

The Bible Advocate

AND

HERALD OF THE COMING KINGDOM



HE MAKETH NO MISTAKE

My Father's way may twist and turn,
My heart may throb and ache,
But in my soul I'm glad I know,
He maketh no mistake.

My cherished plans may go astray,
My hopes may fade away,
But still I'll trust my Lord to lead
For He doth know the way.

Tho' night be dark and it may seem
That day will never break;
I'll pin my faith, my all in Him,
He maketh no mistake.

There's so much now I cannot see,
My eyesight's far too dim;
But come what may, I'll simply trust
And leave it all to Him.

For by and by the mist will lift
And plain it all He'll make.

Though all the way be dark to me,
He made not one mistake.

—A. M. OVERTON

OLD FAITH CONTENDER

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An Exposition of the Feast Days

You Shall Receive the Gift of the Holy Spirit

Rich Man and Lazarus

FEBRUARY 22, 1965

The Editor's Pulpit

Selfish, Or Selfless?

Though no one really loves a selfish person, most of us are, underneath our polished veneer of respectability, basically selfish. Most of us have a way of rationalizing away any feeling of guilt where these things are concerned. We can always find someone who does less than we do, so, by comparison with them we do well, or better. Whether it be in the realm of giving, or doing; of receiving, or sharing; of facing up to responsibility, or running from it, we do well, or we do poorly depending on what, or whom we use as a standard by which to gauge our actions, and activities.

The Bible is the final authority for the Christian. Others ignore it; the Christian dares not. And Jesus Christ is the supreme example for us all.

The fulfilling of the law (of God) is bound up in our loving God supremely above all else, and loving our neighbor as we love ourselves (Matt. 22:37-40). "Be kindly affectioned one to another with brotherly love; in honour preferring one another" (Rom. 12:10). To the Philippians the same author declared: "... Let each esteem other better than themselves" (Phil. 2:3). Here we see that we are to love our neighbors *as well as*, OR EVEN BETTER than we love ourselves, BUT NEVER LESS. How do we measure up to this standard?

Many times I have had occasion to hand a piece of money to one who was asking for a hand-out. Before I entered the ministry I was often accosted on the street. Always being in a hurry I found it easier to give a man the money than to take him home, or to a restaurant, and rarely did I have the time to talk with him about salvation. Later, upon entering the full time ministerial work I thought to myself: "Now when I am approached for money, I can find the time to talk with them about their salvation. I did try to carry through with this, but am forced to admit that the inclination was to just give them something and let them go on their way.

How many times have we salved our consciences by thinking we have helped them, when, if the truth were known, we have only taken the easy way out. Many are they who will give freely of their money, but would not turn a hand to be of actual service to another.

The news media of recent months has brought

us several cases of fellow-human beings who have been robbed, beaten—even murdered while others stood by, but refused to help in any way. This is a terrible indictment against society when it cares so little about its fellow-creatures as to refuse aid when it is needed. What is behind this lack of interest, or concern? Is it fear of personal involvement? Of personal harm? Or it is a matter of not knowing just what to do? Surely it is not just a matter of "not caring." Or is it?

Let others answer how they will, but to this writer it seems to point to a basic selfishness. We do not want to be embarrassed. We do not wish to be hurt. And, WE DON'T WISH TO BE INCONVENIENCED IN ANY WAY. These are strong words, but we are living in an age when strong language is needed. All of us must face the harsh truth—THIS WRITER INCLUDED.

Many millions of people are dying all around us without knowing the wonderful life-saving truths which you and I know. What are we doing about it? How much do we really care? How much are we sacrificing so the work of the gospel might be carried forward more speedily? How many talents lie buried where they help no one? Read again Matthew 25:14-30 and check your own situation against what is found there.

Paul was getting old. He had been on the firing line against Satan for a long time, and had endured many afflictions. It would have been so easy just to die and have the battle over with. But while he lived others were being helped. "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better; nevertheless to abide in the flesh is more needful for you" (Phil. 1:23, 24). He lived for others, when it would have been more desirable to die.

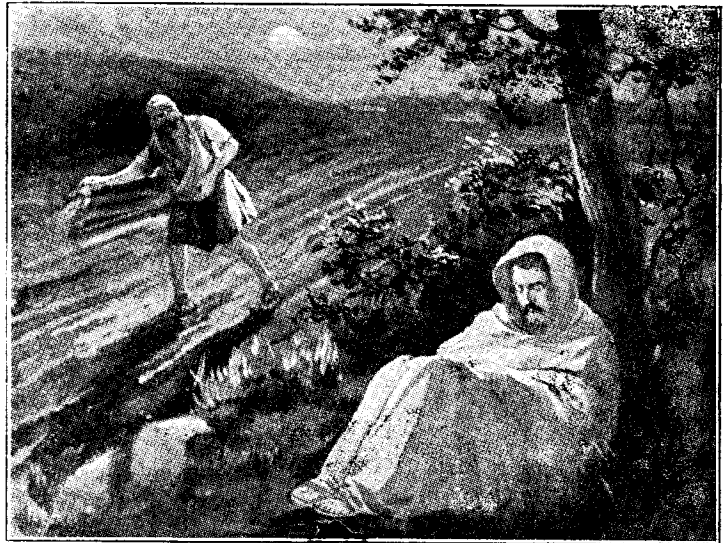
To the Corinthians he wrote: "And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved" (2 Cor. 12:15).

The list is long, and illustrious concerning those who sacrificed self for the salvation of others. It goes without saying that at the head of the list is God the Father Who gave His own Son for the world. Jesus said of Himself: "... I lay down my life. ... No man taketh it from me ..." (John 10:17, 18). "Greater love hath no man than this ..." (John 15:13).

Let Us Not Sleep

NICK NIMCHUK

“...Let us not sleep, as do others; but let us watch and be sober” (1 Thess. 5:6).



ALL TOO OFTEN we get so taken up with the cares of this life that we have little or no time left for God. I was recently told by a church member: “I am always so busy that I never seem to find the time to read the Bible. When I take a few minutes of time to read I can’t concentrate, and usually fall asleep. I even catch myself falling asleep in church.” What a sorrowful condition in which to find oneself.

All through the Scriptures we find verses, or texts, which admonish us to work for the Master as He (Jesus) Himself worked, because the night cometh when no man can work (John 9:4). He was our example. He also said: “... I am the light of the world” (verse 5).

We can see that the enemy of our souls is hard at work. He works continually and never takes a vacation. He (the Devil) is using every means at his disposal to undermine, to discourage and to destroy God’s children. He is showing us anything and everything that will distract us or lead us away from doing God’s will. Please note 1 Peter 5:8. He works on any weakness that we may have. His objective is to have us become so involved with the cares of this life that we would lose all desire to follow God, or to study His Word, and thus, finally, to see us destroyed. Oh, how we need to be on guard continually.

We can clearly see what he is doing by the conditions that are prevailing about us. There is so much discord and tension in the world that even our leaders are wondering what is going to happen next. It is true that there has always been some unrest in the world. This can be traced all the way back to our first parents after they sinned. The unrest, however, has never been so great as it is today, even while our material things seem to be in great abundance.

How true are the words of 1 Peter 5:8. Their fulfillment is now taking place right under our eyes. How thankful we should be that we have the Word of God, and also to know that Jesus cares for us. He is “...not willing that any should perish, but that all should come to repentance” (2 Peter 3:9).

Jesus died for us. God has left us His blessed guide book (the Bible) and has also given us the Comforter (the Holy Spirit), which will guide us to more fully understand His Word if we will only accept Him (John 14:16; 15:26; 16:7, 13). This promise (of wisdom) was given by Jesus to the disciples, and to His church (James 1:5-7).

We often see discord—even in the church. How we need to be united. Ephesians 4:13 exhorts us to strive for a unity of the faith. We know that if there is unity in the home we have a happy home, but if there be tension and dis-

cord it is often hard to bear, and in most cases the home is broken. How much more we, as Christians, should be united instead of being tossed to and fro (verse 14). Hebrews 13:9 also warns us that we should not be carried about, or misled, by strange doctrines (with which the world today is filled), but that we should be established in the faith.

While Jesus was on this earth He began a great work of teaching man to repent and to turn unto Him. He has left that same message for His people today—to preach, and to teach (Matt. 28:19, 20).

The question arises: Are we doing all we can to fulfill the task that He has given us to do? Are we witnessing for Him with our daily lives, and supporting with our means? Or are we so taken up with the cares of this life (acquiring wealth and satisfying self) that we have no time for God? And if we do sometimes take a few minutes for God do we usually fall asleep?

Jesus admonishes us in Luke 12:31 to seek first the kingdom of God and all our other needs shall be supplied. Our usual reaction is first to acquire everything else we need before we decide to give anything for God.

Sometimes we become discouraged or indifferent because things don’t go the way we plan. Or we may think of some other excuse

for our lack of interest. We become half-hearted, yet we feel within ourselves that we are still in the center of God's will.

We often find people who say they are members of a church; who attend every week; read their Bibles occasionally, and feel they are doing God's will. We also hear some say, "Our leaders or pastors will answer for us if they don't teach us rightly." Is this enough? Is this the attitude we should take? God forbid. Read the words of Jesus in John 5:39. See also 2 Timothy 2:15. Why? Please note 2 Timothy 3:16, 17.

In Acts 17:11 we are shown what the Bereans did when they first heard the message. They searched the Scriptures daily and proved them. See the recommen-

dation in 1 Thessalonians 5:21. We see that they were commended for not only being receptive but because they studied for themselves whether the things they heard were really so.

They serve as good examples for us to follow.

In Acts 16:5 we see that God's church grew. Why? Because they were established in the faith. God is as strong today as He was in the days of His apostles. He can strengthen His church today so that many more souls will be saved, if only we commit ourselves fully to Him—going forth unitedly rather than being divided. According to the Scriptures, united we shall stand, and go forward, but divided we shall fall. Read Ephesians 4:13 and Matthew 12:25.

May God help each one of us that we may be wholly united in well doing; working for our Master while it is day. Let us not be found sleeping when Jesus comes to gather His loved ones home. May God help us to be alert and watching.

In its 102nd year

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AND

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Faith for Our Time

BROADCAST SCHEDULE

CJDV	Drumheller, Alta. Canada 10:45 a.m. Sunday	910 kc
KALN	Iola, Kans. 9:15 a.m. Sabbath 9:15 a.m. Sunday	1370 kc
KAYE	Puyallup, Wash. 9:30 p.m. Thursday	1450 kc
KBRL	McCook, Nebr. 9:15 a.m. Sunday	1300 kc
KCRG	Cedar Rapids, Ia. 7:45 a.m. Sunday	1600 kc
KESM	El Dorado Springs, Mo. 9:30 a.m. Sunday	1580 kc
KEXO	Grand Jct., Colo 7:00 p.m. Sunday	1230 kc
KSJB	Jamestown, N. Dak. 9:35 a.m. Sunday	600 kc
KVGB	Great Bend, Kans. 9:30 a.m. Sunday	1590 kc
KXEN	St. Louis, Mo. 10:00 a.m. Sunday 8:15 a.m. Mon.—Fri.	1010 kc
WBMC	McMinnville, Tenn. 12:15 p.m. Sunday	1150 kc
WDIX	Orangeburg, S. C. 9:00 a.m. Sunday	1150 kc
WEAQ	Eau Claire, Wisc. 8:30 a.m. Sunday	790 kc
WJBL	Holland, Mich. 4:45 p.m. Sabbath	1260 kc
WKNX	Saginaw, Mich. 9:30 a.m. Sunday	1210 kc
WROS	Scottsboro, Ala. 7:15 a.m. Sabbath	1330 kc
WVNJ	Newark, N.J. 8:30 a.m. Sunday	620 kc
XEG	Monterrey, Mex. 10:30 p.m. Monday	1050 kc

Prayer Requests

Brother Fred Fedusenko (Saskatchewan)—has lost the use of his legs. Prayer is asked for him that he may be able to walk again.

Brother B. D. Rose (Ala.)—recovery from a recent stroke.

Brother and Sister J. J. McGill (Ore.)—Brother McGill suffered a disabling stroke several years ago. His companion has recently had surgery. Prayer is asked for both of them.

Elder Unruh (Calif.)—recovery from illness.

Brother and Sister Antonio Rivera (Nebr.)—This elderly couple recently lost all their possession in a fire which destroyed their home. Most sadly missed is the wheelchair without which Sister Rivera cannot get about as she cannot walk. Also Brother Rivera lost his glasses and his Spanish Bible. Their home is in Wood River, Nebraska. Pray for these two, and if the Lord so impresses you give them a hand.

We Kept the Word

BY MARK O. HATFIELD

(Governor of the State of Oregon)

OBEY

In Our Marriage

PASTED to a leaf in our family scrapbook is a newspaper account of our wedding in 1958. It tells what church we were married in, what my bride, Antoinette, wore, and what kind of flowers she carried. Curiously, the article places particular stress on the fact that the word "obey" appeared in our marriage ceremony. The idea that a wife should obey her husband seemed to intrigue the writer of the article.

Fifty years ago, a bride who did not promise to "love, honor, and obey" would have made news, but today the word has an antiquated, alien ring. Yet Antoinette wanted it in her vows to symbolize a husband-wife relationship in which we believed. To us, couples who delete the word "obey" lose something precious.

Since Antoinette and I were married, great events have radically changed our lives. In 1958 I had the good fortune to become Governor of a flourishing state, and as my "First Lady," Antoinette has been a gracious hostess at many important functions. What's more, she has been an invaluable political adviser and campaign assistant. Yet through it all we have kept the "obey" in our marriage—and never regretted it.

In our modern society, obedience too often carries an ignoble, mean connotation—so much so that when we told our minister, the Rev. William Kerr, about Antoinette's wish to include "obey" in her vows, we were afraid he might object. Instead, he smiled

broadly. "Wonderful!" he said, "I wish more brides would promise to obey their husbands. If they did, this country would be a lot stronger. That's the kind of marriage that sticks, and it produces a home where the children are most likely to be happy."

I can recall the very evening that Antoinette first broached the subject. We had been invited to spend the evening at the home of married friends. Perhaps because we were considering marriage ourselves, we were sensitive to the relationship between this couple. At any rate, something about them puzzled us. Then, driving home, we suddenly put our finger on it: the wife, and not the husband, had taken charge of the evening.

"Charles, dear," she had said as we came through the door, "won't you take their coats to the bedroom?"

And later: "The phone is ringing, Charles!"

And still later: "Charles, don't you think it's time for some refreshments?"

And each time, poor Charles jumped up from his chair and dutifully did her bidding.

Oddly, Charles is not a Mr. Milquetoast; he is an aggressive businessman with a reputation as a go-getter. Nor is his wife mannish or overtly bossy. They are normal, average, likeable people. In fact, I think it was the normalcy of the situation that alarmed us. The wife was the head of that household and nobody—least of all Charles—saw anything wrong in that.

As I drove Antoinette home that night, she suddenly said, "When I get married, I want a husband, not a partner."

I looked at her in surprise. "What do you mean?"

"Perhaps I mean that I don't think there can be a real partnership in marriage," she replied. "It's like this car. We're traveling along together, going to the same place, but you're driving. Both of us can't drive. And I don't think there can be two drivers in a marriage, either. One person's got to be at the wheel, and when it's the woman, I don't like what it does to her. Or to him. But it hurts her most."

It hurts the woman! I couldn't get those words out of my mind. I considered the married couples I knew, trying to pick out marriages where the wives seemed truly happy. And all at once I thought, "Why, perhaps one of the happiest women I know is Antoinette's own mother, Josephine Kuzmanich!"

I remembered so well the first time I was invited to one of Mrs. Kuzmanich's immense and superlative meals. Out to greet me stepped a slender woman who looked like she should have been Antoinette's sister—yet I knew Antoinette was an only child. As I looked at her serene, unlined face, I found myself thinking, "Here is a woman who is utterly secure." Nor was this the surface placidity of a woman too unimaginative to worry; Josephine Kuzmanich is alert and creative. It wasn't until I had known her

for a while that I discovered her secret. It was the security of faith: a deep, abiding, confident faith in the man she had married.

Antoinette's father, Vincent Kuzmanich, came to this country in his teens from what is now Yugoslavia. He came without funds or formal education. While Antoinette was growing up he worked on a salmon boat, frequently toiling 30 hours without pause. Often he was away from home weeks at a time, sailing the Alaskan fishing banks.

With her father away so much of the time, one might suppose that Antoinette remembers her mother as the dominant figure in her childhood. Not at all. In this family, with its Slavic traditions, Vincent Kuzmanich was head of the household—whether he was there or not. Josephine and Antoinette thought of themselves as *his* wife and *his* daughter; that was what gave life meaning, and all else was oriented to it.

I remember an evening when Mr. Kuzmanich arrived from work with two unexpected dinner guests. Afterward, I complimented Mrs. Kuzmanich on receiving them so gracefully, when she had had no warning. She threw back her head and laughed with delight. "Warning of what?" she said. "This is Vincent's house. He knows I'll have dinner ready when He gets here. I certainly wouldn't fix a better meal for guests than for him!"

To this faithful woman, Vincent Kuzmanich is the most important person on earth. How much confidence, courage, and strength she gives him with this attitude! What dignity she gives to the role of wife! And how creative that role becomes—because this very trust and admiration helps a husband become the kind of man a family can depend on emotionally and materially.

In this home, "obedience" was a positive, outgoing thing, rather than a negative and passive one.

Antoinette and I have found happiness by applying some of these "obsolete" principles. Here is

what "obedience" means in our marriage.

For one thing, it means accepting a clearly defined division of labor. In this era of "togetherness," I often startle—and occasionally infuriate—our friends by commenting that when I got married there were two things I never wanted to touch: a dishcloth and a diaper.

I don't consider housework loathsome or beneath me; as a boy I did my share of it.

So, in marriage, I was not excluding myself from the kitchen out of dislike for it, but from a conviction that there is satisfaction in having a clear-cut role in life and playing it with all one's ability. It's a satisfaction fewer and fewer people know in these days of shifting roles. I knew that Antoinette wanted it this way. She often spoke of the tremendous pride that her mother, and her mother's mother, took in being expert homemakers.

As a matter of fact, I've touched quite a few dish towels since that day when Antoinette promised to obey me. But I've done it because I wanted to, not because it was part of my job. My job is bread-winning and Antoinette leaves this role strictly to me. Actually, she has gifts that could make her a success in my chosen field—politics. She's an excellent speaker. But whatever part she plays in political campaigns, she insists, "I am the supporting actor, not the star."

The other thing that happens when the "obey" reappears in marriage is that the wife not only recognizes the division of labor but accepts—even embraces—the home as her calling. With Antoinette, this was not an automatic process. She had been Chief Resident Counselor for students at Stanford University; when I asked her to marry me she was Dean of Women at Portland State College. I will always be warmed and awed by the love which made her prefer making a home for me to this kind of professional achievement.

Antoinette makes light of her

"sacrifice." She believes that giving up a career is easiest for the woman who has had a successful one. "The wives I see in almost desperate competition with their husbands are often the ones who had no chance to prove themselves to their own satisfaction, before marriage," she says. "Often they are young brides, marrying right out of school. It's hard to 'give up' something that has never been securely yours."

Antoinette was 29 when she married. She had risen to the top of her profession. She knew its joys and satisfactions—and she knew there were other joys and satisfactions she wanted more. As Dean of Women she had an unusual chance to observe what happens to children when the mother does not seize the home as her calling. Time after time when she was counseling girls in serious trouble, she traced its beginnings to a confused sex image. Often the mother was away from home as much as the father. She had rejected homemaking and child-raising as unchallenging pursuits and had spent more time with Red Cross, church, and P.T.A. than with Sally or Jane.

What about these ideas—this wife-in-the-home, husband-is-boss approach to marriage? Are they sound? Nowhere else are we likely to find such a trustworthy guide to marital behavior as in the Bible, where the instructions are clear. "Wives," wrote Paul to the Ephesians, "submit yourselves unto your own husbands, as unto the Lord."

Many claim this is simply the code of an archaic civilization. Is it? Or is it the conclusion of centuries of experimentation in human relations—the profoundest truth about the nature of married happiness?

Notice that this commandment gives no sanction to tyranny, to the imposing of one will on another. It does not mean: "Men, dominate your wives." It is addressed to women: "Wives, submit yourselves . . ." Make a vol-

(Continued on page 15)

How Late Is It?

"... now is our salvation nearer..." (Rom. 13:11).



On the base of many sun dials is found the sober declaration: "It is later than you think." Perhaps you read statements made not long ago by leading scientists of the world, pleading with mankind to seriously consider the dreadful cost of atomic and hydrogen warfare. According to news reports our national and state legislators have been briefed repeatedly as to the effect nuclear warfare would have on our country. Not too much comment was made public by these men of government, but what they did report impressed serious men as to the gravity of the situation.

We are aware that the United States and Russia are not the only possessors of the atomic and hydrogen bombs. We have no knowledge as to how long it may be until the lusts and anger of men may prompt them to use these lethal weapons. Is it not later than we think?

The Almighty has not left us in darkness as to the general shape up of affairs in this world just prior to the coming of Christ the second time. The testimony Daniel gave to Nebuchadnezzar is reassuring even in this our day.

"... The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; BUT THERE IS A GOD IN HEAVEN THAT REVEALETH SECRETS, and maketh known to the king Nebuchadnezzar what shall be IN THE LATTER DAYS..." (Dan. 2:27, 28).

Self-appointed prophets have brought reproach on the study of prophecy, mainly because they tried to set dates for the coming

of the Lord. Jesus declared that no man knew the day or the hour of His coming, no, not even the angels of heaven (Matt. 24:36). But this statement does not prevent us from ascertaining from the signs of the times that we are rapidly approaching the time of the end.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness" (1 Thess. 5:4, 5).

"Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure" (Isa. 46:9, 10).

"Surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets" (Amos 3:7).

Various milestones have been placed by our Lord in prophecy, so that as we pass these markers we may be aware as to what time it is on God's great clock. The prophecies of the "end time" were given for a definite purpose, and that purpose is to tell us of the coming King, and of the shortness of the time in which we have to labor. What we must do, we must do quickly.

"Therefore let us not sleep, as do others; but let us watch and be sober" (1 Thess. 5:6).

We ministers are appointed as watchmen on the walls of Zion, and we have the responsibility of telling the world that Christ is

soon coming, that judgment will soon set, and we will be called upon to answer for the deeds done in our body, whether they be good or bad (2 Cor. 5:10).

The children of God should be vitally interested in the study of the prophecies of God's Word. The people of God have utmost confidence in the Word of God, and take God at His word, believing His word, which declares: "And he shall send Jesus Christ which before was preached unto you" (Acts 3:20).

When our Saviour was questioned as to the signs which would be present just before His return, He did not rebuke the disciples for asking the question. To the contrary He began to enumerate the various signs of the end time in Matthew 24 and Luke 21, and declared: "... When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28). How late is it?

There is a remarkable prophecy in Daniel 12:4 which we should seriously regard when we study some of the signs of the end time.

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."

There was once a time when a journey of an hundred miles was considered quite an undertaking, but now, in the latter days, one can drive this distance in an auto in two hours or less, and by air it would take only a few minutes. A recent speed test disclosed the fact that one of our planes traveled at more than 3,500 miles an hour. Ribbons of concrete belt our coun-

try from east to west, north to south, and has made possible the fulfillment of the prophecy: "Many shall run to and fro."

As to that part of the prophecy which states: "Knowledge shall be increased," we need go only as far as our patent office in Washington, and by just casually glancing through the lists of patents issued, we are made aware of the increase of knowledge. Thousands of inventions have budded and blossomed from the fertile minds of men in the past fifty years. It would amaze you if you would stop and think of the many comforts of the home, the labor saving devices and machines of the factory and shop, which have been invented in the past fifty years. How late is it?

Another great sign of the soon coming of Christ is the miracle of the ages—the Jewish people. Our hearts have bled for this race as we read of the punishment and persecution of the Jewish people in many foreign countries. A man who can indifferently shrug his shoulders, and say that the suffering of these people means nothing to him, surely does not have the compassionate spirit of the God of heaven.

The Bible foretells of the scattering of the Jewish people into all parts of the world (Amos 9:9), and of their persecution (Jer. 30:7, 11). But the Scriptures also prophesy of a time when the Jewish people would be restored to their land again, and this would occur in the latter days.

"...I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God" (Amos 9:14, 15).

In Ezekiel 38 the prophet speaks of Israel being regathered to their own land, and that this would be in "the latter years," and in "the latter days."

Many other prophecies speak of the scattering, persecution and regathering of the Jewish people, but one of the most startling is the brief prophecy found in Psalm 102:16: "When the Lord shall build up Zion, he shall appear in his glory."

The Lord is restoring the Jewish people to their homeland by the hundreds of thousands, nearly three million having already taken up residence there. The Psalmist promised us that when that happened, the Lord would appear in His glory. How late is it?

The grim preparation for war by many of the leading nations of the world is almost taken for granted by their inhabitants. They regard it as a necessary evil in these latter days, and firmly believe that the greater war machine they prepare the less inclined the weaker nations will be in attacking them.

Any honest effort made toward an honorable peace is to be commended. Our Lord pronounced a blessing on the peacemakers, and we should make an effort to seek for this blessing by being peacemakers instead of fussmakers. The former League of Nations, and the present United Nations have made and are making efforts toward peace. The Bible, knowing the lusts of men will not permit him to live at peace very long, speaks of the

ambassadors of peace weeping bitterly, and that confederacies of nations will come to naught. (See Isaiah 33:7; 8:9-12.)

God's great time piece is almost ready to strike the hour of the beginning of a new era, a new dispensation, even the beginning of the great eternal Kingdom of God, with Jesus Christ reigning literally on the throne of David, and ruling in Jerusalem gloriously (See Isaiah 24:33).

As we think of the end of time and the coming of Christ, we should ask ourselves some questions. Would we welcome the appearance of our Saviour, or would the sight of His coming be something to turn our blood to ice? When the heavens roll back as a scroll that is rolled together (Rev. 6:14-17), will we be able to say "Alleluia" (Rev. 19:1-3)? Are we living as if Christ died yesterday, rose this morning, and is coming back tomorrow?

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing" (Matt. 24:44-46).

How late is it? It may be later than you think.

Our Daily Prayer

Thou art our help in every need.
Thou dost our every hunger feed.
Please walk beside us every day,
And keep us in the narrow way.

May Thy Holy Spirit dwell within,
And keep us ever free from sin.
Give us the truth that makes us free.
Taught by a Man of Galilee.

Increase our faith and strength today
That we may not faint beside the way.
And others may be led to see
The ways of Him of Galilee.

And let us take courage for the day is far spent.
Stay close in the way that our Saviour went.
For soon He'll come to claim His own.
We'll reap the seed that we have sown.

—Beulah Kanady

An Exposition of The Feast Days

R. K. WALKER

SHOULD CHRISTIANS OBSERVE the Feast of Tabernacles, the Day of Atonement, Pentecost and the Feast of Unleavened Bread as commanded in the law of Moses? This question has been raised in the minds of many in the last few years, and some honest brethren believe that it is a Christian obligation to observe those holy days, and especially the Feast of Tabernacles. Brethren should be able to study such matters prayerfully and in love, with a sincere desire to find the BIBLE ANSWER. May God give us understanding as we look into His Word.

First, some questions need to be answered so that we can get facts about those holy days—their origin and purpose. Where, when, and why did God, through Moses, command the observance of the Feast of Tabernacles, and those other special feasts and holy days given at the same time? Were they a part of the everlasting covenant made with Abraham, Isaac and Jacob? Or were they directly connected with Israel's deliverance from Egyptian bondage 430 years after God made the everlasting covenant with Father Abraham (Gen. 17:1-8; Gal. 3:16, 17)? What connection, if any, is there between that covenant made with Abraham and the new covenant that Christians are under?

Now, for the answers, let us first turn to Galatians, chapter 3. "That the blessing of Abraham might come on the Gentiles through Jesus Christ... Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Gal. 3:14, 16). "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (verse 29). Christ is the promised seed of Abraham

through whom all the families of the earth are blessed, Israel included. God made this covenant (with Abraham) 430 years before He made the covenant with Israel at the time He led them out of Egyptian bondage (Gal. 3:17). He promised to give to Abraham and his seed as an everlasting inheritance, the land from the river of Egypt to the river Euphrates (Gen. 15:18; 17:1-8).

When Abraham became the father of many nations God also enlarged the family inheritance so that Abraham became "heir of the world" (Rom. 4:13, 16, 17). Isaac and Jacob were heirs with him of the same promise (Heb. 11:9, 10). Jesus, as the promised Seed, died for the sins of the world, that the everlasting inheritance promised to Abraham and his seed would become a reality to all of the seed. We Christians are really living under the Abrahamic covenant.

A covenant was made with Israel many years later, when God took them by the hand to lead them out of Egyptian bondage (Jer. 31:31-33). Read the details in Exodus, chapters 3 through 16, and also Deuteronomy 28. This covenant was confirmed at Mt. Sinai, with Moses as mediator. Abraham, Isaac and Jacob were never in Egyptian bondage; they were never under this covenant made with Israel at Sinai. They kept God's holy law (the Ten Commandments—Gen. 26:5), but those three fathers with whom God made that everlasting covenant knew nothing about the Feast of Tabernacles or any of those yearly feasts or holy days that were later given to Israel through Moses as part of that temporary covenant made with Israel when God led them out of bondage.

This covenant made with Israel

(as a nation, after the flesh—Rom. 9:5-8; 1 Cor. 15:50), was far different from the everlasting covenant made with Abraham, Isaac and Jacob. It was a promise of deliverance from Egyptian bondage and an inheritance of the land of the Canaanites, the Hittites, etc., (Ex. 3:16, 17). The full term of this covenant was given and sealed by the blood of animals at Mt. Sinai. Read carefully Exodus 19:1-8 and 24:1-12.

Even after entering the land of promise, Israel could lose part, or all of the material blessings according to the terms of that covenant through disobedience. They could even lose the inheritance as a nation entirely by continued disobedience. Read carefully Deuteronomy 28 and 2 Kings 21:8. They had to obey the Ten Commandments and the book of the law given by Moses, their mediator. The blood of that temporary covenant was the blood of animals which can never take away sins (Ex. 24:6-8; Heb. 10:1-4; Heb. 9:15-22). In short, there was nothing in this covenant to give eternal life and the everlasting inheritance promised to Abraham and his seed. Christ died for the redemption of the transgressions, or sins under the covenant, that they which are called might receive the promise of eternal inheritance (Heb. 9:15-17).

Paul uses Abraham's two wives and their sons as an allegory in Galatians 4:21-31. Sarah was the free woman and her son was born by promise. She is used to represent the everlasting Abrahamic, or new covenant. We, as Isaac was, are Abraham's children of promise, born after the Spirit and not of the flesh. Hagar, the bondswoman, was used to represent the covenant made with Israel at Mt. Sinai. I quote: "...The one from

the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all" (Gal. 4:24-26). This bondwoman's son was born after the flesh (verse 23).

This old "bondwoman" covenant came to an end with the coming of Christ, the promised seed of Abraham (Gal. 3:16-24). The bondwoman and her son were cast out. "...For the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free" (Gal. 4:30, 31).

Those Israelites who claimed to be heirs of father Abraham because they were born of Abraham's seed after the flesh, and were circumcised, and obeyed all the rites and ceremonies of the old covenant, were not heirs at all, but were in bondage and had been cast out, as Hagar and her son. Under the old covenant made with Israel after the flesh, they were required to be circumcised in the flesh and to obey all the rites and ceremonies in the law of Moses, as well as the Ten Commandments, in order to insure the temporal blessings under that covenant.

We are not under that covenant, neither are we required to obey that portion of the book of the law spoken of as "... the law of commandments contained in ordinances..." (Eph. 2:15). That code of law was abolished at the cross of Christ. It was only added until Christ the promised seed of Abraham should come (Gal. 3:16-19).

This law of commandments contained in ordinances is further described by Paul in Hebrews 9:1-10. "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary" (verse 1). This "... was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertain-

ing to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances (Margin: Rites or ceremonies), imposed on them until the time of reformation" (verses 9, 10).

This law was called a schoolmaster. It was a shadow of the good things to come and foreshadowed the one and only true sacrifice for sins (Heb. 10:1-12 and Gal. 3:23-26).

(Continued)

When The Days Talked Together

On New Year's Eve in the wee small hours, Yesterday, Today and Tomorrow met, and when I saw them I discovered that Yesterday was an old man with long grey hair, and he bent over a long roll of paper on which he wrote with an iron pen. Today stood alert, with eyes wide open, and carried a watch in one hand and beat time with the other. Tomorrow was a little child, and his eyes were closed and in his hand he carried a rosebud. And all the world was asleep.

Yesterday said, "I am Lord of the Past. All men that have ever lived have come under my sway. Every deed they have done, every word they have spoken is recorded in my book. Men may forget me, but they cannot escape me, for I know all their secrets. Their best and their worst are all recorded here."

"No," said Today: "You do not know what Today can bring forth. I present a new chance every minute to everybody. With you are the dead, but within me are the living. I am Lord of the Present. Every moment I beat time with the heartbeats of all that live. I can see clearly, and where I am it is always light. Men are always glad to see Today."

"Yes, but gladder still because they hope for me," cried little Tomorrow. "What they regret because it was done badly yesterday, what they cannot finish today, they

Editor's note: This is the first of two articles which will introduce some important thoughts on the feast days. Elder Walker is the oldest active minister in the church today. He has been an active and inspiring worker for many years, and is now well past 80 years of age.

The tract on "The Feast Days" should be forthcoming soon. The literature committee has been working to make this tract available.

still hope to make good tomorrow. It is that which keeps them alive with hope. I renew the race with my coming. I carry secrets that even yesterday does not know. Today is measured by moments. No man can measure me, and yet I am always young. I am the true secret known only to God."

Then Yesterday lifted his eyes, and behold they were sightless. "I bring man," said he, "the gift of forgetfulness. He could not enjoy the present if he could not forget much of the past. I give him also a few leaves of memory, that out of my wisdom he may be wise to avoid the pitfalls where he has once fallen."

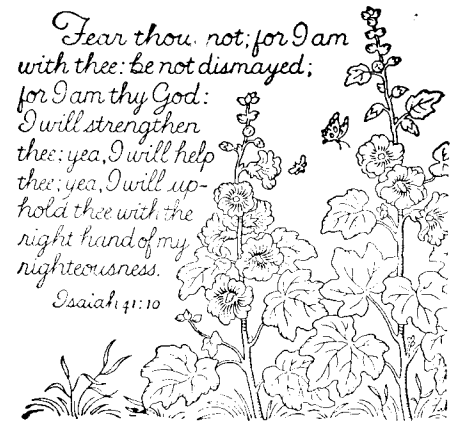
"And I," said Today, "bring man the gift of opportunity. He lives with me, and all the joy or sorrow that he has, he receives of me. In my presence he decides every question, and I alone bring him knowledge. Even when he looks forward or backward I am the eyes through which he looks. If he can forget thee, old man, he will be at peace."

"And I," said Tomorrow, "bring him hope, so that he can endure you. Today, when you are not good to him. Though he cannot see me, yet I touch his hands and he knows I am near, and he is willing to wait for me. I do not live with him as you do, but for my sake he lifts up his eyes and looks out of the windows of his

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You Shall Receive the Gift of the Holy Spirit

MRS. LEROY E. WAGNER



The last product of God's creation was a perfect physical man. "Was he a complete man?" you ask. No, man was to need yet one thing more. He was so made as to need God. Modern psychology tells us that "man has always needed a superior—a god to whom he may "look up" or worship." But man does not need a superior man, he needs God. After God made man. His last act in the Creation week, was to make a Sabbath—a day of refreshing, wherein he might meet with his Creator and learn from Him to develop a character. Adam had no character at his creation. Like all of us, he had to develop one. Therefore man is made pliable so that he can be molded into the similitude of God. The hymn writer said, "Thou art the Potter, I am the clay."

Men all around us are power-hungry. They seek material power through wealth, politics, influence, status of birth, and various other ways. But **THIS** Power,—the Holy Spirit—**IS THE DIVINE POWER**, whose source is from and of God. Therefore, it is a supernatural Power, or Energy. By and through this Agent of God came the Force of the Word (as He spoke), that created the worlds (John 1:1-3). Likewise, it is that Force by which man is reborn so he can become a Son of God (Rom. 8:14-17; 1 John 3:1). It is the Holy Spirit that impregnates God's physical man with the Power, or the seed of rebirth so we can be born again—spiritually—now, and

translated into God's Kingdom.

Man was so made, physically, as to need God's Spirit. Timothy was reminded (2 Tim. 1:7) that man is given through this Spirit "power, love and a sound mind." Who (in these tempestuous days) does not wish for the peace of mind, the spirit of love and joy and temperance and (in fact) all of the fruits of the Spirit which Galatians 5:22, 23 tells us we CAN have? Peter reminds us of the divine power by which we may become partakers of the divine nature, and thus escape the corruption that is in this world (2 Peter 1:3, 4).

Can everybody receive the Gift of the Holy Spirit? This is the same type question that Nicodemus asked. "...How can a man be born when he is old..." (John 3:4)? Being born again requires the help of the Holy Spirit, and receiving the Holy Spirit enables us to be born into God's family so we can be called the sons of God (1 John 3:1-2). Paul declared that "... as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14). One would naturally suppose that those in God's church all have this precious gift. Let us see what John says about this. "He came unto his own (in His temple, to his own race and people) and his own received him not. *But as many as received him*, to them gave He **POWER** to become the sons of God, even to them that believe on his name" (John 1:11, 12).

The question pursues us: "How can we have this Spirit?" From John we learn that after Jesus spoke "Peace" to His assembled disciples "...He breathed on them, and saith unto them, Receive ye the Holy Ghost" (John 20:22). There is also the promise which Jesus Christ gave His followers: "... Ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5). And we find, 10 days later, that the Holy Ghost filled all the disciples—giving them great **POWER** (Acts 2).

In the above instance, the recipients of the Holy Ghost were **WAITING** for this energizing Gift, and they **WERE RECEPTIVE TO IT**. The gospel of Luke records Jesus as promising a more abundant measure of His Spirit "to them that ask for it" than will a natural father supply food to his children. How wonderful, we can have this great Power by merely asking for it, waiting for it and by obeying God (Acts 5:32). Another requisite is Repentance. Peter, in his powerful sermon on the Day of Pentecost, importuned his listeners to "... Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and *ye shall* receive the gift of the Holy Ghost" (Acts 2:38).

No doubt many readers of this article are "baptized believers." Now the question is asked: "Did you receive the Holy Ghost when you were baptized? Do you feel the

life-giving, the energizing Spirit of the Living God?" When the Spirit was poured out in that upper room upon the gathered assembly, they **KNEW** they had **POWER**. When the Spirit was breathed upon the disciples by Christ, they **KNEW** they had something they never had before. When you came up from your watery grave, what did you get? Was it the Spirit of the Living God, or did you get merely a baptismal certificate? If the certificate is all we got, then the fault is ours. **WE DID NOT ASK FOR THE HOLY SPIRIT.**

As we see the churches today—impotent, weak and dying—searching for ways to fill their pews and meet their financial commitments, it causes one to ask, "Where is the Power, the Energy, the Current, or the Spirit that can move the minister and apostles alike to 'become sons of God'?" Are the churches merely going through their rituals, reciting their creeds and doctrines, developing a "program," and trying by their own meager methods to impregnate man with power? Have they tried coming to the Fountain of Truth

for that water which will refresh? or do they have a form of godliness but deny the *power* thereof (2 Tim. 3:5)? Yes, these are last day churches, "rich and increased with goods"—but poor and spiritually undernourished. The admonition is, "From such turn away."

May we ask God to help us to grow in grace and the knowledge of our Lord and Saviour, Jesus Christ (2 Pet. 3:18). Let us search and study the Scriptures, and ask for the Gift of the Spirit and then wait for it to fill us.

W. W. McMicken

The Rich Man and Lazarus

The well-known parable of the rich man and Lazarus, of Luke the sixteenth chapter, is used by many, not only to prove eternal torment for the wicked, but to try to prove that both righteous and wicked are naturally immortal and will both have eternal life. They place emphasis on the phrase, "There was a certain rich man," and contend that this parable is not a parable, but a literal fact. This seems to work until the part where the literal man is placed in the literal man's bosom; then, in order for it to make sense, they wish to make Abraham's bosom heaven. If one part is figurative, then the whole narrative is figurative, and therefore a parable. A parable is a fable or allegory used to teach a fact concerning something else. This parable is used in a chain of parables in the fifteenth and sixteenth chapters of Luke, each one teaching a fact concerning the Jews.

The parable under consideration begins thus: "There was a certain rich man..." (Luke 16:19). This rich man represented the Jewish nation. "What advantage then hath the Jew? or what profit is there of circumcision?"

Much every way: chiefly, because that unto them were committed the oracles of God" (Romans 3:1, 2). This shows that the Jews were rich in the blessings of God and had the advantage over the Gentiles. Lazarus, being a symbol of the Gentiles as a whole, was just the opposite, as we learn from Ephesians 2:11, 12, "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, *having no hope, and without God in the world.*"

There are two called Lazarus in the Bible. One was the friend of Jesus, and brother of Martha and Mary. The other was the beggar of the parable. This beggar of the parable is held up by the clergy of various denominations as being an example of righteousness, but we can prove by the Word that Lazarus was not a righteous man at the time he was begging. "I have been young, and now am old; yet have I not seen

the righteous forsaken, nor his seed begging bread. He is ever merciful, and lendeth; and his seed is blessed" (Psalm 37:25, 26).

Christ was only sent to the lost sheep of the house of Israel (Matt. 15:24). He was breaking the bread of life to the Jews. The crumbs that Lazarus (the Gentiles) was begging were the crumbs of the bread of life. The sores on Lazarus were the idols that were kissed and worshiped. The dogs that licked the sores were the individual Gentiles who worshiped the idols. To support this we go to Matthew 15. "Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the

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Signboards of the Time

► Vicars Criticized for Refusing to Baptize Infants

From London comes word that four Anglican vicars who publicly rebelled against the Church of England's policy of baptizing infants were severely criticized by the **Church Times**, an independent Anglican weekly.

Two of the vicars resigned over the issue. Two others decided they would baptize no more babies. Their feelings in the matter were considered, but they were still editorially rebuked in the following words:

"There should be no sympathy at all for those priests who in the past week or two have publicized their outright refusal to administer Holy Baptism to any infants at all. Such a refusal is in plain defiance of the rule and practice of the Church from which they derive their Orders, and in which they hold their office and earn their living.

"The Church of England is committed at present to infant baptism, beyond all argument... and every priest at his ordination has solemnly promised always so to minister the sacraments. ..."

The four priests are Rev. H. M. Carson of St. Paul's, Cambridge; Rev. George Forester of St. Paul's, Beckenham; Rev. Richard Vick of St. Paul's, Westcliff-on-Sea; and Rev. Christopher Wansey of Roydon.

Mr. Carson announced his resignation after criticizing the Church attitude toward weddings, burials and baptisms, and was later rebaptized at a Free Church in another district. He said his greatest problem was infant baptism, adding: "I was unhappy about the service in which the child baptized is declared to be regenerated."

► Public Must Act First

The Supreme Court of Ohio has upheld the validity of the state ban on Sunday merchandising. However, officials of the city of Cincinnati have made

it clear that they will not have the police act against violators unless the public itself signs the complaints.

According to City Solicitor William McCain, the police no longer will wage a Sunday Law drive on the basis of "selective enforcement."

Local judges felt it was unfair to arrest a few when many are breaking the law. Arrests will be made only if individuals or groups come forward with evidence of violations, he declared.

One of the main reasons given is said to be the lack of sufficient police manpower.

► Israel A Target by 1967

From the Congressional Record, January 26, 1965, comes a report that President Abdel Nasser (Egypt) made a speech on Christmas Eve in which, among other things, he declared: "To deal with imperialism and Zionism, Egyptians must rely on themselves, and develop their industrial, rocket, and atomic fields."

Nasser spoke a few days after a high officer on his general staff had told a correspondent of Die Welt, the West German newspaper published in Hamburg:

"The military situation of Israel will weaken from year to year. But the real danger of war in the Middle East will not exist for another 3 years—when Egypt has completed its rocket armament."

Addressing the 26th Zionist World Congress in Jerusalem, Israel Premier Levi Eshkol said Nasser intended picking the time to start a war with Israel and would try to avoid an uncontrolled conflict until he was ready.

German rocket scientists hired by Nasser say that his growing bellicosity and candor reflect the fact that Egypt's missile program is considerably further advanced than is generally realized in the West.

Some of these scientists who have

returned to West Germany say that Nasser will have the missiles to devastate wide areas of Israel by late 1967 and that he will have rockets with a 1-ton payload by the end of 1965.

► New Series Of Anti-Religious Broadcasts

From Vienna it is reported that Radio Sofia has begun a new program which will spotlight "prominent atheists over the centuries" and stress the "atheist traditions of the Bulgarian nation."

The first of the series, entitled "The rostrum of the Atheists," started with the contention that "religious survivals and prejudices are still obstacles to building a sound Communist morality."

One of the speakers, described as a "candidate of philosophic science," demanded that "all prejudices and superstitions from the past, including religion, be removed from today's scientific concept of life."

► Red "Youth Dedications"

East Germany's Central Committee for Youth Dedications announced (in Berlin) that in the last ten years about 1,200,000 young people in the Soviet Zone have participated in the atheistic ceremonies which are a counterpart of Christian confirmation.

The committee said the number of youths taking part annually in the Communist dedications have increased from 52,000 in 1955 to 200,000 in 1964. It said this year's number represented 90 percent of East German youths eligible for the rites.

Protestant and Roman Catholic leaders have repeatedly protested the rites as irreconcilable with Christianity. However, they have adopted a more lenient attitude in view of political pressure imposed by the Communists on parents and youths to force young people to take part in the ceremonies.

Let Us Reason Together

Is not every one that is baptized into Christ, and given understanding, an Israelite?

The first instance on record where we find the term, or name, ISRAEL used is in Genesis 32:28. "And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed." The name was handed down to the descendants of Jacob, or Israel. Both names are used in various places throughout the Old Testament to designate the people whom God had chosen. The name indicates one who has power, or who prevails (an over-comer). In a spiritual sense the name is applied to all who are in the will of God, and who overcome through His power in their lives.

Some people have carried this thought to an extreme interpretation so that they believe, and claim that none of literal Israel will ever be saved. Factually, anyone, be he Gentile or Jew (literal Israelite), shall be saved, and be eligible for all the promises of God, WHEN and IF he accepts Jesus Christ as the Saviour, and RECOGNIZES and KEEPS the Commandments of God. Revelation 12:17 and 14:12 are two texts which emphasize these two points. Satan's enmity is especially directed against those who "... keep the commandments of God, and have the testimony of Jesus Christ." Why should this be so if the commandments are not binding on God's people?

I would like Bible proof if it is wrong to bob your hair according to 1 Corinthians 11. Also consider Isaiah 3:22 (curling the hair) and verse 24 "well set hair" (set in such perfect manner as by beauticians) in connection with 1 Corinthians 11.

Also, in Isaiah 3:18, does the phrase "in that day" refer to the day of Christ's return?

Your editor finds that he cannot sufficiently answer this question in just a few words, to which he is limited in this column. He is minded to write an article on the subject, which should appear soon in this magazine. The questioner is asked to be patient until then. In fact, this is something which seems to come up periodically, so a full treatment on it seems to be called for.

Briefly, however, one wonders why any wo-

man would want to surrender the glory God has given her.

The language used in Isaiah 3:16-24 is a bit hard to follow, but it will be treated also in the forthcoming article.

The phrase "in that day" (Isa. 3:18) referred primarily to a time which is history, but there is also, as in the case of many prophecies, the assurance of a final day of judgment. No person, and no nation shall escape the judgments of God. Either we make our peace with Him here and now, while the door of His mercy is still open, or we will meet Him in the day of final judgment.

One thing we must all remember. God CAN, and DOES read our hearts, and our motives. We may deceive our fellowmen but He knows all about us, and why we do what we do. "Be not deceived ..." (Gal. 6:7).

Several questions have come in as regards the matter of a king sitting on the throne of David. It is taught by some that David's throne is in England even now. It must be noted, in all love of the truth, that all of God's promises to man are conditional. If one will study carefully the portions of Scripture relating to God's promises to David he will note that here, as in other places, there was a condition which had to be met if the kingdom was to flourish, and remain. Read 1 Kings 2:1-4; 8:22-25; 9:1-9; 2 Chron. 6:12-17; 7:12-22. Then study also the 21st chapter of Ezekiel. The prophet declared: "Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until HE comes WHOSE RIGHT IT IS; AND I WILL GIVE IT HIM" (Ezek. 21:26, 27).

The Bible declares, and history bears it out, that both Judah and Israel came to an end so far as a ruling power was concerned. Both were taken captive. This condition is to last until Jesus Christ will one day rule on the throne of David, in Jerusalem.

Psalms 2:8; Isa. 9:6, 7; Luke 1:31-33 and many other texts show us who is to reign on the throne of David. Let us study for ourselves, and not be deceived.

WE KEPT THE WORD OBEY IN OUR MARRIAGE

(Continued from page 6)

untary, free gift of self, out of love. It is this willing and eager giving that brings meaning to marriage.

This is what Antoinette had in mind when she included the word "obey" in her wedding vows.

We are discovering, day by day, that these traditional values give each of us a freedom we have never known before. This creativity, this sense of freedom, this mutual support, it seems to us, is the "something precious" which our grandparents had—and which is still available to us today.

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THE RICH MAN AND LAZARUS

(Continued on page 12)

crumbs which fall from their master's table" (Matt. 15:21-27). Here it can be seen that the woman of Canaan wanted some of the crumbs of the bread of life, and that the Gentiles were called dogs by our Saviour. We also have the confession that the dogs ate the crumbs that fell from the master's table.

The "...beggar died and was carried by the angels into Abraham's bosom..." (Luke 16:22). The Gentiles (Lazarus) were alive in sin until they heard the first angel's message (Rev. 14:6, 7) and by the message of the everlasting gospel they were converted and died to sin. They were thus carried into the body of Christ, the Church of the living God, of which Abraham's bosom is a symbol. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29). To be in Christ is to be in Abraham's bosom and heirs according to all the promises made to Abraham and his seed.

"...The rich man also died, and was buried; and in hell (Hades) he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom" (Luke 16:22, 23). Then he

began to cry for water to cool his tongue. The rich man (Jews) had been spiritually alive until he rejected Christ, then he died a spiritual death and was buried in a "hades" or grave of darkness. The word "hades" means the grave, or that which is in darkness. Being in this condition he was tormented just like Lazarus was, before he was comforted (Luke 16:25).

Paul asked the question in his epistle to the Romans: "But I say, Did not Israel know? First Moses saith, *I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you*" (Rom. 10:19). He then answered his own question: "I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy" (Rom. 11:11).

So the rich man (Jews) was tormented in flames of jealousy and madness because the beggar had received salvation and comfort, as well as the stewardship. You would not believe that jealousy has a flame unless we prove it by the Word, so we go to the Songs of Solomon, where we read: "Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which *hath a most vehement flame*" (Song of Solomon 8:6). When one is tormented in the most vehement flames of jealousy nothing but the water of life will cool it; so the ones in Abraham's bosom were the only ones that the rich man could call to.

There was a gulf between the two people that kept them apart. A Jew could not get into Christ without discarding the sacrificial law of Moses. A Christian could not go to Judaism without denouncing the blood of Christ. This gulf kept them apart. Then the rich man (Jews), through the Pharisee element, becomes interested in his five brethren and wants Lazarus sent to them.

There were six sects of Jews at that time, known as the Scribes,

Pharisees, Saducees, Essenes, Nazarites, and Zelots. The Pharisees were the ones being addressed; the other five brethren were the other five sects of his father's house, which was the house of Judah (See History of Josephus).

"...If one went unto them from the dead, they will repent" (Luke 16:30). Thus the rich man pleaded. But the answer came back in no uncertain tones: "...If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (verse 31).

Christ died and rose from the dead and they still would not hear Him, so all the sects of the Jews went into the same grave of darkness that the Pharisees were already in. This should be sufficient to prove that this parable teaches a fact concerning the Jews and the Gentiles, but not the idea of the natural immortality of man.

WHEN THE DAYS TALKED TOGETHER

(Continued from page 10)

life and sees in the sunset a promise of another morning. When his eyes are on the far horizon he sees the boundary of my world. Every bud I send him, every spring that comes, every child that is born speaks for me to him of the life that is to come. I am stainless, therefore I inspire in him a love of purity."

Then came silence and the vision passed away, but I knew in the night watches that all the days had brought perishable and priceless gifts. Yesterday brings both memory and forgetfulness; Today brings life and opportunity; Tomorrow crowns this day with hope and links my life to eternity.

—SUNSHINE MAGAZINE
Taken From The Sabbath Recorder

You are as young as your faith,
as old as your doubt; as young as
your confidence, as old as your
fear; as young as your hope, as
old as your despair.

—Thomas E. Flynn

Time to Prepare for

Vacation

V also stands for Value, Vindication and Victory. Children must be taught things which are of Value. Vindication is but another word for justification, which is only obtained by faith. Faith also brings to all men the Victory which God has promised to His people.

Bible

B is also for Blessing, Balm, Beauty and Bargain. Help children know God's Blessings, and to seek the Balm He gives those who serve Him. Teach them the Beauty of holiness, and to see that to serve Satan and lose the Blessing is no Bargain.

School

S is also for Sin, Sign and Saviour. "Be sure your sin will find you out," said Moses. Our God gave us a Sign which all must recognize. The Sign is God's holy Sabbath. If children are to be free from Sin, and keep His Sign, it is needful that they know Jesus, the Saviour.

THEME: "Proclaiming Christ Our Peace" IN 1965

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