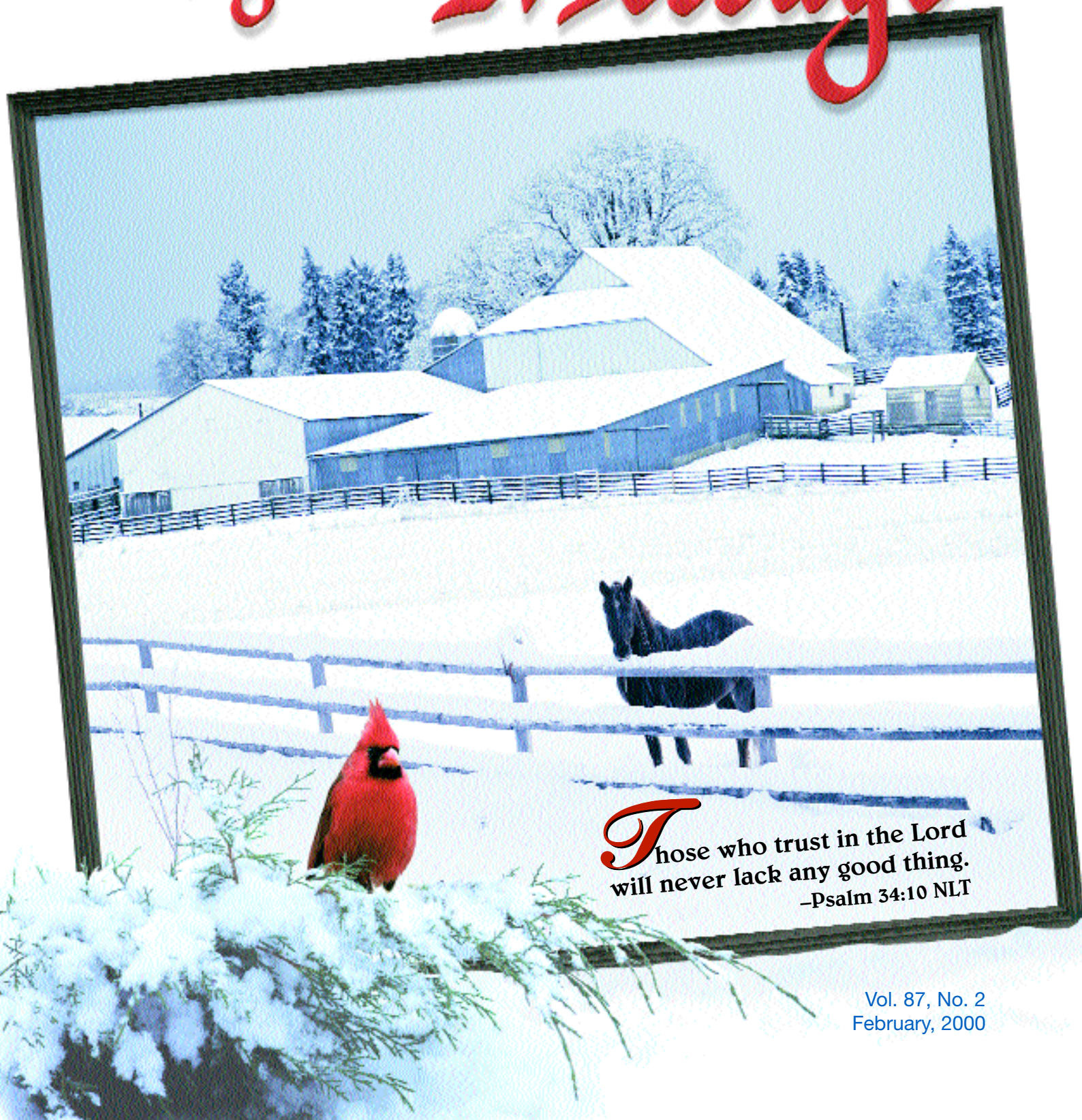


Megiddo Message



*T*hose who trust in the Lord
will never lack any good thing.
—Psalm 34:10 NLT

Vol. 87, No. 2
February, 2000

“Be What You Would Have Your Pupils Be. All Other Teaching Is Apery.”

— Thomas Carlyle

This quotation from Carlyle speaks a truth that is written vividly into Scripture. Who can convince someone else without being convinced himself? Who can demonstrate what he has not mastered?

Whether it be in the smallest Sunday School or at the doctoral level of a university, the task of the teacher is to transmit his skills, his understanding, his character, and—most challenging of all—his love for what is being taught. How can this be done effectively if the teacher is cold toward what he is teaching?

Great teachers are captured by the truths they present. They are consumed by those truths, and have an all-consuming desire to have others consumed by them. One who attempts to present truth in a detached and clinical manner will fail to inspire his students.

Our Lord during His ministry demonstrated that He was consumed by what He was teaching. Not only did He teach the will of God, He lived it. His controlling passion was to do that will.

Because He was personally possessed by the Truth He was teaching, He could speak with authority and conviction. No wonder His hearers said, “*We’ve never heard anyone speak like this man*” (John 7:46 *The Message Bible*). No wonder they said, “*His words have the ring of authority, quite unlike the scribes*” (Matt. 7:29 *The Message Bible*). Having heard Him teach, they could not go away and say casually, “That was a nice lesson,” and be unaffected in their own thinking, feeling, or behaving. The truths He presented in His life compelled them to a response.

But that response was not always positive. Sometimes the truth unsettled, disturbed, or distressed His hearers, and their reaction was negative. They let it be known that they wanted no more of it. More than a few times the Pharisees were incensed by what Jesus said (see John 8:40–49; 10:31–39). But sometimes it moved them to leave their old way of life and follow Jesus, convinced that He had something *really* worthwhile.

What are His words doing for you and me? Have we been touched by them?

Do you long to teach others? Then be what you teach.

Or would you be a Christian learner? Then respond to God’s truth with your whole being. Let it change your thinking, your feeling, your living.

All other teaching is apery. ♦

*A Lesson in Faith,
Courage and Endurance*

GO FOR IT!

How many would-be heroes stop because no one says “Go!”?

How many would-be achievers lose out because they can’t let go of what is holding them back?

How many would-be followers of Christ give up because they are not willing to risk the unseen; because they cannot let go of the present in order to gain the immeasurably greater value ahead?

There is an instinct to hold onto the visible, the comfortable, the known, and it affects all of us. How ready are we to make any sacrifice, expend any effort, suffer any loss for the great cause of our coming King? How willing are we to exchange present comforts, satisfactions, honors and rewards for that which is not yet within our reach but which we have faith God will give to every winner?

The very special quality of being willing to sacrifice for an unseen glory is one which the explorer and the Christian have in common. Both recognize that there is a risk, a price—perhaps a very high price—to be paid. But both have faith that the rewards are worth the risk; that there is something greater—immensely greater—for those who see it through.

History, especially that of the explorers, has many lessons from which we can benefit, lessons of extreme faith, courage and endurance.

For the explorer, the rewards were visioned in terms of a successful mission, honor and fame. For the Christian, the rewards are all of these—plus *eternal life*, along with heavenly glory and honor and a place in the new government which Christ Jesus will soon set up on planet Earth.

In present terms, the venture (for the Christian and the explorer) may look like a lot of discipline, sacrifice, privation, limitation. But what about the vision? What about the glory? The one who has the inner ability to envision, to be captured by the unseen, will go for it *in spite of the costs*.

Let’s look back to the early days of the 20th century, to what has become known as the Epic of Shackleton. It is an account of an Antarctic exploration launched about the time that World War I broke out in Europe.

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The ENDURANCE

“By endurance we conquer”

—Shackleton family motto



One who is captured by the
unseen will go for it in spite
of the costs.

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Note: If you wish to remove label on cover, warm with hair dryer and carefully peel off.

MEGIDDO MEANS...

"a place of troops" (Gesenius' Hebrew Lexicon); "a place of God" (Young's Analytical Concordance). Megiddo was and is a town in Palestine, strategically located, and the scene of frequent warfare. In the spiritual parallel, it is a place where soldiers engaged in spiritual warfare gather to renew their strength and courage (2 Cor. 10:4-5).

WE BELIEVE...

- ♦ in God, the Creator and sustainer of the earth, the world, the universes, and all life, in whom we "live, and move, and have our being."
- ♦ in the Bible as our only source of true knowledge about God and His purposes and plans for His creation and for the salvation of humankind.
- ♦ in Jesus Christ, the Son of God and our Perfect Example, who was conceived of the Holy Spirit and born of a virgin; who ministered among His brethren, was crucified, resurrected, and taken to

heaven and seated at the right hand of the Father, crowned with immortal glory, and who shall shortly return to be King of the whole earth.

- ♦ in the Holy Spirit, the openly manifest power of God, which God bestowed at various times and in various ways to reveal His knowledge to humankind, to support His spokesmen, to confirm His utterances, and to demonstrate His supreme power and authority.
- ♦ in life as the gift of God, and in our sacred responsibility to use it for God and His coming Kingdom.
- ♦ in humankind as providing the raw material from which shall be selected and developed a superior, God-honoring people upon whom God will bestow the blessings of immortal life in His soon-coming Kingdom.
- ♦ in ourselves as capable, with the help of God, of applying to our own lives the precepts and principles taught in the Word of God, in this way perfecting that high quality of moral character which God has promised to recompense with life eternal in His heavenly Kingdom on earth.

- ♦ in the promise of God, that Jesus Christ will soon return to rid the earth of all sin and suffering and inaugurate an eternal and worldwide kingdom of peace and righteousness, until God's will is done here as it is now done in heaven.

THE HERALD AND THE KING

OUR PLANET will soon witness the greatest events in its history. For centuries God has been silent. But that silence will soon be broken by the arrival of Elijah the prophet, who comes to herald the Second Advent of Jesus Christ. "Behold, I will send you *Elijah the prophet before the coming of the great and dreadful day of the Lord:...lest I come and smite the earth with a curse*" (Mal. 4:5-6).

Then shall follow the King of kings and Lord of lords, to begin His momentous work of transforming our world into the glorious and eternal Kingdom of God.

The Story of SHACKLETON'S ENDURANCE



Shackleton's heart's desire was to be an Antarctic "first."

It is one of the greatest survival stories in the annals of exploration. It is the story of the faith and indomitable courage of English explorer Sir Ernest Shackleton, and how he led his men to safety through a series of impossible journeys over land and sea.

In 1914, Shackleton determined to challenge the Antarctic, Earth's final frontier, by being the first to cross it on foot. At this point he was already a seasoned Antarctic explorer. In 1901, he had been part of an ill-prepared expedition under Captain Scott whose goal was to be the first to reach the South Pole. Six years later, Shackleton had set out for the Pole with his own expedition. But the party did not have the proper food, several became sick, and, with their food supply dwindling, Shackleton had made the heart-breaking decision to turn back when he was within 100 miles of his goal—closer than any had come before him. In 1911, another man, Roald Amundson of Norway, won the race to the Pole.

But Shackleton could not give up his heart's desire. Even though he had missed being the first to claim the Pole, there were still other honors to be won. Refusing failure and seemingly insurmountable hardships, he began the difficult task of preparing for another expedition. His party would be the first to cross the entire Antarctic continent on foot.

In December of 1914, Shackleton's party left the farthest British outpost of South Georgia Island in the South Atlantic and headed into the frozen unknown. The 300-ton ship, originally named "Polaris" he had renamed "Endurance" after his family motto, "By endurance we conquer." The ship's company included 28 men (which he had selected out of more than 5000 volun-

teers), 69 sledging dogs, and—they discovered the first day out of port—one young stowaway.

Dodging icebergs, the *Endurance* rammed its way through a thousand miles of pack ice over a six-week period, and was within 100 miles of its destination when, on January 18, 1915, ice closed in around the ship. A drastic drop in temperature caused the seawater to freeze, and the *Endurance* was trapped, "frozen in," as the ship's cook wrote, "like an almond in a piece of toffee." The men chopped a path through the ice, until it was free to move again, but there was only more ice ahead and around.

For the next ten months the *Endurance* zigzagged a thousand miles in drifting ice, and Shackleton and his men knew that each day the Antarctic continent was falling farther and farther away. Then came the day when they

could move no more. The increasing pressure from the ice held the little ship firm and began crushing her like an eggshell. There was no way to escape.

The project had failed, and Shackleton and his men became castaways in one of the most hostile environments on earth. Yet the saga of survival that followed made the failed *Endurance* expedition among the greatest human triumphs of history.

Their ship ruined and sinking, there was nothing to do but remove the lifeboats and what food supplies and other items they could salvage, and set up camp—"Ocean Camp" they called it—on the drifting ice.

It was now summer in the Antarctic, temperatures ranged between just above freezing and about 15 degrees F below zero. Winds were often fierce, and the

continued on page 6

The Antarctic ice fields dwarf a man.



Who is willing to expend any effort, make any sacrifice, suffer any loss for the great cause of the coming King?

Shackleton wanted to be the first to cross the Antarctic continent on foot.



Though Shackleton's expedition failed, it became one of the greatest tales of survival in expedition history.

men's sleeping bags and clothing were alternately soaked from melted snow and frozen as stiff as sheets of metal. Five tents which sheltered the men were made of linen so thin that the moon could be seen through them. And they were 350 miles from the nearest land.

Worst of all, they had no communication system. No one in the outside world knew where they were. How long could they hold out?

With the advance of summer, "Ocean Camp" was rapidly becoming unsafe due to softening ice. In December, Shackleton decided to abandon the floating camp and march westward over the ice toward land. The dogs hauled the sledges loaded with supplies, and the men pulled the lifeboats. Loaded, each boat weighed at least a ton, and it proved impossible to haul them over the colossal ice mounds. And they were too heavy to carry. Nor could the boats be left behind, as the ice was unreliable and beneath a few feet of ice were countless fathoms of ocean.

Helplessly, the men watched to see if the drift of the pack of ice would carry them toward land. If it did not they would have to take to the boats at any moment. Meanwhile they could only

wait. They set up their second encampment and named it "Patience Camp."

In March, the ice became so thin that the swell of the ocean beneath it made some of the men seasick. Fearfully they watched as one ice floe after another split directly beneath them. On April 9 they abandoned camp and piled into the three lifeboats with the barest essentials, leaving the rest behind. At the mercy of the winds, they set course for a tiny splinter of land called Elephant Island some 100 miles to the north. Seven days after leaving Patience Camp they arrived at Elephant Island.

It was land, and the men were excited. This was the first

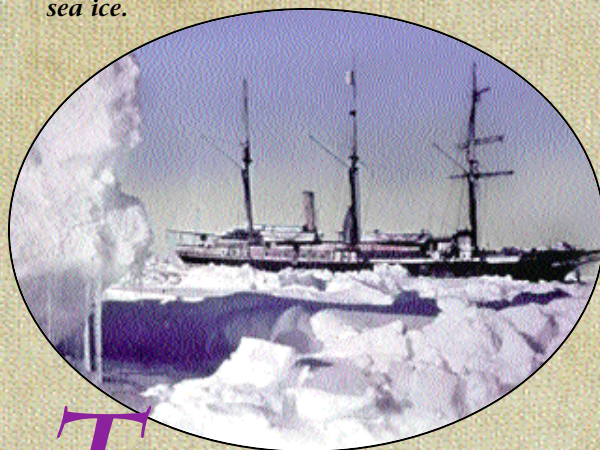
land they had stepped on in 16 months. But it was desolate, and it was winter. Shackleton knew that they could not survive long on a desolate island.

For the first two weeks after the landing a gale wind blew without ceasing, at times reaching speeds of over 100 miles per hour. The men's clothing was by now threadbare, and they had no shelter.

Shackleton could see only one way to get help: the whaling station back on South Georgia Island. Selecting his best navigator and four of his toughest sailors (and leaving the other 22 to survive on the tiny island), he set sail in the largest of the lifeboats. This meant traveling 800 miles across the most dangerous ocean on the planet, to an island that was barely a speck on the map. Could they, navigating by sextant under continuously stormy skies, hope to find it in the open sea? Even a one-degree error would mean there was no land for them short of crossing the 4000 miles that lay between them and Africa. It was a risk they had to take; it was their only hope for survival.

As the little boat was tossed like a twig on the high seas in waves as high as 50 feet, most of the time one or more of the crew had to keep diligently at the task of scraping ice from the sides of the

For 281 days the ENDURANCE was solidly locked in sea ice.



The Christian's venture and the explorer's may look like a lot of sacrifice and discipline. But what about the vision? What about the glory?

boat. Meanwhile Shackleton and the team's navigator Worsley watched the sky. At any opportunity, Worsley, while being held upright by two of his companions, used his sextant when he could manage to sight the sun between thick clouds. Then, crouching in the bottom of the boat, he worked out the mathematics with the stub of a pencil, consulted his blurry, waterlogged tables and his Nautical Almanac. In the course of the 17-day, 800-mile journey, he was able to take only four sextant readings.

Almost by miracle, the boat beached on the small island. It was a journey that nautical experts have called one of the greatest feats of navigation, seamanship and endurance in history.

But more trouble lay ahead.

The explorers soon discovered that they had landed on the uninhabited west end of the island, and prevailing winds and currents prevented them from sailing around to the other side. They had no choice but to travel 22 miles overland across frozen mountains and glaciers which no one had ever crossed. Shackleton selected his two sturdiest men, and taking screws from the lifeboat to give traction to their worn shoes, along with a 90 foot rope, a compass and food for three days, the trio struck out on a non-stop trek across the mountains.

Why non-stop? Because if they had stopped they would have frozen to death! At one point they came to a snowy slope which disappeared into the darkness. Not knowing what to do, they sat down and slid off the icy precipice into the darkness. Fortunately, they landed softly in a snow bank, and were able to go on. At another point, in the middle of the night, two of the men sat down, exhausted, and instantly fell asleep. After five minutes, Shackleton awoke them and gave the command to go on because, he said, "sleep under these conditions merges into death."

At one point their only route lay *through* a 30 foot, icy waterfall—on either side were impassable ice-cliffs.

When they were still on the other side of the last mountain ridge, at 7 a.m. they heard the steam whistle sound at the whaling station. Never had they heard a sweeter sound!

After 36 torturous hours, the three exhausted men staggered into the whaling station. After a cheerful reunion,

Shackleton immediately petitioned for help, and plans began to rescue the men left stranded 800 miles away. This was in May 1916.

Picking up the party that had been left on the other side of South Georgia Island, the group embarked on the treacherous 800-mile journey across water back to Elephant Island, but had to turn back because of threatening ice. Again they tried, and again, but every attempt was thwarted by ice or weather.

At last, using a ship borrowed from the Chilean government, they embarked on August 30th on their fourth attempt.

Shackleton feared the worst. Could it be possible that the men were still alive? It was another test of endurance.

As the rescue ship approached the beach of Elephant Island, one of the stranded seamen on the island spotted it and rushed into the shelter. "There's a ship," he said, "shall we light a fire?" Before there was time for a reply, there was a rush of members tumbling over one another, making a simultaneous dive for the door-hole and running out onto the beach.

At the same time, Shackleton on board the ship was straining through his binoculars and counting anxiously. "They are all there!" he shouted and burst into tears. Through all the long months of the terrible ordeal, not a man had been lost.

In Retrospect

Shackleton's men were proud of their effort, and their names have been etched in the annals of exploration fame. They had the satisfaction of attempting the nearly impossible. To quote Sir Ernest Shackleton, "In memories we are rich... we have groveled down yet grasped at glory, we have

Frozen fast for 10 months, the ENDURANCE was finally crushed by ice pressure.



God's riskers have a surety unknown to the explorers. Those who give their all for His cause WILL succeed.

grown bigger in the bigness of the whole, we have seen God in His splendors, we have heard the text that nature renders."

Their survival was a saga of rugged endurance, wise decisions and good fortune. They were willing to sacrifice and suffer for their cause. But what was it worth in the long view? The men themselves received only moments of glory because when they returned home, their survival looked like an insignificant thing beside the thousands who were perishing in the war effort (World War I).

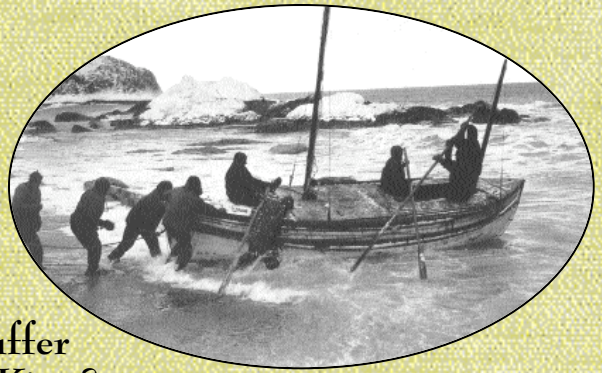
As Christians, we have embarked on a venture. It is an all-out venture. But can we even compare the rewards we are seeking to what they received?

Beside the opportunities open to the Christian, the glory of the most daring exploration looks small indeed. ♦

*Sources of information include: www.south-pole.com, www.amnh.org/exhibitions/shackleton, and *National Geographic Magazine*, November, 1999.*

GOD'S RISKERS

How ready are we to make any sacrifice, suffer any loss for the great cause of our coming King?



Shackleton and five men set out for South Georgia in search of rescue across 800 miles of dangerous waters.

"It was by faith ...they trusted God and were tortured, preferring to die rather than turn from God and be free. They placed their hope in the resurrection to a better life. Some were mocked, and their backs were cut open with whips. Others were chained in dungeons. Some died by stoning, and some were sawed in half; others were killed with the sword. Some went about in skins of sheep and goats, hungry and oppressed and mistreated. They were too good for this world. They wandered over deserts and mountains, hiding in caves and holes in the ground...looking forward to a country they [could] call their own."

— Heb. 11:35-38,14 NLT

Christ's followers are all "riskers," riskers for Christ's sake.

In Paul's letter to the Philippians, the apostle, then in prison, highly commended Epaphroditus to the Church at Philippi. "Welcome him in the Lord with great joy," he wrote, "and honor men like him, because he almost died for the work of Christ, risking his life to make up for the help you could not give me" (Phil. 2:29-30 NIV).

The literal meaning here is "exposing" one's life. The early Christians who gave their lives for Christ were called *parabolani*, or "the riskers." Epaphroditus was one of these. For the sake of Christ he was willing to risk his life by becoming associated with one who was being tried by the government. And there were others, people like Aquila and Priscilla who, wrote Paul, "risked their lives" for him and the Gospel (Rom. 16:4 NIV).

Suffering and conflict have been part of Christianity from the beginning. When the apostles first went out to preach the Gospel, after receiving the Holy Spirit power, they did not pray for deliverance from suffering but only for courage and boldness to witness. "And now, O Lord, hear their threats, and give your servants great boldness in their preaching" (Acts 4:29 NLT).

Persecution was rife during the early centuries, but it did not halt the forward march of the Church. Beaten, reprimanded, and shamed, they only "departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name" (Acts 5:41).

Could we have done as well?

Yet we today are still called to be "riskers" for the cause of Christ, to venture all for Him. We may not be called to suffer physically for His sake, but we must still be riskers, be willing to make that all-out commitment, whatever the cost. Anything that we reserve to ourselves will only make a barrier between us and our loyalty to Christ, and keep us from the full measure of His blessing.

Someone has suggested that the real question is not whether we have the courage to face persecution, but whether we are worth persecuting. The early Christians rejoiced that they were "accounted worthy" to suffer.

Faith, Courage and Endurance

What lessons can we draw from the explorers that are parallel to our Christian effort?

The great glories of life are not scattered on well-paved streets. They lie beyond the horizon, and are waiting for those who have the *faith* to see them, and the *courage* and *endurance* to go after them.

The explorers had first of all a vision that they valued, a vision that had gripped them and that they could not let go. They had faith in their expedition. They knew before they started that the risks were high, but they had determined that the reward was worth the risk.

Then they had unbelievable courage and endurance to keep on—to do everything in their power to preserve their lives. They didn't know what lay ahead, but in their minds they were ready for it.

In the same way, God's heroes are not the pre-cut, made-to-order kind. They are not men and women whose only goal is to follow the crowd, and do the regular thing in the regular way. God's heroes are men and women who have caught sight of something more, something better, something greater than they see around them, and who are ready to *go for it* with faith, courage and endurance.

Comparing: Risk and Rewards

Most people look forward to a continuation of the past quarter century adventures, to the amassing of more knowledge, and more adventures into space, and more sensational entertainment and luxury. It is all tangible excitement.

For the opportunities it provides, the Shackleton venture looks like a very small thing beside the Christian's. As Christians we are looking forward to an explosion of knowledge and adventure far beyond the imagination of any explorer. We are looking forward to a new order, a time when righteousness, prosperity and happiness will reach into every corner of the globe; a time when space travel as we know it will be obsolete, and death and pain and sorrow a part of the eternal past. We look forward to a time when mortals will experience a splendor and joy beyond anything which today's most brilliant minds can conceive. Yes, all this and eternal life, too!

But as thinking men and women, we know that these things must have a price. There are tests to be passed, tests of endurance that will build and strengthen character.

Paul aptly compared it to an endurance race. We have just talked about a man who risked life and limb and endured extreme hardship for the distinction of being the first to cross the Antarctic continent and bring glory to the British Empire. He failed even when he had done his utmost.

What are our possibilities of success? Does the risk of failing threaten the Christian who makes an all-out effort? Is it possible that you and I may fail when we have done everything in our power?

Here is where God's riskers have a surety unknown to the explorers. All who set their sites on the right goal and give God their all will succeed. It is God's promise.

Go For It—With God

What can we do to make sure we will succeed?

Test 1: First, check yourself. Ask, "Is God helping me through this?" Visualize His angel at your side. Are you glad to share your whole experience and all your thoughts with Him? Are your plans needful? Will they honor God and bring glory to Him? Does your service measure up to the high standards of doing all to the glory of God (1 Cor. 10:31)?

Don't Quit

*When things go wrong, as they sometimes will,
When the road you're trudging seems all uphill,
When the funds are low and the debts are high,
And you want to smile but you have to sigh,
When care is pressing you down a bit,
Rest if you must, but don't you quit.*

*Life is queer with its twists and turns,
As every one of us sometimes learns,
And many a failure has turned about,
When he might have won had he stuck it out.
Don't give up, though the pace seems slow—
You may succeed with another blow.*

*Often the goal is nearer than
It seems to a faint and faltering one;
Often the struggler has given up
When he might have captured the victor's cup,
And he learned too late, when the night slipped down,
How close he was to the golden crown.*

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

— Selected

If we cannot take God with us in everything we do, we are doing the wrong things.

Test 2: If you passed the first test, there is yet another one: *Where is your heart?*

Are you willing to sacrifice everything, even your time, your energy, your interest for the rest of your life? Are you willing to push on when all odds seem against you?

Are you ready to stand for right even if it is to your own temporal detriment?

Will your trust in God sustain you though fiery trials come?

Are you willing to search the Scriptures, learn to separate truth from error, and put this knowledge to work in your life with all your might?

Test 3: If all your answers are still affirmative, then you will succeed—if you can pass one more test: the test of endurance.

Look again at the cost. The price is high. But look beyond the cost to the promises, the eternal life and blessings beyond all imagination. The price has *no comparison* to the prize!

Then is there any reason not to go for it?

Christ summed up our responsibility when He pointed us to the first two great commandments: *"Love the Lord your God with all your heart, all your soul, and all your mind. And...love*

your neighbor as you love yourself" (Matt. 22:37, 39 NCV). As long as we follow His example, the Lord promises, *"I will never leave you or forsake you"* (Heb. 13:5 NRSV). He assures us, *"With God all things are possible"* (Matt. 19:26).

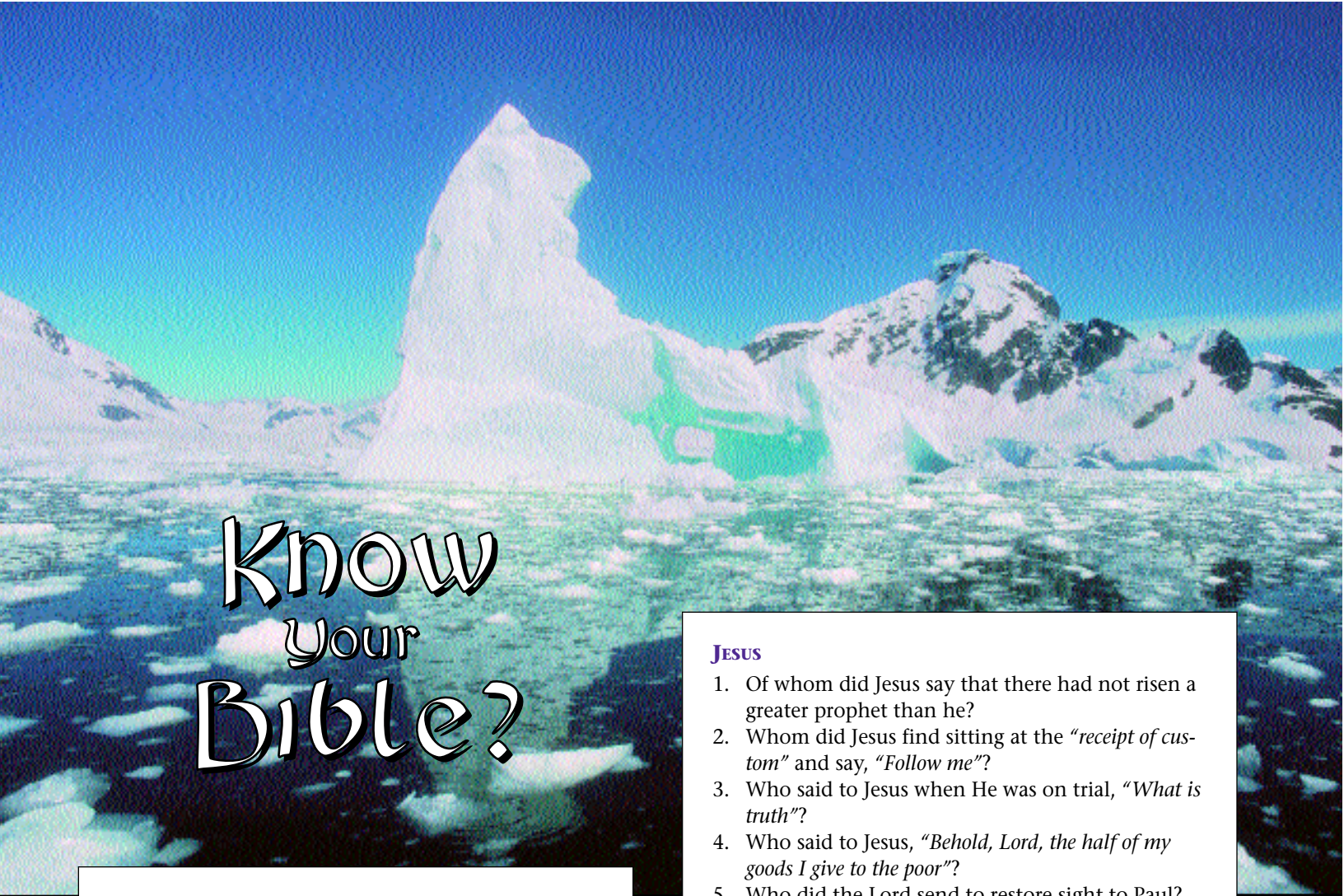
Why not be as dedicated as the apostle Paul was when he wrote, *"For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord"* (Rom. 8:38–39 NRSV).

Set your heart on securing a place in the soon-coming, eternal Kingdom of Christ, and then *go for it!* And letting nothing discourage you.

May God help us... all the way to that glorious end! ♦

Thinking it through...

1. What Bible personality stands out in your mind as a hero of endurance?
Why? _____
2. What did Jesus say is the one qualification of all who will be saved?
(Matt. 10:22; 24:13) _____
3. What do the explorer and the Christian have in common? _____
4. How did the apostle Paul compare the amount of "cost" he was paying
with the reward ahead? (2 Cor. 4:17–18) _____
5. What convinces you that the reward is worth the price? _____
6. What did he say about God's ability to compensate faithful service?
(Eph. 3:20) _____
7. What was the attitude of certain early Christian teachers (Peter and
John—Acts 5:41) toward suffering for Christ's sake? _____
8. What "risks" have you taken for your Christian faith? _____
9. Suppose you are offered a promotion at work. You realize, however, that
the new position will place you in a strongly anti-Christian environ-
ment. Your supervisor strongly advises you to take the new position.
What would you do? _____
10. What can you do to increase your possibilities of succeeding in your
Christian effort? _____



Know Your Bible?

WOMEN OF THE BIBLE

1. Who was the son of that Mary at whose home the apostles went to meet for prayer at Jerusalem?
2. Who was a prophetess and noted leader among women in the time of Moses?
3. Who baptized an officer of Queen Candace?
4. What woman prepared a meal for three angels?
5. What was the name of the younger daughter of Laban?
6. What queen was deprived of her throne by her son because of her idolatry?
7. What woman continued in prayer day and night in the temple?
8. Who was the first recorded Christian convert in Europe?
9. Who was the daughter-in-law of Naomi?
10. Who watched the ark of bulrushes in which her infant brother had been laid?
11. Who threatened the life of Elijah so that he fled to Mt. Horeb?
12. Who requested that her two sons might sit one on the right and one on the left of Christ in His kingdom?
13. Who was Samuel's mother?

JESUS

1. Of whom did Jesus say that there had not risen a greater prophet than he?
2. Whom did Jesus find sitting at the "receipt of custom" and say, "Follow me"?
3. Who said to Jesus when He was on trial, "What is truth"?
4. Who said to Jesus, "Behold, Lord, the half of my goods I give to the poor"?
5. Who did the Lord send to restore sight to Paul?
6. Who is mentioned as coming to Jesus by night?
7. Of whom did our Saviour say, "I will make you fishers of men"?

MOSES

1. To whose tribe did Moses give no inheritance except forty-eight cities including six cities of refuge?
2. Who of the tribe of Judah was sent by Moses as a spy to Canaan?
3. Who was the father-in-law of Moses?
4. Whose army was drowned in the Red Sea?
5. What old man felt none of the infirmities of age?

PAUL

1. Who accused Paul as being a ringleader?
2. Who was captain of the guard while Paul was being taken as a prisoner to Rome?
3. Who being overcome with sleep during a sermon, fell out of a third story window and was taken up dead? Who restored him to life?
4. Who was the chief man in the island of Melita, where Paul was shipwrecked?
5. To whom did Paul write, "If he owes you anything, put that on my account"? About whom?

ANSWERS ON PAGE 13



Needed: *More Apolloses*

By ★ ✎ ❖ ❖ ❖

*I*f you had happened to visit the city of Ephesus during the summer of about 54 AD, you might have met a man named Apollos.

Apollos' name appears only ten times in all of the New Testament—twice in Acts, seven times in 1 Corinthians and once in Titus. Yet, what we learn about him in these contexts challenge us to greater accomplishments in our own life.

Apollos was a Jew from the city of Alexandria. It is always interesting to know where a friend has come from. It tells us something about him. It makes us feel better acquainted. Knowing something of Apollos' home city gives us a better appreciation of this zealous brother.

Alexandria, the Egyptian city founded by Alexander the Great, was the second largest city in the Roman Empire at that time. A center of Greek culture, the site of the largest library in the world at that time, it was an important seaport and the Empire's greatest educational center. Philo, a Jewish philosopher of the first century, estimated the Jewish population of Alexandria at a little less than one million. Repeated dispersions of the Jews had brought these expatriated people to the city. By this time, many had received the privileges of cit-

izenship and everywhere were an industrious, enterprising and successful people—merchants, bankers, or scholars of the first rank.

Situated on the edge of the rich Nile Delta, Alexandria was a prosperous city, busy with commerce, imports and exports. If we can picture a little of the environment in which Apollos grew up, we are in a better position to give him the credit he deserves.

As a schoolboy, he was likely as familiar with Homer and Plato as with Moses and Isaiah. On a holiday he may have walked out of the city along the seven-furlong pier to the famous lighthouse island, where the sacred Septuagint had received its finishing touches. Often he watched the light from the Pharos lighthouse, one of the seven wonders of the ancient world. As a student, he visited the renowned Alexandrian library, in which had been collected the literature of the ancient world and all the best books of Israel as well as the best of Greece and Rome, Egypt and India. For the young, inquiring mind, Alexandria had much that could carry a brilliant young student away from God. With prosperity and ability came more temptation: to astrology, magic, gnosticism.

We are not told all we would like to know about Apollos, but with Alexandria as a background, and his sincere devotion to Christianity as he knew it, this man Apollos was no moral pigmy. He had already stood strong for his faith before he reached the city of Ephesus. Yes, it is heartening to meet this distin-

guished Jew consecrating his talents to the Lord. Various translators call him "eloquent," "learned," "a gifted speaker," "a man of learning." And he was not speaking the words of Stoics, nor of the Epicureans. He was speaking the things of the Lord.

Some who have much less to boast of tell a great deal more about their homeland, but Apollos was not among these.

And Apollos was more than a great orator. The sacred writer says that he was "*mighty in the Scriptures*," even to the point of being an authority. If something was in the Scriptures, he knew it, and did his best to understand it. The Scriptures gave his speech power. All the wisdom of Aristotle and Quintillion combined would have left Apollos weak; the wisdom of God made him mighty.

Apollos was also burning with zeal for God. He also had true "spiritual fervor." He was no cold, distant teacher. His was a heart on fire with what he believed.

We are further told that Apollos taught "diligently" or "accurately" (RSV). He was careful in handling the Scriptures. He recognized their Divine nature, respected their authority, and did his best to convey their meaning accurately.

A careless attitude is detrimental in any field of knowledge. How much more in things spiritual! There was no hesitancy in his tone. Strong in the Lord, Apollos infused courage into the hearts of his hearers. So when this enthu-

*Who will
be an Apollos
today?*

siastic young teacher came to Ephesus, people listened. And they were impressed.

But there were two in his audience who recognized immediately a limitation on his knowledge. With all his eloquence and fine delivery, he *“knew only the baptism of John.”* Exactly what he lacked we are not sure, but he was not fully informed about the way of Christ. Though he was *“instructed in the way of the Lord,”* he did not have the whole picture. Perhaps he had not heard about Pentecost and the giving of the Holy Spirit. Perhaps he had been away from Jerusalem during Jesus’ death and resurrection and had not heard of it. Think what a limitation this would have placed on his teaching!

When Priscilla and Aquila heard him, they recognized immediately the gap in his knowledge and acted tactfully. They did not stand up in public and condemn him. They quietly invited him to their home, and, as we read in the Scriptures, *“explained more accurately to him what the way of God really meant”* (Acts 18:26 Moffatt).

How well would we have done had we been in the position of Aquila and Priscilla? Would we have been shifting in our seats and looking at other people, wondering what they were thinking? Before leaving, would we have let a good share of the congregation know what we thought of Apollos? We admire Aquila and Priscilla for their wisdom, their courage and true devotion to Christ. By their example they showed the spirit of Christ in their lives.

Apollos, too, was a noble example. A brilliant young student from Alexandria, he was willing to be instructed by a

Christian couple who wove tent cloth for a living. He might easily have looked down his nose at tentmakers—what could they know about anything? But Apollos was humble, eager to learn.

We can imagine that Apollos had many more uplifting visits with Priscilla and Aquila, as they encouraged each other in their common faith.

The Bible tells us that he *“proved a source of great strength to those who believed”* in Corinth. Even more, he took on the task of debating publicly with the Jews, powerfully refuting the arguments of the unbelievers, showing by the Scriptures that Jesus is the Messiah (Acts 18:28). His willingness to be a student made him an even better teacher.

Unashamed herald of the Christian faith, Apollos is a man we would like to meet.

When Apollos decided to travel to Greece, Priscilla and Aquila sent along a glowing letter of introduction, encouraging the believers to give him a kindly welcome. A gifted speaker and eloquent, Apollos very quickly became a verbal champion in Corinth, debating the opponents of the Gospel in public. As has often happened, Apollos’ abilities soon created a problem. Some of the Corinthians began to follow Apollos

rather than his message, and considered themselves his exclusive followers. Others reacted by expressing their loyalty to Paul, still others to Peter. A fourth group, considering themselves more spiritual than the rest, named themselves the Christ-party. This created a problem so difficult that Paul had to confront them on their divided spirit. In his First Letter to the Corinthians (chapters 1 and 3) Paul condemned the spirit of division and talked about

unity. He made it very plain that he and Apollos and Peter were all fellow-workers in God’s vineyard. Though doing different tasks, they were one in aim and service.

Paul condemned the Corinthians’ party spirit but he had only admiration

for Apollos as a fellow-minister of the Gospel. Warmly he wrote of Apollos as the one who had *“watered”* the seeds of the Gospel that Paul had planted.

In a late writing to his beloved Titus, Paul speaks warmly of Brother Apollos. He bids the young bishop to help him on his journey and see that he has everything he needs (Titus 3:13). With the passing of years, Apollos had not grown weary in well doing. He was still enthusiastic and wholehearted.

There is a challenge ringing today: If God be God, serve Him!

Who will be an Apollos today? ♦

A brilliant young scholar from Alexandria, Apollos was humble, eager to learn about Christ—even from tentmakers.

ANSWERS TO QUESTIONS ON PAGE 11

WOMEN OF THE BIBLE

1. John Mark (Acts 12:12)
2. Miriam (Ex. 15:20)
3. Philip (Acts 8:27-29, 38)
4. Sarah (Gen. 18:1-2, 6)
5. Rachel (Gen. 29:16)
6. Maachah (Mother of Asa) (1 Kings 15:11-13)
7. Anna (Luke 2:36-37)
8. Lydia (Acts 16:14-15)
9. Ruth (or Orpah) (Ruth 1:22)
10. Miriam (Ex. 2:3-4)

11. Jezebel (1 Kings 19:2-3)

12. Wife of Zebedee (Matt. 20:20-21)

13. Hannah (1 Sam. 1:20)

JESUS

1. John the Baptist (Matt. 11:9,11)
2. Matthew (Matt. 9:9; Luke 5:27)
3. Pilate (John 18:38)
4. Zaccheus (Luke 19:8)
5. Ananias (Acts 9:17-18)
6. Nicodemus (John 3:1-2)
7. Simon and Andrew (Mark 1:16-17)

MOSES

1. Levi (Num. 35:2-7)
2. Caleb (Num. 13:2, 6)
3. Jethro (Ex. 3:1)
4. Pharaoh (Ex. 14:28)
5. Moses (Deut. 34:7)

PAUL

1. Tertullus (Acts 24:1-5)
2. Julius (Acts 27:1)
3. Eutychus, Paul healed him (Acts 20:9-10)
4. Publius (Acts 28:1,7)
5. Philemon (Phil. 1:22)

Dialogue

"I have some questions in regard to the article on page 32 under the heading, 'The One Man—Changed in Nature,' in your booklet, 'God's Spiritual Creation.' It says in the second paragraph, 'Numerous passages of Scripture state that mortal man must be changed before he can be said to be in God's image,' yet in 1 Corinthians 11:7 it says, 'For a man indeed ought not to cover his head, for as much as he is the image and glory of God.' These Scriptures (2 Corinthians 4:4; Colossians 1:15; Hebrews 1:3) all say that Jesus was in the image of God and He Himself told Philip in John 14:9, 'He that has seen me has seen the Father,' indicating that He was indeed made in the image of God. In light of all these scriptures, isn't it quite possible that you are misunderstanding the meaning of the word 'image' as used in the scriptures in question?" —J. F.

The Meaning of God's Image

A survey of the word "image" in the New Testament reveals that all uses (except 1) of the word come from one Greek word *eikon*, meaning "a likeness, i.e., statue, profile, or (fig.) representation, resemblance:—image" (Strong's Exhaustive Concordance). The one exception is Hebrews 1:3, where the original Greek word translated image is "*charakter*," and means "a graver (a tool or the person), i.e., (by impl.) engraving ['character'], the figure stamped, i.e., an exact copy or [fig.] representation:—express image" (Strong's Exhaustive Concordance).

In other words, all uses of "image" in the New Testament are a statement of "resemblance" or "likeness," with the exception of Heb. 1:3, where Jesus is said to be in the character-likeness of His Father.

A majority of the texts which use the word "image" speak of Jesus being in the image of God. If we think of this as either a "resemblance" or "representation" in a spiritual sense, the term is understandable in the context of Scripture, for Jesus was the Son of God.

But when He said of Himself, "*if you have seen me, you have seen My Father*" (John 14:9), was He implying that He was at that time in God's physical image and was therefore God's equal?

Jesus did not speak His own words, they were words given Him from another, His Father. Jesus and His Father were in

each other, not physically but in a relationship, Christ being submissive to the Father, speaking His Father's words. "*I do nothing of myself; but as my Father hath taught me, I speak these things.*" He was not the Father, but was taught by Him. His works were not His own. He said, "*I do always those things that please Him*" (John 8:28–29). We see the same phraseology when He prayed that "*they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us*" (John 17:21). No one would think for an instant that Christ meant that He, the Father and "*they all*" were one person. "*They all*" were those who believe through the words of Him and His Apostles, the same words which the Father gave Christ: "*For I have given unto them the words which thou gavest me; and they have received them*" (John 17:8a). John 15 speaks of Christ's followers abiding in Him if they bear fruit. Otherwise they cannot abide in Him (John 15:1–6).

Nor can we think of Christ and Paul as the same person when Paul said that he was called "*To reveal his [God's] Son in me [Paul]*" (Gal. 1:16).

Man in God's Image?

What about the three passages in the New Testament which speak of men in relation to the image of God? Two of these passages (Romans 1:23 and Romans 8:29) do not say that man is made in God's image. Romans 1:23 speaks of the wicked who have "*changed the glory of the uncorruptible God into an image made like to corruptible man*"—this assumes that the image of man is *different* from God's, or the passage could not say that someone has changed the "*glory of the uncorruptible God*" into "*an image made like to corruptible man.*" The corruptibility of man seems to be the root cause of the difference Paul is speaking about.

Among the definitions of the word image as used in Romans 1:23 is the following: "*An image, figure, likeness; an image of the things (the heavenly things); used of the moral likeness of renewed men to God.*" The thought of man being made in God's (moral or spiritual) image by being changed in nature is included in this definition.

Romans 8:29 reveals another fact about being in God's image which shows that the human race is presently not there. Paul says that God predestinated that we "*be conformed to the image of his Son.*" If we must "conform" to the image of God's Son, we must make a change before we are in that image—which presupposes that we are not already made in that image. If a change is to be made, 1) the word "conform" suggests a change in character likeness, since we are not able to change our physical likeness. Other translations of the pas-

MADE IN HIS IMAGE

Part 3

sage suggest this thought (those spoken of are to *"become just like His Son"*—SEB; to *"be made like to the pattern"* —Conybeare); *"to share the likeness of His Son"*—Berkeley).

Romans 8:30 confirms the thought. It says that God *"predestinated...called...justified...glorified"*—logical steps in the process of being conformed to Christ's image physically (His immortal likeness). This process is a major subject in the chapter (see Rom. 8:17–25).

The only text remaining in question is 1 Cor. 11:7, which speaks of man being in the *"image and glory of God."* What might this mean?

Man is the "Image and Glory of God?"

In First Corinthians 11, Paul the apostle is advising new converts to the faith to be particular about their manner of life. He appeals to them: *"Be ye followers of me, even as I also am of Christ"* (1 Cor. 11:1). The Moffatt Bible translates this first verse: *"Copy me, as I copy Christ."* The Berkeley Version translates, *"Pattern after me, as I pattern after Christ."* These new converts needed detailed instructions, and Paul carefully outlined how they should conduct themselves as believers.

As we read further into the chapter we learn that these individuals shared the powers of the Holy Spirit, "praying" or "prophesying" with the gifts of the Holy Spirit which he discusses further in the chapters that follow (see 1 Corinthians, chapters 12–14). Verse 3 of chapter 11 says that *"The head of every man is Christ."* Can we think that Paul is saying that the "head" (ruling mind) of every man on earth is Christ? Is Christ the supreme director of all who live? We know this was not his thought or expectation.

What does Paul mean? He is speaking directly to and of believers who have accepted the authority of Christ. And might it not be realistic to say of these same believers, that just as each had taken Christ as their "head," so in the same sense each *"is the image and glory of God"* (verse 7)—with a view to what they hope to become? Having been accepted into God's "family," they have opportunity to become like God in mind, in character, and eventually to be changed to the immortal state to be like Him physically. For this reason they are said to be *"the image and glory of God."* The apostle John had this same progression in mind when he wrote, *"Dear friends, now we are children of God"*—we belong even before we are physically changed to be like Christ because we have been brought into His sphere of influence. As John goes on to explain: *"...and what we will be has not yet been made known. But we know that when he shall appear, we shall be like him, for we shall see him as he is"* (1 John 3:2 NIV & KJV). In the same way we may be said to be in His image

even before we have received the physical change—first it is a sharing of His knowledge, then His character, then the future physical change, based on one's moral standing at Judgment.

Paul does not give any details in 1 Cor. 11:7. He does not say to what extent he thinks of man being "in the image" of God now. He may be saying in effect that if any are ready to follow Christ, they must become like Him in character, and the physical likeness will follow.

You also mention Colossians 3:10, where Paul, speaking again to believers, says that they have *"put on the new man, which is renewed in knowledge after the image of him that created him."* What does it mean to be "renewed" in knowledge after God's image? It is "to be changed into a new kind of life as opposed to the former corrupt state" (Strong's Lexicon). This is the aspiration and calling of every believer, to be made into the likeness (first moral, then physical) of the Creator. The entire passage is symbolic, as Paul describes the change of heart which must occur in every believer. And in the new believer, both are future. Being *"renewed in knowledge"* must indicate a moral likeness, not physical (knowledge is not a physical entity).

"The same article referenced above indicates that because of the vast differences physically, intellectually, morally, etc., between God and mortal man we couldn't possibly be made in His image. Consider our own human children. Is there not a vast difference physically, intellectually, morally, etc. between an infant child and a mature adult, yet are they not made in our image? Don't they eventually become just like us? They have the potential of becoming an adult human, even though they don't look or act like one. Isn't it possible that this is what the word 'image' is referring to in Gen. 1:26, that God made humans in His image in the sense that they have the potential of becoming just like Him, maturing into His adult sons and daughters?"

As I am sure you are aware, your simile of our becoming "like God" by growth and development is a parallel made in Scripture as well. If we think of our being in the image of God at birth (parallel to our inception into the faith of Christ) we are not *fully* in that image until we have matured physically, intellectually, and

morally, much as an infant must grow to become an adult. The process by which God is bringing humans into His image does have a parallel in human growth, and we have the potential of becoming like Him; but we cannot picture the process as automatic. On the contrary, it requires careful nurturing.

And just as a human child is in our image because it has the potential of becoming a mature adult, so we are in God's image in that we have the potential of becoming like God. Both must go through various stages of development, however, until "full stature" is reached. This figure also supports the point made repeatedly in Scripture, that we must "grow up" into Christ (Eph. 4:13-15).

The scriptures, 1 Cor. 15:50, 53, say that 'flesh and blood cannot inherit the kingdom of God.... For this corruptible must put on incorruption.... this mortal, immortal.' How can we be sure this is talking about the physical and not allegorically, meaning those who practice the deeds of the flesh (which cause corruption and mortality) cannot inherit the kingdom? Jesus was flesh and blood after He was resurrected (Luke. 24:39) and we know that He inherited the kingdom of God.... 2 Cor. 5:17 shows that when we believe in Christ the old ways of our lives are discontinued and replaced by new ones and we become a new creature, we begin the process of maturing into God's sons and daughters.

"It is true that we will receive a renewed, immortal body after our resurrection, but in view of the scriptures about Jesus having a flesh and blood body, and eating and drinking after His resurrection, isn't it quite possible that we will also?"

You are correct that many terms in Scripture are used in a symbolic (allegoric) sense as well as with their literal meanings, and the terms "flesh and blood" are among these. When Jesus told them that only as they ate His flesh and drank His blood they could have life, He was not promoting cannibalism; He was speaking symbolically of the spiritual nourishment that could come from His life-giving words (John 6:51, 53, 57).

How can we be sure that Paul (in 1 Cor. 15:50, 53) is talking about a change in our physical "flesh and blood" as opposed to a symbolic meaning, e.g., "those who practice the deeds of the flesh, which cause corruption, mortality"? The physical change is a possibility because Jesus promised that some will experience a physical change, i.e., be made like the angels (Luke 20:35-36).

It is also worth noting that Paul says that what we do now directly affects what God will do for us in the future. As we sow, we will reap (Gal. 6:7-8). If we seek for glory and honor and immortality by a "patient continuance in well doing," we will receive immortality (Rom. 2:7-8)—a physical change.

On the other hand, those who practice the deeds of the flesh will not inherit the Kingdom. Again Paul is very specific (see 1 Cor. 6:9-10). Notice that every example describes a specific human misbehavior. Just as clearly he said that we must put off the old nature (Eph. 4:22-24), and so we must

put off the deeds of the flesh and be made over new. He is even specific about how this process is completed (by a right use of our words, by being kind, by not stealing, not lying, etc.—Eph. 4:25-32). All is part of the process of becoming mature sons and daughters of God, worthy to inherit His eternal (physical) blessings (2 Cor. 5:17; 6:17-18).

How can we be sure that 1 Cor. 15:50, 53, is referring to a physical change to incorruptibility? Paul gives us a rule: to compare "spiritual things with spiritual" (1 Cor. 2:13). In other words, we cannot mix spiritual and physical applications within a passage.

Following the context of 1 Corinthians 15, we find that Paul is consistently talking about a physical state of being. First he gives strong evidence for the physical resurrection of the body, based on Jesus' physical resurrection. At the same time he is refuting arguments against it and showing how the resurrection fits into the plan of salvation.

In verse 52 he speaks of the resurrection at the coming of Christ, when "the trumpet shall sound, and the dead shall be raised." Then follows his description of the change from corruptible to incorruptible substance: "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (vs. 52-54). Paul gives much more detail than the simple statement that "flesh and blood cannot inherit the kingdom." In fact, this phrase introduces his whole discussion of the change from the mortal to the immortal state. This description parallels his words in Phil. 3:20-21, also Peter's words in 1 Pet. 5:4, that "when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away"; also Paul's words in 2 Tim. 4:7-8, where he speaks of looking forward to his own crown of righteousness.

First Corinthians 15 has been called Paul's "victory" chapter, and in it he summarizes the plan of God, bringing a person from a point of inception (knowledge) into the way of Christ, through a lifetime of service, the state of death, the resurrection, and the lifting up to immortality. Isn't this the same process of maturing in Christ by whatever term it is described, whether "growing up" in Christ (Eph. 4:15) or being made in the image of Christ? It is also the same process Jesus Himself completed.

You conclude that since Jesus was flesh and blood after He was resurrected, we may take this as evidence that those who inherit the Kingdom will also be flesh and blood. However, nothing in Scripture indicates that Jesus was immortal after being resurrected. Resurrection only restores one to mortal life. Jesus received the change to the immortal state after He ascended to heaven. In His prayer just before the crucifixion He prayed, "And now, O Father, glorify thou me with thine own self"—He asked to be glorified in His Father's presence, i.e., in heaven (John 17:5). (This point is confirmed by the fact that Jesus sent the Holy Spirit when He was glorified, ten days after He ascended to heaven—John 7:39).

You are right, it is difficult to imagine all the power, vigor, and supernatural ability that will be the everyday enjoyment of immortal beings, being able to eat and drink in Christ's presence, being able to come and go with the freedom of the wind (John 3:3-8). All of this is part of being changed into the Divine, incorruptible state.

What a wonderful reality to look forward to, and to seek with all our heart, all our soul, all our mind and all our strength! ♦

Packy Was 10 Feet Tall

Travis' photograph beamed back at him from the front page of the newspaper, and the caption over the picture proclaimed: "Super-Salesman Wins Trip." For the tenth time Travis read: "Travis Packard, 16, was guest of honor last night at the annual pre-Thanksgiving dinner given for the carriers of the Rossville Gazette. For the past three months, the Gazette carriers had been selling encyclopedias to customers on their paper routes. The reward for selling the greatest number of books, which young Packard won easily, is a trip to New York City; and the trip can be taken, all expenses paid, any time within the next year. Travis, better known as Packy, is an honor student at Edison High School and is active in debate, dramatics, music, and the Beta Club."

As Packy finished reading, Tim, who is Packy's neighbor, brought over another copy of the evening edition saying, "I thought you might like an extra one."

"Thanks," Packy answered. "Mom will probably want to send the picture to Aunt Ruth." Then, looking at the picture again, Packy laughed heartily as he said, "I sure look short standing there beside Mr. Bates."

"You can afford to laugh about it," Tim stated, "because at the time you must have felt about ten feet tall." Then Tim added wistfully, "I guess I'd feel tall, too, if I ever did anything important."

"Why, didn't you know?" Packy said, with a twinkle in his eye, "I've been ten feet tall for years now."

"I guess I don't know what you mean," observed Tim.

"I've been pint-sized all my life," Packy explained, "so I learned long ago not to worry about my height. I learned that a fellow is tall when he 'thinks tall.'"

"It's all right for you to say that," Tim answered. "You've licked your problem. But I wonder if I'll ever grow as tall physically as the other fellows."

"What are you kicking about?" Packy asked. "You're two inches taller than I am now, and you're a year younger."

"Yes, but I've developed a REAL inferiority complex," Tim confessed, "because most of the fellows my age are growing tall and husky. I'm still 'short stuff.' I haven't grown an inch."

"Frankly, Tim," Packy said, "it's your thinking that has come up short. When you learn to 'think tall,' you'll accomplish more and then your physical size won't matter."

"But I'm afraid to try anything new for fear I'll fail and everyone will laugh at me."

"Then you need to build up your armor, your inner defenses," advised Packy. "Come to think of it, before a fellow can really 'think tall,' he should start developing that invisible protective armor, which is, first of all, faith in God, and then a 'faith' in himself."

"When we moved to Rossville I was eight years old," Packy continued. "You can imagine how I felt—a timid boy in a new school, saddled with being so small for my age and being really uncertain of myself. Since then I've discovered that my size

is no handicap at all, but at the time I thought I had to defend myself by fighting and I couldn't fight very well. One big bully used to chase me home from school every day. Finally, Dad gave me some advice that proved to be a big help to me. 'Son,' he said, 'the true measurement of a person's height is the distance from the bridge of his nose to the top of his head. It's how you use your brain that counts. You won't get anywhere either by fighting or by running away. If you will just go about your business, stand your ground, and know that there's a Power within you that is stronger than any outside force you'll get along all right. When the bully sees that he can't intimidate you, he'll stop bothering you.'"

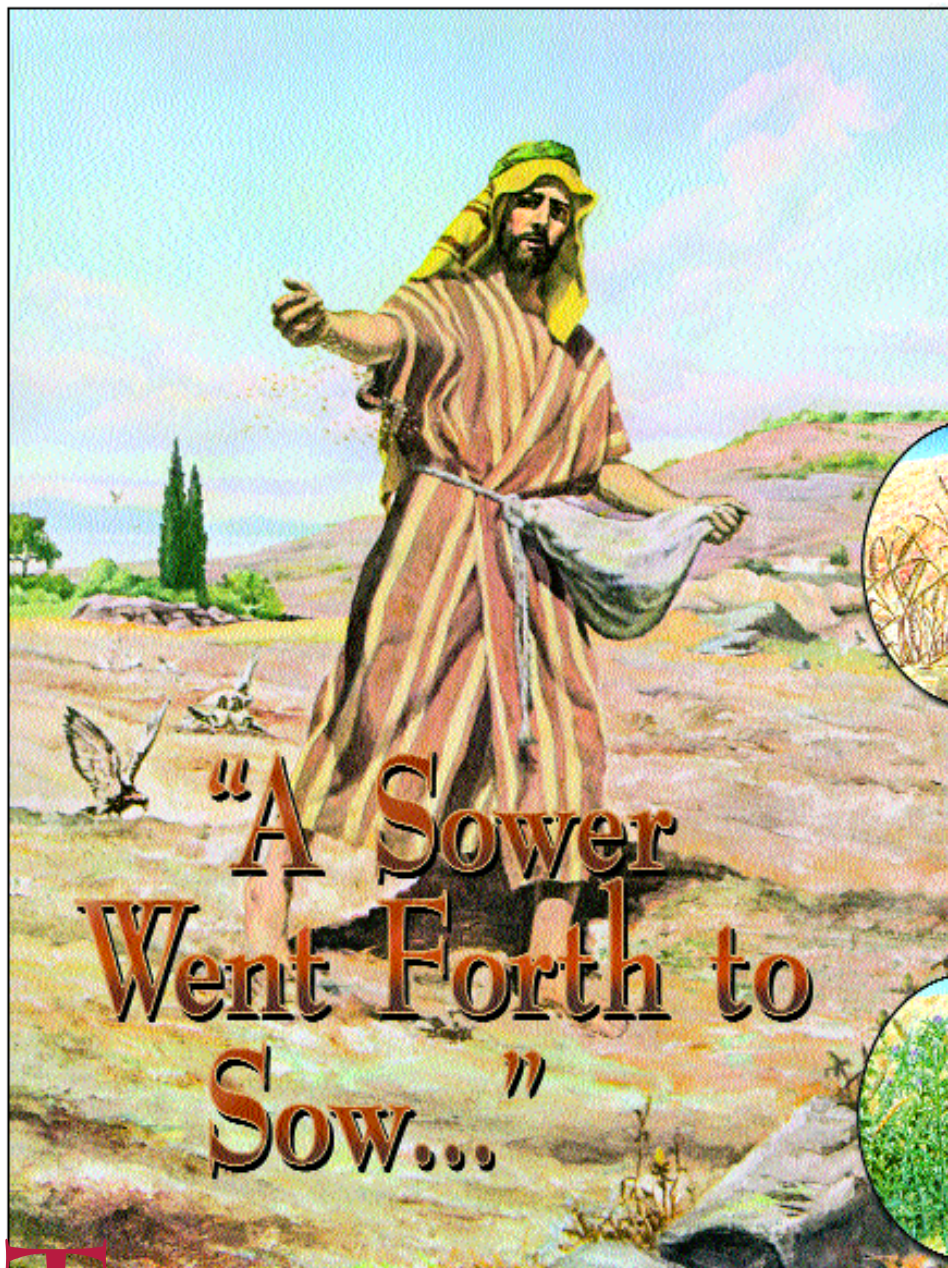
"Did it work?" asked Tim.

"Sure did!" beamed Packy. "It worked so well that I started using the same principle on other problems. When something challenged me, I tried never to run away or to fight it blindly. I simply faced it, remembering that God is my Strength, and the more I studied His Word, the stronger I became. And I found that regardless of my size, I was able to accomplish the things I really set out to do. So you see, in a way I'm ten feet tall; and I'm sure that you can be that tall, too." ♦

Taken from *Unity Sunday-School*, November 1960

**The Megiddo Church will observe
the SACRED NEW YEAR and the
ANNIVERSARY OF CHRIST'S
BIRTH on April 4 and 5, 2000
(the first New Moon following
the Spring Equinox
is on April 4).**





Because these people have minds that are closed and hearts that are rigid, God has a difficult time getting any new insight or perspective into their lives. When the path is hard, seed that falls on it is quickly eaten by the birds. Jesus said the birds are symbolic of the evil in our lives.

Think a moment—what are the birds that peck away at the seed on your hard path? Are they greed, lust, ambition, power, or what?

The birds are other forces in our lives that keep the Word of God from germinating in us.

2) Rocky soil. Jesus said that the mind of some hearers is like rocky soil. The seed breaks through the ground and looks for a moment as though it has life. But when the sun comes out, the young growth is scorched and soon disappears.

We have all seen the people that this soil represents. When everything is going their way, they are full of sparkle and life. But let the trials of life beat upon them, and they fall away. They want religion only when it is bright and beautiful, exciting and thrilling.

3) Thorny ground.

Some of the seed fell on thorny ground. This ground might have been rich with possibilities. It was fertile. But as farmers will tell you, "It was dirty soil." This soil contained not only the seed of the farmer's crop but also the seeds of thistles and brambles.

Sometimes the weeds in our lives choke out the good that we could have from God. Our lives get so crowded that there is not enough space for the vitality that God wants to give us.

4) Good soil. Jesus concluded this parable by saying that some of the seed fell on good soil. So this seed sent its roots down deep, and it immediately sprang to life and began producing fruit.

The main emphasis of this parable is on the good soil. In other words, in this parable Jesus is not focusing on fatalism, despair, or defeat in sowing the seed; but rather,

"A Sower Went Forth to Sow..."

The parables of Jesus still grasp us today with their profound insights into human nature. In His parable of Sower, recorded in Matthew 13, the "seeds" being sown are the Word of God, He is the Sower who broadcasts the seed, and the various types of ground are people.

So the parable's message is loud and clear:

How do you listen?

The major focus in this parable is on the soil, of which Jesus mentions four different kinds.

1) Wayside soil. Jesus began by speaking about seed falling on the wayside soil. This is the soil that had become hard because people trampled over it and turned it into a path. The hard pathway represents those who hear the Word of God but do not understand it.

by ❖❖❖❖❖❖



He is stressing the positive results that come from seed being planted in good soil.

In the parable, Jesus reminds us that every effort has the possibility of reaping some crop when it is sown. This is great encouragement to us! All of the seed may not find soil for growth, but some will.

This parable gives a message of hope. Jesus is reminding you and me that the seed we plant may fall on fertile soil and yield a far richer crop than we could ever have imagined.

We cannot judge properly our own success or failures.

We are called to sow the seed, to be good soil, then leave the harvest to God.

We never know what good may come from the seeds we have planted.

These soils are four possible characteristics of our own heart and mind. At all times you or I are one of them. Which will you be?

Don't confine God to the crannies, cracks, and narrow places of your heart and mind. Let Him have full opportunity to cultivate the soil of your life. ♦

Questions & Answers

Is Sickness the Result of Personal Failure?

Q "You indicate in some of your literature that there are 'clear statements that illness and handicaps are the result of personal failure, or the failure of one's parents or ancestors.' Could you please explain?"

A We are not aware of any statements of this nature in our literature.

As a church, our emphasis is on personal responsibility for our own life and character, and the positive effects it may have on our mental and physical well-being. But we do not feel qualified to say whether or not a particular illness or handicap is the result of one's personal failure.

It is widely recognized that our emotions and feelings directly affect our physical being. For this reason it is probably impossible to determine the physical consequences of personal failure.

Could there be any association between one's illness and the failure of his or her parents or ancestors? It seems unlikely that an illness may be transmitted from one generation to the next, however it has been well confirmed that tendencies to illnesses are transmitted. And who can say how much is the result of environment?

Handicaps would seem to be in a different category, where an individual was (in most cases) not responsible for his or her situation (i.e., an accident, an illness, a disease).

Could a handicap be caused by a failure of one's self or one's parents or ancestors? Take a situation where a child grows up in a home where both parents are alcoholics. That child may not learn to communicate nor-

mally, may be maladjusted socially, and may be deprived of proper guidance and schooling. As the result, such an individual may have to contend with the effects of his or her childhood throughout life, even though it was not directly that person's fault.

By applying Bible principles and taking responsibility for our lives, we gain double benefit. We benefit by having firmer control of our situation and by acting according to our beliefs. Take, for example, the simple matter of shopping for groceries. The Christian should be considerate of other shoppers in the store. He or she must be honest in handling money, must make fair exchanges, select foods conducive to good health, and spend his or her money wisely. All of these factors are part of our Christian responsibility, and the shopping, properly done, is a benefit to both ourselves and others.

Regarding handicaps, we as a church do not hold any views contrary to those generally accepted in the medical community. A handicap is not a matter of right or wrong, though an individual may do right or wrong in how they deal with it. We are accountable to God only for the *"things done in the body, whether good or bad"* (2 Cor. 5:10), and this would not include factors beyond our control.

Because our primary concern is to develop a character acceptable to God, we place a superior value on our lives and health. Lifetime is working time, and better health generally means better (or more) life (more working time). But all of us know that we have only a limited amount of control over either. We can only thank God for what He allows. ♦

How Can I *Apply My Religion?*

by ✧❖❖❖❖❖❖✧✎

"Dear Sir/Madam: I have visited your website and receive your monthly publication. I am beginning to understand your Biblical interpretation on some issues. However, I am confused about how you apply your beliefs to everyday life. What should one's everyday life be like, especially the life of a married woman? Do you have Church services? I am married with three children and I am curious as to how one would tailor one's life to be able to live within the constraints of your beliefs. Thank you for your patience."—NLS

I can think of no topic more important or more challenging—or more rewarding—than that of tailoring our lives to be within the constraints of our beliefs.

Perhaps the first point to realize is that God does not expect anyone to suddenly start living the "perfect" life idealized in Scripture. It is a process that requires time and practice.

Learn What God Has Revealed in His Word

The first step is to learn what God has revealed in His Word, including His plan, what He offers, and what He requires. The prophet Isaiah said, and Jesus repeated, *"They shall be all taught of God,"* (John 6: 45). Said Jesus, *"Come unto me...Take my yoke...and learn of me"* (Matt. 11:28–29).

To learn what God has revealed one must study. Paul advised 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). One must study in order to be able to *"rightly divide the word of truth"* or, as translated in some of the newer versions, *"ever cutting a straight edge for the message of the truth"* (Mondaren); *"driving a straight furrow, in your proclamation of the truth"* (NEB); *"correctly analyzing the message of the truth"* (Berkeley); *"declaring the word of truth without distortion"* (Conybeare).

Only by studying the Bible can one acquire the faith on which to build a Christian life.

Count the Cost

The next step is to determine whether one is willing to make the sacrifices required, in view of what God offers. In plain words, Is it worth the price?

Jesus advised each would-be follower to make this determination. He said, *"Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This*

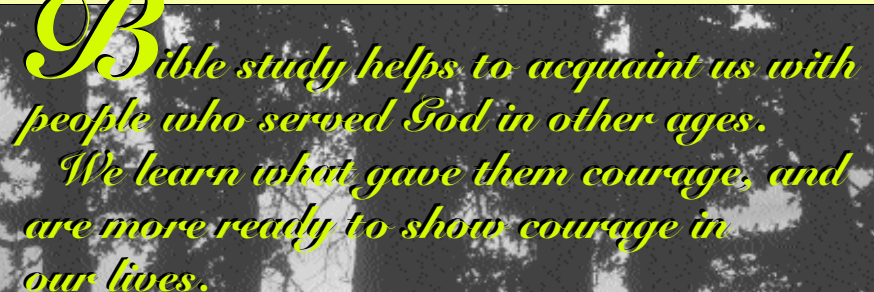
man began to build, and was not able to finish" (Luke 14:28–30). He illustrated also by a king who would not go to war without first making sure that he had sufficient military strength to overpower his enemy (verses 31–32).

Jesus did not say that His way of life was effortless, or that it was easy. He called it *"strait," "narrow,"* difficult (Matt. 7:13–14; Luke 13:24). He called it a way of cross bearing and sacrifice (Luke 14:27; Matt. 10:37–39). He compared one seeking the Kingdom to a man buying a field in which he was convinced lay hidden treasure. With great joy the man went and *"sold all that he had"* to buy that field (Matt. 13:44).

So each of us must decide whether the prospect of eternal life in Christ's kingdom is worth the sacrifice and the demands of Christian living.

Change Our Lives

Once we decide that we want what He is offering, we must decide how we



Bible study helps to acquaint us with people who served God in other ages. We learn what gave them courage, and are more ready to show courage in our lives.

need to change our lives to correspond to the pattern given us in Scripture.

Following Christ doesn't change *many* things about our lives, it changes *everything*. Why? Because it changes our motives, our direction, our goal in everything we do, whether we are at work or at rest, with our family or with strangers. Everything becomes part of our offering and service to God.

The apostle Paul covered it when he said, *"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God"* (1 Cor. 10:31).

How does this translate into reality? Let's look at a few common areas of our lives.

Our Obligation at Work

Our beliefs affect how we do our daily work, whether our work takes us to the factory, the school, the shop or the marketplace. One continually helpful question is, Would I want to be found doing this when Jesus comes? There are plenty of places we would not want Jesus to find us (in a barroom, an entertainment hall, a theater, a casino). We want a vocation in which we do not have to compromise our Christian standards to do our work, and where, if possible, we do not have to represent or be part of activities or interests which degrade the cause of Christ. Our goal is not wealth or station, but only to serve God acceptably, to spend our time in useful employment, and have sufficient for our needs. We want work which we can do *"as to the Lord"* (Col. 3:23-25).

Our Responsibility to Our Children

One of the prime requirements of serving God is to teach our children the principles, values, and ways of Christ-like living, to instill in them a reverence for their Creator, a love of life and an appreciation for good things. Part of the law to ancient Israel was that they *"teach these things diligently"* to their children. The command was: *"Talk about [these things] when you sit at home and when you walk along the road, when you lie down and when you get up"* (Deut. 6:5-7 NIV). Again they were commanded, *"Only be careful, and watch yourselves closely so that you do not forget the things your eyes have seen or let them slip from your heart as long as you live. Teach them*

to your children and to their children after them" (Deut. 4:9 NIV). The apostle Paul confirmed this principle, that children should be brought up *"in the training and instruction of the Lord"* (Eph. 6:4 NIV).

How does this translate into everyday life? It means teaching our children respect for their elders and a love for virtue. It means being an example of honesty, integrity, upright conduct, and

not even talk about their false forms of worship?

What We Read

Living in an information age, we are bombarded with materials to read, and more than ever before we must choose carefully, in line with our Christian goals. We might ask ourselves, What is best for my spiritual growth? What will upbuild, edify, and instruct? Is it infor-

Our most challenging obligation as Christians is that of maintaining a right relationship with others.

reverent regard for God and His Word at all times. It also means showing them the joy and benefits of upright living.

A significant part of this responsibility to our children is in their education. Since values are largely "caught" and not "taught," we want to select an environment which will give them the best moral and spiritual exposure, at the same time teaching them the skills that they will need for an upright, productive life in the service of God. Options vary with one's situation. Sometimes enrollment in public school may be an appropriate choice. More often private school is preferred, or home schooling may be possible. In any case, we need to put a high value on the influence they receive and on what they are learning of morals and the disciplines of life. Could we imagine that God ever recommended that the Israelites turn their children over to the Canaanites to be taught—when He commanded them to live separate, and

mation I need and can use, or does it only appeal to my curiosity?

What would I want to be found reading if Jesus should be looking over my shoulder?

Relaxation and Recreation

Again the options available today are greater than ever before, and we must be careful that we do not invite the degraded principles and standards of our society into our homes by way of television and video. While there may be good in each, we must be extremely discriminating, keeping in our mind our high goals, our ideals, and our obligation to God to make profitable use of our time.

We will never regret being too selective, for it is much easier to get images and pictures into our mind than to remove them. A helpful rule often followed in Christian families is, "If in doubt, don't."

When choosing a form of recreation,

we want to select something we can do with our family without compromising our Christian values. One might think in terms of hiking, camping, fishing, or any number of activities where one does not have to be involved in competition, or be exposed to unwholesome influence.

How We Relate to Other People

Perhaps our greatest—and most challenging—obligation as Christians is that of maintaining a right relationship with other people. This means that we must be continually applying the principles of Scripture to our own lives, so that we are consistently upright, honest, kind,

Worship, Devotion and Prayer

Whether we are at home or in the workplace, in school or wherever we go, we must keep an attitude of prayer and devotion, and be often in touch with our Heavenly Father. If we think about how dependent we are on His resources for every breath of air, every bite of food, every drop of water, and how totally we are dependent on Him for future life, we will want to live always with an attitude of gratitude. Where would we be without God?

The people of God in all ages have been men and women of prayer. They took God into all their plans, and that is

every thought and make it obey Christ (2 Cor. 10:4-5).

In Summary

Altogether, it is a tremendous venture and learning process. At times you will feel discouraged, but if you are serious in your effort you will also be encouraged by your successes. We learn and grow from our failures *and* victories, if we keep growing.

We might say there are three primary ways of learning and growing.

1. When you fail, analyze your failure and learn from it. It is a good self-improvement resource, to learn from our mistakes.

2. Listen to others. Learn from their criticisms, search your heart to see where you can improve. Notice good attributes in others, and try to make them your own.

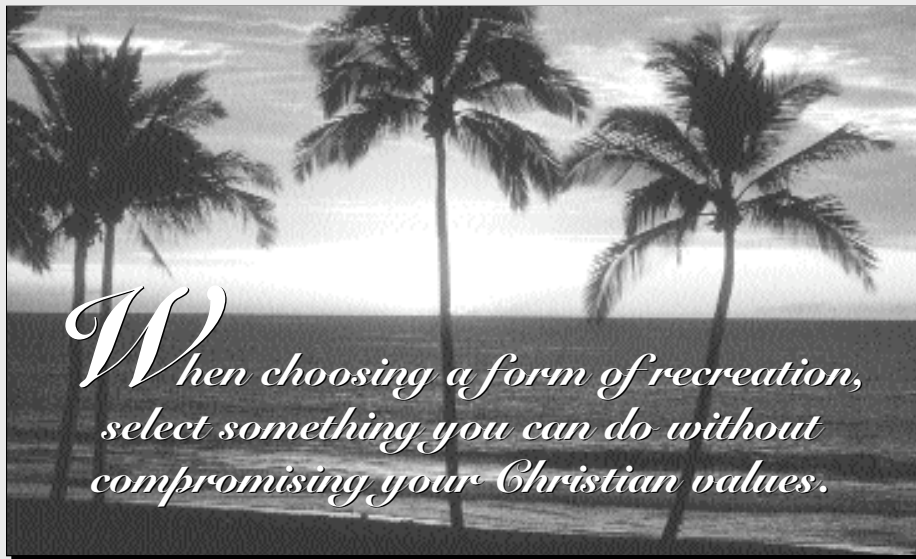
3. Earnestly seek God's help. Did you know that He has obligated Himself to help those who earnestly and steadfastly try to please Him?

And remember that all things "*work together for good*"—our eternal good—if we truly love God and are seeking to please Him (Rom. 8:28).

God has a plan for this earth and humankind, for those who wish to participate in it. Our part right now is to recognize God as supreme Creator over all, and to live so that He will choose us for a place in His coming Kingdom, when He sends His Son to fill the earth with His glory and to take over the management of earth's affairs (Matt. 6:10). If we would live then, we must become free from evil in any form. How do we become free from evil? The answer is simply stated: "*cease to do evil; learn to do well*" (Isa. 1:16-17).

Answering your question about church services, yes, we do have a church in Rochester with services each Sunday. We also meet daily for prayer and Bible study. Outlying ecclesias hold services in their homes. For those who wish to receive them, the Church offers cassette recordings of Bible studies and Sunday services.

We encourage you wholeheartedly to pursue your convictions, and know that you will find Christ-like living the most satisfying, the most adventuresome, and the most rewarding course you can possibly take in life. ♦



gentle, forbearing, forgiving, peacemaking, doing to others as we would want to be done by.

Being Christ-like in our conduct toward others gives us an opportunity to develop and apply all the Christian virtues in everyday situations, so that we are, as Paul described it, "*lights in the world*" (Phil. 2:14-15). If we are moody, complaining, faultfinding and ill-willed, we deny the cause we profess to support.

When working with others we have opportunity to practice deferring to others, giving up our own way, acquiring the Christ-like qualities of meekness and thoughtfulness, going the second mile, being patient and longsuffering with the faults of others, and above all showing that our first desire is to please God and be right in His sight.

There is no substitute for the witnessing power of moral, disciplined, cheerful conduct.

what we must do if we would be examples of the believers "*in word, in conversation, in charity, in spirit, in faith, in purity*" (1 Tim. 4:12).

We will also want to take time for Bible study so that we are acquainted with the teachings of the Word and the people whose lives have been recorded for our learning. The Bible is filled with lessons which are helpful to keep in mind, so that we can have a ready answer when we confront temptation, and so that we are able to defend our faith to those who question it.

Bible study helps to acquaint us with people who served God in other ages. We learn what gave them courage, and are more ready to show courage in our lives. Studying their lives also gives us helpful thoughts to keep in mind so that we can keep our thinking in line with that which the way of Christ demands, so that we can take captive

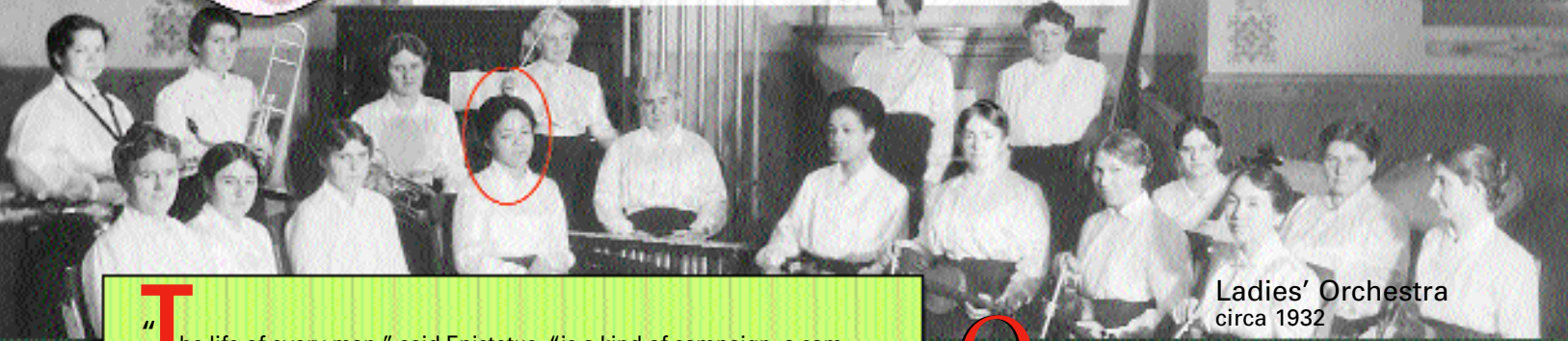


A SOLDIER RESTS AT 91

In Memory of Fanella H. Porter

by RUTH E. SIS-

*Soldiers of Christ, arise, and put your armor on,
Take ev'ry virtue, ev'ry grace—the battle shall be won;
Strong in the Lord of hosts, and in His mighty pow'r,
Who in the strength of Jesus trusts is more than conqueror.*



Ladies' Orchestra
circa 1932

The life of every man," said Epictetus, "is a kind of campaign, a campaign which is long and varied."

The apostle Paul saw in the soldier a picture of the Christian, especially those who were outstanding servants of the Church. Their sacrifice, he said, was like that of the soldier. They could not enjoy the privileges of civilians. They were not free to come and go as they wished. They could not pursue the normal comforts of home and family because they belonged to a cause, and all that they had was continually at the disposal of that cause. Whenever there was a need, it was their duty to respond—because they were enlisted.

And so Paul urged Timothy to carry on in the great campaign. "*Fight the good fight of faith, lay hold on eternal life*" (1 Tim. 6:12). He addressed Archippus, in whose house the local Church met, as "our fellow soldier." He called Epaphroditus "my fellow soldier."

Why the simile of soldiers in a non-violent Christian community? Because the soldier's life is one of concentrated service. He is a soldier and nothing else. Just so, being a Christian is not a part-time obligation. The Christian must concentrate on his Christianity. He must still live in this world; but he must use whatever he does to further his Christianity.

Then, the soldier is committed to obedience. The early training of a soldier is designed to make obedience his instant and unquestioning response. Why? Because there may come a time when this instinctive obedience will save his life and the lives of others. He may not always know the reason for the command, but he will have implicit confidence in his commanding officer.

Then, the soldier is committed to sacrifice. He must put his cause and his country ahead of his personal loves. Likewise, the Christian must be always ready to sacrifice His interests in the service of God and his fellowmen.

Then, the soldier is committed to loyalty. The soldier's supreme virtue is that he is faithful to death. The Christian too must be loyal to Jesus Christ, through all the chances and the changes of life, even to death. But the Christian has the bright prospect which the soldier does not have. For the good soldier of Jesus Christ is promised life, abundant and eternal life in the Kingdom of Christ (Prov. 22:4).

How sure is this promise? It is the sure word of the Lord, just as sure and just as certain as the sunrise tomorrow.

It is the mark of the advancing Christian that his faith grows surer every day. Said a thoughtful believing man of his faith, "My mind is not like a bed which has to be made and remade. There are some things of which I am absolutely sure." *Absolutely!*

On January 6, 2000, the battle of life ended for one who has been a key presence at the Megiddo Church for over seventy years. A fervent and vivacious lover of life, Fanella Porter (known affectionately as Sister Fanella) was a soldier continually on duty, as she enthusiastically served the church she loved. Her life blessed and inspired many.

One of four children born to Alamanza Porter and Jeanette Hill in Scranton, Pennsylvania, she is survived by one brother, Bryce Charles Porter, of the Bronx, New York City, one niece and one god-niece.

How did Sister Fanella happen to choose this dedicated life? When she was in her early teens, her mother was visited by a missionary from our Church, who sold her a set of books and talked about a subject foremost on her mind. At that time, Mrs. Porter's good living but non-religious mother had just died, and Mrs. Porter was worried that she was suffering in hellfire. Horrified by the thought of a God who would subject anyone to eternal suffering, she was ready to abandon all religion. When the missionary assured her that the dead are only asleep, unconscious, and Mrs. Porter found the same by studying her Bible, she was moved to investigate further into this new religion.

Conviction followed conviction. She wrote to the Church Headquarters, and within two years, Mrs. Porter, with her two daughters, Fanella and Edith, had relocated to Rochester to live among the people of her new faith. This was 1924, and Sister Fanella was sixteen years old.

But young Fanella was not happy, and, as she often told, she counted the days until she would be 18 years of age and free to go back to Scranton. One year went by. And a second. By the time her 18th birthday came around, she had become convinced that she had the best thing anywhere. She stayed—for the rest of her life.

A large part of her change of mind was due to the influence of the Rev. Maud Hembree, then pastor of the Church (1912-1935). A very strong character, Mrs. (Sister) Hembree was fair and impartial, scholarly, reasonable, and a logical thinker, all of which appealed to young Fanella. She also had a deep love of the Bible and a strong desire—and ability—to defend it.

In those days, the Church's missionary effort centered around two yachts on which the missionaries traveled, holding tent meetings in the various towns along the waterways. As a result of these meetings, it was not unusual to have visitors for Sunday Church service, who were invited to a member's home for dinner. After dinner, Sister Hembree often would invite them to the assembly room to discuss religious topics and give them an opportunity to ask questions. Sometimes these discussions would last all afternoon.

Anyone who wished to listen in was welcome, and young

that spring. The poem pictured vividly the coming of Christ, the conflict of the two opposing sides, the victory of Christ, and the glorious Millennial Age to follow. Sister Fanella committed it to memory and recited it effectively.

Even in recent years she could still recite many poems she had memorized years ago. Those who knew her will always recall four lines she quoted often, which were part of her personal life philosophy:

*Trouble has a way of coming big end first
Viewed approaching, then you've seen it at its worst.
Looking back upon it, like as not
You will marvel at beholding—just a dot.*

Sister Fanella was a colorful and gifted actress, dramatist, and playwright, all of which she used in the service of the Church. She and her sister Edith co-authored a number of three- and four-act full-cast religious dramas, which they also directed and performed in the Church; also numerous smaller productions. Large or small, all were deeply thoughtful, addressing the meaning of life and the core convictions of the Christian faith. In later years, when she was no longer able to write or direct dramas, she still volunteered her training services to those who would come to her.

Perhaps her most special ministry was to the children. A lover of variety and change, she especially enjoyed the vigor and enthusiasm of young blood, and initiated many summer activities and outings for young people. She loved children, and delighted in challenging their young minds—along with her own. When they had something to recite, she was the chief motivator. The children reflected her enthusiasm, and could never

be satisfied that they had had “enough” rehearsing.

Whatever her resources, her desire and ideas surpassed them. However much was being done, she always wished she could do more. This was the spirit that made her life exceptionally fruitful.

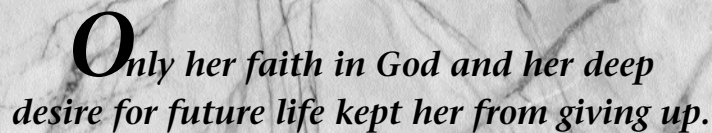
Sister Fanella was an instigator and expeditor. If something needed doing and she could not do it herself, she had a remarkable way of making it happen—somehow. She also loved travel, and never turned down an opportunity to push—or be part of—a missionary effort. Her travels took her from the Atlantic Coast to the Indian Ocean.

When she was in her early forties, her life took on a new challenge when she was diagnosed with multiple sclerosis. Afflicted with severe pain, exhaustion and incapacity, she many times came close to giving up. Only her faith in God and sheer determination kept her going. As she often said, the prospect of future blessings in Christ's Kingdom was the only incentive that made life worth the struggle.

God blessed her effort, and she was able to make it past her 91st birthday, in spite of the handicaps of age and debilitating disease.

She made a serious effort to apply her religion, to keep her mind focused and to use her time and her mind profitably. We would do well to follow her example.

I would like to conclude with this poem which was among her favorites and which describes her determination—she recited it as recently as two weeks before her death. It is called “Chiselwork.”



*Only her faith in God and her deep
desire for future life kept her from giving up.*

Fanella was always there, eager to hear Sister Hembree engaged in open debate, defending her belief in the Bible. Sister Fanella said fondly, recalling those years, that she never heard Sister Hembree lose a discussion. Whatever the topic, she would keep bringing up the evidence, and the evidence always stood. It was this evidence that convinced Sister Fanella.

Sister Fanella was gifted with a brilliant mind, and could have enjoyed a successful career in any number of fields. But instead she chose a dedicated life in the service of God and the church in which she believed. How could she do it? Because she had the uncommon common sense to weigh the very limited compensations of a career in this world against the infinitely greater values that would accrue from serving God. She chose the latter.

She was also blessed with an exceptionally keen memory. Even in her 80's she was still actively committing large portions of the Bible to memory, so that she could have them for recall. Having a wealth of Bible knowledge, both practical and doctrinal, and being a quick thinker by nature, she participated in many Bible discussions and debates, presenting the evidence to any who might inquire about the Church. Many times students writing about different religions would call for information. Sister Fanella welcomed these calls.

In addition to memorizing Scripture she also applied her active mind to memorizing religious poetry. When she was about 20 years old, the then elderly Mary A. Lee (a retired schoolteacher) composed a lengthy poem called “Two Pictures” expressly for her to recite at the Christmas celebration

CHISELWORK

*'Tis the Master who holds the mallet,
And day by day
He is chipping whatever environs
The form away;
Which, under His skillful cutting,
He means shall be
Wrought silently out to beauty
Of such degree
Of faultless and full perfection
That angel eyes
Shall look on the finished labor
With new surprise
That even His boundless patience
Could grave His own
Features upon such fractured
And stubborn stone.*

*'Tis the Master who holds the chisel;
He knows just where
Its edge should be driven sharpest,
To fashion there
The semblance that He is carving,
Nor will He let
One delicate stroke too many
Or few be set
On forehead or cheek, where only
He sees how all
Is tending—and where hardest the
Blow shall fall
Which crumbles away whatever
Superfluous line
Would hinder His hand from making
The work Divine.*

*With tools of Thy choosing, Master
We pray Thee, then,
Strike just as Thou wilt, as often,
And where and when
The vehement stroke is needed;
I will not mind,
If only thy chipping chisel
Shall leave behind
Such marks of Thy wondrous working
And loving skill,
Clear carven on aspect, stature
And face, as well,
When discipline's hands are over,
Have all sufficed
To shape me into the likeness
And form of Christ.*



Like A Christian

Father, help me to TALK like a Christian:
to speak in such a way that I build another up
instead of tearing down his reputation.

Father, help me to DRESS like a Christian:
I want others to recognize me as a representative of Your cause;
a member of Your family.
I want people to know me for what I am inside myself.

Father, help me to EAT like a Christian:
to eat healthily, moderately, gratefully,
giving thanks to You for every good thing You have provided;
I give thanks to You for providing my food, and for the one who
prepares my food.

Father, help me to DRIVE like a Christian:
to be as courteous to my fellow drivers on the highway
as I would be to them in person.

Father, help me to GIVE like a Christian:
not grudgingly or with any thought of return;
I want to give without others knowing,
with Your approval my sufficient reward.

Father, help me to SLEEP like a Christian:
to be at peace with You, and to put my life
in Your keeping.

Father, help me to LIVE like a Christian.
I want to follow the Master, who was never guilty of any wrong;
who showed Your will in the smallest details of life;
help me to imitate His example—His holiness, His submission,
His purity, His devotion, His love—in every detail of my life. Amen.



You will have a revival if...

*If all the **sleeping** folk will **wake up**
 And all the **lukewarm** folk will **fire up**
 And all the **dishonest** folk will **confess up**
 And all the **disgruntled** folk will **sweeten up**
 And all the **discouraged** folk will **cheer up**
 And all the **depressed** folk will **look up**
 And all the **estranged** folk will **make up**
 And all the **gossipers** will **shut up**
 And all the **dry bones** will **shake up**.
 And all the **true soldiers** will **stand up**.*

Part-time faith, like a part-time job, will not fully support you.

One of the hardest secrets for a man to keep is his opinion of himself.

To speak ill of others is only a roundabout way of bragging about yourself.

A child of God should be serious without being sour and happy without being foolish.

The right temperature at home is maintained by warm hearts, not by hot heads.

Winner or Loser?

*A winner says, "Let's find out."
 A loser says, "Nobody knows."*

*When a winner makes a mistake, he says, "I was wrong."
 When a loser makes a mistake, he says, "It wasn't my fault."*

*A winner goes through a problem.
 A loser goes around it, and never gets beyond it.*

*A winner says, "I'm good, but not as good as I ought to be."
 A loser says, "I'm not as bad as a lot of other people are."*

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

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

Our days are identical suitcases—all the same size—but some people can pack more into them than others.

Be patient in little things. Learn to bear the everyday trials and annoyances of life quietly and calmly, and then when unforeseen trouble or calamity comes, your strength will not forsake you.

Redeem the Time



*If you in the morning throw minutes away
 You can't pick them up in the course of the day.
 You may hurry and flurry and scurry and worry;
 But you've lost them for ever, for ever and aye.*



*There is wholeness and completeness, Lord,
in everything You do...in Your very being.
Lord, You are the Creator of all,
the Master Designer,
and You hold my future in Your hands.
Take my heart, my time, my all...
shape and guide me as Your loving will directs.
Amen.*