world through the church, he is doing a very bad job. Beyond doubt, God will fufill the prophecies concerning Israel's future in a literal sense. God said Israel would be scattered to the ends of the earth, yet the remnant would be preserved. Israel is still with us, but her contemporaries are gone. The Babylonians, Edomites, Amorites, Philistines and Hittites are all gone. The Jews remain! Furthermore, God is going to make Israel head of the nations (Deut. 28:13). The prophetic history of Israel is a fact that no informed man of the Prophetic Word can dispute. If we spiritualize the blessings of Israel and apply them to the church, we also have to spiritualize the curses and apply them to the church to be consistent. I believe we should interpret the prophecies concerning Israel's future the same way we interpret the prophecies of Israel's past, and the same way we interpret the rest of the Bible—in a literal sense.

4. *Consider the Time Element*

The Scriptures speak of a time when war shall cease to the ends of the earth, and also of wars and rumors of wars, kingdoms rising against kingdom, etc. (Psa. 46:9; Matt. 24:6, 7). How do we harmonize the two concepts? It's a question of timing. One fits in the kingdom and the other now. Joel 3:9 and 10 and Isaiah 2:4 can be compared in the same way.

In the opinion of this pastor, the second coming of Christ will be in two phases like the two comings of Christ prophesied in the Old Testament. The Jews, especially the leaders, overlooked the first coming of their Messiah and focused on his second coming. A serious mistake to say the least! If the timing is not correct in prophetic interpretation, mass confusion will result. During the earthly ministry of Christ, the Jews "thought that the kingdom of God should immediately appear" (Luke 19:11), so Jesus gave the parable of the pounds showing the nobleman (Jesus himself) would go to a far country (heaven), receive a kingdom, and return (v. 12). They obviously misunderstood the timing of the kingdom—that it would be established after the gospel had been preached to all nations.

Once again, there are (in my opinion) two phases of the Lord's return just as there are two phases of the resurrection. The saved are raised before the millennium; the unsaved after the thousand years. Beyond doubt, the general resurrection doesn't fit at the time of Jesus' coming. Timing is basic to correct understanding!

Moreover, we also have different phases of judgment. For example, the living nations are judged before the millennium, but the unsaved dead after the thousand years. Don't confuse the two, or the other judgments. Timing of these events is vital. The Bible puts the world on a timetable. It establishes the destiny of nations.

5. *Interpret the Prophecies Literally*

If one student interprets a passage literally and another figuratively, their conclusions are worlds apart. Notice I said "figuratively," not "spiritually." Amillenarians and postmillenarians believe that anything literal is also carnal. Not so, according to the Bible! The millennium is literal but also spiritual—the spiritual reign of Christ. When our Lord was here, he was literal but also spiritual. The Bible says there is a natural body and a spiritual body (1 Cor. 15:44-49), but it's not that one is material and the other immaterial. To say that one has existence without a body is pure nonsense!

What is literal interpretation? The term means to explain the original sense of the Bible according to the normal and customary usage of its language; it means to interpret the prophecies of Jesus' second coming the same way as the ones of his first coming; it means to interpret the prophecies concerning Israel's future the same way as the ones of Israel's past.

There is nothing in Daniel 2 that supports the idea that gradual spreading of the gospel through the centuries will bring the world to faith in God, as some interpret it. That is not the mission of the church. It will take divine force to destroy the governments of men. Following that judgment, Jesus will establish his kingdom which will not be brought in by peaceful means, but by sudden destruction and judgment on the nations. The time when the stone smites the image is future. This event takes place at the end of the great tribulation.

The only dependable approach to prophecy is the literal method of interpretation. It is based on the assumption that the words of Scripture can be trusted. You see, THE BIBLE IS A REVELATION, NOT A RIDDLE!

The judgments and millennium must be literal for two reasons:

a. To show men by sight what they refuse to take by faith. Every knee must bow and every tongue confess that Jesus is Lord. (Phil. 2:10, 11.)

b. God must vindicate his Word. Scoffers who ask, "Where is the promise of his coming?" must be silenced and proved wrong (2 Pet. 3:3, 4).

The early church fathers (reformers) were misled in believing that Jesus would return at the time of the general judgment, general resurrection, and the time of the new heavens and new earth. These concepts do not fit in the eschatological framework of God's prophetic program. By the way, the reformers were also misled in believing that the antichrist was the Pope which is clearly an error.

6. *Consider the Three Groups of Mankind*
1 Cor. 10:32

Nearly all prophecy falls into three categories: prophecy concerning Israel, the church, and the nations. God has revealed his program for each in prophetic Scripture. The study of prophecy should cover more than the church, because God's program is not limited to the church. After the church is completed God will work with Israel and the nations (Acts 15:14-16). Revelation 7 teaches that the 144,000 are "sealed" and then John saw a "great multitude . . . of all nations, and kindreds, and peoples, and tongues" (v. 9). They are frequently called "tribulation saints" because they come out of "great tribulation" (v. 14). These saved people are converted after the church is completed. (Rom. 11:25-27.)

Israel and the church must be kept separated on a consistent basis. The church is a chaste virgin engaged to Jesus (2 Cor. 11:2); Israel is a divorced wife to be reconciled in the future. The great tribulation, moreover, is on Israel and the pagan Gentile world system, not on the church, in the opinion of this pastor.

A LOOK AHEAD

The church moves toward its prophetic destiny in what Paul calls "the fulness of the Gentiles" (Rom. 11:25). The Gentiles (nations) move toward their climax in the context of what Jesus calls "the times of the Gentiles" (Luke 21:24). Israel moves toward her prophetic destiny—restoration to the land, travail, tribulation, great tribulation, her Messiah, and her redemption. God sees all mankind in three groups, and has a prophetic program for each. Don't confuse them! Keep them separate!

With which group do you identify?

Meet My Family

A
Family Life Council Feature
By Carol Daniels, Editor

I want you to meet my family. I want you to know them. I think you'll love them the way I do.

Our Father is God, and he loves us a lot. He always treats us with respect, and in ways that are best for us; a perfect blend of discipline and delight.

He does awesome, mighty deeds, and performs great and powerful works. We worship him as Creator and Master and Lord.

He takes stones out of our shoes, kisses our bruises, holds us close when we hurt. We have the right to call him "Daddy."

We belong to him, and to each other. We love him, and we love each other. We care for each other.

We'll hold a hand when one is lonely, we'll be warmth when one is cold, we'll be comfort when one is sad.

We share tears and struggles and laughter and victories. We show the love of God to each other.

We don't look alike—we're as different as can be—but we really are a family. We are related, united by a bond stronger than any human tie.

We are not perfect. We get irritated, we get hurt, we are thoughtless and selfish. We hurt feelings. We struggle, we fail, we blow it.

But we're getting there. We share dreams and hope and faith and love, and God makes it possible. We have that freedom to grow. We forgive.

Come meet my family. Come be part of us—we'd love to have you. You'd fit right in, just as you are. We'll encourage you, we'll love you, we'll share what we have—a God who knows us and loves us and saves us. Life. Love. Hope. Joy. Peace.

We make afghans and purses for each other, and crochet red carnations to give away our love.

We make lime-and-celery salad because it's a favorite, and we bring white cake to our socials because we know someone loves it.

We ask someone to bring white cake to our socials because we know someone loves us and wants to do something special for us.

We take Thanksgiving dinner off our own retired-and-on-a-fixed-income table to share with a couple older and living on even less than we, because we know otherwise they wouldn't have any, and we know that can say love.

We paint weathered houses because older, or weaker, hands than ours cannot, and we know fresh paint can say love.

We read LARGE PRINT Bibles because older eyes than ours strain at tiny letters and we know God's Word says love.

"A new commandment I give unto you, That ye love one another; as I have loved you" (John 13:34).

We take little boys with no daddies out for a hamburger, or hiking in the mountains, because an afternoon spent together can say love.

We spend hot, sweaty hours driving around the neighborhood collecting addresses of those we want to share our Lord with, because we know sharing can say love.

"By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

We set a special table aside at our pot-lucks for low-calorie foods, because some of us need to cut down on calories or avoid sugar, and we know that carrots and lettuce can say love.

We agree to play the piano for two girls who don't decide what they want to sing for "Family Night" until 10 minutes before it starts, even though it makes us nervous to not have more notice, because we know that playing the piano sings love.

"Let brotherly love continue" (Heb. 13:1).

We drive 50 miles at midnight through rain and flood waters to help evacuate furniture and family treasures before the disaster claims them, because we know willing hands and sleepless nights can say love.

We sit in vigils for long hours in lonely, frightening hospital corridors, because we know just being there can say love.

". . . by love serve one another" (Gal. 5:13).

We'll interrupt our day and rearrange our schedule when another calls with an urgent need to talk, because we know that just listening can say love.

We'll buy each other coffee and allow each other to rant and rave and express feelings in order to release their control over us, and not hold it against us, because we know allowing each other the freedom to be human can say love.

Jesus loves us. We love each other, and we do those things because they are things Jesus would do.

My family loves me. It's wonderful!

They let me teach their little children songs to sing for Jesus; they let me take them home and bake cookies for them; they let me hold them and kiss their noses.

They let me yell Mexican war whoops with them and play volleyball.

They let me stay overnight and share little jokes and big dreams.

They crochet coat hangers to protect my clothes. They take me on trips to their past and they share the treasure of their wisdom.

They invite me to dinner and they bake birthday cakes for me and send me notes when I'm sick.

I love belonging to God's people. They laugh with me and cry with me and allow me to grow. They forgive me when I need it; they cheer me when I become more like the woman God wants me to be.

I love being part of God's family. I love knowing that in a world often cold and uncaring, his warmth and love never fail.

Want to be part of our family? Want to be a child of the King? Want to know love like you've never known it before? Come join our family. •

a place where all may worship

By Robert L. Jones

A MONUMENTAL TASK that lies before all who claim any understanding of spiritual matters is that of making them comprehensible to the average person. God was quite aware of man's limitations in understanding spiritual truths as he directed the writing of the Scriptures. Spiritual truths must be couched in physical terminology and comparisons. Biblical writers were frequently inspired to give physical descriptions of spiritual matters. The pastor, Sunday School teacher, and Bible college instructor must also do this if they sincerely desire to communicate spiritual reality. The parables of Jesus are outstanding examples of this principle. The imagery in the Psalms, also, was man's effort to communicate the spiritual in terms of the physical.

The minds of ancient Hebrews were not much given to the mental exercises of philosophy or the search for ultimate truth. This was introduced when the Greek influence was felt, having been spread by Alexander the Great, late in the fourth century B.C. Even during the time of the Greeks, the Hebrews were not much given to dealing in abstractions. The Hebrews considered physical reality, drawing their images of spiritual things from the physical world. If God was to communicate truth to them, he needed to use physical reality. Such was the case in their relationship to the tabernacle. This portable sanctuary abounded with physical realities, designed to communicate spiritual truths to Israel. This being true, the tabernacle's meanings and purposes must never be lost in a "new" covenant. Spiritual truths must be timeless in order to be valid. The tabernacle does not exist today, but the messages it was designed to communicate must never be overlooked.

Examination of the accompanying diagram of the wilderness tabernacle yields the following information. There are three regions: the outer court; the holy place; and the holy of holies. There were certain items in each.

At the east end of the outer court was the altar of burnt offerings (1). This was the first item to be encountered after entering the court from the main east entrance. Between the altar of burnt offering and the tabernacle proper was the laver (2).

Within the larger of the two rooms of the tabernacle (the holy place) were three pieces of furniture. Along the north wall was the table of showbread (3). To the south was the golden candlestick (4). Directly in front of the holy of holies was the smaller altar of incense (5). A veil (6) separated the two rooms. Inside the smaller room was the ark of the covenant (7). Each item and region had a functional value and a spiritual significance. To discover these will be the goal of this study.

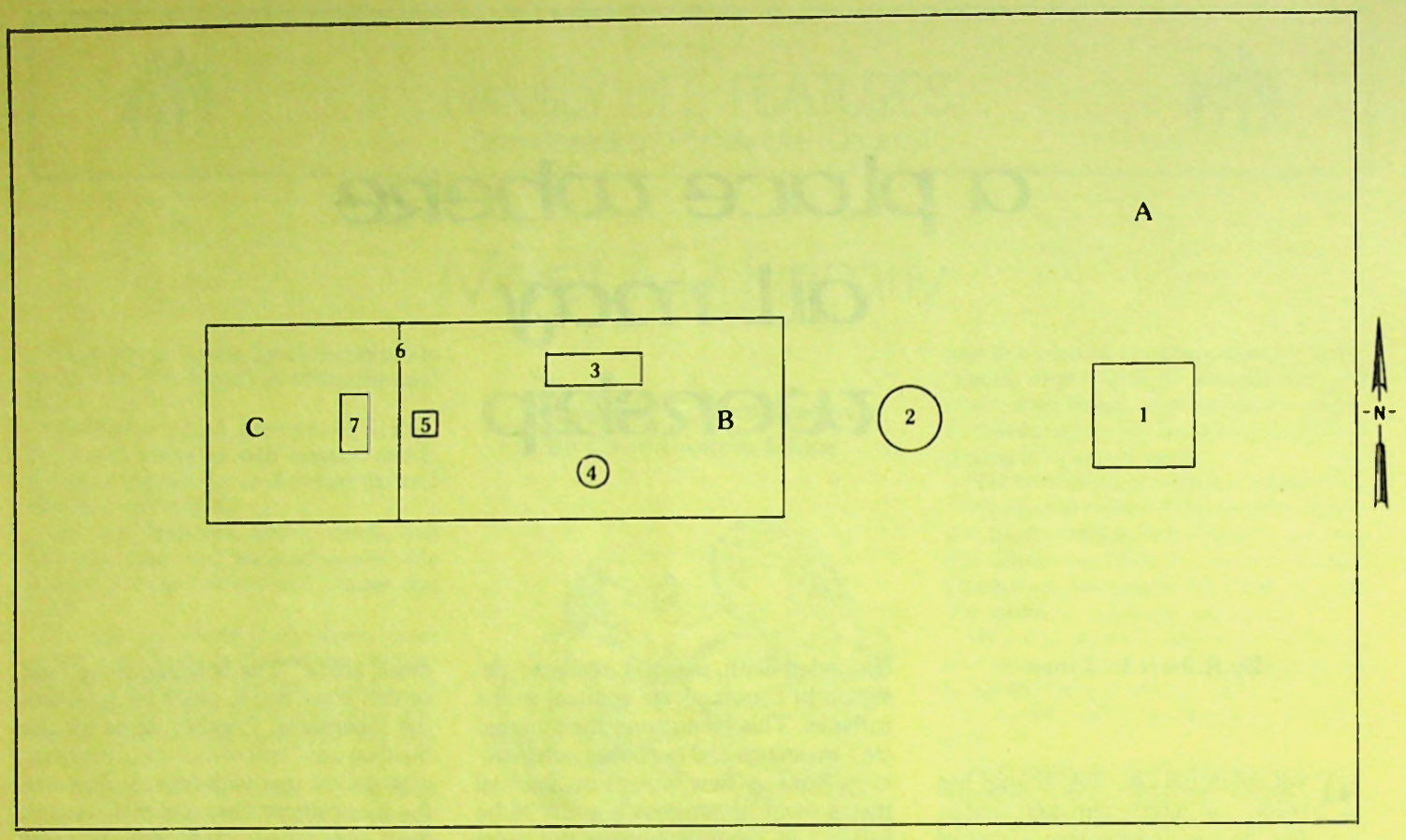
"Tabernacle" is a translation of the Hebrew *mishkan* which means "dwelling place." The verb *shakan*, from which the noun comes, means "to settle down, dwell, abide." The building where God settled down and in which he dwelt was the tabernacle. Another name for the building was "tent of meeting," the place where God met with Moses. This was the place where God and man were to meet, not where man came to meet other men, as the church building today has too often become. As we shall see, the building would demonstrate to Israel, in graphic fashion, some of God's attributes and his requirements of them.

The Outer Court

Any Israelite could enter the outer court of the tabernacle (A). The imminence and accessibility of God to all his people could be felt by this open pathway to him.

One must not neglect the geographical orientation of this Israelite center of worship. Since sun worship was quite common in ancient times, the tabernacle was designed with the entrance at the east. The potential worshiper would be turning his back to the rising sun as he faced the building, thus removing some of the tendency to blend sun worship with the worship of *Yahweh*. Today God is available to all who seek him, and potential worshipers must not blend other practices in the name of worship with the pure worship of God.

The first piece of furniture which the worshiper would encounter as he entered the tabernacle court was the altar of burnt offerings (1). This should impress the need of a sacrifice to be brought if one desires to approach God. Atonement was necessary, and it was



Legend

A—outer court
B—holy place
C—holy of holies

1—altar of burnt offerings
2—laver
3—table of showbread
4—candlestick
5—altar of incense
6—veil
7—ark of covenant

only possible by the shedding of the blood of an innocent victim. God cannot tolerate a sinful man in his presence. A sinful man before the holy God must die; but he could satisfy God by substituting the death of an animal for his own. If one sincerely sought God, he would be aware of his condition before God and the need to do something to correct it. The altar provided the opportunity.

Upon each of the four corners of the altar were horns. Horns symbolized power in ancient times. The sinner's sacrifice, to cancel his debt to God, would produce power. The power was that of a forgiven life. The only way to approach God, as foreshadowed in the tabernacle, is with sacrifice.

That sacrifice is Jesus Christ, a far better substitute sacrifice for the sinner's own death than were the animals. Jesus' sacrifice also produces the power of a forgiven life.

So much power came to be associated with the altar that it became an asylum to protect any who were in flight from others (1 Kings 2:28). This shows how man corrupts the spiritual concept as illustrated by the physical, attributing power to the physical item alone. Therein lies the danger in relying on physical things to represent spiritual.

The laver was between the altar and the tabernacle building (2). Practically, it was for washing the dusty, sweaty feet and the blood-stained hands of the priests. Spiritually, it told of the necessary cleansing if one was to be right with God. One must be pure without and within to approach him.

The laver prefigured water baptism and spirit filling. Just as baptism today is to be an external sign of an internal reality, the laver was to point to internal purity as demonstrated in the external cleansing. In any age, one must be thoroughly cleansed to meet with Almighty God.

The Holy Place

The holy place was the larger room at the east end of the tabernacle building (B). Into this room only the priest could enter. If a priest were handling the worship of an Israelite, it could be said that the priest entered the holy place in behalf of the worshiper. The Israelites at large were not permitted to enter this building; but their worship was presented, symbolically, to God by the priest who acted as a mediator between God and men.

Only by Jesus Christ, the priest, can one enter symbolically into the presence of God. Physical access to God is yet denied, as it was to the Hebrews. These factors demonstrate limited access to God. They were to impress upon the worshiper his transcendence, in contrast to man's weakness and sin. It should have been quite effective.

The table of showbread, or the "bread of presence," was one of the three pieces of furniture in the holy place (3). Upon this table were to be twelve loaves of bread at all times. The bread was to be replaced with fresh bread each Sabbath, and was to be eaten by the priests only (Lev. 24:5-9).

The table was to illustrate the suste-

nance God provided for his people. Offering to God this bread was a way of returning to him a portion of what he had given them in material possessions. Fellowship meals were common in ancient times, as a way to seal a covenant or agreement. Just as a meal sealed the Siniatic Covenant (Ex. 24:9-11), this table represented the continual communion of Israel with God as a pledge to maintain the covenant and fellowship.

John 6 tells of Christ as the Bread of Life, given to sustain the spiritual relationship between man and God. When the Christian partakes of Christ, he renews his pledge made with God through Christ. He also derives spiritual sustenance, and is able thereby to return a portion of the life God gave him to God's use.

The golden candlestick was also in the holy place (4). The seven-branched candlestick, the only source of light for the dark interior of the tabernacle, would point to God's illumination of their lives. Israel could remember how God directed their way through the dark wilderness by means of a pillar of cloud by day and of fire by night. Symbolically, they could feel that God's illumination would always shine for them in their darkest moments. Furthermore, this building was to be a brightly shining center of true worship of *Yahweh* to all the world.

The New Testament church is also to radiate the directing light of Christ and the truth of God's Word to the world. Christ called himself the "light of the world" (John 8:12), and he will illuminate the darkest moments of our future, as we know he has done for us in the past. Finally, it can be pointed out that the oil was to be kept in constant supply for the lamps to continue to burn in the tabernacle. Oil is frequently compared to the Spirit of God, which is the source of power which keeps the light shining out from our lives.

The last item within the holy place was the altar of incense (5). It was to be continually burning, with sweet-smelling incense. This was not only to negate the dank, musty, sweaty smells prevalent in the building, but also to represent the prayers of the worshipers continually rising before the presence of God. The location of the altar of incense, immediately before the veil, would impress the spiritual reality of constant prayer. The sweet aroma was said to appease God, and it seemed to have had a measure of atoning value (Num. 16:46, 47). Although it soon came to represent the prayers of the people (Psa. 141:2), only priests were to offer the incense.

The Christian also must continually pray (1 Thes. 5:17) and must go through Jesus Christ, as the Intercessor who presents the prayers to God. The incense cloud would always surround the ark, just as the Christian's prayers keep him in constant contact with God through Jesus Christ.

The Holy of Holies

The veil (6) separated the holy place from the holy of holies (C). Access to God was very limited. Only by way of the High Priest, who could enter the holy of holies but once a year, could Israel, even vicariously, come to the very presence of God. The veil, sealing off unobstructed access to God, was emblematic of God's transcendence. Man and God cannot come together on similar terms, save by the High Priest.

No one can yet come boldly on his own to the very presence of God. Jesus Christ, the High Priest, has no restrictions on his access to God. He is ever at the right hand of God. Unlimited access of the High Priest to God makes for a better relationship between the sinner and God. If one enters God's presence, using Jesus as his High Priest, he can go boldly and often to his God.

The crowning feature of this unusual sanctuary was the ark of the covenant (7). A rather unimpressive-sized object (45"x27"x27"), this was to command the undivided attention of Israel. This box represented the presence of God. Contained within it were the two tablets Moses brought down from Sinai, a jar of manna, and Aaron's rod that budded. Covering the ark was the mercy seat. At either end of this "seat" were cherubim with wings outspread.

The mercy seat symbolized the grace of God. It was the place where blood was sprinkled by the High Priest on the Day of Atonement, by which to obtain the forgiveness of Israel's sins. The mercy seat served to intervene between the holiness of God and the unalterable verdict of divine justice on man's conduct.

The presence of the cloud over the ark was the graphic demonstration of God's presence in the midst of his people. Here Moses met with God (Ex. 25:22) and received God's words for his people. The entire purpose of the sanctuary was involved with the ark. By way of this building, Israel approached to and met with her God. The ark was the physical representation of God's presence in the building.

The blood of Christ, shed on the cross, had been presented at the mercy seat of God in heaven. It is potentially, available to all who wish it to be their means of forgiveness. God's holiness, as represented in the ark, remains unchanged. The commandments of God, the sustenance God provides, and the authority God bestows upon his chosen ones, as symbolized in the ark's contents, should also carry meaning for the Christian, as he comes to God's very presence through the High Priest.

Conclusion

Certainly, the tabernacle need not be used today as our center of worship; but the spiritual truths it was designed to communicate must never be lost. God is both imminent and transcendent, as the tabernacle portrayed. Man's sins must be forgiven him by the giving of a life in place of his own before God can be approached. Christ's was that life, given for sinners of all time. Sinners are to be cleansed before coming before God. Sinners may only approach the presence of God in heaven by way of the High Priest, Jesus. Christ is the bread for sustenance and the light for direction to Christians, as God was for Israel. Prayers maintain the relationship and fellowship of believers and God. That which made the tabernacle worship system inferior was the inferiority of human priests and the mindless animals to Jesus Christ, God's perfect Son.

As we marvel at the spiritual truths behind the physical realities of the wilderness tabernacle, let us dwell on these few thoughts. The Israelites learned many things about God and about what to do to maintain their covenant fellowship with him by this building and its services. Israel could never lose sight of the dominant truth that God dwelt with his people.

Finally, this temporary building, even with all its beauty, was but a prefiguration of that glorious dwelling of God, to be on earth when the kingdom age is established. Only then will every believer have unlimited access to the face of God. The tabernacle was an impressive place, where all could worship. Won't it be wonderful to be able to approach God himself in the age to come? What must you do today to be ready for that tomorrow? •

The New Year

By C. F. Pryor

WE HAVE COME to the close of another year in life's history. Another chapter is completed. Since this chapter has ended let us pause for a few moments and summarize the events of our life for the year.

First, we realize that what we have done cannot be undone. If we have spoken harsh words in anger, they cannot be recalled. If we have done any wrong to another, it cannot be undone. Oh, yes, we may forgive and be forgiven, but the wrong remains. As we pause and think over the past, we see the many mistakes we have made and, by recognizing and acknowledging them, we can take the necessary steps to prevent them from happening again. In this way our life will become more godly in the year ahead.

We pass along life's pathway only once. Never again will we see the year 1978. Never again will we encounter the same problems of life that we have in the past. There may be similar experiences, but not the same ones. Christians, however, should not worry about the past. They must be willing to say, "I was wrong. I made a mistake. I stumbled; but through the strength of the Savior I will rise to walk, led by his unfailing hand."

In making New Year's resolutions, let us remember that it is better not to make a vow to the Lord (or to man) than to make one and not perform it. (Eccl. 5:5.)

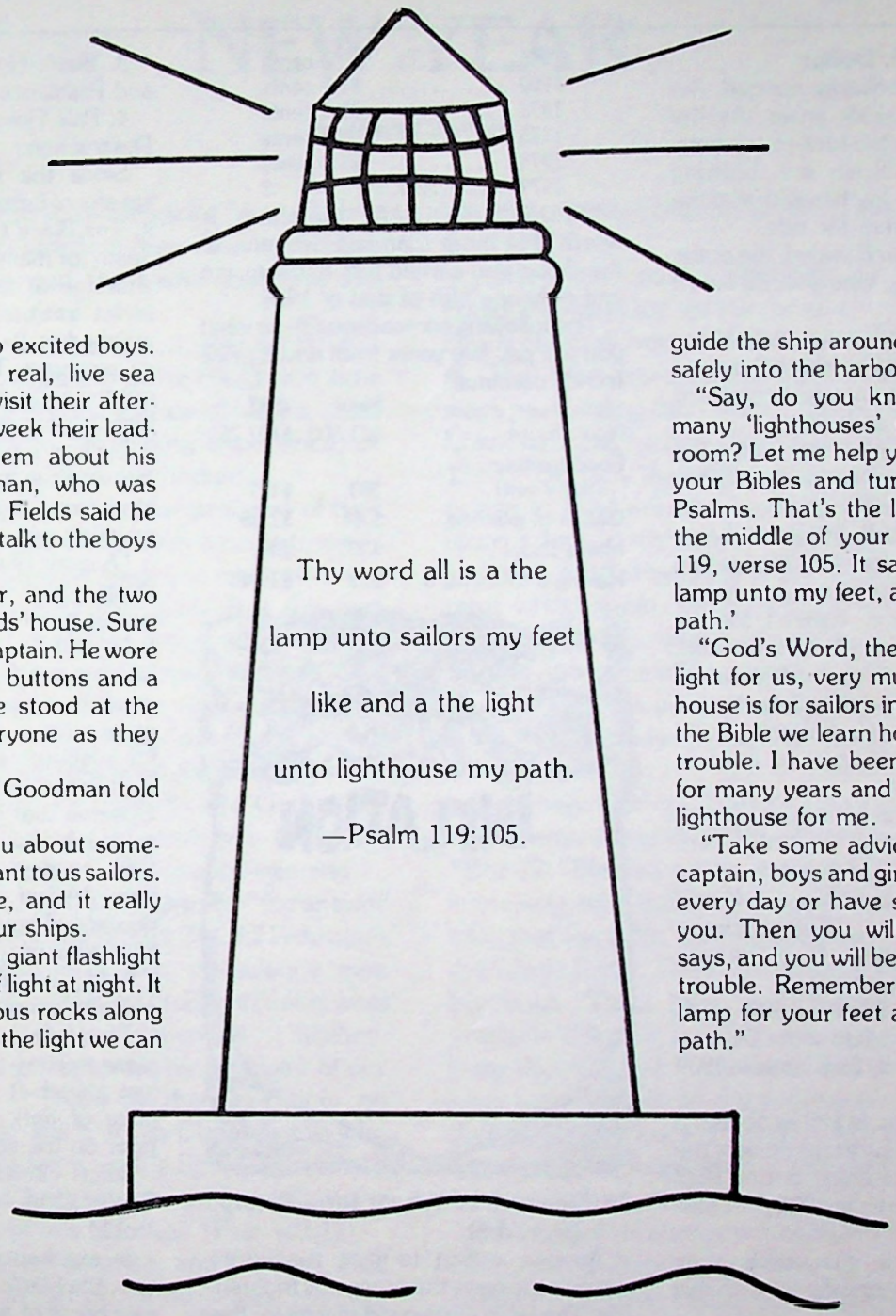
Some Resolutions to Consider

1. I will endeavor to understand these things about the Bible.
   a. I will always accept the Bible as the inspired Word of God. "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).
   b. I will accept the Bible as my light and guide. "Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).
   c. I shall ever keep in mind the fact that God's Word, the Bible, is the basis by which all men must be judged. "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 12:48).
2. I shall endeavor to remember three things about the church.
   a. I will respect the church (body of believers) as property purchased by the precious blood of the Lord. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made. you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28). "With the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1:19).
   b. I will honor the church (building) as the house of God. "These things I write unto thee . . . that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:14, 15).
   c. I will endeavor to assemble with the church regularly. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:25).
3. I shall ever remember that only by and through Christ may I ever gain eternal life. "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:12).

CHILDREN'S CORNER

RACHEL CARR, EDITOR

A Visit With the Captain



Jim and Joe were two excited boys. Today was the day a real, live sea captain was coming to visit their after-school Bible club. Last week their leader, Mr. Fields, told them about his friend, Captain Goodman, who was coming to visit him. Mr. Fields said he would ask the captain to talk to the boys and girls.

Soon school was over, and the two boys hurried to Mr. Fields' house. Sure enough, there was the captain. He wore a black coat with shiny buttons and a white captain's hat. He stood at the door and greeted everyone as they came in.

Here is what Captain Goodman told the boys and girls:

"I want to talk to you about something that is very important to us sailors. It is called a lighthouse, and it really helps us as we sail in our ships.

"A lighthouse is like a giant flashlight that sends out a beam of light at night. It warns sailors of dangerous rocks along the shore. When we see the light we can guide the ship around the rocks and go safely into the harbor.

"Say, do you know that we have many 'lighthouses' right here in this room? Let me help you see them. Take your Bibles and turn to the Book of Psalms. That's the large book right in the middle of your Bible. Find Psalm 119, verse 105. It says, 'Thy word is a lamp unto my feet, and a light unto my path.'

"God's Word, the Bible, is a guiding light for us, very much like a big lighthouse is for sailors in a ship. As we read the Bible we learn how to steer clear of trouble. I have been reading the Bible for many years and it has been a good lighthouse for me.

"Take some advice from an old sea captain, boys and girls. Read your Bible every day or have someone read it to you. Then you will know what God says, and you will be able to stay clear of trouble. Remember, God's Word is a lamp for your feet and a light for your path." •

Start at the top of the lighthouse and cross out every third word to find the verse. Then go back and write down all the words you have crossed out and you will find another sentence.

The Bible in the News

By Pastor Hollis Partlowe

The Sagging U.S. Dollar

As you have probably noticed, the dollar is on the skids again. As the greenback sags on the foreign currency market, federal officials are throwing everything but the kitchen sink into the breech to try to stem the tide.

When World War II ended, the dollar was sovereign. The whole world based its values on it.

What happened? Some experts blame inflation. Others blame the balance of trade. Sill others blame oil imports or government deficit spending.

Like many problems in our world, the demise of the dollar isn't a simple disease, nor is the cure likely to be simple.

At any rate, the U.S. dollar may be on its way out as the free world's leading currency. The dollar's terminal illness would spell economic disaster for the English-speaking peoples of the world. Small wonder that many Americans are greatly concerned. According to the Census Bureau in Washington, D.C., nearly 25 million Americans lived in poverty in 1977.

In light of our inflationary problems and the constant threat that the American dollar may be toppled from its privileged position, *U.S. News & World Report* (November 2, 1978) carried a very enlightening article. I'll share with you some excerpts from it.

"The dollar that paid for 100 cents worth of goods at the end of the Depression is now worth only 21.2 cents in 1939 buying power.

"And grim prospects still lie ahead. If inflation keeps roaring at the pace of the past 12 months, the dollar during 1988 will fall below 10 cents in 1939 purchasing power."

The pictogram in the article adds clarity as to where we really are with this dollar business.

What Inflation Has Done to the Dollar

The dollar's value in terms of what it will buy—

1939	100.0 cents
1949	58.3 cents
1955	51.9 cents
1962	45.9 cents
1966	42.8 cents
1969	37.9 cents
1973	31.3 cents
1975	25.8 cents
1978	21.2 cents
1979	?

"TODAY'S DOLLAR, therefore, is worth little more than half the value of the dollar you earned just 10 years ago and only one fifth of that of 1939."

The following comparisons show what you will pay five years from now if price trends continue:

	Now	1983
New House	$61,500	$107,750
Food for four (per week)	$83	$117
Gallon of gasoline	$.64	$1.05
Man's shoes	$30	$39
Having a tooth filled	$13	$19.40

"A Measure of Wheat for a Penny" (Rev. 6:6).

Anyone willing to face the future realistically finds the prospects frightening. The Bible gives good reason for this fear.

Clearly picturing the Great Tribulation, Revelation 6:1-8 depicts four horsemen generally interpreted as follows:

1. White Horse (vv. 1, 2)—International Conquest.

2. Red Horse (vv. 3, 4)—War, Desolation, Bloodshed.

3. Black Horse (vv. 5, 6)—Famines and Pestilences.

4. Pale Horse (vv. 7, 8)—Death and Destruction.

Since the Black Horse (vv, 5, 6) speaks of famine, we will deal only with it. The Black Horse and its rider depict death for many through hunger. Severe shortage of food makes necessary a strict rationing program. Food is weighed to the last ounce because it is so expensive. There is a famine throughout the earth; food prices are entremely high; buying power is greatly reduced.

Lack of food has always brought out the worst in men. They will lie, cheat, steal, commit atrocities, etc., that they wouldn't with full stomachs.

"A quart of wheat for a denarius, and three quarts of barley for a denarius; and do not harm the oil and the wine" (v. 6, NASB). The footnote says, "A denarius was worth about 18 cents in silver, equal to a day's wage." In New Testament times a denarius was a day's pay for a laborer, which was barely enough for himself with nothing for his family. Observe that it would buy three times as much barley as wheat. The *Living Bible* renders the verse in part as follows: "A loaf of bread for $20, or three pounds of barley flour, but there is no olive oil or wine." Inflation! Yes, we have it today, but there appears to be much more to come.

The four horsemen of the *Apocalypse* portray a terrible time of trouble just ahead. It begins with the appearance of antichrist, the imposter, the rider on the white horse (Rev. 6:1, 2).

Jesus Christ—the true Messiah, the Son of God—is revealed in Revelation 19:11.

In rapid succession the red horse of war, the black horse of famine, and the pale horse of death ride across the stage of human history, and great devastation falls upon mankind.

Yes, inflation is with us already, and the New Year doesn't look any better. The time that John the Revelator saw in vision, when food is scarce and expensive—"A loaf of bread for $20—may not be far distant. •

Beginning Again in the NEW YEAR

By Harry Sheets

"IF I HAD MY LIFE to live over again, I'd . . . !" How often we hear these words or their equivalent! How often have we experienced this same feeling of disappointment and frustration!

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

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

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

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

Thus through belief, repentance, and baptism, God does for us what we cannot do for ourselves. He does not turn time back, but he completely erases the past from his book of remembrance and gives us a new start. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17).

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

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

To please God and keep our lives pure we must heed his commandments. Note the advice found in Psalm 119:1-12: "Blessed are the undefiled [perfect or sincere] in the way, who walk in the law of the LORD. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity: they walk in his ways. Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments. I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments. I will keep thy statutes: O forsake me not utterly.

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

Brief Messages for Busy People

Guyana Tragedy

The Christian faith, hope, and salvation do not rest on charisma, but on the Word of God and obedience.

Jim Jones reportedly had charisma, enough of it to charm himself and nine hundred others right out of their lives. The awful incident in Guyana shocked the world to the realization that this religious Prince Charming turned out to be a frog. Greater tragedy may be that there are a number of frogs leading people in the name of Christ. "Many shall come in my name" (Matt. 24:5). The Day will declare it.

The Scriptures give no time or event in which God required or requested any of his people to take their own lives. Judas did and Samson pulled a temple down on himself, but neither were at the behest of God.

God told Abraham to give his son in sacrifice, but even then stayed his hand from taking the boy's life. This awesome lesson served as a type of Christ and the terrible price God paid for man's salvation in giving his only begotten Son whom he loved so much.

Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). He spoke not of mindless, fruitless suicides, but of the ultimate price people sometimes pay to save or protect loved ones.

It is rumored that Pastor Jim Jones led the people in discussions of the beauty of dying and of death to psych the people up for the mass murders and suicides. (It was a beautiful sight, wasn't it?)

Again, the Scriptures say that death is an enemy (1 Cor. 15:26) and the person who wants to take his own life is either very unhappy or misled or both.

Satan can be very charming and most of what he teaches is at least half right (half truths) and he uses both to gain a following.

The charisma of truth, sincerity, purity, and personality can be a great power for good, but if our faith is built on charm and personality and sincerity alone we are standing in a sunset which will fade away. "We have the prophetic word made more sure. You will do well to pay attention to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts" (2 Peter 1:19, RSV).

—Don Ward.

Tyranny and Terror

". . . CAMBODIA REMAINS A CALDRON OF TYRANNY AND TERROR UNEQUALED IN MODERN TIMES. . . ."

These are the words from the July 1978 issue of the Reader's Digest in an article titled, "Cambodia—The Killing Goes On."

Sheltered in blessed America, we can't comprehend such atrocities! We have a secret yearning that the world is getting better, but the truth is, we are reverting to the days of barbarians!

This article tells of almost "unimaginable horror . . . the systematic genocide inflicted by a dictatorship upon its own people." The article describes how the Khmer Rouge soldiers wired the genitals of captives to electric generators while they writhed in agony . . . or dug huge pits with bulldozers and dragged tied victims to the edge, there to be beaten to death with heavy hoes or bamboo sticks. Often, they were not dead when the bulldozer pushed earth over them.

God is seeing all of these inhuman acts! He has kept a record, in fact, for many centuries now. No one will escape his judgment. The time is at hand as we see prophetic events falling rapidly into place in the Middle East.

There is great comfort and hope in the truth that Almighty God will punish the wicked and reward the faithful!

God has said: "Come, my people, enter your chambers, and shut your doors behind you; hide yourselves for a little while until the wrath is past. For behold, the LORD is coming forth out of his place to punish the inhabitants of the earth for their iniquity, and the earth will disclose the blood shed upon her, and will no more cover her slain" (Isa. 26:20, 21, RSV).

"Come, Lord Jesus!" (Rev. 22:20.)

—Rex Cain.

Maturity

MATURITY—is the ability to control anger and settle differences without violence or destruction.

MATURITY—is patience, the willingness to pass up immediate pleasure in favor of the long-term gain.

MATURITY—is the art of living in peace with that which we cannot change.

MATURITY—means dependability, keeping one's word, coming through in crisis. The immature are masters of the alibi, confused and disorganized. Their lives are a maze of broken promises, former friends, unfinished business and good intentions which never materialize.

MATURITY—is the ability to make a decision and stand by it. The immature spend their lives exploring endless possibilities, then do nothing.

MATURITY—is unselfishly responding to the needs of others, often at the expense of one's own desires and wishes.

MATURITY—is the capacity to face unpleasantness and frustration, discomfort and defeat without complaint or collapse.

MATURITY—is being big enough to say I was wrong; and when right, the mature person need not say, I told you so.

—Guthrie Grove Bulletin.

Reflections

Love flows like a deep river
from the well spring of God;
moving, ever changing
in response to his will.

God's love quickening—spills over,
giving life to those roots
which spread their thirsty fingers
toward him.

God's love refreshes the hot weary traveler
as he drinks his fill,
and restores the spirit
to one who is sad at heart.

God's love reflects the light
mirrored on the water.
Glimpses of truth are seen before the rising flood pushes onward,
seeking deeper, clearer pools.

God's love grows, swelling like the tide,
becoming a mighty ocean and filling all the land;
Bringing released energy—freedom from sin in its wake,
and peace to all inhabitants of the earth.

—Donna Ansehl.

RADIO LOG

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Illinois

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

Indiana

James Mattison
WTCA 1050 AM Plymouth, Ind. 9:00 a.m. Sundays, "Pathway of Light"

Mildred Macy
WTCA 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. 11:45 a.m. Sundays, "Words of Hope."

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
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Richard Worley
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The Restitution Herald
Vol. 68 January, 1979 No. 4

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

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The Restitution Herald
Oregon, Illinois 61061

February, 1979
Vol. 68, No. 5

The Restitution Herald

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Why Did It Happen to Me?

By David Krogh

IT WAS A BEAUTIFUL, late August evening. When supper was finished, my wife, Lynne, and our young son, Peter, followed me out to the big old maple tree in our side yard. We enjoy doing things together and they wanted to watch as I cut off a large branch that had been shading part of our garden.

To avoid trouble when the big branch fell, I firmly placed the tall ladder against the tree on a branch opposite the limb I intended to saw. I started the small chain saw and carefully climbed the ladder. I reached over and watched the saw begin to eat into the wood.

The events of the next few seconds totally altered my plans for the next few months and changed some of my attitudes perhaps for the rest of my life.

As the saw finally cut through the last few inches of wood the huge limb crashed to the ground. But it was not still. The next instant it sprang off a secondary branch and knocked the ladder out from under me. Suddenly I realized I was falling through the air. As I hit the ground in a sitting position, severe back muscle spasms began. I crawled a few feet and then laid on my side trying to find a less painful position.

The next several hours were filled with great uncertainty as I rode to the hospital in the ambulance and had x-rays to determine the extent of my injuries. Though I had feeling in all parts of my body, my fears and hopes alternated between a concern that there might be permanent damage, to the hope that maybe my injuries were minimal and I would be able to return home immediately.

X-rays soon showed a broken back—one severely crushed lumbar vertebrae—and it became clear that though my injuries were not permanent, my recovery would be lengthy and uncomfortable.

I was very thankful when the doctor told me that there was no nerve damage and that I could expect a total recovery. However, the statement that I would have to be in the hospital at least three weeks, came as a real blow to me. The birth of our second child was expected at any time. Furthermore, I had just assumed my new position as Editor of Church of God General Conference publications only a week earlier. And I had made many plans for the coming weeks.

However, my plans were not to be carried out. Instead during the next five months I went through the greatest trial of my life. Those months were filled with many ups and downs—with bright days and cloudy ones. Three weeks of my hospital stay were spent on an uncomfortable hyper-extension frame bed which arched my back to take pressure off the broken vertebrae. The next three months were spent in bed in a back arching body cast. Many days were filled with pain. Some days were heavy with disappointment.

However, there were also bright spots. One was the

birth of our daughter Carrie, who arrived eight days after the accident. By special arrangements she was brought to my room for the first time only minutes after she arrived. Another bright spot was the first day I was able to get out of bed. And when the cast was removed two weeks ahead of schedule my whole family and many friends rejoiced.

WHEN SOME KIND OF TRAGEDY or disaster strikes, people often say, "Why did this happen to me? Why do I have to suffer so much? Is God punishing me for something?"

Such questions never perplexed me. From the very beginning of this ordeal it was clear to me why my accident happened. I believe there were several reasons: first, we live in a world of tragedy and disaster. Doctor's offices and hospital rooms are filled with people who are sick or who have been injured. We live in an imperfect world. The sin of Adam and Eve in the Garden of Eden brought a curse upon all men and upon the whole earth. Accidents are a part of life. In Job 14:1 it says, "Man that is born of woman is of few days, and full of trouble."

Nowhere does the Bible promise freedom from sickness or injury for mankind as a whole or for Christians in particular. In fact the Bible recites for us the accounts of many of God's faithful servants who faced health ailments (Paul—2 Cor.12:7; Timothy—1 Tim. 5:23; Trophimus—2 Tim. 4:20).

The second reason for my accident is explained in Hebrews 12:5-11. This passage makes it clear that God chastens or disciplines those whom he loves. The purpose of the chastening is stated in this passage in verse 11: "No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it"(NIV).

James also talks of this in 1:2-4 when he says, "Consider it all joy, my brethren, when you encounter various trials; knowing that the testing of your faith produces endurance. And let endurance have its perfect result, that you may be perfect and complete, lacking in nothing" (NAS).

I believe that God permits trials and adversity to come upon his children that they might learn to trust him more and to rely upon him. God permitted a thorn to exist in Paul's flesh so that he might learn that God's grace is all sufficient. (2 Cor. 12:9.) God's power was more clearly shown as a result of Paul's weakness. Furthermore, Paul's weakness helped keep him from becoming conceited because of the great things that had been revealed to him.

Therefore, I am convinced that God permitted this experience in my life to bring about spiritual growth.

The following poem by Alice Hansche Mortenson sent to me while I was in the hospital, also points out the value of my experience:

I needed the quiet so he drew me aside.
Into the shadows where we could confide.
Away from the bustle where all the day long
I hurried and worried when active and strong.

I needed the quiet tho at first I rebelled
But gently, so gently, my cross he upheld
And whispered so sweetly of spiritual things
Tho weakened in body, my spirit took wings
To heights never dreamed of when active and gay.
He loved me so greatly he drew me away.

I needed the quiet. No prison my bed,
But a beautiful valley of blessings instead—
A place to grow richer in Jesus to hide.
I needed the quiet so he drew me aside.

Though, the events of the past five months have not been pleasant ones, they have proven to be a valley of blessing and the Lord has willingly upheld my cross. The Lord has proven once again to be faithful to his promise when he said, "I will never leave thee, nor forsake thee" (Heb. 13:5b). Though I have trusted the Lord in the past and depended upon him for help and guidance, during this time of testing it became necessary for me to turn to him countless times during the day to ease pain or discouragement at that particular moment. Or I had to ask him for strength to endure. And God was always there—ready to meet my need. That doesn't mean he always stopped the pain or discouragement immediately, but he always gave the strength to face it.

I have also come to recognize the value of Jesus' words in Matthew 6:34 when he said, "Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own" (NIV). I found I had a much better attitude if I tried to face only one day at a time, rather than thinking about the many weeks that were ahead of me.

Yes, I firmly believe that these events have and are working together for good. (Rom. 8:28.) And once again it has become clear to me that the God who cares for the birds of the air, and the God who clothes the grass of the field, is the God who knows what is best for me and will work in me to will and to do what pleases him. (Phil. 2:13.)

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, IL 61061; mailed monthly.

Survey of Scripture

By John Lewis, *President of Oregon Bible College*

—A Brief Look at the Bible Book by Book

DEUTERONOMY

THE BOOK OF DEUTERONOMY represents a turning point for the nation of Israel. Moses is going to relinquish leadership to Joshua and is attempting to prepare the nation for that event. He reflects on their history and relationship with God. His messages represent an attempt to assure spiritual growth for Israel in the future.

The book can be looked upon as a reminder. By reminding the people of their past mistakes, Moses warns them that there is danger in forgetting. Over and over again he tells the people to remember. To forget their past experiences and relationship with God will surely bring about their destruction. Deuteronomy 4:19, 23; 5:15; 6:12; 8:2, 11, 18; 9:7; 24:9; and 25:17 all warn Israel that they must not forget.

Deuteronomy is in the format of a series of sermons relating the people to their history as a base upon which they can build their future.

In the early chapters of the book Moses tells of their past activities and present inheritance. In chapters 4-18 he asks them to look inward by first asking them to reflect upon the law, then upon the Lord, and finally to consider the land. In chapters 12-30 he looks to the future by dealing with the laws concerning the land they are to inherit. He considers the purity and piety of the nation and their relationship to the property. He also considers the positions they will occupy, the protection they must afford the land, and the relationships of the people themselves to the land. He notes the priorities that they are to have. He speaks of the permanent bond they are to have with the land and the blessings of prosperity they will experience if they remain true to their covenant relationship.

Finally, in chapters 31-34 Moses becomes more personal in his address as he looks upward toward God and offers a song of praise. We read of the prophetic vision of Moses and of the account of his burial somewhere on Mt. Nebo.

Review Quiz for Pentateuch

After completing the quiz turn to page 11 for the correct answers.

Genesis

1. The book of Genesis can be summarized by concentrating on four events and four people. List below these events and people.

EVENTS	PEOPLE
a) _____	a) _____
b) _____	b) _____
c) _____	c) _____
d) _____	d) _____

2. When we consider the Old Testament by time, about how much time has passed when we read about Abraham in chapter 12?

_____

3. About what percent of the book of Genesis is devoted to Joseph?

_____

4. The life of Joseph presents a type of life of what other important Biblical person?

_____

Exodus

5. The word Exodus means

_____

6. The book of Exodus is historical and deals with

_____

_____

7. The person that dominates the book of Exodus is

_____

8. The book of Exodus can be divided into three sections. Write in the blanks below what each of these sections deals with:

_____

_____

_____

9. What are the most significant and best-remembered parts of the Mosaic law?

_____

10. Briefly describe the way the people of Israel worshiped while they were in the wilderness.

_____

_____

Leviticus

11. The book of Leviticus is named after what tribe in Israel? _____

12. Is the book of Leviticus general or detailed in its approach to the subject of the law?

_____

13. What was the basis for the laws of Israel?

_____

14. What was the most sacred day of the year for Israel?

_____

15. What was the name of the building for which specific construction directions were given in Leviticus?

_____

16. What person could go into the Holy of Holies in the wilderness worship?

_____

Numbers

17. How did the book of Numbers get its name?

_____

18. What is the most significant place in the book of Numbers?

_____

19. What was the failure of the people that caused them to wander in the wilderness for forty years?

_____

_____

20. What is the significance of a pillar of fire and cloud in the book of Numbers?

_____

_____

21. Why did God send poisonous snakes among them?

_____

Honest Abe

By Sydney E. Magaw

ABRAHAM LINCOLN, sixteenth president of the United States, was born February 12, 1808, in a log cabin in the backwoods of Kentucky. His father, a shiftless farmer-carpenter, lived always in poverty—moving from frontier to frontier in Kentucky, Indiana, and Illinois. His mother, Nancy Hanks, taught her son to pray and led him in his first steps of Christian faith. She died when "Abe" was only ten years of age. Shortly thereafter, Thomas Lincoln married Sarah Bush Johnson, who was kind and helpful to her stepson.

Lincoln's education was most limited: his total number of weeks in school being less than one year. His tablet was a board that he shaved for that purpose. Hungry for knowledge, though, he read long hours in the Bible, Pilgrim's Progress, and in a few other books.

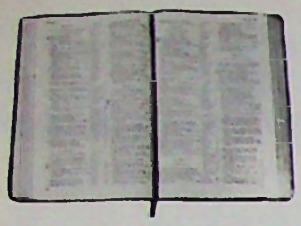
In 1828, he voyaged down the Ohio and Mississippi rivers to New Orleans. Shortly after returning home, in 1830, the Lincolns moved to Macon County, Illinois. Following another down-the-river trip to New Orleans, "Abe," beginning to make his own way, settled in New Salem, Illinois, near Springfield, residing there from 1831 to 1837. He clerked in a store, split rails, studied surveying and law, managed a mill, and became village postmaster. Six feet four inches tall, rawboned, and toughened by frontier life, Abe became popular by reason of his strength and athletic skill. More, he loved to tell stories, loved people, and was honest almost to a fault.

Lincoln's political career began with four successive terms in the Illinois State Legislature, 1834-1841. His first romance occurred at this time, ending tragically in 1835 with the death of Ann Rutledge. One year later, he was licensed as an attorney, and shortly thereafter moved to Springfield where for several years he practiced law. Following a troubled courtship, in 1842 he married Mary Todd. He served one term in Congress (1847-49), then retired in disgust from politics to practice law, but the public had become so enthusiastic about Lincoln that he could not retire. Soon opposing Stephen A. Douglas, Lincoln sought a chair in the United States Senate. Though defeated, Lincoln had so well debated prominent questions with Douglas, and had made such winning pleas in support of the Union—the slave question was rising—that he was recognized as a potential Republican candidate for the presidency. To that office he was elected November 6, 1860. In 1861, Fort Sumpter was fired on and the nation was plunged into its Civil War.

Lincoln, though big, honest, and brave, became immediately unpopular: the South saw him as an enemy; the North believed him incapable of waging successful war. Congress was divided and quarrelsome. Lincoln's cabinet was blemished with jealousy and hatred. Repeated defeats in battle prompted Lincoln frequently to change the commander-in-chief, and his generals were not cooperative. Onward strode the Railsplitter, often alone! Always, though, he had faith in God and, because of that faith, he was kind and sympathetic alike to friend and foe. Finally, the tide of war turned in favor of the North. Following the victory at Antietam (MD) in 1862, the president issued his Emancipation Proclamation. His Gettysburg Address (1863), his memorable attitude of "malice toward none and charity for all," and his inexplicable friendliness toward the Confederate States finally won public confidence back to the White House. Somewhat surprisingly, Lincoln was re-elected for a second term. . . . Soon, though, came horrible tragedy: he who saved his nation was by one man (John Wilkes Booth) slain—on the night of April 14, 1865.

Today, celebrating the birth of this God-fearing man, the nation remembers him as its chief symbol of honesty and grim determination. Living close to the hearts of his people, exercising implicit faith in God, and freeing the slaves, Abraham Lincoln well typified mankind's Great Emancipator who came, expressly, to "seek and to save that which was lost." Jesus, too, sets free! •

Sydney E. Magaw, now deceased, was a former editor of THE RESTITUTION HERALD.



The Bible in the News

By Pastor Hollis Partlowe

Massacre and Suicide at Jonestown

As the story of Jonestown in tiny Guyana unfolded slowly, it was a story of mounting horrors—horrors nearly beyond belief. Each day brought a new development.

The total dead to date stands at 913 at the 4,000-acre mission hacked out of the jungle at Jonestown, Guyana. Reports of abuses in the name of religion by a group of religious zealots were followed by the murder of an American Congressman and members of his party.

Mass suicides of hundreds of the cult's members—suicides first rehearsed, then carried out with apparent joy as the adults spoon-fed cyanide to their children and toasted each other with poison—staggers the imagination of decent people around the world. All of this was done in the name of Christianity!

How could a religious cult such as Jim Jones' People's Temple carry 20th Century Americans from the streets of California to the horrors of remote Guyana? Who would follow a cult leader like Jones, a self-professed "Marxist-Leninist"? The experts say the ones most likely to follow such a man have a very poor self-image and need an authoritative figure to look up to—ones who wander around in an almost hypnotic state.

According to their own reports, many joined this cult during periods of depression and confusion when they felt that life was meaningless. The cult promised a solution to the distress they were experiencing.

Cults such as this one supply ready-made friendships and ready-made decisions about careers, dating, sex, and marriage. They outline a clear "meaning of life." In return, of course, they usually demand total obedience to cult commands. These cults apparently meet immediate needs, and ones who are hurting are sucked into them while they are blind to the outcome.

No one really knows why these people did what they did. The *what* is known; the *why* may never be understood. Moreoever, there is a fine line between suicidal and homicidal feelings.

What kind of man was "Reverend" Jim Jones, that hundreds of people would die for him? Why would they accept death with so little resistance? Perhaps there is no single answer. Jones, born in 1931 to a black mother and a white father, demanded unswerving loyalty from his flock. Former cult members have testified that he would get up on the altar and call out: "How many in here will lay down their lives for me?"

According to the Bible, we can expect such persons as Jones to appear on the stage of human history in the end time. Jesus cautioned: "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. . . . All these are the beginning of sorrows. . . . And many false prophets shall rise, and shall deceive many" (Matt. 24:4-11).

"The earth . . . was corrupt . . . filled with violence" Gen. 6:11-13.

If one compares Noah's time with ours, he can see that history has come full circle. Certainly one doesn't have to look far to find violence today. The description of Noah's day fits ours like a glove fits the hand.

Our lovely Lord said: "As it was in the days of Noe, so shall it be also in the days of the Son of man" (Luke 17:26). Then follows a description of those far-off days, and a clear parallel is made with the closing days of this age. "Even thus shall it be in the day when the Son of man is revealed" (v. 30).

The Troublous End Time

The Bible reveals that the closing days of this age will be stormy. Read Jesus' Olivet Discourse, his description of the closing days of human history, in Matthew 24, Luke 21, and Mark 13.

We have clear warnings in God's Word that such behavior as was seen in Jonestown, Guyana, recently will be in evidence in the last days. "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). Many prophets and spokesmen will rise up and say many things and make fantastic claims, but we have to measure their words and claims by the Word of God. It's the only anchor we have.

Since much of Christendom is experience oriented instead of Bible oriented, one can predict that many will be deceived. So bend your ear to the Bible. If fifty million people say a foolish thing, it is still a foolish thing. "For 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). Doubtless, the end time will be turbulent and agitated by all kinds of misconceptions, half truths, and outright falsehoods.

Perhaps the clearest picture is given by Paul the great apostle to the Gentiles in 2 Timothy 3:1-5 as it is rendered in *The New English Bible:* "You must face the fact: the final age of this world is to be a time of troubles. Men will love nothing but money and self; they will be arrogant, boastful, and abusive; with no respect for parents, no gratitude, no piety, no natural affection; they will be implacable in their hatreds, scandal-mongers, intemperate and fierce, strangers to all goodness, traitors, adventurers, swollen with self-importance. They will be men who put pleasure in the place of God, men who preserve the outward form of religion, but are a standing denial of its reality. Keep clear of men like these."

We praise God for the revelation of his plan which he has so graciously given to us in his Word. We thank him for its clarity and truth. Although "evil men and seducers [imposters] shall wax worse and worse, deceiving, and being deceived" (2 Tim. 3:13), we remember the words of our wonderful Savior: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28). Jesus doesn't expect us to look down or shake our heads and wonder what this world is coming to, but to look up and rejoice as we search the sky with longing eyes expecting the Bridegroom to come at any moment for his Bride, the Church.

THE RESTITUTION HERALD
Member Supplement
February, 1979

A Message From the Editor

I recently received a copy of a Gallup Survey made during 1978 entitled "The Unchurched American." The purpose of the survey was to seek answers to three central questions:

1. Who are the unchurched and how do they differ from the churched?
2. What factors lead to becoming unchurched?
3. What can churches do to encourage the unchurched to become part of the community of active worshipers?

For the purpose of the study, the definition of the "unchurched" is a person who is not a member of a church or synagogue or who has not attended church or synagogue in the last six months, apart from weddings, funerals, or special holidays such as Christmas and Easter.

The survey revealed that 41% of all adults 18 years of age and older, in the United States, are unchurched. This projects to 61 million individuals.

Among the more significant findings of the survey are these:

1. 38% of the unchurched express a "great deal" or "quite a lot" of confidence in the church.
2. 60% of the unchurched agree strongly or moderately with the statement, "Most churches and synagogues have lost the real spiritual part of religion." 56% said "most churches and synagogues today are too concerned with organizational as opposed to theological or spiritual issues."
3. 75% of the unchurched said "yes" when asked if they "ever pray to God."
4. Half of the unchurched (about 30 million adults) say they could see a situation where they could become a "fairly active member of a church now" and would be open to an invitation from the church community.
5. 80% of the unchurched want their children to have some religious education.
6. One in four of those who presently are churched indicate that there was a period of two years or more when they were among the unchurched. The most-often-cited reasons for this was that they moved to a different community and never got involved in a new church, or they found other interests and activities which led them to spend less and less time on church-related activities. When those who moved to a new community were asked why they never became reaffiliated with a new church, the main reason given was that "seeking a new church was not a matter of urgency and I never got around to it."

Several suggestions were given as to what churches could do to reach the unchurched, on the basis of the survey findings.

1. **Reevaluate your program of religious education.** The survey found that many Americans, including those with a Sunday School background, have a shocking lack of knowledge about the Bible and key facts of their religion. And the unchurched seem to be looking for good spiritual and theological instruction.
2. **Reexamine the status of religion in the home.** Churched people are more likely to have had religious training in the home. Churched parents need to read the Bible, pray together, and apply the Scriptures in the home if their children are to serve the Lord when they grow up.
3. **Develop an active program of evangelism.** One of the key reasons given by those who joined a church is that someone invited them to do so.
4. **Reach out to new people in a community.** The study indicates that many people have never been asked to try a new church, but would do so if they received an invitation.

With 61 million unchurched people in the United States, we of the Church of God should be excited about the possibilities of growth. It would take over 300,000 new churches, each with an attendance of 200, to minister to the unchurched in this country. Are the fields white already to harvest? They certainly are, and I hope we will put forth our best effort to reach these people who are in need.

David Krogh

David Krogh.

He was only a boy. Yet I was to tell him that he was not welcome any longer in Sunday School!

Used by permission of the author.

My Suffering Sundays

Alan Cliburn

HIS HOUSE was in the poorer section of town—no ghetto or anything like that, but definitely not where I'd want to live. *It figures,* I thought, glancing at the numbers as I drove along. *Next block,* I decided, speeding up slightly.

What am I doing here? I asked myself, a king-size lump in my throat. Of course I knew why I was there and what I had to do, but I sure felt funny about it.

Rico Cartoni was the kid's name. He had been coming to our Sunday School ever since the bus ministry began. We expected some problems with the bus children and got them, but Rico was something else again. If he was in class, I could forget about teaching the lesson. Just keeping any kind of order became my primary goal.

He wasn't the only troublemaker, of course, but I could handle the others as long as Rico wasn't there.

This particular Sunday he had been absent for the first time, and the difference was amazing. I got through the entire lesson, we worked on our projects—everything. Sure, there were minor disturbances, but you expect that when you teach Juniors. The superintendent noticed the change; it would have been hard not to notice the reduced noise level.

"I'd like to see you after class, Ted," he told me as the boys were filing into the big group area.

I pretty much knew what he had in mind, or thought I did; but what he actually suggested caught me off guard.

"It's the first time I've ever told a teacher this," he said, "but things can't continue the way they have in the past weeks. Today was a perfect example of how this department *can* run."

What it came down to was telling Rico's parents that he couldn't attend our Sunday School any more—unless they would do something about his behavior.

"I'm not sure I can do that," I told the superintendent. "It seems to go against Biblical teaching—"

He nodded. "You mean verses like 'Suffer little children to come unto me,' don't you?"

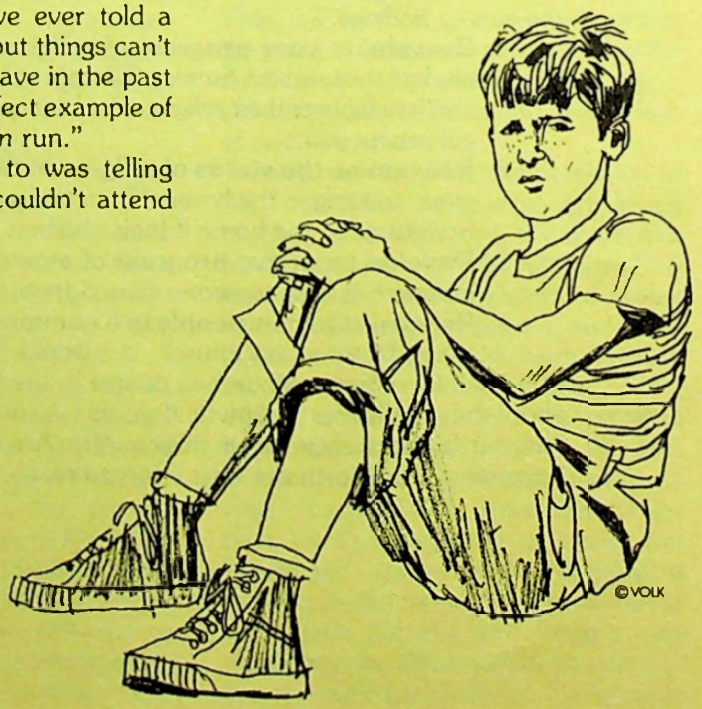
"Right. Plus that passage in Matthew about putting a millstone around the neck of anyone who keeps a child from the kingdom of heaven."

"I've prayed about this a lot, Ted," he went on. "As far as I'm concerned, *Rico* is the one who's keeping all the other boys in your class from learning about God's love."

I understood what he meant, and it made sense.

The homes along Willis seemed to get progressively worse as the numbers got smaller. Finally I came to 1835 and parked. The small house was ramshackled and badly in need of paint. A few patches of brown grass passed for the lawn. *How can anyone live in a place like this?* I wondered.

I got out of the car and started up the walk, dodging broken toys and trash. This explains a lot about Rico, I thought,



feeling kind of sick in the pit of my stomach. There had been other kids who gave me trouble over the years, but I had never yet told one to stay away. *God, direct me,* I prayed.

The front door opened before I stepped onto the porch. A woman probably in her early thirties stood in the doorway. I could tell that she had been pretty at one time. "Yeah?"

"Mrs. Cartoni?" I asked.

"Yeah. You selling something? I thought you guys got Sundays off."

I smiled. The suit did make me look like a salesman. "I'm not selling anything," I assured her. "I'm Ted Grant, Rico's Sunday School teacher."

"Oh, Mr. Grant," she said, nodding, her whole attitude changing. "From the church. Rico talks about you all the time."

That surprised me a little bit. He usually acted like he couldn't wait to get away from me after Sunday School. "Rico wasn't there today," I went on, searching for words. How do you tell a mother that her son is no longer welcome in God's house?

"Rico has the sore throat," she explained. "Listen, you want to come in? I know he would like to see you."

"Well, just for a minute," I agreed.

The inside of the house matched the outside. An attempt had been made to keep it clean, but dusting and sweeping couldn't change the age or condition of the furniture. A young child of about four crawled around on the floor, pushing a three-wheeled truck.

"I'm so glad your church sends the bus," Mrs. Cartoni told me. "It is good for the kids to go there, I think. Raymie goes, too," she added pointing at the little boy. "I will tell Rico you are here."

She was gone before I could stop her, much less tell her the real reason for my visit. I looked around that barren living room with its ancient furnishings and shook my head.

"Where's your daddy, Raymie?" I asked.

He stared at me for a moment before answering. "Gone away," he whispered before returning to his truck.

"Look who's here, Rico!" Mrs. Cartoni announced from the hall. "See, I told you!"

"Mr. Grant!" Rico exclaimed hoarsely, hurrying toward me in faded pajamas easily two sizes too large. "You came all the way over here?"

"All the way," I agreed, smiling.

"I didn't come today because I'm sick," he went on.

"I know," I replied. "Your mother told me. How are you feeling now?"

"Better. My throat hurts just a little. I'll be okay. What did I miss today?"

I gave him a capsulized version of the lesson, amazed that he was interested. Mainly I was amazed by Rico himself. He seemed so different somehow, quiet and polite and pleasant to be around. Of course he wouldn't be the first kid to slow down due to illness, I thought.

"I'm sure Rico will be back next Sunday," Mrs. Cartoni said as I walked to the door.

"I'll be there, all right," Rico promised. "Thanks for coming by."

I left without accomplishing what I had set out to do, yet I felt I had accomplished something. Maybe I began to understand a little more about Rico.

"Everything taken care of?" the superintendent asked at our Wednesday night teachers' meeting.

"Not exactly," I admitted. Then I explained what had happened.

"Well, we'll see how it works out this week," the superintendent decided. "We can't continue to put up with his disruptive behavior though."

Rico was back that next Sunday and it was hectic and noisy, but not quite so bad as before. I had him sit next to me and told him I was glad he felt better. Little things like that seemed to help. I also asked about his mother and brother and he said they were fine.

"Are you going to come and see me again?" Rico asked before he left that morning. "Or do I have to be sick first?"

I grinned. "No, you don't have to be sick. I'll try to get over one afternoon this week."

It was a little rough to arrange, but I did go by to see Rico. We played catch for a while and then I helped him fix his bike—or attempted to. It suffered from a terminal case of secondhanditis.

"Well, that'll hold for the time being," I told him. "Just don't pop any 'wheelies' on it and you'll be okay."

"Do you know about wheelies?" he asked, mouth open.

"Sure," I replied with a smile. "I know about all kinds of things."

"I thought Sunday School teachers only knew about Jesus and the Bible," he said.

We both laughed.

I started spending more time with Rico after that. My kids were grown and on their own, and he didn't have a father, so it seemed natural that we should get together. There was something about Rico I liked—when he wasn't disrupting my Sunday School class, that is.

Rico wasn't the only boy I visited that year. I went to see one or two a week, more if several were in the same general area. I talked to them on the telephone too. The worse a kid acted on Sunday—the less I wanted to see him—the more time I spent with him. Sometimes I had to force myself.

I did more than that, though. Having a kid like Rico in the class forced me to evaluate my teaching methods. I had gotten pretty complacent before we started the bus ministry, and my teaching technique had become pretty sloppy.

Children who had grown up in the church and whose parents were actively involved just accepted the program as it was, hearing the same old stories presented in the same old way, reciting verses they had probably learned back in first grade, and so on.

Those bus kids—some of them anyway—had never been in Sunday School before. They only knew that it was a place to be with other kids and they could get away with a lot more than they did in regular school.

All that changed, thanks in part to Rico and other live wires who wouldn't sit still for poor teaching. I started involving the kids more, expecting more from them, showing a personal interest in their home situations, and so on.

I kidded around with the boys a lot, but I let them know there was a time to settle down and listen. I made sure that what I had to say was worth hearing too, from their viewpoint. The Bible is an exciting book, but it can come across remarkably dull if you aren't careful. Eleven-year-old boys aren't too subtle when they're bored, either.

My class not only got better, it got bigger. The guys started bringing their friends, and those friends brought their friends, and so it grew. Of course not all of them knew how to act.

"Hey, quiet down!" Rico ordered when one of the newer boys got too noisy. "This is a church!" It was all I could do to keep from laughing, but I managed it.

I felt a little sad when promotion day came and Rico stepped up to the next class. That was the last time I ever felt sad about him, though, for that was the day he stepped down the aisle to give his life to Christ and be baptized into him.

"Suffer the little children . . ." •

A Family Life Checkup

Part 1

A
Family Life Council Feature
By Carol Daniels, Editor

Go on a diet, lose weight, exercise daily, puff no more cigarettes, cut out high-cholesterol foods . . .

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Yet certain regulations have become part of a healthy American's way of life: physical exams, dental checkups, and sight and hearing tests.

Even our cars get tune-ups.

We constantly evaluate the progress of our health, our bank accounts, our scholarship.

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Each new branch . . .

"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.

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FAMILY LIFE FEATURES

Sponsored by Family Life Council

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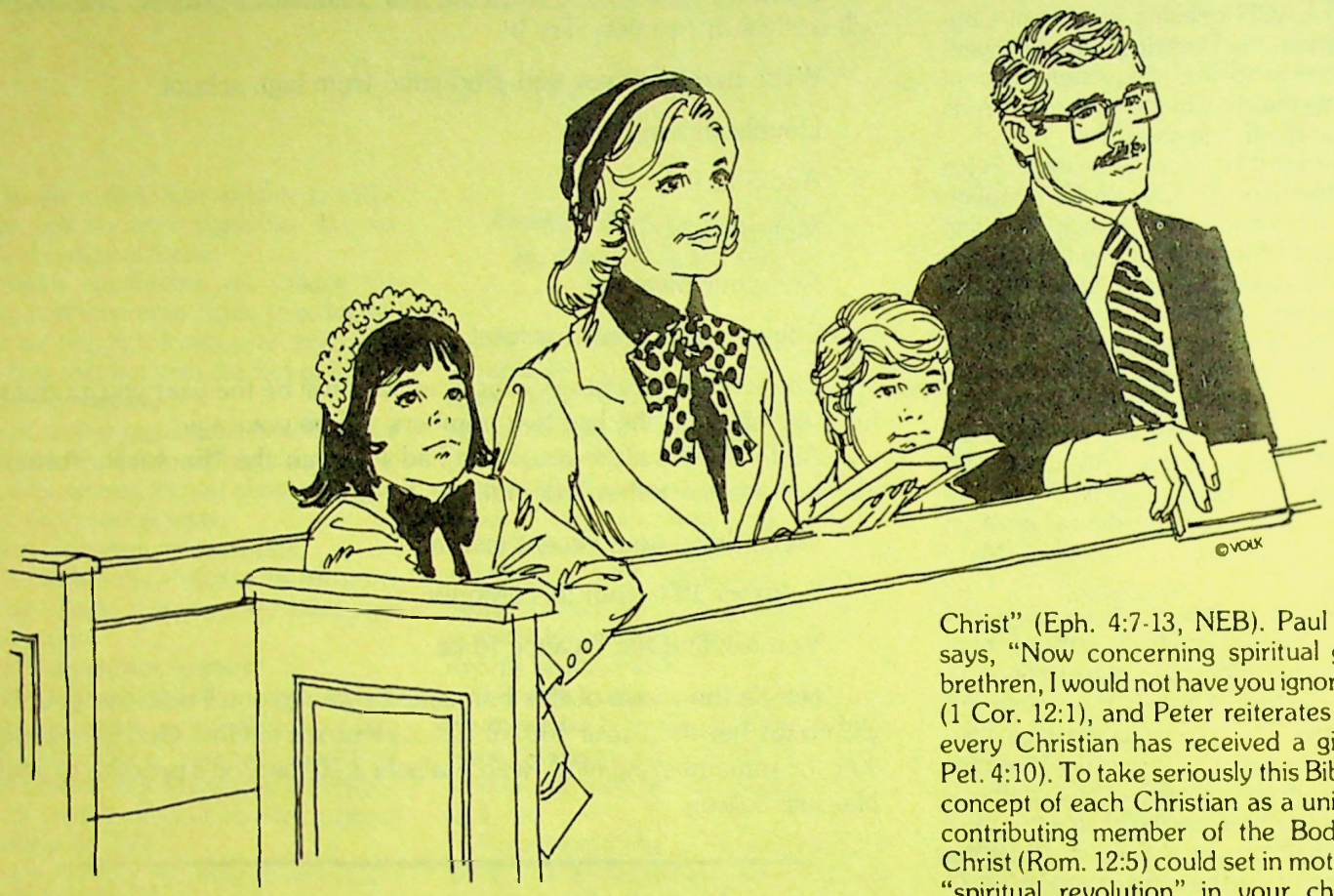
Four Priceless Gifts You Can Give Your Church



by Win Arn

A GROWING NUMBER of people are finding their church to be a spiritual reservoir of renewal and strength, a reference that gives their lives focus, balance, direction and hope. They look to their church as a place that provides spiritual and moral training for their children, a caring group of Christian friends, corporate worship experience, plus an opportunity for meaningful service.

It is also a widely held, and generally accurate, belief that practicing Christians are better able to cope with personal problems of life through a strong faith, nurtured through their church. Ask any involved and "alive" Christian what his church means to him and he will easily recite the benefits of being an active member in his congregation.

During his 1960 inaugural address, John Kennedy struck a responsive cord in the nation's conscience when he declared, "Ask not what your country can do for you, but ask what you can do for your country." However, few Christians involved in their local church have seriously considered the religious paraphrase to that statement: "Ask not what your church can do for you, but ask what you can do for Christ and your church." Here are four important gifts you can give your church in appreciation for what Christ and your church have given to you.

1. Discover and use your spiritual gifts. The New Testament is clear in its teaching that "each of us has been given his gift, his due portion of Christ's bounty. . . . He gave gifts to men . . . to equip God's people for work in his service, to the building up of the Body of Christ" (Eph. 4:7-13, NEB). Paul also says, "Now concerning spiritual gifts, brethren, I would not have you ignorant" (1 Cor. 12:1), and Peter reiterates that every Christian has received a gift (1 Pet. 4:10). To take seriously this Biblical concept of each Christian as a unique, contributing member of the Body of Christ (Rom. 12:5) could set in motion a "spiritual revolution" in your church that would bring an outpouring of God's blessing through new growth and vitality.

As one who has served as a "midwife" in seeing scores of churches come alive in new growth and outreach, I know that when those in a congregation identify and apply their gifts, the whole body grows. But the opposite is also true, that a congregation which allows its members to be "unemployed" in using their gifts will decline and eventually perish. What is true of the congregation is also true of the individual. A person who has found and is using his unique gift is productive, fulfilled, and contributing to body growth and development. The individual not using his gift will be spiritually frustrated and seldom experience real personal growth and development.

As more and more individuals identify their gifts, have them confirmed by others in the congregation, and apply their uniqueness in service, the church is immeasurably enriched and strengthened.

Dr. Win Arn is President of The Institute for American Church Growth.

2. Influence your "web" of friends and relatives. Imagine your church being a large water tank, from the bottom of which a one-inch pipe is always flowing. People leave through this "pipe" in your church by death, by transferring out, and by re-version (falling away through indifference.) In some denominations the policy used to be to move ministers every year. Now the ministers stay . . . the people are moving! In the average American congregation, 40% to 60% of the members have changed residence and, therefore, churches in the last three years. To replace and add to our water tank we must have a *2-inch* pipe flowing *in* the top.

How do people come into a relationship with Christ and the church?

I have asked that question of over 8,000 people throughout America in the past two years. The results have been strikingly consistent:

4-6% of those surveyed indicated that they were "walk-ins." On Sunday they visited, stayed, and are now a part of that congregation. (Usually in their background there is some identification with the denomination of the church they walked into.)

6-8% listed the "minister" as the reason they are now in Christ and that church.

2-4% listed the church program as the major factor . . . perhaps a young single group, a recreation program, or a special interest group.

1-2% listed "visitation." Someone called and because of that they are now part of that fellowship.

3-6% indicated the Sunday School as the major reason.

.0001% listed some evangelistic crusade or television program.

70-90% listed the reason they came to Christ and their church as being friends or relatives.

The fact is clear . . . church growth is related to present members influencing their friends and relatives. Since Biblical days the church has grown most effectively through natural "webs" . . . people with some social or family ties to each other. Within this group of friends and relatives, a person's ability to influence is far greater than outside the "web."

But why influence one's friends and relatives for Christ and the church? We do it in obedience to Christ's command to "go and make disciples," and because of a loving concern for those close to us to know the joy and fullness of life in Christ and the Body. Influencing your friends and relatives for Christ is the second precious gift you can give your church.

3. Keep your circle open. In every church—regardless of size—visitors and new members must be assimilated into the congregation if they are to become an active and contributing part of that congregation. This is most effectively done by incorporating them into a small group—a fellowship circle, task group, Bible study, etc.—where they are known personally, know others personally, and feel a sense of belonging.

While most would agree in theory to this principle, there is a marked tendency for such groups to close themselves off to others, especially "newcomers." Churches may consider themselves to be quite friendly, but many times this friendliness is shown more to one another than it is to the "stranger."

In my own experience, I vividly recall being an "X" in a congregation. An "X" is one who is a member of the church, but not integrated into any small group. I first tried one group and then another. While I was told I was welcome, I didn't feel that I "fit." In this particular congregation of people with Swedish backgrounds, the Johnsons, the Svensons, the Larsons, and the Olsons all seemed to fit; but the Schmidts, the DiGiulios, the Garcias, and the Arns were unable to "integrate." Following the worship service the Swedes hugged each other, greeted each other . . . in Swedish . . . and went out to eat Smorgasbord together. But no one hugged me or spoke Swedish to me or invited me to the Smorgasbord. Soon, like any "X" in a congregation, I drifted out the back door.

There is little value of a church reaching out to others if those who are won are not integrated into the congregation. Give a third priceless gift to your church by keeping your circles open and encouraging other circles to be open to these new people.

4. Keep before you a vision of the possibilities. In a survey of pastors the question was asked, "What is your greatest desire for your church?" The answer that appeared more than any other was: "For the lay people to have a vision for growth and to be involved in the process."

Perhaps the greatest discouragement a pastor faces is a congregation without vision: self-centered, self-satisfied, self-occupied. In board and committee decision making, there is the natural tendency for a church group to take the "safe way," which usually translates into little risk, little venture, and little vision.

Many congregations have inadvertently organized themselves on a "problem base." "Where will we find enough Sunday School teachers?" "How will we pay the bills?" "Can we keep the doors open another year?" The problems are endless, the solutions tedious, and the service often joyless.

A far stronger and more effective base is to organize the church and its components around vision and possibilities. In the ministry area of every congregation there are numerous opportunities for effective ministry. These opportunities can be seen and seized. One denomination encourages all of its churches to have a "needs committee" —a group of people actively looking for needs to be met in their community, opportunities to be seized, and ministries to be extended.

Seeing possibilities usually begins with one person, then spreads to others. Being that person in a congregation is the fourth priceless gift you can give your church.

"I will build my church," said Jesus. We become builders with him by giving our gifts. •

A FAMILY LIFE CHECKUP

(Continued from page 6d)

Then he says, "I want you to include me in your family life. I want to be with you, to be part of you. Talk to me, make me part of your conversations."

You start to tell him about yourself, your school, your work, your fears, your goals, your disappointments. You feel free to "tell all"—to be open and able to cry, or laugh, if you feel like it.

He responds with love. He tells you that you as an individual, you as a family are important to him, and he values you very much. You feel his love, feel his acceptance. You feel completely comfortable with him in your conversation.

He tells you that he has dreams and goals for you too, and wants to share them with you—and will help you reach them. He has the power and the love to do that.

Now slowly open your eyes and bring yourself back to your family. How did you feel when you thought of Jesus joining your family? Share your feelings.

Now pray together, thanking God for loving you and giving you a family. •

HISTORICAL WAYMARKS OF THE CHURCH OF GOD

The History Book of the Church of God (Abrahamic Faith), entitled "Historical Waymarks of the Church of God," is now available. Brother Clyde E. Randall is the author of this fine book. It has one hundred twenty pages with many pictures. It includes the history and background of each state or district conference, of each mission field, and of the very early efforts of the Church of God in the United States and Canada, and much more.

This is the first real written history of the Church of God. This fine book sells for $4.95, postpaid when payment accompanies the order. We encourage you to send in your order, and the book will be delivered immediately. Orders will be appreciated to help supply the funds for the publication costs.

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... Does 2 + 2 = 5?
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George Washington—a man of character

By Mrs. E. M. Morris

"I hope I shall always possess firmness and virtue enough to maintain what I consider the most enviable of all titles, the character of an 'Honest Man.'"—Washington.

AS WE READ and listen to the world news, we wonder what the future holds in store for the people of the United States. We have not known the horrors of war in our own land in many years. Could it be we have really become so complacent or self-satisfied that we are just drifting downward?

Our standards as families, as churches, and as a nation are far below what they were many years ago. Many parents are careless about their way of living and the examples they set for their children. Schoolteachers often are the same. Too often, their examples are not worthy of imitation, yet they have charge of our children much of the time.

As we come to the two hundred forty-seventh birthday of the "Father of Our Country," we would remind everyone of his high ideals and way of living.

We have all heard about the cherry tree and George Washington's truthful answer, but what of the father's reply? The indignant father said with flooded eyes, "Come to my heart. I would rather lose a thousand trees than to find falsehood in my son."

Then, at the age of thirteen, when George rode his mother's beautiful horse to death, he went to her and stated the truth as to what had happened. Her reply was, "My son, I forgive you, because you have had the courage to tell me the truth at once. Had you skulked away I should have despised you." With parents like that we can see how George Washington could be so strong in facing hard tasks and dangerous ones. He had God-fearing parents and he was a God-fearing man.

All men under him also were admonished to be, and he truly set them a worthy example. He abhorred the vice of profane swearing and many men under him were addicted to that habit. He issued this order: "Colonel Washington has observed that the men of his regiment are very profane and reprobate. He takes this opportunity to inform them of his great displeasure at such practices: and assures them that if they do not leave them off they shall be severely punished. The officers are desired that if they hear any man swear or make use of an oath or execration, to order the offender twenty-five lashes immediately, without a court-martial. For the second offense he should be more severely punished."

At another time, Washington invited some officers to dine with him. At the table a guest was heard to swear in conversation. Washington dropped his knife and fork as suddenly as though he had been struck a blow, thus arresting the attention of the whole company. Then, in very deliberate and solemn tones, he said, "I thought that I had invited only gentlemen to my table."

In 1776, Washington was so pained by the vulgar and wicked habit of profane swearing that he issued the following notice to his army at New York. "The General is sorry to be informed that the foolish and profane practice of cursing and swearing, a vice hitherto little known in an American army, is growing into fashion. He hopes that the officers will, by example as well as by influence, endeavor to check it, and that both they and their men will reflect that we can have little hope of the blessing of heaven on our aims if we insult it by our impiety and folly. Add to this, it is a vice so mean and low that every man of *sense* and *character detests* and *despises* it."

He also wrote to Congress earnestly soliciting chaplains for the army, saying, "The blessing and protection of heaven are at all times necessary, but especially so in times of public distress and danger. The General hopes and trusts that every officer and man will endeavor to live and act as becomes a Christian soldier."

On August 15, 1776, the British had a force of nearly thirty thousand soldiers with a numerous well-equipped fleet. Washington had twelve thousand men poorly armed, quite unaccustomed to military discipline and hardships of the camp. But finally, when the bitter struggle was over and the British were marching up to lay down their arms (October 19, 1781), Washington addressed his troops, "My brave fellows, let no sensation of satisfaction for the triumphs you have gained induce you to insult your fallen enemy. Let no shouting, no clamor or huzzaing, increase their mortification. Posterity will huzza for us."

May God cause our leaders and all people to look to God also; reverence him; and turn from their cursing and wickedness, that we all may be examples for our children and our neighbors' children, worthy of imitation. We long to see the time when people will reverence God in every way. •

The Second Coming

ONE DAY JESUS is coming to earth again! At some particular point in space and time a real event will occur. Just as the sun came up this morning—a real event that occurred at a particular point in space and time—another real event will occur: the coming of the Son of God. Many questions arise concerning that event, some that can be answered and some that cannot be answered—questions such as, What will it be like in those times? When will all this take place? Why will Jesus return? It was from such questions that we have the now familiar chapter, Matthew 24, called the second-coming chapter.

In Matthew 24:1, 2 we read, "Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." The disciples had been showing Jesus the beautiful temple—Herod's temple. Solomon built the temple that David his father had wanted to build. Solomon's temple was destroyed by Nebuchadnezzar. Herod's temple was not as lavish as the first, but it was still one of the most beautiful pieces of architecture of that time. It was built on the highest point in Jerusalem—Mount Moriah. Regardless of where one was in the vicinity—Mount Zion, the city of David, the valley of Kidron—he had to raise his eyes to see the temple. Jesus' disciples were basking in the glory of the architecture when they said, "Look at this!" They showed him the buildings of the temple.

The disciples worried about Jesus' prediction of destruction. Later they crossed over into the Kidron Valley and up into the Mount of Olives. Matthew 24:3 says, "As he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" This begins the dialogue which Jesus had with the disciples concerning his second coming. Matthew 24 mentions many "false Christs," "wars and rumors of wars," the fact that "nation shall rise against nation"; it predicts "famines, and pestilences, and earthquakes, in divers places." Jesus said, "All these are the beginning of sorrows." Now this word "sorrows" (v. 8) comes from the Aramaic meaning "birth pains." Today we have several terms designating the time in which a woman is giving birth to a child. "Oh, she's in labor"; "She's in her time"; "She's down to the countdown—five minutes and counting." Jesus said these are some signs relating to his return. These signs are the birth pains of the coming age. Thus there are many questions that remain to be answered.

Using Matthew 24, let us see what the coming of Jesus will be like.

What conditions will exist shortly before and even during the coming? How will we know when it is coming? What should we look for? Jesus tells us a sign of his coming. "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors" (Matt. 24:32, 33). Jesus said it's *like a tree!*

The thing that I remember most about the trees in our yard when I was growing up was the time that the first leaf fell, sometime in October. I dreaded that first leaf, because the leaf was a sign! It was a sign that for another two months the leaves would be falling from those two gigantic oak trees we had in our front yard, and it was a time of leaf raking, and raking, and raking . . . seemingly without end. Yet it was also a time to symbolize the ushering in of a new time. Thanksgiving was just around the corner. Christmas was soon coming. Also it heralded the far-off spring, and a rebirth of the two oaks. They would become tender with sap, and the sap would draw up in the tree, and then the buds would begin to come out. When the new buds started coming out,

by Pastor Joe Martin

when the new leaves started appearing, we knew that baseball, and swimming, and everything else that we enjoy with summer was just around the corner. It was a sign!

We knew that winter was over, and spring and summer were on their way with all their blessings and joys—getting out of school and playing baseball in the backyard. Jesus said his coming is *like* that! When you see the fig trees budding you realize that spring and summer are soon coming; when you see the birth pains beginning you know of his soon coming. He's coming! It is a sign! We have some of these signs with us today. His coming is near.

A second sign Jesus gives of his coming is that conditions will be as they were *in the days of Noah*. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe *were*, so shall also the coming of the Son of man *be*. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24:36-39). Jesus' coming will be like the days of Noah.

What was that like? Well, first of all no one knew the day or the hour. After the ark was completed, God evidently told Noah what day the rain was coming (cf. Gen. 7:4), but no one else knew. Such is the case with Jesus' coming. No person knows the day or the hour. God evidently will reveal it to Jesus shortly beforehand. When he was mortal neither he *nor* the angels knew the day or hour (cf. Matt. 24:36). Even as much as I would like to say that Jesus is coming in January of 1980, that's impossible. We all like to speculate; I do! *But we don't know.* He *may* be coming in 1980, but the fact is, *we just don't know.*

In verse thirty-eight, Jesus says that before the flood they were eating, drinking, marrying, and giving in marriage and these same things will be happening when he returns. Think of all these things that were occurring in Noah's day. They are with us today!

Remember your favorite dish. Recall your favorite restaurant. Think! You enjoy eating, don't you? I surely do. Are we giving ourselves over to eating and drinking? The divorce rates are climbing. People *are* marrying, and giving in marriage. Notice verse thirty-nine: "And knew not until the flood came." Jesus said his coming is *like* the days of Noah because *no one knows*, because of *wickedness*, because of excessive eating, drinking, marrying, and giving in marriage. They did these same things *until* the day that Noah entered into the ark. It's like that, Jesus says!

In Matthew 24:43 we have the third sign of the coming; it's *like a thief* in the night. Jesus said, "Know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." If you knew what time a thief was coming, you would wait and watch. If someone called you and said, "I know for a fact that a thief is going to come to your house at 12 o'clock tonight," what would you do? You would be sitting there watching and waiting with the police at your door—waiting for that thief to come because you would be expecting him. You would be ready for him. But Jesus says he is coming like a thief in the night. You just don't know when. You'll have to be ready and watching all the time. He will catch many unawares. Many will not even expect his coming. That's what it will be like.

Yes, the coming of Christ is *like trees* before summer. As they start to bloom, you know that summer is coming. The coming of Christ is *like the days of Noah*. People then reveled in their wicked deeds until the day that the door of the ark was shut. The coming of Christ is *like a thief* in the night. You just don't know the time in which it will occur. That's what Jesus' return will be like. Are you ready? •

CHILDREN'S CORNER

RACHEL CARR, EDITOR

THE TRUTH

The fourth-grade class at Lincoln School was learning a lot this year. But it wasn't just reading, writing, and arithmetic. This year Joanie had joined their class. Joanie was a deaf girl. Oh, she could hear a little bit, but mostly she read people's lips. Before she came to Lincoln she had gone to a special school for deaf people and learned "sign language"—making words with the hands. So the boys and girls in the fourth grade were learning the signs so they could talk with Joanie with their hands.

One day the fifth-grade class challenged the fourth grade to a math contest. Mr. Simpson told all who wanted to try out for the contest to stay after school. Mr. Simpson gave the six who stayed a test so he could choose the best students. Since the kids were anxious to know the results, they waited for Mr. Simpson to check the papers.

There was no difficulty deciding the first two students. One had 100 and the other 95. But for third place there was a tie between Tom and Joanie. Maybe they would have to take another test.

But then Mr. Simpson said, "Tom, you have the right answer to problem four, but there's no work here to show *how* you got the answer."

"Well, uh . . . um," stammered Tom.

"How did you get the answer?"

"Er . . uh . . . Joanie gave it to me . . . with her sign language."

But Joanie was shaking her head no.

"Yes, she did," replied Tom. He held up his fingers to show how she did it.

But when Mr. Simpson asked Joanie to show him how she made the number 32 with signs, it was very different from what Tom had shown.

Finally Bill spoke up. "I'm sorry, Mr. Simpson. I gave Tom the answer. It wasn't Joanie."

So the truth finally came out. And you can be sure that neither Tom nor Bill went to the contest.

What Bill and Tom had done was dishonest. They had cheated and then told a lie. But at least Bill finally told the truth and both boys apologized to Joanie and their teacher. I think everyone learned a lesson that day.

February is the month when we celebrate the birthdays of two important men. These men were presidents of the United States. But besides that they were known for being honest men. Abraham Lincoln was called "Honest Abe." There is a story told about Mr. Lincoln walking a long distance to return some extra change a storekeeper had given him by mistake.

The other president was the first one our country had—George Washington. We have heard the story about him truthfully telling his father he had cut down the cherry tree.

God wants us to be truthful and honest. Find out what he says about it in the Bible. Use the code to figure out the message.

CODE

1=A	14=N
2=B	15=O
3=C	16=P
4=D	17=Q
5=E	18=R
6=F	19=S
7=G	20=T
8=H	21=U
9=I	22=V
10=J	23=W
11=K	24=X
12=L	25=Y
13=M	26=Z

16	18	15	22	9	4	5
20	8	9	14	7	19	
8	15	14	5	19	20	
9	14		20	8	5	
19	9	7	8	20		
15	6					
1	12	12		13	5	14

(Romans 12:17.)

Brief Messages for Busy People

And You Think You Have Problems!

If you think you have problems or face tough situations, read about old Moses . . .

"Well, here I was, out in the desert with no food, no water, and three-and-a-half million people! Now how was I going to take care of myself, much less all the people? Do you know that it would take 500 tons of food each day to feed all that bunch? It would take two freight trains, each a mile long, to provide all the food. And the water! It would take 11,000,000 gallons to fill the needs of that crew . . . and it would probably take 4,000 tons of wood just to cook all that food.

"Another thing; I understand I'm supposed to lead these folks across the Red Sea, in one night even! Do you realize that if we walked double file, the line would be 800 miles long? Why it would take us 35 days to get across. The only way we could possibly get across in one night would be to have a space three miles wide and walk 5,000 abreast. Then, the camping space, did you ever think about that? Every time we camped, it would take an area two-thirds the size of Rhode Island (25 miles wide and 130 miles long) just to hold all those people. Buddy, you think you've got problems!"

All those statistics are real—figured out by the Quartermaster General of the Army. That's what I'd call a real problem, but Moses wasn't worried. Do you know why? *Because he put the Lord first and the Lord took care of everything else.* Now, if the Lord can take care of three-and-one-half million people, sure looks like he could take care of our problems too, doesn't it? Put him first and he will do just that!

—*Selected: Christian Highlight.*

Are You Easily Discouraged?

Here's a man who:
Failed in business, '31.
Defeated for the Legislature, '32.
Again failed in business, '34.
Sweetheart died, '35.
Had nervous breakdown, '36.
Defeated in election, '38.
Defeated for Congress, '43.
Defeated for Congress, '46.
Defeated for Congress, '48.
Defeated for Senate, '55.
Defeated for Vice-President, '56.
Defeated for Senate, '58.
Elected President, '60.
The Man—Abraham Lincoln.

—*Kokomo bulletin.*

Answers to Review Quiz on Page 4

1. a) Creation b) Fall c) Flood d) Babel — a) Abraham b) Isaac c) Jacob d) Joseph
2. 2,000 years.
3. 25%.
4. Jesus.
5. The way out.
6. The separation of Israel from Egypt.
7. Moses.
8. 1) Care and development of Moses.
   2) Physical separation of Israel from Egypt.
   3) Sanctification and spiritual separation of Israel.
9. Ten Commandments.
10. Tabernacle worship highlighted by animal and grain sacrifices daily and on special days and occasions.
11. Levi.
12. Detailed.
13. The holiness of God.
14. The Day of Atonement.
15. Tabernacle.
16. High Priest.
17. By numbering the people of Israel.
18. Kadesh-barnea.
19. Failed to believe God would help them take the land.
20. Protected and guided Israel in the wilderness.
21. The people complained that they had no food and water.

Editor's Comments

On October 26-28, 1978, two hundred eighty-four people gathered in Chicago for a significant meeting. The purpose of the gathering was to prepare a document which has been named "The Chicago Statement on Biblical Inerrancy." Inerrancy is the word used to assert that the entire Bible down to the very words is the inspired Word of God and therefore without error.

Part of the document reads as follows:

"1. Holy Scripture, being God's own Word, written by men prepared and superintended by his spirit, is of infallible divine authority in all matters upon which it touches: it is to be believed, as God's instruction, in all that it affirms; obeyed, as God's command, in all that it requires; embraced, as God's pledge, in all that it promises.

"2. Being wholly and verbally God-given, Scripture is without error or fault in all its teaching, no less in what it states about God's acts in creation and the events of world history, and about its own literary origins under God, than in its witness to God's saving grace in individual lives.

"3. The authority of Scripture is inescapably impaired if this total divine inerrancy is in any way limited or disregarded, or made relative to a view of truth contrary to the Bible's own; and such lapses bring serious loss to both the individual and the church."

Though we of the Church of God of the Abrahamic Faith are unable to endorse the entire Chicago Statement on Biblical Inerrancy because it contains some doctrinal points with which we do not agree, we do stand wholeheartedly in agreement with the principle of inerrancy. We unanimously believe 2 Peter 1:19 where Peter says, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."

We firmly believe that the whole of Scripture and all of its parts, down to the very words of the original, were given by inspiration of God. (2 Tim. 3:16.)

Though we who believe in the inerrancy of the Scriptures are today a minority voice within the religious community, we shall not be deterred from proclaiming our belief.

And one of the best ways to demonstrate our belief in inerrancy is to make certain that the Bible is our absolute rule of faith and practice in our lives. Paul told Timothy that the word "is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works" (2 Tim. 3:16, 17). And indeed it is all of this and even more.

How devoted are you to the Scriptures? With David, I hope you can say, "O how love I thy law! it is my meditation all the day" (Psa. 119:97).

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

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WTCA 1050 AM Plymouth, Ind. 9:00 a.m. Sundays, "Pathway of Light"

Mildred Macy
WTCA 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. 11:45 a.m. Sundays, "Words of Hope"

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

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WPEG 97.7 FM Concord, N.C. 8:15 a.m. Sundays, "Bible Truth"
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Daniel Fyfe
WHKP 1450 AM Hendersonville, N.C. 9:45 a.m. Sundays, "Words of Truth"

Paul Holden, James Minton, Paul Duncan
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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"

The Restitution Herald

Vol. 68 February, 1979 No. 5

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

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March, 1979
Vol. 68, No. 6

The Restitution Herald

with Member Supplement
and Progress Journal

STRANDED!

By Steven Taylor

For many people, winter is the most delightful time of year. To look out the window and see the light, soft snowflakes falling would hardly cause a person to think of death and danger. I vividly recall one night when winter—with its beauty and peace—suddenly became a dangerous enemy ready to take our lives, rather than a friend as it had seemed in the past.

THE EVENING BEGAN routinely for John Parks*, his wife Linda, and their two young children, as they left the small Indiana town of Hedrick and traveled to Attica, a larger town approximately thirty miles away, to do their laundry. This January day had been cold and overcast, with a forecast of snow. The Parks family had thought the trip would be no different than usual, so they did not bother to take along the warm clothes which often are a necessity in their rural farming community.

The trip to Attica was quick and easy, but the heavy snow which began to fall while they were there made the return trip slow and hazardous. The Parks had been traveling on State Highway #28, which had been plowed and was passable despite the drifting snow. However, as they turned off the highway onto the road leading to Hedrick, they found conditions to be considerably worse. The road had not been plowed, and the snow had drifted badly because of the strong winds. Despite this, they attempted to drive on. Within a matter of a few minutes, the car became stuck. Repeated attempts to free the vehicle resulted in a broken power steering unit. Realizing the helplessness of the situation, the family remained in the car with the engine running so they could keep warm. When the car was found the next day, only enough gas remained in the tank to run the engine less than five minutes.

My father, Frank Taylor, was working the night shift at the Olin Chemical plant near Covington, some seventeen miles from Hedrick. It was snowing very hard when he began the slow, hazardous trip home at midnight that evening. It was almost 1:00 a.m. when he came to the Hedrick turnoff on Highway #28, and noticed the Parks' car stuck in the drifting snow. After stopping to offer assistance, Dad became aware of the futility of trying to free the car, so he offered to drive them home and return the next day to see what they could do. The Parks family climbed into Dad's car and they began the trip to Hedrick. On the way, Dad decided to stop at a nearby farmhouse and telephone my mother. He told her that he was going to try and come home by a different road, and that if he wasn't there in twenty minutes, she was to send help. He then proceeded down the highway to the next road leading to Hedrick. Several yards down the road, the car became stuck in the drifts.

I was at home that night with my mother and younger sister. James Graham, the pastor of the Hedrick church, and his wife Charleen were visiting with us. At nearly 1:00 a.m., we received the telephone call from my father, informing us of his situation. We were not greatly concerned because we would often get a call of this nature in the winter when the weather was bad—it was his way of letting us know why he was late and approximately where he was. We waited twenty minutes and then realized that he was not going to make it home, since it was normally a ten-minute drive. Pastor Graham and I immediately prepared to go out and offer help.

We put on as many heavy clothes as we could find, climbed into Jim's car, and headed out of town toward the road that my father had taken. Several high

*John and Linda Parks are not the real names.

snowdrifts made the route almost impassible, but we finally managed to reach the road where Dad and the Parks family were stranded. We could see the headlights of the car at a distance, and went as far as we thought we could before stopping. We left the engine running as we thought it would only be a matter of a few minutes before we were safely back to the car. Little did we know that the distance between the two vehicles was over a mile—the blowing snow and the lights made the distance appear less. Jim and I left the car and began running through waist-deep snowdrifts toward Dad's car.

After a while we met my father and the Parks family, who had seen the car lights and had started walking. Jim and I took the two little girls, aged 2½ years and 8 months, and we all turned back toward Jim's car. Both children were screaming loudly due to fear and the extreme cold, and the conditions got steadily worse. Dad urgently asked several times how much further it was back to Jim's car. He thought that the distance must be short since we had met them so soon. When we told him that we ran to meet them rather than walked, he was very upset, and told us that we should have told him sooner as they would have just stayed in his car. By then, we were nearly half a mile from either vehicle.

At this point, Mrs. Parks began to complain of extreme pain. We then realized the condition she was in: she had lost both of her shoes and was actually walking *barefoot* in a temperature equivalent to forty-five degrees below zero! It became even more urgent that we reach the car as soon as possible. No doubt she had suffered a great deal from exposure, and we knew that much more exposure would result in her death. We then decided to run as far as we could in the direction of Jim's car, but the blowing wind and the cold made it very difficult to breathe. It seemed that we were making little progress. Several times Mrs. Parks pleaded with her husband to leave her and get the children to safety.

As I was carrying the 8-month-old baby, I suddenly noticed that she had stopped crying and had become stiff and rigid. I was certain that the child had died, and in a desperate attempt to revive her, I began hitting her as hard as I could. Miraculously, she began to cry again.

Finally, we made it to the car, and by then Mrs. Parks was almost completely unable to walk. Totally exhausted, we all climbed in; the warm air felt good at first, but then it began to cause us much pain because of the extreme cold to which we had been subjected. Dad had a nosebleed due to a ruptured vessel from the extreme cold. Jim decided to begin the return trip home, only to find that the snow had drifted in behind us and we were unable to move. To make matters worse, there was very little gas in the tank, since we had left the engine running all this time. It was only a matter of time until we would run out of gas and inevitably freeze to death.

Back at home, my mother realized that we were all overdue in returning. Fearing that we had run into problems, she telephoned a neighbor, Kenneth Evans, whose house we had passed on the way out of Hedrick. He had a pick-up truck, and immediately set out to look for us.

There was no more welcome sight than that truck approaching us. We were too exhausted to move, so we stayed in the car while Evans hooked up a chain and pulled us free. As we turned the car around to begin the trip home, Evans told us to stop at his house, since his wife was a registered nurse and we certainly would need medical attention. I looked over at Mrs. Parks and noticed that her exposed legs and feet looked very glossy, almost like plastic. I later realized that they were completely encased in ice.

When we finally arrived at the Evans home, Mrs. Evans directed her attention to Mrs. Parks since her condition was the worst of all—her hands and feet had turned black, almost as if charcoal-broiled. It was imperative that we get her to a hospital immediately. The nearest hospital was approximately twenty miles away, so we prepared for another long trip. We asked Mrs. Evans to telephone my mother and Charleen Graham to inform them of our situation, and to call the hospital and let them know that we would be arriving shortly in need of emergency treatment.

We made the trip in Jim's car, led by Evans in his truck, and drove over roads that were scarcely better than the ones we had been stranded on. Miraculously we reached the hospital safely at about 4:00 a.m. Mrs. Parks was immediately taken into another area for treatment while we waited for a doctor to examine us. The two children were admitted to the hospital, but the rest of us were released. Parks decided to remain at the hospital with his family; Jim, Dad, and I decided to return home. My father had sustained a couple of frostbitten fingers, Jim had a frostbitten finger, and I had two frostbitten toes—very minor compared to what Mrs. Parks had suffered.

The next day, we heard what Mrs. Park's condition was: it would probably be necessary for her to have both legs amputated. Upon hearing this, she was made a matter of prayer at the Hedrick church. Very soon, these prayers were answered. In a short time, the doctors said that she would only have to have her legs removed from the knees down. Then later they said she was to only lose her feet—then only her toes—then only a few toes—finally, she actually only lost one toe and part of another. Although I was not a Christian at the time, I certainly could see that there was power in prayer.

EIGHT YEARS HAVE passed since this incident took place. As I think back, I am uncertain if this experience played a part in my conversion. Perhaps it did, as I was able to sense the presence of the Lord then. But I do know that it had an effect on my father's life. Recently he told me that this was the one experience that turned his life around—that led to his conversion. If this experience brought no other good, truly it was worthwhile in that it brought one person to a saving knowledge of Jesus Christ. We may never know how this affected the Parks family, but perhaps it may have brought them a step closer to Jesus. It is my prayer that it did.

Often I have wondered how anyone could come to a knowledge of Jesus through a disaster. Now I can look back and see that God very definitely works in *all* situations, good or bad. I can wholeheartedly agree with Romans 8: 28, which says, "We know that all things work together for good to them that love God, to them who are the called according to his purpose." Truly God does work in all situations, and it is my prayer that you might realize this more fully by reading of this experience. •

The cover picture is a NASA photo, taken from Gemini 11 from an altitude of about 140 miles.

THE RESTITUTION HERALD (USPS 462-920) is owned and published by the Church of God General Conference, 131 N. Third St., Oregon, Illinois 61061; second class postage paid at Oregon, IL 61061; mailed monthly.

God's Plan for Israel

By John Carr

FOR OVER A YEAR Egypt and Israel have teetered on the delicate diplomatic balance between agreement and deadlock in peace negotiations. The outcome is uncertain. But there is one offer of peace Israel can count on, an offer from God that will bring healing to its people and its land, while giving a final testimony to the nations that the Lord God is who he claims to be.

In Ezekiel 36 God unveiled his plan for accepting Israel again in the last days. Four things he said he would do for Israel. By them we have his signs marking the end of this age. As all four signs come to fulfillment, we can know that God will soon be sending his Son Jesus Christ back to earth in order to raise the dead who trusted in him and to begin his authoritative rule. The four signs are these:

1. God will restore Israel to its promised land.
2. Israel will rebuild ruined cities.
3. Its waste lands will become productive.
4. Israelites will wholeheartedly follow the ways of God.

Take a look at what has happened to Israel in fulfillment of these signs.

SIGN 1: RETURN TO THE LAND

The first sign is declared in verse 24. God said, "I will take you from the nations, gather you from all the lands, and bring you into your own land."* Israel is and has been a legitimate, recognized nation since 1948. Before that time, for nineteen centuries, Jews lived in every country of the world. They still do, but out from among the nations have come a handful of Jews to inhabit a land once possessed by their ancestors. It is happening just as God said it would. "You will live in the land that I gave to your forefathers" (v. 28).

Most come because of their ancient tie to the land. They fail to recognize God's hand in their affairs because their faith in God was scarred by the gas chambers of Nazi concentration camps. Many believe that, if there is a God, he has forsaken them. But God is still dealing with his people Israel. For a remnant of this people to again occupy their God-promised land is a sure sign to us that God will do all he has said he will do. The church is his witnessing people, but Israel is his sign people.

SIGN 2: REBUILT CITIES

A second sign testifying that God is working through Israel is the rehabitation and reconstruction of cities. God said, "I will cause the cities to be inhabited, and the waste places will be rebuilt" (v. 33). During all the centuries other peoples inhabited Palestine, little attempt was made to rebuild and permanently locate in cities. Stripped of its forests and laid waste by the ravages of war during the Roman conquest, the land laid barren and remained so. Nomadic peoples thought it to be of little value. But when the Jews returned they busied themselves to rebuild permanent homes, and vowed never to be uprooted again. Through initially primitive methods, lasting walls arose. Now stand four cities more modern than most in the world with populations exceeding 100,000 each. Altogether,

Haifa is Israel's major Mediterranean port as well as the country's main industrial center. Freighters and tankers, as well as luxury cruise-ships, visit Haifa on a regular basis.

*All scriptures are quoted from the New American Standard Bible.

over three million Jews inhabit the land. In the illustrative words of God, "I will increase their men like a flock. Like the flock for sacrifices, like the flock at Jerusalem during her appointed feasts, so will the waste cities be filled with flocks of men" (vv. 37, 38). This sign, too, God has fulfilled in our generation. Examine now the third.

SIGN 3: MAKE THE LAND PRODUCTIVE

Besides rebuilding the cities, the Jews have rejuvenated the land. For nineteen long centuries Palestine was inhabited by foreign nations which brought their own cultures to the land, but did little to make the land itself productive. Goat herds wandered over the sparse landscape and stripped bare what the land volunteered. Truly, the land God once called "a land flowing with milk and honey" lay desolate and undesirable. But in the last half century the Jews, through blood, sweat, tears, and an undying affection for the land, have restored it to Edenic splendor. This too had been foretold by the Lord. "They will say, 'This desolate land has become like the garden of Eden'" (v. 35).

Laboriously the Jews have reclaimed the soil and provided irrigation systems to make the land productive again. Their love for this land far exceeds that of any other nation which occupied it—as demonstrated by the fruit the soil now so bountifully bears. This promise God made, once Israelites reoccupied the land: "I will call for the grain and multiply it, and I will not bring a famine on you. And I will multiply the fruit of the tree and the produce of the field, that you may not receive again the disgrace of famine among the nations" (vv. 29, 30). Take the phrase, "multiply the fruit of the tree," for example. Over 100,000 acres of citrus groves make citrus Israel's most important crop. This productivity allows seventy-five percent of the annual crop to be exported, mostly to European countries. God has abundantly fulfilled this third prophecy concerning Israel's restoration.

SIGN 4: A NEW HEART

The fourth sign God gives in Ezekiel 36 is the only one for which broad evidence is lacking to indicate present fulfillment. Jews have returned to their homeland, rebuilt and occupied cities, and become self-sufficient in producing basic needs for its people. What the Jews still lack, prophetically speaking, is a heart full of love and devotion toward God.

Since the church began, "a partial hardening has happened to Israel until the fulness of the Gentiles [non-Jews] has come in" (Rom. 11:25). Presently the same spirit of pleasure seeking is rampant among the majority of Jews as Paul the Apostle prophesied would occur worldwide in the last days. He said, "Men will be . . . lovers of pleasure rather than lovers of God" (2 Tim. 3:1, 2, 4). But the sign to watch which will announce the close of man's day and usher in Christ's rule is Israel's conviction of sin, repentance, cleansing, and change in devotion toward God. Mark these prophetic scriptures concerning Israel, to watch the last days unfold.

CONVICTION—"You will remember your evil ways and your deeds that were not good."

REPENTANCE—"And you will loathe . . . your abominations. . . . Be ashamed and confounded for your ways, O house of Israel" (vv. 31, 32).

CLEANSING—"I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols" (v. 25).

CHANGE—"I will give you a new heart and put a new spirit within you. . . . I will put my spirit within you and cause you to walk in my statutes" (vv. 26, 27).

Three fulfilled signs concerning Israel indicate that the last sign is now receiving God's attention. Look for changing beliefs among the Jews in Palestine favoring their putting trust in the one true God. But better yet, concern yourself with the coming of Jesus. Receive him as Lord and Savior before God calls a halt to this world. •

WHAT DO YOU THINK?

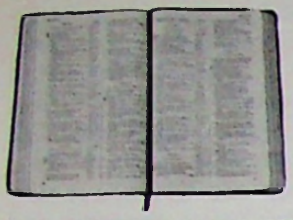
Peace negotiations between Israel and Egypt have been at a standstill since mid-December. Insults and criticism have been hurled back and forth between the two parties and United States officials. Everyone seems to be blaming someone else for the stalemate. The United States press and government officials seem to be very critical of Israel for her reluctance to relinquish some of the occupied territories, especially the West Bank and the old city of Jerusalem.

In a recent Sunday School quarterly, THE RESTITUTION HERALD Managing Editor, Gordon Landry, wrote the following comments on Joshua 1:2-4:

"This once and for all time settles who owns the land over which the Arabs and Jews have had such bitter disputes for the last 30 years. All the land of Canaan—including the West Bank—belongs to Israel. God gives it to her by right of ownership. Not only does the West Bank of the country of Jordan legally belong to Israel, but much of Lebanon, Syria, Jordan, and Iraq are also legally Israel's. Can you imagine the hue and cry that would be raised in the United Nations, and, indeed, in the capital of the United States, if Israel should demand her right of ownership to these "Arab" lands? In the final analysis, who will obtain these territories?"

WHAT DO YOU THINK? Is Israel being obstinate in not turning over more land to the Arabs? Should she make greater demands in the peace negotiations, or fewer demands? In the interests of peace, should Israel relinquish control of all the West Bank and old Jerusalem? Or should she retain control over all occupied land in light of the words of Joshua 1:2-4? Or should she pursue an expansionist policy in an effort to gain all the land God said she could have?

We would welcome your comments on these questions. From among the comments we receive, some will be selected for publication in a future issue of THE RESTITUTION HERALD. For all who write, we will send a FREE copy of the 56-page booklet by Percy Bilton entitled "Russia, Israel, Christ, and You." You will appreciate the clear message of this booklet regarding future events. We will send the booklet to all who write, whether the comment is published or not. Let us hear your views today. Send them to: **THE RESTITUTION HERALD, BOX 100, OREGON IL 61061**.—*The Editor.*



The Bible in the News

By Pastor Hollis Partlowe

Looking Ahead to 2000 A.D.

The year 2000 is only 21 years away. What are your chances of being around to welcome it in? According to Internal Revenue Service Annuity Tables, if you are a female 57 years of age or younger, or a male 52 or younger, you might just make it.

In the meantime, what can we expect to happen? As we view the future, it seems scary at the worst and unpredictable at best. Think with me now about the future. The outlook is sobering.

The Middle East

We can expect to see the Middle East, the focus of God's prophetic program, continue to boil. Jesus said, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring" (Luke 21:25).

The word "perplexity" comes from a Greek word that means "no way out; no solution." In the last days, nations will have no answers to the problems they face. Although peace is being sought in the Mideast, it is obvious that an overall solution which includes the radical Arab groups is unlikely. Things continue to shape up for the final events of Biblical prophecy. God's clock moves as well as man's.

The Lord Jesus, moreover, predicted that there would be wars and rumors of wars, that nation would rise against nation, etc. (Matt. 24:6-8.) I'm no doomsday prophet, but the Bible writers reveal that the closing days of this age will be stormy. Jerusalem will continue to be a cup of trembling and a burdensome stone (Zech. 12:2, 3). God says: "I will seek to destroy all the nations that come against Jerusalem" (v. 9). God will gather all nations at Jerusalem to battle (14:2).

The Bible calls Jerusalem "the city of the great King" (Matt. 5:35). We can expect the Holy City to continue to be the center of activity. Jerusalem may be established as the headquarters of all the earth before 2000 A.D. Jesus revealed himself as "the way, the truth, and the life" (John 14:6). Follow him, friend! That way lies the city!

One of the unfulfilled prophecies concerns a war between Russia and the Mideast focusing on Israel as indicated in Ezekiel 38 and 39. For the first time in history such a mass invasion from north of Israel is an imminent possibility.

"The Crisis at the Close"

The prophet Daniel was told that what the angel told him would not be understood "till the crisis at the close" (12:9, Moff.). The energy crisis, the moral crisis, the pollution crisis, and other crises mark the beginning of a worldwide crisis at the close.

In Southeast Asia, South Vietnam, Laos, and Cambodia have been taken over by the Communists.

In Africa, Cuban troops are in Angola and Ethiopia along with Soviet pilots flying modern jet fighters.

In Europe, Italy and France may vote a majority of communists into their governments, although they have always been in the western camp. Detente seems helpless to solve this nation's problems. "There shall be . . . distress of nations with perplexity," Jesus said.

The Soviets have hunter-killer satellites

established in space capable of destroying our military communications system. The earth is shrinking! What happens in Europe, South Africa, or China affects the rest of the world.

Can we avoid polluting ourselves off this planet? Can we avoid a death-dealing nuclear war? The world is moving toward a crisis at the close. Daniel 11:40-45 focuses on a power struggle in the Mideast—possibly over oil. The climax of that struggle is "a time of trouble, such as never was since there was a nation" (Dan. 12:1).

More False Prophets

"Many false prophets shall rise, and shall deceive many" (Matt. 24:11). We can expect to see more men emerge like Jim Jones, Sun Myung Moon, Father Divine, etc. Jesus said they shall deceive many. Yes, a major casualty of the last days will be truth. "Evil men and seducers [imposters] shall wax worse and worse, deceiving, and being deceived" (2 Tim. 3:13).

Deception depends on something close enough to the truth to deceive people. None is deceived by a $3 bill.

Certainly, we can expect all kinds of changes in the religious world. "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).

John the beloved warned; "Dearly loved friends, don't always believe everything you hear just because someone says it is a message from God: test it first to see if it really is (1 John 4:1, *Living Bible*). Today there is a resurrection of various kinds of ancient paganism and occultism. They are manifesting themselves worldwide.

Furthermore, there are levels of polarization within the church: change versus tradition; evangelism versus social action; charismatic versus noncharismatic.

In the religious world, tremendous changes have come since World War II. Present progress toward a world church seems slow, but once the church is caught out, whatever is left of the organized church will soon move in the direction of a World Church.

The symbolic picture is in Revelation 17: the harlot representing organized religion, the scarlet-colored beast representing the political power of that day. The two are aligned to gain control of the world. It would appear that the final form of religion is atheism and worship of the world ruler.

Something Big Is Coming

The greatest Prophet of all ages pictured the final era of human history as we know it. He was gathered with his disciples outside the eastern wall of Jerusalem on the Mount of Olives. He gave the discourse, and his followers wrote down his predictions that would characterize the last days. Read all three accounts: Matthew 24; Luke 21; Mark 13.

Finally he pictured the scene of his own glorious appearing to set up the Millennial Kingdom. Adolph Hitler liked the sound of "Thousand Year Reich" but, like the coming antichrist, he was a counterfeit. As Christians we face the future with a security and purpose the world cannot know.

The wonderful hope of Christ's return does not change. Signs multiply that the world situation described for the end time is approaching. Whatever the intervening years may bring, the Lord's coming for his own is our constant expectation.

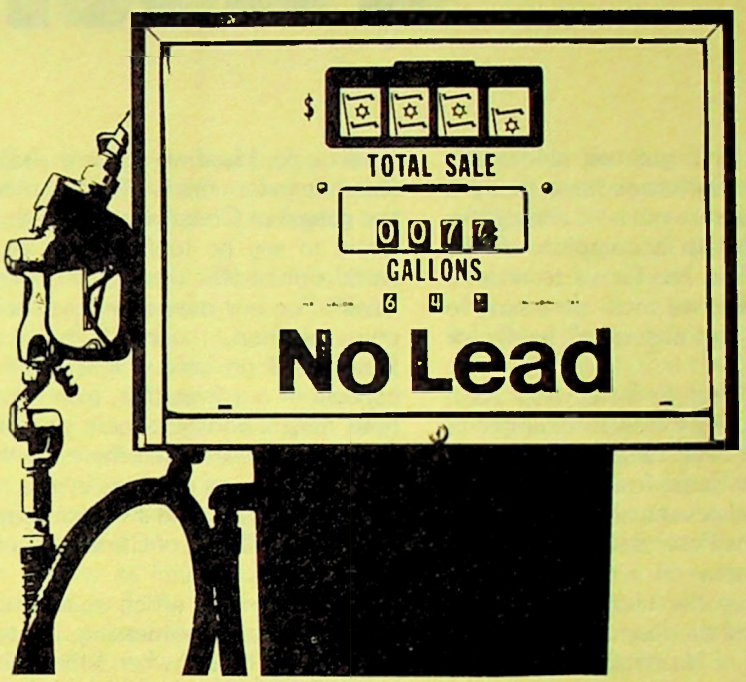
Therefore, the end need not be an occasion for fear. Just make your salvation in Jesus Christ sure. Seek out the Church of God in your area. You will find a warm welcome and have your needs met.

There is good news beyond the bad news just ahead. Jesus may come before Century 21!

Someone said, "The Lord's return is so near I've stopped looking for signs and started listening for sounds." "Even so, come, Lord Jesus" (Rev. 22:20b.). •

THE RESTITUTION HERALD
Member Supplement
March, 1979

OIL OR ISRAEL?



The United States has pursued a disastrous course in the past five years. Despite the turmoil created in 1973 by the Arab oil embargo, we have become even more dependent upon Arab oil in 1979 than we were in 1973. Not only have total imports of oil increased substantially during this time, but the Arab share of these imports has risen from 13.9% to nearly 36.4%. At the same time, the price per barrel has been jacked up from $2.80 to $14.54, which has increased our total import bill from $7.6 billion in 1973 to over $40 billion in 1978.

The recent turmoil in Iran which stopped all oil production and exports put substantial pressure on Europe and especially Israel, which depends upon Iran for about 70% of its oil.

Where does all of this leave the United States? It leaves us in a very vulnerable position. As a nation we are finding it less and less convenient to support Israel. I believe our government is forcing her to make concessions which would not be necessary if we did not have the threat of an Arab oil embargo hanging over our heads.

What will eventually happen? I believe U.S. policy will continue to gradually turn away from Israel. Though our government leaders give lip service to a strong commitment to Israel, I believe the high level decision has probably already been made to choose oil over Israel. Future United States policy will be based on expediency rather than principle.

And with this kind of national policy, I anticipate that our nation will lose God's blessing and we will become a second-rate world power. God told Abraham, "I will bless them that bless thee, and curse him that curseth thee" (Gen. 12:3). If we turn our back on Israel, God will not bless us. And when Russia invades Israel, we will meekly say, "Art thou come to take a spoil?" (Ezek. 38:13.)

I pray that the Church of God will continue to proclaim the Bible truths regarding God's plan for Israel and the world. Let us pray for the peace of Jerusalem and the soon return of our Savior, Lord, and King, Jesus.

David Krogh

David Krogh, Editor

By Charles Durham

CHRISTIAN

ONE OF THE greatest hindrances that we Christians have today is the fact that we are not bold enough for God. In order to accomplish all the things that God has for us to accomplish in this life, we must be willing to stand up for him and speak boldly for him.

In Acts 3 and 4, Peter and John demonstrated an excellent example of Christian boldness. Peter healed a man who had been lame from his mother's womb. He had never walked a day in his life. But when Peter saw the man, he had compassion on him. And being empowered by the Holy Spirit as he was, he healed the man in the name of Jesus Christ of Nazareth. The people who were there, when they saw this, marveled greatly at the miracle which had been performed. And when they began to gather around Peter and John, these two disciples of Christ took full advantage of the opportunity to witness to them. However, they were soon put into prison for the things they were saying and teaching. On the next day they were brought before the Jewish Council, but this did not silence them. They proclaimed the gospel message to the Council, and even when the Council threatened them, and commanded them not to speak at all nor teach in the name of Jesus, they did not waver. Instead, they continued to witness for Christ.

I like what they said in Acts 4:19, 20: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Peter and John were not to be shaken. They knew that, as long as they were doing the Lord's will, they had nothing to fear.

I wonder how many times we needlessly fear doing what the Lord would have us do. Have we become afraid to stand up before this world and proclaim the gospel of Christ? Have we become afraid to say no to the things of this world out of fear of what others may think? For our own sake, and for our own salvation, I certainly hope not. However, I do believe that there are aspects of our lives that, from time to time, need a booster shot, if you will, of boldness. I believe that there are three different areas of our lives in which we need to be truly bold if we are going to be a 100% follower of Christ and a true child of God.

The first area in which we need to be bold is Christian witnessing. I'm really ashamed of myself when I think about an incident that happened when I was in high school. It occurred at a time when I wanted to serve the Lord, and be a witness for him, but I still had my inhibitions. I was still afraid of letting people see me in public with a Bible. I can remember the Lord gave me an opportunity to witness to a friend at school. We were sitting in the library, and had our Bibles out on the table discussing Scripture. Other classmates walked by and looked at us, but never said anything. I can remember exactly what I was thinking. "Oh no! There goes Jimmy. I wonder what he thinks about me sitting here with this open Bible in front of me." Or, "There's Peggy, I wonder what she's thinking." My mind was dwelling on the people around me and on what they were thinking, not on what God wanted me to say to the person there in front of me. And when I think about it, nothing much came out of that "opportunity" when it was all over.

Now the point I am making is this: If we are conscious of what other people around us are thinking, then we block out God. We don't allow God to fully use us as his instruments. God can't use us fully because our minds are not on him and his word. We are not open to him. This is what is important. We must open ourselves fully to God so that he can fill us and flow through us and help us to stand up boldly for him, with no inhibitions.

Matthew 10:32, 33 reads: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

You see, it is very important that we witness for Christ. It is very important that we stand up boldly for the Lord. Eternal life is at stake.

So, you may ask, how can we have this boldness? That leads to the next point and that is, we must learn to be bold in our coming before God. Now don't get me wrong. God deserves all the respect, honor, glory, and reverence that we can give him. He is our Creator, our heavenly Father, and yes he does deserve and expect our honor and respect. But I can't help thinking about how so many people go to God in their prayers. So many times we go to him with our cries and our pleas. And I can't help thinking how God hears all of this. He hears the cries of all the people reaching out to him. Constantly, he hears the cries, "Lord, Lord, please help us!"; "What am I going to do, Lord?"; and, "God, please help me!" I can picture this so clearly in my mind. And then, one man stands up among all these cries and says, "Father, I believe! Father, I'm faced with this problem, but I do not fear. I know that if my faith and my trust are in you, then you will not desert me. You will help me through this

BOLDNESS

problem, Lord, and because of that, yes! I will stand up for you. Yes! I will be bold for you and let you work through me. I'll accomplish the things that you have for me to do."

That must be for the Lord what a breath of fresh air would be for us. It's a relief. It's what God wants. God wants us to be bold. He gave us a sound mind, and he expects us to use it. Sure, he's there to help us and he will help us when we need it. But he isn't going to do it all. When the problems of this world rise up against us, God doesn't want us to come crawling to him in anguish. He gave us our own two feet, and he expects us to stand upon them—to stand boldly upon them! He wants us, in times like these, to walk boldly before him, and confess, "Father, I'm ready to meet this problem, this challenge. But I need your strength. And I know you'll give it to me, for I'm trusting in you."

That's faith. And the book of Ephesians tells us that faith in him brings confidence and boldness. I can't help having faith in God when I think of the words that God said to the children of Israel in Moses' day. These words are in Deuteronomy 31:8, "The Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed." Those words may have been spoken to the children of Israel, but they have been preserved all these years because they have a message and a special meaning for us today. It's telling us very plainly that the Lord will not forsake us. God is unchanging. He is the same today as he was yesterday, and he will be the same tomorrow as he is today. So if he said thousands of years ago that he would be with his children, well then, you had better believe he will be with his children today. Faith and trust are needed. If faith in God brings about confidence and boldness, then God will give us that boldness to stand up for him before the world.

Before the world! That is the third and final area in which we must be bold. We Christians should most definitely be bold before the world, because the world today is becoming more and more bold. As we look around us, what do we see? We see violence and murders almost every day. Sex, nudity, drugs, alcohol, everything that we could consider sinful and worldly is growing ever popular as time goes on. And as those things grow in popularity, the more we are confronted by these temptations. And not only that, but our children as well have to deal with these temptations daily. That is why we, as Christian people, should be willing to stand up, both singularly and collectively, against the temptations of this world. We should not be afraid to say no, for we are to be apart from the world, living within the confines of this world but not taking part in the things that go against the laws and will of God. Our prime example, Jesus Christ, was bold when it came to temptation. When Christ was tempted in the wilderness, as shown in the fourth chapter of Matthew, he did not hesitate with indecision. Instead, he stood up boldly, yes boldly, and said, "Get thee hence, Satan." In other words, "Get behind me, Satan. I'm not even going to listen to you." We should take Christ's example to heart, and stand boldly as he did.

In conclusion, I would like for you to think for a moment about all the great people of the Bible. If you really look closely, you will notice that each one of them was very bold for the Lord. Take David. David was a man after God's own heart. He accomplished many great things for the Lord. The one he is probably most noted for was the slaying of Goliath. David was but a young man when he went out and met the giant Philistine. Yet David had faith in God which gave him the confidence and boldness that is spoken of in Ephesians. He told Goliath that God would deliver him into his hand that very day, and God did. David had faith—enough faith to be bold for the Lord.

I sometimes think of all the people throughout the ages who had an opportunity to achieve great things for the Lord, but didn't. They had a chance to stand up boldly and attempt—and accomplish—tremendous things for God. However, they chose to sit back; they were afraid; they attained nothing. And what do they have now? Exactly what they accomplished—nothing. But David, Abraham, Paul, and all the men and women of the Bible who stood up for the Lord and accomplished what the Lord wanted them to accomplish have the promise of eternal life when Jesus returns to this earth. And now my friends, it's our turn. We now have the chance to be someone great and bold for the Lord. Are we going to shy away when the Lord gives us an opportunity to witness for him, or are we going to stand up and boldly proclaim the gospel message? Are we going to become as a trembling child when faced with a challenge, or are we going to come boldly before the Lord, asking for his strength and confessing to him that, yes, we are ready? And finally, are we going to succumb to the snares of this world, or are we going to say, "Get thee behind me, Satan; I'm not even going to listen to you"? I submit these questions to you now. Think upon them, and then when you walk daily through this world, walk boldly! •

A Family Life Checkup

Part II

A
Family Life Council Feature
By Carol Daniels, Editor

Most of us have a dream in our heart, an ideal towards which we strive, a goal we run to with outstretched arms. We know what we would like to be like.

"A dream is a precious, exciting thing that carries you forward from day to day; a goal down the way that keeps you on the straight road to get there, looking neither to the right nor left; a purpose just for you alone, exhilarating enough to give you momentum for a long time to come."—Anne Ortlund, *Disciplines of the Beautiful Woman.*

True for individuals, true for families.

But not true that dreams come ready-made and pre-packaged, nor their achievement guaranteed. You won't find any dreams on the market that come with a warranty.

Setting goals, cultivating dreams is important. And once those aims are determined, a conscious, deliberate plan of action must be drawn up in order to see them bloom.

It's good to run a periodic "progress check" on their development.

Last month we touched on the idea of a family checkup—to serve as a guide to where we've been and where we're headed as a family.

We saw the willingness, the desire of Jesus to be included in our family life, his eagerness to help us set and reach goals that are pleasing to him and his Father. And we saw the futility of trying to achieve those goals on our own without him.

In future columns, we will examine the process of setting family priorities and values, and how to make them a vital part of life. As in all areas of our lives, God has given us specific guidelines and game plans for success in family life.

Let's look at some areas of family functioning, areas of strengths and weaknesses that characterize family units.

Encourage each member of your family to rate the family as a whole on the following dynamics, and be sure to share the experiences that prompted the rating response. If everyone agrees that change is called for in certain areas, discuss specific actions and activities that each member could do to promote the desired change.

1. PARENTAL TEAMWORK (United Front)
weak..... 1..2..3..4..5..6 ..... strong
2. PARENTAL POWER
unequal ... 1..2..3..4..5..6 ..... equal
3. ROLES
set ..... 1..2..3..4..5..6 interchangeable
prescribed. 1..2..3..4..5..6 .....negotiable
4. COMMUNICATION
confusing.. 1..2..3..4..5..6 ..... clear
stifled ..... 1..2..3..4..5..6 .. spontaneous
insensitive . 1..2..3..4..5..6 .... responsive
5. FEELING TONE
hostile .... 1..2..3..4..5..6 ..... fun
cynical .... 1..2..3..4..5..6 ..... energetic
6. VALUES/GOALS
unclear.... 1..2..3..4..5..6 ..... clear
7. DECISION MAKING
ineffective . 1..2..3..4..5..6 ..... effective
rigid ..... 1..2..3..4..5..6 ..... adaptable
8. RULES
vague..... 1..2..3..4..5..6 ..... clear
fixed..... 1..2..3..4..5..6 ..... flexible
9. TRADITIONS
nonexistent 1..2..3..4..5..6..well established
10. LEISURE TIME
rare ..... 1..2..3..4..5..6 ..... frequent
11. WORK/SCHOOL
drudgery .. 1..2..3..4..5..6 ..... enjoyable
12. SPIRITUAL AWARENESS
lacking.... 1..2..3..4..5..6 ..... fulfilling
13. ATTITUDE TOWARD LIFE
pessimistic. 1..2..3..4..5..6 ..... optimistic
minimizes maximizes
opportunities 1..2..3..4..5..6 ..opportunities
14. RELATIONSHIP TO OUTSIDE WORLD
insulated .. 1..2..3..4..5..6 ..... involved
15. FAMILY SPIRIT
reluctant to proud
be associated 1..2..3..4..5..6 .... to belong

After completing the family profile, you may want to discuss where on the scale you would like to be in one year.

Pray over your family goals, asking God to bless you as you seek to glorify him through them.

Doubtless, your family will vary in response—ideas and evaluations will be different. That's OK! And it doesn't mean one person is right, and another wrong. It means that people have different thoughts, feelings, and reactions to the same situation. God made us that way—each special, each unique, each loved.

According to Dr. Sherod Miller, designer of the family dynamics profile, "Autonomy grows out of being accepted and valued for your uniqueness; by generally being heard and not stifled. When members invade and bend each others' awarenesss by telling them what they do or should think, feel, or want, spirits are deadened. Everyone is an authority on his or her own experience."

Evaluating your family's present situation, you can see growth from the past, and plan for the future. You can set goals for your family, and dream dreams for your family, based on God's highest and God's best for your family.

In "The Measure of a Family," Gene Getz writes, "Since every family in the church represents 'the church in miniature,' it also follows that God's ultimate purpose for every family unit is the same as his purpose for the church.

"God's great plan for all believers involves living in the world as local bodies of believers who love each other dearly and who demonstrate a unity and oneness of heart and spirit that in turn conveys to the world that Christ truly came from God.

"What factors cause a home to be a vibrant testimony to the community? When wives submit to their husbands as to the Lord; when husbands love their wives just as Christ loved the church; when children respect, honor, and obey their parents in the Lord; and when fathers do not exasperate and discourage their children" (Eph. 5:22, 25; 6:1, 4)

How to set practical, achievable goals that will help us fulfill that great plan of God for our lives will be next month's subject. •

The author was a member of the Church of God delegation who attended the First International Congress for the Peace of Jerusalem in January 1978.

ISRAEL FROM AFAR AND FIRSTHAND

By Ivan M. Mills

OVER THE PAST half century I have been aware of Israel from a Biblical view, conscious of it from a geographical standpoint, and spiritually concerned with it in relation to Scriptural prophecy. I have known of its political existence since 1948. Since that time, its very existence has been an issue which has affected the entire world. There has never been a day in the past thirty years during which it has not been in the forefront of the news media around the earth. It has been cussed, discussed, condemned, condoned, attacked, defended militarily, verbally deplored, implored, ignored, and debased. As a nation, the Israelis are loved by genuinely Christian people and other Jews around the world. They are hated by atheists and many who think of themselves as Christians. They are despised by Arabs and the generally intolerant populace of the world. They have been murdered by the millions, for no better reason than that they were Jews.

With this background of knowledge about Israel, past and present, we were all set to take off for this land from our snug little village of Eden Valley, Minnesota. We arrived at the Minneapolis International Airport in ample time to catch our plane, and were anxiously awaiting its departure to the land which had exerted such a definite influence on our lives, especially for the past few weeks.

Then Old Man Winter proceeded to make havoc of our carefully laid plans. In all his fury, he threw the major storm of the winter over most of the United States, closing airports to the north, south, east, and west, and stranding thousands of travelers everywhere; but it seemed to us that Minneapolis must have the bulk of them. "FLIGHT CANCELED" flashed on the monitors for most flights.

We managed to get rescheduled on a flight going directly to New York's La Guardia Airport; then we transferred to Kennedy Airport by bus, where we managed to connect with British Airways for the flight to London. We also discovered that a large number of our group were stranded by the grip of the storm at Chicago's O'Hare Airport. They were unable to join us until later in Jerusalem. After a four-hour layover in London, we boarded our plane to Tel Aviv. We were happy to have arrived safely, and full of enthusiasm for what was ahead. However, we soon discovered that our luggage did not arrive with us. This dilemma plagued us for five days.

Now for the positive aspects of our trip. There is no way by which I can convey to you the tremendous impact a trip to Israel will have on you. One immediately feels immersed in the past, while at the same time one is engrossed with the reality of the present and awareness of the future. The names of places often mentioned in the Bible are everywhere about the visitor. Caesarea, Haifa, Capernaum, Tiberius, Galilee, Acre, Jordan, Dan, Mt. Hermon, Mt. Tabor, Sinai, and Ein Gedi challenge our memories of Biblical incidents that took place at these locations.

New settlements and military installations speak of the present, but they are intermingled with reminders of ancient history. But Ah, Jerusalem! the old and the new, Golgotha, Gethsemane, the Garden Tomb, the Mount of Olives, the markets and temples of antiquity—Jewish, Christian, Moslem, Hindu, and Bahai. The commercialization of sacred places is, in some instances, carried to

THE BASILICA OF THE NATIVITY is built over the traditional site of the birthplace of Jesus in Bethlehem.

Israeli fishermen work the Sea of Galilee today in the same manner that they have for thousands of years. Here a fisherman and his son prepare to set a net for a species of bass popularly called "St. Peter's Fish" in front of the stone bulwarks of the ancient Roman town of Tiberias.

repulsive extremes.

Israel is a land in which tradition is mingled with verified facts. Archaeological finds everywhere verify the historical accuracy of the Bible, confirming truths that the Bible has been setting forth for centuries. All of this, and much, much more, fills every conscious moment.

Add to this a guide who is the most fabulous individual I have ever met. He is a Jewish man, so knowledgeable in the Old and New Testaments that I think it impossible to open any subject, historical episode, or event that he could not quote or relate the complete story. Current history of Israel is his pride and joy. No one could reveal more pride in his country without being boastful than Elliel Eliezar Ayalon. He contributed much to making the trip a thrilling experience.

The past, the present, the future—one must contemplate them all with reverential awe. The Jews refer to Jerusalem as the center of the universe, around which the entire universe revolves. For religious Jews, Jerusalem *is* the center of their lives, not only for those in Israel, but also for those who live in America.

I have had the privilege of visiting with a number of Jewish people since I returned. This feeling about Jerusalem has been revealed to me several times. They have also been greatly surprised and pleased to discover that there are people in the Christian world who are in sympathy with Israel, its people, its problems, and its security. The following is a typical remark which I have heard several times: "It's good to know; if there were only more; I wish there were more people who had love and concern for Israel and its problems."

One of the highlights of the trip was the Congress for the Peace of Jerusalem, especially the session in which Prime Minister Menachem Begin spoke, and I had the privilege of shaking his hand. Everyone who was there and heard him speak—really listened to what he was saying—could not help having his heart cry out to these people who have suffered so much. Their only wish is to live at peace in this land which was designated by their God many centuries ago as their everlasting possession. They do not understand the reason this is not a reality today. The fact that they did not keep their part of the covenant made with God is not, in their minds, associated with their present condition.

They also fail to recognize the Son, who was sent two thousand years ago. It is really a cause for sadness when one discovers how much they really know about Jesus, and yet do not understand. Who he was, why he came, what he accomplished, and what he will do in the future still eludes them. They are still anticipating their Messiah. When he comes, it is difficult to conceive that they will recognize him, when all the knowledge of him available to them now has not deterred them from rejecting him completely.

Impressions from this trip to Israel are vivid, and I believe will be everlasting. I wish I could have visited Israel many years ago. All the places that I have read and studied about for years would have been much more meaningful if I had had a correct mental picture from which to draw. However, I am so thankful for the privilege of visiting this wonderful land. It has made Bible history come alive for me. I urge everyone to go who believes the Bible to be the Word of God. Experience this land and its people at the first opportunity.

Go with others of like precious faith. Experience and share it together. You will return with a warmth and wealth of spiritual values that will enrich your lives for all eternity.

Pray for the peace of Jerusalem! •

THIS FRANCISCAN CHURCH is located near the Sea of Galilee on the Mount of Beatitudes, the traditional site where Jesus delivered the Sermon on the Mount.

It Is All Right to Grow

By T. Eugene Coffin

THERE IS A SUBTLE attitude pervading many Christians that in essence says, "The church, to be effective and true to her calling, must remain small and concentrate on 'taking care of our own.'" The attitude is reflected in national statistics, which indicate that about 95 percent of the churches in the United States have less than 350 members on the rolls, yet there is still 50 percent of the population uncommitted to any sort of religious affiliation.

A gnawing sense of failure also is apparent in the attempt to justify the statistics by declaring that a local church should not grow to more than 200; otherwise it will lose its effectiveness. To test that assumption is to ask, "Is that body of Christian believers settling for becoming a mere maintenance operation instead of a dynamic, life-changing, Good-News-proclaiming, growing movement?"

The wrong question to ask in these times is, "How big should a church be?" The right question is, "How many unchurched people are there within a 15-minute driving range of the church building and in the immediate neighborhood of the homes of church members?" The next question is, "Is anyone reaching them?" The third question should be, "What has happened to the Christian's compassionate concern to reach the unreached?"

The answer to questions like these, if honestly given, would seem to indicate that when the spiritual and material cost of growth is faced, many groups are not willing to pay the price. It is much more comfortable to remain a neat little fellowship, a "holy club," rather than to become "the leaven in the lump," "the salt of the earth," and "the light of the world."

Over against this general attitude, however, there is developing a "divine discontent" on the part of Christian leaders and the grass-roots members of many churches. It is really a peaceful revolution in the making. Perhaps it will take on such proportions as to cause future historians to call it "The Third Great Awakening" of the Christian church.

Symptoms of this phenomenon include heavy losses of membership by main-line denominations and the scramble for recovery through emphasis upon the liturgical and "contemporary" forms of worship; de-emphasis of denominationalism by the migration of many Christians to churches other than those to which traditional family allegiance dictated attendance; large numbers of people for whom "church" was just a word describing some nice bit of history, but who are now becoming seekers after truth because their life-style has produced confusion and consternation rather than a sense of well-being.

These symptoms and many more that space will not permit to list reflect the fact that we are now in the "post-Reformation" era and moving into what could become the "age of church growth."

The hallmark of the Reformation was the text "The just shall live by faith." The text that could become the key to the era of church growth is the word of Jesus when he said, "I will build my church." In the light of that statement our smallness and justification for nongrowth is an affront to the Lord. It is all right to grow!

It is the Lord who is building his Church and he is using the principle of "Come and Go" to accomplish it in

every generation. He called the twelve to "Come, follow Me" and then, after a period of training, said "Go, make disciples." The "Come and Go" principle was operative in the early church. The account in Acts is a dramatic illustration of its success. Christians came together to be instructed and trained and then, upon being scattered by persecution or migration, became the "planted seeds" that took root and bore fruit.

What about today's congregations of Christians and the "Come and Go" principle? I made a study of the Sunday bulletins of 100 churches over a three-month period, October through December. The question applied to each one was, "How many announcements referred to 'Come to the church' and how many indicated a concern to 'Go' (to the unreached)?"

The statistical data from bulletin announcements seemed to indicate that more than 90 percent of the congregations were preoccupied with **Come** and less than 10 percent had any concern to **Go** to reach the unreached. I am sure there must have been some ministries carried on by each congregation which, though unannounced, would have shown some concern for the unchurched.

However, a corollary to that study could be drawn that says, "As long as attendance is about the same each week and finances are adequate to meet the budget, we are doing the job." Or another conclusion might emerge. A congregation might be saying, "Our meetings together are so satisfying we do not need to reach out to strangers, for one of them might spoil our fellowship." There are many church groups who do not really want to grow. Growth involves work, and work may interrupt the fellowship of a happy exclusive group, or compromise convictions, or cost too much. So, like a football team that never breaks from the huddle, such a church cannot hope to score. To continue to remain small when the "fields are white unto harvest" means there is not a multiplying of disciples. That is failure.

How do we change from a congregation with the attitude that it is wrong to want to see growth to **It is all right to grow?**

First, establish the principle that growth is not a numbers game, but a condition in attitude that in turn produces the growth spirit. If we have the attitude that **we** are building the Church, the temptation is to take seriously the emphasis upon **our** abilities, **our** strength, and **our** time. It is no wonder Christians often resort to manipulation, status-seeking, image-building, and self-seeking in order to justify the reason for the existence of a local congregation or even a denomination.

Jesus said, "I will build my church," and he is at work in the world doing just that! He has prepared building material that is at hand in every community in the form of the needs that he can meet in the lives of individuals, families, communities, and nations. A recognition of this glorious fact puts an entirely new light on the subject of church growth. It is not a numbers game; it is people business! It is the Lord at work in and through the lives of those who follow him to meet the needs, both spiritual and physical, of those who are yet unreached by God's Good News.

The attitude that produces the growth spirit has its source in the presence of the Lord who, in turn, verifies himself in three ways in a congregation. There is a spirit of enthusiasm that is contagious because it is an exciting experience to learn to live by faith. There is a spirit of optimism that is based on a lively hope produced by the presence of the Lord. There is a spirit of acceptance based on the unconditional love the Lord has for the world that is also the spirit the Christians have for the stranger and for each other.

Out of the needs and motivated by a renewed spirit, goals can be set that are pace setting and growth inspiring. It is only at this point in a congregation's spiritual life that a break can be made with the old habits of setting goals based upon tradition (which have served their purpose), or out of corporate policy (which is only a guarantee for continuing the status quo), or from the ego needs of the power center, whether it be the Church Board, the Trustees, the Finance Committee, or the Pastor.

Goals can be developed out of the commitment to meet the needs of both the reached and the unreached people. Goals must be future oriented if the church is to grow.

The leadership of the Holy Spirit, when followed, gives the wisdom and the power not to surrender to negative attitudes or to make decisions based on negative premises, but to be released from the bondage of locked-in thinking, which for so long has kept our churches from growing.

During the reign of Oliver Cromwell, the British government began to run low on silver for coins. Lord Cromwell sent his men on an investigation of the local cathedral to see if they could find any precious metal there. They reported: "The only silver we can find is in the statues of the saints standing in the corners." To which Cromwell replied: "Good, we'll melt down the saints and put them in circulation."

Not bad theology! God does not intend to have silver saints, highly polished, standing in the corners of cathedrals, but **real people,** melted saints circulating through the mainstream of humanity, becoming the beautiful, skillful, attractive, optimistic, enthusiastic, loving instruments by whom the Lord builds his Church.

It is all right to grow! •

CHILDREN'S CORNER

RACHEL CARR, EDITOR

This month's page was prepared by Myra Huffer

Dear Friends,

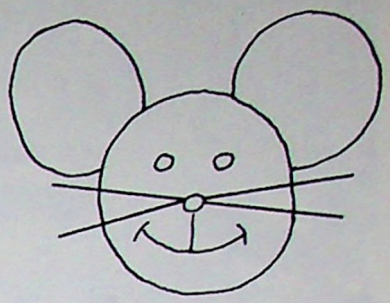
Hello! I'm Squeak. We can have fun learning about Jesus and God's Word, the Bible. I hope we can be friends for a long time.

Write to me and tell me about yourself or even ask questions.

Squeak the Mouse
1857 E. Alameda Dr.
Tempe, AZ 85282

I'd really like to hear from you.

Your friend,
Squeak



It was a bright, warm spring day and the wind was just right for kite flying. Steve and Kevin could not wait to get their kites and go down to the park with the big grassy hills.

They were proud of their kites. Steve's kite was red with a bear on it. Kevin's was a bright blue with an elephant. Each spring they have a contest to see whose kite has the longest tail.

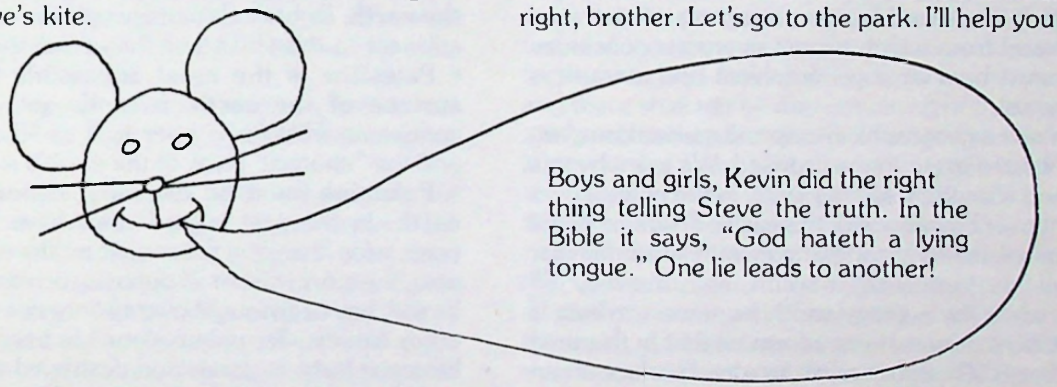
Just as they were comparing, Mother called Steve to help her in the kitchen. While Steve was gone, Kevin squatted down and started to retie a loose string. All of a sudden, Kevin lost his balance. As he fell to the floor, he heard the sound of paper ripping. He turned around and there he was, sitting on what had been Steve's kite.

Through Kevin's mind went all kinds of pictures of Steve's face when he saw his red kite with the bear on it torn and in a heap on the floor.

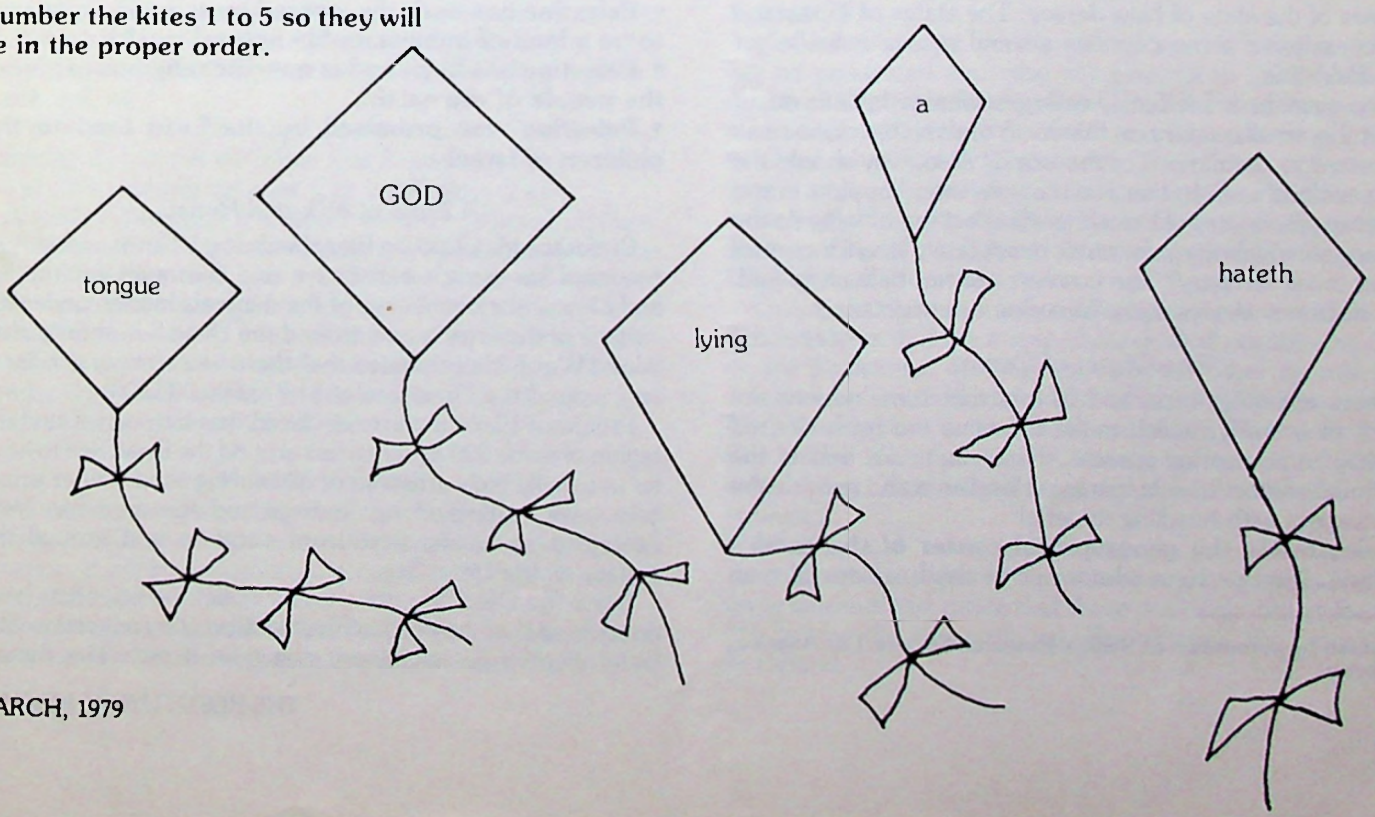
Kevin tried hard to think of what he could do, what he could say to Steve. He thought of just running away. He thought of hurrying to the store and buying another kite. But where would he find another red one with a bear on it? Then he thought, *he could blame it on their baby sister!*

Steve walked into the room, his face turning red as a big frown spread across his face. Kevin started to speak, but it was like a wad of cotton was in his mouth. Then out of his mouth came three words, "I'm sorry, Steve."

Steve's frown reversed into a smile and he said, "That's all right, brother. Let's go to the park. I'll help you fly your kite."



Number the kites 1 to 5 so they will be in the proper order.



Israel— Why Is It Always in the News?

By Dr. Harold L. Proppe

THE PEOPLE of the United States, accustomed to the great "wide open spaces," find it almost impossible to mentally picture the geographical size of other countries. That perplexity is increased by press reports of the area controlled by Israel from which almost everyone concludes that Palestine must be a large geographical land area—it is always in the news!

When we consult a geographical map and make a comparison, however, we are more than surprised. We ask why this small area of land should be so frequently in the newspapers and even fought over by nations of this earth. That surprise is increased when we make a comparison with other familiar land areas. Palestine, from north to south, measures only 165 miles in length while the average width from west to east is only 50 miles. Gifted map-makers inform us that in this area there are less than 8,000 square miles, or a land surface about the size of the state of New Jersey. The states of Texas and California have some counties several square miles larger than Palestine.

One question immediately emerges: what is there in, on, or about this small country on this earth of ours that makes it so important to the nations of the world? Also, why should the other nations near and far feel that whatever happens in and to this small country of Palestine will affect them? Why do the leaders of neighboring countries desperately long for control of this small territory? The answers are not difficult to find. Size does not always make for value or importance!

The Object of Control

There are other facts and factors that some nations are aware of secretly, which make Palestine the most desired country to control or possess. These facts are behind the continual conflict to rule this small land area and provide the newspapers with headline material:

• **Palestine is the geographical center of the earth's surface.** The persons who work at the business of map making inform us that nearly three-fourths of the land surface of this earth lies around Palestine.

• **Palestine is considered to be the population center of the earth.** Eight times more people live on the earth's surface adjacent to this small land than on all the rest of our planet.

• **Palestine is the most accessible land area on the surface of the earth.** It is the gateway to three great continents. Historians refer to it as "the bridge of nations" and the "strategic pivot of the earth's surface."

• **Palestine must be the most important area on this earth.** In the past more battles have been fought for its possession than any other spot on the earth. This little land area, the storm center of opposing armies which have met on its soil, has been fought over twenty-one times for control by other nations. Jerusalem alone has been, in its past history, besieged forty-six times and destroyed seventeen times.

• **Palestine has been discovered by scientific research to be a land of immeasurable natural wealth.**

• **Palestine has been and is now the religious center of the people of the earth.**

• **Palestine was promised by the Lord God to the children of Israel.**

A Land of Milk and Honey

Professor Max Ludwig Blanchenhorn, a German scientist, recorded his party's exhaustive and thorough exploration and chemical examination of the minerals hidden under the surface of the area in and around the Dead Sea shortly after World War I. He estimated that there was a mineral value in and around the Dead Sea of $1,270,000,000,000!

Professor Blanchenhorn declared that his party found the region of some 300 square miles around the Dead Sea to have an unusually high preserve of oil-bearing sand. Other scientists have confirmed his findings and the area has been described as having petroleum pools in and around the surface of the Dead Sea.

Since the Dead Sea now has no outlet the scientists have discovered that the Jordan River is depositing mineral wealth faster than their machinery can take it out. The mining

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process continues but the richness of these mineral deposits is limitless.

This is creating in Palestine the richest prize of all in an area all the nations covet, and they will seek to take control from Israel, to whom it was given by the Eternal God for their possession. Palestine already is being referred to by the surrounding nations as "the vortex of the nations."

From the lips of friends who have visited and studied Palestine, we heard the following facts:

—Roads are being repaired and surfaced everywhere and an extensive roadway exists of over 6,000 miles;

—fever-infested swamps have been drained and the Valley of Jezreel which was pestilential for so long has become a fruitful garden;

—on the slopes of many hills 2,000,000 grape vines have been planted, the majority of which were from government nurseries;

—in one year alone 10,000,000 cases of oranges were produced and exported from the Jaffa seaport to Europe and Asia;

—$50,000,000 in flowers, mostly carnations and roses, were exported last year.

The Center of World Religions

Three religions claim Palestine as their center of interest:

• The Jews claim it as their religious center. Here, in the days of Abraham when Jerusalem was unknown, he was willing to offer his son Isaac on the hill of Moriah at Jehovah's command. Here Solomon built the great Temple. Here the Jews will build again the Temple.

• The Moslems too claim Jerusalem. On that hill of Moriah now stands the Mosque of Omar. To them it is more valuable than to Israel.

• The leaders of Christianity claim it. Here in Jerusalem the Lord Jesus Christ walked and taught and performed his miracles. In this land the Messiah, our Savior, was born, lived and died, and rose again. From this land the Lord Jesus Christ ascended to heaven. To this land he will return: "Thus saith Jehovah of hosts: I am jealous for Zion with great jealousy, and I am jealous for her with great wrath. Thus saith Jehovah: I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called The city of truth; and the mountain of Jehovah of hosts, The holy mountain" (Zech. 8:2, 3).

It is worthy of notice that, as the Word of God teaches, someday all nations will admit that Palestine is the center of the earth's worship because Christ will reign there.

Already Palestine is the center of man's time calculations. Bethlehem, the birthplace of the Jewish Messiah and our own Savior, has compelled man in all his calculations of events to label those that happened before the birth of the Lord Jesus Christ "B.C.," and to mark all those after his birth "A.D." Even the most blatant unbeliever, when writing a letter or conducting business, automatically dates his action and thus admits the Lord Jesus Christ lived.

The Land of Promise

Palestine, now the problem center of all the activities of the nations, will be given by the Lord God to the Jewish people as a nation. It will be their eternal home. The God of the Jewish nation has promised it.

From the many promises that the Eternal God has made to bring the Jew back to Palestine, we call attention to that in the

The Dome of the Rock (Mosque of Omar) built in 690 A.D. over the traditional site of Solomon's Temple.

Old Testament book of Obadiah. This one-chapter prophecy contains everything we need to consider when we read about Hebrew-Arab conflict. Read it. It speaks of judgment upon Edom in verses 1-16 and then the restoration of the Jews in verses 17-21. These verses deal with the future of the Jews and their Lord: "But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be *any* remaining of the house of Esau; for the Lord hath spoken *it*. And *they* of the south shall possess the mount of Esau; and *they of* the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin *shall possess* Gilead. And the captivity of this host of the children of Israel *shall possess* that of the Canaanites, *even* unto Zarephath; and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south. And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's" (vv. 17-21, KJV).

Mark and note the word "possess" in v. 17. It declares what will be possessed and who will possess it. "The house of Jacob shall possess their possessions." That has only one meaning; it means the Promised Land. Then the prophet tells in detail what Israel will possess. They "shall possess the mount of Esau"; the plain or lowlands of the Philistines; the fields of Ephraim; the fields of Samaria; and "Benjamin shall possess Gilead"; and Israel "that of the Canaanites"; they "shall possess the cities of the south."

One of the places named calls for special comment. Clearly Jehovah says that the house of Jacob shall possess the plain of the Philistines. This agrees with the other promises of Jehovah to Israel in Exodus 23:31: "And I will set thy bounds from the Red Sea even unto the sea of the Philistines." The Sea of the Philistines is the ancient name of the Mediterranean Sea. This will all come to pass, "for Jehovah hath spoken it."

All this and more is set forth in the fullest manner throughout the pages of the other prophetic books. All this gives glorious assurance that there is a bright future in store for Israel—the Jew will get Palestine as his permanent homeland. •

How You Can Have a Part In the Fulfillment Of Prophecy

By Ruth Lewis

DO YOU EVER get the feeling that strange and wonderful things are happening in the world around you, things prophesied by the Bible writers centuries ago, but all you can do is just sit back and watch them happen? Fret no more! You, too, have the opportunity to take part in the fulfillment of Biblical predictions. But before explaining how, you will need to review some background information.

God Loves Jerusalem and Palestine

An important Bible teaching is that God loves both the city of Jerusalem and the land of Palestine. This can be verified by reading the following verses*:

Psalm 78:68b: "Mount Zion, which he loved."

Psalm 87:1-3: "His foundation is in the holy mountains. The LORD loves the gates of Zion more than all the other dwelling places of Jacob. Glorious things are spoken of you, O city of God."

Psalm 48:1, 2: "Great is the LORD, and greatly to be praised, in the city of our God, his holy mountain. Beautiful in elevation, the joy of the whole earth, is Mount Zion in the far north, the city of the great King."

It would seem clear, then, that no matter how highly we regard the historical and romantic cities of the Western world, God clearly indicates that his choice, above all others, is Jerusalem and the land where that city is situated.

The Jewish People Are to Return to Palestine

The physical return of the Jewish people to Palestine and the rebuilding of that land is also a Biblical teaching. This belief can also be substantiated by the following references:

Psalm 147:2: "The LORD builds up Jerusalem; he gathers the outcasts of Israel."

Isaiah 66:8: "Who has heard such a thing? Who has seen such things? Can a land be born in one day? Can a nation be brought forth all at once? As soon as Zion travailed, she also brought forth her sons."

This last verse is meaningful to us because Israel became a nation in one day by decree of the United Nations. This "birth" of Israel, like all births, was accompanied by much labor. It was with great joy that in the middle of a debate of the United Nations Political Committee, on May 14, 1948, a man at the Jewish Agency desk announced the following:

"This morning at ten o'clock the Jewish state was proclaimed in Palestine. Thus what was envisaged in the resolution of the General Assembly last November has been, as far as the Jewish State is concerned, implemented. Thus too there has been consummated the age-old dream of Israel to be reestablished as a free and independent people in its ancient homeland." (P. 112, "Abba Eban: An Autobiography," Random House, 1977).

At the time of this historic event, Harry S. Truman was president of the United States. He sent out the following announcement:

"This Government has been informed that a Jewish State has been proclaimed in Palestine and recognition has been requested by the provisional government thereof. The United States recognizes the de facto authority of the new State of Israel" (Ibid, p. 114).

The United States was the first nation to recognize the right of the new State of Israel to exist, and has continued to provide moral and financial support for its development.

This development has been gradual, but it also was prophesied. Isaiah 51:3 in part reads, "Indeed, the LORD will comfort Zion; he will comfort all her waste places. And her wilderness he will make like Eden, and her desert like the garden of the LORD." This is precisely what is happening in Israel today, but it has been accomplished both by men's labor and the investment of great sums of money. God has not rained down gold coins to the Jews. Instead, he requires men to be willing to provide the necessary funds.

Isaiah 66:9-14 also illustrates the fact that, as a child is born and must develop gradually while being cared for by his parents, so the State of Israel is to grow. Growth produces changes in a gradual way. People who have paid attention to the news over the last few years should also be aware of the actual fulfillment of this part of the prophecy, a part that will continue until God feels Israel is mature.

Indeed, with David we can proclaim, "Thou wilt arise and have compassion on Zion; for it is time to be gracious to her, for the appointed time has come. Surely thy servants find pleasure in her stones, and feel pity for her dust. So the nations will fear the name of the LORD and all the kings of the earth thy glory. For the LORD has built up Zion; he has appeared in his glory" (Psa. 102:13-16). Evidently it is to God's glory that these prophecies of old are being fulfilled, so we should have great joy in being able to witness them.

Although God forecasts what he has planned, it is often up to men to work and bring about these plans. Would Jericho have fallen without the forced march? Could Joshua have conquered the land of Canaan, and established the first Jewish State, without the cooperation of his armies? Would the church have grown without the labor of Paul and others? Indeed, to bring about the proposed effect almost always takes labor, even when the end result is God's will.

The establishment of the modern Jewish State has cost the lives of many of those who insisted it should be established. Few have responded to their cries. Even now in Israel it takes both faith and labor on the part of the settlers to do the actual reconstruction work now going on in that land.

***All scriptures in this article are quoted from the New American Standard Bible.**

PROSPECTUS

$1,000,000,000

Dated: May 17, 1978

RECONSTRUCTION AND DEVELOPMENT ISSUE

STATE OF ISRAEL

Two types of bonds are now being offered in the aggregate principal amount of $1,000,000,000.

(a) Interest Bearing Bonds, denominated Fifteen Year 4% Dollar Coupon Bonds. Bonds will become due on the 1st day of February following the 14th anniversary of the date on which subscriptions therefor are accepted by the bank designated for such purpose.

Interest payable on May 1 and November 1. Offered at par in denominations of $500, $1,000, $2,500, $5,000, $10,000 and $25,000.

(b) Fifteen Year Dollar Savings Bonds. Dated first day of month in which subscription is accepted by the bank designated for such purpose and due 15 years from date thereof. Offered at par, in issue-amount denominations of $250, $500, $1,000, $2,500, $5,000 and $10,000. Maturity value: 180% of issue amount, giving an effective rate of approximately 4% per annum, compounded semi-annually.

This offering may have a special appeal to persons with an interest in Israel, rather than the general public.

BOTH TYPES OF BONDS ARE FULLY TRANSFERABLE.

See page 3 for information regarding a limited market in the Bonds and in Bonds of prior issues.

THESE SECURITIES HAVE NOT BEEN APPROVED OR DISAPPROVED BY THE SECURITIES AND EXCHANGE COMMISSION NOR HAS THE COMMISSION PASSED UPON THE ACCURACY OR ADEQUACY OF THIS PROSPECTUS. ANY REPRESENTATION TO THE CONTRARY IS A CRIMINAL OFFENSE.

	Price to Public	Underwriting Discounts or Commissions*	Proceeds to Government*
Per Unit	100%	6%*	94%*
Aggregate Total	$1,000,000,000*	$60,000,000*	$940,000,000*

*The Bonds are being offered on a best efforts basis, and the proceeds will depend upon the total number of Bonds sold, the cost of flotation, estimated at $20,000,000, and the final determination as to the underwriting discount, set at a maximum of 6%. See "Summary of Underwriting Agreement". As of April 6, 1978, $751,762,200 of these Bonds had been sold.

As at March 31, 1978 the representative rate of exchange was U.S. $1.00=IL. 16.42. The Prospectus indicates where a different rate of exchange was used for converting figures from Israeli Pounds into U.S. Dollars

Description of the Bonds. The principal and appreciated principal of all Bonds, and interest on Coupon Bonds, are payable upon their due dates in currency of the United States at agencies of the State of Israel in New York, New York; Chicago, Illinois; and San Francisco, California. Interest on the Coupon Bonds accrues from the first day of the month following the month in which the subscription is accepted by the bank designated for such purpose. Interest for the unexpired balance of any current interest period at the time of sale is paid in advance at the time of delivery of the Bond.

DEVELOPMENT CORPORATION FOR ISRAEL
215 PARK AVENUE SOUTH, NEW YORK, NEW YORK 10003

Finding Similarities

One can hardly overlook the similarities between the return of the Jews from Babylon and today's return. The main goal of the Jews of that time was to build their temple which had been destroyed. This is also a goal of many Jewish people today, and more and more ministers see the building of another temple as an event that will take place before the return of Christ.

Other similarities abound. In those days also there was the constant interference of others who tried to stop them "by force of arms" (Ezra 4:23). "Then the people of the land discouraged the people of Judah, and frightened them from building" (Ezra 4:4). The native inhabitants also resisted the return of the exiles by digging up past references to the conduct of the Jews, such as that recorded in Ezra 4:15, "You will discover in the record books, and learn that that city is a rebellious city and damaging to kings and provinces, and that they have incited revolt within it in past days; therefore that city was laid waste." These people sought to halt the restoration of the city of Jerusalem by political action, and succeeded in delaying reconstruction while the new King, Artaxerxes, searched his records for the legality of the issue.

In our present age many Christians are disturbed with the rebuilding procedures, claiming that the people in charge and many of the inhabitants are not even worshipers of the one true God. At the time Ezra was involved in the return from Babylon, the same charge was laid against the people. (See Ezra 9:1.) However, when someone was raised up by their God to instruct these people, they repented and tried to do what was right, even to the extent of leaving foreign wives and their beloved offspring.

Offering Encouragement

Instead of criticizing the people who are returning in direct fulfillment of God's command, we should encourage them like the people previously did. "Then the heads of fathers' households of Judah and Benjamin and the priests and the Levites arose, even everyone whose spirit God had stirred to go up and rebuild the house of the LORD which is in Jerusalem. And all those about them encouraged them with articles of silver, with gold, with goods, with cattle, and with valuables, aside from all that was given as a freewill offering" (Ezra 1:5, 6). Now as then, what those who return need is twofold: encouragement and financial support.

These two responsibilities do not rest solely on Jews. King Cyrus himself decreed that the expenses for building should come not only from Jews but also from the royal treasury (Ezra 6:4). The Jews were still reconstructing the temple and the city when King Artaxerxes came to power. Again the Jewish people did not have to "go it alone." Ezra 7:14-16 states that those who contributed to this work included the king and his seven counselors.

It is true that the United States' government has been liberal in its financial support of the Israelis. However, this is a rather indirect approach. Which of us can claim any personal involvement in this national policy? Is not this the same as the support offered by the pagans, Cyrus and Artaxerxes?

While we are not Jews, it is not against God's will for those who belong to the church and those who have understood his will to also have a direct part in this restoration of Israel. In fact, Romans 11 seems to illustrate the fact that both the church and the Jews are a part of the same olive plant, the Jews being native growth, and the church a wild piece grafted in! If we are indeed a part of the same plant, then shouldn't we mutually work for the benefit of the entire tree? Only when all the leaves synthesize nutrients is the trunk adequately nourished.

Having a Part

Today we can watch as the prophecies recorded by Zechariah (10:6-9) are literally fulfilled. But watching is not enough. God has provided a way for people to help in the rebuilding of Palestine, a way that is simple and readily available. The State of Israel sells Reconstruction and Development Issue Bonds. Simply write to Development Corporation for Israel, 215 Park Ave. South, New York, NY 10003 and request a Prospectus which will give you an abundance of information regarding these bonds and what Israel does with the funds invested.

Consider the fact that part of the money derived from the sale of these bonds helps support the emigrants who, because of a command from God and his Spirit working in them, leave their homelands to go to Palestine. Often these people are allowed to take only a few bare necessities of life with them when they move to Israel. They must voluntarily leave behind most of their assets. But they choose to move to Israel and struggle to establish, again at God's command, a fruitful land. After considering these facts and others, it should become a simple matter for you to set aside funds in a savings account until you have enough to purchase these bonds.

These bonds are not the only way you can be financially involved in rebuilding Israel. Ask your stockbroker to give you the names of companies, listed on the exchanges, that are also involved in some type of industrial development in Israel.

The first part of Psalm 122:6 is familiar to most of us. "Pray for the peace of Jerusalem." But is it enough to only pray when there is more you can do? The rest of that verse says, "May they prosper who love you."

A parent can tell a child of his love, but if he refuses to support that child in an adequate way, the courts will either force the parent to support the child or altogether remove the child from his parents' home. The same holds true in our relationship to God. Love is shown by action, not just talk. Because of this we support the church with our tithes and offerings.

David proclaims, "By thy favor do good to Zion; build the walls of Jerusalem" (Psa. 51:18). I hope you will join me in being more than an observer of the development of Palestine. Let's encourage God's other group of chosen people. By this we show our faith as true followers of Abraham, and our belief in the promises, yet unfulfilled, that God has made to them *and* to us. •

The Restitution Herald

Vol. 68 March, 1979 No. 6

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

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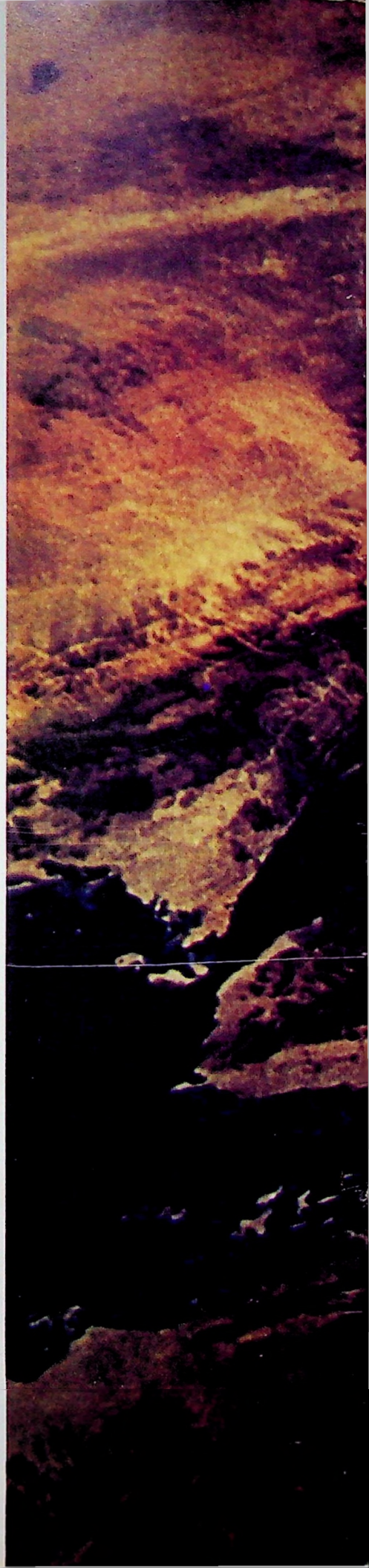


April, 1979
Vol. 68, No. 7

The Restitution Herald

with Member Supplement and Progress Journal

Church of God Members: See page 6a for the story "David Krogh Wins $125,000!"

"I Have An Edge . . ."—The story of Doug Todd, Representative in the Arizona House of Representatives.

"I Have an Edge . . ."

By Shirley McQuinn

IT SEEMS almost a paradox for a six-foot-four-inch 225-pound man to say, "I have many weaknesses. I often honestly pray, 'Lord, I need help. I need some answers.'" But it is no paradox. It is the testimony of Doug Todd, a strong but gentle man who discovered a few years ago that there were some things in life he just couldn't handle by himself. That discovery began to change his life. He began to realize that God's power was available for his personal use and direction. He believes that same power has helped him achieve the position he holds today—a seat in the House of Representatives in the Arizona State Legislature.

Doug Todd grew up in a home where his mother provided a strong Christian influence, and his father quietly supported her deep-seated religious convictions. Doug remembers that his father, who died in 1969, was very comfortable in his beliefs. He was a man who seldom verbally expressed his religious philosophy. "But," relates Todd, "since his death many people have told me they knew of my dad's strong faith because he lived it. That has meant a lot to me." Some of his parents' faith naturally carried over into Doug's life, but it had no deep personal significance until he found himself facing serious spinal surgery. This was a situation over which he had no control, and he was scared.

Up to this point in his life, Todd had felt that he was basically a self-sufficient man. He had successfully operated an Arizona farm for 15 years; he had a devoted wife, Monie, and five loyal children who worked side by side with him; he served on the board and had a strong influence in his church; he was active in civic organizations. He was in charge of his life. Todd explains, "I really had no serious problems. Life had been good to me, and for this I thanked God and acknowledged that he was blessing me. Other than that, I felt no great personal response to him."

DOUG AND MONIE TODD with their daughters Christy and Shelly, Christy's husband Jerry Kerr, and their son Jeremy. The Todds also have three sons: Michael, Stephen, and Brad.

But now something was happening inside him, and he didn't like it. He was frightened. He was powerless to change this situation. Todd says, "I believe there are moments in your life that always remain vividly in your mind, and this is one of them for me. My friend Lee McQuinn, who was also my pastor at that time, had a great impact on my life. He sat with me in my hospital room; he talked with me and prayed with me. He was the one who said to me, 'Doug, there are some things you just can't handle by yourself. Give this to God.' Frankly, I had never before been to that point. This was a lesson that was a long time coming. But finally I was able to say, 'Lord, I can't get through this alone. Please help me.' It wasn't easy. Probably one of the toughest things I've ever done. But once I did it, I began experiencing a new kind of peace and joy, and a spiritual growth that I had never known."

Todd came through the surgery with no complications. His recovery was fast and complete, and his spiritual growth continued. Other changes began taking place in his personal world. The farm which had been his life for so long was

—Cover photo by John Carr: Doug Todd, Representative from the 27th District, standing in front of the Arizona House of Representatives. The rock beside him, in the shape of the State of Arizona, is made of turquoise.

gradually sold to land developers. The Todds built a new home and moved to the city. Doug acquired a real estate license, and supervised the building of a new church for his congregation. He had been blessed financially, and his time was his own. He and Monie went on a trip to the Holy Land in January, 1978, an experience which deepened their spiritual lives.

But where were all these changes and events leading? Where was his life headed? In the spring of 1978, the Todds realized that a new door was opening for them. They found themselves faced with the dilemma of making an important decision—namely, should Doug grab an opportunity to jump into the political arena in the State of Arizona?

Politics! Just the word itself often dredges up negative thoughts and questions. Doug realized that many questions in his own mind would have to be answered before he could make this decision. The time for such a move seemed ideal. One of the seats in the House of Representatives in Todd's district was being vacated and a new representative would be elected. Friends were urging him to get into the primary race for the nomination. All signs seemed to say "go." But the questions were still there. "Can I function effectively as a Christian in the political world? Is this where God wants me to be? Can he use my testimony in some way? Am I strong enough to maintain without compromise the testimony I now have? Can I really serve God and the people in this way? . . ." On and on the questions whirled through his mind.

Todd knew that he didn't have to make this decision alone. He knew his wife would support him either way, and they both felt that God must have the greatest voice in the decision. They took a two-and-a-half-week vacation to California and Mexico. They rented a motel on the beach and spent most of their time "kicking this thing around." Todd recalls, "We'd get up in the morning and go walking on the beach, have breakfast, and walk some more. We walked; we talked; we prayed. By this time I felt I was really able to accept God's will for my life—and that was my constant prayer. 'If this is *not* your will for my life, that's okay with me. If it is, help us to work out some of the problems that seem to be in our way.'"

And that is exactly what God did.

Todd's biggest problem was the fact that the inner workings of the political world were completely unknown to him. He was starting from scratch. People said to him, "What are you doing? You haven't even been a precinct committeeman." This was true. But Doug trusted God to open the right doors and put him in contact with the right people.

One of his friends who had encouraged him from the beginning made a phone call to a political science professor at Arizona State University, Dr. Bruce Merrill. Dr. Merrill serves as a consultant to many politicians from governors to senators in nation-wide campaigns. When he was told of Doug's desire to run for the state legislature, he said, "Let's get together and discuss it." Dr. Merrill laid out a plan for him, told him which move to make and when to make it, approximately how much it would cost to run a good campaign, and made himself available for advice. Todd says, "We didn't see a burning bush, but after talking with Dr. Merrill, we knew God was leading the way. That, and a couple of other incidents, really said to us, 'It is okay; go full speed ahead!' And we went ahead with a very positive attitude, believing he was guiding us."

So from April until the election on November 7, all other plans in the Todd home fell by the wayside. The campaign was under way! Time was short, and every hour had to be utilized to its greatest advantage. Doug and Monie worked diligently day and night, and dozens of volunteers supported them and labored with them. The tasks seemed endless, and the campaign was intensified by the fact that three other candidates were opposing Todd.

Now that the campaign was in full swing, Doug found himself in new situations. "One of the most difficult things in the entire campaign," he reflects, "was getting up in front of a group of people to talk about myself. I was all nerves! From the beginning I trusted God's power to get me through those times. I had four little speeches on pieces of paper that I could fold into my hand and turn over. At the top of each I wrote, 'Stay cool—God loves you.' And before every speaking engagement, while I was still in the car I'd close my eyes and pray, 'God, help me say the right things, and keep me from saying the wrong things.' That's how I started. After the third or fourth time, it began getting easier. I always knew that Monie was somewhere praying for me. And many times the prayer group from my church (the Lakeshore Bible Church of God) as well as from my mom's church in Prescott, AZ, were talking to God on my behalf."

Doug believes that God also blessed him and his wife in a special way with extra energy. Their schedule was exhausting, and the mental pressure naturally added to their physical weariness. "We became extremely tired," says Todd. "Monie asked the prayer group which she leads to pray specifically for this need. And every time we needed that extra boost, God gave it to us. He stood right there with us!"

In spite of the rigors of the campaign and the butterflies in his stomach, Todd never wavered (although he laughingly admits to questioning his sanity a few times) in his determination to see the race to its finish. And the finish brought the sought-after prize—*VICTORY!* Victory came first in the primary election for the nomination, then in the general election in November when Doug was officially elected a representative from his district to the Arizona State Legislature.

But suppose he hadn't won? Todd say, "There certainly was that possibility. When God said, 'Go ahead' he didn't automatically guarantee victory and write out my certificate of election! But I felt from the very beginning that I was in his will, so however it turned out would be okay. If I had lost, I believe I would have continued to thank God for his direction, because there is no doubt that he would have had something else lined up for me to do."

Doug Todd looks forward to his new role as a State Representative as a personal challenge. He feels strong and confident in his faith—confident that he will not compromise his standards. He is confident because, he says, "I have an edge. I don't have to make all of the decisions and establish my position alone. I have help—God is my edge."

To those people who still insist that politics and religion do not mix, Doug replies, "If there isn't room for Christians in politics, then it's time to make room. God will use us if we allow him to, and that's what I want to do. I believe he has lots of good things in store for me!"

THE RESTITUTION HERALD (USPS 462-920) is owned and published by the Church of God General Conference, 131 N. Third St., Oregon, Illinois 61061; second class postage paid at Oregon, IL 61061; mailed monthly.

JESUS THE MESSIAH: HIS DEATH, BURIAL, AND RESURRECTION

By Don Ward

THE DEATH, burial, and rising again from the grave of Jesus, God's Messiah (anointed one), is the very power of the gospel.

The teaching of the death, burial, and resurrection of Jesus the Christ are more than building blocks in our edifice of Christian hope. They are the foundation on which rests the full weight of our salvation. To prevent any shift from this foundation, Paul the Apostle reminded his people wherein their confidence rested. He calls it that "by which also ye are saved, if ye keep in memory what I preached unto you . . . how that Christ died for our sins . . . and that he was buried, and that he rose again" (1 Cor. 15:2-4). Anything less than this is less than the gospel. Anything other than this is something other than the gospel.

To come to grips with the gospel, we must first come to grips with the fact that Jesus died for our sins. To fail to do this is to fall short of attaining atonement. If our attention and interests be diverted elsewhere, we are hindered from effectively linking up with the power of God. This power is capable of draining away the sediment and sludge of sin which has settled in our bones, and to cleanse the very pores of our souls, by means of which we breathe new life. Earth holds no saving power by which to compare the power of redemption generated by the willing sacrifice of the righteous Son of God. The route by which our spiritual needs are supplied is kept open if we keep in memory what has been preached to us. (1 Cor. 15:2).

The sacrifice of Jesus was no halfway measure. This suffering alone to the point of death, however great that suffering, would not have completed the gospel. The Prophet Isaiah wrote: "He hath poured out his soul unto death" (53:12). He suffered, bled, and died. Jesus himself said: "The Son of man came not to be minstered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28).

Why does the Apostle Paul include Jesus' burial as part of the gospel message? Jesus' burial demonstrates the certainty of death. The dark sentence of death hovers over all of mankind. Man's only hope rests on the fact that the Righteous One paid the penalty of sin with his own life. It has been demonstrated conclusively and finally that Jesus did, in fact, die. Not only was he dead three days and three nights; he was buried. A man's life sometimes sputters and seemingly goes out, and after a brief interval revives; but Jesus was crucified. A spear pierced his side and his lifeblood flowed forth. He was the sacrificial "Lamb of God, which taketh away the sin of the world" (John 1:29).

There could be no question that he made full atonement of mankind's sins. God himself gave a prophetic sign of Jesus' death and resurrection after three days—the sign of the prophet Jonas: Jesus said, "As Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:39, 40).

Isaiah the Prophet long before had spoken of Jesus in these words: "He made his grave with the wicked, and with the rich in his death" (Isa. 53:9). He was crucified among thieves and placed in the tomb of the rich man, Joseph of Arimathea. The Biblical phrase "heart of the earth" means, simply, completely within the earth—surrounded by it on all sides. King David, in speaking of his own development in his mother's womb, confessed to God: "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth" (Psa. 139:15). The phrase "lowest parts of the earth" signifies completely hidden from view, or covered in secret.

The sick may recover, and those who lose consciousness may revive, but those who die are buried. No stronger testimony can be given that Jesus died on the cross than that he was buried three full days. It is the seal of his death. This is the symbolism that Paul had in mind for immersion in water. He explained: "Therefore we are buried with him by baptism into death" (Rom. 6:4).

The significance and portent of Jesus' resurrection are very great, while the meaning of being resurrected is very simple. The meaning of the word "resurrection" is simply to rise up again, or to stand up again. There's nothing too exciting about that. However, when one who was dead stands up again, or one who was dead and buried rises from the grave, it deserves attention!

All of us have some idea of what it means to be alive; but few have ever known what it is like to be alive *again*. Jesus not only experienced being raised from death, but being raised in power. He not only knows what it means to be alive again, but to be alive forevermore. In the Roman letter, Paul writes "concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to

be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:3, 4).

In words full of glory and the victory of his own personal triumph and resurrection, Jesus says: "I am he that liveth . . . and have the keys of hell and of death" (Rev. 1:18).

These do not sound like the words of one who considered his resurrection an insignificant event. His great exultation is: "I am he that liveth and was dead." What would Jesus be without the fact of his resurrection? He would be dead!

Yet, for centuries men became so intoxicated by the wine of pagan doctrine that the teaching of the resurrection became concealed in mystery and almost obliterated by mankind's ignorance of the Word of God. Herein lies our hope—the promise that we will live again. God's people were never promised that they would live on, but that they would live again. The patriarch Job asked: "If a man die, shall he live again?" Answering his own inquiry, he confessed his hope. Death was to be a time of waiting for the resurrection. He said: "All the days of my appointed time will I wait, till my change come" (Job 14:14).

John the Revelator heard the proclamation of an angel: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power" (Rev. 20:6). In boldness the Apostle Paul declared his hope: "If by any means I might attain unto the resurrection of the dead" (Phil. 3:11).

We celebrate the resurrection of Jesus, the only begotten of God, in hope—the hope of one day experiencing the same power ourselves. Jesus never claimed to be the only one who would be alive forever. In fact, he promised: "Because I live, ye shall live also" (John 14:19).

Paul explained: "Now is Christ risen from the dead and become the firstfruits of them that slept" (1 Cor. 15:20). That which is first does not exist alone. The term "first" indicates the expectation of at least one other to follow. Jesus' suffering—his death—is for nought if those who believe in him are excluded from the resurrection. The celebration of Easter is the celebration of our hope for the future, as well as—yea, rather because of—the glorious resurrection witnessed in the past. So the Scriptures exult: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57). •

Consider the Logic

By Pastor Rex Cain

IF JESUS did not rise from the grave, why did not the religious leaders and the Roman officials produce his dead body? Jesus had been a constant source of irritation in the area for over three years. If they could have disproved him in just one fact or prediction, they would have grabbed at it like a straw in the wind.

The religious leaders and Roman officials were desperate for evidence to discredit his words. The Roman guards could have been sentenced to death for letting him escape. If the body had been available, the guards (the soldiers; the government)—with the Jews' encouragement—would surely not only have produced the body, but had it displayed in the city streets for all history to record! What an opportunity for all the world to laugh to scorn those who had followed him around the countryside like little children.

THEY DIDN'T PRODUCE A DEAD BODY, BECAUSE THERE WAS NONE!

Another point: if the disciples did somehow get past the guards, and did steal the body as the Roman soldiers were bribed to spread around, why would the disciples allow themselves to be tortured and murdered for a lying, false, and dead hero?

Human reason alone destroys both of these ridiculous hypotheses! Secular history does not record facts about a dead body because there was none! The disciples did not turn their own bodies over to the rack, to torture, to inhuman barbarities out of personal pride to support a liar. They did it in faith, believing their own dead bodies would rise to eternal life just as their Lord's had done!

"HE IS NOT HERE: FOR HE IS RISEN"! (Matt. 28:6.) •

NEWS/UPDATE

• Israel's population grew by 77,000 in 1978 to a total of 3,730,000, the Israeli government reported. The total included 3,135,000 Jews and 595,000 non-Jews, most of whom are Arabs.

• A national survey by the interdenominational Christian Bible Society states that 98% of all United States homes have at least one Bible. Some 31% of all families said they had at least one member engaged in regular Bible study. However, the survey stated, 56% of Roman Catholics, 26.5% of Protestants, and 54.8% of Jews responded that they don't read the Bible at all.

The number of Protestants who don't read the Bible at all ranged from a low of 14.5% of Pentecostals to 33.7% of Presbyterians to a high of 49.5% of Episcopalians.

• A "cultural revolution" in Ethiopia is bringing arrest, torture, and terror to Christians there, according to information which has reached the United States from eyewitnesses to the anti-religion campaign.

During the month of December, numerous churches were looted and closed in southern and central Ethiopia. A large number of Christians were imprisoned while attending church services. In the Shoa Province there were several reports of torture. In the Bale Province the local peasant organizations were ordered to register all evangelical Christians and give them 15 days to renounce their faith or be executed. At least 40 people have already been condemned to die. In another province, Christians have been forbidden to gather for prayer even in private homes.

The Bible in the News

By Pastor Hollis Partlowe

The country of Iran has been the center of world news the last few days. As this is written, Khomeini seems to be in control—but for how long?

He champions the Islamic cause. In fact, his aim is to establish an Islamic Republic. Islam affirms that there is no God but Allah and Mohammed is his prophet.

Iran Today in Light of the Bible

Modern Iran has a population of about 33 million. In 1935 the official name was changed from "Persia" to "Iran." Anciently that land was called "Elam."

Over the weekend of February 11, 850 people were killed in Iran, most of them in Tehran, the capital. An effort is being made to take arms from the people, but at this writing things are still being run by men with the guns. Will Iran fall into radical elements? Will she fall into Russian hands? What position will Iran take, left or right?

An aide to Khomeini's headquarters said recently, "There are people out there who don't know the difference between a rifle and a shovel." Tehran, a city of 4½ million, is floating with weapons stolen from army and police arsenals. Youths carry rifles, daggers, machine guns, and bazookas.

Khomeini does not explain how he will set up his Islamic Republic or how the teachings of the Koran can be used to rule a modern and powerful nation. He represents the pure force of righteousness. The details, he says, will be filled in later "in God's good time."

Skeptics see him as anti-American and anti-Semitic, a man who will seal off his country, deprive the world of its oil, and take Iran down the path of anarchy and communism.

In Jerusalem, Prime Minister Begin said, "The fanaticism in the Mideast is like returning to the dark, middle ages."

Jordan's King Hussein was quoted as saying, "The disunity in the Mideast could lead to a new imperialism."

Will Iran crumble and Russia take her over? Iran was our economic and military ally. Where did we go wrong? We failed in our influence somewhere. Will the same thing happen in Saudia Arabia?

Although only 5% of our oil comes from Iran, without it we are in trouble. The influence of the United States in the strategic oil-rich Persian Gulf teeters on the edge of collapse. The sudden loss of stature in Iran is a sharp comedown for the United States.

Whatever happens there now the United States stands to lose, and the Russians stand to gain. This wealthy nation was once the most powerful state in the Persian Gulf region.

Need for Oil

If Iran doesn't produce oil soon, the situation here will be as bad as in the Arab Oil Embargo in 1973-74. It could come as early as June of this year, according to Energy Secretary James Schlesinger.

The squeeze is already being felt in some areas. Our lifestyle is being threatened as well as our economic prosperity. Oil is the name of the game!

Iran in Prophecy

Let's look at the news in Iran through the eyes of Ezekiel the prophet. In chapters 38 and 39 of his book, he describes a great invasion of the Mideast from the north. This entire prophecy belongs to the future.

In this great prophetic passage God is addressing Gog, the head of the land of Magog (38:1, 2). The New American Standard Bible renders these verses in part: "O Gog, prince of Rosh, Meshech, and Tubal." Many other modern translations follow suit. Most prophetic students believe "Rosh" is a reference to modern Russia. The writer shares that concept; the northern commander is head of Russia.

Now when Russia invades from the north, other nations will be aligned with her willingly or unwillingly. (Ezek. 38:5, 6.) Observe, Iran (Persia) is mentioned first.

The Russian ruler is to equip his confederates with arms and take command. This powerful group will lead an attack on restored Israel. However, Russia and her confederates will be destroyed completely. The God of heaven says to these invaders: "Thou shalt fall upon the mountain 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. Thou shall fall upon the open field: for I have spoken it, saith the Lord GOD" (Ezek. 39:4, 5).

When does this invasion take place? Clearly, Ezekiel says it is after the Jews have been gathered out of the nations back to the land of Israel (38:8). It is ascribed to "the latter years" and "latter days" (v. 16). The time of this invasion, moreover, is when Israel is "at rest . . . dwelling without walls, and having neither bars nor gates" (38:11); that is to say, in an unprotected state—probably because she has trusted her defense to another, perhaps the "man of sin," the antichrist.

Russia shares a long border with Iran. Not surprisingly, Russia recognized the new government of Khomeini within hours. The United States was quick to do likewise, as we had recognized the government of the Shah and that of Bakhtiar.

The ABC Evening News reported recently: "The United States has enough explosives to kill every person on earth twelve times. So do the Russians. Some say they have twice as much killing power as the United States."

For this large-scale invasion of Israel, Russia would need Iran. It would certainly be easier to cross Iran than the mountains of Turkey. Persia (Iran), it seems, will be Russianized and included in the great invasion of Israel from the north in the last days. Furthermore, this invasion comes from the very far north. "You will come from your place in the far north, you and many nations with you" (Ezek. 38:15 NIV). Remember, this is the God of heaven speaking to the commander of a huge army north of Israel, obviously Russian.

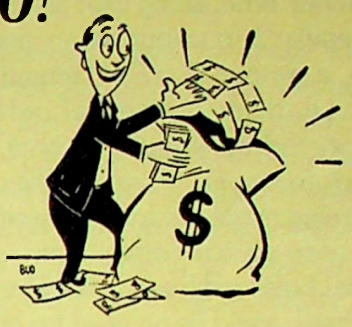
The Shah was caught in a struggle between Islamism and communism. Consequently, his government toppled.

Students of God's Word who are prophetically inclined believe that the road to Israel is being prepared. The revived Roman Empire and Islamism may form a large world empire both with the same political objective—defeat of Israel. Scripture says that all nations will be gathered at Jerusalem to battle (Zech. 14:2). Revelation 16:14 reveals that "the kings of the earth and of the whole world" will be gathered "to the battle of that great day of God Almighty."

The most significant factor in the present Mideast situation is that the Mideast has risen to heights of world power such as have not been possible since destruction of the Roman Empire. The prophetic significance of this rise to power in the Mideast is tremendous. From a Biblical standpoint, it is the most dramatic evidence that the world scene is shaping up for Armageddon. "Prepare to meet thy God"! •

THE RESTITUTION HERALD
Member Supplement
April, 1979

David Krogh Wins $125,000!



IT STARTED OUT like any other Monday morning at the office. It always takes a little while to decide what items are going to need attention first as the new week begins. And on this morning, as is her regular custom, our office secretary, Becky Hall, made her way up the stairs to deliver the day's mail at about 8:45. Little did I know what good fortune she carried with her. "David, I have a registered letter for you. I signed for it at the post office. If it's what I think it is, I have a feeling you're going to like it."

Wonder what she's talking about? I had no idea what it could be. I hastily sorted through the day's mail and found the large envelope. It was from a magazine purchasing service. I was sure I had paid for the renewal of my *Time* magazine. I quickly slit open the envelope. The Sweepstakes? Oh, could it be that? I've never won anything!

"Congratulations, Mr. Krogh! You are the grand prize winner of our $125,000 sweepstakes!" I must admit that I couldn't believe it. At first I thought there must be a catch or a mistake. But as I read on, the letter asked if I could call their office to verify my receipt of this letter and to set up a convenient time to discuss the various plans of receiving the payment. I could take the $125,000 in a cash lump sum, or I could choose to take $35,000 right away and then $500 a month for life, or I could select a beautiful new spacious home built just the way I would like it. I couldn't believe it!

I ran down the stairs and jumped in the car and drove quickly home to share the great news with my wife Lynne. I quickly showed her the letter. $125,000! It was ours—all ours to do with whatever we wanted. Or was it?

I had made several comments about that very thing. Every time a sweepstakes entry blank came along, I would share with my wife that if I ever won a large amount of money, we would give at least half and perhaps more of it to the Lord's work. I think we both knew deep inside that a lot of money would probably bring us nothing but grief, especially if we were selfish in our use of it. We only had to remind ourselves of that to decide immediately to give most of it away.

The question now is, how shall we give it? There of course is a tax problem. I don't even know yet exactly what the tax implications are of this kind of income. We have never had to worry about income tax problems before. But we must decide to what and for what we should give the money.

We have thought of lots of things. Our local church has four pressing needs that Lynne and I are aware of: our parking lot needs expanding; we don't have adequate Sunday School classrooms for all of our classes; our fellowship hall is too small for the size of our church; and we could use an assistant pastor to share the workload with our present pastor.

Our State Conference also has needs. There is talk of starting a new work somewhere in the state, which will involve the expenditure of a lot of money to hire a pastor, buy land, and erect a suitable building.

And we of course are very aware of the great needs of the General Conference. A sizeable contribution from us would pay off our current operating deficit, or we could suggest that the money be used to hire a complete staff of 4 people for the Outreach and Church Development Department to help the Director carry on the work of this vital department. Or we could just suggest that the Conference put the money in the bank to use as a reserve fund so that the General Conference staff members would not spend sleepless nights when the Goals for Giving are not met and they must decide how to make ends meet. Lynne and I would also like to see people trained to be sent to help and supervise our mission work in other lands.

At this point, I don't know how we are possibly going to decide how or where to give it when there are so many needy places.

"Daddy, Daddy. It's time to get up," "Wha-what,

Peter? Time for WHAT? You mean—you mean it's all been a dream? It was only a dream? No registered letter? No $125,000? I've dreamed all of this?"

As I got up and dressed, I chuckled to myself. How easy it is to give away that which we don't really have. As I headed downstairs for breakfast, I walked by my desk where I had sat the night before, making out some checks. And there on the top of the pile was the check which contained our tithe, along with an offering which has become a regular part of our giving, and the check also contained a rather sizeable amount of Faith Promise money, i.e., money which the Lord had given to us above and beyond our regular income, so that we could give it back to him for missions. The check was a long way from being made out for thousands of dollars, but it truly represented our commitment to the Lord.

It was then that I realized how foolish I had been. This is God's way. There would be no need for huge gifts, no need to hope for winning contests, and no need to decide who will receive what percentage, if all of us were faithful in our giving. The tithe is our starting place. It is God's plan for financing his work—a plan that is no easier for the rich, and no more difficult for the poor. God says, "Bring ye all the tithes into the storehouse . . . and prove me now herewith . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

If every member of the Church of God were to take God at his Word, and give a tithe of their income to the Lord's work, there would be no shortage of funds to carry on the work of our local churches, our state and district conferences, or the General Conference.

I recently calculated that if every member *family* in my local church were to give $520 a year to our church, we could easily meet our current yearly expenses.

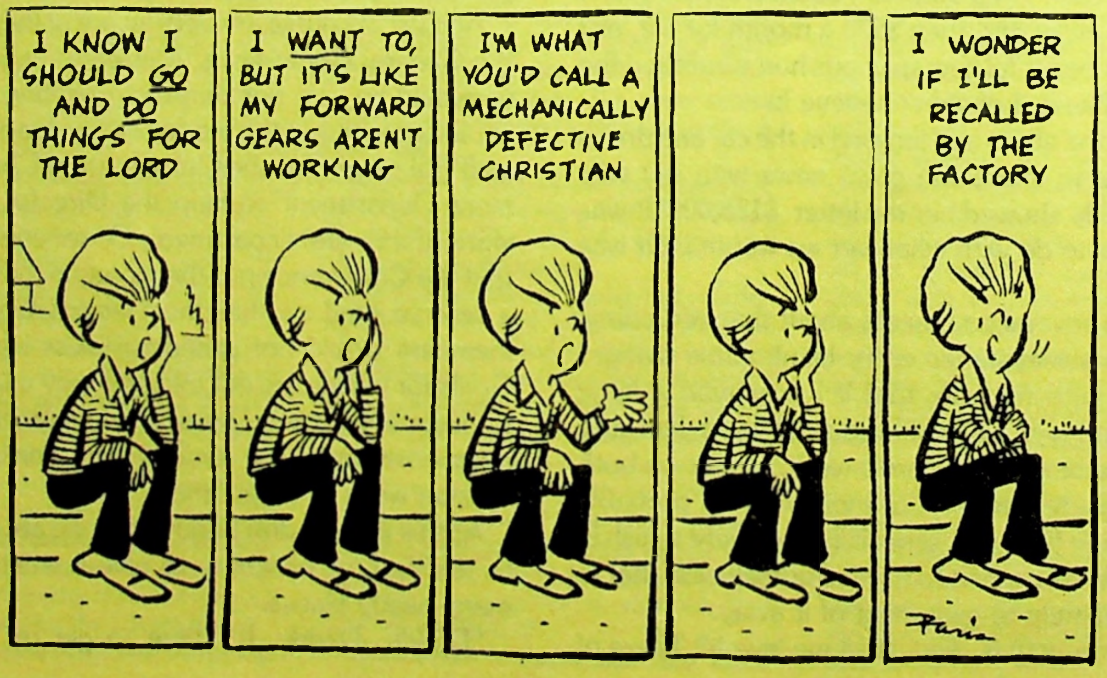
I also determined that if every member *family* in the state of Illinois were to give $40 to our state work, we could easily meet the current budget of the State Conference.

And we recently discovered that if every member *family* in the Church of God were to give $95 a year to the General Conference, we could easily meet the Goals for Giving for this fiscal year.

For example, that means that it would actually only take contributions of $655 per year for a member family of the Oregon Church of God to fulfill his share of the budgets of his local church, the State Conference, and the General Conference. Of course, $655 is a tithe on an annual income of $6,550. These figures would vary depending upon the budget of your local church and your State or District Conference.

But it seems likely that the average family income is probably more than $6,550 per year. And naturally many of us want to give love offerings in addition to our tithe, and many of us are also involved in the Faith-Promise-giving program, both of which generate additional revenue for the Lord's work.

Where do you stand in regard to your investment in the work of the Lord? Will you join me in putting God first in your financial affairs?—*The Editor.* •



THE MINISTRY OF MUSIC

By Pastor Hollis Partlowe

CHRISTIAN MUSIC is a means of worship, not merely a performance. Whenever the church has experienced revival she has burst forth into song. Martin Luther said: "More people are sung into the church than are preached in." He also said: "A Christian should be a constant doxology." This writer cannot understand a Christian who does not like to sing.

"O Come, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation" (Psa. 95:1). If you cannot sing well, make a "joyful noise." Take part! Open the songbook! At least read the words. They have a message of hope. Gospel music inspires! Someone said: "God must like crows as well as nightingales because he made more of them." Your singing may not please the critic, but it will please God if it comes from your heart. Christians ought to sing more. We are admonished: "Make a joyful noise unto the LORD, all ye lands. Serve the LORD with gladness: come before his presence with singing. . . . Let every thing that hath breath praise the LORD. Praise ye the LORD" (Psa. 100:1, 2; 150:6).

The New Testament likewise teaches: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16). Christ has put a song in the Christian's heart. Some feel that songs have taught more theology to new converts than textbooks. Scripture says, "Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:18, 19). Observe: the result of being filled with the Spirit of praise and thanksgiving. If one is filled with the Spirit, he will want to sing. I did not say he could sing well. That is beside the point. When you do not feel like praying, sing.

In this article the writer would like to make four points concerning church music:

1. Select Appropriate Music for the Service

Sunday School, youth meetings, and worship services need different kinds of music. Choruses are better for Sunday School and youth meetings. Hymns are more appropriate for worship services. Perhaps gospel songs should take the lead in an evangelistic service.

It is easy to sing carelessly without the heart, but we are instructed to "sing with the understanding" (1 Cor. 14:15). How often do you think about to whom you are singing? Are you singing to God? to other people? "Holy, Holy, Holy, Lord God Almighty" is addressed to God and is obviously a hymn, but "Praise Him! Praise Him!" is addressed to all the earth urging all people to praise Jesus Christ our blessed Redeemer. Hence there is a difference between hymns and gospel songs. Phil Kerr, in his book, "Music in Evangelism," says, "A hymn is a *prayer* set to music. A gospel song is a *testimony*, or exhortation, set to music." Usually the words of a hymn are addressed to God and his Son Jesus Christ, while the words of a gospel song are addressed to people. Composers of hymns and gospel songs reflect this direction in their style of music. Hymns, moreover, are intended to help man approach God. Their styles are usually more dignified and slower in tempo. The gospel song, which emphasizes the joy of salvation and Christian experience, is usually of quicker rhythm and tempo. Both are vitally important to a good church program. We should have opportunity to express ourselves in worship and praise to the Lord and also to sing of our Christian experience to others. We need to tell the Lord what he means to us and tell others what he means to us.

Sometimes a song will change direction of thought from one stanza to the next. Consequently, it is not always obvious to whom we are singing or if we are singing a hymn or gospel song.

Shall we sing old songs or new songs? Which are best? Some insist: "Only the old songs." Others say: "Give us something new." This minister feels that we should aim for a good mixture. A song should be judged according to its merit, not its age. The ones with real merit live; the others pass away. Old favorite hymns like "I Need Thee Every Hour" have become dear to older Christians who have gone through deep spiritual waters, but to young people or new Christians they may not have that meaning.

Young people sometimes feel that Christians perform

out of duty rather than desire. The person who has been heard complaining about having to go to the evening service can be heard praying when called upon, "Thank Thee for the privilege of coming into thy house." The attitude, "It is Sunday and you have to go to church," is easily picked up by the children.

2. The Melody Appeals to People

That makes it important. Usually we like a song if we like its melody. The writer heard a man say that he would never have entered the church door if he had not heard the music outside. "I will sing unto the LORD as long as I live: I will sing praise to my God while I have my being" (Psa. 104:33). The music department is a very important part of the local church.

"He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God" (Psa. 40:2,3). How blessed we are if we have really claimed these words! God has put a new song in our hearts. We are really the melody makers. God's teachings are our song. Unfortunately, it seems that some saints do more sighing than singing.

To have good songs, the words and music must complement each other. If the words express a false doctrine the words should be changed or the song discarded. If our music for the Lord leaves the track of Scripture, we look like a locomotive stuck in the mud with only the whistle blowing.

If we really believe that we have a here and a hereafter in Jesus Christ, we will be joyful in song. Christian music, vocal or instrumental, can inspire us. Church history teaches us that revival has often come on the wings of great congregational singing. Next to the Bible is the hymn book. "Music is the only language in which you cannot say a mean or sarcastic thing." Perhaps we could all spend a little time as composers and musicians.

3. Pay Attention to the Words

They are based on Scripture. For example, "I Know That My Redeemer Liveth" is based on Job 19:25 and expresses truths of great significance. "Whosoever Will" is based on Revelation 22:17; "Jesus Shall Reign" on Psalm 72. Some songs may be based on several passages.

"Praise God From Whom All Blessings Flow" is a doxology. It is said that these four lines are sung more often than any others in the churches. It was originally called "Old Hundreth." Many wonderful hymns and gospel songs have been written and have blessed millions down through the centuries of God's church. Charles Wesley wrote about eight thousand, and Fanny J. Crosby wrote about six thousand. How thankful we are that God has used such men and women and that their accomplishments are available to us! We need to sing many songs on the great themes of the Bible such as the cross, the resurrection, the second coming, God's grace, etc. We do not sing "Amazing works! How sweet the sound," but "Amazing grace! How sweet the sound." We do not sing, "My works paid it all," but "Jesus paid it all."

"Selah" is a musical term used only by the Psalmist and Habakkuk. Its probable meaning is to pause: a rest, as in music. Incidentally, poetry has verses, but songs have stanzas.

4. Be Sure the Song Communicates

The following three paragraphs by Billy Graham express the feeling of the writer:

"I am not a musician, but I do believe that either in preaching or singing, if we shoot over the heads of the people, and fail to communicate the intended message, we fail in our purpose.

"Perhaps our crusades are no comparison, but we rarely use anything but simple gospel songs and hymns. The reason is: we have found that the average religious intelligence of an audience is about that of a ten-year-old child. Consequently, I keep my messages simple and clear, and our music likewise. People do not come to our services to hear a musical concert, but to hear a message of hope. If we failed to communicate the Good News, there would be no reason for our existence.

"The same is true of most churches, I believe. Most people are not versed in the classics, and although they are beautiful, and certainly to be desired with the proper setting, most people neither understand nor appreciate them."

There is a place for scholarship, but oh for the simplicity of the gospel, whether it be in preaching, teaching, or music. At the First United States Congress on Evangelism which met in Minneapolis in the fall of 1969, a Mr. Marsh, formerly of the Metropolitan Opera Company, sang three or four songs. He is a huge man with a voice that is unbelievable until you hear him. Would you believe that one of the songs he sang was "This Little Light of Mine"—a song which small children sing in Sunday School? Why did he sing it? It communicates!

The Bible teaches that in God's new earthly kingdom we will sing a "new song" (Rev. 5:9). That is why we sing:

"And when, in scenes of glory,
I sing the new, new song,
'Twill be the old, old story,
That I have loved so long."

I trust that you will develop a deeper appreciation for gospel music as you worship our wonderful God and exalt his Son Jesus Christ! •

FAMILY LIFE FEATURES
Sponsored by Family Life Council

Come With Me to the Garden

By Carol Daniels

Come with me to the garden.

Hurry!

Christ is risen!

Come see.

Come see his abandoned grave-clothes; come feel the linen and bandages that wrapped his body; come smell the abandoned death-spices and stale blood.

Come SEE.

My Lord was here.

Come see.

Life for you and me begins here.

In Jerusalem's pre-dawn hours, on the first day of the week, human history held its breath. The last act in salvation's drama was about to begin.

An eerie stillness had settled over the city the past three days. Strange events, and frightening, had taken place.

Jesus, the rugged carpenter from Nazareth—the man who turned water into wine, who healed lepers and raised the dead; the man who walked on water and stilled the wind—had hung dead on a Roman cross.

The man whom fishermen had abandoned their nets to follow, who had walked with them and eaten with them and lived with them for three years—the man who had promised them a kingdom—was dead.

Confusion and sadness and deep hurt consumed them now.

They were alone.

And they were afraid.

Their lives were shattered and their hearts broken. Perhaps they would have to return to the only thing they knew. The sea. Nets. Fish. The sun and wind on their faces.

If they could get away from Jerusalem and the shadow of the cross, away from bitter memories of the crucifixion, maybe they could put the pieces of their lives back together as if nothing had happened.

Oh, but something had happened, and they could not forget it. On the brink of the most significant event in past or future time, they stood with questioning minds and aching hearts.

This man had loved them. He had turned their very lives around. He had taught them about his Father—their Father—about life and love. He had talked about a kingdom of peace, of release from their burdens. But now he was dead.

He could have stopped it! He could have saved himself!

Pilate had given him every chance to defend himself, had almost begged him to speak up. Pilate had been scared and unsure of himself, leery of the whole situation; had washed his hands of any responsibility.

Why hadn't Jesus done something? By the time he reached Golgotha, he had been hardly recognizable. His powerful muscles had been torn by the Roman flagellum—whips with lead and glass and bone and chain—striking again and again the exposed flesh of the man they had called Master.

He had been stripped and beaten and whipped and cursed and spat upon and mocked. His face had been bruised and distorted, swollen from the blows. His hair was matted with sweat and blood.

Big, rusty, dirty spikes had been driven through his hands and feet, sending waves of excruciating pain throughout his body.

And he just let them do it.

Now he was dead. It was all over.

But come with me to the garden.

Come witness, in a hushed and holy moment, the greatest display of victory and triumph and love the human heart can behold.

For at a specific moment in the chilly hours between sunset and dawn, when the dew still clung to new sprouts of grass by the garden tomb, the very breath of God brought strong, immeasurable, immortal life to the dead man in the tomb.

"And the dead man had risen up, had come out of his grave-clothes, had walked to the threshold of the tomb, had stood swaying for a moment on his wounded feet, and had walked out into the dewy garden alive for evermore." (Peter Marshall, "The First Easter.")

So what? Big deal. What difference does that make to me?

It makes the same difference to us today that it did to his disciples then.

It gave them a reason to live. It put meaning and dignity into their lives. It affirmed their infinite worth and value in the eyes of God.

Through him they had guidance and strength, wisdom and peace and joy. They had a boldness and courage and power that they had not experienced before his resurrection.

They became part of his body, part of his family.

They were in touch with him.

They changed the world.

So can you.

But you will not believe it, you will not SEE until Christ lives in your heart, as he did in theirs. And when you have in your life that sense of his nearness and power and incredible love for you, then you will KNOW. You will know it's true.

Your weakness will be exchanged for his strength, your failure for his victory, your insecurity for his strength, your cold, dark fears for his warmth and light, your sorrow for his joy.

You will belong. You will have an identity. You will know who you are. And you will have a family.

You will be part of his body, you will belong to other people who also know him, and they will belong to you.

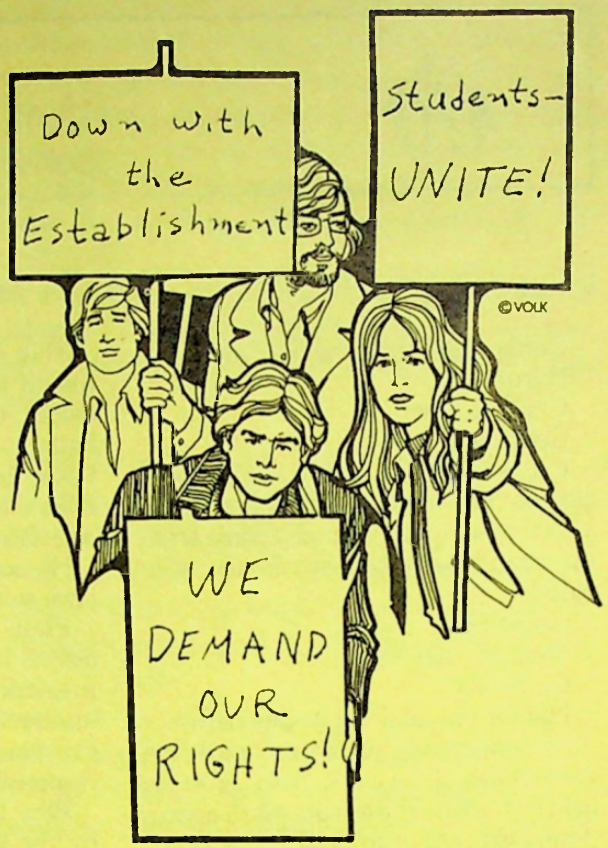
Your joys will be multiplied because you can rejoice with those who rejoice, and your sorrows will be eased, because there will be others who care.

You will find acceptance in spite of your scars and scabs, because others realize they, too, are not perfect, and together you will grow more like your Master.

And together you will reach out to share your good news with those who have not heard, those who do not KNOW that because Jesus lives, they can live also.

Come with me to the garden. And bring a friend. •

Leadership And Authority



By Lawrence O. Richards

PROBABLY THERE IS little that irritates and concerns adults more about young people these days than youth's apparent rejection of authority. While much of this reflects youth's struggle for independence, other reasons are rooted in their view of authority itself. In the church very often our conflict with young people is due to our own failure to come to grips with the implications of Christ's warning about the wrong kind of leadership, and his parallel presentation of the servant as a leadership model.

For one thing is sure about a servant: he hardly commands the obedience of those he serves!

Yet there is in Scripture a definite authority invested in leaders. Paul writes to the Thessalonians, "Get to know those who work so hard among you. They are your spiritual leaders to keep you on the right path. Because of this high task of theirs, hold them in highest honor" (1 Thes. 5:12, 13, Phillips). Other passages give insight into the fact that keeping others on the right path involves a variety of ministries—including rebuking, exhorting, and opposing a person who has strayed, even bringing a believer before the church for the whole group to discipline by withdrawal of fellowship. Scripture gives a distinct impression of vital and aggressive leadership in the church. There is no wishy-washy withdrawal from conflict or from contact when things within the church need to be set straight.

Yet the central place of leaders in the life of the church gives, in itself, no indication of how their authority is exercised—of how the leader leads and "keeps others on the right path."

We see more of the "how" in Peter's words as an elder to other elders:

"Now may I who am myself an elder say a word to you my fellow elders? I speak as one who actually saw Christ suffer, and as one who will share with you the glories that are to be unfolded to us. I urge you then to see that your flock of God is properly fed and cared for. Accept the responsibility of looking after them willingly and not because you feel you can't get out of it, doing your work not for what you can make but because you are really concerned for their well-being. You should aim not at being 'little tin gods' but . . . examples of Christian living in the eyes of the flock committed to your charge" (1 Pet. 5:1-3, Phillips).

And to this leader, who acts out of concern for his flock and who serves as an example of all that being a Christian means, believers are to "submit" (see 1 Pet. 5:5).

It is important to note that in his word to leaders Peter gives no hint of pulling rank, or insisting that others do as leaders say. These things are simply not within the leadership style of the church. Leaders are servants. They do not command or demand. But as servants, Christian leaders have the most compelling of all authorities: the authority of example, the imperative of competence.

The confusion that is generated in the church between the generations about leadership and authority isn't really too surprising. The idea of "authority" is a complex one—one capable of encompassing contradictory ideas. But the confusion may be reduced by thinking about different dimensions of authority.

THE BASE OF AUTHORITY

There are several possible bases for the exercise of authority. Among them

From "Youth Ministry, Its Renewal in the Local Church," by Lawrence O. Richards, pp. 124-128. Used by permission of the author.

are open coercive power, the institutional role, and ability.

Coercive Power

An organization can command obedience because it has the power to punish those who disobey. We see this in government, which can fine, imprison, or, in the last extremity, excute those who break its laws. Through its coercive powers, governmental authority is enforced.

Institutional Role

Another base for authority is seen in the institutional role. Here persons are organized together for the accomplishment of some purpose, and, to better achieve that goal, different functions are assigned to specific offices. We see this in a business, with its president, comptroller, personnel manager, department heads, foremen, etc. Each of these offices has certain powers to reward or punish behaviors that aid or inhibit the reaching of organizational goals. A person who is late for work may be docked an hour of pay; a person who fails to perform well may be given low efficiency ratings, or few raises, or he may be fired. The right of an individual to so reward or punish resides in the office he holds, in the functions that office is assigned within the organization. The authority resides in the job, not the man.

Ability

A third type of authority base is provided by ability. Because a person is recognized by others to have a special degree of competence, they follow his lead. Sometimes this competence is recognized by giving him a particular job (in this way organizational and ability bases of authority may coincide). But the response to his leadership and direction is still one which rests essentially on recognition by others of competence. I saw an example of this among youth this year when a group of teens working in a grocery store disregarded the directions of an adult supervisor in planning and carrying out their work in the stock room, and followed instead the informally given suggestions of another teen. He clearly knew more about the operation and had better ideas than the supervisor. His companions recognized his authority, one of competence, and rejected the organizational authority of the adult.

AUTHORITY CONTEXT

The context in which authority based on open coercive power is exercised is essentially an impersonal one. Laws, rules, and regulations are stated, and the person under authority is to respond to them. When laws and rules are broken, power to punish or enforce behavior is exercised, again in an essentially impersonal way.

The context in which authority derived from the organizational roles is exercised is also impersonal. A boss just doesn't become too friendly with his employees. There may be much more interaction between persons in the organizational context, and loyalty to a good leader may develop. But there is still an overriding concern for the goals of the organization, and a use of impersonal sanctions to produce conformity.

But the authority which I've described as ability-based exists only in the context of relatively close interpersonal relationships. Only when ability and competence are demonstrated, and the evidence of competence is maintained through continued contact, will an ability-based authority produce response.

AUTHORITY IMPACT

It is interesting to look at the impact of various kinds of authority. Open coercive authority, resting on power and expressed in rules and laws, may be obeyed and even appreciated. But at the same time there is always a tendency to reject and to rebel on the basis of situational and personal variables. For instance, we all generally agree that it's best as well as legally demanded that we stop our cars at a red light. But in every situation? What about at night, when there's no car in sight for miles? What about when we are really rushed—we just have to be somewhere? As long as there is a basic trust in the rightness and helpfulness of the laws, there is conformity. But when, as with many youth today, there is a distrust of laws and of those who administer them, the kind of authority which rests on open coercive power is more likely to stimulate rebellion than obedience.

The inability of that authority which rests on the organizational role to produce conformity has also been clearly demonstrated in classic sociological studies of bureaucracy. In every office and branch and bureau people find ways to circumvent directives they do not want to obey. The indirect coercive power of the employer is totally unable to produce the desire for total obedience.

But here ability-based authority is distinctively different. By rejecting all coercion, and by relying totally on recognition of its validity by others, ability-based authority produces a conformity that is characterized by an inner desire to respond.

I think it should be clear by now just what I'm driving at. When Christ presents the servant as the model of Christian leadership, he removes all possibility of direct or indirect coercive power. A servant has no power to enforce. The servant can only do. When Paul speaks of the "power of Christian living" and when Peter urges leaders to "be examples of Christian living," both are pointing to the most exciting authority that can ever be exercised: an authority of ability, an authority gained by the quality of one's life as a Christian and freely granted by others who, knowing the leaders well, want to be like him.

Here, too, the importance of the model is reinforced. Young people will not want to grow in Christ only because of what they read about the Christian life, or because of what we say about Christian experience. Their motivation to grow toward maturity will be created and maintained by what they see of the reality of Christ in us.

Today in youth culture we are seeing a distinct shift away from responsiveness to authority based on coercive or organizational powers—a distinct shift toward response to ability-based authority. Youth people are searching for models. Young people want to know and grow close to those whom they can respect as competent and real. The adult in the church or society who stands off in the distance and insists that youth obey his rules and his lists of do's and don'ts earns only contempt and produces rebellion. The adult who steps out from behind the protection of rules to demonstrate in living with youth the reality of Jesus Christ, the power of his love, and the excitement of total obedience to him, finds youth eager to respond to him and to this authority.

The primary way that leaders function in the church, then, is by providing an example of Christian character and living which awakens a responsive desire in other believers to follow. The dynamics of this kind of leadership is interpersonal, and it is self-authenticating. It does not rely on any coercive power to cause response; it relies entirely on the working of the Holy Spirit through the power of example in Christian living and love of others. The servant life is the key to servant leadership. •

1979 SHORT-TERM MISSIONARY APPLICATION FORM

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Address _____ Last School Grade Completed _____

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Are you a baptized member of the Church of God? _____ Date of baptism _____

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CHILDREN'S CORNER

RACHEL CARR, EDITOR

Crispy Turns Off the Light

By Myra Huffer

"Linda! It's 9:30; tomorrow is a school day!" reminded Linda's mother. Linda was busy playing house with her stuffed monkey, Crispy. The evenings went so fast when she was having fun with Crispy. But Linda always obeyed her mother, so she picked up her toys and started up the stairs to her room.

She slowly got ready for bed. She was just climbing into bed as Mother came to tuck her in. Mother knew how to tuck in the covers just right at the foot of the bed. Every night Mother would say, "This will help keep your toes toasty!"

Off went the light, as Mother closed the door. Then, as every night, Linda jumped out of bed and turned the light back on.

"Wow, Crispy, it's so scary in the dark!" exclaimed Linda.

Linda had just gotten back into bed when Dad slowly opened the door. "Lin, it looks like Mother forgot to turn off your light. I'll turn it off for you, Punkin. Goodnight!" Dad flipped off the light. There Linda was—in the dark again. So up she jumped and turned the light back on. "Crispy, I just don't like the dark; it makes me feel so lonely!"

Just then Mother came back into the room. "Linda Lee! I know that I turned off that light!"

"Mother, I can't help it. Crispy keeps turning it back on. I tell him not to, but he just jumps right up and turns it on. You know how monkeys are!"

Mother made a face that looked like she just ate a lemon. "Linda, I am unhappy with you for telling stories. We both know perfectly well that Crispy is only a stuffed monkey and it is impossible that he could have turned on that light," Mother said in a stern voice.

"But, Mother, Crispy did turn on that light," insisted Linda.

"Now, Linda, that is not the truth," exclaimed Mother.

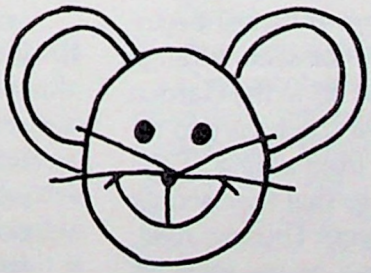
Tears welled up in Linda's eyes as she sobbed loud sobs. Mother held Linda in her arms.

"Tell me why you lied to me," said Mother.

"I'm scared, Mother. I'm afraid to be in the dark," cried Linda.

Mother held Linda closer and explained, "Linda, you don't need to be afraid of the dark. God is always with you. He is always watching over you because he loves you so much!"

Mother helped Linda and Crispy back into bed, after Linda promised she'd tell the truth. Before long, Linda was fast asleep, even with the light off.



"Hi, Friends! Have you ever been frightened? One time I was chased by a huge cat. I remembered that God was watching over me, so I prayed to him and asked him to help me not to be afraid. And he did! You can do that, too. Isn't it wonderful that God is always there to help us?"

Your friend,
Squeak the Mouse.

By Charles H. French

Friend Jim and the Crematorium

LIKE MOST PEOPLE, I never did care much for the Crematorium. My friend Jim was dead; and, standing there watching the last rites being performed, I felt that there was something about cremation which leaves one with a sense of utter nothingness—a feeling of irreparable loss as a loved one disappears into less than a handful of dust. At least, I thought, the old-time burial service left one with a place where respects could be paid, a grave in which something remained of one who had gone. But now my friend Jim simply did not exist; he had vanished.

Of course George, my next door neighbor, assured me that cremation made no difference, and that Jim still lives on. Yes, that would have been some comfort, if it had been true. For years I had thought the same. I had been brought up in this belief, but I did not realize the falsity of such an idea until I began to study the Word of God. Then my inherited views received a rude shock.

I had often wondered—if good clean-living people were and had always been immortal right from the days of Adam—why it should have been necessary for the sacrifice of Jesus at all. How then was it possible for him to bring, as the Apostle Paul said, "life and immortality to light" (2 Tim. 1:10) if it had always been the possession of man? It seemed to me to be so contradictory, and so unnecessary. Therefore, after studying the Bible, I asked myself the following questions:

1. If men and women, good and bad, have immortal souls, how is it possible for "the soul that sinneth" to die? (Ezek. 18:4.) How could an "immortal soul" die?
2. If man after death is still conscious, how could the Psalmist say, "In that very day [of death] his thoughts perish"? (Psa. 146:4.)
3. If Adam and Eve were created immortal from the very beginning, does it not seem strange that, after the fall in the Garden of Eden, it was necessary to restrain them from eating of the Tree of Life so that they should not live forever? Thus we read, "And now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the LORD God sent him forth . . ." (Gen. 3:22).
4. If eternal life is the "gift of God" (Rom. 6:23) only to be bestowed by Jesus (John 6:40) at the resurrection (John 11:24), how then can eternal life be the natural birthright of man?
5. If the "dead know not any thing" (Eccl. 9:5) and if they "praise not the LORD" (Psa. 115:17), how can they, after death, be forever praising God in heaven or cursing him in hell?
6. If David, a righteous man (Acts 13:22), had definitely not gone to heaven for at least a thousand years after his death, as said the Apostle Peter (2:34), how is it likely that any other righteous person could be there?
7. If Jesus said, "I will raise him up at the last day" (John 6:40) and also, "My reward is with me, to give every man according as his work shall be" (at his second coming—Rev. 22:12), how could it be possible for multitudes to have received this reward of eternal life prior to his coming?
8. If men and women have always been immortal, whether righteous or wicked, how then could Jesus have been given the wondrous office of Judge and Rewarder? (John 5:27; Acts 17:31.)
9. If Job could say of the righteous and wicked alike, that in death "they cease from troubling" (Job 3:17), and Solomon could affirm that "their love, and their hatred, and their envy is now perished" (Eccl. 9:6), how then could anyone be conscious after death?
10. If there is a resurrection (which the Bible declares), does it not seem a strange procedure to bring men and women back to judgment (when they have supposedly been in heaven or in hell) to see if they are worthy of eternal life in either place?
11. If the righteous have always gone to heaven, how could Jesus say in his day, "No man hath as-

cended up to heaven"? (John 3:13.)

12. If righteous men and women had received eternal life during the 4,000 years from Adam to Jesus, how then could Jesus have been the "firstfruits of them that slept"? (1 Cor. 15:20.) Also, if righteous men and women (who lived during the forty centuries before Jesus anticipated going to heaven, why did they not mention such an expectation? There is not one reference to heaven-going at death in all the pages of the Old Testament.
13. If there is consciousness in death, even for righteous ones, why did David say, "O spare me, that I may recover strength, before I go hence, and be no more"? (Psa. 39:13.) Further, why did he also say, "In death there is no remembrance of thee: in the grave who shall give thee thanks"? (Psa. 6:5.)
14. If the dead righteous servants of God are in heaven, how could Hezekiah (a righteous man) say —after God had hearkened to his plea that he might live a few years longer—"I shall go to the gates of the grave . . . I shall not see the LORD . . . For the grave cannot praise thee . . . they that go down into the pit cannot hope for thy truth"? (Isa. 38:10, 11, 18.)

What, Then, Is the Truth of This Vital Subject?

THE BIBLE ANSWERS: Man is mortal and knows nothing in death. He depends entirely upon Jesus to raise him from the dead at his coming. Only at that time does he receive the reward of life eternal if found worthy. To obtain this reward it is necessary to believe in Jesus, to repent, and to be baptized. (Mark 16:16; Matt. 28:19; Rom. 6:3; John 3:5; Gal. 3:27-29.)

Who Will We Be?

By Hazel Cramer

Will I be me, and you be you in the kingdom of God? Will our personality, our uniqueness, our individuality be the same as now? Or will we all be like spiritual zombies, or robots? If we will retain our special individuality, how will it be done?

Job, that troubled man of God, asked, "If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands" (14:14, 15). Later he added, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me" (19:25-27).

Apparently Job believed not only in a literal resurrection, but also in the restoration of his own mind, his own personality.

Paul also had this assurance concerning the resurrection. "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" (1 Cor. 13:12).

All the wonderful Biblical characters mentioned in Hebrews 11 had faith in a literal resurrection where they will remember, and be remembered. How often have I heard modern-day Christians say: "If I make the resurrection to eternal life, the first person (after Christ) that I want to meet is Paul, or Abraham, or Peter, and ask him such and such a thing!" Won't that be wonderful? Most of us, I believe, fully expect to recognize not only each other, but many of those old worthies who died before us!

When you think of the billions of people who have lived upon this earth since the time of Adam, you wonder how God can keep track of them while they're living, let alone after death!

The prophet Malachi recorded this statement: "Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him" (3:16, 17). Though this book of remembrance seemed to be dealing with the house of Israel, other books of remembrance are mentioned elsewhere. Revelation 20:12 reads: "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

Daniel several times referred to books in heaven that were opened and the dead judged from what was written concerning them. (Dan. 7:9, 10; 12:1.)

Our great and glorious God has many attributes: omnipotence (all powerful); omnipresence (everywhere present); omniscience (perfect in knowledge); immutability (unchangeableness); eternalness; and infiniteness. With God's holy angels in heaven to assist him, and with his only begotten Son at his right hand acting as our Mediator and High Priest, the things written in the books concerning us will be true.

If we are obeying the gospel and living for Christ, we need have no fear as to what is being written concerning us in the books of heaven.

Jesus warned all readers in Revelation 22:12: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

May we all, without exception, find our names written in the Book of Life!

Survey of Scripture

By John Lewis, *President of Oregon Bible College*

—A Brief Look at the Bible Book by Book

JOSHUA

THE BOOK OF JOSHUA covers the history of Israel from the death of Moses to the death of Joshua. In this period of time, the people of Israel conquer the land of Canaan that God had promised them when they left Egypt. Joshua was a capable leader and had been with the people of Israel throughout their experiences in the wilderness. The book has a strategic location in the Old Testament because is is a connecting book telling the story of Israel out of the land and possessing the land. It corresponds very closely to the New Testament book of Acts because Acts represents the establishment of the church as Joshua represents the establishment of the nation.

In the first four chapters, Israel enters the promised land. Joshua had to be prepared to take over the leadership of the nation from Moses. Like their previous attempt to enter the land, they sent spies, but unlike the previous experience the results of spying out the land were entirely different. The spies were befriended by a harlot named Rahab who hid them on her roof in the city of Jericho. Because of her action of faith, she and her family were saved alive when Israel destroyed the city. Rahab became a naturalized citizen of Israel and was an ancestor of Jesus.

Israel crossed Jordan and established a memorial of twelve stones representing the tribes—placing one memorial in the river, and a second memorial on the river bank.

In chapters five and six, the Israelites begin the practice of circumcision. Previously, they had not been practicing this rite apparently because of their disbelief and disobedience. They conquered the city of Jericho through the miraculous intervention and deliverance of God. The people were not to leave animals or humans alive, nor take any spoil from the city. Chapter seven reveals the disobedience of Achan who took a spoil from the city, and as a result caused the defeat of Israel when it tried to possess the city of Ai. God revealed the guilt of Achan, and the nation of Israel was instructed to stone to death him and his family. The nation of Israel was then successful in conquering the city of Ai.

The ninth and tenth chapters of the book describe the southern campaign of the Israelites. They were successful in their early strategy in dividing the land of Canaan by striking in the center at Jericho and Ai, and thus not allowing the smaller kingdoms to unite against Israel. The people of Gibeon (a small city six miles north of Jerusalem) tricked the Hebrews by dressing in worn-out clothes and pretending they were not indigenous to the area. Israel allowed them to live in direct disobedience to the command of God to drive all of the enemies out of the land. As a result of their deception, they became servants to the people of Israel.

Five Amorite kings involved Israel in war in an attempt to defeat it. They were unsuccessful, however, and all of the cities of the south fell to the armies of Joshua. God assisted Joshua in his war with the Amorites by extending the daylight on a certain day so that the Israelites had time to defeat their enemies.

Joshua next undertook the northern campaign, and chapters eleven and twelve give the account of this and a listing of the kings that were defeated.

Chapters thirteen through twenty-one relate the division of the land to the twelve tribes of Israel. They had not conquered all the land they were supposed to possess, and thus they had not reached their ideal. Judah's inheritance including Caleb's territory is described. Then the tribes of Ephraim and Manasseh, sons of Joseph, received their inheritance. In chapters eighteen and nineteen, a description of the inheritance for the remaining tribes is given.

Details for the cities of refuge are carefully given which serve as a safeguard against revenge and blood feuding. A refuge is provided in case of accidental death. Because the Levitical tribe served as the priests of Israel, they received no land inheritance like the other tribes. God was their inheritance, and they received forty-eight cities where they lived and received tithes from the other tribes.

Chapter twenty-two gives the account of the tribes living on the east of the Jordan returning home.

Chapters twenty-three and twenty-four reveal the last days of Joshua. He gives counsel to the leaders of Israel. It is imperative that they keep the law and remain faithful to God. Joshua, along with the nation, renews his covenant with God. Joshua died at the age of 110.

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The Restitution Herald

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The Restitution Herald
Oregon, Illinois 61061

May, 1979
Vol. 68, No. 8

The Restitution Herald

with Member Supplement
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OREGON BIBLE COLLEGE:
Equipping for Ministry

When a dream dies, when a goal lies unfulfilled, when a heart breaks, when a hope crumbles, when despair strikes, when disappointment consumes, when fear rages, God is still God, and he is sufficient.

A God of intimate, ultimate love for his children, he knows and cares about pain, how to weave it into the beautiful pattern of life, how to work it for good.

Through the steady beat of time and rhythm of days I have learned that when God says no, he really means yes—yes to his perfect, generous, loving dream for me; no to my often ignorant, short-sighted, self-centered requests.

He tells me, "I know the plans that I have for you, declares the LORD, plans for welfare and not for calamity, to give you a future and a hope" (Jer. 29:11, NASB).

All I have to do is listen, and trust.

When emotions are raw and nerves bare, how easy that is to forget. How hard to give up, turn loose, let go of a dream when God asks just that, and trust him to give his best.

It's a lesson I'm still learning.

When God first started to teach it, I had no idea how far-reaching and all-inclusive a truth it is, nor to how many areas of my life it applies.

"When God Says No . . ."

By Carol Daniels

FROM MY third-floor dorm window, the University of Arizona campus looked deserted. It was a balmy Friday afternoon, like only Arizona can have in late January. Spring semester of my senior year had just begun.

Caught up in my own thoughts, I stayed at my window until the orange, pink, and purple sunset melted behind the Tucson Mountains, my mood matching the peaceful, tranquil atmosphere of the campus.

Only four months to go.

My roommate and I often talked of what we'd do after graduation, where we'd live, what our lives would be like. Neither of us knew.

"Don't you worry about it? Aren't you concerned?" she'd ask.

"No, not really," I'd tell her. "God will work it out."

Jean was not a believer, and I wanted to set an example of faith. Besides, I WAS sure he'd work it out, and confident I knew how.

I had enjoyed my journalism classes at the University of Arizona—the third-ranked journalism school in the country—and I had done well in them. I assumed my new degree would launch me into an important editorial position with a major newspaper or magazine, but where I didn't know. New York? Washington? Dallas? God would work it out.

When spring came to the campus with orange blossoms and bursts of bright flowers around the "Old Main" fountain, a dark spear of doubt moved in, too.

All my letters and resumes had been answered with a polite "thank you—although we have no current openings on our editorial staff, we will keep your resume on file"—discouraging words that became all too familiar. I could almost predict what each letter would say, and hardly bothered to open my business mail. The journalism market was flooded.

I began to feel unsettled, unsure, uncomfortable.

But no one else in my class was having any results, either, and I found that even if misery didn't love company, it was at least comforted by it! But what was to become of us, we wondered? Such skill, we thought—such talent! Such a waste.

I did have something to look forward to after graduation, though, as plans for a cruise in the Bahamas with my sister began to shape up. The trip was my graduation present from Donna, a Navy nurse stationed in Puerto Rico, and it was great!

After a week of sunning and snorkeling and eating pineapple on the cruise, I went back to Puerto Rico for a longer visit with my sister.

Puerto Rico was beautiful, full of more sun, more fun, interesting places to go, exciting people to meet. Our evenings were full, but days with my sister at work found me at the beach, pondering my future.

Donna knew the public information officer on base (the Navy's public relations specialist), and was familiar with his journalism background and how he used those skills at his job. Thinking of me, and getting into practice for her next duty assignment in recruiting, she suggested I join the Navy.

The Navy? I'd never considered it before. What about my future as a journalist? By that time, I had to admit it looked very far away, out of my reach. Still confident that God would guide, I was now no longer sure how.

The Navy did sound like fun and it did offer lots of opportunities. Donna enjoyed it, I reasoned, had made lots of friends, and had gotten to travel. It wasn't what I'd had in mind, but if God had closed the door to the newsroom, perhaps he was opening a "hatch."

I started application proceedings as soon as I got home, and when one morning's mail brought a letter from the Department of the Navy a few weeks later, I opened it humming "Anchors Away." Tired of rejections, at last I'd have good news, I thought. I'd be in.

But I wasn't! The Navy, like so many managing editors, said it was gratified by my interest and thankful for my efforts, but I was not selected for Officer Candidate School.

Not selected? I couldn't believe it. Why wasn't I selected? For financial reasons, that year the Navy cut the number of women officer candidates selected from their usual 200 down to 50, and wanted those 50 to have advanced degrees in the sciences. Having carefully avoided both math and science since high school, mine was not the scientific brain they were seeking. My new degree in home economics and journalism did not qualify.

I had received disappointing news before, was familiar with its sting, but this time it went deeper. With no other prospects in sight, now I was scared.

My sister suggested that I reapply, since sometimes the Navy gave extra consideration to an applicant who really showed desire. I also learned that even though my pastor, Hollis Partlowe, had written one of my letters of recommendation, he had been praying I wouldn't go, but could stay in Phoenix instead.

Well no wonder, I thought! With Hollis praying against it, I hadn't had a chance!

So I applied again, was rejected again, was scared again.

"God, what is it? I don't understand.

—Cover photo by Ken Heeren; Oregon Bible College students.

What do you want me to do? I'll do what you say, Lord; I'll do what you want, but you'll have to show me what it is. I can't do any more. You take over, please."

That was it. That was the secret. I'd stumbled upon it, but there it was.

"Dear child, I've waited so long for you to say that. I have so much to give you, but first you needed to give every thing to me."

God had spoken to me, and a whole kaleidoscope of first-time thoughts and first-time realizations came to life for me.

I had never prayed like that before. I had never really asked God to show me or lead me according to his will, but always according to mine.

Although I had not consciously or deliberately set out to "run my own show," in reality that's exactly what I'd done—in subtle ways I had snatched the reins of my life out of God's hands, and just asked him to come along for the ride.

What I had assumed was a life surrendered was actually a life suspended, at a standstill until the Lord and I decided who would be in control. A clear-cut choice was called for, a definite decision demanded.

Things I had asked for hadn't seemed contrary to God's will, as far as I could see. I hadn't overtly stepped out of line, hadn't purposefully rebelled.

But I had done a lot of assuming—that I knew what God thought would be best for me, what he wanted for me, as well as what I wanted for myself. And I had robbed myself of his special blessings.

"My thoughts are not your thoughts, neither are your ways my ways, declares the Lord" (Isa. 55:8, NASB).

I was startled—and humbled—to realize how very wrong I had been, how stubbornly set I had been in my own way, and how blind I had been to his.

For the first time I asked him to exchange my plans for his, to set in my heart his dreams for me instead of my own. Now I was in a position to be blessed, to open my hand to receive God's gifts, to release the dream I had clutched so tightly.

I had been trespassing. As a Christian I did not belong to myself and had no right to any plan for my life that didn't originate with God. Bought at an enormous price, my life was now God's to do with as he pleased.

But what if I didn't get what I wanted? That spear of doubt darted back. A scary thought—to release all my dreams, plans, and goals. What if I were disappointed?

In a society that advocates independence, self-sufficiency, power, and control, it was a disturbing thought.

But just who was it that promised to hold my life in his hands? With whom was I dealing here?

I knew the answer—the Creator, the Father, God.

A God who is love, who loves me. A God who knows me intimately and plans for my welfare; a God who made all things for me to enjoy, who delights in giving me his kingdom. A God who sacrificed his only begotten Son so that he could live with me forever. A God of power and might and miracles. A God I can trust.

"I am the Lord, the God of all flesh; is there anything too difficult for me?" (Jer. 32:27, NASB.)

Those were the facts, and I believed them.

This was the God I had told my roommate about all year. I had said he would lead, he would guide, he would care. And now here I was in a position to find out. My circumstances called my bluff: did I believe or not? Was I ready to experience what I said I knew?

The chips were down. If I believed, it was time to act like it, to thank God for all the closed doors, to trust him and praise him for the miracle he would work in my life.

"Lord, I believe; help thou mine unbelief" (Mark 9:24, KJV).

Through a series of uncanny, uncommon events, it wasn't long before I was in the position of women's editor at a local newpaper, glad—so glad—the Navy had said no.

Glad, too, that major newspapers had said no, and especially glad that God, in wisdom and love, had said a resounding yes to my baby-step of faith and trust in him.

And we were on our way!

God had indeed "worked it out"—but not at all in the way I had hoped and expected he would. He did it far better.

That was the first time.

And of course the story doesn't end there.

Other changes have been made; other lessons have been learned. I've even had to learn this same one again, through different circumstances, for different aspects of my life. I still stumble—often and easily.

For the relinquishment, the surrender, the submission of myself into my Father's hands is not just a one-time giveaway, but a daily matching of my will to his own.

How often would I snatch my plans and dreams back, demanding my own way.

How often would I pout and plead my dissatisfaction with the way God deals with me—how slow he seems to me at times!

But when I have entrusted to God my eternal life, how silly it seems to question his blueprint for my present days.

And so I ask forgiveness, and so I receive.

God has blessed me abundantly, given me "every good thing," said yes many times in secret, delightful ways.

But when he has said no, I have moped, I have questioned, I have hurt. At times every fiber has screamed against what seemed so terrible a denial.

But always, always, God has been gracious enough to show me, after the pain, after the tears, after the horrible hurt, just how it has "worked together for good."

Even in times of no joy, no light, no music, how good it is to know I can praise God, knowing what I do not feel. "We know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28, KJV).

How good to know that he is strength in my weakness, light in my darkness, warmth in my void. He is love, and love never fails.

In his love, second best won't do for me. When I struggle for something that looks A-1, top-notch, and highest quality to me, how grateful I am that God is wise, holds me back, and prepares me for what he knows will be even better—his best—for me.

When I am disappointed, when I am hurt, when I am lost and afraid, I usually do not see, cannot imagine how God will bring good out of circumstances that leave me reeling and breathless.

And that is good. I do not have to see. It is enough to know that he will.

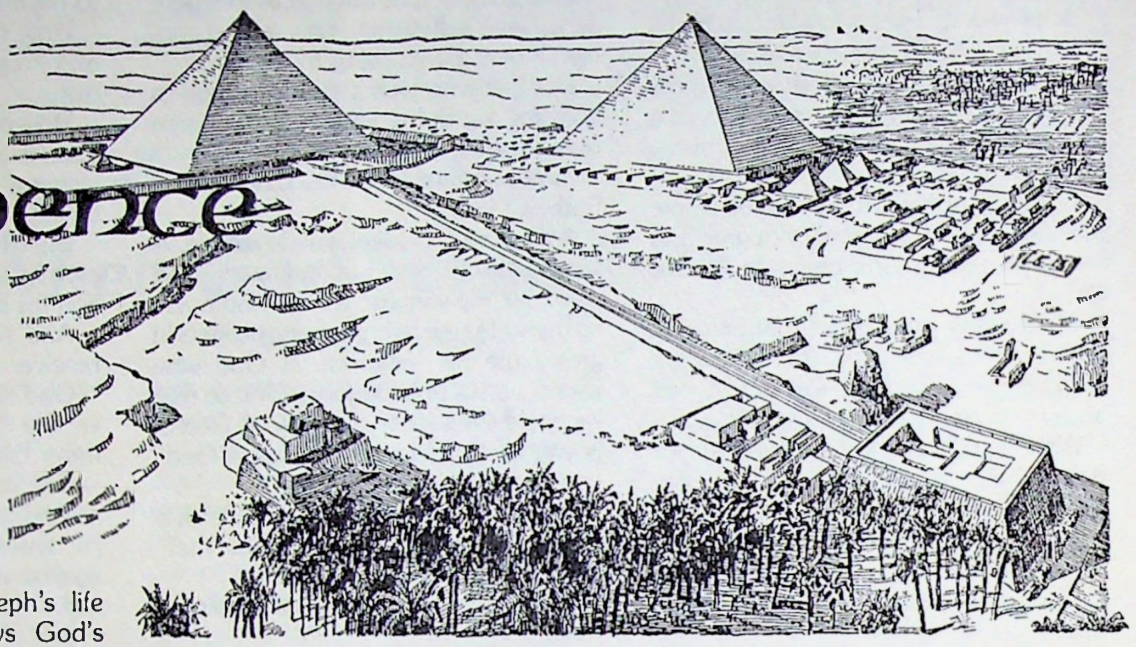
Let God be God.

Be still, and know that I am God" (Psa. 46:10).

All I have to do is listen, and trust. •

THE RESTITUTION HERALD (USPS 462-920) is owned and published by the Church of God General Conference, 131 N. Third St., Oregon, Illinois 61061; second class postage paid at Oregon, IL 61061; mailed monthly.

the providence of god



By Karen Mitchell

THE ACCOUNT of Joseph's life found in Genesis shows God's watchcare and preservation of his chosen people. It is an account that tells of revenge, humility, forgiveness, and tremendous faith in God. It shows a father's love of a special son and God's love and use of this same man for his divine purpose. But what exactly does divine purpose or the providence of God mean?

The word "providence" is composed of two words "pro" meaning "before" and "video" meaning "to see." But the providence of God involves more than just a foreseeing or foreknowledge. In theology, providence means "that continuous activity of God whereby he makes all the events of the physical, mental, and moral phenomena work out his purposes; and that this purpose is nothing short of the original design of God in creation."—*Henry Thiessen.* God continues to be present with his creation. He did not create man and then simply forget him. He guides every act, but he does not interfere with human freedom.

God exercised this guidance in Joseph's life. One aspect in which this can be seen is in Joseph's birth and lot in life. Joseph was the firstborn son of Rachel. She had tried to have children for several years, but had none until Joseph was born. Being Rachel's first child also earned favor with Jacob. Jacob loved Rachel very much, and after her death at an early age, Jacob transferred some of this special love to Joseph. Jacob also dearly loved Joseph because he was the son of his old age (Gen. 37:3). Because of this, Jacob did not send Joseph out to tend the flocks with his older brothers, but rather allowed him to stay in the tents with him. This allowed Joseph and Jacob to have a special, close relationship.

This favoritism toward Joseph was even more evident when Jacob gave Joseph a special coat of distinction, indicating that he intended to bestow the birthright upon Joseph. These incidents caused Joseph's older brothers to become extremely jealous of him (v. 4). Joseph also had two dreams from God which told of his future position in the land of Egypt. He mistakenly told these dreams to his father and brothers. Hearing the dreams tried the brothers' patience and they hated Joseph even more (v. 5).

God's providence can also be seen in Joseph's successes. After Joseph reached Egypt, he was resold to Potiphar, an officer of the Pharaoh. Under Potiphar, Joseph became a successful man and was put in charge of everything Potiphar owned (39:1-4). In this position, Joseph was able to acquire an education which would later be helpful in his office as prime minister of Egypt.

Joseph was even successful while he was in prison. While he was there, God gave Joseph opportunity and ability to interpret the two dreams of the Pharaoh's cupbearer and baker (Gen. 40). Because of Joseph's accurate interpretations, he was given the opportunity to interpret the Pharaoh's dreams, which no one else in all of Egypt had been able to do. The Pharaoh saw Joseph's wisdom, and therefore made him second in command over all of Egypt (41:39-41). Joseph then proceeded to store up food for the seven years of famine which were to occur as revealed through Pharaoh's dreams (41:48).

God used several means to carry out his purpose for Joseph's life. God worked through the evil desires of Joseph's older brothers. Charles Pfeiffer recognized this by saying, "Parallel to the story of the sinful purposes of the brethren is the story of the gracious purposes of God." Their hatred for Joseph can be seen through their plot to kill him (Gen. 37:20-35). If they had not felt jealous toward Joseph, they would not have sold him into slavery, and Joseph would not have gotten to Egypt where God intended him to be.

God also used the evil desire of Potiphar's wife as a means of carrying out his providence. Potiphar's wife longed for Joseph because he was handsome (39:6). But Joseph refused to "do this great wickedness, and sin against God" (39:9). Therefore to protect her dignity, Potiphar's wife claimed Joseph had tried to rape her. Joseph was subsequently thrown into prison (39:7-20). If this had not happened, Joseph

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Karen Mitchell is a sophomore at Oregon Bible College. She is from Blanchard, Michigan.

would not have had opportunity to interpret the dreams of the cupbearer and baker, nor those of Pharaoh.

God used dreams as a means to his providence. First, dreams were used to guide Joseph and give him strength in his times of hardship. This can be seen in Joseph's two dreams which indicated that he would some day hold a position of great power (37:6-10). These dreams no doubt gave Joseph an extra amount of faith, knowing that God was working all the trials in his life for good.

Second, God used dreams to raise Joseph to a high position of authority. This can be seen in Joseph's interpretations to the cupbearer and baker (Gen. 40). Because Joseph's interpretations were correct, the cupbearer later remembered him when Pharaoh had two dreams to be interpreted. Because of his interpretations of Pharaoh's dreams, Joseph was made prime minister of Egypt (Gen. 41).

Joseph, however, did not interpret these dreams from his own abilities. God was with Joseph and gave him the ability to interpret. Joseph recognized God as giving him the interpretations. He said, "Do not interpretations belong to God?" (Gen. 40:8.)

Another way God's providence was able to take place was through Joseph's character and willingness to accept God's will. Joseph was a man "whose rare personal beauty seemed but to reflect an inward beauty of mind and heart."—*Ellen White*. He also possessed moral earnestness and firmness. He obeyed both Jacob and God. At the age of seventeen he was gentle, faithful, and truthful. These qualities are seen only to grow as he grew and to be strengthened with his strength. He was "a great man who, in the glory of his exaltation, did not outgrow the simplicity of his youth." —William Taylor.

Joseph was constantly aware of God's presence with him. "He believed in God, not as afar off, but as always near; not as sitting aloof from all the actions of men, but as overruling and controlling them; not as an enemy to be feared, but as a friend to be loved and trusted and served."—*Taylor*. Joseph felt that all the things that happened to him were meant for good. This faith in God kept him from depression when he was downtrodden and from being proud when he prospered. He did not accept circumstances thoughtlessly, "but he received them as from the hand of God, and was confident that he would yet reveal to him the purpose for which he sent them."—*Taylor*.

Joseph's faith in God also gave him patience to wait for God's time. Joseph knew at the age of seventeen that a great future was before him. This he realized from the dreams which came from God (37:5-10). Joseph never lost faith. "He kept plodding on, always doing his best, whether as a shepherd, or as a prison warden."—*Taylor*.

Joseph also learned from his experience as a household slave and as a prison warden. As a household slave, Joseph was allowed to be educated in useful subjects. As a prison warden, he learned justice, sympathy, and mercy which helped him exercise power with wisdom and compassion. In both of these situations Joseph learned how to deal with people from a position of authority.

Joseph remained simple, humble, and calm whether he was in prison or riding in the second chariot of the king. He did not forget God when he was prosperous, but felt that it was "as undeserved by him as his adversity had been. Both alike came from the Most High, and in both alike God 'meant it unto good.'"—*Taylor*.

Joseph was not afraid to admit that he believed in God. This can be seen when Joseph stood up against Potiphar's wife by saying he could not "sin against God" (39:9). Secondly, Joseph told the cupbearer and baker that interpretations belong to God (40:8). Another incident showing Joseph's open faith in God is when Joseph was called to interpret Pharaoh's dreams. He said, "It is not in me; God will give Pharaoh a favorable answer" (41:16, RSV).

Another result of God's constant nearness to Joseph was Joseph's forgiving spirit. "He had come to see that through all the evil that men intended to do him, God was working towards his great good end, of setting him near the throne of Egypt, and saving much people alive, and so that made him ready to pardon his brothers for their cruel treatment of him in his early life."—*Taylor*. Joseph tested his brothers to see if they had repented of their sin against him (Gen. 42-44). Once he was convinced that they had, he took them again to his heart (45:1-3; 50:17-21).

The purpose for Joseph's being in Egypt was "part of the purpose of an all-powerful, all-gracious God."—*Pfeiffer*. The famine was severe all over the earth and people came from all countries to Egypt to buy grain (41:57). Jacob sent his sons there to buy food and Joseph let them buy grain (42:1, 2). Joseph told his brothers, "God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance" (45:7). Joseph then told his father, brothers, and their families to move to Goshen and there they would be provided for (45:10). This was God's purpose for bringing Joseph to Egypt and setting him up as prime minister.

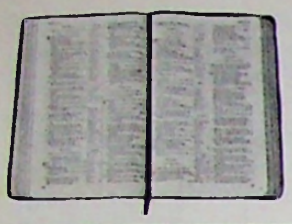
God knew his people would not be able to survive the famine without help. Therefore, he gave Joseph a high position in Egypt to ensure his people they would be fed. Also, the land of Canaan offered no place for the development of a nation such as God had promised Abraham. If the people of Israel were to become numerous in Canaan, they would have to drive out the inhabitants of the land or live dispersed throughout the land. If Israel mingled with the Canaanites, she would be in danger of falling into idolatry. Egypt, however, provided better conditions. Goshen, a well-watered and fertile land, was available to them and would allow them to increase rapidly.

Also, in Egypt they would remain separate from the Egyptians and their idols because shepherds were "an abomination unto the Egyptians" (43:32). Therefore, it can be seen that God used his providence in the life of Joseph as a way of providing for his people.

God's providence, or divine guidance, is evident in the life of Joseph. God began his guidance at Joseph's birth and provided for Joseph's successes throughout all his life. God used several means to accomplish his purposes. These include the evil desires of his brothers and Potiphar's wife. God also guided Joseph by dreams.

Through Joseph's life and the way he handled every situation, one can see his great personality. Joseph was a great man with a great faith and dependence upon God. Whether in hard times or in prosperity, Joseph remained strong in his faith. He never became proud, even though he had every right to do so. Joseph also forgave his brothers even though they committed a great sin against him.

God worked all these things for the good of Israel. He provided for his people's immediate need by providing food, and he also provided for Israel's future growth as a nation and people by placing them in a fertile, wealthy land.



The Bible in the News

By Hollis Partlowe

China in Prophecy

IN SOUTHEAST ASIA someone managed to hold a war without inviting the United States. Our leaders seem vague about whom we should cheer.

For over ten years the North Vietnamese were the bad guys. In fact, the whole Vietnamese War was aimed at insuring the independence of South Vietnam, but we pulled out and suddenly the South Vietnamese government was a corrupt dictatorship, which was swiftly overrun by North Vietnam.

Then the Cambodian government fell under the domination of Communist-backed Vietnamese. The Cambodians repaid the favor by siding with the mainland Chinese, while the Vietnamese repaid the Chinese for their support throughout the war by switching to the Soviet Union's side.

Then the Chinese got into the act. From being our bitter enemy, they suddenly became almost an ally. Then the Chinese invaded Vietnam to show the Vietnamese government that it's not right to invade another nation, namely Cambodia. Meanwhile, those perennial bad guys—the Russians—are making war-like noises on China's border because of China's invasion of Vietnam.

How do you find the "good guys" in this mess? None of the participants ranks high on our list of favorite people. Could we really come up with a reason for favoring a victory by any one side?

China's Military Might

China is still largely an undeveloped nation. She has a small store of nuclear missiles with a range of 3,500 miles. With an army of 3 million men and the third largest navy, she shares a border of 4,500 miles with the Soviet Union. China has a million soldiers stationed along its border across from about 500,000 Russians who patrol the other side.

China has a terrible fear of the Soviet Union and vice versa. She wants our help. China needs trade and must have Western technology if she is to become a modern nation.

Is China Mentioned in the Bible?

Scripture rarely goes outside the ancient Roman Empire in predicting future events. An exception is Isaiah 49:12. This verse speaks of some who come from "the land of Sinim." *The Amplified Bible* gives "China" as a synonym for "Sinim." One can't be dogmatic here, but conservative scholarship has generally agreed that Sinim refers to China. *Young's Concordance* states of Sinim: "A people in the far east; the Chinese" (page 893).

One of the significant developments of the twentieth century is the political and military awakening of the Orient. The great nations of Asia east of the Euphrates River, slumbering for centuries, are stirring today. Far removed in geography and interest, there is no record of any past war between Israel and the nations beyond the Euphrates.

The growling Russian bear that once threatened to "bury" the United States now believes instead we're about to be "devoured" by the Chinese tiger.

Merger of Two Giants

On August 12, 1978, Japan and China signed a "peace and friendship treaty"—effectively linking China's 900 million people and her vast, still largely untapped resources with the manufacturing, technological, and marketing skills of Japan, Asia's industrial dynamo.

Two important passages in Revelation contribute to the conclusion that one of the large armies employed in the final world conflict will be a military force of great power from the Orient.

Revelation 9:13-16

The sixth angel blew his trumpet, and the four angels bound at the River Euphrates were released. "They led an army of 200,000,000 warriors—I heard an announcement of how many there were" (v. 16, *Living Bible).*

This passage goes on to describe the character of this army and the conclusion that one third of men were killed. This speaks of the deadly character of this army. The Euphrates River was the eastern boundary of the Ancient Roman Empire. Notice that 200 million soldiers come from the East—they pour out of Asia. Never in the history of the human race until now has it been possible for an army of that size to exist. The total number of men under arms in World War II on both sides was never more than 50 million. Since such an army is to be raised up, it would be reasonable to conclude that it would come from Asia, the great population center of the world. The Asiatic population of two billion could easily field an army of that magnitude. China has about a quarter of earth's population, almost a billion people.

Many rapid and unexpected developments in Asia in the Twentieth Century is another evidence that the world is moving toward its final climax and the end of the times of the Gentiles. The army described in Revelation 9 comes from the Orient across the Euphrates River (16:12). The drying up of the Euphrates is in preparation for the invasion of the Holy Land by the "kings of the east" in anticipation of the War of Armageddon.

Revelation 16:12-16

Here is a world-wide gathering of the "kings of the earth and of the whole world" (v. 14), but the focal point is Armageddon. Although the War of Armageddon is described in Revelation 19:11-21, only in 16:16 is the location given.

Notice verse 12 mentions "kings [plural] of the east" or of the sunrising. One thinks right away that China, Japan, and India qualify. Moreover, the most simple and suitable explanation is to take the passage in a literal sense. One of the important rivers of the world, the Euphrates, is to be literally and miraculously dried up, permitting easy access to the military hordes from the Orient.

With a total length of 1,780 miles, the Euphrates was the main river of Southwestern Asia, dividing the land geographically. Not only from the standpoint of prophecy, but historically, geographically, and Biblically the River Euphrates is the most important in the ancient world. Consequently, to take this text literally is not a strange or

A Message From the Chairman of the Church of God General Conference Board of Directors

THE GENERAL CONFERENCE is at a turning point in its life. Statistics from member churches show a decrease in attendance and even though contributions in dollars are increasing every year, inflation is getting ahead of our contributions. The delegates also have been stimulated to vote a larger budget in their desire to expand our impact in a world that needs to know Jesus as its personal Savior.

The plans of the Study Committee as adopted by the delegates at the General Conference session last summer are to develop a strong base within the local churches. When the new plan is implemented there will be a primary emphasis on aiding local congregations in strengthening themselves.

From now until the local churches can gather strength, we cannot exist in a state of near inertia. I've been saying to some people that I believe the General Conference and its member churches are about to explode in our outreach, and now I'd like to say this to all of you Church of God members. I agree with others who have said, "The best years of the Church of God are still ahead." I firmly believe this and sincerely believe we are right at the very edge of really advancing. I don't mean just growing in numbers, but being an effective witness for God's Spirit to work through in bringing lost persons to Jesus.

At the moment, though we have small numbers of people in our Conference, we have a Conference with lots of ambitions. Until we get our programs launched and start to see exciting results in the local congregations, we are each *now* going to have to put forth a greater personal effort in prayer, outreach, and giving so we can stay solvent enough to get these exciting new programs initiated. Right now we must all add to our commitment of time in our local churches, and to our financial contributions in our own churches and the General Conference. I'm convinced God does not want the Conference to fail in its mission, but with the pressures of lower numbers, galloping inflation, and new opportunities we must rally to new heights or face the possibility of severely curtailing some of our outstanding programs.

I'm sure the rest of the Board of Directors and the General Conference and Oregon Bible College staff share my vision of our organization as a great missionary church reaching out to share the gospel so the unsaved will ask Jesus to be their personal Savior. In these critical times the Conference staff is cutting corners and making sacrifices and I'm sure that we at home can do the same to further God's work through our organization.

William D. Lawrence, M.D.

A Message From the Editor

IN CHECKING THROUGH the financial records of the General Conference in recent weeks, I made an important discovery that I am anxious to share with all of you members of the Church of God. I found that you have met the General Conference Goals for Giving every year since 1970. In fact, not only have you met the Goals for Giving every year, but you have actually exceeded them several years by several thousand dollars. I feel that each one who has supported the General Conference during this decade deserves a real vote of thanks for making this possible.

And as we look at the current fiscal year, our budget has jumped by nearly 30%, but it is important to note that your giving has also increased greatly. At the end of February, your giving to the Goals was $14,000 more than it was at the end of February in 1978. Though the Goals are not being met this year, your giving has increased and we thank the Lord for your concern and desire to support the work which we are doing for you and the Lord.

We are just past the midway point in our fiscal year, and I am very confident that in the final 6 months of this year, you will respond even more generously than you did in the first six months.

And at this time, we especially invite those of you who have not yet given to our work this year, to do so now. As we have shared with you on previous occasions, an annual contribution of $95.00 from every Church of God member family would more than meet the Goals for Giving for this year. It is our prayer that each of you 2,500 Church of God families which have not yet made a contribution to the General Conference this year, will take this opportunity to share in our ministry.

And a special thank you is extended to you who are regularly supporting this work month after month. We are glad that we can count on you to keep our work going.

David Krogh, Editor.

What Is Responsible Leadership?

By Donna Ansehl

RESPONSIBLE LEADERS can make a lot of difference to the outward as well as the inner growth of the church. Where, you may ask, do responsible, mature leaders spring from? Do they happen by chance? Do they appear only at certain times, under certain circumstances? Just what is the magic ingredient which enables a leader to weld cooperation, brotherly love, and unity of purpose within the church body, thereby making it work together harmoniously?

Paul has answered these questions for us in 1 Corinthians 2 and 3. The secret to that spiritual harmony we long for within the church body is made possible only as individual members strive to attain it in themselves. Only by each member realizing his need for Christ, and responding to the call to be "fellow workers for God," can leaders be developed. In a sense we are all leaders, responding to the call to that which is best within us; to perform those works best suited to our abilities and temperament for the benefit of God's purpose. Again Paul says it beautifully in 1 Corinthians 3:9: "For we are fellow workmen for God; you are God's field, God's building."

Understanding this wisdom, and prayerfully applying it to our hearts, requires humility and trust. However, as we embark on this growing adventure, we find, with God's loving aid, practical ways to approach the goal and realize actual growth in church numbers as well as renewed vigor and optimism within ourselves.

Here are some practical avenues of approach which may help you as you seek to respond to God's love. All of them require answers of the utmost honesty.

1. What are my strong points (physical, mental, and spiritual)?

2. What talents or capacities can I develop more fully, so as to use them better for God's glory?

3. Do I cooperate with others so that not all the work falls to a few?

4. Do I work in the amount and kind of work which I know I can handle? (Not taking on too much—irritations can quickly arise if I try to do too much.)

5. Do I always do the very best I can at the job I choose? (God wants our best always.)

6. Am I considerate of others' feelings as I go about my job—never making others' work seem of greater or lesser value than mine?

7. Do I keep studying God's Word, a little every day, so as to strengthen my bond to God's purpose?

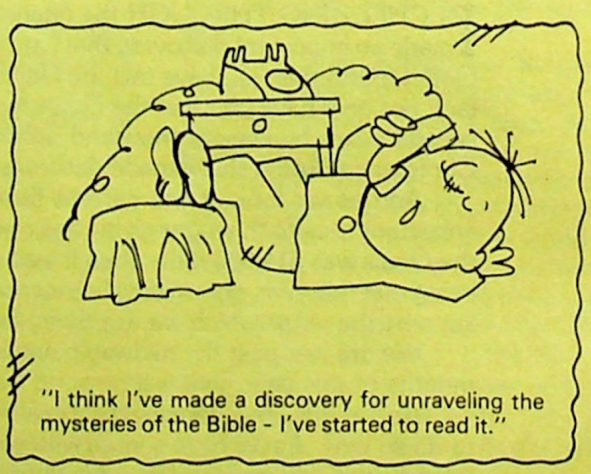
8. Do I seek always to bring out the best in others?

9. Am I quick to clarify misunderstandings if they arise?

10. Do I persevere in the work I have chosen, even without the stimulation of appreciation?

11. Last and most important, do I seek to introduce strangers (those outside the church body) to Christ through the church and its various functions?

As we strive to be truly responsible, mature Christians, we will find the spirit of God dwelling within us more and more. Doors for service are innumerable. All we need do is open the one which best suits our abilities and the immediate needs of the church body; remembering always Paul's admonition found in 1 Corinthians 3:7: "So neither he who plants nor he who waters is anything, but only God who gives the growth." ▪



"I think I've made a discovery for unraveling the mysteries of the Bible - I've started to read it."

UNEQUALLY YOKED

By Michael Brown

THE APOSTLE PAUL wrote, "Be ye not unequally yoked together with unbelievers" (2 Cor. 6:14). In other words, "Do not be bound together with unbelievers" (NASB).

Such a command creates quite a challenge for the modern Christian. Every day we must associate with those who use vulgar language, those who know little or nothing about the truth of Christ, and those who are caught up in worldly whims. How is it possible to keep from being yoked with them? What did Paul mean?

Perhaps Paul's words could be better understood in light of God's commands to Israel. For example, the people were not to mix one kind of cattle with another. The same applied to their grain and the material in their clothing (Lev. 19:19). Also, marriages with the heathen were forbidden because of wickedness (Deut. 7:1-4). God's elect was to be a pure, spiritual kind.

Similiarly, believers in the Lord Jesus Christ are to be separate. We are in the world but not of it. Hence, we associate with the ungodly, but we must never compromise our righteousness with them. Christians are a holy people set aside for a unique purpose. Peter said, "You are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, that you may proclaim the excellencies of him who has called you out of darkness into his marvellous light" (1 Pet. 2:9, NASB).

I believe part of the charge to be separate includes our beliefs, too. The truths of the Word of God are too precious for us to compromise with the ones who do not believe them. We must be very careful that we do not become unequally yoked with people who do not believe the truth, lest we, or someone else (e.g., our children or fellow church member) follow error and become deceived. In my judgment, if we have too much involvement with error we could become inclined to change from believing the truth into loving another gospel. It can happen as easily to us as to the early Christians. Paul exclaimed to the ones in his day, "I am surprised at you! In no time at all you are deserting the one who called you by the grace of Christ and are accepting another gospel. . . . But even if we or an angel from heaven should preach to you a gospel that is different from the one we preached to you, may he be condemned to hell!" (Gal. 1:6, 8, GNB.)

In an age preparing for the antichrist it is essential that we hold fast to the profession of our faith without wavering. We observe, like John, "Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh." To be sure that we are not led away from righteousness and truth we must not allow ourselves to be unequally yoked with unbelievers—whether they be the immoral kind, the religious kind, or any other kind. "Therefore, brethren, stand fast, and hold the traditions which ye have been taught" (2 Thes. 2:15). "Wherefore come out from among them, and be ye separate, saith the Lord" (2 Cor. 6:17a). •

"SEEK YE FIRST"—*A Conversation on Priorities*

By Carol Daniels

"Our friend Jack La Lanne came bouncing onto the television screen one morning, muscles rippling as usual, and said, pointing his finger at me, 'You have twenty-four hours everyday to do whatever you want. And you are the sum total of how you use those hours.'

"I told him, 'I know it's true, Jack. You yourself are the visible proof of what you've been doing with your time, and I want to be proof of mine.'

"Dear fellow-human in this world, our minutes and hours and days are so precious! But they will be largely wasted unless they flow out of predetermined goals and strategies."

Amen, Anne! And thank you for reminding me. If there's one thing I needed to hear, that's it. It's embarrassing how easily I can let my priorities slip, and fritter away my time.

I really should get organized, but how do I decide which of my activities are the most important? How do I weed out the trivial from the significant? I really don't know where to begin.

"When a sculptor starts to shape a human form from a huge lump of clay, he doesn't detail the eyes and cheekbones first. He works with the large masses, attempts to get the head proportioned to the body, to set the direction of the trunk, and so on.

"As you consider your whole lifestyle, you've got to think about what your top priorities are going to be before you decide what time you're going to get up in the morning. Let's deal with the large mass of your life first, and I want to suggest to you three priorities that can't be circumvented, though they may gouge and rudely disfigure your present life-form before you get things rearranged."

You're right, Anne, I need to set some priorities, decide what's important and concentrate on that. I want my life to be meaningful; I want my life to count for something. I don't want to spend my time doing a good thing when I could be doing the best thing. But you're saying I may have to make some changes in my life, do some rearranging and remodeling. That can be uncomfortable. What kinds of guidelines are you suggesting for my lifestyle? What three priorities are you talking about?

"God first! You're criticizing me. I can feel it: 'too vague, too theoretical.' Wait a minute; don't prejudge.

"'Seek first his kingdom and his righteousness, and all these [other] things shall be added to you,' says the Bible (Matt. 6:33).

"We must all know intellectually and experientially that God is first. He must be our lives—in a class all by himself. Everything in our lives must converge at that one point. That's the only way we'll become integrated, focused, whole.

"Jesus said, 'Any kingdom divided against itself is laid waste; and any city or house divided against itself shall not stand' (Matt. 12:25, NASB). Are you divided against yourself?"

That sounds like you're talking about a commitment, Anne, and a pretty all-inclusive one, at that. I know a lot about God; I've read the Bible stories about things he's done and said. And I believe them. Is that what you're talking about, Anne?

"Friend, you were built to know God; and as you know him, and you get to know him as God himself—*God himself*—you come upon an ecstasy for which you were made. The facts about God are important. But God himself, to move into God is that for which you have been constructed.

"Do you see what I mean? We can know God, or we can come to KNOW God, and it makes all the difference in the world. If you set yourself to really come to know him, you'll be a rare person indeed. This is what separates the winners from the fool-around-ers; setting your face toward truly making God the number one priority of your life."

Yes, I see what you're talking about. I know a lot of things about President Carter, for example, and I'd recognize him if I saw him. But I don't really KNOW him; I'm certainly not close to him. Yes, Anne, I hear what you're saying. It's not enough to just know about God, not enough to just believe in him. I must KNOW him personally, must put him first in my life. I understand. But how do I do that?

"First, practice his presence. Jesus did! Live your life consciously before him, moment by moment. Trust him to help you do it. Psalm 16:8 says, 'I have set the LORD continually before me; because he is at my right hand, I will not be shaken.'

"Second, jealously guard a daily quiet time spent alone with God. Jesus did! He sent the multitudes away—and prayed. (Matt. 14:23.) Everybody has twenty-four hours. We can soak ourselves in prayer, in his Word, in himself, if we really want to.

"Third, seek the Lord in occasional longer hunks of time. Jesus did! In Luke 6:12 he spent an entire night in prayer, because he felt the need—he, the Son of God! How much more do we need these extended times with God?

"And fourth, be diligent in your attendance of public worship. Jesus was! Luke 4:16 says that 'as was his custom, he entered the synagogue on the Sabbath.' Certainly the Son of God wasn't going to church for 'what he could get out of it.' Maybe it was often less than the best. He went because he pleased the Father in all things. Be committed to public worship of God every week whether you feel like it or not, whether the preaching is great or isn't! We go for what God gets out of it. He wants us to be there, not via television or radio, but personally with the Body of Christ." (Heb. 10:25.)

Thank you, Anne, those are really helpful ideas on how to make God the number one priority in my life. I guess I've always known he should be, but sometimes it's hard to put belief into action. I know you have to go, but we didn't even get to the other two priorities you mentioned. Can we get together again soon and discuss them? God bless. •

All quotes in this article are from "Disciplines of the Beautiful Woman," Anne Ortlund.

The Church and the Media: A Strategy for Outreach

By Russ Reid

I REMEMBER YEARS ago when I was asked to speak at a special gathering of pastors, the man responsible to introduce me was very uncomfortable. He finally blurted out, "Mr. Reid, is there any other way I could introduce you besides 'president of an advertising agency?'" I smiled and told him, "No, that is what I am."

As I reflected on that after the meeting, I think I understood some of the reservations he had about an ad agency in its normal context. There's a lot about "Madison Avenue" that isn't really very good. You know, we're told that if you want to get over boredom you buy a Mustang; if you want to have a good time you drink Budweiser; and if your day is tumbling in, the best solution is to watch the Mike Douglas show.

The thing advertising agencies have done here is really very strategic. They've spent millions of dollars in research identifying human needs, but they're offering bromides for those human needs instead of real solutions. The tragic thing is that we in the church stand by and say, "Isn't it terrible the bad solutions they offer to man's real problems." Yet for the most part we have failed to understand how to communicate to these same troubled people so we can offer them the answer in terms that really do provide solutions.

There are three basic areas I'd like to talk about in terms of communication and the growth of your church. One is public relations, the second is publicity, the third is advertising. There is a certain amount of overlap between these terms, but for our purposes I'd like to keep them separate.

Public Relations

The definition I use for public relations is: the art of creating an environment where your message will be heard under favorable conditions.

What is good public relations? Let's start there. You know, one of the great myths of the PR business is that a PR practitioner can walk into a situation, wave a magic wand, and it really doesn't matter what is going on, he can make it look good. Well, unfortunately, or perhaps fortunately, that is not the case. The first thing that has to happen in your church, in creating an environment for your message to be heard, is that something must be going on that's worthwhile. I can't emphasize this enough. You can't build a program on "puff" if God isn't working in your church and lives aren't being changed.

I remember years ago, an evangelist of some note came to me. He began painting a scenario of how he saw himself becoming the emerging Billy Graham. The thing he needed was a man like me to put him across! He created absolutely the greatest scenario you ever could hope to see. He'd gotten a post office box with all the same numbers in it, so it would be easy to remember when he announced it over television or radio. And he went right down the line. In fact, he rewrote Billy Graham's story to sound like all the things that happened to Billy Graham were the result of some public relations man's ideas.

After he finished I said, "I really think you've misunderstood how God works. I think if you go back to the Old Testament, you'll find that Moses was confronted with the burning bush. I think you'll find that Elisha was confronted with the fire. I think you'll find that the Apostle Paul was confronted on the road to Damascus with what was called a conversion experience. And, I think if you read church history, you'll find that men God used had a special anointing, a special awakening. It's called by all kinds of theological terms. But one thing it means for sure is that their lives were touched by God." And I said, "When evidence of that happens, so that something is happening in your ministry, then somebody can come along and tell that good news to other people. That really is all public relations is. But until that happens, there isn't a thing in the world I can do for you." We haven't been very good friends since that day.

A good example of successful public relations from the secular world is two automobiles we all are aware of. One is called the Mustang. When the Mustang was introduced in the mid-60's, there was hardly a magazine that did not have a spread on the car. Everybody was talking about the Mustang. The public got to drive it and validated what the PR people were saying. It became the hottest car of the year.

Have you heard of the Edsel? Same amount of money spent, but the car didn't live up to the PR man's story. And it failed. Maybe Abraham Lincoln was right about how many times you can fool the people. We need to get the myth out of the way that you can somehow, with a public relations program, build your church. That's "puff" and it won't work. It may work for a time, but it will not ultimately build your church.

The most important thing you can do is make sure your people are involved in the life of the community and are witnessing and sharing their lives in a way that makes people pay attention to what's going on.

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Publicity

Public relations is creating an environment so your message can be accepted in a favorable environment. Publicity, then, is taking, say, an event and promoting it in such a way that people attend. It can be an evangelistic service, a Sunday night service; it can be a prayer group, a Sunday School picnic—it doesn't really matter what it is. But publicity is taking what is going on in your church and giving it public exposure.

Now the first thing you have to do in publicizing something about your church to the community is to publicize what is going on in your church to your own people. You need to create a sense of God at work in your own church—to your own people—before you worry about talking to the community.

You need to create a sense of God at work in your own church—to your own people—before you worry about talking to the community.

A couple of years ago, I was asked if I would be the stewardship director for our church. Now, I don't usually like doing things like that because I do it all week at work. But I said yes.

One of the first things I decided to do was to interview the staff members of the church. It is a large church, 3,000 members, and there are 13 full-time staff members. I took my lunch hour every day and interviewed each one. I asked them to tell me what was going on in the church. It was an exciting experience. I discovered it was impossible for one person to know what's going on in the church by just going to Sunday morning service. Through these lunches I became a repository for the exciting information of how God was at work in our church. My job, then, was to communicate God's exciting work to the congregation.

I have a suspicion that when people are asked to give to a church program, they don't give to budgets. They want to see where something is happening in the life of the church—where a man was blind and now he sees. They give to people. Budgets don't translate like that. But that's the way our church had been doing it for years. The elders had to go out on Stewardship Sunday with those cards and visit every home and say, "What are you going to do this year?"

So this time we had a banquet, which I suggested the church pay for. We took all the information I had gathered and translated it into a little tabloid. All it said was, "God at work in the church." I gave story after story of what was happening, in marriage counseling, children's work, in the Day Care Center, in everything that was going on. And then we translated that into an audiovisual presentation. At the banquet we showed it and then took our pledges. Giving went up 35%, because we highlighted God at work in the church. That audiovisual presentation has been retained and is shown now to all new members that come into our church, so they get up to speed on everything that's going on. I think the pastor would say that turned the corner in our church in terms of excitement and enthusiasm for what God was doing.

So before you start any external publicity program, make sure your own people are aware of what's going on and they're turned on by it. Then they will become your best advertisement to help your church grow. After that you have a responsibility to take your story to your community.

There are a number of things we know about local media that can be helpful in church growth. Now, no newspaper is going to publish your church's attendance for the last week. And they probably aren't too interested in who was converted lately. Those aren't stories that have mass appeal to their readers. You have to figure out what it is the editor wants.

Do you realize if you were to pick up the *Los Angeles Times*, take a red pen and underline everything that was submitted by somebody like me, 80% of the paper would be underlined? Only hard news and editorials are generated internally. And even editorials many times come from public relations people. We're their bread and butter, and so are you. Every editor is looking for good stories—somebody that will have the imagination to take something going on and write it up in a way that will be interesting to the community.

Ask yourself, "What do we have going on in our church that relates to the community?" Do you have a Day Care Center? Do you have a remedial reading program? Do you have a counseling center? Do you have a summer recreational program? Those are programs that tie in to where the community is. They give you an opportunity to reach people where they are and get them involved in programs where you introduce them to the Savior.

Obviously it is a lot easier to get coverage in the *Pasadena Star-News* than it is in the *Los Angeles Times*. But don't bug the people in the media with trivia. If you only can go down there once a year with a great story, do it once a year. But don't be afraid they won't have time for you, because the editor is looking for good human interest stories, and he'll be open to your suggestions. Build a line of communication with him.

Advertising

What about advertising? I once took the *Los Angeles Times*, the *Herald Examiner*, the *San Gabriel News*, and the *Pasadena Star-News* and tore out the church pages. I read all the marvelous sermon topics I was invited to go hear. Something like this: "We Hold These

Truths," Dr. Jones speaking; "Searching Hearts and Marching Stars," "From Dust to Flesh," "The Light Is One," "Interesting Fundamental Bible Teaching"—that'll get 'em every time; "Start the Year With Love and Sound Doctrine." Now those were all from congregations that I would consider evangelical, concerned with making a difference in the lives of people in their community.

Now as an advertising man, I have to ask a couple of questions. Who is the target? Who are they trying to reach with headlines like that? Well, you might say they are trying to get people going to one church to go to another church. That's what we call "switching brands" in the advertising business. We're spending 20 million dollars a year in that kind of newspaper advertising—to get people to switch from going to the Presbyterian Church to the Methodist Church. I don't think it works. I actually don't think anybody reads the church page. If I were a pastor, I wouldn't spend a dime on that page. At least I wouldn't do it with the kind of advertising that is currently being used.

When I was growing up, Bob Hope used to be sponsored by Pepsodent. Do you remember the slogan—"You'll wonder where the yellow went, when you brush your teeth with Pepsodent"? What a promise! What it was really saying was if you use Pepsodent toothpaste, your teeth will be white. They had to build Pepsodent factories all over America because of that ad campaign. The promise was so clear and it was so easy to understand. And I guess it was a true promise, because if you used Pepsodent, your teeth were white.

What Is the Promise of the Gospel?

Have you ever asked that question? I struggle with it a lot. My theory is that the promise of the gospel cannot be understood in propositional terms. It can only be understood in relational terms. You see, when I say "Christ is the answer," I really don't have to own that. I can say it, but it doesn't say anything about what Christ has done for me. And it doesn't really tell you how he's the answer, because if you are intelligent at all, you'll say, "Well, what is the question?" But on how many posters have you seen "Christ Is the Answer," or "At the End of the World You'll Meet God"? Propositional. Nobody owns it. The only way you can communicate what Jesus Christ can do in a man's life is by saying, "Once I was blind; now I see." Now there is something that happened to me, and others can identify with that.

You may think from the way I'm talking that I don't believe doctrine is important. It is. We must understand what we believe. But when we're communicating with people who are not a part of the inside group, we need to change our language so they understand what we are talking about. The church page is filled with "in" language that nobody in the world would understand unless they'd been in church since they were toddlers. I don't really think that is what we are trying to do in the church pages . . . spend 20 million dollars a year talking to ourselves.

What about a church ad that had a picture of a beautiful woman? The headline said, "When Two Out of Three Are Not Enough" and there were three boxes underneath that said, "Beautiful," "Rich," and "Happy." But only "Beautiful" and "Rich" were checked. "Happy" was empty. And the body copy went on to say that there are a lot of people who have wealth, but life is still empty. There are a lot of people with beautiful faces who are unhappy. Where does happiness come from?

Now you have to watch out you don't trip up here and say if you become a Christian, all of a sudden you will be happy, because that isn't true either. I'll never forget the statement of a preacher I heard in college. He was the pastor of the First Covenant Church in Seattle, Washington. He said, "Jesus Christ did not come to make life easy, but he did come to make you strong." That is the promise of the gospel. I don't know about your experience as a Christian but I sure have had my share of trouble. I've had all the problems that I want to have for the rest of my life. But I can tell you that in the middle of the storm I had a resource, as a Christian, that helped me overcome these problems and work my way through them, and because of it I am a better person. That's the only promise you can make. If you make any other kind of promise, you're being dishonest. You're being a vacuum cleaner salesman. And I don't think that's what you want to be.

The ad agencies are spending millions finding out where the problem is. Their products aren't the solution. The gospel, interpreted in the context of the twentieth century, is the answer, but it takes a lot of hard work to put it in language a secular person can understand.

In closing, let me give you a model of what I think would be a good media program for your church. Let me give you just a little bit of marketing background to understand what I'm going to say. If I were a manufacturer of soap and I wanted to introduce a new product, I would hire boys in high school to deliver a package of soap to every house in the community. Or I would put a coupon in the local paper that said, "Ten cents off on this bar of soap at Ralph's." Now if you know anything about economics, you wouldn't use the first for two reasons: one, you can't afford to give away that much soap to people who haven't asked for it. But there is another important reason. The only people you

want to give this soap to are people who are asking for it. Those are the only ones, at this particular point in time, who sense a need for a new brand of soap. You are wasting your money by giving it to people who haven't said they want it.

Now what kind of evangelism do many people use in the church today? They give a "bar of soap" to everybody they see, whether they want it or not. We mobilize door-to-door evangelism, we go into communities passing out tracts, ringing doorbells. We bother people who don't want to be bothered. And if you're a pastor and you've tried to motivate a group of people to keep that up for very long, you know you have a dropout problem that is unbelievable. There just aren't many people who can emotionally take "no" ten times out of every eleven when they knock on doors.

Now, how does that apply to evangelism in your community? Let's just take a community like Arcadia, California. It's a bedroom community for Los Angeles. It doesn't have any industry, and most of the people who live there work somewhere else. It's an upper-income

"Jesus Christ did not come to make life easy, but he did come to make you strong." That is the promise of the gospel.

community where, if you tried knocking at all the doors, you'd get in more trouble than you ever bargained for. But in the city of Arcadia, at any given time, there are people who are hurting like crazy. They are going through divorces, they've got problems with their kids, they've got job insecurities, they're worrying about their "golden years" when they won't have anything to do. All the pains and hurts of society are in Arcadia, California. And you have a church there.

Well, this is what I would do. I would write a personal letter to everybody in the city of Arcadia. I'd make it a computer letter. Now all that means if that you're able to use personal information on a mass basis and say, "Dear Mr. Johnson, I'm glad I can come into your home today and talk to you about a very personal matter. You may not know me. I'm the pastor of the Arcadia Community Church. We don't think we've got all the answers where we are, but we do know that we're struggling together to try and find emotional maturity, to try to put our lives together, to try to understand our families, and basically try to figure out how to live in the cockeyed world we're involved in today. Maybe you don't have any problems. Maybe you've got your act together and you don't need any help. If that is so, man that's great! But in my experience as a pastor, I've found that a lot of people really need somebody to help them. They need a community, they need people for support. If you are in that category, I want you to know that we're going to have a 'Festival of Life' in our church. It's going to start on Sunday and go through Wednesday night. In the enclosed brochure there is a description of the kinds of subjects we're going to talk about. If you would like to register, just enclose $2.00 and we'll be glad to have you be a part of our 'Festival of Life.'"

Now, I would have begun looking for good people to lead a seminar on such things as marriage, how to handle divorce, teen-age problems, growing old, changing careers; I'd want to have one on "Is the Bible True?," one on prayer, one on "What does it Mean to Be a Christian?" And I'd book all those seminars. I would choose seminar leaders who understand how to talk to secular people. I'd have a men's prayer breakfast. And I'd use that as an opportunity to get my men motivated for what was going to happen in the coming weeks—to get their friends to come. I'd have a women's luncheon, and I'd meet with the young people. Everyone in the church would be informed and involved. Remember, we've got this computer letter out in that whole community—everybody is aware of our "Festival of Life." We want to make sure we take advantage of it. I'd have the guest speakers there on Sunday morning, and we would start our seminars Sunday night, so that Sunday, Monday, Tuesday, and Wednesday evenings, the seminars would be conducted simultaneously.

So your neighbors come and they've registered, and they're in these hour-long seminars. Each seminar leader has the responsibility to deliver a seminar and sell them on coming back the next night. After that we all meet together and our featured speaker ties it together with a relational kind of message about what Jesus Christ can really mean in a person's life. That starts on Sunday and goes through Wednesday. Then I make sure that I have continuing seminars going next Sunday morning so we can register these people from that big mass of Arcadia in the "Festival of Life." I'd bring them into the seminars on Sunday morning and ultimately, many people would confess Christ as Savior and Lord and become members of the church.

Now, I don't know what kind of evangelism programs you have in your church, but when I was growing up, we used to spend a lot of money bringing a preacher in for a revival. I'm sure there was a time when that was a very, very fine way to conduct evangelistic outreach. My judgment today is that it's not; because the competition is more than you can handle. So you have to find innovative ways to do it. And it comes back to this whole problem of identifying where people are and then speaking to those needs. The ad agencies are spending millions finding out where the problem is. Their products aren't the solution. The gospel, interpreted in the context of the twentieth century, is the answer, but it takes a lot of hard work to put it in language a secular person can understand. •

unnatural conclusion.

During the first half of the tribulation, antichrist will pacify the Asians with his world peace program. However, in the latter half the Asians invade the Mideast and make war with the Roman Ruler. Both meet their end at the hands of Jesus Christ (Rev. 19:11-21).

Daniel's Testimony

A military invasion from the Far East is predicted in Daniel 11:40-45. Daniel's prophecy here of "the time of the end," beginning in verse 36, pictures a king of the Mediterranean area who engages in a military conflict with "king of the south," "the king of the north," and a military force from the east. This king (v. 36) is head of the revived Roman Empire who at this point has assumed the role of world dictator. Armies are seen pushing against him from the south, north, and east.

In the prohecy it is stated: "Tidings out of the *EAST* and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many" (v. 44). Information here is slim, but in light of the context it appears these tidings concern a military invasion from the Orient. A great war is under way in which the armies are deployed over much of the Mideast with the valley of Armageddon as its focal point.

China's spectacular thrust into the world arena has thrown the Soviet Union into a tizzy. The Kremlin for the moment seems at a complete loss as to what to do.

It appears that this will be the China era. It's just beginning. Although still a poor developing nation, in the next few years it will be a major power—at least it has all the potentials to be. With the United States, China, and Japan uniting, the Russians have not been so nervous in years.

Would a marriage of the Chinese and Japanese technology produce a new version of prosperity that would dominate the world? Or would Russia march in to stop the nonsense before it happened?

Be that as it may, Moscow and Peking are on a collision course. The United States and China, moreover, share an identity of interests in countering Soviet expansion. Strengthening China is now an accepted American goal.

All Christians long for the day when Isaiah 2:1-4 and Micah 4:1-4 are fulfilled and the conditions described there are a reality. All nations are seen going to Jerusalem to worship and pray and learn God's ways. Hallelujah! •

The author of this article is graduating this month from Oregon Bible College, and plans to enter the pastoral internship program this fall. Michael is from Tempe, Arizona.

Am I My Brother's Keeper?

By Michael Hoffman

FROM THE BEGINNING of time a basic question has plagued man. This question bothers man because it causes him to know himself; to look within himself and examine who he is and face up to what he finds. This basic question causes man to accept a great deal of responsibility—in learning about himself and then dealing with himself. That is something man does not like to do—to accept the responsibility for who and what he is.

Cain was forced to accept that responsibility. He was the first to ask that question and was the first to have to bear the responsibility. When Abel's offering was accepted and Cain's was not, Cain grew angry and rose up and killed his brother. In Genesis 4:9, God confronted Cain and asked him the question, "Where is your brother?" Cain asked that basic question that has plagued mankind ever since, "Am I my brother's keeper?"

It is a sad fact that the world today has highly rejected the responsibility for being its brother's keeper. Far too many people are selfish and self-centered to the point where they could care less about others, let alone being their brother's keeper. The most glaring example of this fact is the state of the family in the United States. Every day God's holy institution of marriage is made a mockery of by people who do not want the responsibility of being their brother's keeper, because it causes them to look within themselves, to know themselves, and to accept responsibility for who they are. What causes a person to know himself, to look within himself, more than marriage? But people do not want to accept the responsibility of knowing themselves, let alone knowing another person intimately—and loving and caring for that person. So they cut out. When things get tough, they head straight for divorce court and say, "Who me? Am I my brother's keeper?"

In New York City a woman was repeatedly stabbed in front of an apartment building. Many people heard her screams, yet no one cared enough to raise a finger and make an anonymous telephone call. The woman died before help arrived, because no one in that building accepted the responsibility of being his brother's keeper.

Luke records the event of a man coming to know himself and struggling to accept the responsibility of being his brother's keeper. (Luke 10:25-37.) A lawyer asked Jesus, "What must I do to inherit eternal life?" Jesus knew the man was a lawyer, an expert on the law, so he simply asked the man, "What is written in the law? How does it read to you?" The lawyer very wisely and correctly summarized the entire law, "YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR STRENGTH, AND WITH ALL YOUR MIND: AND YOUR NEIGHBOR AS YOURSELF." Jesus told the man he was right and then said, "DO THIS AND YOU WILL LIVE."

The incident could have easily stopped right there. The man answered his own question. He could have thanked Jesus and gone about his business. But the expert on the law was at that moment convicted of breaking the law by his own conscience. He knew that he came short of eternal life. He knew that he had not loved God with all his heart, mind, soul,

and strength. He knew that he had not loved his neighbor as himself. So he sought a way out, an excuse or reason for the predicament he was in. He wished to justify himself, to make his actions look right. Because, you see, he was coming to know himself. He was faced with the responsibility of being his brother's keeper. He did not want that responsibility, so he needed a way out. He sought to limit and reduce his responsibility, so he asked, "Who is my neighbor?" If only a couple of people were *his* neighbor he might possibly muster enough love to be *their* neighbor. But he knew he was in a fix and sought to reduce his responsibility.

Jesus replied in a parable, not directly answering the question. He told a now-familiar story—the parable of the Good Samaritan. A man was beaten and left for dead between Jerusalem and Jericho. A priest passed by on the other side of the road, refusing to help the man. He was possibly on his way to serve in the temple. He did not want to touch the man not knowing if he was dead, for in doing that he could become unclean and then not be able to serve in the temple. This priest put ceremonialism above charity. A Levite passed by on the other side, also fearful. Then a Samaritan arrived on the scene. He had compassion on the man, bandaged his wounds, gave medication to him, took him to an inn, and then paid the bill.

Jesus asked the lawyer who of the three men was a good neighbor. The lawyer replied, "The one who showed mercy." Jesus then said, "Go and do the same."

Jesus never answered the lawyer's question directly. Remember, the lawyer asked, "Who is my neighbor?" Christ answered by saying, "Go and do the same." Go and show mercy to a neighbor. The point of Jesus' answer is not, "Who is our neighbor?" *but*, "Are we a neighbor?" The priest was not a neighbor. The Levite was not a neighbor. Both passed by on the other side. The Samaritan took care of the man; he accepted the responsibility of being his brother's keeper. He loved God, so he loved the man. Jesus said, "Go and do the same." Go and love God, in doing that you will want to love man, to be your brother's keeper and a neighbor.

The priest and the Levite passed by because they had no compassion. They had no compassion because they had no love for God. They did not love God with all their heart, mind, soul, and strength, so they could not accept the responsibility of being their brother's keeper.

A much better question than "Who is my neighbor?" is, "Am I a neighbor?" Am I loving God with all my heart, soul, strength, and mind? If I am, then I am doing what I ought to do. I am obeying the law of life and will love my brothers and will be their neighbor.

Jesus performed the ultimate act of being his brother's keeper. He led each one of us to the base of the cross and there, loving God with all his heart, soul, strength, and mind, he demonstrated his love for us as no other ever has. Jesus fully accepted the responsibility of being his brother's keeper. His act of perfect obedience showed without any doubt the importance of being a neighbor rather than asking who our neighbors are.

Accepting the responsibility of being our brother's keeper is an awesome task, for it causes us to know ourselves—to look within and find out who we are and then face up to that. If we are loving God with all our heart, mind, soul, and strength, then we may well discover that we are our brother's keeper. We all need to ask ourselves that very important question, "AM I MY BROTHER'S KEEPER?" •

Get Your Garden Ready

By Alice Jennings

I AM A VERY fortunate person because I was privileged to spend my childhood with a little French grandmother who grew a garden. It was not just a garden in the sense of survival, but a way of life. It was for food, for beauty, and for the pure joy of handling the soil and growing things.

Grandmother organized her garden into beds—square and rectangular, with paths between which she kept scrupulously clean of weeds. There was a grape arbor, a peach tree, an asparagus bed, rows of rhubarb and winter onions, gooseberry and raspberry bushes; lilacs and roses accented the gate, and huge peonies and bleeding hearts grew in a special flower bed. There were jonquils, lettuce, and peas in the spring, spice pinks and strawberries in the hot summer, and dahlias, chrysanthemums, and sweet potatoes in the fall. At every season, it was a joy to walk there in the morning, or—as God walked in the Garden of Eden—"in the cool of the day."

There is much to be learned from a garden about life and the giver of

life. It is not at all strange that Jesus used, so many times, the vineyards, the fig trees, the harvest, and the sower in his illustrations. Man is so much a part of the earth—that wonderful earth—made especially for him and he for the earth. They are for all time inseparable and, as man was the finest work of God's creation, so man will glorify his Maker in the garden our earth will one day be.

But what of Jesus' Parable—"Behold, a sower went forth to sow"? The sower is not identified but we know that he understood the necessity of sowing and of sowing at the right time. He was generous with the seed for he scattered plenty; perchance some good ground might be overlooked. So some seed fell by the wayside, some in stony places, some among thorns, and some in good ground. The sower always knows that there are factors over which he has no control, as the rain and sun, the storms, the heat and the cold. He knows, too, that freezing, thawing, and decay all aid him in the preparation of the soil. But a sower's job is to sow the seed and believe in the miracle of spring.

Who, having examined a tiny poppy seed or a potato full of eyes and tiny sprouts, can doubt the existence of a wonderful and compassionate God? The sower has faith that, in the right soil and under the right conditions, the seed will swell and grow to the harvest.

A good gardener knows that if he would grow a garden, he must get the garden ready. In the fall he removes and burns old stalks which would harbor insects and weed seeds. In the spring he loosens the soil, removes rocks, and works in fertilizer. He breaks down the clods and makes little openings or rows to contain the seed. Then it is as though the earth wants to receive the seed, holding it lightly and closely in the darkness. There, with moisture from the earth and warmth from the sun, germination and growth of the plant begins. One could, at this point, change the old rhyme about work to: "A gardener's work is from sun to sun; A gardener's work is never done."

Weeds seem to survive any hardship of poor soil and lack of water. They will always cling to the little new plant, stealing food, water, and sunshine. A gardener must be very cautious in removing them lest he bring up the good plant and cause it to lose its hold on the soil. There is no time from seedtime to harvest that a gardener can relax his guard in the care of his precious garden.

What a beautiful lesson—the garden. The "good news" will be told, for it is the will of God, but how will it fare in the hearts of men? As with the sower, there are factors over which the "teller of the good news" has no control. The soil either receives or rejects the seed, and man either receives or rejects the Word of God. But we are gardeners of the soil and there is so much for a gardener to do to condition hearts to receive the Word.

We as gardeners must be about this work of getting our gardens ready. We can begin at home on ourselves, on our children, on each other. We can learn and teach that, to be loved, we must love. Respect and love for God is taught by truly having this love and respect within ourselves. We avoid shallowness because we study the Word of God in depth. We have purpose in our lives and transmit this purpose because we understand that God has a purpose and a future for us. We learn and teach discipline because we know that we are mortal and subject to neglect and sin. We pray for strength and faith, for we know there will be times when our strength and faith will not be sufficient. Above all, we strive for motivation within ourselves and others toward a desire for the Word, that we may receive it in depth, holding it and cherishing it as the miracle that will bring forth fruit, "some an hundredfold, some sixtyfold, some thirtyfold."

Perhaps the reason for the rocks and thorns, the packed soil, and the poor soil is the same given in explanation for the wheat and tares growing together, too late to be separated, left to compete for survival until the harvest. The reason is summarized in three words, "while men slept." There is much soil that is carelessly trampled. There is much soil that has never been enriched. There is much good soil that has been sown in weeds. A good gardener conditions his soil to accept the seed and nourish the plants. He removes the stones and walks on the path rather than the loosened soil. He is alert to the birds that might devour the seed before it sprouts and roots can grasp the earth. A good gardener is awake to the presence of weeds springing up after a rainstorm.

Likewise, no one can be sure of his own heart, only of God. A Christian must send down roots to reach the living water God provides. He must lift his head to the Son who is the light of his salvation. He must watch and pray and be aware of the difference between good and evil. His life must be filled with meaning and purpose lest it be filled with trivia. He must be fully aware that he has received a reprieve of his life for a growing season and that, at the end of that season, the owner will expect a good yield of the fruit of the Spirit. We must believe beyond all doubt that as sure as the springtime brings the sower, so also the fall will bring the Owner of the garden to oversee the harvest. •

CHILDREN'S CORNER

RACHEL CARR, EDITOR

MOVING DAY

By Lois Pryor

The large red moving van pulled up in front of the Morgans' house. Joan and Janice ran to the window. Yes, today was the day. It was finally here—moving day.

Three months ago Daddy had taken a new job in St. Louis. He had to leave immediately but Mother, Joan, and Janice had to wait behind. School would be finished soon and this would give Daddy time to find a new house.

Yesterday Joan said good-bye to her classmates as she received her third-grade report card. It was hard to say good-bye to Mrs. Jones, her teacher, as well as many of her friends. It wasn't any easier even though she had already said good-bye to her Sunday School teacher and friends at church a few days before.

"Moving just isn't easy," Joan thought. Her mind was full of questions. Was the school going to be as nice as Daddy said it would be? Will I have a friend like Julie to walk to school with me next year?

Just then the doorbell rang. Mother was there to greet the movers. They began to organize the boxes. Everything had to be packed carefully for the long trip from Louisiana to Missouri.

Joan joined her Mother and Daddy in the living room. Her mother was packing the last of the books.

"May I take my new kite when we move?" Joan asked.

"Of course," said her mother.

"How about my dishes and table, my books and records?" she continued.

"You may take everything you have," said Mother, "even your turtle. Our whole family is moving."

"I wish we could stay here," said Joan. "I will miss my friends, my school, and my church."

"We will all miss this house," said Mother. "But we will be moving closer to Daddy's work and you will make new friends. I'm sure you will like your new home. You will have your own room and a nice large yard to play in."

"Don't forget that God is with us wherever we go," added Daddy. "Remember in your Sunday School lesson last Sunday how God watched over his people, the Israelites? He guided them with a cloud by day and a pillar of fire by night when they were in a strange land. Can you think of another time?"

"Noah trusted God when he told him to build the ark. He didn't know what was ahead," Joan answered.

"That's right. God will help us too as we settle in our new home," said Daddy.

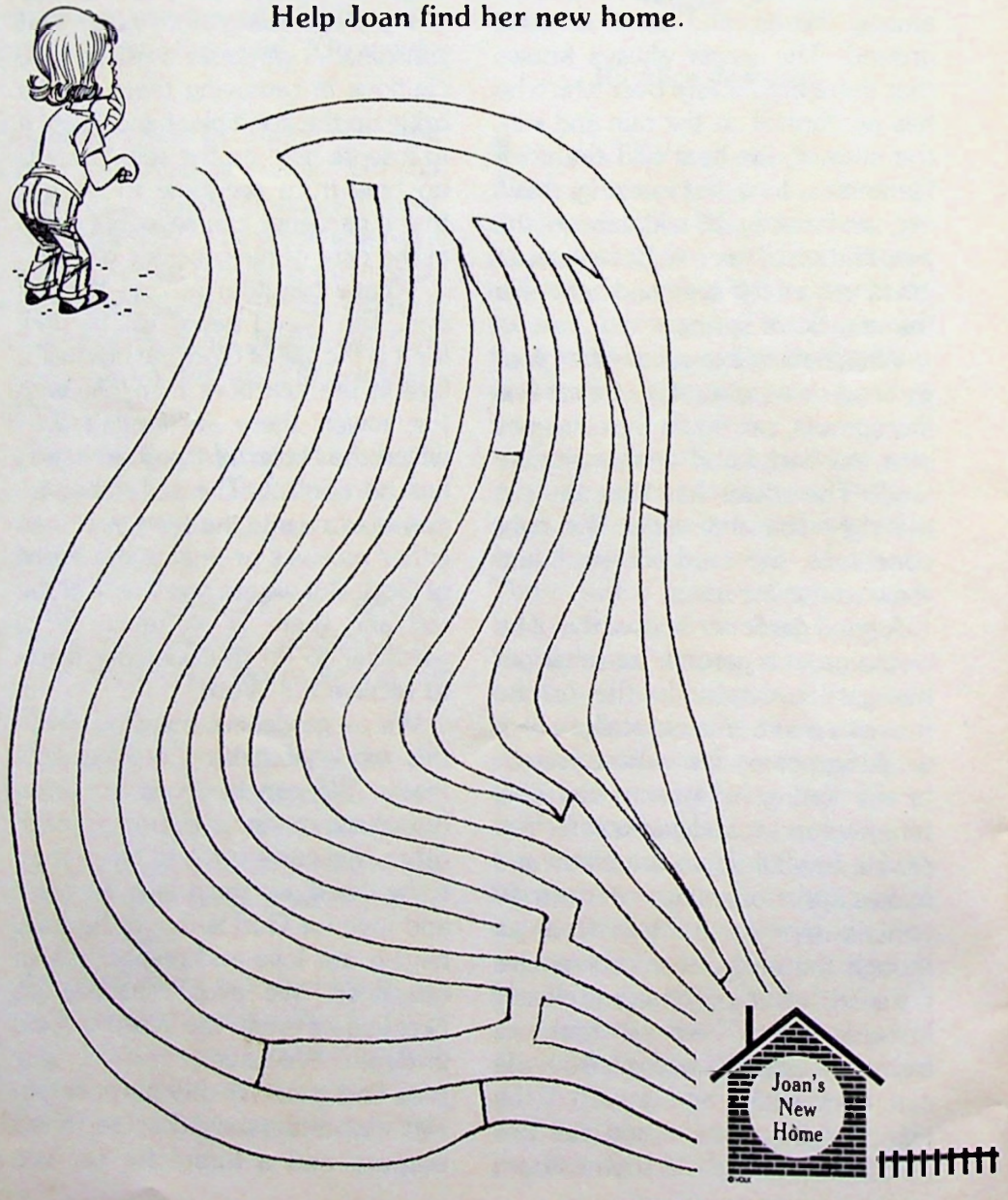
"Joan, do you remember the song Mrs. Bright sang Sunday evening?" asked Mother, "If God keeps his eye on the tiny sparrow we know he surely watches over us, his children."

"I guess it will be okay," said Joan, feeling a little better. "May I help you finish the packing?"

"Yes," said Mother, "You pack these books on the lower shelf. Most of them belong to you and Janice. We will work together to make our move a happy one."

Joan smiled as she stacked her favorite books into the big box. "I'll have my own room and a nice yard," she said. "And I'll still have my turtle and my baby sister. Our whole family will be together. I'm glad God cares for us no matter where we live." •

Help Joan find her new home.



Survey of Scripture

By John Lewis, *President of Oregon Bible College*

—A Brief Look at the Bible Book by Book

JUDGES

"IN THOSE DAYS Israel had no king; everyone did as he saw fit." This is the concluding statement of the book of Judges and the key to putting the book in a proper frame of reference. The book represents a discouraging time in the developing history of Israel. It covers the period of time between Joshua's death and the rise of Samuel. The period is roughly 1220 to 1050 B.C. This period can be looked upon as a transitional period. The twelve tribes were held together loosely only by their faith in God which many times was weak. Governmentally speaking, the period of time would compare to a confederation in which each tribe was separate and independent of every other tribe and only cooperated with each other when it was necessary or beneficial.

The book takes the form of a series of stories of national heroes who rose at times of crises in the history of the nation when it needed to be delivered from its enemies. There are twelve judges mentioned during this period of time and the lives of six of the twelve are described somewhat in detail. These six judges were Othniel, Ehud, Deborah/Barak, Gideon, Jephthah, and Samson, who—along with the other judges—were not simply legal advisers, but were more like military leaders. The judges took action and delivered the tribes and/or the nation from subjection to the enemies around them.

Looking at the nation from a human perspective, we tend to get discouraged because during this period of time the nation fell into a repetitive cycle of disobedience, punishment, and deliverance. The nation would desert God and fall into the idolatry of false gods. In turn God would allow them to suffer at the hands of the other nations; they would then cry to God for help, and God would then send them a deliverer. After the cycle was completed, it would then be repeated through the disobedience of the nation. An amazing discovery during this period of time is the tremendous patience and constant love of God. In spite of continued disobedience, he answers their need. Through means of the judges God used unusual and interesting circumstances and delivered his people. Oftentimes the judges were themselves no paragon of righteousness, but God used them because of their faith.

The opening paragraph of Judges relates the final conquest of the land with the capture of Bethel. The Israelites never completely conquered all the cities and territory God had given to them and as a result paid for this disobedience through continued difficulty with their neighbors throughout their history. The angel of the Lord is mentioned several times in the book of Judges and always serves as a representative and special messenger from God. The angel sometimes appears as an ordinary man and sometimes as a heavenly being.

The pattern of disobedience and punishment is immediately established. The false gods with which Israel becomes involved during this period are Baals which represent the male gods and Ashtaroths which represent the female or fertility gods.

The Mesopotamians came against Israel and had them in subjection for eight years. God raised up Othniel, who delivered them and brought peace for forty years.

In this same chapter (chapter 3) the account is given of Ehud, who fought against the Moabites. Ehud, who was left-handed, destroyed Eglon the king of Moab by running him through with a sword. Brief mention is also made of Shamgar, who destroyed six hundred Philistines with an oxgoad.

Chapters 4 and 5 give the account of the leadership of Deborah and Barak. The key to the victory of Deborah and Barak over the Canaanites is a thunderstorm which swept away some of the chariots of their enemies and caused the remainder to be bogged down in the mud.

The account of Gideon is one of the better-known stories of the book of Judges. Gideon was prepared through faith to face camel-riding hordes of Midianites with three hundred men.

Through his popularity Gideon was offered the kingship, but refused. His ambitious son Abimelech was not so gracious. Abimelech was triumphant for a while, but was finally destroyed by a woman who threw a piece of millstone at him.

Following this rebellion by Abimelech, chapter 10 gives the brief account of Tola and Jair.

The Ammonites then became strong against Israel, and God raised up Jephthah who in a foolish moment vowed to sacrifice the first living thing he saw to God if he gained the victory. It cost Jephthah his only child. This story is probably the most bizarre out of many strange stories in the Book of Judges.

Chapter 12 gives very brief accounts of such judges as Ibzan, Elon, and Abdon.

Chapter 13 relates the account of Samson who was the champion of Israel against the Philistines. Samson was under a Nazarite vow for life, which did not allow him to cut his hair or drink wine. He was dedicated to God. Moral weakness robbed him of his spiritual as well as his physical strength. His consorting with Delilah eventually brought his downfall.

Chapters 17-21 of Judges differ from the rest of the book. The narration no longer deals with the heroes of Israel, but tells of two incidents which illustrate the low state of Israel's religion at the time when they had no central government.

Micah set up an image, which was strictly forbidden by the law. Ephod and Teraphim were used as a means of divination and these were also strictly forbidden at the time. He directly disobeyed the commands of God.

Following this incident, the nation of Israel was emotionally stirred for a short period of time. There was moral outrage when a concubine was raped by the men of Gibeah. The Benjaminites seize the men of Gibeah and refuse to release them. Civil war was the result. The tribe of Benjamin was nearly totally destroyed.

The book of Judges relates to us the disastrous results when there is a break down of law and order among any people. •

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The Restitution Herald

Vol. 68 May, 1979 No. 8

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

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The Restitution Herald

with Member Supplement and Progress Journal

June, 1979
Vol. 68, No. 9

HERITAGE OF OUR FAITH

"Ye shall know the truth, and the truth shall make you free" (John 8:32).

Most Outstanding Layman

By Betty Steele Everett

WADE'S WIFE JOAN pointed out the announcement in the paper of the Chamber of Commerce's "Outstanding Layman" honors.

"You know the Chamber honors one group in the city each year at their big banquet," she said, "and this year it's the churches. But instead of having only the ministers, priests, and rabbis, they're asking each church to choose an outstanding layman to sit at the head table, too."

"Oh?" Wade said, still not understanding her excitement.

"Wade! You're sure to be the one from our church! Think what it'll mean to sit at the head table with the mayor and council where everyone will see you and hear your name! It'll be a help to a man starting in real estate after 25 years in the navy!"

"I guess it wouldn't hurt," Wade admitted, "but I won't be the one."

"We're not the oldest members," Joan agreed, "but with our tithing, we give the most. I'm not bragging, but that's important. And you go out to the campground at the lake every other week on Saturday nights to lead the worship services our church started for the campers. You're a Sunday School teacher, and . . ."

Wade laughed. "A lot of people are active. I'd say I had a chance—maybe."

During the next few days Wade tried to forget about the Outstanding Layman, but when he was alone he admitted Joan was right. It would be an honor to be chosen and it could give him the opening in this city that he had not been able to make for himself in two years.

Sunday morning Pastor Preston spoke briefly about the honor. "Usually I do not like singling out one person, but this time I feel we should do so. I have talked to many of you and prayed about the selection, and I feel the choosing should not come from me or anyone in official capacity. So I have asked the young people's group to do the nominating and selecting. They will begin at their meeting tomorrow night."

"I think you're in," Joan whispered as they rose for the next hymn. "Our Eddy's vice president of the teen group."

At breakfast Tuesday morning Wade tried to keep his voice casual as he asked Eddy about the meeting.

Around a mouthful of scrambled eggs, Eddy said, "We set up a committee and everyone gave them names with reasons why they thought that person should be picked. The committee'll report back next week."

During the week Wade tried to keep his mind on business, but once he found himself wondering if he should buy a new suit for the Chamber banquet.

"Wade," Joan said one evening, "I think we should call on Mr. and Mrs. Evans. They haven't been in church for two weeks now."

Wade frowned. "We've never done calling before. Do you think—well, that it might look as though I'm campaigning for Layman? It's not like a political race."

"But it would cheer the Evanses," Joan argued.

The older couple was glad to see them, and explained that their absence from church was due to visiting each of their children on successive weekends.

"You're the first people who asked," Mrs. Evans said, obviously pleased. "Except for Pastor Preston and Ollie, of course."

"Ollie?" Wade said. "Oh, Mr. Olson, the janitor."

"He called that first Monday," Mr. Evans chuckled. "Said he'd missed having us standing at the back chatting when he wanted to start cleaning up."

Wade and Joan joined in the laughter, then left a few minutes later.

"The Evanses were pleased we came," Joan told him. "And they'll mention it to others."

The next Tuesday Wade casually asked Eddy about the committee's results.

"It's sort of hard," Eddy said, not looking at him. "They can't decide."

"It's nice to know we have so many outstanding laymen," Wade said, trying not to let disappointment show in his voice.

"It's really down to just two," Eddy said. He looked up. "Dad, I don't know what to do. It's between you and Mr. Olson, and the kids—well, because of me, some think they should vote for you."

"Mr. Olson?" Wade knew he sounded surprised. "The janitor?"

"That's a big argument against him," Eddy said. "The kids are pretty sure who some of the Laymen from other churches will be, and they're all people who—well, who sort of belong at the head table, but Ollie isn't like that. The kids say, 'How would it look if he turned up in that big checkered wool shirt he wears all the time? And those boots?' The people at church know him and they don't even notice any more, but other people might get the wrong idea about our church. And he has such a loud voice—with that accent."

Wade hesitated, not sure what to say.

"Then others argue that clothes shouldn't matter. If we want the best worker and all, then we should only look at what he does for the church. I never knew Ollie did so much. I knew he'd been janitor for over 30 years, but I didn't know he tithed all that time. While it isn't much, he's given more for all the special offerings. He and his wife support a missionary couple in South America, too, on their own—over and above what they give to our church. Mrs. Olson works part-time and they've given most of her wages to the mission and to an orphanage in Korea."

"I never knew that," Wade said. "No one ever mentioned it."

"Not many know it. One of the kids knew about it, but he was the only one. We asked Pastor Preston and he said it was true, but that the Olsons don't talk about it. Then there's another thing. Ollie was the one who got the idea of holding the services at the lake every week. He said he couldn't do the talking or the singing, but he'd help any way he could."

"He's always there," Wade said, suddenly realizing he had come to expect the old man in the wool shirt who loaded and unloaded the chairs, portable pulpit, and hymnals. "It must take him a couple of hours to get everything out there and back. I never thought about it—just took it for granted he'd have everything there when we needed it."

"So it comes down to a close race between you and Ollie. He sure won't be a very good advertisement for the church, and Mrs. Olson isn't exactly the kind who goes to these banquets, either."

"I see," Wade said slowly.

"So I'm for you, Dad," Eddy finished. "But I'm glad Pete Kessler's chairman of that committee and not me! I'm glad I'm not even on it! The kids are all pretty spirited in what they think. Say, I've got to split. See you."

Wade sat alone at the table a long time after his son had gone, thinking. "Lord," he whispered at last, "forgive me. I'm sorry. I've wanted this honor for doing what should be only the minimum, and I wanted it to help me in business. But I'll try to make it right."

That afternoon, as soon as school was out, Wade was at the Kessler house.

"What are you doing here this time of day?" Mrs. Kessler asked, laughing. "We're not looking for a new house!"

"It's more important than that," Wade said. "Is Pete home?"

"In the garage, tinkering with his car. Go on out."

At his approach, Pete looked up in surprise. "Oh, hi, Mr. Marks."

"Hi. Pete, Eddy told me this morning about the problem your committee has."

Pete's face became guarded. "Oh?"

"I don't think you have a problem. If everyone knew what Ollie and his wife have done for the Lord, there would be no contest. What I've done takes no sacrifice and is done publicly with everyone knowing about it."

He took a deep breath and went on. "What Ollie and Mrs. Olson have done meant real sacrifice—and he does it quietly. Eddy says the kids are worried about the appearance Ollie and his wife'll make at the banquet—the image people may get of our church. Pete, you know appearances mean nothing to the Lord and they should mean a lot less to us. If it's clothes you're worried about, I'll pay for new outfits for the Olsons. But just tell them it's a gift from the congregation. If there's still any question in your committee, tell them I want my name dropped. I've learned a lot from this, the most important thing being that I'm not as great a Christian as I liked to think. I'm going to start doing something about that right now."

"I think you've already started, Mr. Marks," Pete said, holding out his hand. •

Survey of Scripture

*By John Lewis, *President of Oregon Bible College*

—A Brief Look at the Bible Book by Book

RUTH, 1 SAMUEL

Ruth

The book of Ruth is a delightful story that occurred in Israel during the time of the judges.

The story of Ruth illustrates to us that there were virtuous, faithful people serving God during the period of the judges when it seemed no one was loyal to God. The setting of the book of Ruth, then, is the book of Judges.

The character and integrity of Boaz are outstanding. Ruth and Boaz stand as two witnesses in a time of apostasy and chaos in the nation of Israel.

The story is beautiful and builds toward a climax that eventually comes in Jerusalem with the birth of a baby. The book provides an important link between the time of the judges and the coming of David. It represents redemption and intertwines Jew and Gentile alike in the message of redemption.

Elimelech, a man of Israel, took his family into Moab because of a famine. Naomi, the wife of Elimelech, was left a widow with two sons when her husband died. Her two sons married Moabite women named Orpah and Ruth. After about ten years, the sons also died. Naomi determined that she would return to the land of Israel. Ruth, one of her daughters-in-law, wanted to return with Naomi. Naomi resisted this request because she felt Ruth could perhaps find a second husband and more contentment in her own land. Ruth then chose to leave her own people and land to be with Naomi and her God.

In the land of Israel there were not many ways for widows to earn a living, but the law did stipulate that gleanings of the harvest must be left for the poor. Ruth "by chance" gleaned in the field of Boaz who was a relative of Elimelech. Boaz and Ruth were drawn together because of the kind nature of Boaz and the good works of Ruth.

Naomi saw the relationship developing between Ruth and Boaz and encouraged it. The Jewish law also supported the relationship because it provided that a relative of the deceased had the responsibility to marry the widow if in fact the husband had died without children. The closest relative, however, refused to fulfill his responsibility. This provided a way for Ruth and Boaz to marry.

So Ruth became the wife of Boaz, and she gave birth to a son who became the grandfather of David. So Ruth was David's great-grandmother, and, of course, was in the family line of Christ.

1 Samuel

Samuel has been referred to as the last of the judges and the first of the prophets. He anointed two of Israel's kings. Saul was the choice of the people, and David was the choice of God.

First Samuel can be summarized in the story of four men. The significant characters are Eli, Samuel, Saul, and David.

The office of the priesthood sank to a new low during the childhood of Samuel, and Eli's sons were unruly and evil. Saul, as the first king of Israel, represents the failure of the people themselves. Samuel became a great man, but his sons—like the sons of Eli—failed.

The opening chapters of 1 Samuel give the account of the birth and early life of Samuel. Hannah was a faithful woman of God who desired earnestly to bear a child. If God would give her a son, she vowed to dedicate him to the Lord's service. Samuel was born and, as she promised, Hannah took Samuel to the temple to serve under Eli.

God called Samuel by announcing to him his judgment on the wickedness of the sons of Eli. From this time on, God chose Samuel as his messenger to the nation of Israel.

Chapters 4-7 represent a low period in the history of Israel. Their army was defeated by the Philistines who took the ark of the covenant into their own camp. Upon hearing of the defeat of the army, the death of his sons, and the capturing of the ark of the covenant, Eli fell over dead.

It was a mistake on the part of the Philistines to seize the ark because God used it as an occasion to humiliate the Philistine god Dagon and the Philistines themselves. Wisely, the Philistines decided to return the ark to Israel. Over the next few years, there was a genuine revival of the people. They destroyed their false gods and turned back to God.

In a short time, however, they again demonstrated human weakness by asking Samuel to anoint a king so they might be like the nations around them. We read of this in chapters 8-12, and God showed his displeasure by sending storms in the form of lightning and thunder on the people of Israel.

Saul's responsibilities required that he lead the army of Israel against the Philistines by remaining obedient to God. Saul could have been victorious and continued in a glorious reign under the direction of God. However, he disobeyed by taking the function of a prophet. This disobedience reveals the true character of Saul and represents the pattern of his reign. God ordered the complete destruction of the Amalekites. Saul again disobeyed. He saved a spoil and allowed the king to live. Samuel confronted him with his disobedience, de-

*John Lewis, along with his wife Ruth, and Russell Reye, Director of Student Services for Oregon Bible College, were killed in an automobile accident on April 20. This page was written shortly before the accident.

THE RESTITUTION HERALD
Member Supplement
June, 1979

A Message From the Editor

THE THEME of our August General Conference is "Awake! Arise! O Church of God." We are indeed living in exciting times as we see Bible prophecy being fulfilled before our eyes. And in light of the times in which we live, it is important that the Church of God be faithful in doing the work the Lord has called us to do.

Our General Conference summer meeting at Rockford College will encourage the blossoming church growth movement within the Church of God. It is very exciting to me to see our people everywhere coming to the conviction that church growth is God's will. "Church growth" is the term which describes all that is involved in bringing men and women to a knowledge of the truth, into a personal relationship with Jesus Christ as Lord and Savior, and into a position of responsible membership in the church, the body of Christ.

Church growth is based squarely upon a multitude of Scripture passages such as:

1. "The Lord is not slack concerning his promise, as some men count slackness: but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9).

2. "I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18b).

3. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" (Rom. 10:14, 15a.)

To me these three verses are representative of many which spell out God's great purpose for the world. These verses make it clear that God wants all men to be saved; that the church is being built by Jesus Christ; and that men are responsible for the proclamation of the gospel.

This in a nutshell is what the church growth movement is all about. Those who believe in church growth have come to the conviction that God wants men to be saved; they have become convinced that God is working through the church today with Jesus at the head; and they have come to understand that God has chosen to make the gospel known through the efforts of men.

Therefore, as good stewards of the time, ability, and gifts that God has given to us, we are attempting to evaluate everything we are doing to make certain that it is contributing to God's purpose. In 1 Corinthians 4:2 it says, "It is required in stewards, that a man be found faithful." Yes, we want to be faithful stewards and we want to be like the one mentioned in Psalm 126:6 who, "bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." It is our desire to see fruit produced from the seed that is planted, and we all rejoice as men and women come to know and follow Jesus, the Savior of men.

I trust that as we gather at General Conference this summer, we will do what Paul and Barnabas did when they returned from their missionary journey. We are told that "when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles." I hope we will all be able to report the great things God is doing through us in our churches, and encourage and lift each other up.

I'll be looking forward to seeing many of you at General Conference in August.

David Krogh

David Krogh.

Here's how to decide which of the many available Bible translations meets your personal needs.

Why All the Translations?

By Robert Thomas

FOR THE HUNDREDS of translations of the Bible into English, there are various goals which account for the efforts which have gone into producing these translations. Some translations have stated specifically those aims.

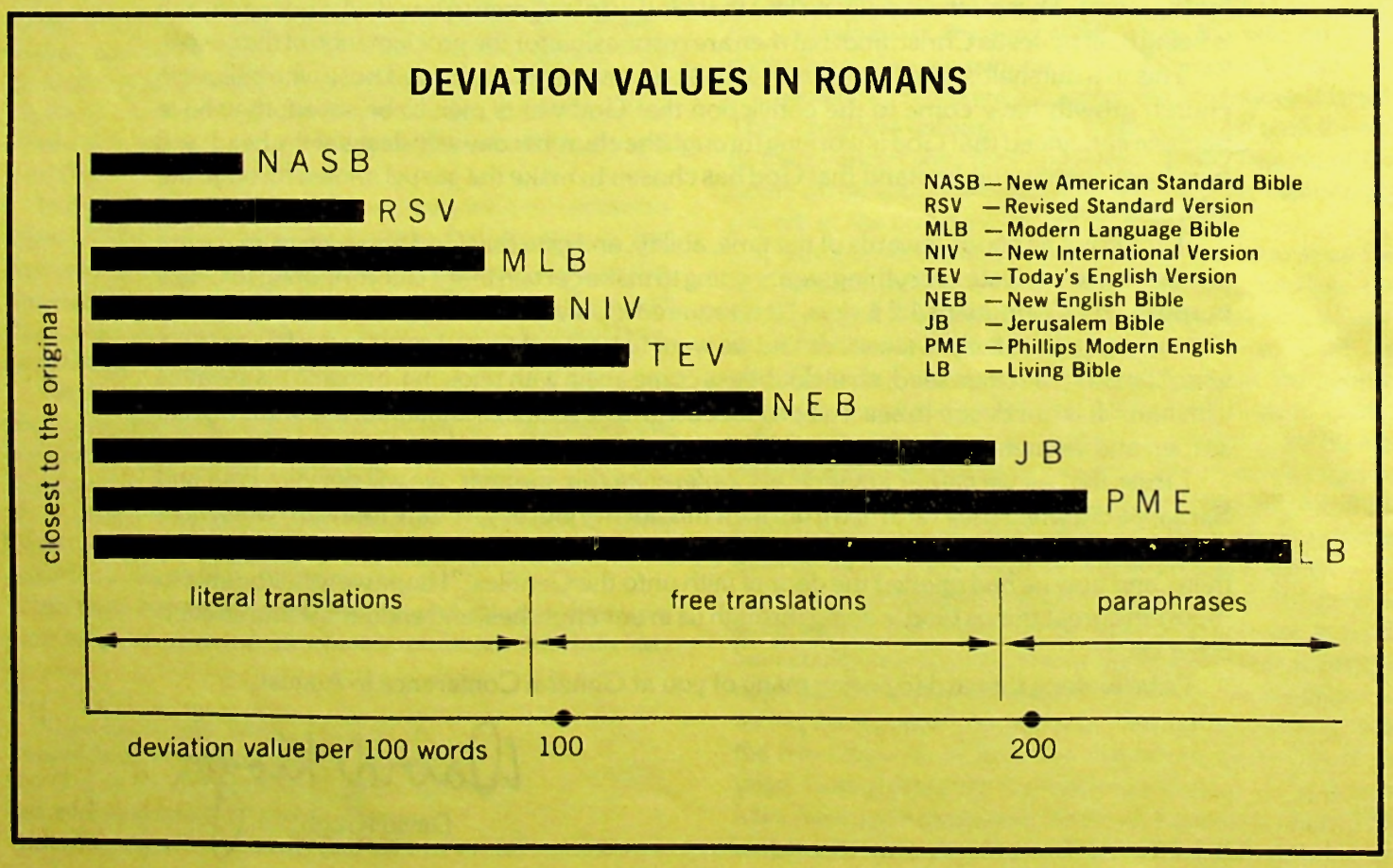
J. N. Darby sought to provide the unlearned reader "with as exact a translation as possible."

The Twentieth Century New Testament used "street English" with a view to capturing the sense of difficult passages and making them more intelligible to the average reader.

Weymouth's New Testament in Modern Speech sought to express how the inspired writers would have written if they had been writing around the turn of the twentieth century.

J. B. Phillips sought to produce a work for people who were unable to understand the language of the King James Version.

When you consider these various translations' objectives, you generally can find two main trends or directions in their methodology. One emphasizes the importance of faithfulness to the original Hebrew, Aramaic, and Greek texts. This highlights the need for accuracy in the transition from one language to the other so that as little as possible of the original flavor is lost. The other emphasis is upon the effectiveness of communica-



tion. It makes sure that the translation is on the reader's plane and speaks in a manner that he understands.

Though on the surface these goals don't appear to be mutually exclusive, English translations up to the present time have tended to polarize around one of these two directions. In other words, either a translation will be noted for its closeness to the original, or it will be noted for how well it has captured modern-day idiom.

It is possible to determine which of these two objectives is most important to the translators by subjecting the translation to an analysis such as has been proposed by William L. Wonderly *(Toward a Science of Translating)*. By this means, one can compare with other translations how close a given translation is to the original Greek (in the New Testament) or Hebrew (in the Old Testament). This comparison is meaningful because Biblical languages—especially Greek—are close enough to English in word meanings and grammar to enable a translator to reproduce their English equivalents with a good degree of exactness.

If a translation's primary goal is to reproduce an English equivalent that approximates the Greek or Hebrew, this analysis will reflect what is called a relatively low "deviation value." This deviation value is calculated in the following manner: the Greek original of a sample passage in the New Testament, for example, is selected and its words numbered. Each word then is translated without rearranging the word order into its nearest English equivalent. Next, the word order—and anything else necessary—are adjusted just enough to bring the passage into a readable English format. The result of this step is the closest accurate and meaningful English equivalent. This equivalent becomes a norm with which the word order, omissions, structural alternations, and additions of other English translations are compared. For each translation, a numerical value is assigned for each deviation from the norm. The total of all the deviations is called the deviation value for a passage.

When this process is carried out for several passages in a given book of the New Testament, deviation value per stated number of words in that book can be calculated. By doing this for each book, an average value for the whole New Testament can be arrived at. The lower the figure is for a certain translation, the closer that translation is to the Greek New Testament.

By the same token, the higher the figure is, the further the translation is from the source language. When a deviation value becomes relatively high, it is clear that a translator's goal was to attain a more idiomatic English and communicate more effectively with his reader.

The following are a few examples of how several versions have rendered passages in comparison to the closest meaningful equivalent:

Matthew 5:32

Closest equivalent (CE): "But I say to you that everyone who dismisses his wife, except for the cause of fornication, makes her commit adultery, and whoever marries a woman who has been dismissed, commits adultery."

New American Standard Bible (NASB): "But I say to you that everyone who divorces his wife, except for the cause of unchastity, makes her commit adultery; and whoever marries a divorced woman commits adultery."

New International Version (NIV): "But I tell you that anyone who divorces his wife, except for marital unfaithfulness, causes her to commit adultery, and anyone who marries a woman so divorced commits adultery."

In these translations, CE's translation of "fornication" has been taken as "unchastity" in the NASB, and as "marital unfaithfulness" in the NIV. In English, "unchastity" is closer in meaning to "fornication" than is "marital unfaithfulness"—so on this particular point, the NASB would score lower in deviation value than the NIV.

1 Peter 4:6

CE: "For on account of this also to the dead the gospel was preached that on the one hand they might be judged according to men in the flesh, but on the other hand live according to God in the spirit."

NASB: "For the gospel has for this purpose been preached even to those who are dead, that though they are judged in the flesh as men, they may live in the spirit according to the will of God."

Today's English Version (TEV): "That is why the Good News was preached also to the dead, to those who had been judged in their physical existence as all men are judged; it was preached to them so that in their spiritual existence they may live as God lives."

Phillips Modern English (PME): "That is why the dead also had the gospel preached to them. For although they must be condemned for the life they lived on earth in the body of men, they might find life in the spirit by obeying God's will."

Jerusalem Bible (JB): "And because he is their judge too, the dead had to be told the Good News as well, so that though, in their life on earth, they had been through judgment that comes to all humanity, that they might come to God's life in the spirit."

Living Bible (LB): "That is why the Good News was preached even to those who were dead—killed by the flood—so that although their bodies were punished by

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death, they could still live in their spirits as God lives."

These different renderings of 1 Peter 4:6 cover a wide range of meanings. The TEV makes the verse mean that certain people who had died a natural death by the time of the Epistle's writing had received the Gospel before their death so that they might enjoy the life of God after death. The PME interprets that these dead people were condemned because of their lifestyles but received a second chance after death so that they might find eternal life. The JB also apparently refers to a second chance after death. The LB adopts still another viewpoint by seeing these as those who died at the time of Noah and the flood.

These diverse interpretations have been defended by one commentator or another from time to time, but they all differ from the CE, which does not commit itself as to which interpretation is correct. The NASB similarly is noncommittal, and therefore would receive a lower deviation value than the others for this verse.

James 4:5

CE: "To the point of envy the S(s)pirit that he caused to dwell in us desires," or "To the point of envy he desires the S(s)pirit that he caused to dwell in us."

Revised Standard Version (RSV): "He yearns jealously over the spirit which he has made to dwell in us."

Modern Language Bible (MLB): "The Spirit, who took up his abode in us, yearns jealously over us."

NIV: "The spirit he caused to live in us tends toward envy."

TEV: "The spirit that God placed in us is filled with fierce desires."

New English Bible (NEB): "The spirit which God implanted in man turns towards envious desires."

Of these translations, the RSV and the MLB are closest to the CE and therefore earn a lower deviation value. The NIV has substituted "tends" for "desires," which is found in the CE. The TEV has ommitted any reference to "envy" or "jealousy" and has added the word "fierce" with the result that it differs substantially from the CE. Hence, the NIV and the TEV have a higher deviation value in this verse than the RSV and the MLB.

Translations whose primary goal is faithfulness to the original languages of Scripture frequently are called "literal" translations. Those which have chosen to let communicative effectiveness overshadow faithfulness to the Hebrew and Greek are termed "free" translations. Those that go to greater extremes than free translations have been appropriately labeled "paraphrases."

It is possible to chart various versions according to their relative deviation values (see chart). Since the same version may, and often does, differ widely from book to book, the chart's values are based on an average of selected passages from Paul's epistle to the Romans. The translations selected are all contemporary English translations.

There is nothing significant about the chart's absolute numerical deviation values in themselves. The number representing a deviation value only has significance when it is compared to the deviation value of other translations. For example, the TEV is closer to the Greek text of Romans than the PME, but is not as close as the NASB.

How do you differentiate between literal translations and free translations? This is a difficult task—but it has been made less difficult by the explanations offered in some of the translations.

For example, the NIV disclaims any effort to make an exact word-for-word translation. As a result—since it is fairly obvious that it belongs with free translations, not with literal—it is safe to set the dividing point somewhere below the deviation value of the NIV.

It's a little more difficult to make a similar division between free translations and paraphrases, however, although the LB admits to being a paraphrase. Consensus among most readers seems to be that PME is a paraphrase too. Thus the point of division between free translations and paraphrases has been set just below the deviation value of PME.

Nonchristians and Christians who are less familiar with Biblical thought patterns can receive a great help from a free translation or a paraphrase. Often these can provide great spiritual benefit where nothing else can. Every person needs to receive the Good News, no matter what his standing in life may be. The goal of effective communication is quite legitimate.

Yet so is the goal of gaining as close an understanding of the original Hebrew and Greek texts of Scripture as possible. The more serious a person becomes about his Christianity, the more interest he develops in the very words of Scripture. This entails interest in a literal translation—unless one wants to learn the Hebrew, Aramaic, and Greek languages. God inspired the words as written in these tongues, and in one regard our understanding of God and his will always will be contingent upon how close we can come to understanding the Bible as written in these three languages.

You can use the translators' goals as guidelines in selecting your translation. If you have an unbelieving friend whom you want to interest in Christianity, a Bible paraphrase may be the best way of doing so. But if you want to help an earnest Christian toward a deeper understanding of the Bible, then a literal translation is a far better tool.

Whichever you choose—whether it be a literal or free translation—a close look at the translation's goals will help you decide which one you need. •

"Love One Another" . . . Our Second Priority

A
Family Life Council Feature
By Carol Daniels, Editor

"He said to him, You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and foremost commandment. And a second is like it, You shall love your neighbor as yourself" (Matt. 22:37-39, NASB).

In those two commandments lies the answer to the universal questions: What am I here for? What is the purpose of my life? Here is the key to our seeking, the reason for our existence, listed in order of importance. Love God first, then love each other. First thing (not *things!*) first! Then second thing second!

No guesswork involved here, no need for stumbling blindly in the dark on this matter. We have it directly from the lips of the Lord.

God first, others second—both to be loved, both to be served; the two forever linked.

It's the key to an exquisite life.

Last month, in a conversation with Anne Ortlund, author of **Disciplines of the Beautiful Woman**, we discussed "seeking first the kingdom of God," making him the number-one priority of our lives, above and before all else.

We looked at four specific ways to actively give God his proper position in our lives, the position he longs to fill. We used examples from Jesus' own life: by practicing the presence of God, living life consciously before him moment by moment; by guarding a daily quiet time spent alone with God; by seeking occasional longer hunks of time with him; and by being diligent in attendance of public worship.

These activities help keep our lives centered and focused on the most important thing in the world—our relationship with God, our commitment to him. Our eternal life depends on it, and the quality of our life today depends on it.

Loving God, loving each other, living as Christ commanded, makes an exquisite life—a life sure of its purpose, sure of its value, sure of its goal.

And in a world where personal freedoms keep slipping away, it's the one thing over which we have total control. We decide what our relationship with the Lord will be like—whether we'll know him well enough to share intimate conversation, or only nod and pass. We decide what we'll do with the knowledge of his truth, how much time we'll spend with him, how many friends we'll introduce him to.

It's the most important thing in the world, our relationship with God—and only we determine what it will be. Jesus put it above all things. To love God with all our heart and soul and mind—that's what we were made for! It's what keeps our life in focus; it's the point at which the rest of our life comes together.

"Beloved, let us love one another, for love is from God; and every one who loves is born of God and knows God. The one who does not love does not know God, for God is love. . . . Beloved, if God so loved us, we also ought to love one another" (1 John 4:7, 8, 11, NASB).

Surely expressing love to each other—channeling God's love to one another—is one of the greatest ways of expressing our love to God, and is pleasing to him who made us "many members, but one body."

Loving God is first.

The second most important thing we'll ever do is to love each other, love the body of Christ, love our brothers and sisters in the Lord.

That commandment and that love will determine the quality of our relationships with each other. Jesus said our second highest priority in life is to love each other. That's how precious we are to be to each other.

"This is my commandment, that you love one another as I have loved you" (John 15:12). Jesus says we're to love each other as he loves us—a big order! 1 John 3:16 and 18 says, "We know love by this, that he laid down his life for us; and we ought to lay down our lives for the brethren. . . . Little children, let us not love with word or with tongue, but in deed and truth."

This is not talking about a feeling; this is talking about action.

Christ inconvenienced himself for us, did things he didn't really want to do, didn't feel like doing, because he loved . . . first God, and then us.

The Christian life is not meant to be lived alone. We are told not to forsake the gathering of ourselves together; we are told that where two or three are gathered in Christ's name, he's there too.

Trying to live the Christian life alone is like committing suicide. The second most important thing in the world for us to do is love each other—be committed to each other.

Committed to each other . . . committed to being together, committed to studying together, worshiping together, growing together.

Committed to helping each other grow more like Christ, committed to inconveniencing ourselves for each other, committed to loving each other as Christ loves us, knowing that others are doing the same for us.

When Christ loved us, he loved us knowing our faults. "While we were yet sinners, Christ died for us" (Rom. 5:8). That's the kind of love we're to have for each other—to welcome each other just as we are, and to go from there together.

Commitment is a serious thing. Commitment to God, commitment to each other, is our very reason for being.

Want your life to count? Want it to be important? Then focus it on God first of all, and then each other—the other members of the body.

"Let love be without hypocrisy. Abhor what is evil; cling to what is good. Be devoted to one another in brotherly love; give preference to one another in honor; not lagging behind in diligence, fervent in spirit, serving the Lord; rejoicing in hope, persevering in tribulation, devoted to prayer, contributing to the needs of the saints, practicing hospitality.

"Bless those who persecute you; bless and curse not. Rejoice with those who rejoice, and weep with those who weep.

"Be of the same mind toward one another; do not be haughty in mind, but associate with the lowly. Do not be wise in your own estimation" (Rom. 12:9-16, NASB). •

Christians Should Be Business-Like

By Nelson B. Melvin

THE ABSENCE of good business practices in churches borders at times on being shocking. Those of us who have responsibility for "the King's business" should heed the admonition that all things be done decently. This applies not only to our worship services but to the stewardship of properties and the financial resources of the local church. Let me suggest some areas that you may want to review.

Is your church incorporated? Incorporation is neither difficult nor expensive. It is my understanding that if a church is not incorporated, those who sign notes on behalf of the church are personally responsible. Also, at least in some cases, members of an unincorporated church could be found liable in a personal injury suit. You would do well to obtain the facts for yourself regarding incorporation status.

Is the insurance coverage of your church adequate? Unless one is careful, the high appreciation of property values in recent years can leave a church with inadequate protection for its building and parsonage. One church recently found that its stained glass windows were exempt from coverage. Another learned that it had no liability coverage protecting it from suits from possible personal injury on the property. Also, the next time your policy comes up for renewal you may save money by obtaining more than one quotation.

Does your church's constitution specify voter eligibility in a way that protects the Body of Christ from the influence of persons who have been indifferent and nonparticipating in the life of the Body?

One of the most distressing situations in church life is to attend a business meeting of the church where sides have been drawn and where there has been an all-out effort to get votes. People who haven't been to church in years, but whose names are still on the books, are dragged in to topple the scales in the vote contest. How can these people who don't even go to church help decide the will of the Lord? The fact that one side can round up 37 votes against 32 for the other folk can in no way indicate that the church has discovered the mind of Christ.

Every church constitution should contain an article clearly delineating active membership and limiting voting only to active members.

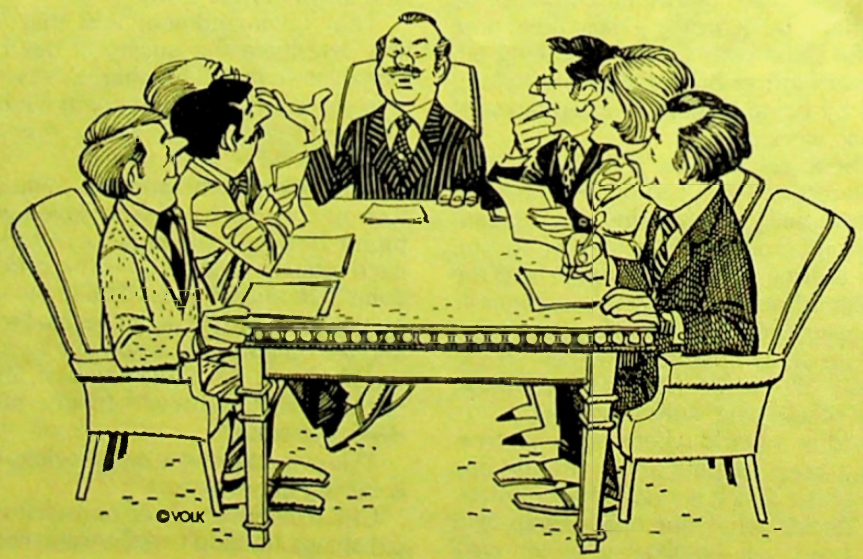
Do you review annually the remuneration for the pastor? If your church does not give your pastor a raise equal to the cost of living increase, then you actually cut his pay.

The denomination offers an excellent group health and accident hospitalization coverage. If your pastor's family is not now covered, I urge you to include such coverage in your remuneration package. Also, the retirement plan has been upgraded in recent years and can be a real help in retirement.

Car allowance should never be considered part of the pastor's remuneration. It is a business expense. One pastor in another denomination wrote, "The harder I work the less money I make." What he meant was that the more visitation he did and the more miles he drove his car in pastoral ministry the less money he made.

Many churches are now providing an item in their budgets for continuing education. Once again, this is not remuneration. It not only benefits the pastor to attend seminars, workshops, and conferences, it increases his effectiveness in his ministry to the congregation.

In summing up the consideration of the pastor's salary and benefits, I have observed through the years that when congregations do their best to provide for their pastor, God seems to pour out added blessings, financial and spiritual, on that body of believers. The opposite is also true. When congregations are miserly toward their minister, God seems to reach out and turn the faucet until it only dribbles. •



Sheep Stealing and Church Growth

By Dr. Donald McGavran

ONE of the most common explanations for growing churches by other churches (or denominations) is that they "steal sheep." We have heard this claim across the United States and all around the world. Sometimes the charge is leveled against the Pentecostals or the Seventh Day Adventists, or even Roman Catholics. What, really, is the substance of this allegation?

The fact is that millions of neglected Christians live all around us. Any pastor who runs an attractive, aggressive program will pull some of these neglected people away from their home churches. The process goes on all the time. When a member disagrees with his fellow members, board, or minister, he often stops coming and joins another church. Or, a neighbor may say to Mrs. T., "Do visit our church. We have such a lovely choir and such warm fellowship." As the friendship develops, Mrs. T. drops out of her old church and becomes a member of the other. This coming and going is a perpetual process.

On the whole it is a good thing. People ought to be free to worship God where they wish to and churches ought to serve their members well. When the standard of service gets low, members leave and go to other churches. Automatic pruning helps keep churches active and dutiful. The pastor does not want a captive audience which has to take whatever he gives. It keeps the pastor on his toes to know that while he is free to preach the Word as he sees it, his people are also free to worship elsewhere if they feel he is unbiblical or not challenging enough.

The church has much to gain and little to lose by maintaining that the only thing which should keep a member from worshiping in this congregation, rather than in some other, is personal choice. Religious freedom is precious and easily lost. Opposition to this view is fathered by the State Churches of Europe. In these, men and women belong to the church in the same way that peasants belong to the feudal lord. They were born into this church, be it Lutheran, Presbyterian, Anglican, or Roman Catholic. It was sinful (so they were taught) to later join another denomination. Any pastor who tried to attract them was sheep stealing.

Freedom of religion and conscience simply did not exist. Being "baptized" in infancy was like calves being branded—from then on they belonged to this church and woe betide him who took them into another.

The picture is complicated by the fact that as different understandings of Biblical faith developed, different views were preached, often with fiery vehemence. The Millerites, believing that the Lord would return on October 22, 1844, persuaded many Presbyterians, Baptists, Congregationalists, and others to join them or, American Christians, deeply hurt by racism in the mid 70's pulled those they could influence out of segregated churches into integrated ones. But this is exactly as it should be. Christians should be free to persuade and counter persuade.

Well-Fed Sheep Cannot Be Stolen

Convinced Christians stay in their own churches. They steadily refuse to join other congregations. Indeed, so true is this, and so basic to a right understanding of the whole thorny issue, that with only a slight degree of exaggeration, one may say of sheep that "if they can be stolen, it is not sheep stealing." Finding sheep running wild in the streets, or hungry on the mountain side and bringing them back to the fold is not sheep stealing. It is engaging in Christ's work of finding and folding the lost.

In Allahabad, India, about four miles from the city center, a suburb had developed at Naini. In it lived fourteen people who belonged to the downtown Church North India. They almost never went to church or saw their pastor. Then in Naini, the Evangelical Church of India (a small denomination) started two new congregations which took in these fourteen and others. The downtown church angrily charged sheep stealing—to which the pastor of the Evangelical Church serenely replied, "Splendid! You go on sleeping and we'll go on stealing."

I would not be understood as condoning a mean-spirited raiding of other congregations. It is sin to disturb the faith of Christians who are happily a part of another church, unless one gives them something more Biblical. To get Christians to change affiliation without any deeper understanding of the Lord or any more obedient relation to him is to be condemned. Furthermore, charges of sheep stealing are usually exaggerated.

Dr. Robert Schuller writes that, while he condemns divisive competitive practices, he works "as if our church were the only church in a population of a half million, and we are responsible for the salvation of all the people there." No wonder his church has grown enormously.

During the past fifty years, most pastors in North America have leaned over backward to avoid the charge of "sheep stealing." Partly as a result of this, about a hundred million Americans are nominal, marginal, or slightly lapsed Christians. What is now demanded is that every church seek to be a better church—to have more Biblical teaching, warmer fellowship, more Christian love, and more effective evangelism of the lost. When a prospect says, "I belong to another church," he ought to be asked in as kindly a way as possible, "Are you a practicing Christian?" If the answer to these questions are not satisfactory, he (a sheep running wild on the range) ought to be found and folded, fed and transformed.

If this be sheep stealing, let us steal boldly! •

Dr. McGavran is Chairman of the Board of the Institute for American Church Growth.

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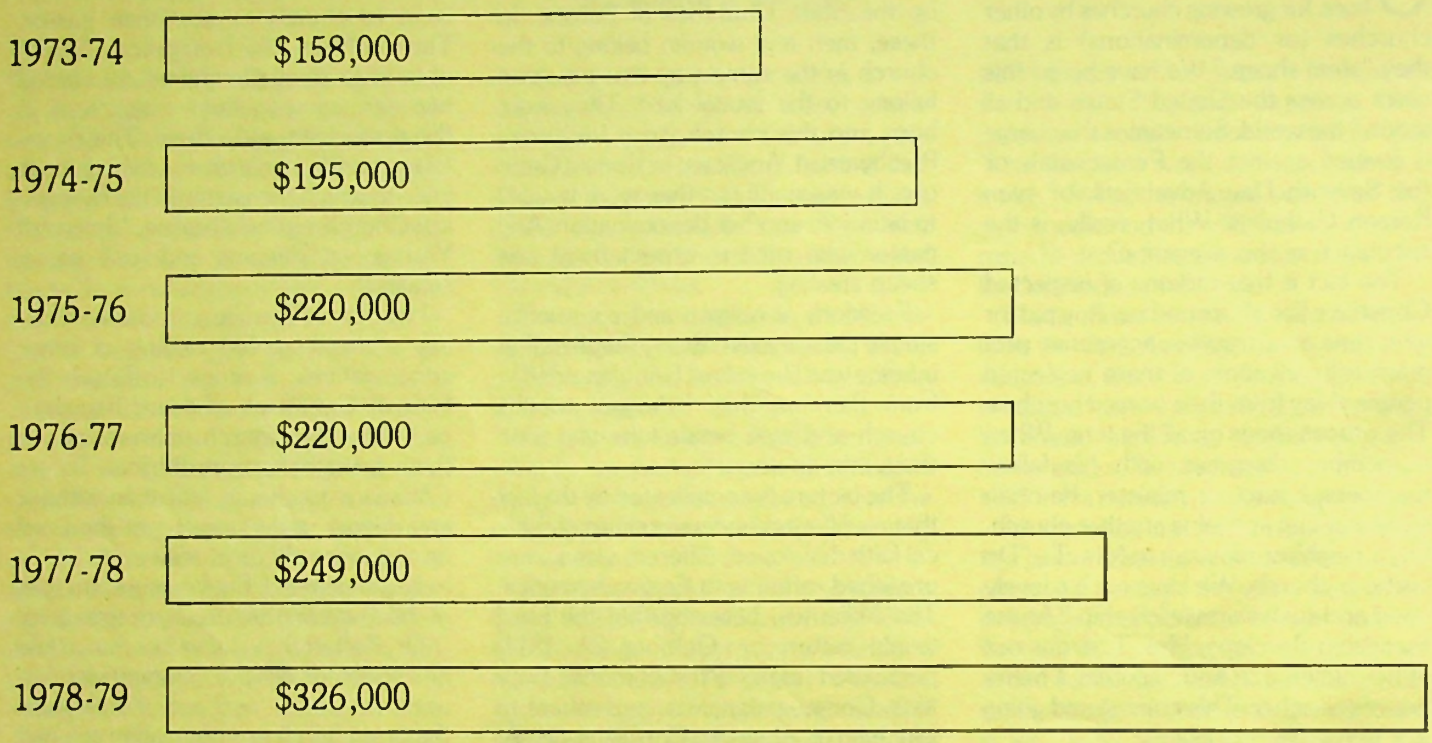
A Bold Step of Faith

A comparison of Goals for Giving for the Church of God General Conference— 1973 through 1979.



Financial Facts:

In six years, from 1973 through 1979

- The Goals for Giving have a little more than doubled.
- In the five years from 1973 through 1978, the Goals for Giving for each fiscal year have been met by the membership of the Church of God. In fact, giving has exceeded the Goals by an average of $6,000 each year.
- Inflation has increased 49% over the 6 years.
- Current Goals for Giving can be met if each Church of God family will give $95.00 this year.

Church of God General Conference, Box 100, Oregon, IL 61061

What Our Readers Think

In the March, 1979, RESTITUTION HERALD, our readers were given an opportunity to respond to questions regarding the peace efforts in the Middle East. Readers were asked to comment on how much land Israel should be satisfied with in light of Joshua 1:2-4. Should they relinquish land for the sake of peace, or should they follow an aggressive expansionist policy?

Herewith are excerpts from 5 letters received:

"God's promise to Israel is for a land much broader than its present nascent nucleus. Israel has the title direct from God's hand. No title search is necessary. Regardless of who lived there previous to the promise or who has dwelt there since, all are "squatters" in the eyes of God except for the descendants of Abraham, Isaac, and Jacob. Israel is to have possession of the extended borders as an irrevocable beneficiary.

"Peace between Israel and Egypt has become a reality. It is predictable that such a peace will lead to continued or even accelerated hostility from other Arab states. The PLO is already appealing to Russia for support. Israel, I believe, will not and should not give up any lands she now occupies and possesses. She should be supported in expanding her borders. Eventually all her inheritance will be hers in a restored earth. The Lord gave, he took away, and he will restore. It's as certain as tomorrow's sunrise."—Art Fletcher.

"As to her demands, I have no knowledge as to what would be best. I think she should strive for peace under the best terms she can get. We have a great God of peace who will in his time and on his terms work out what is best for all concerned. . . . Time is on the side of the Jews. God has preserved them down through the ages and I believe he will continue to do so till they fully recognize him (Rom. 11:26-28).

"Nations rise and fall, so I believe that time will work for the Jews what they can't do for themselves. God has always worked in and through the nations of the earth, as in the Babylonian captivity. Cyrus of Persia defeated Babylon, and through him the Jews could return to their homeland."—Lee E. Ren.

"I think the United States is likely to cause war in the Middle East by trying to make peace. Already the Arabs are angry at Egypt. The Palestinians will never be satisfied unless they have their own country with self rulership. . . . I think Israel giving up the West Bank will not bring peace; it's more likely to cause war because it won't appease the Palestinians.

"I think Israel should pursue an expansionist policy, keep all the occupied land and become stronger, because God has promised to be with them."—Roy Fobes.

"Israel is not honoring God, nor does she recognize her Messiah; therefore, she is not in position to demand all the land promised her by God. . . . If Israel as a nation looks for a coming Messiah, they should keep the land. If Israel as a nation is living for "now" and without the hope of a coming Messiah, then let the land be part of the negotiating price. . . . Let us continue to pray for the peace of Jerusalem and the return of Israel as a nation to their God so the Prince of Peace will return soon!"—J. Arthur Westerfield.

"Anyone who reads or listens to the news would have difficulty in not forming an opinion on Israel's stand regarding the peace proposals submitted by President Carter. All serious Bible students are aware of Israel's destiny and the events leading up to that destiny as related in the Bible.

"Therefore it was no surprise to see Israel demanding more during negotiations than she could possibly expect to receive—and then capitulating at the last possible moment. Israel acquired the "land of Canaan" through miraculous means—not through her own military strength.

"If Israel had capitulated without resistance she would be showing a lack of regard for the land God has given her—however, if she had resisted to the extent that peace negotiations had failed, she would have shown a lack of confidence in God's ability to perform what he has promised.

"God tells us that 'Jerusalem will be a burdensome stone for all people; all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.' He also says, '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.'"—Robert B. Johns. •

"He gathered them together into a place called in the Hebrew tongue Armageddon" (Rev. 16:16).

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Armageddon: How Soon?

By Pastor Edward Bender

IN EZEKIEL 38, God reveals a special message against Gog. This is the name given to the entire conglomerate of northern nations that will come against the nation of Israel and Jehovah.

The next phrase used in this chapter is "the land of Magog" to describe a portion of these northern nations. To what nation does this phrase refer?

In order to answer this question, we must go back to Genesis 9-11 to understand the history of nations. As you read this article, please look at the map which shows both the present-day locations and the former inhabitants. As you study the map, remember that all directions are given from the nation of Israel, and in specific cases from the city of Jerusalem.

The nation with the most emphasis in this portion of Scripture is the nation of Magog. In Biblical history, Magog was the son of Japheth, the grandson of Noah. God's blessing upon him was: "God shall enlarge Japheth, and he shall dwell in the tents of Shem" (Gen. 9:27).

"Japheth signifies enlargement; and how wonderfully did Providence enlarge the boundaries of Japheth! His posterity diverged eastward and westward throughout the whole extent of Asia, north of the great range of Taurus as far as the Eastern Ocean. . . . Thus did they gradually enlarge themselves till they literally encompassed the earth . . . their hardy race, and enterprising, warlike genius, made them frequently encroach southwards on the settlements of Shem . . . and so they dwelt in the tents of Shem . . ." (Clarke's Commentary, Vol. 1, page 83).

Magog settled north of the Caspian Sea with the Scythians. This area is known as Siberia today. Some of Magog's immediate family settled in the Ukraine Valley west of the Ural Mountains. There is only one country that can represent this portion of the world today—the Soviet Union.

The two places within the "land of Magog" are the "chief prince of Meshech and Tubal." Since we have established that Magog is Russia, I believe that the following is very significant.

It is interesting to notice that the Septuagint translates "Meshech" as "Mesoch." Please notice the similarities in spelling and especially pronunciation of present day Moscow, the capital and major city of Russia.

"Tubal" is translated by the Septuagint as "Thobel." This could easily be Tobolsk, a major eastern city of Siberia, Russia.

God and the Northern Confederacy (38:3-9)

God is making it quite clear to Ezekiel that HE is "against" this entire confederacy. God told Ezekiel to tell these nations that HE will "put hooks into thy jaws, and I will bring them forth."

Just as we use a hook to catch fish, God will bring Russia and her allies to the Middle East against his people Israel.

Let's look at the ancient nation of Persia. Many years ago it was called Elam, who was the son of Shem, and the grandson of Noah. Today this country is known as Iran. (There is a possibility that Persia might have included a portion of the modern nations of Afghanistan and Pakistan.)

Today Iran is made up of followers of Mohammed, and an Islamic republic is being formed under the leadership of the Ayatollah Khomeini, at least for the moment. A recent issue of *Newsweek* Magazine pictures Khomeini and Arafat embracing and kissing. And what kind of political leanings does Arafat have? As leader of the Palestine Liberation Organization, he relies heavily upon Russian support. And what does that tell us? I believe it indicates that Russia is waiting in the wings.

Since Iran's Shah fell, American intelligence is almost certain that the Russians have received the manuals that describe in detail our top-secret fighters, which the previous government possessed.

Khomeini wants both Russia and the United States to stay out of "his"(?) country. However, it might be well if we

looked to see if it is truly his country. *Newsweek* recently had headlines which read, "Who's Running Iran?" Most feel that there will be a conflict between Prime Minister Mehdi Bazargan and the Ayatollah Khomeini. I personally feel that this conflict will turn out to be between Khomeini's followers and the left-wing Marxist Fedayeen guerrillas.

Newsweek reported that "Hassan Beheshti, a 32-year old construction worker who attended last week's Fedayeen rally," stated, "'Khomeini and his people want to carry on the system like it was before, only with a different color and under different slogans. . . . They are trying to isolate us, but we are strengthening our fronts.' For the time being, two heavily armed guerrilla forces —the Marxist Fedayeen and Khomeini's Mujahedin—have avoided a clash, while continuing to eye each other warily. But sooner or later, they might engage in a test of strength that could lead to a whole new round of bloodshed and suffering for Iran." Don't be surprised if Iran's Revolution isn't over!

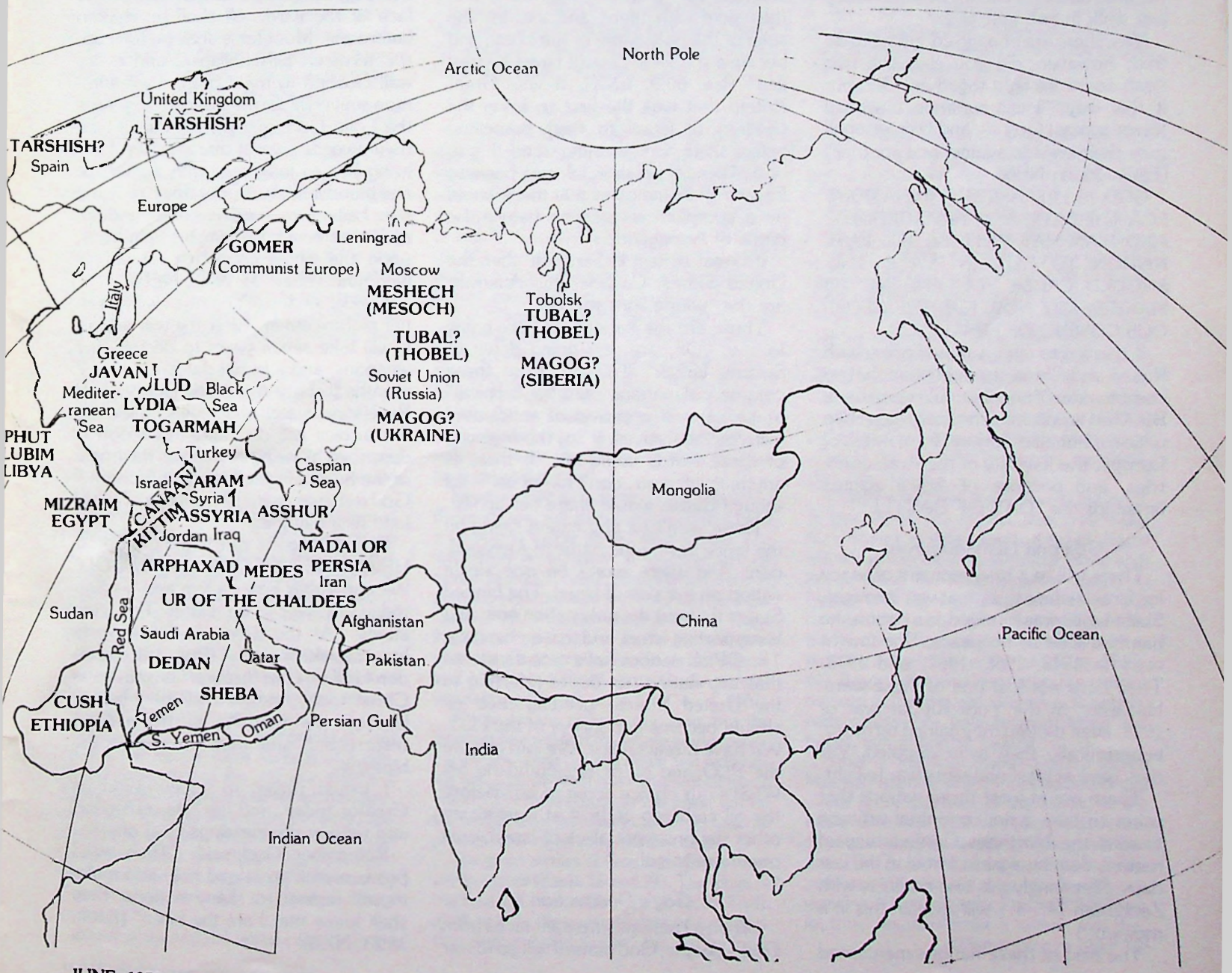
Ezekiel, inspired of God, stated that Iran would become partner with the great northern nations before the battle of Armageddon can be fought. More than that, the Euphrates River will be "dried up" so that the "kings of the east" (no doubt China, Rev. 16:12) can march to Israel.

It is interesting to notice that much of the world is communist today. However, what is even more shocking is to see the nations that are leaning toward or are pro-communist. Following are some of those nations.

Ethiopia, anciently called Cush, the son of Ham, the grandson of Noah, today has again taken its ancient name. Ethiopia and Libya are brothers. Ethiopia lies southeast of Egypt with the Sudan between the two nations.

Another country that Russia has in her power is Libya, anciently called Phut, the son of Ham, the grandson of Noah. The Libyans are Moslem and have great oil wealth.

A third country that will fight with Russia in the battle of Armageddon is Gomer. Gomer was the son of Japheth, the grandson of Noah, who settled northwest of the Black Sea. Gomer may



represent the already communist European nations, or it may include West Germany. Some scholars feel that West Germany may unite with East Germany and become communistic.

Togarmah was the son of Gomer, and settled south of the Black Sea; and is unquestionably Turkey. Where does Turkey stand in world affairs? In recent years she asked the United States to vacate her military bases. When America was airlifting its citizens from Iran, Turkey forbade the United States to land helicopters on her soil as a refueling stop or as a "haven" away from home. This certainly doesn't make her pro-American.

You may be wondering (with all of those larger nations coming up against the little nation of Israel), why don't they just walk in and take over?

Yes, there are enough countries to do that; however, did you ever see two Arab countries fight together? God put it this way, "I will summon universal terror against Gog . . . and his men shall turn their swords against one another" (Ezek. 38:21, NEB).

GOD IS PREPARING THE NATIONS FOR THE BATTLE OF ARMAGEDDON, AND IRAN MAY WELL BE THE LAST NATION TO FALL IN PLACE. THIS SHOULD CAUSE YOU AND ME TO MAKE READY NOW FOR THE GLORIOUS COMING OF KING JESUS!

If there was ever a united army with Russia and China, it would seem that no combination of nations could stop them. But God is collecting not only these two nations, but also Turkey, Iran, much of Europe, the majority of the Arab countries, and portions of Africa against Israel for the "DAY OF BATTLE!"

Gog and Her Squadrons

There will be a brief moment of peace for Israel before this great war is fought. Since Israel was founded as a nation she has had little or no peace. She fought wars in 1948, 1956, 1967, and 1973. They have not lost one of these wars. However, in the Yom Kippur war of 1973, even though they gained territory, economically they were crippled. Yet they have at least one more war to fight.

There are at least three nations that seem to take a noncommittal attitude toward the Northern Confederacy of nations coming against Israel in the last days. (Seemingly this text conflicts with Zechariah 14:1-4. I will explain this in a moment.)

The first of these nations mentioned is Sheba, grandson of Canaan, great-great-grandson of Noah. Sheba settled in the Arabian world, and today is probably southeastern Saudi Arabia and Qatar.

Dedan, brother of Sheba, settled in the same area and would be known today as the countries of Saudi Arabia, Yemen, South Yemen, and Oman.

The merchants of Tarshish can't be pinned down very well in history. Most historians conclude that southwestern Spain was ancient Tarshish. Many Bible scholars, with whom I agree, believe this ancient country to be Great Britain. The reason I believe it is Great Britain is the following scripture: "The isles have waited for me, and the ship of Tharsis [Tarshish] among the first, to bring thy children from afar, and their silver and their gold with them, and that for the sake of the holy name of the LORD, and because the Holy One of Israel is glorified" (Isa. 60:9, LXX). It was Great Britain that was the first to bring the children of Israel to their homeland before 1948. Some understand this to be a Millennial passage. I do not, because Ezekiel 39:28 indicates that there would be a complete restoration before the battle of Armageddon.

If Great Britain is Tarshish, then the United States, Canada, and Australia are the "young lions thereof."

These are the nations that are going to say, "Oh, are you going down to destroy Israel?" This cry from these commercial nations may be "ironical" or perhaps in approval of anticipated gain for themselves. If so, the meaning of these words could be: "If there is anything left over, don't forget us!"—as though Russia would share her spoils!

There won't be any nation riding on the fence during the battle of Armageddon! And there won't be one single nation on the side of Israel. The United States is about the only nation now that is supporting Israel, and that is changing. The OPEC nations have recently stated that any nation (no doubt referring to the United States) needing their oil should become supportive of the PLO. We have a real choice. We can choose the PLO and oil or Israel and no oil! What's our choice going to be? Before the oil embargo of 1974 at least seven other nations were allies of Israel; only one more to go!

Gog's Destruction

When all nations turn their faces from God's people, God himself will go to war on their behalf.

God told Ezekiel when Israel is living "undisturbed" Gog will come with her "mighty army" and "come up against my people Israel." God said that this would be done "that the nations may know me, when they see me prove my holiness at your expense, O Gog" (Ezek. 38:14-16, NEB).

Everyone is talking about God as a "God of love" and he is, but he also is a righteous God who will see his divine will accomplished.

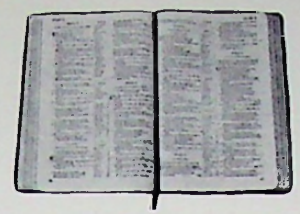
He continues to say, "In my jealousy and in the heat of my anger I swear that on that day there shall be a great earthquake throughout the land of Israel. The fish in the sea and the birds in the air, the wild animals and all reptiles that move on the ground, all mankind on the face of the earth, all shall be shaken before me. Mountains shall be torn up, the terraced hills collapse, and every wall crashed to the ground. I will summon universal terror against Gog, says the LORD God, and his men shall turn their swords against one another. I will bring him to judgment with pestilence and bloodshed; I will pour down teeming rain, hailstones, hard as a rock, and fire and brimstone, upon him, his squadrons, upon the whole concourse of people with him" (Ezek. 38:19-22, NEB).

Ezekiel 39 doesn't paint a much prettier picture either. After the war is over it will take seven years to destroy the weapons, and a burial detail will take 7 months to bury the dead. The Book of Revelation states that five-sixths of all the armies will die, and this blood is described as being as deep as the bridle of the horses in the "valley of decision." God will then invite all the fowls of every kind to a banquet.

God will prove to EVERYONE that HE ALONE is CREATOR AND GOD! We can either bow to him and his Son today OR we can do it later. The Bible states: "At the name of Jesus every knee should bow . . ." (Phil. 2:10). If we don't call on God through his Son Jesus Christ today, then we will bow before him on the morning of the second resurrection and miss out on all the blessings.

I would prefer to accept God as Creator today, and his Son as Savior, and receive the blessings God offers.

Remember God said, "Thus will I prove myself great and holy and make myself known to many nations; they shall know that I am the LORD" (Ezek. 38:23, NEB). •



The Bible in the News

By Pastor Hollis Partlowe

The Egypt-Israel Peace Treaty

ON MARCH 26, 1979, after thirty years of anxiety and five wars, at eleven and one half minutes after two o'clock, a peace treaty was signed in, Washington, D.C., between Israel and Egypt. It was truly Jimmy Carter's day.

Sadat, the Arab, is ready to risk all for peace; this man has a magnificent obsession for peace. Begin, the Jew, dared to remove all suspicion in his efforts for peace.

President Carter brought them together; he served as moderator through the whole thing. All they need now is to make it work. Now we enter the fragile era of peace between Arab and Jew. The Jews are happy generally; the Palestinians are not.

In a solemn ceremony on the front lawn of the White House, Egyptian President Anwar Sadat and Israeli Prime Minister Begin put their names to Arabic, Hebrew, and English copies of a treaty promising mutual recognition, respect, and peace.

"Peace has come!" declared a beaming President Carter. He quoted the Bible and the Koran and offered a personal prayer that Arabs and Jews may one day be brothers.

Sadat, replying, declared: "Let there be no more bloodshed between Arabs and Israelis."

"Let us work together until the day comes when they beat their swords into plowshares and their spears into pruninghooks," the Egyptian leader said.

"No more war," agreed Begin. "No more bloodshed. Peace unto you, Shalom, Salaam forever."

So after 15 months of American-sponsored negotiations Carter, too, added his signature as a satisfied witness, while 1,600 witnesses waved flags of the three nations. They hope their act will lead to a permanent peace throughout the Mideast, a task much more difficult than this first step.

A gleam of hope surged up in the hearts of many as these two long-time battlefield foes signed the treaty, which requires an exchange of important real estate.

One must remember that peace cannot be assured by the mere scribble of a pen. Today is the day of the ultimate dream. If Egypt settles for peace with Israel, however, she may be richly blessed in the long haul. According to Isaiah 19:21-24, God will some day bless Israel and Egypt together. Right now it seems they expect to be blessed by President Carter and the United States economy.

Israel is the highest taxed country in the world. More than fifty percent of her gross national product goes for defense.

A few months ago Begin and Sadat received the Nobel Peace Prize and have now signed a peace treaty. All we need now is the peace! Real peace may continue to elude us. Although we continue to hear of renewed hope, permanent peace awaits the return of the Prince of Peace.

Mr. Carter assured Begin: "We will never waver in our support for you. We realize our own security is intimately tied with yours." This pastor is glad that our president feels that way, for God has said that he will bless the ones who bless the Jews and curse the ones who curse the Jews. (Gen. 12:3.)

Russia Almost Silent

Except for some negative comments, the Soviet Union has been strangely silent. However, Scripture predicts a Russian invasion of Israel in spite of all the current developments with Israel and Egypt (Ezek. 38 and 39). Russia will "think an evil thought" (38:10). Moreover, it seems almost certain that a peace agreement is in effect when Russia suddenly attacks Israel (v. 11).

Iran (Persia) the new Islamic power, will follow the footsteps of the Soviet Union (v. 5). It appears that Turkey, Iran, Libya, and Ethiopia will march with Russia against Israel. This prediction by Ezekiel has never been fulfilled. There is no question but that dark clouds hang over the Mideast, particularly in view of the Islamic uprising that we have recently seen.

Islam is probably Israel's worst enemy. Furthermore, religion in politics will become a dominant theme in the days ahead. The last world government of this age will be predominantly a religiously oriented state. A man will seek the adoration of men. He is the "man of sin," "the son of perdition." (2 Thes. 2:3.) "He opposes and exalts himself over everything that is called God or is worshiped, and even sets himself up in God's temple, proclaiming himself to be God" (v. 4, NIV).

We see many cults in our time, but the greatest one will find the whole world following a man—even bowing down and worshiping him. The Mideast has experienced many bloodbaths down through the ages, but no student of Bible prophecy can forget that the greatest war of all time still lies ahead.

The great armies of Gog and Magog have yet to gather (Ezek. 38 and 39). The kings of the East will march (Rev. 16:12-16; 9:13-18). There will be the confrontation of Armageddon, and no "safety valve" can last for long.

Then too, there is to be a peace agreement with Israel in the very end time. This "firm covenant" is made with the Roman ruler for a seven-year period, but he breaks it in the middle of that period (Dan. 9:27, NASB). I'm not convinced at this point that the present treaty between Israel and Egypt has any connection with this one. A word of CAUTION: as premillenarians we'll lose our credibility if we see in each political crisis a sure fulfillment of Biblical prophecy. Many have tried to determine the date of Jesus' return. Such attempts to find details in prophecy being fulfilled today often discredit the student of prophecy and detracts him from the real issues. Beware!

The Time Bomb Is Still There

The Middle East is still a time bomb. The basic conflict is still there. Israel's withdrawal and a future for the Arab refugees will continue to be thorny issues.

Current events of the Mideast continue to hold special interest for the Christian. Like a reader of a book who has already scanned its final chapter, he looks for events which lead to a known conclusion. As we expect the premillennial return of Christ, we believe that tension in the Middle East will one day lead to greater confrontations. World powers will be involved as well as neighboring nations. The greatest suffering for the Jewish people is yet ahead. However, they will be preserved to become the channel of world-wide blessing foretold by the Old Testament prophets. (See Jer. 30:1-7.)

God has restored the nation in our time. In fact, nearly 3.5 million Jews now make their homes in Israel. Beyond doubt, Egypt will some day be in God's favor along with Israel. "And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day. . . . In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land" (Isa. 19:21-24). Beyond the mist and fog on the current horizon in the Mideast, there is real, permanent peace—not only between Israel and Egypt, but among all nations.

Israel is the only stable country in the Mideast, the only one the United States can count on in that part of the world. At the same time, the favorite communist commodity, chaos, is spreading throughout that area. The Arab hatred against Israel's thirty-year existence is still very much alive and growing. It is predicted in Psalm 83:2-5: "For, lo, thine enemies make a tumult: and they

(Please turn to page 12)

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

James Mattison
WTCA 1050 AM Plymouth, Ind. 9:00 a.m. Sundays, "Pathway of Light"

Mildred Macy
WTCA 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. 11:45 a.m. Sundays, "Words of Hope"

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. 7:30 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"
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WNNC 1230 AM Newton, N.C. 12:25 p.m. Sundays, "Bible Truth"

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

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

Ohio

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

South Carolina

Z. B. Duncan
WGCD 1490 AM Chester, S.C., 8:30 a.m. Sundays, "Bible Truth"

Virginia

Dale H. Swartz
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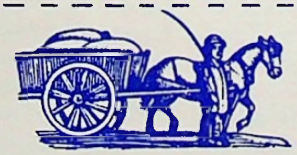

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The Restitution Herald

Vol. 68 June, 1979 No. 9

STAFF
Editor: David Krogh
Managing Editor: Gordon Landry
Contributing Editors: Rachel Carr, Carol Daniels, John Lewis, Hollis Partlowe
Circulation Manager: Paul A. Newell
Staff Writer: Shirley McQuinn

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.

THE BIBLE IN THE NEWS

(Continued from page 11)

that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederate against thee." Observe, this is what Israel's neighbors are saying of them in the last days after they have returned to their land: "Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance."

The Arab governments can change overnight, even the ones which are supposed to be conservative and safe. Look what happened in Iran. Saudi Arabia, the experts say, is next.

A driving force is pushing the Arab countries into a "holy" war against Israel (peace with Egypt or not). The best military minds in Israel are thinking and planning, making sure this time not to be surprised.

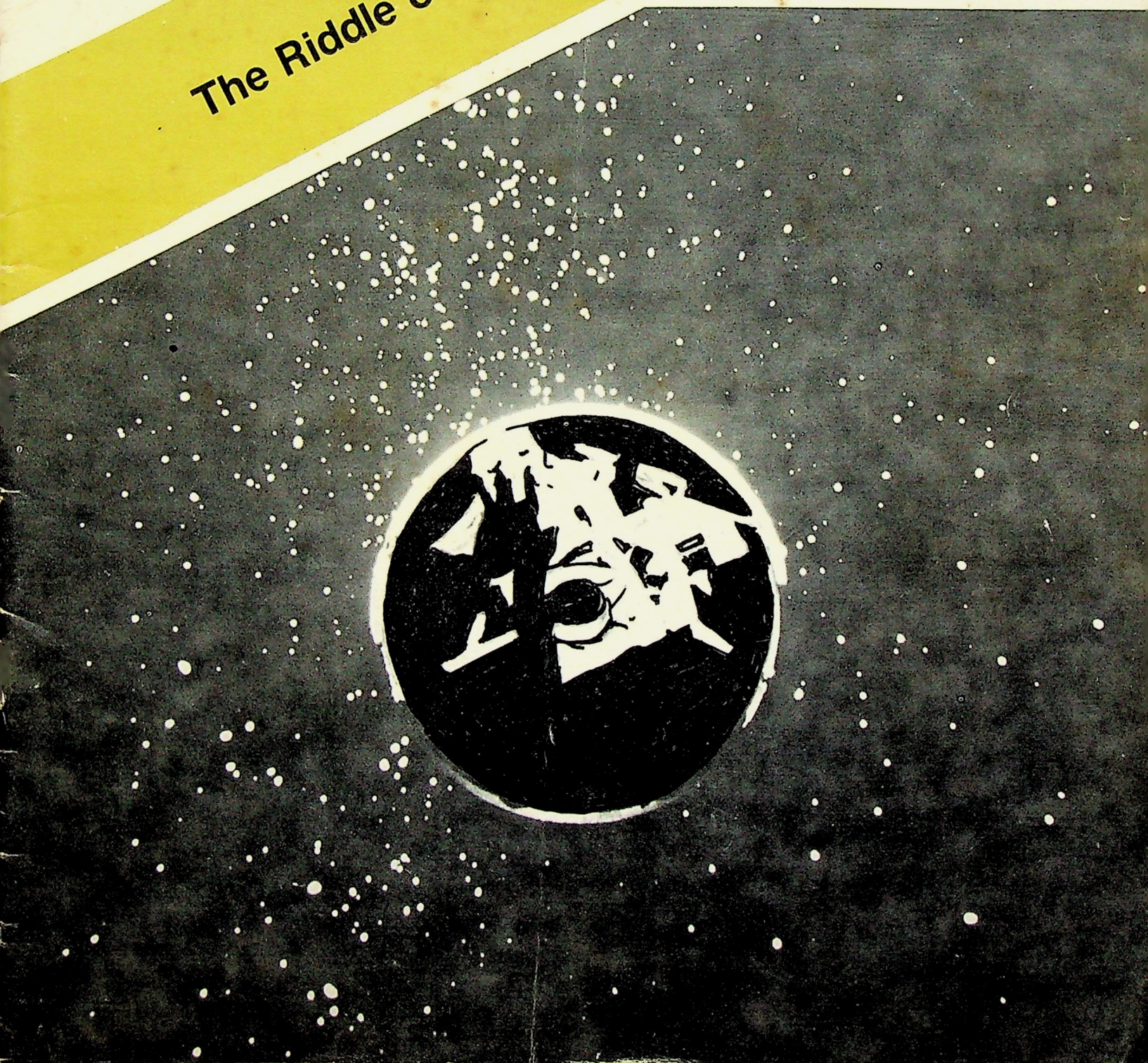
Friends, the only hope for lasting peace is Jesus' return as the world continues in its worst tailspin ever. Our lovely Lord said: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28). •

The Restitution Herald

The Riddle of the Universe . . . see page 8

with Member Supplement
and Progress Journal

July-August, 1979
Vol. 68, No. 10



ONE DAY AT A TIME

By Shirley McQuinn

THIS IS A STORY of hope—a story of living faith that has conquered hopelessness. It is the testimony of Louise Trimble, a woman who believes she can take God at his word.

It is extremely difficult for Louise to share publicly her personal life, her feelings and thoughts. But she is willing to do it for two reasons: first, to praise and glorify God; and, second, she hopes that someone else may find strength and encouragement for facing a battle in life.

Early last summer, Louise sensed that something was wrong in her body. She went to the doctor and was treated for a minor ailment, but she continued to feel that all was not right. She was aware of this "thing" in her abdominal area. There was no pain associated with it, but she wanted to know what it was.

In August the doctors took x-rays, hoping to discover exactly what was happening. The x-rays revealed nothing abnormal. But Louise was certain that something was there—she could literally feel it, whatever it was. By November the doctors had come to the conclusion that the only course of action to take was exploratory surgery.

On November 6, 1978, Louise lay in her hospital bed, waiting to hear the results of the surgery. Her tightly knit family and friends who love her were also waiting. They were the first to get the word from the doctors. Cancer. A large mass: a malignant tumor. Inoperable. Her family and friends wept together.

Louise was told of her condition immediately, as she had requested. One doctor told her she possibly had only two to four months to live; another said maybe two years. Her first feeling was one of shock. She explains, "Even though far in the back of my mind I may have suspected cancer, it was still a shock to hear those words. And after the shock, there was a feeling of complete helplessness."

Louise can't remember a time when she didn't believe in God. He has always been a part of her life. So it was natural for her to turn to him in her state of utter helplessness. He would be her source of strength and hope. He would be her healer. But she, too, would do her part. She quickly and easily made the decision about the first step that was to be taken. When her sister Marge entered her hospital room for the first time after the surgery, Louise looked at her through tearful eyes

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Cover Photo: On December 7, 1972, the last Saturn V to carry men to the moon left the Kennedy Space Center. Leaving earth orbit, the Lunar Module "Challenger" rides in the top of the third stage of the Saturn rocket. This picture was taken from the Command/Service Module "America" as it maneuvered into position to dock with and extract the Lunar Module.

and said two words: "James 5." Marge replied, "I was hoping you would say that."

The word of God is a vital part of Louise's life, but James 5 was a special meaning for her and her family. When her father was 60 years old, he was told by the experts at Mayo Clinic in Rochester, Minnesota, that he had only six months to live. He had cancer and it was incurable. He was sent home to die. After he was home, the family agreed that they should follow the instructions given in the fourteenth verse of James 5, and believe the promise in verse fifteen. "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up." They acted upon the word, and they claimed the promise. Today Louise's father is 92 years old.

So it was easy for Louise to follow the same pattern. The elders of the Lakeshore Bible Church of God gathered around her bed while she was still in the hospital. They joined hands with her, and after her pastor anointed her with oil, each of them prayed for her. God's Spirit was present in that hospital room. His power was already at work, infusing hearts with a new peace.

Louise left the hospital with hope in her heart. Not because she thinks there is some kind of magical power in an anointing service. She knows that isn't true. The anointing service itself was simply an act of obedience, an act of faith on her part. Her hope sprang from the confidence of knowing that God was in control, that she was in his hands, and that only he could accomplish the impossible.

Louise recuperated from her surgery, and immediately began chemotherapy treatments. She goes once a week for injections, and regularly gets capsules from her pharmacist for oral treatment. She has responded well to the treatments, and has been spared the terrible side effects that often accompany them. Outwardly her life does not appear to have changed much. She functions in a very normal capacity.

But inwardly, life has indeed changed for her. "For one thing," she says, "I consider every day a miracle, a reason to praise God. When I wake up in the morning, I say, 'Thank you, God, for another day of life!' I've also learned that *things* aren't important. People are important, and feelings, and living every minute to the fullest."

The joy and peace that Louise feels is reflected so vividly in her face that many people have asked, "Do you think Louise Trimble looks different? What has happened?" Or, "There's a new look about Louise—a calmness that I never noticed before."

Louise smiles about these reactions and says, "If it is noticeable, I'm glad." And when asked to explain this peace and calmness, she says, "It is because I know I am in God's loving hands. I know there is nothing more that I can do, so why should I make everyone else sad? I have so much to be thankful for!"

Have there been discouraging times for her? "Of course," she quickly answers. "I'm just as human as anyone else." There have been days when her blood count was too low for her to take the chemotherapy treatment. That is discouraging. There are people who respond with a fatalistic attitude about her illness. That, too, is discouraging.

But Louise does not allow herself to remain in the pit of discouragement for long. "I often think of Romans 8:28," she says, "and I believe it. There *is* good coming from all of this. And some days I literally lift up my arm and say 'Take my hand, Lord Jesus, and lead me through this day.'" "And," she adds, "he does! He walks right beside me."

There are two specific things Louise would share with others who may be facing a test like hers. "First of all," she says, "relinquish it. Let God have it! Trust him completely. Secondly, continue to be thankful and praise God for life and all he has given you."

When asked the direct question, "Do you really believe God is healing you?" Louise does not hesitate. With confidence in her voice she answers, "Yes, I believe it. The healing process has already begun." Then she adds, "After all, the Bible says to pray *believing* that you receive. That's why I believe I am being healed."

There is medical evidence to confirm her belief that healing has begun. The malignant tumor at one time was the size of a large orange. The doctors had told Louise it was the worst kind of cancer; it would be fast-growing. But during a recent visit to the doctor, she was told the tumor was now very narrow, flatter, and much smaller!

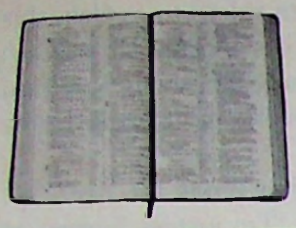
"I feel good about life," says Louise. "There is so much more that I want to learn. And I want to make other people happy if I can."

Louise Trimble has already touched many lives with her courage and her confidence in a loving God, and particularly with the peace that she quietly displays. She has caused others around her also to "feel good about life."

Louise concludes, "No matter how long or how short my life is, I will make the most of every day—and I'll praise God for it!"

Thank you, Louise, for helping us to praise him, too. •

THE RESTITUTION HERALD (USPS 462-920) is owned and published by the Church of God General Conference, 131 N. Third St., Oregon, Illinois 61061; second class postage paid at Oregon, Il. 61061; mailed monthly except August.



The Bible in the News

By Pastor Hollis Partlowe

The Energy Crisis

The current news sounds like a replay of the 1974 energy crunch: long lines at gasoline stations, limits on gas purchases, increased sales of gasoline cans and locking gas caps.

One of the most familiar strains of both times is the confusion over what's happening. Is there really a gasoline shortage, or are the oil companies just getting richer? The American public seems divided on the issue.

It appears that gasoline inventories are down about 15 percent from this time last year, while demand has risen 4 percent. The main reason being given for the shortage is the crude oil shortage caused by the revolution in Iran last winter. Although Iranian production has restarted, it is running only about two-thirds of old levels. Moreover, the world's crude oil supply is running almost 10 percent below what it was a year ago.

Needless to say, whoever has the oil has an advantage and whoever purchases it will pay a huge price. Rising gasoline prices have not cut down on consumption. In fact, gasoline prices have risen more than eight cents a gallon, to an average of 87 cents a gallon, since January 1. Analysts say the worst is yet to come. It does not appear that rising gas prices are a deterrent to driving.

California seems to be hit the hardest. At least one station in that state is not open to the public, but sells gas by appointment only.

Profitable Shortages

Some figures released recently by the oil companies show their profits for the first quarter of 1979. Texaco reported an 81% increase in profits; Gulf Oil, 61%; Shell Oil, 16%; Exxon, 37%; Marathon, 107%; Standard Oil of Indiana, 27.6%; Standard Oil of California, 42.8%.

Are not these profits big enough to make it worthwhile for the oil companies to keep themselves in business and encourage them to develop alternative sources?

Mexican Gold

In recent months, massive oil deposits have been discovered in Mexico—deposits so huge that even conservative estimates now say they will equal almost one-third of the known oil in the entire world. Optimistic estimates go far beyond that.

One veteran oilman working at just one of the new Mexican sites put it this way: "You're right on top of it. An ocean of oil. More oil than anyone ever thought. Five hundred miles of it. A black sea a half mile deep three miles below ground." He went on to say that it's high quality oil—the type that converts easily into gasoline.

The Mexican discoveries dwarf all known United States supplies, including those Alaskan fields being topped at such great cost.

One estimate claims the oil fields discovered in three southern Mexican states hold more oil than Saudi Arabia and Iran combined.

What all this means to the United States economy remains to be seen, but it has to be a promising development.

American investment dollars are being poured into the Mexican fields, but so are Japanese Yen and German Marks as the industrial nations scramble to get involved. It could mean that American dependence on oil from the Middle East will end and cause a shift in world economic power.

The Greatest Energy Crisis of All

Although the oil shortage is a huge world problem, and Americans face the grim predictions of a dollar-a-gallon gas and rationing, both of which may become a reality this summer, America's greatest problem is a spiritual energy crisis. As a nation we've turned God out, to a very large extent. Our prosperity and lifestyle have blinded our eyes to the God of the ages, the Giver of all good things (Jas. 1:17). Without him we are adrift without chart, compass, or anchor. While there are many good Bible churches in our great land where God is worshiped in sincerity, the vast majority of Americans do not really know God and live as though he did not exist. We've hitched our wagon to human wisdom which continues to leave us empty and unsatisfied.

Jeremiah said it well: "O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (10:23). Another verse from the prophet Jeremiah seems as appropriate for our generation as it did for his: "My people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (2:13). As a nation we continue to try to quench our thrist at cisterns that are empty. Small wonder that we have so many citizens depressed and disillusioned! They have not learned that happiness and peace do not come from material things. One can have them and multiply them, but they will never bring life. Jesus cautioned us: "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).

Perhaps God is trying to tell this nation something through the energy crisis—it's time to change our life-style and trust him, love him, and worship him as the only true and living GOD. Without Jesus Christ as Savior and Lord and the power of his Spirit, one has the greatest energy crisis of all.

It's Time for America to Repent

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chron. 7:14). Although this text was addressed to God's ancient people Israel, it has a clear application to us today. Many passages of Scripture have one interpretation but many applications. God is saying to twentieth-century America: "Humble yourselves, pray, seek my face, turn from your wicked ways (that's repentance), then I'll hear you, forgive you, and heal your land." The message is clear and simple. This verse contains God's pattern for revival. Obedience will solve the problem. Friend, what is your relationship to God? Do you know him personally through the Lord Jesus Christ? Although the nations will meet God in wrath and judgment, by believing on Jesus you can escape both and have assurance of eternal life in God's coming kingdom. God can heal a spiritual energy crisis. He'll save you from your sins and make you a new creature in his sight. "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).

God's remedy for your sin is the death of his Son. God has given him up to die in your place. By accepting his death as payment for your sin, you become as white as snow (Isa. 1:18).

Through his redemptive plan, God removes our sins as far as the east is from the west (Psa. 103:12). He casts them behind his back where he'll never deal with them again (Isa. 38:17).

Come to know Jesus today that he may be your King and not your Judge! •

Are You Guilty of Child Neglect?

By Judy Hively

A FEW WEEKS AGO I was with several women at a meeting and the topic of conversation, as usual, centered around children. Several women mentioned the trips to the orthodontist. One child was getting contact lenses instead of glasses and another would soon be old enough for his own car, which the parents planned to give him for his birthday. They discussed clothes and vitamins and education. One woman told of showing horses every Sunday and another entered Sunday sailboat races. One mother boasted of the athletic prowess of her daughter and the numerous trips they made out of town to watch her play. Another's son attended a prestigious private school. They seemed to be so proud that their children had all of the advantages.

Then I said, "You've given your children everything for this life; what are you doing for their eternal lives?" I soon found myself seated alone. No one wanted to discuss "that"!

How sad—these children were being given everything—everything but the most important thing that a parent could possibly give—preparation for their eternal lives. Parents boast about what they can and are giving their children, when the most precious gift of all is free. Perhaps that is one reason we are not so concerned. It doesn't cost money—you can't drive it—or see through it—or wear it—or play it. Your neighbors aren't envious of it. But how can we as parents neglect the most important aspect of raising children—knowledge and love of Jesus Christ and his saving grace? We've given our children all the material things there are to give and neglected the one thing that will save their lives. We drive fifty miles to see orthodontists and optometrists and won't drive 5 miles to church. We sit through interminable hours of basketball, football, baseball, and band and choral concerts, because our children are involved, but we don't spend an hour in Sunday School to help get them involved there.

What kind of parents are we, if we give our children the whole world, but cause them to lose their eternal lives?

Perhaps children don't want to go to Sunday School; often they don't want to go to school either, but we make them. How can we dare to tell them they don't have to go to church if they don't want to.

If we do not love our children enough to take them to Sunday School, Church, Youth Meetings, Retreats, then someday that Judge will declare us "GUILTY OF CHILD NEGLECT," and we will have no defense. And the sentence might even be more severe than that. The sentence might read "GUILTY OF MURDER." •

No Tomorrow!

by C. E. Lapp

THE TV news picture showed a bar in Boston crowded with young men and women who were celebrating their liberty. The ban had just been lifted! Their liberty had suddenly become greater for they had, by the decision of their state legislature, been given the right to drink. Not just twenty year olds, but now eighteen year olds could drink without restraint.

Thick lipped boys and girls with liquor-numbed minds stepped to the microphone to proclaim to the world their liberty. If they could vote, if they could fight for their country, surely they could drink.

The news commentator remarked: "They were drinking like there was '*no tomorrow.*'" And with an afterthought he said, "For some there will be '*no tomorrow!*'" An older legislator was to shortly exclaim, "We are killing off 20 to 30 thousand of our young potential citizens every year by lowering the age to drink." How sad for those who think they are given greater liberty, but they only have the liberty to more thoroughly saturate their brains with alcohol and then drive off to eternity in their high powered machines of death.

Horsepower has taken the place of horse sense, and so the seeds of freedom to drink are bearing fruit for the mortician and the graveyard. We have sown to the wind, and now we are reaping the whirlwind. Millions spent or misspent for liquor have destroyed great nations of history, and will do so again.

Tragic as it is, they not only go into 'NO TOMORROW' themselves but take hundreds of innocent victims on the highways with them. It makes no difference to the liquor business if parents are robbed of their children, if homes are ruined without hope, or if children lose their fathers and mothers.

To invite a snake to bite with its venom and poison would be ridiculed as pure insanity, but to drink wine and strong drink is likened to it, for "at the last it biteth like a serpent and stingeth like an adder" (Prov. 23:32).

Our Bible tells us that our bodies are God's Temple, and whether we eat or drink or whatever we do, we are to do it to glorify God. (1 Cor. 10:31.) Only when we recognize Christ as our divine head and enter into fellowship with him can we hope for a "tomorrow." It will be God's tomorrow for if a man be "in Christ, he is a new creature, old things are passed away; behold, all things are become new" (2 Cor. 5:17).

Do you want to be a part of God's tomorrow? If so, let Christ rule your life, for he came to give abundant life (John 10:10). •

Instant Forgiveness

By Ken Harris

DURING THE SUMMER of 1970, a friend from college and I helped at youth camps across the United States. It was an exhausting yet thrilling experience. At one camp meeting in Kentucky, our cabin was about ten feet from the old wooden tabernacle. Our first morning we were abruptly awakened at 6 o'clock to the sound of "Blessed Assurance" or some such song being played on the tabernacle piano. The only assurance I wanted right then was for that piano to quit real quick!

Now get the picture; we had been at several camps with a fresh bunch of "energized" kids every week. We found out that kids at camp don't sleep at nights. By the time we hit Kentucky, we were beat!

Our first reaction was to shout, "Quiet!" However, it occurred to me that this was a rare experience for them and they obviously meant no harm to us. Ordinarily, we would have grumbled and complained to ourselves about this. But it was so early and this was such an unusual situation that we found ourselves laughing as I said, "We'll just forgive them." Soon we were asleep.

If I had grumbled and allowed what they were doing to upset me, I never would have rested. That wasn't such an earth-shaking event, but the lesson is—instant forgiveness. Forgiving others is good for me. I should forgive instantly when something happens before resentment has a chance to ruin me. I haven't always practiced this lesson, but when I do I feel much better.

Last week as I approached a red light in my car, the driver behind me was right on my tail, obviously in quite a hurry. As soon as the light turned green he pulled the old "honk-the-horn" trick. In my mirror I could see a miniature towering inferno on wheels. As I drove on, my first reaction was to think, "What an impatient person." Then it came to me that I have been in a hurry like that. Sometimes I am impatient, but I would not want to be labeled such for life! No doubt that driver is not like that all of the time—at least I hope not. Instant forgiveness: I will not resent him for being human.

When I see people in a weak mood and decide that is the way they are all of the time, I may start to conclude that most people are rats—most of the time. What a limited outlook! All of us have many weak moments.

I don't think forgiveness means accepting and agreeing with everything someone else does. There are times when we must take a stand against what is wrong. But if we forgive and let go of resentments, we are not going to be the ones getting ulcers.

We give our time, our talents and our money to God. Christ said, "Learn the meaning of this verse, 'It isn't your sacrifices and your gifts I want—I want you to be merciful.'" Instant forgiveness. A command? Yes! A command to be happy. •

© 1979, Ken Harris.

Ken Harris is a Christian filmmaker working with Quadrus Films in Rockford, IL. He has been in the hospital with leukemia and has found help through copies of The Restitution Herald left in waiting rooms. He wishes to thank those who shared their copies.

THE RESTITUTION HERALD
Member Supplement
July-August, 1979

A MESSAGE FROM THE EDITOR

THIS MONTH the United States is celebrating its 203rd birthday. I am very thankful that I live in a country where we enjoy more liberty than in many of the other countries in the world. I am thankful that I can live where I want to live; do the work that I choose to do; drive the kind of car I want to drive; go to the church of my choice; shop in any store I please to buy any goods that I want; spend my money as I please. The majority of the people of the world do not enjoy these kinds of freedoms. Here we take them for granted.

According to Luke 4:18-21, Jesus' work was to preach deliverance to the captives, and to set at liberty them that are bruised. Jesus spoke these words at a time when the Jewish people were all tied up in ritualism and legalism. The rabbis had developed many laws which were extensions of the Mosaic law. They felt the Mosaic law did not go far enough, so they added more laws. And the Pharisees made these traditions equal to, or of greater authority than, the Scriptures. Therefore the people found that every minute of their life was regulated by some law.

When Jesus appeared on the scene, he was asked, "Which is the great commandment in the law?" His reply was, "Thou shalt love the Lord thy God will all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets" (Matt. 22:36-40).

Rather than proposing a list of do's and don'ts, Jesus taught that love should be the guideline for our conduct.

Liberty Is Not License

Paul clarifies the liberty we can enjoy when he says, "Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself" (Gal. 5:13, 14).

It is clear that our love for God and our fellow man will provide the proper constraint to keep us doing right.

We have no laws in our church that you must tithe or that you must attend church four times a week, or that you must come to church to work when we have a work day, or that you must teach a Sunday School class or serve as an officer. But it is reasonable to assume that someone who loves God and who loves his fellow man would be interested in giving his tithes and offerings, attending services, and being active in the work of the church. These are the natural indications of love for God and others.

Falling Into Bondage Again

For the early Christians who had had a Jewish background, the temptation to fall back into the ritualism of the past was ever before them. So Paul found it necessary to instruct them: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1). He warned of those who would lead them astray: "Because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage" (Gal. 2:4).

The first General Conference was called at Jerusalem to speak to this very matter. There it was decided that the Mosaic Law was not to be imposed on Gentile converts. The church formally renounced legalism and declared the all-sufficiency of grace.

The church did not continue to enjoy its liberty in Christ, however. Particularly during the Middle Ages, the spirit of legalism flourished. The church commanded the people to burn candles, pay so much money, etc., in order to be forgiven and saved from their sins.

The Reformation was an effort to break that yoke, but again the spirit of legalism appeared in this country with the Puritans.

Is legalism flourishing in the church today? There are some who refuse to teach or preach on the subject of liberty in Christ, because they are afraid that people will think the liberty means they can do absolutely anything they please. With all restraints lifted, it is feared that people will follow their own inclinations, passions, desires, and emotions wherever they might lead. And with the Scriptural promise of forgiveness, there would be no restraint at all.

(more)

Is there danger that people will abuse their liberty in Christ? Certainly! This is possible. But *if* our people are truly being guided by the "law" of love for God and for their fellow man, they will not abuse their liberty.

Two Areas to Work On

I see two problem areas that we need to deal with in our churches today. First, I believe that we need to constantly be on guard that we do not fall back into the legalism of the law. It is very possible for us to make that to be sin which is not sin, and require for salvation what Christ has not required, and forbid what he has not forbidden. It is very easy for us to send people on a guilt trip if they do not conform to our image of what we think they ought to be. Rather than accepting people and letting them be the part of the body God intended them to be (1 Cor. 12:12-31) we try to make everyone an eye or a hand. Let's be careful to recognize the abilities and strengths that God has given to each member.

Second, we need to constantly give attention to developing a loving attitude in our own lives and a loving attitude within the church. There are those who use their mouth to praise God, and then they turn around and use the same mouth to backbite and condemn their brother in Christ. James says, "My brethren, these things ought not so to be" (Jas. 3:10). If we are to properly use the liberty we have in Christ, then our behavior needs to be guided by love. We will take no pleasure in wounding our brethren, if we are guided by love. We will refrain from the sins of the tongue that James condemns in chapter 3, if we are guided by love.

May God help us to be the holy people he wants us to be.

David Krogh

David Krogh.

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THE RESTITUTION HERALD
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"When he came to the territory of Caesarea Philippi, Jesus asked his disciples, 'Who do men say that the Son of Man is?' They answered, 'Some say John the Baptist, others Elijah, others Jeremiah, or one of the prophets.' 'And you,' he asked, 'who do you say that I am?' Simon Peter answered: 'You are the Messiah, the Son of the living God.' Then Jesus said: 'Simon son of Jonah, you are favoured indeed! You did not learn that from mortal man; it was revealed to you by my heavenly Father. And I say this to you: You are Peter, the Rock; and on this rock I will build my church, and the powers of death shall never overpower it. I will give you the keys of the kingdom of heaven; what you forbid on earth shall be forbidden in heaven, and what you allow on earth shall be allowed in heaven.' He then gave his disciples strict orders not to tell anyone that he was the Messiah.

"From that time Jesus began to make it clear to his disciples that he had to go to Jerusalem, and there to suffer much from the elders, chief priests, and lawyers; to be put to death and to be raised again on the third day. . . .

"Jesus then said to his disciples, 'If anyone wishes to be a follower of mine, he must leave self behind; he must take up his cross and come with me'" (Matt. 16:13-21, 24, NEB).

THE CHURCH—ITS PURPOSE, NATURE AND RESPONSIBILITY

By Telva Elwell

SOMETHING was about to change. Up until this time the people had enjoyed listening to the stories of Jesus; they found the healing incidents fascinating, and they enjoyed the miracles and signs and wonders that he performed. But now things more serious were to happen. The mood and the tone of the situation were beginning to take a new focus. Jesus began to tell of his forthcoming death. Jesus began to make it plain that he must go to Jerusalem to suffer and to die. Miracles and signs and wonders were not intended for the entertainment of the multitudes, but they were intended to affect the lives and the spirits of the people. If these people were serious about this man Jesus, then each one must become subordinate to Jesus, and follow him by taking up his cross daily. Such a decision involves clear thinking and a change of attitude and behavior. Soon the keys to the kingdom were to be entrusted to the people.

Christ was preparing his followers for the greatest responsibility of life. That responsibility was to be a part of his church. Jesus desired that his followers become effective instruments for the purpose of carrying the message of the kingdom and King. God intended for the church to perform his work here on earth. Christ is to rule in and through the church, as long as it confesses him as Lord and Savior, the Son of the living God. That is the purpose and nature of the church. The church, the body of believers, is the place within which redemption occurs, and the place from which redemption goes out into the world. Life and death are decided by the effectiveness of the church in carrying out its purpose and message.

Jesus spent three and one-half years on this earth, working *among* men so that his followers might know how to work *with* men. He saturated the minds and the attitudes of the multitudes with his teachings, and he worked in depth with a select group of twelve men, so that there might be a nucleus of workers and believers ready to carry forth his work. The message of the church was made plain in Peter's confession, "You are the Messiah, the Son of the living God." This message was to be carried throughout the world by the church. It is this confession that gives our existence purpose and direction.

Christ, for the first time, speaks of a "church." This was a new concept, unique to Christianity. Never before had there been a church. Even in the Old Testament, although the people worshiped God, the idea of the people being a church had not arisen. This was a totally new concept. Most probably Peter, the rock, and the other disciples were puzzled as to what their Lord meant. And so he began to make it clear to them. He informed them that he would be put to death, and that in a short interval of time his work would be their work, completely and totally. It would be entrusted to them—the proclamation of the gospel and the preserving of the world. This revolutionary movement was to soon be given into the hands of this small band of twelve chosen men. A burden of responsibility lay heavily upon their shoulders. Into the hands of the church were given the keys to the kingdom. No man would have the opportunity to hear the gospel and respond to it, and thereby prepare for the kingdom, except as the church would proclaim that gospel.

From the start, followers of Jesus have taken their responsibility seriously. After Jesus' death and resurrection, Christians began to take the message everywhere. They began in Jerusalem—from temple to temple and from house to house. Wherever people would listen, the Word was spoken. The impact that the message had upon the world is still in evidence today. Jews and Gentiles alike accepted Jesus as their Messiah, the Son of the living God. Believers became located throughout the world. Groups of believers gathered together with one another for fellowship and edification. And so local churches were established as a base for carrying the message to those within their sphere of influence.

As we live out our daily experience as followers of Jesus we find that our responsibility is two-fold; it involves responsibility to each other and to the world. How well we fulfill our responsibility to one another will have ultimate impact upon our efforts to the world.

In teaching his followers of their responsibility to one another, he said, "I give you a new commandment: love one another; as I have loved you, so you are to love one another." To love one another is an important aspect of our responsibility to one another. Jesus even carried this thought further when he said, "Love one another; AS I HAVE LOVED YOU." The love that he was speaking of was not a surface type of love that generated nice warm feelings, but rather an active love that would even cause one to lay down his life for another. In his death Christ demon-

strated the full extent of his love. With this in mind, Christ commanded us to love one another as he loved us.

Christ is held up as much more than an example for our outward imitation. We are expected to develop the same attitudes and disposition that motivated him in his life among men. Christ is speaking here of a deep and rich experience of love among the believers that would evolve into a dynamic relationship within the church. Why this commandment from Jesus? Why is the body of believers to develop such a depth of love for one another? Jesus gives the answer to this question. "If there is this love among you, then all will know that you are my disciples" (John 13:34, 35, NEB). Jesus never issued meaningless commandments to his followers. Each commandment had purpose and direction supporting it. The purpose supporting this commandment of Jesus—to "love one another"—involved the second part of our two-fold responsibility: our responsibility "to the world."

This deep, dynamic love for one another would be proof to the world that this church body is truly composed of followers of Jesus. Yet there is another dimension in our corporate life that Jesus emphasizes that is vital if the world is to receive the full message of the church, that Jesus is the son of the living God. That dimension is unity or oneness. This unity or oneness is the result of our love for one another. Jesus emphasized the importance and urgency of developing this dimension in our relationships with fellow believers as he prayed to his Father. Jesus always expressed his deepest needs, feelings, and concerns in prayer. Jesus spoke of this unity or oneness in John 17:21-23, as he prayed for his disciples: "That they all may be one; even as thou, Father, art in me, and I in thee, that they also may be in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." If as a group of believers we can demonstrate to the world that we are united or of one mind, then our impact upon the world will be great. The world will become aware of our message simply by observing our attitudes and actions toward one another in the body of Christ. Our message is that Christ was sent of God, that he is the Son of the living God. This message will be realized by the world as we develop a dynamic relationship within the body of Christ based upon love and unity. By observing our love, the world will know that we are Christians. By observing our unity, the world will know that Christ is the Son of the living God.

It is no accident that the Letters of Paul, Peter, and John contain a great deal of counsel to us about our relationship with those in the body of Christ. They knew that an actively caring and united fellowship would encourage and enable believers to develop their potential and talents, so that they might be effective in their work in the world. One only needs to scan these New Testament letters in order to read instructions that pertain to our corporate or body life.

"Be of the same mind toward one another."
"Accept one another."
"Serve one another."
"Bear one another's burdens."
"Show forbearance to one another."
"Be kind to one another."
"Forgive each other."
"Teach and admonish one another."
"Increase and abound in love for one another."
"Encourage one another."
"Stimulate one another to love and good deeds."
"Do not speak against one another."
"Confess your sins to one another."
"Pray for one another."
"Love one another."

It is not an easy task to exercise or demonstrate this love and unity among the brethren, yet the urgency of our message demands that of us.

Jesus knew the hardships of the task when he told his disciples, "If anyone wishes to be a follower of mine, he must leave self behind; he must take up his cross and come with me." Jesus was saying that to be a Christian was not easy; in fact, it was very hard. Whoever wishes to be a follower of his must take up his cross—the symbol of suffering, vulnerability, and dependency.

Another time in his ministry Jesus said: "My yoke is easy, and my load is light." Although there appears to be a contradiction in these statements a closer look shows that what appears to be a contradiction is not one. Whether this responsibility of being a follower is easy or hard is all in HOW you try to carry your load or cross. Jesus said, "He must take up his cross and come with me." Jesus said, "Come to me . . . learn from me. . . . My yoke is easy, and my load is light." The hard part of being a Christian is in giving ourselves over to Christ—that includes all of our desires, ambitions, opinions, fears, resentments, prejudices, and negative thoughts. There is the rub. But that is much easier than to keep them all to ourselves and still attempt to live a consistent Christian life. It is easy to take up our cross; it is true that his load is light. The hard part is in giving up ourselves, in coming to him. It is hard to be a Christian if we attempt to hang onto ourselves and carry our cross; but it is easy if we give ourselves to him. It is all in how one tries to carry his load.

Each day this problem confronts us anew. One by one those desires and hopes, those preferences and prejudices arise, and one by one we must come to Christ with them and give them to him. We must die daily. Only then will we be free enough to discover God's will for us. Only then will we be courageous enough to fulfill that will in the world and in the church.

When we are all trying desperately to hang onto ourselves and yet be an active part of the body of Christ, we cannot have much love and unity among our parts. In our local fellowship our body will be made up of scores of miniature and immature personalities, each pulling his or her own direction. No united effort will be realized, and the body of Christ will be ineffective in its mission of calling and preparing believers for the kingdom of God.

Each member of the body must relinquish control of his person and give that control to Christ. Only then can we have one united body, with Christ as the head—the controlling influence and personality of the body. Each member is then ready to use his or her talents and abilities as God directs, giving forth a united effort in the world.

The task before us demands an internal change of control. We must then develop clear and consistent attitudes toward ourselves and those of the body of Christ. And finally, we must be confident enough as individuals to give and receive from one another love, acceptance, encouragement, and humble service. This is the only way that we can be effective in communicating our message to the world. As non-believers observe our vital and caring group life, they will be left with the responsibility of responding in some way to this man Jesus, the Son of the living God. •

Grandstand Experts

Some outspoken fans expect every baseball team to have players who always get a hit and never make an error. The only problem is, you can't get those loudmouth critics in the grandstand to lay down their hotdogs long enough to come onto the field and play.

Yes, it's easy to sit with the crowd as an observer and criticize those who are participating in the game. In football the "Monday-morning quarterback" has quite an advantage over the poor fellow whose team was behind and had its back to the wall on its own 10-yard line with the clock running out.

There's a lesson in this for the Christian. Every church has its "team" and its "grandstand crowd." Some members are deeply involved in the action, while others merely watch like spectators in the bleachers. But to hear them talk, you'd think they had all the answers. They'd improve this and they'd improve that. If they were in charge, the order of the service would be changed, the music would be different, and a substitute would be sent in for the preacher. They don't like the decisions made by the board or the way the Sunday School is being run. Yet ask them to help and you get a quick no!

Constructive criticism, of course, is always in order. Even as players on a team welcome helpful advice, so should Christians who are conscientiously serving the Lord. But when things aren't going the way you think they should, are you available to assist? When offered a job, are you willing to accept it? You've been a grandstand expert long enough. It's time you got into the game!

—*Selected from Daily Bread.*

PEOPLE ARE ASKING...

As church growth thinking influences more people and more churches, questions arise. DR. WIN ARN, noted church growth authority and president of the Institute for American Church Growth, brings some of the answers.

Q ■ Is Church Growth a passing fad?

A ■ There is always a danger that Church Growth may become just a collection of interesting ideas. But I don't believe Church Growth will disappear as a fad of the late '70s, for four reasons:

1 ■ Church Growth thinking finds its basic reason for existence in God's unswerving purpose—the redemption of lost mankind. When this purpose is understood and acted upon in the most strategic and effective ways, God's blessing and a growing church are to be expected.

2 ■ A large number of dedicated Christians, both lay and clergy, are being trained in the expanding knowledge coming from the study of growing churches. These individuals are discovering that through the application of Church Growth principles, their churches can be more successful in winning lost people to Jesus Christ and building them into the church's fellowship.

3 ■ Church Growth thinking brings a new dimension for the church...a new frame of reference for seeing the church. Church Growth does not mean a program of evangelism, door-to-door visitation, or phone calling. It is rather a way of looking at a church, as it is obedient—or disobedient—to Christ's command to "Go and make disciples." Church Growth then develops strategy to identify ways each church can most effectively reach the unchurched in its ministry area. We call this perspective, "Seeing through Church Growth Eyes."

4 ■ Results are achieved. Pastors and people applying growth principles see results... "God gives the increase."

All of these reasons cause me to believe that in the next five, ten, twenty years, we will see unprecedented advance of the Church in America and across the world. I pray this may indeed happen.

Q ■ What is the most important element in producing growth?

A ■ Different people would respond in different ways. Some might say the pastor is most important, others would say the location, still others believe the building, or program, or Sunday School is the key factor.

There is some truth in each of these. Yet, I believe the most important element in producing church growth is finding the right "mix."

I define the "mix" as "that combination of ingredients or elements of the church which together, and in the right proportions, produce effective church growth." These same ingredients, separately or in the wrong proportions, will be ineffective for evangelism/church growth. Until a church finds the right combination, its evangelism is probably not very effective.

Important parts of the ingredients that make up the "mix" are the *pastor*... how does he spend his time? What are his strengths? The *lay workers* in the church—How many are active in the church—What proportion of their time is spent in outreach? The *budget*—Where is most of the money spent? What proportion is used directly to win people to Christ and the church? The *community*—What type of people are in the church's ministry area? Has the church taken time to identify responsive people? The *strategy*—to reach these people. What strategies bring results? Are the people who are won incorporated into the Body?

These are but a few of the questions that should be asked when a church seeks to find their right "mix." The "mix" will vary from church to church... denomination to denomination... from one location to another...from year to year. When a church finds the right "mix," they know it. How? The church grows!

So, church growth is not so much finding the most important element as it is finding the right "mix."

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Forty Percent Probability Of Participation

By Mina Arnold Young

MY YOUNG SON was giving me a rerun on the weather forecast. "Forty percent probability of participation," he said. I knew he would learn to pronounce "precipitation" soon enough. But I wondered how many of our Sunday Schools have even as much as a 40 percent chance of participation in their activities.

Do you sometimes find it hard to get people to do anything? Plans may be made carefully and prayerfully, the project may be of the utmost benefit to the Sunday School, but how much cooperation can you get? If we can find out just why people do not want to participate, perhaps we will be on the road to enlisting their help.

One of our big hindrances is the "they" complex. Listen to people talking about their Sunday School: "*They* are having visitation tonight." "*They* are trying to reach 100 new people for the Sunday School." "*They* are going to have a class for prospective Sunday School teachers."

As long as people think of it as someone else's Sunday School, they will feel no responsibility. We need to get them to say "we." And soon they will be able to say, "Our Sunday School is growing bigger and better all the time."

Most people show little interest in plans they did not help to formulate. I remember a summer when I was one of four girls who were going to live together until the next term of Bible School. Two others spent the first few days of vacation with us, and one of them decided to help us by planning a work schedule for the summer. She laboriously wrote down who would do the cooking each week, who would wash the dishes, who would take care of the trash. "Taxation without representation," we told her and threw the schedule into the wastebasket.

Of course, the burden of planning for the Sunday School falls upon the leaders. But perhaps there are ways of getting all members to consider the goals and suggest ways of attaining them. The regular workers conference might be replaced occasionally with a general Sunday School conference to which all members are invited. There the problems and aims of the Sunday School could be discussed, with everyone feeling free to make suggestions. You may be surprised at the good ideas that turn up.

If such a meeting is held, the young people and children should not be excluded. Perhaps they are the ones who cause some of the problems! But if they can be drawn into a discussion of the problems of discipline, some of those problems are likely to vanish right there!

Not everyone will come to a planning meeting, even if invited. Those who do come should be made to feel their help is needed in carrying out the plans. Each one should be given something specific to do.

It is not enough to say, "Everyone invite someone else to Sunday School next Sunday." Each one may be asked individually to give a list of the people he will invite. The Sunday School might be divided into groups, each group electing a captain who will record the prospects, the actual invitations given, and the number of prospects who come. It is important to contact new people for the Sunday School; it is not important whose invitation finally gets them there. The more Sunday School members who invite the same person, the better.

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Getting new people into the Sunday School is not enough. We need to keep them. Let the members of the school suggest ways to make newcomers feel welcome. Perhaps they will suggest a special welcoming committee or adjustments in the follow-up procedures. Some may mention ways to keep the building and grounds attractive so that newcomers will feel it is a worthwhile place to come to. Perhaps some will make suggestions about better training for teachers, establishing a workers' library, or enlisting teachers' assistants who will thus be preparing to be teachers themselves someday.

It is good for the leaders of the school to have goals like these in mind. But if the initial suggestions, as well as procedures to reach those goals, can come from other members of the school, more people will be working toward them.

The best Sunday School class is the class in which the most members have an active part. Children's classes should never be so large that each child cannot answer a few questions, find a location on a map, or put a figure or two on the flannelboard. A few large adult classes have such good teachers that all members of the class sit spellbound, listening to an interesting and enlightening lecture on the Word of God. But many large classes would be better if they could be divided into groups small enough to allow active discussion. The more a student of any age puts into a class session, the more he will get out of it. The more he gets out of it, the more he will enjoy it. And the more he enjoys the class, the more anxious he will be to invite others.

To raise the probability of participation in our Sunday Schools, get as many people as possible to help plan for a better school. Then try to find some specific way that each person can help to carry out those plans. Help each one feel it is his school and its success depends in part on him. (It does!) Help each one also to feel he has a part in any growth the school has made.

Don't be satisified to let 10 percent—or even 40 percent—of the people do 90 percent of the work. If you can put everyone to work, you will have 100 percent participation. •

The Butterfly and the Bumble Bee

By Rex Cain

According to the theory of aerodynamics the butterfly should be able to fly as fast as the bumble bee, and the bumble bee should not be able to fly at all. The butterfly has a small, light body and a large wingspread; while the bumble bee has a stubby, short body, heavy and awkward in design, with practically no wingspread at all. Yet the bumble bee is not acquainted with the laws of the theory of aerodynamics, so in his ignorance he goes and flies anyway . . . and fast.

There are bumble bee saints. They do not know it is "impossible" to build up the attendance at Sunday School and church services, so they go ahead and build it. And the expert believers(?) stand and say it can't be done. But it is!

There are butterfly saints, too. They have the wingspread, the beauty, the talent, and the ability. They even have the know-how to do the job. They are trained and capable. They have the opportunity and the backing. But they don't get results. They just flit around and look lovely and make splendid impressions—but nothing happens.

Why the difference in the results? It is not the training, but the aiming. Ever been hit by a butterfly? If you have it didn't plan it, but if you have ever been hit by a bumble bee, it was no accident. He aimed at you. So can we, if we'll aim for bigger and better things for the Sunday School and church services. Let's never become weary in well doing!

Amnesty Day

By Harold Doan

The Chicago Public Library once had an 'Amnesty Day' when people could return overdue books without paying the customary fine. The response was startling. People flocked to the library with 104,893 overdue books, some of which had been out of the library for years. By this simple act the library received its books, and thousands of people cleared their guilty consciences.

Every day is 'Amnesty Day' with the Lord. At any time one can go to the Lord with the burden of sin and receive amnesty . . . the guilt and the punishment are removed. Strange it is that so few avail themselves of this wonderful daily privilege bought with the blood of Christ.

CALLED TO LOVE

A
Family Life Council Feature
By Carol Daniels, Editor

Because you are loved by the God of all creation, because you belong to him and are empowered by his Spirit within you, because you have his unshakable assurance of eternal life, because you are more than a conqueror, you are called to shine as a light in darkness, to introduce and represent Christ to a beaten, begging world.

Called to love, you have been chosen for the highest and the best, beside which all else pales in comparison. Chosen for a life of eternal consequence and influence, chosen to do the work of Christ on earth, you are called to love.

It is the heart of God that beats within you, and loves through you. Loving others for Christ's sake, loving the unlovely, the hateful, and the disgusting in the world is being a partner with God. It is when we so love that we are most like Christ, who said he "came not to call the righteous, but sinners to repentance" (Mark 2:17).

Loving the needy people of our world, then, becomes our third priority of life.

Love also claims the first and second slots: love for God first and love for God's people—our brothers and sisters in the Lord—second.

Then, with those two positions safely secured, we turn our attention and time to those who do not know or have not heard about the love of our Lord.

It is important that a proper perspective remain on these three priorities—order is vital, essential to the fulfillment of each. One must remain one, two must remain two, and three must remain three. Shuffling is not allowed!

"Do you see how the three priorities must be in that order, and then how they flow into each other? Priority One must come before Priority Two. Unless we are rich in God and in his Word, our spiritual lives will be thin and we will have nothing of eternal significance to contribute to our fellow Christians.

"And Priority Two must come before Priority Three. Unless we are close in with our fellow Christians, the chances are we'll have little or no success in effectively reaching our world around us—maybe even our own families—for Christ." (Anne Ortlund, Disciplines of the Beautiful Woman.)

The support and encouragement of fellow Christians often makes the difference between a soul won for the Lord and a soul still floundering.

"Most people admire philanthropy, missions, and witnessing—but they leave them to the super people on whom they look with not a little awe and reverence. That's ridiculous! There are people all around us in deep trouble and floundering, and they would welcome us as angels if we lent them some money, told them about Jesus, or met whatever their need happens to be.

"We know this; then why don't we act? Because if you're like me, I'm naturally—well, 'chicken' is the word. I need a group of Christians to whom I'm regularly accountable, to whom I can lay out the needs of those around me, and who will be responsible for seeing that I act."

Without that close, intimate caring and concern for one another, our witness suffers, and a potential member of our eternal family may be lost.

When we "win" a person for the Lord (through the Holy Spirit) we are not just introducing them to salvation, but calling them, as we have been called, to a way of life.

A life of love NOW among our fellow Christians, those who rejoice when we rejoice and weep when we weep, those who share our deepest sorrows and our highest joys. Our relationships with each other must be close and they must be genuine, or our claims will fall flat.

In his book, "How to Give Away Your Faith," Paul E. Little says that "our non-Christian contemporaries are looking for something real. What we offer them must be genuine enough to withstand a careful and thorough probing.

"Sick of phony solutions, they're even more fed up with phony people. They aren't fooled by the pious person whose religion goes only skin-deep. Nor are they attracted by naive wishful thinkers who aren't ready to face up to life's harsh realities.

"In presenting the Christian answer, we must demonstrate its relevance as a realistic solution in specific situations. There's only one way to do this: by being realistic about Christianity and about ourselves."

Just as our witness to those in the world thrives on the fellowship and support of our Christian family, so does the association with those "in the world" feed our spiritual life.

"Most of us who know the Lord don't know how to move out into his world; instead, we have withdrawn from it. By our withdrawal we deprive many of their only opportunity to hear the gospel. We also stifle ourselves spiritually, for we are denied the experience of seeing people genuinely born into the family of God. When we see no evidence of its redemptive power, the gospel begins to seem less real. A pall of unreality may soon cover our spiritual life. Our prayers become vague; our Bible study too academic—like theological canned goods on a shelf.

"As we turn from the outside world in upon ourselves, we may self-righteously concentrate our attention on fellow Christians, critically scrutinizing them and finding fault." (Paul Little.)

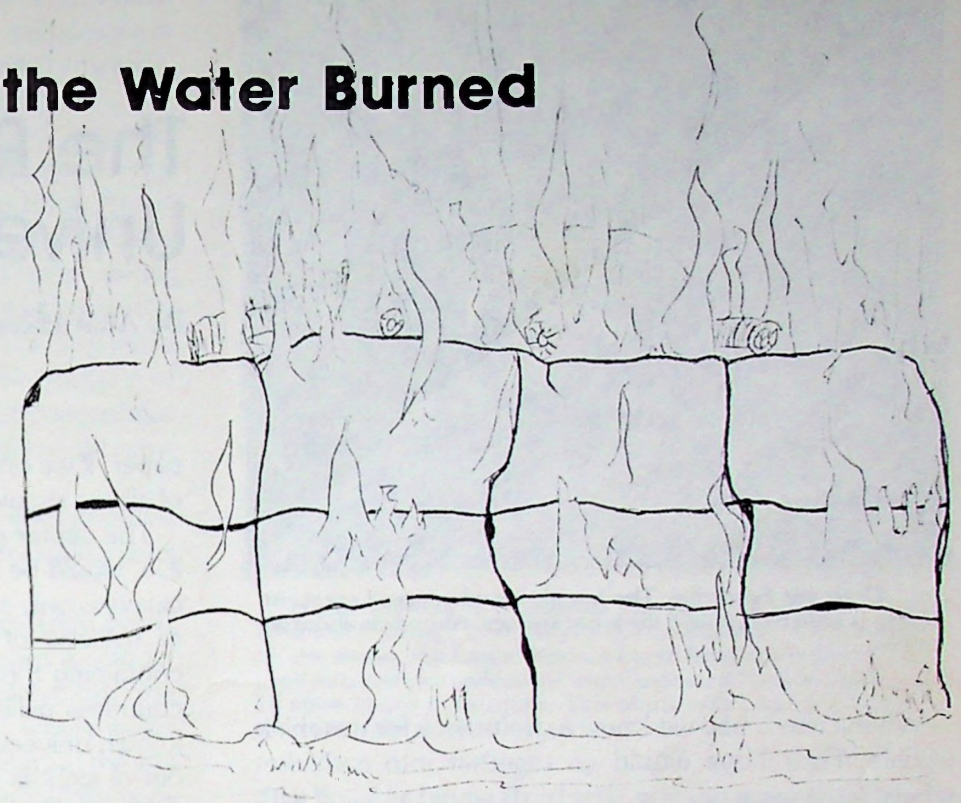
So as with every other thing God tells us to do, witnessing to those in the world is intended for our good, as well as the good of others. We are the ones who benefit from going "into all the world, baptizing, and making disciples of all nations."

And as we add to the family of God, we also add persons with whom we can pray and share and love, persons with whom we will share eternity. •

CHILDREN'S CORNER

RACHEL CARR, EDITOR

The Day the Water Burned



Tim and Larry are so excited! They have been chosen to be in a play at Sunday School. They know it will be a lot of fun.

The play is called "The Day the Water Burned." Have you ever heard of water burning? Well, it did! This is a true story that happened many, many years ago.

Maybe you and your friends would like to put on this play. Here it is!

(Sounds of a crowd in the background.)

SON: Look, Dad! Everyone in the city is gathering out on the mountain. I wonder what it's all about.

FATHER (disgustedly): Probably another heathen ritual by those prophets of Baal.

SON: There's someone standing above the people. I think he's going to speak.

ELIJAH (voice comes from away off): How long will you sit on the fence? If the Lord be God, follow him; but if Baal, then follow him.

FATHER: Say! That voice sounds familiar. Could it be? It is! It's Elijah, the prophet of Jehovah God. Come on, son. Put on your sandals and let's go see what he has to say.

(Noise of a crowd as the walk along.)

ELIJAH: Bring two bulls. (Pause.) You—prophets of Baal—choose one of these bulls and offer it first. I will prepare the other afterward. You call on your god by name, and I will call my God, Jehovah, by name. The god who answers by fire, he is the true God.

(Crowd shouts, "So be it"; "Let's go"; "Amen.")

SON: This really isn't a fair contest. The prophets of Baal sure do outnumber Elijah.

FATHER: Elijah knows what he's doing, son.

(Crowd shouts to Baal, "Baal, Baal, answer us"; "Send us fire"; "Hear, O Baal"; "Help us, Baal." Continue for about 20 seconds. Fade into background as Elijah speaks.)

ELIJAH: Call louder. Is your god on a trip? Maybe he's sleeping. Wake him up. Cry louder. Won't he bail you out?

FATHER: Elijah's really laying it on.

(More screaming and shouting to Baal. Gradually fade completely away. Pause and then come in again.)

SON: They have sure been doing that a long time. Wish they'd quit. Their god isn't real; he can't answer.

FATHER: Well, you won't have to wait any longer. Elijah's getting up to speak again.

ELIJAH: Come here to me.

(Sounds of stones hitting against each other; continuing in background during the speaking. Do at least 12 times.)

SON: What's he doing, Dad?

FATHER: He's repairing the altar of Jehovah that hasn't been used for many years.

ELIJAH: Fill those jars with water and pour it on the altar.

(Sound of water splashing. Pour from one container to another.)

ELIJAH: Do it again!

SON: Again? Just once will make it impossible for him!

ELIJAH: And again!

SON: Oooooh! Elijah just ruined any chance he had.

FATHER: Now, son, you just watch.

ELIJAH: Lord God of Abraham, of Isaac, and of Israel, let it be known today that you are God in Israel and that I am your servant and have done all these things at your command. Answer me, O Lord, answer me and let this people know that you, Lord, are the true God.

(Make the sound of thunder with a large piece of newspaper, shaking it lightly at first and then more vigorously. Sound of people gasping.)

PEOPLE: Look! Look!

(Several say this while others murmur in background.)

SON: Look! There's a light in the sky—and it's coming toward us. Let's go hide, Daddy; it's going to hit us!

FATHER: Wait! That is the fire of Jehovah's approval!

(Sound of fire burning. Crinkle cellophane or newspaper.)

SON: Look! Even the water is burning!

PEOPLE (intake of breath, then a pause): The Lord Jehovah—he is God.

FATHER & SON: The Lord Jehovah—he is God! •

Crescent Earthrise: The largely cloud-covered crescent earth is seen from above the lunar surface. Altitude is about 60 miles.

The Riddle of the Universe

By Alan Hayward

When I was a boy we knew a useful trick for watching wildlife. Four boys would go together into a thicket where birds were nesting. The birds would all fly off with a great commotion, and then one boy would hide under a bush while the other three marched away. As soon as they were a safe distance off the birds would return, blissfully unaware of the boy in the bush.

Our theory was that birds cannot count up to four. They would say to themselves (or so we imagined), "Boys went in—boys went out—therefore no boys still there."

Whether this was the way it worked or not, the fact remains that birds and animals have a very limited ability to grasp the significance of numbers. But then so do we humans where very large numbers are concerned.

This is a pity, because it means that we are quite unable to comprehend the awesome size of the universe. Confronted with the figures, the human mind can't even be bothered to boggle; it just gives up.

Suppose we start trying to draw a map of the universe. If we put two dots on it an inch apart, they will represent the earth and the sun on a scale of about one inch to ninety-two million miles. Some map!

Now, where do we put dots to represent the stars? Unfortunately they are all a long way off the edge of the paper. If we only wanted to include the very nearest star of all, we should still need a map that was four miles long.

The center of the group of stars, or galaxy, where we live, would be about 25,000 miles off the map. And our galaxy is only one tiny corner of the universe. Thousands of millions of galaxies have been discovered, each containing thousands of millions of stars. That means countless millions of millions of millions of stars in the known universe. And how much more universe there is out of sight is still a matter of controversy.

You see what I meant by the mind being unable to grasp numbers like this? All we can safely say is that the universe is unimaginably large.

Our Expanding Universe

It is not easy to believe that there is a God who is great enough and wise enough and powerful enough to create this gigantic universe.

Yet what are the alternatives? Either that nothing created it—that it just sprang into existence on its own, so to speak—or that it has always existed. Neither of those possibilities is any easier to believe in than God; the plain fact is that the riddle of the universe's existence has no easy solution, whether we believe in God or not.

Science can only offer us a very limited amount of help with the problem. The study of the universe and its origin is called cosmology, and there are many things that this branch of science cannot do.

In particular, cosmology cannot tell us how or why the universe first began, or what there was in its place before that. Nor do we know whether the universe stretches out forever, or whether it has boundaries, or what lies beyond those boundaries if they exist.

The main thing cosmology can do is to explain what is going on in the universe at the present time. And what we now know is fascinating.

First of all, the galaxies are moving away from each

This is an excerpt from a recently published book by Alan Hayward entitled "God Is." Mr. Hayward is a scientist who lives in Scotland. He has written several books which explain why it makes sense to believe in God.

other at enormous speeds; in other words, the universe is expanding.

This discovery has provided cosmologists with their biggest problem. Obviously, the universe cannot have been expanding forever; it looks as if the galaxies were once very close together and started moving outwards. If this is so, what was it that set them going?

Scientists are often reluctant to answer a question like that by saying, "The Creator." But this is not because there is any scientific reason to think that it wasn't the Creator who did it. If the scientist were to say the Creator did it, he would have to stop asking questions as to how it happened—and scientists naturally want to go on asking more questions and finding more answers. So they deliberately pass over the question of what (or who) started the universe going, and concentrate on studying how the start-up (or "big bang") might have proceeded.

In addition, an enormous amount of mathematical effort has been expended trying to find other explanations of our expanding universe.

One alternative theory is that the expansion really has been going on forever, in what is called a steady-state situation. According to this explanation, the universe is rather like a fountain in a pool, where water that overflows the edges of the pool reappears in the jets at the center. Only in the universe it is whole galaxies that are supposed to be disappearing "over the edge," while fresh matter keeps appearing in the middle.

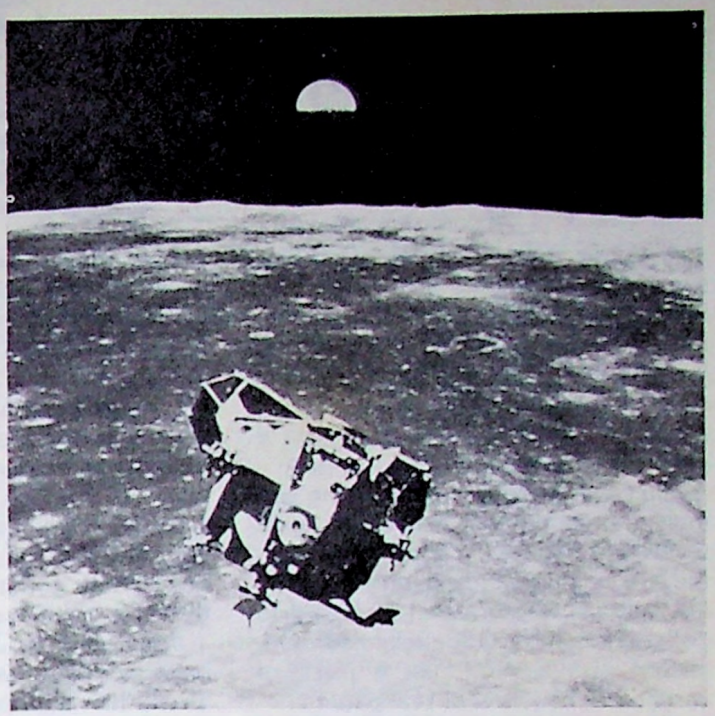
Another theory is that the universe is a bouncy one. According to this suggestion, it spends a while (not long—just a few thousand million years or so!) expanding; then it comes to rest and starts to contract again, and so on, forever and ever.

At the time of this writing it appears that neither of these alternative theories provides a satisfactory explanation. And even if, one day, some mathematical genius produces a perfect explanation, it would still be only an explanation of what might have happened—there would be no way of proving that it really did happen. At present it looks very much as if the universe had a clearcut beginning—in other words, either a creation or something very much like it.

Running Down

Another important discovery is that the universe is running down. This has been known at least since the time of Newton. He observed that unless energy is continuously supplied hot bodies always cool down while cold ones grow warmer, and he concluded, reasonably enough, that the universe must once have been created with a store of usable energy which is now being used up.

Two centuries later this simple fact was expressed in mathematical terms, in what is now known as the Second Law of Thermodynamics. Wherever we look in the universe we see examples of this principle.



Eagle Returns to Columbia: **The Apollo II space mission took place in July, 1969. After a successful stay of 21½ hours on the moon, the Lunar Module Eagle fired its engine to put itself into orbit to rendezvous with Command Module Columbia 70 miles above the surface. This photo was taken just before the two crafts docked.**

Our sun, for instance, like most other stars, is composed mainly of hydrogen, which is steadily being converted into helium. It is this burning of hydrogen that produces the sun's heat and light; when all the usable hydrogen is spent the sun will explode or die. (Don't panic: there is enough hydrogen left to last for millions of years.)

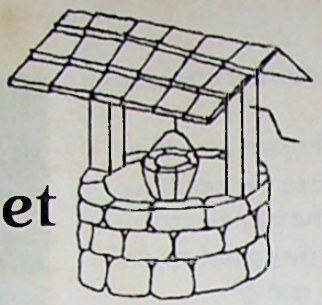
So the universe is rather like a ship in mid-ocean, with its fuel tanks half full and its stores half consumed. In the case of the ship we know that somebody must have fueled and provisioned it at the start of the voyage. But who originally filled up the "fuel tanks" of the universe with hydrogen fuel, and provided all the necessary conditions for that fuel to be turned into heat at an appropriate rate?

There are still a great many scientists who answer that question the same way as Newton did: The Creator.

But there are many others who would answer something like this, "We don't know. Perhaps we never shall know. But it simply can't be the Creator—you see, I don't believe in him!"

It is not very difficult to decide which of those two answers makes more sense. •

What's in the Well Comes Up in the Bucket



By Hazel Cramer

A young substitute pastor, feeling somewhat inadequate in "filling in" for the veteran, polished, regular preacher, made this comment: "Pastor Joshua Williams reminds me of those beautiful colored windows in your sanctuary; I'm afraid that I will seem like just a piece of cardboard in comparison."

After delivering a truly inspiring sermon, the young man was elated upon receiving countless compliments from the congregation. Finally, one dear little old lady warmly grasped his hand in both of hers and loudly exclaimed: "Oh, pastor, you weren't just a piece of cardboard; you were a real pane!"

Can a dry well give forth water? Christians can be compared to wells—shallow or deep wells; polluted or pure undefiled wells. Which one are you?

It is a well-known fact that deep wells produce the purest water. More often than not, shallow wells yield water that is bitter or polluted.

When a Christian lacks maturity, or depth, in his spiritual life, his testimony to others is stale and meaningless. Unlike the old adage, "You can't judge a book by its cover," the quality of one's external faith bespeaks of what's inside. *What's in the well comes up in the bucket!!*

Consider your spiritual well. When others look at you, what do they see? Is your spiritual well polluted with the pollution of this present-evil world? Or, when people look at you, do they see "springs of living water" overflowing in your life, supplying not only your own needs, but giving also to those who thirst for righteousness and truth?

Jesus said in John 7:38, "He who believes in me, as the Scripture said, 'From his innermost being shall flow rivers of living water'" (NASB). He communicated this same thought to the Samaritan woman at the well: "Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14).

Unfortunately, many Christians can be compared to wheelbarrows. They have to be "pushed" to work for the Lord. Others are like "cafeterias." They "serve self," but fail to obey Christ's commandment, "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).

A sad commentary on our Christian zeal is the assertion that 90% of Christians never win another person to Christ!

Indeed, our own spiritual wells may become stagnant or dry by disuse. The more we draw from the living water, the more we are filled!

We must drink of this water freely ourselves if we are to satisfy the thirst of others. Paul admonished Timothy, "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).

Let us learn from the mistakes of others who have forsaken the way to life. Through Jeremiah the prophet, God exclaimed: "My people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (2:13).

"Our Father in heaven; we pray that we may not be broken cisterns, but deep and pure spiritual wells, having the fountain of life within us. Help us to give to all that are thirsty to hear thy Word, that they too, might become wells of living water." •

NEWS/UPDATE

• NEW YORK (EP)—Statistics released here by the American Bible Society show that at least one book of the Bible had been published in 1,660 languages and dialects by the end of 1978, an increase of 29 languages over the 1977 count.

Other figures reported in the annual ABS Scripture count show that the complete Bible has been published in 268 languages, New Testaments in 453, and portions in 139.

Africa ranks as the region with the largest number of languages in which at least one book of the Bible has been translated (482), followed by Asia with 428 languages and Latin America with 269.

• TORNIO, Finland (EP)—The new Soviet-Finnish customs agreement, which went into effect January 1, placing the Bible alongside drugs, whiskey, and weapons as prohibited imports was recently enforced for the first time by the Finns.

At Tornio, which is on the Swedish border, 2,500 Bibles bound for Soviet Russia were seized. They were concealed in three autos in an attempt to smuggle them into Russia. In December, the Arrangements Committee of the European Helsinki Group protested the agreement as a violation of the Helsinki Council of Churches, and the European Council in Strasbourg.

• Petitions have been circulating through the United States recently, in which readers are urged to indicate their support of religious broadcasting and opposition to Madalyn Murray O'Hair, by clipping a form and mailing it to the Federal Communications Commission in Washington, DC.

In the May 4, 1979 issue of *Christianity Today*, it reports that the FCC was receiving 8,000 letters a day at the end of 1978. But, according to *Christianity Today*, the letters have all been "written in the mistaken belief that atheist Madalyn Murray O'Hair had petitioned the FCC to ban religious broadcasting."

The article goes on to quote Stephen Sewell, of the FCC's Complaints and Compliance Division when he said, "The best thing I can say is that the commission cannot legally prohibit the broadcast of religious programming. In any event, it (the FCC) has no desire to."

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

James Mattison
WTCA 1050 AM Plymouth, Ind. 9:00 a.m. Sundays, "Pathway of Light"

Mildred Macy
WTCA 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. 11:45 a.m. Sundays, "Words of Hope"

Iowa

James Mattison
KXEL 1540 AM Waterloo, 8:00 a.m. Sundays, "Words of Life"

Michigan

Charles Jones
WFUR 102.9 FM Grand Rapids, 10:45 p.m. Wednesdays, "The Abundant 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. 7:30 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. 12:25 p.m. Sundays, "Bible Truth"

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

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

Ohio

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

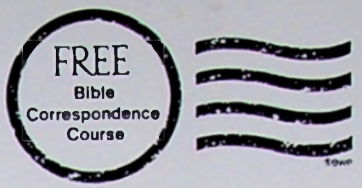
South Carolina

Z. B. Duncan
WGCD 1490 AM Chester, S.C., 8:30 a.m. Sundays, "Bible Truth"

Virginia

Dale H. Swartz
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"



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The Restitution Herald

Vol. 68 July-August, 1979 No. 10

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September, 1979
Vol. 68, No. 11

The Restitution Herald

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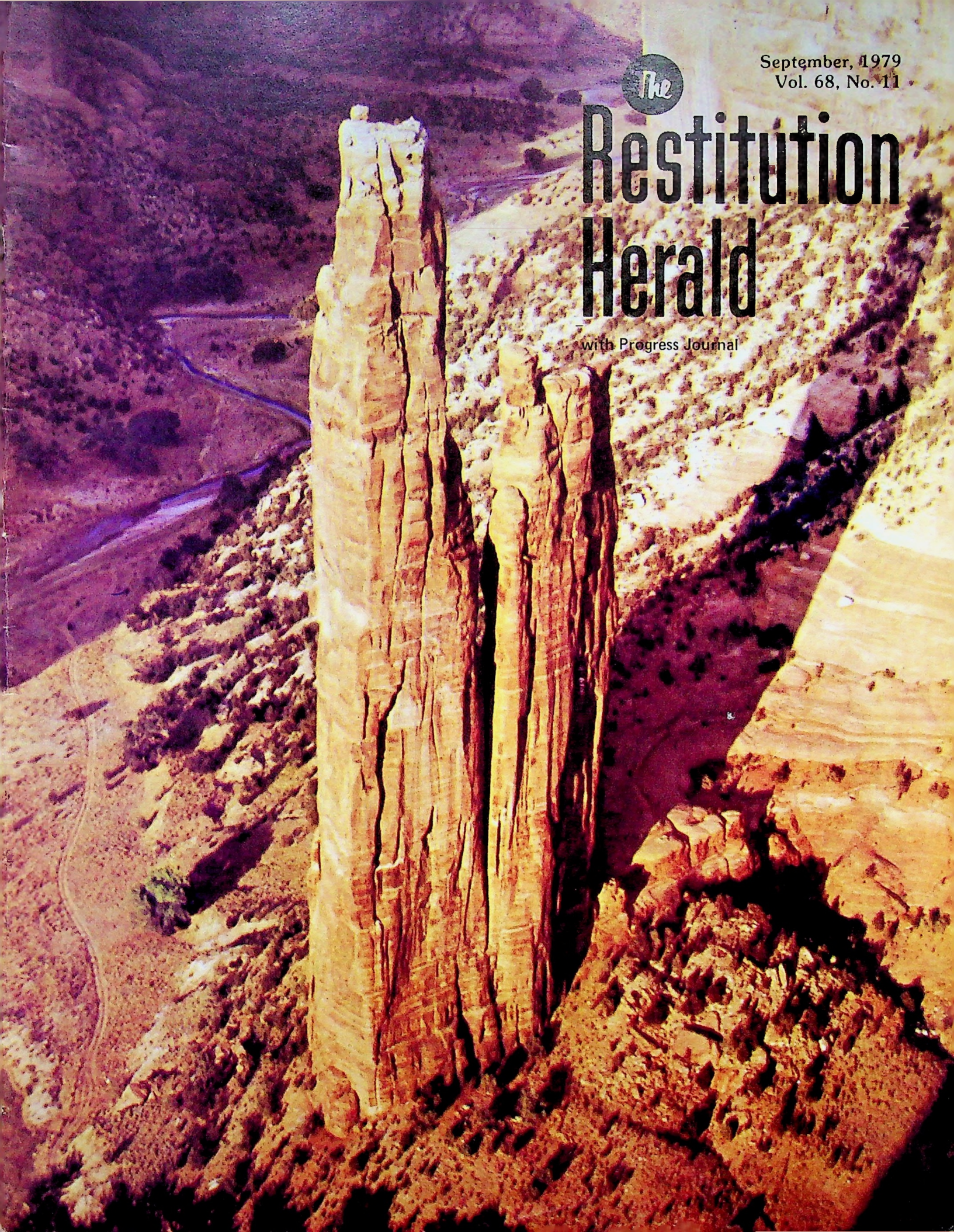


"Dear Jim . . ."

Dear Jim,

We've talked many times, you and I, about the ministry and your involvement in it. We've talked about the pressures, the rewards, the commitment, and what it means to you. You've shared your feelings openly.

Some of the things in this letter I've told you before; some are new thoughts to be shared. All of them I want you to know.

I respect you, Jim.

When you came to Phoenix three years ago, you came under difficult circumstances indeed. In 11 years, we'd had only one pastor, and we loved him dearly. We knew we would miss him. Some said the church would close its doors when he left.

But God very definitely led you to us and we have been blessed and have grown since you came. You were God's man for the job, for the time, for the place.

In addition to your pastoral duties that first year here, you took on the extra responsibilities of an intern involved in an outside program that required your time and energy away from the church and your congregation. You made sacrifices; you inconvenienced yourself; you were indeed a "servant leader."

Since that time I have come to know you as pastor, friend, brother-in-the-Lord, blessing.

And I admire you.

I have sat with you for long helpless hours outside hospital rooms, waiting for a word or a sign of hope, and I have seen you hurt when it did not come.

In the finality of death, I have seen you commit a person to God's keeping until the promise of resurrection becomes reality, and I have seen you offer comfort and strength to those in the grip of new grief, whose minds and hearts were raw or numb.

You have driven 50 miles at midnight, racing rising flood waters, to rescue a church family's possessions and keep them from disaster.

You have cut short your attendance at week-long conferences to fly home because members of your congregation needed you, and you wanted to be with them.

You have forfeited vacation time because you are pastoring a growing church, and feel keenly the responsibility of your leadership.

Just as any Christian's life is not his own but the Lord's, it seems as though a pastor's life belongs not only to his Lord, but to his congregation as well.

I have seen you, more than once, put another's need ahead of your own, and re-arrange your own schedule and plans to accommodate someone else. I have not heard you complain.

I have walked into your office at times to just say "hi," and come out feeling that no matter how busy you were, the most important thing you had to do was talk to me.

You have listened to me when I have needed to talk, allowing me to express my thoughts and ideas. You have given me objective opinions and shared your honest responses. You have forgiven me without holding a grudge; you have

—Cover photo by John Carr.

By Carol Daniels

truly loved me in Christlike fashion.

I have ridden on a school bus with you 2,000 miles to national camp with 31 teenagers and five other adults; seen you combat weariness, boredom, and exhaustion, yet still maintain a sense of humor and a steady disposition, even after spending the four-hour night on a church basement floor en route.

"Greater love has no one than this, that one lay down his life for his friends" (John 15:13).

I like you.

You are serious when the occasion demands it, lighthearted and playful when it's time to relax.

You have sung "Sail On" at the top of your lungs into a pretend microphone and, in your best Rhett Butler accent, traded lines from "Gone With the Wind."

You have performed "Under the Boardwalk" in inimitable style on the Southwest Youth Camp version of the "Gong Show," and I have often laughed at your imitations of well-known personalities.

I appreciate you.

I know you are not perfect; you do not pretend to be. You are real. You let others see you as a human being and know you as a human being.

I have seen you irritated; I have seen you sad; I have seen you depressed. How trusted I feel as a member of your congregation to know that you will risk being real, will risk being known by us and allow us to see your weaknesses as well as your strengths.

I appreciate your willingness to grow as an individual, and to share your growth with us. I appreciate the fact that you do not put yourself on a pedestal nor expect to be above human failings.

I have not always been pleased with everything you have said or done, nor agreed with all your ideas. It would be ridiculous to expect to. But I think a healthy atmosphere of tolerance and acceptance exists at the church, and differences do not mean threats. To me, that is a sign of God's presence: "By this all men will know that you are my disciples, if you have love for one another" (John 13:35). Surely tolerance and acceptance are part of love.

I appreciate the way you treat your family, the way you talk to and about your wife and children—the tenderness you express to them; the respect you show for them.

The church is now in a growth situation, and you have guided us cautiously, carefully, surely toward finding God's route for us. Open to suggestions, exploring possibilities, and listening to ideas, you have spearheaded the search for determining our next steps.

And you have taken action.

Initiating double services on Sunday mornings, you have borne the brunt of the burden, expending time, energy, and enthusiasm in the process of reaching out to bring others into relationship with the Lord and fellowship with the body.

I see God in you.

Learning from his Word, you have shared with us the need to "dwell deep" in his love, and admonished us all to be "able ministers." You have reminded us that we have the "right to call him Daddy," and the responsibility to use the gifts he has given us in "doing our due."

The ministry is a high calling, and much is asked of those who answer. But much is given, also.

I have seen the spontaneous hugs and handshakes from those you have newly baptized, and felt the thrill I know you do when a heart responds to its Savior.

When someone walks down the aisle and holds out his hand to you in a public confession of new-found faith, I know the angels of heaven rejoice and so do you.

And when you stand in the baptistry, holding in your hands a life that will be forever changed—what a privilege to assist in a miracle!

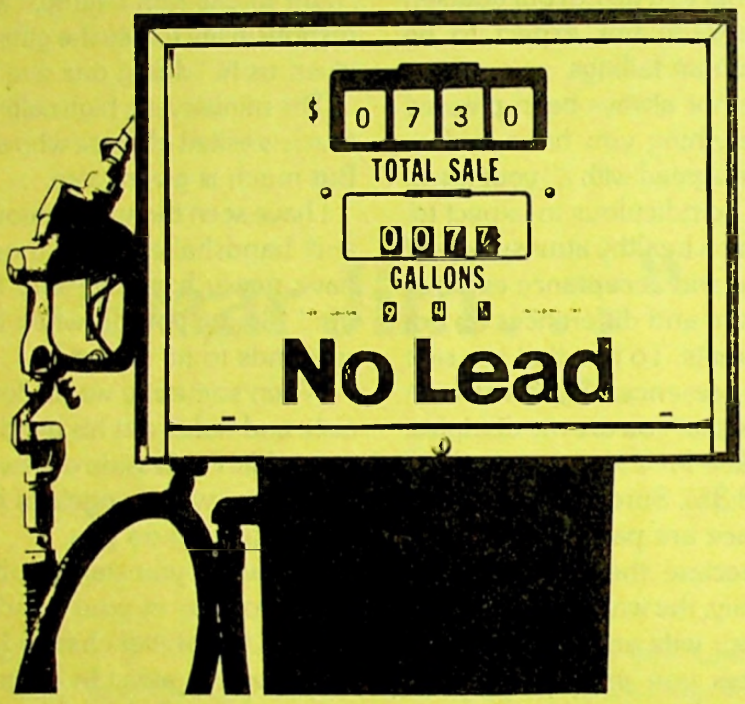
I have seen little children run to you for pats and squeezes, and I have seen older ladies in the church bestow motherly kisses. You are invited to share special secrets and Bible School cookies with first graders, baseball scores and jokes with tousle-haired boys, goals and dreams with high schoolers.

You are involved with people at the most special times in their lives; you share in their greatest joys and deepest sorrows. I know it can be exhilarating, and I know it can be exhausting.

I admire you, Jim Graham. I respect you, and I appreciate you, and I love you a lot. You are my friend, my pastor, my brother-in-the-Lord. You are a very great blessing.

By Pastor Joe Martin

Gas Lines— Only the Beginning



SHADES OF 1973! Here I am in a gas line wondering if the station will close before I can make it to the pumps and it is only 10:00 *a.m.* It reminds me of the shutdowns of gas stations due to the Arab oil embargo of 1973. However, this line is good for something. For one thing, it is helping develop my patience. For another, it makes me think of the verses noting shortages at the end of time.

One of the first that comes to mind is Matthew 24:7, which speaks of famines. A famine is a shortage of food. We have those today, though it is hard for the average American—as he tries to decide between creamed corn, whole kernel corn, corn on the cob, frozen, fresh, or canned corn—to realize that many in the world are starving. How could we know about famine? Yet the following verse of Matthew 24 says that the things mentioned are "ONLY THE BEGINNING."

I suppose that it will take us in North America just a little longer to wake up to the fact that a lot of things are happening in the world today that we are not aware of. How long will we go on thinking nothing is happening in the world concerning prophetic shortages? Will it be when each of us has to sit in a gas line for two or three hours? Or will it be when there are only two styles of corn to choose from? Possibly it will be when we run out of rationing cards and we cannot buy the gas to go to work to make the money to buy the food. It may be when a request is made for each of us to have his hand or forehead stamped to . . . Surely you say, "Before then!"

When will each of us begin to realize the crisis situation enough to honestly and sincerely consider how much more work we can do before the Lord returns? Both you and I have read in the Book of Revelation about the black horse and the guy with the balances weighing out each item. He says, "A whole day's wage for a quart of flour" (6:6, NEB). He also says something about the oil and the wine (KJV). How out of context, but how appropriate, for me sitting in this line that the word "oil" is used. The man was certainly talking about some vegetable oil, not "oil" oil! Yes, corn oil maybe! But then, our corn comes from *big* farms. Big farms have big fields; big fields need to have big tractors to work them; big tractors have to have . . . I'd better not think about that right now; I'll lose my patience.

I wonder what we will give up so that the shortages will not affect us too badly. Well, if you do not work, you cannot eat. Then work comes first? I suppose that it may come to the point that weekend driving could be eliminated. Since work is first, other things must wait. But WAIT! Church is on the weekend! This thinking is sounding more and more like Revelation 13:17, which says, "No man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Christians would not fall into the trap of letting "big brother" ration them out of worship, would they?

I am almost there. Just five more cars and I will be able to get out of this mess. WHAT? 97.9¢ for a gallon? Why, only two or three days ago it was only 88.9¢. *Only!* What do I mean *only?* This heat is getting to me. I wonder if it is this hot in the Middle East? Maybe that is why the Arab on the radio is mad at the Jews and the United States. Wait until he has to wait in a gas line.

It is my turn. Twelve gallons fill the car up. At least I won't have to worry about all this shortage business until the next line. I'll use my credit card. "Excuse me, sir; is it true that your company had an eighty percent increase in profits over last year?" I can see that the guy does not appreciate a little "pointed" humor. •

WHO SHALL RULE?

C. E. Lapp

STRANGE HOW MEN are seeking for peace outside of the influence and guidance of Jesus Christ, the Prince of Peace! They continue to quibble and quarrel, have conferences and confrontations to determine just who will rule this world's mass of humanity and its economy. This spirit extends from the most powerful nations to the social and economic segments of our society. Who will rule? Who will dominate others?

When a man is elected to the office of president in our nation, the questions always arise: "Will he do what he says he will do? Can we depend on him?"

"THY KINGDOM COME!" (Matt. 6:10.) We say this so easily—almost completely overlooking the next phrase, "THY WILL BE DONE in earth, as it is in heaven." Christians who are reading their Bibles, praying, and watching the signs of the times, are reminded of Jesus' last words in Revelation 22: "Surely I come quickly." We join with John as he said, "Even so, come, Lord Jesus."

Each passing day reminds us of Daniel the prophet who looked through his prophetic telescope and saw the end of man's rule on the earth. The king of Babylon also saw the same picture, but didn't understand man's rule as pictured in Daniel 2. Man's greatness has deteriorated even as the materials of the image changed from gold to clay. The message in the upper part of the image was fulfilled during Bible times, but the prophecy contained in the crumbling feet of the image was to be fulfilled in the last days. We believe those days are upon us.

In the image of Daniel 2, the iron and clay toes represented 10 kings, and the material represented the weakness of their power to stick together. As iron and clay cannot possibly cleave together, neither can the ideologies of today harmonize or agree.

The recent conflict in Iran (Ancient Persia) clearly shows this truth. The present religious leader claims he will call for a Holy War to unite all his people. A number of the generals who served the previous ruler (the Shah) have been executed by firing squads. Religion is to determine the future policies of this oil-producing nation. Kingdoms crumbling overnight depict the condition of Daniel's image and of nations of the world today.

"IN THE DAYS OF THESE KINGS shall the God of heaven set up a kingdom, which shall never be destroyed . . . It shall break in pieces and consume all these kingdoms and it shall stand for ever" (Dan. 2:44). How will this be? A great stone cut out of the mountain without human hands will strike the image of man's greatness and glory, and grind it to powder. This stone refers to none other than Jesus Christ. Peter speaks of him as a stone, rejected of men, but chosen and precious in God's sight. (1 Pet. 2:4-8.)

Jesus came as a prophet like Moses. (Deut. 18:18, 19.) After the cross he became the mediator between God and man. (1 Tim. 2:5.) He is now at God's right hand making intercession for all believers. (Heb. 7:25.) In his life he was born a King, (Matt. 2:2) and proved he was King even in death. (Matt. 27:37.) His final fulfillment of this part of his ministry is yet to be, for in Revelation 19:16 he will come with his heavenly army as KING OF KINGS, AND LORD OF LORDS.

In Psalm 2:1-3 we read: "Why do the nations assemble with uproar and confusion of voices, and imagine and meditate on an empty scheme? The kings of the earth take their places; the rulers take counsel against the LORD and his anointed one, the Messiah, the Christ. They say, 'Let us break their bands of restraint asunder and cast off their cords of control from us.' "

It is difficult for us to conceive of the glory that will be manifest when Christ and his army come riding from heaven upon white horses. Every eye shall see him. How? If nothing else, by world-wide television! (Rev. 19:19.) The kings of the earth, and their armies, will gather together to make war against Christ and his army, but they shall be cast alive into the lake of fire and brimstone. (V. 20.) Any remnant will be slain by the sword of God (V. 21), and their flesh will be devoured by birds of the air.

RIGHTEOUSNESS and JUSTICE will prevail upon the earth. PEACE will not become an elusive phantom, for Christ will be the Prince of Peace in fact. (Psa. 72:1-7.) All his enemies shall lick the dust. All kings will fall before him and serve him. No partiality for equity shall prevail between the rich and the poor. His rule will not be curtailed or vetoed by godless nations, and will prevail as long as the sun shines.

That time of God's judgments is near. Signs in all the world tell of Jesus' soon coming. We pray for his kingdom to come, but better still we should be praying, "Thy will be done in earth" and in us!

Jesus said, "Strait . . . and narrow is the way . . . and few there be that find it" (Matt. 7:14.) The broad way which leads to destruction is full to overflowing and even many who know of both ways are being deceived into the popular way of the multitudes.

If Jesus had set the date of his coming, how long would you stand at the gate to get in? He paid the price on the cross, and it is only when we take his way that we will escape the corruption which is in the world through lust. "Unto them that look for him shall he appear the second time without sin unto salvation." (Heb. 9:28.)

To be with Christ when he comes with ten thousands of his saints (Jude 14), will be the greatest thrill of the ages. Jesus will rule! (Psa. 2:6.) •

SS-433— The Sign of Christ's Second Coming?

By Pastor Arnold Johns

AS I OPENED our local evening newspaper recently, I was fascinated by a front page headline: "Scientists baffled by weird actions of mystery star." The article described the strange properties that characterize a new found star that has been observed for almost a year by a team of astronomers from the University of California at Los Angeles (UCLA), who have been studying its strange antics. It is designated SS-433.

My fascination was aroused not from any particular knowledge of astronomy, but from my study of the Bible regarding the sign of Christ's second coming. I believe the Scriptures use terms concerning our Lord's coming that can only be rightly understood when applied to astronomy. From this point of view, I believe that the sign of his coming will be seen millions of miles out in space. The only way one will recognize it as the sign of his coming will be from the descriptions given to it by the Scriptures.

SS-433 is about 10,000 light years from the earth, and is too dim to be seen by the naked eye. But astronomers are elated over its find, and puzzled by its strange behavior. "It's like nothing else we've ever seen .... Nothing even comes close," said UCLA astronomer Bruce Margon.

Sign of Christ's First Coming

The sign of Christ's first coming was a mysterious star. The wise men from the east asked, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."

That star must have had some peculiar qualities or markings that set it apart from all other stars. It was recognized as "his star" only by those who knew what those qualities or markings meant. They must have been absolutely certain they were right in their conclusions, or they would never have

made the efforts to: 1) establish a "watch system" to watch the heavens at night for that particular star; 2) gather precious gifts fit for their King and Messiah; 3) prepare for and make that long journey to Jerusalem across desert lands by foot or by camel. They had a solid basis for belief in that sign.

The Sign of His Second Coming

The Bible describes Christ's second coming as:

1. ". . . in the glory of his Father" (Matt. 16:27)

The apostle Paul describes our Lord's coming as being "in flaming fire" in 2 Thessalonians 1:8. God's glory is fire! John the Baptist said of Jesus, " . . . He shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matt. 3:11, 12). (SS-433 is brighter than the sun.)

2. Being Accompanied by Beautiful Color

The prophet Ezekiel saw a vision of the Lord's coming when he was a captive near Babylon. He saw that "a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire." As he continued watching, he saw a throne, "and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward. I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD." This is a color description of Christ's beauty when he comes in power and great glory. (See also Rev. 4:1-3.)

Psalm 19:1-6 is too often overlooked as a text concerning Jesus' second coming, especially verses 4-6, "In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber." Jesus is called "the Sun of righteousness" in Mal. 4:2, and called

Lafayette, Indiana, April 24, 1979
Lafayette Journal and Courier

Scientists baffled by weird actions of mystery star

LOS ANGELES (AP)—A mysterious dying star is baffling scientists as it whizzes through the universe—seemingly coming and going at the same time at speeds of at least 40,000 miles per second.

"It's like nothing else we've ever seen," said UCLA astronomer Bruce Margon. "Nothing else even comes close."

Margon, who has been watching the object for almost a year, outlined the curious puzzle Monday at a Washington, D.C., meeting of the American Physical Society. Details also were made public here.

Margon and a team of UCLA scientists discovered the mysterious properties while studying a star called SS-433, which, like our sun and 100 billion others, belongs to the Milky Way galaxy.

Initial evidence shows that the object appears to be racing along in two directions.

BECAUSE SS-433 is about 10,000 light-years from Earth, it is too dim to be seen with the naked eye. A light-year is 5.9 trillion miles.

A star's speed and direction are detected by measuring changes—called Doppler shifts—in the wavelength of its light. A *blue* shift means it is coming toward the observer, a *red* shift means it is receding.

Margon said SS-433 is simultaneously blue- and red-shifted, which means that it is some sort of elongated structure that is rotating like a twirler's baton, with one end moving toward the astronomer's telescopes and the other moving away.

Margon said the changes found in SS-433 were "larger by a huge factor than anything we've ever seen in a star."

MARGON SAID IN an interview earlier that a tentative explanation "is that this is some kind of star that's in some terribly weird kind of trouble."

He said the star apparently rotates on a 160-day cycle. As it spins, it is spitting out twin streams of gas, much as a spinning lawn sprinkler shoots water from opposing nozzles.

But Margon says that theory "is just the wildest of guesses at the moment . . . . We really don't know."

The sun and other stars move at a comparatively modest 650,000 mph or less, while the blue end of this star is swinging toward Earth at speeds of at least 40,000 miles per second. Its red-shifted end, 16 billion miles across, is pulling away at the same or faster speeds.

MARGON SAID IF his theory is right, the velocity would seem greatest when one gas jet is aimed directly at Earth and the other is going away from us. The slowest speeds would be measured when the jets were shooting off to the sides.

Scientists have no explanation why the gas seems to shoot out only in two opposite and roughly equal streams rather than being blown out in all directions.

Margon said the ejected gas must be drawn from inside the star, which apparently is dying as it spews its innards around the galaxy.

"My guess is that at the center of this whole thing is a neutron star," he said. A neutron star is composed of matter so enormously compressed that a thimblefull would weigh billions of tons.

"the bridegroom" by John the Baptist, and by Jesus himself. What is the appearance of a royal bridegroom when he is fully dressed for his wedding? Is he not looking his best? Is he not well groomed to meet his bride? He will be a beautiful sight to see. This reminds us of the words of Isaiah concerning the coming of the Lord, "Thine eyes shall see the king in his beauty" (Isa. 33:17). The second coming of Christ will be a beautiful sight to behold at first, then as it gets nearer the earth, it will paralyze mankind with fear, "Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?" (Jer. 30:6.) Fear strikes in the loins. The Christian armor for the loins is "having your loins girt about with TRUTH" (Eph. 6:14).

Astronomers will be able to predict that it will strike the earth and be the end of the world. Most of the human race will see only destruction coming. In Numbers 24:17, 18 we read, "I shall see him, but now now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite the corners of Moab and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly."

C. E. Randall once said, "If the Star was the sign of his first coming, then the Scepter is the sign of his second coming." Goodspeed translates Scepter as "comet." (Halley's comet completes a circuit of the heavens every 75 years and is due in 1985.)

When we can picture a comet with a long tail as a sign of God's authority, we can understand Habakkuk 3:11 where it speaks of God's "glittering spear," or Ezekiel's reference to it as a "sword" that "is sharpened to make a sore slaughter; it is furbished that it may glitter" (Ezek. 21:3-7, 10, 28). Also Ezekiel 1:4 pictures it as "a fire infolding itself" where the marginal reference in my Bible says, "flashing continually." The foregoing texts point out the beauty that will accompany our Lord's return.

3. Accompanied by Activity In the Heavens

Turn once again to Psalm 19:5 and notice the words, "Rejoiceth as a strong man to run a race." Did you ever watch an athlete flex his muscles? Did you ever watch a runner practice several starts out of the blocks before a race? a boxer exercise his footwork and shoulders before a bout? a ballplayer swing the bat or bend over and touch the ground to stretch his back, leg, and shoulder muscles before getting up to the plate? Similarly will the sign of the Lord's coming seem to cause extra activity in the heavens.

Notice that Isaiah 34 is addressed to all the nations of the world, putting them on notice that they are doomed to destruction before the battle they will wage aainst Christ. Verse 5 says, "For my sword shall be *bathed* in heaven." This tells us that it will be "swished around" up in the heavens a little. This text also tells us that it will come down in the land of Edom, and Edom shall become burning pitch. Consider what burning pitch will do to the air and atmosphere. Joel speaks of all faces gathering blackness. Is it any wonder that the day of the Lord will be a day of darkness—when the sun shall be clothed with a sackcloth of hair, and the moon become as blood? Is it any wonder that the prophet Ezekiel saw the armies of the nations gathered around Jerusalem, not being able to recognize their own troops or their own insignia—when every man's sword is turned against his brother in utter confusion? (See Ezek. 38:21.)

We know there is "pitch" in the area of the Dead Sea which borders Edom, from Genesis 14:10 where we read, "And the value of Siddim [Sodom] was full of slimepits." For "slimepits" the margin of my Bible reads, "bitumen." Bitumen, pitch, tar, and asphalt are all one and the same thing.

An issue of National Geographic Magazine many years back showed a picture of a chunk of pitch floating in the Dead Sea with a man standing on it, to give the reader an idea of its relative size. Josephus, the Jewish historian, called the Dead Sea "the Lake Asphaltes," because of the pitch that rose from the bottom.

Pitch made Noah's ark waterproof at the time of the flood. Burning pitch will confuse and destroy the armies of the nations of the world at the time of the end.

SS-433—Mystery Star

Is the mystery star SS-433 the sign of Christ's second coming? Personally, I do not know. But I believe it bears watching because of its:

1. strange behavior or activity.
2. color.
3. extreme brightness.
4. strong source of radio waves.
5. X-rays.

The International Astronomical Union has appealed to astronomers all over the world who can give it some time, to concentrate effort on SS-433.

Wise Men

Those that watched for Christ's first coming were called "Wise Men" because they watched the heavens at night for "his star," made preparation of gifts, and preparation for the journey to and from Jerusalem in order to worship the Savior.

Those who watch for his second coming are also called wise. Jesus said, "Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath" (Luke 12:42-44).

The context of these verses goes back to verses 36 and 37. Notice verse 37 especially, "Blessed are those servants, whom the lord when he cometh shall find watching." This corresponds to the "so doing" of verse 43.

Probably no other command did Jesus repeat more often than his command for us to WATCH for his coming. But he also said, "If ye love me, keep my commandments," and again, "Ye are my friends if ye do whatsoever I command you," and again, "Why call ye me, Lord, Lord, and do not the things which I say?" Jesus has commanded us to WATCH! If we are not doing it, do we have the right to call him Lord? Or can we say that we are even his friends? The consequences for disobedience are plainly stated in Luke 12:47, "That servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes."

But "unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28).

AWAKE! ARISE! O Church Of God! How long wilt thou slumber and sleep? Come, let us be obedient children. Let us show proof of our love by WATCHING for our beloved Savior. "For yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:37).

A Simple Hello?

A
Family Life Council Feature
By Carol Daniels, Editor

"I'm so glad you're here!"
"It's good to see you."
"Hello, friend; please come in."
"Come join us."

Sound like simple greetings? Often these are the words we use to greet our family and friends, but they are not simple words.

The word of welcome carries with it a peek at what's to come. It goes before us, introducing what's in our hearts and minds. It's like the hand that reaches out to embrace another; it tells something about us. It tells more than we might think.

It's a hint at what we're really like, and what we have to offer. And what we offer each other is not a mere acknowledgment of existence, but rather the love and comfort of the God who lives in us. Joy. Acceptance. Warmth. Peace. Sound like a big order for a "simple greeting"? Indeed.

But there is nothing simple about the way God greets us, or the welcome he extends. What he has offered us, we give to each other. I do not believe the words "simple" and "greeting" belong together, especially when spoken by Christians.

There is magic in words, there is power. It is our choice whether we greet one another with loving, healing words, or words that fly like darts from our mouths. Who has not been a victim of words that sting and words that wound?

How important in family communication are the words we use to greet each other! In her book, *Open Heart, Open Home,* Karen Mains stresses the importance of family greetings:

"Hospitality toward the adults with whom we live is more, of course, than dropping things to rush with a greeting toward the front door. Yet this moment of homecoming is often an accurate thermometer which gauges what we truly feel toward our housemates. In fact, I suspect that the quality of our front-door reception can greatly determine the atmosphere of that afternoon and evening's life together.

"I love the story of the elderly woman who was touring several guests through her latest upstairs redecorating project. Upon hearing her husband return home after a day's work, she excused herself with the words, 'Pardon me for a moment while I run downstairs to greet Andrew. I never like him to return home without welcoming him.' Through decades of marriage now stretched into the autumn of life, through thousands of homecomings, this woman had preserved her spirit of greeting. What a warm relationship had evolved here over the many years!"

How easily we let the mood of the moment or a frustrating distraction rob us of the joy of greeting one another.

"My pet peeve is groups where no one says a word of welcome. There is no excuse for this in the fellowship of the body of Christ. No business should supercede a smile that conveys, 'so good to have you here.' Refusing to give a greeting is for many people the same as rejecting them. Their insecurities are so near the surface, their feelings of worthlessness so dominating, that we can give great healing if we do nothing more than say, 'How glad I am to see you,' " Mains continues.

How often do we knock ourselves out greeting friends and church members—but slight our family, the people with whom we live, the ones God has given us?

"Why are so many people polite to strangers, and shrews with those closest to them?" Anne Ortlund writes in *Disciplines of the Beautiful Woman.* "The closer people get to you, if you're abiding in God, the more enjoyable you should be."

"The fact that people can live together under the same roof and maintain hour after hour of chilly silence is a mystery to me. Something inwardly whispers "outrage," Mains says. "The fact that even Christians can commit this abomination against communion is despicable. Disunity is a sure sign he has not been allowed to become a guest within our inner beings, and therefore has no place in our material abodes, either. We need to flesh out the trite 'there's a welcome here,' by affirming it in our lives together before we try to extend it to the society at large."

Is love gone? Then we will pray for love and work to change the attitudes or circumstances which rob our life together of its joy. We will determine through communication (even that type which is painful) to develop welcome in our hearts toward each other.

If the welcome is gone, then we need to ascertain whether we take one another for granted, or if it is because deep-seated feelings of resentment have put down their bitter roots. In both cases, honesty and forgiveness are essentials.

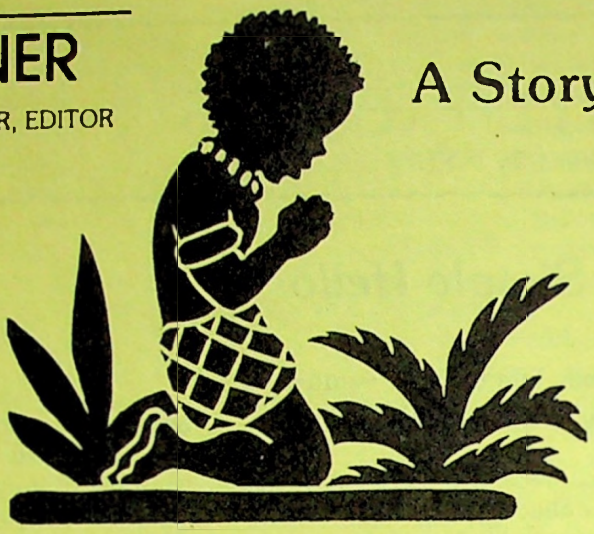
Why is there no welcome in my heart? Is it because of self-centeredness? or resentment? because I have been betrayed? Deep work of the spirit then has to be done. For most of us, however, it is a matter of developing new attitudes.

"Let us work, then, on the welcome we extend to those with whom we live—not just the greeting given at the end of a long day, but the hospitality shared in the moment-by-moment meshing of lives. Let us demonstrate to one another, 'Your ideas are welcome. Your interests are welcome. Your presence is welcome.' Once we have opened these doors to each other we can begin to think about opening doors to the world outside."

"All the brethren greet you. Greet one another with a holy kiss" (1 Cor. 16:20).

CHILDREN'S CORNER

RACHEL CARR, EDITOR



A Story From Africa

Tomasi was a young boy of ten years of age. He lived in Africa. There was a big forest with many trees near his house.

One day Tomasi's father called to him. "Tomasi, Tomasi. Please come here."

"Yes, Father," said Tomasi, as he came running.

"Tomasi, I have a special job for you. You are growing up. You are getting to be a big boy now. I want you to take a message to the next village for me."

"Of course, Father. I will go," said Tomasi.

His father gave him a piece of paper. He told him just where to take it. Tomasi's mother brought out a lunch in case he got hungry on the way.

Tomasi started on his journey. This was exciting! He had not done anything like this before. As he walked through the forest, he sang some songs he had learned in Sunday School. He had a favorite one called "Jesus Loves Me." He sang that one three times!

Pretty soon Tomasi reached the next village. He went straight to the house his father had told him about. He gave the man the piece of paper from his father. The man was happy to get it. It was an invitation to come to Tomasi's village for some special meetings at the mission church. The man said he would come. He would bring many from his village, too.

Tomasi was glad he had done what his father asked him to do. Now he was ready to go back home. He started back the way he had come.

But after walking awhile, Tomasi thought, "This does not look right. Did I come this way?" He walked on some more. Then he decided he was hungry. He sat down and leaned up against a big tree. My, that lunch looked good! He took out the big banana and the little cakes his mother had made. They *were* good! After eating, Tomasi decided he was a little sleepy. His eyes soon closed and he was sound asleep.

Gr-r-r! What was that? Tomasi woke up suddenly. It was dark. He didn't know he had slept so long. Gr-r-r-r! What was that noise? Tomasi didn't want to wait to find out. He jumped up and started running.

He ran till he was out of breath. He had to stop. He listened. But he didn't hear the noise again. He did want to get home fast, though. So he started walking very quickly. He walked and walked and walked.

It seemed that he should be getting home soon. But still there was forest all around. Pretty soon, Tomasi stopped. He was lost! He wasn't going the right way. He didn't know where he was. He felt like crying.

He sat down and again leaned up against an old tree. Two big tears came out of his eyes and trickled down his cheeks. What was he going to do?

Then he remembered! Last Sunday in Sunday School they had learned a verse from the Bible. It said, "Fear not, for I am with you." Tomasi said that verse over and over. He said a little prayer and asked God to help him get home. He believed that God was with him. He knew God would help him.

Tomasi got up and started walking again. "Fear not, I am with you; fear not, I am with you," he kept saying.

Suddenly there was a small speck of light up ahead. "Tomasi, Tomasi," he heard. It was his father!

"Here I am, here I am," shouted Tomasi.

"We are coming," his father shouted back.

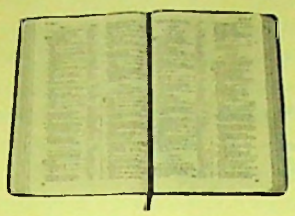
Soon Tomasi was in his father's arms. How glad he was!

When they got home, Tomasi told his family about what had happened out there in the forest. He told how he remembered the verse from the Bible and how he asked God to help him. Everyone was glad that Tomasi was home safe. Everyone thanked God for helping Tomasi by sending his father out to find him.

The verse that Tomasi had learned in Sunday School is Isaiah 41:10. Ask your mother or father to help you find it in the Bible. Then you can learn it, too.

Another verse that will help you whenever you are afraid is Psalm 56:3.

What a wonderful heavenly Father we have! He is always near to help us whenever we ask him.



The Bible in the News

By Pastor Hollis Partlowe

Zeal Misguided

Zealous but misguided letter writers are continuing a campaign against a *nonexistent* threat to religious broadcasting. At the end of 1978 the Federal Communication Commission (FCC) was receiving 8,000 letters a day, all written in the *mistaken belief* that atheist Madalyn O'Hare had petitioned the FCC to ban religious broadcasting.

According to a recent article in *Christianity Today,* Stephen Sewell, a spokesman for the FCC, said: "The commission cannot legally prohibit the broadcast of religious programming and has no desire to do so."

This pastor hopes that this will put the matter to rest once and for all. Let's direct our efforts, time, and money to movements that really do threaten the cause of Christ and not spend them chasing the wind.

We're Eating Too Much

It may not be much of a surprise to most of us, but a federal agency says we're eating too much.

It also says most federal food research is still geared to the days when we weren't eating enough of the right things, when poor nutrition was killing us through such diseases as tuberculosis, rickets, and scurvy.

As a result we're not learning as much as we could about how food contributes to such modern-day killers as cancer, stroke, and heart disease.

This conclusion comes from the congressional office of Technology Assessment in an analysis of nutrition research conducted by fourteen federal agencies, chiefly the Agriculture Department and the Department of Health, Education, and Welfare.

Among diseases which are linked to eating too much of the wrong things, are cancer, stroke, hypertension, diabetes, and dental ailments. The study says genetic defects and trauma also can be tied to dietary problems. Research developments in these fields, furthermore, point out that they are "still in their infancy."

In his Olivet discourse, Jesus warned about surfeiting—indulgence in food and drink (Luke 21:34-46). Many readers of this page, I suspect, will say "Amen: no drinking," while they will ignore the part about overeating.

For those of us who can't seem to push ourselves away from the table soon eough, Solomon, the wise man, has some pertinent advice: "Put a knife to thy throat, if thou be a man given to appetite" (Prov. 23:2). He wrote it! I didn't! The Living Bible puts it in a milder form: "Be on your guard and don't stuff yourself, though it all tastes so good." Beware! Too much food and the wrong kinds of food can harm your physical life and shorten your days.

"O my son, be wise and stay in God's path; don't carouse with drunkards and gluttons, for they are on their way to poverty" (Prov. 23:19, 20, LB).

Then, too, there is the spiritual aspect to this issue since our bodies (as Christians) are temples of God's Holy Spirit (God's power) that dwells in us. Scripture says: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (1 Cor. 3:16, 17).

Life's Clock

"The clock of life is wound but once,
And no man has the power
To tell just when the hands will stop,
At late or early hour.
"The present only is our own;
Live, love, toil with a will,
Place no faith in "Tomorrow"—for
The clock may then be still."

Friend, if you closed your eyes today in death, do you have assurance of eternal life when Jesus comes? You can have that sure hope by knowing Jesus Christ in a personal way. Read your Bible and seek out the Church of God in your area! "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27).

Another good verse of Scripture on this business of death is Ecclesiastes 9:10: "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."

In our world everything changes. Death is changeless. Well has the hymn writer said:

"Change and decay in all around I see,
O Thou who changest not, abide with me."

The Latest Driving Problem: Anger

Warning: Angry motorists at large.

Five persons were shot or beaten to death following minor traffic accidents in Chicago last year. Two others were critically hurt.

Illinois State Trooper Dan Wicklund said: "We never used to have this kind of violence. We see it more and more lately. Involvement in one's auto sets people off emotionally more than anything materialistic . . . "

People often select as a target for their anger someone not directly responsible. Anger borders on insanity. When we are angry we say and do irrational things. When you lose your temper, you really lose the ability to think sanely and to make balanced decisions. Someone has said, "A person is about as big as the things that make him angry." We must interpret a bad temper as a sign of inferiority.

James, the practical writer of the New Testament, tells us to be "slow to wrath." Why? "For the wrath of man worketh not the righteousness of God" (1:19b, 20).

Aristotle once affirmed: "Anybody can become angry; that's easy. But to be angry with the right person, to the right degree, at the right time, for the right purpose, and in the right way, that's not easy." Anger is a choice! You may become angry, but don't let anyone rob you of that choice. "A wise man restrains his anger and overlooks insults. This is to his credit. It is better to be slow-tempered than famous; it is better to have self-control than to control an army" (Prov. 19:11; 16:32, LB).

Ralph Waldo Emerson once said: "For every minute you are angry you lose 60 seconds of happiness." Choose to be happy! Happiness is a choice.

TV WASTELAND—1979

If Karl Marx were alive today, he probably would not write that famous—and totally inaccurate—line about religion being the "opium" of the people. He would find instead our present generation indifferent to religious teachings and addicted to a talking electronic cyclops which each year dominates more and more hours of our lives.

According to the measurement of A. C. Nielsen Company—whose ratings are the primary barometer of the nation's viewing habits—the average American watches an all-time high of 26 hours and 18 minutes of television each week. For many, TV is a prime source of news and entertainment, and, most important, is a molder of attitudes on behavior and taste. Increasingly, viewers are deluged by immorality and general mayhem not only on the three commercial networks but also on taxpayer-supported public television.

"Under recent legislation by Congress," says the October 30 *U.S. News & World Report*, "federal support for public broadcasting is scheduled to rise from the most recent annual level of 72 million dollars to 160 million in October 1979, and 220 million in the fall of 1982." And what sort of programming will all these dollars be buying?

Public Broadcasting Service (PBS) president Lawrence K. Grossman says PBS's slogan, "A World of Difference," means "more powerful programming" dealing with homosexuality, narcotics, family breakups, juvenile delinquency and other topics. "I trust our viewers to decide for themselves between right and wrong, good or bad," Grossman adds.

Here, in a single sentence, the head of our tax-supported public television network seems to be telling us how the television industry in general—both public and network—views traditional values of morality: everyone must make up his own mind.

TV is a 6-billion dollar industry which has doubled its annual profit to 1.4 billion over the last four years. The networks often criticize big business, such as the oil industry, for "excessive profit," when, in truth, the TV broadcast industry earns considerably higher profit than the oil industry!

Yet television intends to influence its viewers' thinking, not only directly when commentators editorialize on subjects such as gun control, nuclear disarmament, big business and foreign aid, but indirectly in programs that only entertain or amuse.

Two specific programs on the now-cancelled, but popular *Police Woman* series starring Angie Dickinson come to mind. In one, the heroine was a radical black extremist who bore a remarkable similarity to Angela Davis, the U.S. Communist Party spokesman. With Angie as Pepper Anderson assigned to protect the heroine from assassins "on the right," the entire tone of the program was that good extremists such as the Angela Davis character are endangered by bad extremists who cloak themselves in patriotism and speak glowingly of Adolf Hitler.

Ms. Dickinson's closing line to the woman when she thanked her for protecting her life was this: "You pray in your own way," leaving the impression that it doesn't matter if one prays to God or devotes one's life to revolution if it's done with conviction. But not so in another *Police Woman* program.

The villain of this one was an attractive feminine activist, a singer, speaker, and religious crusader clearly modeled after Anita Bryant and given the name "Amelia Boyer." Amelia is every bit as sincere as the Angela Davis character in the previously mentioned show, but *her* conviction that something should be done to rid a community of prostitution, pornography, and corruption is shown as evil and misguided. She is portrayed as a hypocrite, immoral, politically unscrupulous and power hungry; one character refers ominously to "the Hitlers, McCarthys and the lunatic fringe" she supposedly represents.

To show how television can get a message across visually, the "Anita Bryant" character is always seen, when speaking, surrounded by huge American flags or in her palatial home similarly bedecked in red, white and blue. The message is clear: bigots posing as patriots want to take away Americans' civil rights and impose their own extremist moral standards on the rest of the country.

Television's creed, however, is that there *are no standards*—no right or wrong, as PBS's Lawrence K. Grossman has pointed out. The standard that there are no standards is actually the creed of secular humanism, which preaches that since there is no Supreme Being or afterlife, man's highest goal is to satisfy himself now.

As we sit in front of our TV sets, aptly titled by Marie Winn in her book *The Plug-in Drug*, how many "new morality" and secular humanist ideas are being fed subliminally into our consciousness?

Professor Carl R. Rogers, a leading spokesman for humanism and once named Humanist of the Year, tells us something of the humanist creed in a pamphlet entitled, "The Program of Tomorrow." The humanist, he says, "is almost the antithesis of the Puritan culture" upon which our country was founded. To the humanist, "Religious institutions are perceived as definitely irrelevant and frequently damaging to human progress."

In addition, the humanist "has a distrust of marriage as an institution .... He has little regard for marriage as a ceremony or for vows of permanence. Currently he likes to be 'turned on' by many kinds of experiences and by drugs ... he often decides to obey those laws which he regards as just and to disobey those which he regards as unjust." The humanist, Dr. Rogers concludes, "has a trust in his own experience and a profound distrust of all authority."

Contrary to being neutral on moral issues, television feeds its viewers a steady diet of "new morality" and "situation ethics" featuring specials from death-with-dignity ["In the Case of Karen

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Ann Quinlan"] to whether NBC correspondent Betty Rollin—played by Mary Tyler Moore—should leave her loutish husband to live with a sympathetic lover following her surgery ["First You Cry"].

Another TV special explored the question of whether a woman should—with her husband's permission—enter into adulterous relationships with other men because her husband was a cripple. This was shown on prime-time when teen-agers and even younger children could be counted in the viewing audience.

"It is not so much that any one particular program is, for instance, violent, or reeking with slick sex, or oozing anti-Americanism," says Mary Lewis Coakley in her excellent book *Rated X: The Moral Case Against TV;* "rather it is that almost every program is tinged or tainted to some degree."

To cite a single phrase or scene that offends some viewers might seem like nit-picking, Mrs. Coakley adds, but one has to gather them into a pile to see them. "One slightly suggestive remark, one brief erotic scene, one barb thrown at an American historical hero or at a religious tenet, by itself might well seem as infinitesimally small as a snowflake; but it is the cumulative effect, the constant, ever-falling stuff that does the trick—that implants ideas and corrodes the national soul."

Some examples:

In an episode of CBS's *Alice*—one of the most popular situation comedies—the mother of a young girl being pursued by a pack of drooling high school boys declares that she is not really concerned what her child does because "my daughter has been on the pill since she was 14." Lesson: teen-agers, if they so desire, can be promiscuous and not be worried about getting pregnant.

Johnny Carson opens his *Tonight Show* monologue and a word like "grass" or "high" sends his orchestra into near-hysterics. Johnny takes the cue and retorts in kind: "Whata you guys on?" which is followed by more laughter. Johnny also frequently does a comic skit portraying a simple-minded television viewer who has demanded equal time to speak against subjects such as gun control, disarmament, and other controversial issues. The character always makes a jackass of himself—naturally—and manages to mention how patriotic he is and what the "Commies" are up to.

ON ABC's "soap opera" called *Ryan's Hope*, Jill [who is apparently a Catholic] finds herself pregnant after several affairs. She goes to an abortion clinic to make inquiries; there she meets an unmarried teen-ager who has an abortion and a married woman who decides against destroying her child. Both women, Jill thinks, have made the right decision because each felt she was doing the right thing. Lesson: abortion is neither right or wrong; it all depends on individual choice.

Laverne and Shirley, spinoff characters from ABC's *Happy Days*, have a TV series of their own. In one episode the girls go to a wild party, and come home drunk. The next morning Laverne makes a quick trip to her doctor's office for a pregnancy test—negative. The entire cast joins L & S in the episode's ending to celebrate the good news singing "Alleluia!" Lesson: free love and wild, drunken parties are okay; but not a pregnancy.

On *James at 16*, a program scripted to attract an adolescent viewing audience, the baby-faced crusader-against-assorted-injustices lead character, James, loses his virginity. Lesson: teen-age boys who haven't "gone all the way" with a girl are not only lagging behind the precocious kid down the block but also the Average American Boy enshrined on network TV.

The limited number of weekly religious shows are generally squeezed into the early hours of Sunday morning. But slurs against religion or religious beliefs are frequent and on prime-time shows. Fonzie's scantily clad girlfriend on *Happy Days* remarks that she was raised in a convent. The John Travolta character on *Welcome Back Kotter* says with a leer that the priest always is anxious to hear his confession on Saturdays. A guest comic on the *Mike Douglas Show* announces that "Sister Mary Alice won the mink stole raffled at the church bazaar." None of these quips is very irreligious, but they do plant seeds in the minds of young viewers that religion isn't to be taken seriously.

Examples:

Archie Bunker of *All in the Family* is arguing with his atheist son-in-law about death and the soul. If there is such a thing as a soul, the son-in-law asks sneeringly, when does it leave the body? Archie replies in his typical, know-nothing fashion: "Right before they slam the lid down on the coffin!" Lesson: religious techings are just so much speculation.

The Word, a movie that ran four consecutive nights on NBC, supposed that scientists discover a new book of the Bible, by Christ's "brother" James. It reveals Christ did not die on the cross at age 33 but lived on, preaching for another 19 years before being crucified again. And after the second crucifixion did not rise from the dead. A character played by Geraldine Chaplin [Charlie's daughter] announces to the macho hero, David Janssen: "I'm the former Sister Mary of the Angels" and shortly thereafter, lives with him: "I keep my body and soul separate—you have my body for one night, Jesus has my soul forever."

Richard Hawley, an educator writing in the October 1978 issue of *American Film*, says that young people "perceive television as a standard of behavior and taste" and "naturally assume they are being shown the truth." A program like *Saturday Night Live*, he goes on, is especially dangerous because many of the program's punch lines and visual gags depend "on suddenly introducing the idea of injury or violent death.

"Television foes and partisans alike," educator Hawley says, "continue to advise, with some reason, that those who object to certain programs ought not to watch them. But given the impossibility of monitoring the set at all hours, control over the amount and quality of viewing is difficult to maintain even in principled, surveillant households."

Parents can warn their children not to watch certain programs known to be offensive or too mature for their young minds, but what about a program that is inoffensive one week and offensive next week? Must parents sit like armed guards in front of the TV set ready to switch it off in the middle of a program that becomes smutty?

As Dr. Rose K. Goldsen, professor of sociology at Cornell University, says: "TV is more than just a little fun and entertainment. It's a whole environment, and what it does bears an unpleasant resemblance to behavior modification—on a mass scale." And it is the United States' dubious distinction, she adds, "to score a first in human history: the first undertaking in mass behavior modification by coast-to-coast and intercontinental electronic hookup." That's the family TV set!

Are Children Too Young to Worship?

By Gary Burnham

WHAT EXACTLY is worship? Some people believe that worship is going to church every Sunday and listening to the minister preach a sermon. This concept is not true. Worshiping God means ascribing worth to him for what he is. Being involved in the worship service means being active, not passive.

Who can worship? Anyone who really wants to worship can worship. Therefore, children as well as adults can and should worship God.

How can we prepare children for worship? Obviously, no one—not even an adult— is going to worship something or someone that he doesn't know anything about. Therefore we need to nurture children concerning who God is and what he is like. Children can begin to really appreciate God when they learn how special he is. Just as a child can appreciate a grandparent because he or she does special things for him, he can appreciate God for what he is and the great things he has done and will do. At this point, a child is ready to worship and praise God.

Family worship is an important aspect in a child's life. It is easy to see that family worship or lack of it can have more of an effect upon the child than the one hour he may spend each week at church. Worship within the home can set the tone for the remainder of a child's life. The parents can be a tremendous example of following God and giving him honor and glory through worship in everyday life. Informal worship for the whole family can be very enjoyable. Worshiping God together as a family will not only bring the family closer to God, but also closer to each other.

What place do children have in the adult service? The worst thing to do is to force the child to sit still and do nothing throughout the service. This will develop within him an extremely negative attitude toward church and toward the worship of God. If a separate service for children isn't available, the parent can involve the child. It is okay to allow the child to color quietly. Along with this, however, the child should be encouraged to listen to the songs and to some of the things that the pastor says. When the child responds positively, he should be commended.

How can Scripture be used in worship? Few would argue that Scripture is not important. But Scripture must be used in a way that children will really understand what the words mean and then really be able to appreciate it. Scripture needs to be expressed creatively in order for it to have any meaning to children. Mary E. LeBar has given several very practical suggestions for how to use the Scripture creatively. These include: using pictures with the verses, relating Scripture to real life experiences, murals, and illustrating Scripture with slides.

How can music be used in worship? The use of music in a worship service is not just to fill in empty spaces of time. The Bible encourages using singing to praise God. The words of the songs the children sing need to be simple enough so that they understand what they mean. Then their singing will praise God. A variety of new and old songs is important. Children need some familiarity. They also need to learn new things—in this case new songs to worship God.

How can children use prayer in worship? Many children have a hard time trying to pray because they think that there are certain ways of praying that they must follow. They need to understand that what God really wants is for the child to just talk to him. The teacher needs to show the child simple ways to pray. This would include things such as "Thank you, God, for . . . " As children are taught by example to pray short, simple prayers, they will become more willing to pray and willing to pray about more things within one prayer. Children do learn prayer through example and experience.

How is the offering a part of worship? At times, the concept of the offering can become a difficult concept for children to grasp. They need to be told why they do it and what the money will be used for. They won't understand if just told that the money is given to God. They need to know that they give because they love God and want to help his church. The teacher can explain that the money is used for such things as the pastor's salary and for buying and repairing the pews, windows, etc., of the church. As children begin to understand this concept, the teacher

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may bring in the idea of tithing to worship God.

What place does silence have in worship? With the noise of the world around us, we all need times of quietness to come close to God. Children can appreciate quiet such as the quiet nighttime noises of crickets and the wind. Parents can have a special quiet time for the whole family. Maybe they can spend several minutes just staring at the stars and thinking about God. Teachers in Sunday School or Morning Worship may have the children just sit and think about some special thing or event.

How does art fit into worship? Art is an important way for children to express physically what they are learning. The use of art helps to reinforce important points within the child's mind. Art is also a way for the child to release some of his great energy. A teacher can learn a great deal by asking the children to draw a picture of what they think God is like. If the children do handwork, it is very important to them.

How can stories and poetry be used in worship? Stories and poetry can be used to help explain to the children what God is like. Keep the stories and poems simple and encourage the children to explain what they mean to them. They won't feel like you are preaching to them if you are able to get them to tell their own ideas.

How are movement and drama used in worship? If the teacher can get some of her children to act things out, they will better understand what the teacher is trying to get across. With a better understanding, the children can worship God. Getting children involved in acting things out is a good way to develop their imagination and creativity as well as their knowledge and understanding of God. Outside sources may also be brought in to present a skit before the group of children.

These many ideas and concepts can best be integrated into a Junior Church program which involves children in the worship of God. When these ideas and concepts have been put into action, a child can have meaningful worship of God.

(Suggestions gleaned from the book *Children Can Worship*, by Mary E. LeBar.)

PEOPLE ARE ASKING...

As church growth thinking influences more people and more churches, questions arise. DR. WIN ARN, noted church growth authority and president of the Institute for American Church Growth, brings some of the answers.

Q. What can we do to direct our officers and "pillars" in the church more toward growth?

A. It is easy for leadership to turn inward and become preoccupied with institutional and maintenance goals. Their eyes for seeing lost people can easily develop "cataracts"—we call it "people blindness." Consider these steps for removing "cataracts" . . .

1. Develop a clear statement of purpose—a philosophy of ministry—for your church; one that directly relates the church and its reason for existence to God's unswerving purpose—the redemption of lost mankind.

2. Translate this purpose into measurable goals . . . goals which become the basis for priorities, programming, and organization in the church.

3. Evaluate progress, on a regular basis, as it relates to achieving these goals.

4. Celebrate accomplishment. Enjoy success and achievement in reaching these goals. People are inspired and grow personally when they see tangible evidence of God's blessing in their church.

The church that takes these steps will develop a unity of purpose, a sense of accomplishment, meaningful involvement of members and, if related to God's purpose of reaching lost men and women, a growing church.

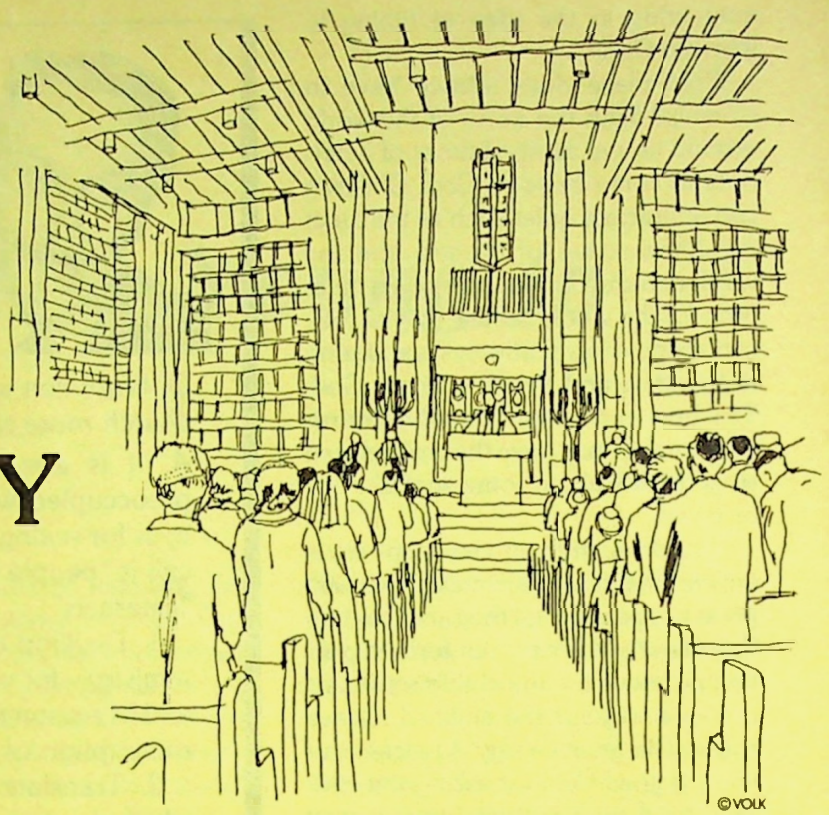
Q. When a church increases its staff, what position should be added first?

A. The first professional staff added after the pastor should be a person in evangelism/church growth. There is no question about this! Such a person, if he knows his church growth principles and serves as an effective enabler in helping the laity use their gifts for ministry, will be blessed of God and the church will grow.

As the church grows so will the income, thereby enabling the church to add additional staff. If, however, a youth director, Christian Education director, music director, etc., is added as the first professional person after the pastor, their work is usually internal. Additional people are not reached in sufficient numbers for the budget to grow to keep the church and staff growing, and a plateaued church is often the result.

Q. How important is parking space to church growth?

A. Parking space will not produce growth; but the absence of adequate and easy parking space can and will inhibit growth.



CHRISTIANITY IN ACTION

By Pastor James Graham

THERE ARE THOSE TODAY who are asking questions about church growth. They ask: "Can the church grow? Does God really want us to grow?"

Yes, God does want his church to grow! It is well worth our time to go back to the Book of Acts and read about the early church. There we find the plan for God's church. Christ organized the church by calling twelve men—men who may not have had the great qualities the world looks to for leadership, but men who were called. From that twelve they went downhill. The pastor and founder was crucified as a criminal; and the treasurer was his chief accuser. The treasurer, in guilt, committed suicide and then there were eleven. And from this eleven the church went to zero as they all went their separate ways. From this type of beginning they started growing from the 120 recorded in Acts 1:15 to 3,120 in Acts 2:41 to thousands more as we read Acts 2:47; 4:4; 4:32; 5:14; 6:1; and 6:7. God wants the church to grow. He wanted it to grow in Acts and he still does in 1979. He tells us to "bear much fruit" in John 15:8, to glorify him. In John 15:16 he states, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it to you." And yet there are some who doubt what God wants for his family, the church. He *does* want us to grow. We *are* his chosen people. We have been ordained. The Christians that make up the church are there because God has placed us there and in placing us there, has a chosen purpose for us. "I chose you. I appointed you to go on and bear fruit, fruit that shall last" (NEB).

What is the secret of growth? The answer is not all that difficult. Luke 10:2 tells it like it is when it says, "The harvest truly is great." People are ready to hear about Jesus Christ—but the problem lies with the harvesters, the people of the church, you and me. Our problem is not doctrine, because others grow in spite of what they teach. Church growth does not depend on the building or on having an ideal location, because many churches fail with both. Denominational ties do not guarantee success because every church denomination has its share of small churches. The problem—and therefore the secret—lies with us, the church. What can we do? How can we change it? If we're the secret to success what actions should we be taking? Someone once said, "God will not do what he told us to do." If that is true, then let's get going. Christianity in action—the body of Christ working, thriving, fulfilling the purpose we have for being!

"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). The

royal priesthood of believers, in action, show forth the praises of God. Here are some things that we can do to help our church to grow:

Let's begin with *victorious prayer.* We have all believed in prayer, but prayer in relationship to church growth is essential. Prayer or prayer meetings are mentioned 18 times in the Book of Acts. The believers prayed before Pentecost. They prayed afterwards. They prayed when their leaders were thrown into prison. It makes a difference when we pray. The early church prayed for growth, prayed for the lost, prayed for themselves, prayed for one another. Let's make victorious prayer an essential part of our lives and we will see the church grow.

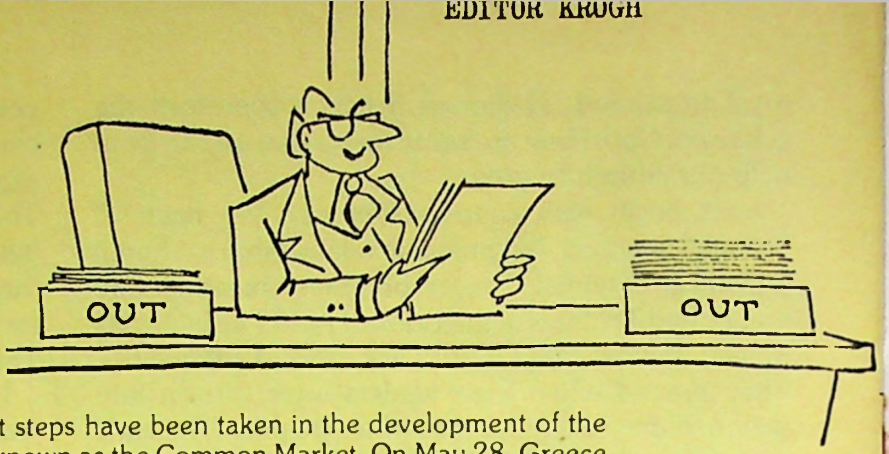
Let's have a *relevant message.* The Church of God has been given the most relevant message ever entrusted to a church: the second coming of Jesus Christ, the correction of all the world order, the restoration of the earth, the kingdom of God. I'm afraid that too often we have been guilty of teaching and preaching a Bible message without making that message relevant—not making that message real in the lives of our listeners. Read the Book of Acts and notice the amazing relevance of Peter's preaching and Paul's sermons in the life of that day. Church growth involves the preaching of a relevant message. Let us take that exciting gospel message that has been entrusted to us also and preach it to 1979 listeners.

We also need a *triumphant faith.* It is sometimes hard for us to expect great things from God because of where we are. We become overburdened by finances, smallness, repairs to buildings, things that corrupt the ministry and defeat the church. God is all-powerful. He can do a great work as easily as he can do a small work. We are to expect God to work every time we preach or teach his Word. If we don't have that kind of expectancy, then our results will be minimal. I believe that God is grieved by littleness. More than anything else, we the people of the church need faith that expects results and claims whole families for Jesus Christ.

In order for the church to grow it is also essential that we have *dynamic fellowship.* If you'll go back in the Book of Acts you will notice some things that occurred to that church as it began to grow and as the people were filled with the Holy Spirit. We find in Acts 2 these things occurring: they continued steadfastly in the apostles' doctrine. That's the triumphant faith and the relevant message already mentioned. In Acts 2:42, it says they continued in fellowship. In reading about the church in the New Testament I find that the church was more of a fellowship than it was an organization. We need to recover that feeling in our church today. If you want to know something about fellowship, study churches that begin growing. The adherents begin to experience a close relationship with one another. They become like-minded. They share one another's burdens. They dwell with one accord. They confess their sins and faults one to another. They pray with and for one another. The reality of James 5:16 takes place. That's dynamic fellowship.

I believe that we also need to catch the secret of *reality in our worship.* Our world today craves reality. Man is a worshiping creature and yet often we in the church have not emphasized worship as we should. It is important to be still and know that he is God. When was the last time you knelt in prayer and offered him only praise? Have you been overwhelmed by the grace and goodness of God? As I evaluate worship I find that we go to extremes. On one hand, in an attempt to capture worship, we may go to strong formality and often use words that have absolutely no meaning to those hearing them. Or we become totally unorganized, unstructured, and we "play" church. Let's grasp the secret of reality in worship, realizing where God is and where we are in relationship to him—and seek to give him praise from that position.

I believe that another combination essential for the church today is *mobilization* and *excitement.* When we talk about the church, many times I find people talking about what their pastor should be doing or what their pastor is doing and somehow that's foreign to God's Word. The pastor is a member of the royal priesthood and he's been called to the pastoral ministry. But that doesn't exclude the lay people from also having a ministry. The impact of a growing church is carried by the bulk of the people. The force for expansion of our church is going to come from *pews as well as the pulpit.* We need to be Christians in action. I find that few laymen know their ministry. Few realize the power they hold for the church. Let's discover and put into action this power and potential. All of us must become a part of the evangelistic outreach, the worshiping ministry of the church and with it everyone should carry an earnest burden of evangelism. I believe that this total mobilization and excitement must take place in order for our church to grow. We as individual Christians must present the excitement of the Holy Spirit. We've got to be ready to invite and when we do invite be willing to warmly welcome those who attend. We need to emphasize and reemphasize Bible teaching and preaching. We need a burden, a love, a concern that mingles well with the firmness to stand for what is right. When we do these things, I guarantee from God's Word that we Christians in action are going to be a part of a growing church. •



A Message From the Editor

During the past year several significant steps have been taken in the development of the European Economic Community, better known as the Common Market. On May 28, Greece signed a treaty of accession by which she will become an active member of the Common Market in 1981. She thus becomes the 10th nation to join this economic federation, along with Ireland, Great Britain, France, Belgium, Denmark, Netherlands, West Germany, Luxembourg, and Italy.

June 7-10, these 9 nations went to the polls to vote for 410 deputies who will serve in the first elected European parliament. These deputies will try to get the European nations to work together more effectively in the areas of trade, monetary policy, and other matters that affect the area.

A third event of some significance is the development of the European Currency Unit, or ECU established by the Common Market nations. The purpose of the ECU is to help stabilize the currencies of the nine member nations, and to put a distance between these currencies and the weakening U. S. dollar, thus creating a rival reserve currency in the world. U. S. government officials are worried that once the ECU is firmly established it will invite speculators and goernments to dump dollars for the ECU currencies, and bring downward pressure on the dollar.

Many Bible scholars feel that the creation of the Common Market is related to the 10 toes of the image in Nebuchadnezzar's dream as reported in Daniel 2. The toes are an extension of the legs which represent Rome. And most of the nations which are in the Common Market today were at one time part of the Roman Empire. Daniel 2:42 says that the kingdom represented by the toes "shall be partly strong, and partly broken." Among the Common Market nations there is still a feeling of strong nationalism, which may limit the total amount of cooperation that will be able to exist between the nations, but at the same time they are a strong economic power.

Daniel 2:44 goes on to say that in the days of these kings—i.e., in the days when these 10 nations are united—God will set up his kingdom which shall never be destroyed. It seems clear that Jesus is coming soon. We need not be like the five foolish virgins who were unprepared when the bridegroom came. (Matt. 25:1-13.) God is giving us signs daily that the end of this age is approaching. May God find us working and watching when Jesus comes.

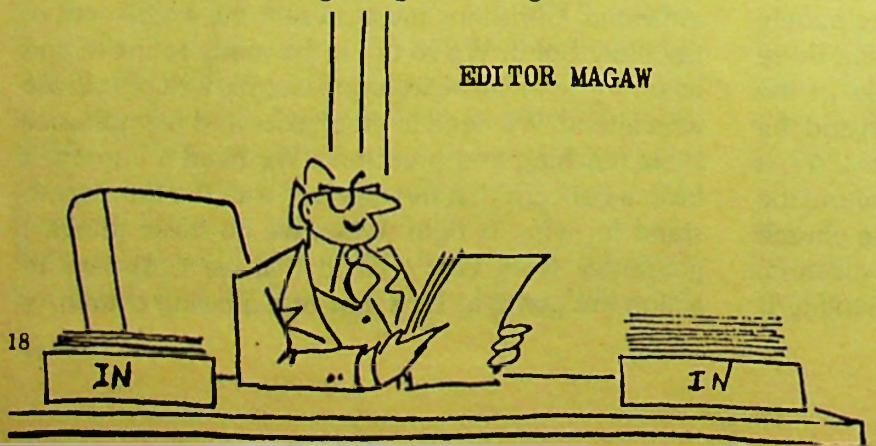
New Editor

Beginning with the next issue, Brother Russell Magaw will be serving as editor of THE RESTITUTION HERALD and all Church of God publications. Russell comes to this position with 18 years of pastoral experience and with several years of journalism experience as a part-time reporter for the Elyria, Ohio, *Chronicle*. Russell has also served as a memeber of the General Conference Board of Directors for a full term. It is with real pleasure that we welcome him to our staff.

I have very much enjoyed serving as interim editor during this past year. I have appreciated the many letters I have received from members and friends. Your suggestions and words of encouragement have meant a great deal to me. And as I assume my new duties as Acting President of Oregon Bible College, I trust you will feel free to share with me your interests and concerns regarding our College.

David Krogh

David Krogh.



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The Restitution Herald

Vol. 68 September, 1979 No. 11

STAFF

Editor: David Krogh
Managing Editor: Gordon Landry
Contributing Editors: Rachel Carr, Carol Daniels, Hollis Partlowe
Staff Writer: Shirley McQuinn

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.

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