

# Megiddo Message

*Teach us to count  
every passing day,  
till our hearts find wisdom.  
— Psalm 90:12*

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## "Wash Yourself! Be Clean!"

**A**ncient Israelite law left no one to guess what it meant about rules of cleanliness, physical or moral. When Jesus came, He added more, but His subject was mainly the cleansing of the heart and conscience. He was concerned that we be clean *inwardly*. And His basis for these laws was the same as that in ancient Israel: the character of God. He appealed to His listeners to be like God in character, holy, pure, and upright. No one was exempt, and there was no middle ground. "*Be ye clean*" meant just that, no more and no less.

The definition of the word "holy" as given in *Gesenius' Hebrew Lexicon* reflects the absolute nature of God's laws of cleanliness. To be holy meant to be "free from defilement of crime, idolatry, and other unclean and profane things." The law addressed the issue of outward cleanliness. The Israelite people were to refrain from eating unclean meats, or from handling that which was unclean. "*Be ye holy [pure] for I am holy*" (Lev. 11:45; 19:2; 20:26). The camp, too, was to be kept physically clean, for "*Jehovah walks in the midst of thy camp...therefore let thy camp be holy [clean], that God see no unclean thing and turn away from thee*" (Deut. 23:14).

*What an incentive! Be clean...* "because *Jehovah walks in the midst of thy camp*—Note that the Great God was personally and physically in the camp, but His agents were there, a cloud by day and a pillar of fire by night: This meant that the Supreme Judge could see and know everything firsthand, His scrutiny was inescapable. So "be clean."

Here is the manner of Him whom we fear and reverence, He who is to us the very breath of life, He who is also our Judge, and from whom we shall receive either eternal life or eternal death.

In keeping with His nature, how appropriate that God should call His people to be a holy people unto Himself, "*above all people*

*upon the face of the earth*" (Deut. 7:6). How appropriate that He should say, "*Ye shall be holy unto me: for I the Lord am holy; and have severed you from other people, that ye should be mine*" (Lev. 20:26).

The priests were to be a holy order. "*They shall be holy before their God, lest they defile themselves*" (Lev. 21:6), and this holiness meant obedience to a great many ordinances demanding personal cleansing and specific rituals of washing.

The places where the tabernacle and the sanctuary were set up were to be counted holy, "*the holy place of the habitation of the Most High*" (Ps. 46:4, RSV).

All who officiated at the ceremonies were to be holy. They were to abstain from every kind of impurity, and to live lives consecrated to Jehovah (Deut. 14:2, 21; 26:19).

Certain days during the year were to be kept as holy days to the Lord, as belonging exclusively to Him by special ordinance. These times were not to be shared with any secular interest, for they were holy to the Lord. (Lev. 23:3, 11-16, 20, 25, 28, 36-38).

Direct as these Israelite commandments were, they were not laws unto eternal life. Their objective was the maintaining of a nation in which God's people could grow and develop. The higher laws were laws of the heart, the intent and purpose. When Isaiah wrote, "*Be ye clean that bear the vessels of the Lord*" (Isa. 52:11), he was thinking of much more than of those who physically transported vessels in the sanctuary. His mind compassed all God's servants, all who handle that which is holy, all who serve God, that they must be "clean," mentally and morally, without defilement of sin.

Jesus carried the definition of cleanness to its fullest when He condemned the scribes and Pharisees for their meticulous outward cleansings, while their inner life was corrupt and sordid. Said Jesus, "*You clean the outside*

*(Continued on page 27)*



## 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 (II 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 of applying in 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 a new age is coming—is near—when the earth shall be filled with His glory, His people, and God's will be done here as it is now done in heaven.

## Soon-coming events

### 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 Bible pictures all events, all men and all nations moving together toward this one God-ordained climax, when "the kingdoms of this world" will become "the kingdoms of our Lord, and of his Christ" (Rev. 11:15), a kingdom in which all will enjoy the blessings of peace, equity and prosperity. When the task is complete, our earth shall be numbered among the heavenly, glorified worlds and filled with immortal inhabitants, bringing to reality the promise of our Lord in His prayer: "Thy kingdom come. Thy will be done in earth, as it is in heaven."

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# Megiddo Message

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# Teach Us To Count

*"Teach us to count every passing day, till our hearts find wisdom." —Psalm 90:12, Knox*

**W**e count almost by instinct. Teach a child to count, even a very young child, and almost immediately he is counting his birthdays, and trying to figure out how long he must wait until the next one.

But let fifty—sixty—seventy years go by, and that same individual is still counting, but with less and less enthusiasm, until—alas! if only he could slow down the procession. But time marches on, and he must march with it. How appropriate the advice of the Psalmist, *"Teach us to count every passing day, till our hearts find wisdom"* (Ps. 90:12, Knox).

See the figures the Bible uses to describe the swift passing of time: the weaver's shuttle, the passing shadow, the morning dew, the running post. Generations are like the changing of the guard in the night.

But the Psalmist is drawing meaning from the thought of life's swiftness. For him, the deeper issue was not a mere counting of successive days but the cumulative value of those days, the worth he was putting into them; the real value, purpose and possibility for the future. His was not a petition for help in counting the days but *in making the days count*. He wanted to crowd every day with the best and the worthiest of which he was capable.

The apostle Paul placed a proper value on time when he urged his brethren, *"Live life, then, with a due sense of responsibility, not as men who do not know the meaning and purpose of life but as those who do. Make the best use of your time, despite all the difficulties of these days"* (Eph. 5:15-16, Phillips).

Counting time suggests a realistic awareness of its passing. If we are counting it, we are not watching idly, nor are we sleeping as it passes. And if we are alert to its passing, we are in a position



to better manage this precious commodity. Whatever our age or circumstance in life, every moment brings with it its own weight of responsibility, and each moment is a cause with a consequence. By our response to each moment we turn it either to spiritual gain or loss. Our moments—each passing day—are determining the record which will testify for or against us in the great and final Day of Judgment.

Oh, the glory of counting—and using wisely—our days! Oh, the shame and sorrow of letting them slip by unused!

Paul's injunction to the Ephesians affects the whole of our life. We have no excuse to relax or be careless in the use of our time. Because the "*days are evil*" is all the more reason to count every day, and make every day count.

This is especially true in these end times, when any day may be the last before the arrival of our King. And none of us know when our opportunity may be cut short by death. The warning is for all: "*Teach us to count every passing day.*" For each day spent is one day less of opportunity, and one day more that we have added to—or subtracted from—our store of heavenly riches in Christ.

A man once told of being granted the "ominous honor" of addressing a class of kindergarten students who were graduating into first grade. He knew that he would have to try to involve them in his address or he would never be able to keep their attention, even for five minutes. So he designed a problem for them to solve.

As they all came marching in, wearing their little homemade gowns and cardboard mortarboards with the tassels

hanging down, it was very obvious that they were not ready to listen to a sermon.

So he began his address by presenting his problem: "Let's pretend," he said, "that in my left hand I have a note for a million dollars." There was little change in the expression of the children. A million dollars for them was...well, it was far, far beyond comprehension. So forget it.

The man continued: "The money will become yours when you become 21 years old." They still were not captured. Their eyes were wandering everywhere in the big room, seeking out familiar faces who were looking at them all dressed up in their nice new uniforms.

The man was determined to get their attention. "In my right hand I have a dollar that you can have right now." This did it. Instantly every child's face lighted up. He said he could almost see the lollipops and ice-cream bars and bubble gum going by in their minds. They could associate many, *many* good things with a dollar!

Determined not to let them choose too soon, he reviewed his proposition:

"Now don't forget, in this hand"—he held up his left—"I have a note for a million dollars, which you can have when you turn 21 years old. In my right hand"—and he held up his right—"I have a dollar you can have right now." He went on to explain that they should give careful consideration to this knotty problem, because they were now graduates, and they should make a judgment on the basis of their vast education. When finally he asked for a response, every one of them chose the same: the dollar! "And," the man commented, "I

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crowd every day  
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capable.*



*Each  
moment is a  
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consequence.*

could tell by their pleased expressions that they knew I would be impressed with their careful thinking!"

What more could we expect, we say, from kindergartners! But what about *our* values? Have we the clear vision and foresight to let go the petty satisfactions of this world in exchange for the infinitely greater values God has set before us, the which can be seen only by the eye of faith?

This was why the Psalmist prayed to be taught. He knew the danger of choosing too small.

*W*hat we need most is to develop an eternal perspective. We need a sense of responsibility in the light of the limited nature of our life. We need to see our lives as God sees them, and consider what we are building for the future.

Most people foolishly act as though they will never die. They close their eyes to reality, and resolve to enjoy the present. Moses knew better. During the 38 years the children of Israel wandered in the wilderness, an average of 90 people died every day. The 90th Psalm, credited to Moses, reflects this serious impression of life's frailty in contrast with the eternity of God. "*Lord, You have been our dwelling place in all generations. Before the mountains were brought forth, or ever You had formed the earth and the world, even from everlasting to everlasting, You are God*" (Ps. 90:1-2, NKJV).

Because most people do not think from an eternal perspective, their values are reversed. Refusing to face reality, they are quickly hurrying toward oblivion, stopping briefly on their way to build monuments that crumble and are soon forgotten. Preoccupied with the gods of this world, false gods of success, or pleasure, or education, or wealth, they have not learned the wisdom of laying up treasures in heaven, "*where moths and rust do not destroy, and where thieves do not break in and steal*" (Matt. 6:20).

The 90th Psalm pictures the whole

time since the beginning as only a moment in God's sight. "*For a thousand years in Your sight are like yesterday when it is passed, and like a watch in the night*" (v.4). This verse compares a period of time in God's sight with a specific period of our time—"a day that has just gone by"—with a "watch in the night" (a watch was three hours).

Solomon observed that time seems to be running in endless cycles, though he himself neglected the warning. "*One generation passes away, and another generation comes; but the earth abides for ever. The sun also rises, and the sun goes down, and hastens to the place where it arose. The wind goes toward the south, and turns around to the north; the wind whirls about continually, and comes again on its circuit. All the rivers run into the sea, yet the sea is not full; to the place from which the rivers come, there they return again....Is there anything of which it may be said, 'See, this is new'? It has already been in ancient times before us*" (Eccl. 1:4-7, 10, NKJV).

This same outlook was adopted by the ancient Greeks, who thought of time as moving endlessly in a circle. To them time was an enslavement or a curse from which they labored to be free. The high value that the New Testament placed on time was unthinkable to many Greeks.

Our Lord revealed that history is moving forward in a straight line according to the plan of God. We may believe or disbelieve as we choose, but the facts remain. God is working, and He will have His way, human ambition or negligence notwithstanding. His plan of salvation is heading toward a definite climax in history to be consummated at the return of Christ.

And that climax carries tremendous meaning for each of us. Where will we stand when that day arrives?

Let the Psalmist's prayer be ours: "*Teach us to count every passing day, till our hearts find wisdom.*" □



# STEWARDS of CHRIST

**L**et a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful" (1 Cor. 4:1-2).

To the apostle Paul, stewardship was a sensitive issue. Never had a servant of Christ been more serious about his responsibilities, or more maligned. Now once again he had been stung by irresponsible criticism, as the following verses indicate. But Paul was not unstrung by the criticism. "With me," he says, "it is a very small thing that I should be judged by you or by any human court." Human judgments were not his concern. Why should he worry, though men might condemn, if only God approved? Hence he says, "It is the Lord who judges me"—the imminence of Divine judgment was never far from Paul's mind.

The point is made especially clear in the Jerusalem Bible: "Not that it makes the slightest difference to me whether you, or indeed any human tribunal, find me worthy or not. I will not even pass judgment on myself. True, my conscience does not reproach me at all, but that does not prove that I am acquitted: the Lord alone is my judge. There must be no passing of premature judgment. Leave that until the Lord comes: he will light up all that is hidden in the dark and reveal the secret intentions of men's hearts. Then will be the time for each one to have whatever praise he deserves from God" (1 Cor. 4:1-5, JB). The secret things will be made plain, the motives of the human heart—your heart,

my heart—will be revealed by God. And how will it be with us then?

## Stewardship Is...

The word stewardship is a translation of the same Greek word from which we get our English word "economy." It means literally, "the management of a household."

A steward is a trusted servant, a manager of a household or an estate. His stewardship is the property over which he has been given charge. A steward is thus a man with a charge; one whose duty is to manage resources which belong to his superior; and he is to manage them capably and profitably, for he is accountable for them to his master.

This concept of stewardship was common in Old Testament times. Every king had a steward in charge of his household and finances, and every well-ordered household had a steward in

**G**od is the owner; we are the stewards. Everything we have and are belongs to God.

## Who Owns This Land?

**A** traveling bishop preached one day on the theme of God's ownership. Later in the day, his host, a man of considerable means, was conducting the bishop over his plantation. At one point, as the bishop was looking over the broad acres, the man remembered the morning sermon. "Do you mean to tell me, Bishop, that this land does not belong to me?" In a flash came the answer: "Ask me that one hundred years from now."



## STEWARDS of CHRIST

**G**od is the  
only capitalist.  
Nothing is ours  
so exclusively  
that we may  
hoard it or fence  
it in for selfish  
pleasure.

charge of the master's money and property. Such a steward was often a slave elevated to a position of trust, who was therefore much more than an ordinary servant. The steward was next to the master himself as *"the highest official in the household."* Abraham had such a steward, named Eliezer (Gen. 15:2; 24:2, 10). To Eliezer he entrusted the care of his possessions—Abraham even suggested to the Lord that Eliezer should be his heir, since Abraham had no children of his own. Joseph served as a steward in the house of Potiphar (Gen. 39:4) and finally became the steward of the house of Pharaoh and of all the land of Egypt (Gen. 41:40-44). Joseph in turn had a steward in charge of his household (Gen. 43:19).

Stewards are also mentioned in the New Testament. A reference is made to Chuza, the steward of Herod (Luke 8:3). Another steward was the Ethiopian eunuch, who was the treasurer or steward of the Queen of Ethiopia. He was *"a man of great authority"* who *"had the charge of all her treasure"* (Acts 8:27).

In several of His parables, Jesus deals specifically with the theme of stewardship. In the parable of the Pounds, *"A man of noble birth...went to a distant country to have himself appointed king and then to return. So he called ten of his servants and gave them ten minas (pounds). 'Put this money to work,' he said, 'until I come back'"* (Luke 19:12-13 NIV). The nobleman entrusted his wealth to the care of trustworthy servants, with the commission to *use* that money until such a time as he should return.

The setting of the parable of the Talents is much the same. In this parable Jesus compares Himself to *"a man traveling into a far country; who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey"* (Matt. 25:14-15). Again the nobleman entrusted his treasure to others and left them responsible for its use.

The parable of the Unjust Steward centers around the obligation of stewards;

the steward was called to give account of his term of stewardship (Luke 16:1-2).

### We Are Stewards

As servants of God, bound by a covenant-relationship to God, we are stewards. God is the Lord and Ruler of all creation and we are stewards. *"The earth belongs to God! Everything in all the world is his!"* (Ps. 24:1, TLB). All property, all earthly possessions, all life and all achievement are, in the final analysis, His; nothing belongs to us. *"The silver is mine, and the gold is mine, saith the Lord of hosts"* (Hag. 2:8). *"The land is mine"* (Lev. 25:23). *"Every beast of the forest is mine, and the cattle upon a thousand hills"* (Ps. 50:10). *"It is he that giveth thee power to get wealth"* (Deut. 8:18).

God is the owner; we are the stewards. Everything we have and are belongs to God. As creatures of earth, we are totally dependent upon His power. *"If he set his heart upon man, if he gather unto himself his spirit and his breath; all flesh shall perish together, and man shall turn again unto dust"* (Job 34:14-15).

God is the master; man is the servant. God is the owner; man is the steward, guardian, overseer.

It is a truth inescapable, for as the apostle Paul wrote, *"We brought nothing into this world, and it is certain we can carry nothing out"* (1 Tim. 6:7). All we have was here before we came into the world and will remain after we are gone. It is ours only as a temporary charge, loaned to us by God. Whatever we choose to do with it, all is God's. With David we too must confess, *"All things come of thee, and of thine own have we given thee"* (1 Chron. 29:14).

God is the only capitalist. Literally speaking, the words "my" and "mine" are false on any man's lips. Nothing is ours so exclusively that we may hoard it or fence it in for selfish pleasure. All is ours only to use as unto God.

The Hebrew people were taught in this way of thinking. To them, the earth itself was a sacred trust. The land, the crops, the trees, all was to be treated as God's property, and used with reverence and



care. Whether man or beast, possession or talent, nothing was to be used wantonly, squandered on one's pleasure, for all was God's. By this concept the loyal Hebrew showed his appreciation to his Creator.

Especially was this concept applied to land. Ownership of land was a sacred trust and no one had an absolute right to use or abuse it. Land was a perpetual value; and the faithful steward was to use it reverently, to enrich the soil he tilled and to hand it down to future generations as a thank offering to God, the giver of all (Lev. 19:23-25).

In a deeper, spiritual sense, each of us has been commissioned as stewards of God's heritage. Each is responsible.

### Duties of Stewards

Our first duty as stewards is *faithfulness*. *"Moreover it is required in stewards, that a man be found faithful"* (I Cor. 4:2). Or as rendered in the New English Bible, *"Stewards are expected to show themselves trustworthy."* This is fundamental. All other issues by comparison are marginal. If the fundamental integrity is lacking, the services of the steward are for naught. Who wants a dishonest steward!

No, the steward had first to be honest, worthy of the trust that had been committed to him. He was to look upon his trust as an honor, a privilege, a responsibility, and to act wisely and carefully at all times. Paul taught this same high sense of principle when he wrote to the Ephesian brethren to *"live lives worthy of the call you have received, with perfect humility and gentleness, with patience, lovingly bearing with one another, continuing with eager earnestness to maintain the unity of the Spirit through the tie of peace"* (Eph. 4:1-3, Williams). Never was there any situation that could justify any pattern of conduct that was less than faithful.

The steward's second duty was to *use* his trust. It must not lie idle; if the trust is talent, it must be used to further the Lord's cause; if money, it must be wisely and profitably invested; if time, it must be spent creatively and for the general good.

Not a single aspect of the steward's life

is free from this responsibility. All must be put to work to bring the greatest possible return to its owner. Like the master in the parable of the Pounds, *our* Lord is looking for a return on His investment in us. Whether our measure is one talent, or two, or five, or ten is no matter of con-

### Don't Worry

The story is told of a statesman who could not sleep at night, so full was he of concern for his country. Rising from his restlessness, he met his aide who was reading in the library. The aide sensed his superior's problem and spoke. "Did God govern the world well before you came into it?" The statesman answered in the affirmative. "Will he rule the world well when you have gone out of it?" Again the man affirmed, "Yes." "Then surely," continued the aide, "He can be trusted to rule it well while you are in it." At this the statesman went back to bed—and slept.

Worrying is never part of a steward's duty. "The earth belongs to God," and He can be trusted to rule well. Our part is to be faithful stewards of that which He has committed to us. This is our responsibility, and all of our responsibility. Should we fail to be true, the only real loser is ourselves. How then can we fail to take seriously, very seriously, this responsibility, this trust God has placed in our care?

cern to us, for all is from God. All is ours *in trust*, to bring profit to our Lord. The size of our share matters little. The size of our trust is but the measure of the responsibility we owe to God.

The steward's third duty is to be *grateful* and *liberal*. The Lord has entrusted His property to us, but only on a lease basis. We are stewards, not owners. What we have is ours subject to His conditions. It is ours not to use as we *please* but as we *ought*. He means us to have enough, but how much is enough? The rich fool in Jesus' parable (Luke 12:15-21), like the Rockefellers in our modern day, would



## STEWARDS of CHRIST

have answered, "A little more." But Jesus' lesson is clear: The acquiring of more is not to be the chief incentive of life. Life is to be something more than building barns and storing goods. All that we have is ours only in trust; freely we have received; freely—and wisely—we must give.

### God's Good Stewards

One of the finest examples of stewardship in the Bible is found in II Samuel 24:24. The steward is David, and he shows himself to be both faithful and liberal. The Lord had commanded David to rear an altar to Him "in the threshingfloor of Araunah the Jebusite," that the plague might be stayed and the

nation spared. David went immediately to Araunah and asked to buy the threshingfloor, but Araunah was willing to give it to the King. "Let my lord the king take and offer up what seemeth good unto him," whereupon he gave David oxen for the burnt offering and the implements necessary for the ceremony. But David refused. "Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing. So David bought the threshingfloor and the oxen for fifty shekels of silver. And David built there an altar unto the Lord, and offered burnt offerings and peace offerings" (II Sam. 24: 18-25).

David's gratitude to God for staying the hand of the avenging angel was not to be offered at Araunah's expense. David was not bankrupt financially or spiritually; he did not

propose to let other men carry the burden of sacrifice while he just went through the motions. By paying for the material, David made the sacrifice of that which God had entrusted to him and honored his God with the offering.

### Stewards of Our Lives

As stewards of God, we are responsible to Him for everything we have and are. Our very life is a trust, our energy, our thought-power, our wills. We are responsible to Him for the use we make of every breath, for without Him we would not even breathe. In the words of the children's song, "Yes, you're something special, you're the only one of your kind; God gave you a body, and a bright, healthy mind; he had a special purpose which he wanted you to find, so he made you something special, you're the only one of your kind." If

## Trustees of Eternal Treasure • Trustees of Eternal Treasure

Besides being stewards of our own lives, there is another aspect of our stewardship: we are stewards of God's knowledge. The apostle Paul described himself and his brethren in this capacity as "stewards of the mysteries of God," or "trustees of the secrets of God" (I Cor. 4:1, KJV and Phillips). Peter described his fellow Christians as "good stewards of the manifold grace of God" (I Pet. 4:10). They were men to whom God had committed the greatest treasure on earth, even "the unsearchable riches of Christ." They were stewards of the knowledge of God, trustees of eternal treasure.

We today share this same stewardship. We, too, have been made the trustees of a treasure from God. It is a gospel conceived and dedicated by God Himself. It is a gospel made precious by those who have lived and died for it in ages past, a gospel which brings with it the prospect of eternal life. And it is our trust! Oh, let us treasure it, keep it, live it—faithfully!

For remember, there is no other gospel; this is God's one message to men.

Do we realize how this trust has come to us? No single act of God has laid it miraculously in our hands. It comes to us from a Book composed of sixty-six individ-

ual writings by forty different human authors, who wrote over a period of fifteen long centuries, in three languages and on three continents. Yet it is one Book, presenting one message, one gospel and one way of salvation. It is from God, because "holy men of God spake as they were moved by the Holy Spirit" (II Pet. 1:21). Everything about the Book attests the unity of its teaching and the Divine authority behind it.

In making us trustees of this eternal treasure, God has committed into our care our own eternal destiny. Men may get other things in life from many other sources. But there is only one source of information about life beyond the grave, and that is found in the living Gospel of God. And this gospel is *ours*; our destiny is in our own hands. May it never be said of us that through carelessness we missed our goal.

There is a certain fear in the responsibility that devolves upon us as trustees of this priceless, eternal treasure. So easily, so carelessly we may, in a thoughtless or selfish moment, let slip from our hands what is designed to be the means of our salvation. There is just no area of our lives where we can afford to be careless. Everything we do or fail to do is in behalf of the future of our own souls.



we will fit ourselves to that place, God does have a place for us to fill—but let us never feel exclusive, for if we reject the opportunity, another will take our place.

Our hope and high calling is likewise a trust from God. To us He has opened up the way to becoming His eternal sons and daughters. He has given His Word to strengthen us, brethren to help us, leaders to go before us, trials to purify us, and angels to guard and keep us until we have had life sufficient to perform all His will. Can we expect that God will do all this for us—and then let us take or leave it at our caprice?

How can we fail in our responsibility to Him who has given us so much, and who has promised so much more! To be untrue is a sign of the deepest ingratitude and will bring us the severest of punishments—we shall see Abraham, and

Isaac, and Jacob and all the faithful in the Kingdom of God, and we ourselves shut out, forever (Luke 13:28).

We are responsible for one individual—ourselves—and from this responsibility there is no escape. We are responsible for every aspect and attitude of our lives. How careful, then, and watchful we should be! It is our duty to delve down into the deepest recesses of our souls, discover our motives, sift them over and censor them strictly. It is our duty to see that we do not permit ourselves to do or say anything that will keep alive a single spark of pride or foolishness. It is our duty to watch closely to check any rising feeling of anger, hushing the hasty word before it reaches the lips. It is our duty to fill the mind that is entrusted to our care with the Word of truth and the Law of God, until there is no room for

the low, the foolish, the sensual and vile. We must do all in our power to keep out of temptation, to bolster courage, require humility, and enforce obedience, to keep a right spirit and a right outlook whatever comes. Nothing that concerns our salvation is beneath our dignity to perform as faithful stewards of this trust from God.

With so far-reaching a responsibility, we can thank God that our stewardship is no greater than it is. For it is "*required in stewards, that a man be found faithful*" (I Cor. 4:2).

And to be sure our record of service is satisfactory, let us keep our account current from day to day. At the end of each day we should ask, "O my God and Master, how was I today?—how faithful, how true, how unwavering at my post of duty? How did I use that priceless trust You have committed to my

## e • Trustees of Eternal Treasure • Trustees of Eternal Treas

May it never be said of us, "He did not care for his own soul."

**H**ow shall we keep our trust?

First, we should *believe* this gospel. Accept it wholeheartedly as the Word of God, the source of hope and salvation. Receive it "*not as the word of men, but as it is in truth, the word of God*" (I Thess. 2:13). Study it, meditate on it, compare it, evaluate it. Show that its message is the first consideration of your life. And be prepared always to give an answer to any who may ask concerning the hope that is in you (I Pet. 3:15)—this is part of our responsibility.

Second, we should *live* by this gospel. Practice its precepts of holy and upright living. Remember, we are trustees, not owners. And we are handling God's treasure, and we must not handle it deceitfully. All of God's trustees must be holy, "*because it is written, Be ye holy: for I am holy*" (I Pet. 1:15-16).

Wherever we live, we are an influence for good or ill. What influence are we—in our home, in our place of employment, in our community? Every message from

the treasure we hold is meant to be written on the fleshly tables of the heart so that others may read what we are bringing them. By observing us, they too may come to know the hope that we possess, that is alive and vital in our lives. In our lives they may recognize something different from the common run of life; in our lives they may see God at work, molding, developing, perfecting. They may see His promises and be inspired to look beyond the sin and misery and frustration of today to a better world—God's world of tomorrow.

We should feel that the gospel is beamed especially at us in our situation in our day. It is not a message written only to men and women afar off, or away back. It was not recorded for those who lived centuries ago. The gospel is God's living and vital message to you and me *today*; it is for us who may live to see the culmination of the ages. It was written for us "*upon whom the ends of the world are come*" (I Cor. 10:11). The gospel message has special significance for us today which it has never had before; it means the most to us who can actually *see* the great Day of God approaching. It is *our* priceless treasure.



## STEWARDS of CHRIST

care?" And then we should review carefully, prayerfully, each act and thought under the covenant of our trust. Never should we close an eye until we have taken an accounting of our faithfulness and loyalty that day.

What serious business is our stewardship before God, for we must be doing all we can to promote our Lord's cause in His absence; for someday soon He will return. When that Day arrives, "*when the master of the house cometh*" to reckon with us, He will say, "*Give an account of thy stewardship*" (Luke 16:2b), and we shall find ourselves standing "*before the judgment seat of Christ*" (Rom. 14:10). "*We must all appear before the judgment*

*seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad*" (II Cor. 5:10).

When that Day arrives, it will not matter how many talents we had in our possession, but how faithfully we *used* what we had.

When that Day arrives, there will be only one message we will want to hear: "*Well done, thou good and faithful servant*" (Matt. 25:21, 23). These words of approval from the lips of our Master will mean more to us than all the rewards ever received by all earthborns combined. It will give a happiness and joy to the faithful steward that shall increase throughout eternity.

The great Day of Reckoning draws near and ever nearer. We are even now in the crisis hour—

the very word "crisis" means in its original form "judgment." "*You know what this crisis means, you know it is high time to waken up; for Salvation is nearer to us now than when we first believed. It is far on in the night, the day is almost here*" (Rom. 13:11-12, Moffatt).

These are words to all would-be-faithful stewards of the manifold grace of God. The emphasis in our stewardship is always on the present moment; for our every act is freighted with destiny. Whether we handle this world's goods, or ourselves, or the eternal treasure, we should remember constantly that we are dealing directly with God, from whom we come, whose we are, and whom we serve.

There is no escaping it. Stewardship is serious business. □

## sure • Trustees of Eternal Treasure • Trustees of Etern

The gospel has been entrusted to us, but it is not ours to keep in a lifeless, sterile form. We need to see it as God's message for our times. We need to let its message impact our lives, and its power transform us from worthless lumps of human clay to living vessels fit for eternal service.

God does not want those who wrap their treasure carefully and bury it deep. He wants those who *use* what He has given them. He wants those who will be stimulated to action. Elijah, for instance, was no calm and quiet listener to God's message. His unwavering conviction lay in the fact that God lived and that God had something to offer him and his contemporaries. His religion was no more and no less than that which had been claimed by hundreds and thousands of Israelites who lived before him, about whom we know nothing; but Elijah had the courage to *use* and *live* what he believed. He took it with him wherever he went, even to the palace of the wicked king. In him the treasure did not sleep—it leaped up, wide awake, and sent him forth with an alert and an alarm for a wayward people.

This is what our faith must do in us. Wherever it

truly lives and thrives, it brings with it a new moral conscience, a new set of values, and an irresistible urge to new levels of holiness.

Is this what our trusteeship is doing for us? Is the eternal treasure God has entrusted to you and me actually living and thriving in us? Are we ready to step out like one of the New Testament Christians and actually *live* our faith, uncompromising and unashamed? Or are we content to keep our treasure wrapped and comfortably tucked away?

Let our trusteeship be active and alive, sacred and true. We cannot wait until the last great Day to settle our account with God and expect His "*well done, good and faithful servant*."

Recall again the words of Paul to his son-in-the-faith Timothy: "*O Timothy, keep thy trust*." He spoke not alone to Timothy, but to each of us, even to you and me. "*Keep thy trust*." It is sacred, and we are accountable.

May God help us in this crisis time to be faithful in the trust He has committed to us, that we may soon be *eternal* trustees of eternal treasure, even life forevermore. □



# Watch Out! Peccadilloes

*"Let none of you suffer...as a busybody in other men's matters" —1 Peter 4:15*

**T**his text may not seem like much by itself. But it is full of practical meaning. For here we are invited to consider what may be called, for want of a simpler word, peccadilloes (little sins). When we are exhorted against great crimes, as murder, or drunkenness, or theft, we relax—these do not worry us. But there are other dangers. Here we are exhorted to be on our guard against the little foxes that spoil the grapes.

Many a man may be almost irreproachable in great matters, yet be riddled through and through with little holes, small infirmities. Petty faults, insignificant drawbacks they may appear to be, yet there they are, and the serious Christian must address them. In a Christian congregation, who needs to be warned against murder? But where is one who does *not* need to be warned against the little slips, the small sins? And who does not hide from the smallness of the sins by calling them peccadilloes?

It may be that the Apostle is saying to us, You are strong in 99 points out of 100, but no one is stronger than his weakest point, and it may be just possible that the whole character is running out at so insignificant a point as being an intrusive meddler in other peoples' concerns.

God is not only concerned with great breaches in the character. Character may ooze away a drop at a time. Therefore the Apostle is intensely spiritual when he says to us, in effect, You have escaped the grosser sins and crimes. Now you must come to the close work; the small, fine, detailed stippling, every touch full of meaning. No one touch indicates great progress, but all the touches together become a vast refinement.

In any great work of art, how much is said to have been done by a touch. But it is not the touch of an amateur, it is not the touch of a beginner, it is the touch of a master hand. There is a rough-and-ready way of doing work; there is also a detailed and most careful way of working. And we always praise the latter. If we are right in praising the fineness of careful, detailed work in painting or sculpture, how much more in character?

It is not simply enough to not be a ruffian, not be a murderer, not be a thief. Advanced spiritual education means refinement and perfection in little things. God forbid that we should be too easily satisfied with our attainments. Christ would have us advance further and yet further. This is why the Apostle, as His great minister, takes a broad survey and warns his brethren against the little things, the peccadilloes.

The apostle Paul did the same when he was expressing the qualifications of a bishop, that he must be a man *"that ruleth well his own house."* Is this really necessary? The apostle Paul says that it is. And he proceeds to argue his case: *"For if a man know not how to rule his own house, how shall he take care of the church of God?"* (1 Tim 3:5). Here was a religion that sets up its standards on the hearthstone, watching how we live at home. Here is morality carried up into Divinity; here earth and heaven meet in one solemn conjunction.

And here we learn how important is how we behave at home. Even at home we must never be caught off our guard.

What are one's qualifications to serve the church? Paul's first question would be, "What is he at home?" It matters not

*(Continued on page 21)*

*God is not concerned only with great breaches of the law. Character may ooze away a drop at a time.*





# The Contrast

# Earthly Glory With Eternal Fame

by Rev. M. Hembree

*How often, in the lapse of time,  
Have nations risen, rich, renowned  
For learning and for arts; declined  
Till scarce a trace of them is found.*

*The hands upon time's dial plate  
Have backward moved, and barb'rous hordes  
Have filled the hall where cultured state  
Once sat supreme at festal board.*

*The temples grand, magnificent,  
Of Egypt, faded as a dream;  
Demolished—ruined heaps perchance  
Now mark the place where they have been.*

*Great Babylon, with all her power;  
Where glory, honor, wealth, combined  
Within her walls, like Babel's tower;  
Is buried 'neath the dust of time.*

*An Alexander rose to fame,  
But where is all his glory now?  
The Caesars gave to Rome her name—  
Then honor faded from her brow.*

*A Charlemagne by strength of arms  
His kingdom won. It stands no more.  
Napoleon's aspirations failed;  
Exiled, he died on foreign shore.*

*When Greece and Persia fiercely fought  
For mastery at Marathon,  
Greece conquered, and her banner waved  
That day at setting of the sun.*

*But soon, how soon to pass away  
The glory of that blood-bought crown!  
Like blooming flow'rs it stood a day,  
Then laid its honor 'neath the ground.*

*Two thousand years, four hundred more  
Have passed since captive Daniel told  
To Bab'lon's baughty monarch proud,  
"Thou art, O King, this head of gold."*

*These four great kingdoms of the world,  
Which towering image represents,  
Has each in turn rose, flourished, fell,  
Like all of human governments.*

*But one thing stands: the word of God,  
For these were prophecies fulfilled;  
Their message came from God above,  
And all was done as God had willed.*


*No human mind could e'er foretell  
Events yet centuries ahead.  
Man sees the present, past may tell,  
But future things from him are hid.*

*We view the nations of today,  
Their heavens darkly clouded o'er;  
How many of their stars have set!  
And we see waning many more.*

*Look at our age, this present time,  
This boasted twentieth century!  
Has earth grown better? less of crime?  
No, growing worse most rapidly.*

*And why? With Bible laid aside,  
Its light obscured, lost its true hope  
Gross darkness covers all the earth,  
And people all in midnight grope.*





*E'en ministers have traitors proved  
To truths they promised to proclaim;  
They speak on fiction, pleasure, mirth,  
And own no great First Cause. Oh, shame!*

*Now who can view the heav'ns above,  
Those mighty worlds, immense their scope,  
See Saturn's rays expand anew  
Beneath the powerful telescope,*

*Its wondrous rings, with their pale beams,  
That in her circling pathway go;  
Oh, who can view them and not feel  
A Hand Divine has made them so!*

*How true! the heavens do declare  
The glory of our God most high;  
The firmament shows forth his power  
In glittering stars that stud the sky.*

*And yet proud man will go his way,  
And vice her floodgates open wide  
And virtue, truth be swept away  
By millions on the evil side.*

*As storms and tempests sweep the earth,  
And earthquakes its foundations shake,  
So passion's wild dark whirlpools sweep  
All to destruction in their wake.*

*Vain man sought to convert the world;  
But what he's done availeth nought.  
So where? from whence shall come our help?  
From God! His promise faileth not.*

*Do you know, Jesus soon will come?  
He who to Pilate witness gave  
That He was born to be a King;  
He is our helper, strong and brave.*

*He's gone as nobleman afar,  
His kingdom to receive, and power;  
We hear the white robed angel say,  
"He shall return." Oh, glorious hour!*

*Our King shall come, His fair domain  
No carnage can despoil on earth;  
In His bright crown no pillaged pearls  
Are set; but glittering gems of worth.*

*His kingdom shall forever stand,  
Resist the "empire of decay";  
Eternity is in His hand,  
Its brightness ne'er will pass away.*

*He'll bring a time of trouble great,  
As Daniel, Jesus, both foretold;  
While clouds and darkness overspread  
Earth's heavens, fearful to behold.*

*He, godlike, sends the proclamation,  
"Fear God" and glorify Him now;  
For He will have your full surrender,  
And every knee to Him must bow.*

*He comes with blessings in His hand,  
To cause the earth from strife to cease;  
And yet earth's rulers will unite  
To fight against the Prince of Peace.*

*He comes endowed with power Divine,  
To conquer all who Him oppose;  
Those who'll acknowledge Him as King  
He'll shield from all their angry foes.*

*Then will an era grand and new  
Dawn on the world so long in sin.  
And every faithful one and true  
Will help this cleansing work begin.*

*When Christ the Sun of righteousness,  
A glorious orb, shall rise to shine  
In earth's new heaven, its bright light  
Will penetrate to every clime.*

*When superstition, darkness, flee  
As mist before the rising sun,  
When just and righteous Government  
Upon this sin-sick world's begun,*

*Its radiant beams search out and scan  
The dark recesses of the earth,  
So hidden from the sight of man,  
Where crime and cruelty have birth,*

*The darkness then will disappear  
Beneath the Sun's all searching ray;  
And on the earth, as in the heav'ns,  
God's will be done through endless Day.*



# The Inerrant Word: Why We Believe It

What modern church is confidently proclaiming an inerrant Bible? Who is sure of its authority? From how many pulpits and churches today does one hear the words, *"Thus saith the Lord"*? Who is sounding forth the clear word of the Lord? Who is declaring boldly in the words of the apostle: *"If the trumpet give an uncertain sound, who shall prepare himself to the battle?"* (I Cor. 14:8).

On the present state of affairs, John Warwick Montgomery comments: "Those who quote the verse (I Cor 14:8) perceive that the contemporary church suffers from uncertainty as to its message. The problem, however, is a good deal more acute. In large regions of the ecclesiastical landscape, the warriors appear totally incapable of identifying the battle lines. The silence is ominous: hardly anyone seems to be able to find the trumpet, much less to play even uncertain sounds on it." Confusion about—or rank skepticism toward—the early traditions of Christianity is so widespread even in ecclesiastical circles that one wonders that the church's voice is not totally ignored.

We cannot wonder, when we realize that behind us are several generations of scholarship which have criticized the Bible from almost every imaginable and unimaginable standpoint. The result is a laity largely ignorant of the Bible, and a

general populace unconcerned about its contents and unaffected by its dictates, who generally place the Bible on a par with other books about philosophy or religion.

Perhaps the strangest fact is this: that for centuries the Bible was accepted without question as the rule of life. Only during the last two centuries has Biblical criticism widely attacked and challenged the Scriptures.

What shall we do? Shall we close our minds to the recorded history, and to the generations before us that have relied upon the Scriptures as inerrant, and the early Christians who took the writings of the apostles and treasured them and lived by them, holding to them as their lifeline, their key to immortality and their knowledge of the plan of God—without any concern that those Scriptures contained errors?

What shall we do? Shall we frustrate the kindness of God by setting aside the Word which He has caused to be written for our salvation?

Shall we reject our Creator's love and mercy because we are so opinionated and confident of our own scholasticism and knowledge—we who are dependent upon Him for every breath we breathe, every bite of food we eat, every step we take?

Shall we withhold belief until we are satisfied that *all* the evidence is in, until

► *If the trumpet give an uncertain sound, who shall prepare himself to the battle?"*  
(I Cor. 14:8).



every word and letter of the Scriptures has been proven to our satisfaction?—this would be much like refusing to eat until every morsel of food had been checked for possible contamination—we would die waiting!

In secular affairs we live by faith. Let us not withhold faith from that which is our lifeline, our sustenance, and our only source of knowledge of the plan of God.

As we study the Bible and see the evidence that supports it, we should bow our heads in reverent awe of the Being who allows His human family to go on living despite the flagrant abuse His Word has suffered at their hands; who might have cut us off long ago as He did Sodom and Gomorrah, were He to give us what we deserve.

We should realize at all times that we live by the grace of God, and are treading upon holy ground; that in holding the Bible we are holding a message from heaven. Whether we choose to believe it or not, and whether we accept it or not will not change one iota its credibility, its authorship, or its Divinity.

### **By Faith**

We must realize that in accepting the Bible as the inerrant Word of God, we are taking it *by faith*. Some may object, but we have no alternative. We live in an age when God is not working openly, hence we cannot expect open visions, revelations or a direct message from God. We do not see open manifestations of God's power today. God does not openly demonstrate that the Bible is Divine and authentic. He does not send fire down from heaven to consume those who oppose it; those who deny it are not stricken dead, nor does He openly endorse those who believe it.

Nevertheless, we are not asked to believe without evidence. Nor are we asked to believe that which contradicts our better powers of reasoning. God has established His Word, and vindicated it in numerous ways. We have only to open our eyes to see the evidence, to

investigate it, and accept it, and ours can be a strong, living, abiding faith in God and His inerrant Word.

We begin, then, with the claim of the Bible itself: that it is the Word of God; and if it is, it is simply impossible to appeal to any higher authority in order to obtain a right view of Scripture. Because the Word of God is itself the highest authority, we can only submit ourselves to that authority. Who are we to judge what God has said or done?

The truthfulness of the Bible is, to a great extent, self-attesting truth. Ask a small boy, "Why do you call this woman among all others your mother?" His only answer is: "Because she *IS* my mother!"

In the same manner we build upon this fact as a given, that the Bible *IS* the Word of God and is therefore the final authority, not subject to the judgment of any other.

### **Evidence for an Inerrant Word**

Where shall we begin?

Praise be to God, He has provided ample evidence upon which we can rely. Although we cannot verify the Bible by the test tube procedures of science, God has designed that Scripture should be sufficiently capable of defending itself, and He has equipped us with minds and powers of reasoning by which we can reason from fact to effect, and so draw logical conclusions.

Actually, with the discoveries of modern science and the new light shed on the Scriptures by archaeology, the evidence for the Bible has never been greater or more conclusive than at the present time.

What sets the Bible apart from all other books? We have already discussed the inspiration of the Scriptures. If we believe that the Bible was written under the guidance of God and His Holy Spirit, how can we say that it contains errors? Shall we say that God did not know what to write, or how to direct His human "pens"?

We have also made the point that God did not need to inspire all the details which the Bible authors wrote,



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bow our heads  
in reverent awe  
of the Being  
who allows His  
human family  
to go on living  
despite the  
flagrant abuse  
His Word has  
suffered at their  
hands;*

that when they wrote from their own experience or their own background, they were, so to speak "on their own." But even in these instances, were they—or were they not—under the direction of God? In other words, do we have, as a result, a book that is the Word of God, and upon which we may depend in every particular? Have we a *certain* sound, or must we wonder about the clarity of the tone?

Despite all the confusion and all the criticism, except in extremely radical circles, the Bible today is accepted as *largely* accurate and authoritative. But *largely* is not *totally*. *Largely* still leaves one to wonder what is *not* accurate. Our issue is to decide whether it is *largely* or *totally* without error. The difference is critical—it is the difference between a book which we can take as an authority for life in every respect, one upon which we can stake our lives and all our hope, or one from which we must pick and choose, always wondering if we have chosen the true and rejected the false.

In other words, do we believe the Bible to be the Word of God because it contains what we call "truth"? Or do we believe the Bible contains the *truth* because it is the Word of God? There is a vast difference between the two. There is a vast difference between deciding what is truth, then going to the Word of God to find it (this is a typical pattern among many religious people), and going to the Bible because we believe it is the Word of God and with an open mind accepting *whatever* it teaches.

### Evaluating Evidence

What types of evidence shall we consider in evaluating the Bible as the Word of God?

A certain scholar named Dr. Eugene Stock offers the following:

"When I was a boy, I read a story which showed me the different ways in which we can be sure that this great library of sacred books, which we call the Bible, is really the Word of God, His revelation to mankind.

"The writer of the story had been explaining three different kinds of evidence: the historical, the internal, and the experimental. Then he told how he once sent a boy to the chemist to get some phosphorous. The boy brought back a little packet. Was it phosphorous? The boy reported that when he went into the shop and asked for phosphorous, the chemist went to his shelf, took some kind of stuff from a jar, put it in the little packet and gave it to him, and that he had brought it straight back. That was the *historical evidence* that the packet had phosphorous in it. Then the gentleman opened the packet. The substance inside looked like phosphorous and smelled like phosphorous. That was the *internal evidence*. Then he put a light to it, 'See how it burns.' That was the *experimental evidence*.

"Along some such line as that we propose to set forth the evidence that the Bible is the Word of God."

Here is one approach: It *seems to be*; it *claims to be*, and it *proves to be*. The conclusiveness of the evidence is not in any one of these answers taken by itself, but the three together constitute irrefutable proof that the Bible is of Divine origin, and therefore of sovereign authority, the Word of God.

In investigating the Bible, we find that we do indeed have all three types of evidence:

◆ HISTORICAL EVIDENCE: *it seems to be*—evidence we obtain by examining history and the records of what has happened in the past;

◆ INTERNAL EVIDENCE: *it claims to be*—the Bible's own self-testimony to what it is. Here also we need to list evidence from the harmony and unity of its teachings;

◆ EXPERIMENTAL EVIDENCE: *it proves to be*—evidence obtained from prophecy fulfilled; or from testing and proving its claims. Here we would also need to include the large amount of archaeological evidence extant today.

If we were depending on only what it *seemed to be*, we wouldn't have any-

(Continued to page 20)



## ***Reasons WHY I believe the Bible is the Word of God***

### **1) Because of the unity of its message.**

The Bible, though its writers represent widely diverse cultures, though they lived on four continents and wrote over a period of more than 1500 years, yet it presents from beginning to end one God, one doctrine, one gospel, one way of salvation, one unified teaching on every point it discusses.

### **2) Because the Bible records numerous prophecies which have been fulfilled.**

The fulfillment of many Bible prophecies is confirmed by the records of history: i.e.,

- ◆ the destruction of Jerusalem
- ◆ the captivity of the Israelite nation by Babylon and Assyria
- ◆ the release and return of the Israelites from captivity
- ◆ the birth, ministry, death, and resurrection of Jesus Christ
- ◆ the rise and fall of four world kingdoms (Babylon, Medo-Persian, Greece and Rome), foretold when only the first was in

existence

- ◆ the future of specific cities then existing (Tyre, Sidon, Babylon, Capernaum, and others)
- ◆ the changing of the doctrines and beliefs of the early Church
- ◆ the existence and rapid growth of the Roman church

### **3) Because of the accuracy of its detail (mountains, cities, rivers, customs)**

Many descriptive details mentioned in the Bible are parallel with places mentioned in other historical records, and are verified by archaeologists and historians.

### **4) Because many of the people mentioned in the Bible are verified by external source records.**

This point is a confirmation of our faith, though we are not depending upon it. Many details in the Bible have not been confirmed by history or archaeology, but never has archaeology found the Bible to err.

### **5) Because the Bible records prophecies for the time of the end which we see fulfilled and fulfilling in our day, i.e.,**

- ◆ the decline of faith
- ◆ the increase of crime and lawlessness
- ◆ the prevailing attitude of indifference and tolerance
- ◆ the universal religious darkness
- ◆ the rampant immorality
- ◆ the pleasure-seeking craze
- ◆ the cry for peace with parallel preparations for war

The prophecies fulfilled lead us to believe that those yet unfulfilled in the Bible will likewise be fulfilled.

### **6) Because the teachings, principles and statements of the Bible are contrary to human philosophy and thought.**

### **7) Because the Bible reads the human heart - inside out.**

### **8) Because the Bible has survived for centuries unharmed, with thousands of copies of its text having no major differences and only minimal copyist errors.**

## ***Reasons NOT to believe the Bible is the Word of God***

NONE!



► *The basic reliability of the Biblical witnesses is crucial to the faith of the Christian believer.*

thing solid to stand upon. Or if we were depending on what it *claimed to be*, we would still be lacking. But when we can take what it *seems to be*, combined with what it *claims to be*, and add *what it proves to be*, we have a solid foundation for our faith.

#### A Defense

R. C. Sproul, a contemporary Bible scholar, presents what he considers a classical defense of Scripture with the following sequence of thought:

**Premise A:** *The Bible is a basically reliable and trustworthy document.* R. C. Sproul believes that a defense of this point "should not be necessary in the light of the overwhelming abundance of evidence and testimony confirming the historical reliability of the Scripture." Only the most radical higher critics would deny this premise. There will always be "speculative minds which prefer clichés to factual data, and shifting ideology to empirical research and logical demonstration," as W. F. Albright said. But that should not affect our thinking.

That the case for infallible Scripture rests on such a premise should not be a problem to the Christian. If the eye witnesses recorded in the Bible are not reliable, we are left with more problems than we have solved. For how shall one account for the existence of the New Testament Church, and the tremendous movement that resulted, reaching even to the emperor at Rome, if there is nothing historical about Jesus of Nazareth? The basic reliability of the Biblical witnesses is crucial to the faith of the Christian believer.

**Premise B:** *On the basis of this reliable document we have sufficient evidence to believe confidently that Jesus Christ is the Son of God.* If the Biblical documents are a reliable historical source of information and the testimony of Jesus' activity is reliable, we have no rational alternative. If in fact Jesus performed miracles, raised people from the dead, walked on the water, and was Himself victorious over the grave, who can gainsay His teaching and His statement that He is indeed the Son of God?

**Premise C:** *Jesus Christ being the Son of God is an infallible authority.*

**Premise D:** *Jesus Christ teaches that the Bible is more than generally trustworthy: It is the very Word of God.* This point will be discussed later.

**Premise E:** *The word, in that it comes from God, is utterly trustworthy because God is utterly trustworthy.*

Each premise of the above involves matters of reasoning by fallible creatures. But God has given us minds to think, and does He not expect us to use them?

Furthermore, what is there to overthrow our belief or to make it illogical or unlikely? What is there in the Bible to fight against it? *Nothing at all.* What reason have we *not* to believe the Bible is the infallible word of God?

*None at all.*

Furthermore, the method is involved with careful historical, empirical investigation as well as with logical inferences. We have every reason to believe, and no reason to disbelieve—unless it be our own prior conclusion and pre-assumption that we will not believe whatever the evidence.

Let us read with an open mind and be convinced! □

*(To Be Continued)*

### Hold To The BIBLE

*In times of storm, sailors throw overboard the merchandise, the heavy freight, the deck load. But in our time, men propose to keep the freight and throw overboard the compass, the chart, the chronometer and the sextant.*

*How can we expect them to reach their destination?*



## Watch Out! Peccadilloes

(Continued from page 13)

what the outside world may think of him, how they may praise or commend, if he does not behave with love, nobleness, and kindness at home.

The Apostle held the same argument in his first Epistle to Timothy, where he told certain people their duty in these words: "Let them learn first to show piety at home." Blessed Paul! Sometimes we have been under the temptation of thinking that Paul cared nothing for home or friends, but here he set the standard for how his Christian followers should conduct *their homes*.

The Apostle was not an ascetic; he did not live by himself and snub all forms of intercommunication. But he did observe what kind of action was deteriorating, and therefore rebuked those "*wandering about from house to house; and not only idle, but tattlers also and busybodies*" (I Tim. 5:13). What good, said he, could come from this sort of conduct, from "*wandering about*," when you ought to be working hard yourselves, when you ought to be submitting to the discipline of industry, and keep on doing your honest, simple duty with both hands? "*Tattlers also*"—getting hold of little bits of stories, always hearing things that are not worth hearing, then saying, "We could not help hearing them." No, the Apostle would say, Perhaps you could not, but *you don't have to pass them on to others!* You don't have to repeat what you have heard!

The Apostle would have us concentrate above all on forming a Christ-like character. Two points are primary: he would have us occupy our hands with simple, honorable work, and learn to hold our tongue. These are not trifling

matters. And remember that no character is stronger than its weakest point.

A famous sculptor was busy with his chisel. Having finished the face of his figure, which in marble is the soul, he spent day after day in the arrangement of the hair. Said a critic to him, Why spend all this time over the hair, when the statue is to be 60 feet high? Who will see it? The sculptor replied, "The gods will see it. If we cannot see it from below, they will see it from above." Now if they do these things to obtain a corruptible crown, what shall we do who are fashioning a soul which may become a character for the ages?

We may be tempted by this thinking: Is it not enough to have a fair outside? For who sees the

care for that which is high and mighty *occasionally*; He wants the simplicity and purity that is lovely down to its very roots.

God would have us holy inwardly. "*Thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom*" (Ps. 51:6). "*The king's daughter*" is "*all glorious within*" (Ps. 45:13), even when her clothing is to be of wrought gold. His Word as it comes to us is "*quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, ... and is a discernor of the thoughts and intents of the heart*" (Heb. 4:12).

Is it not true, then, that Christianity is intensely spiritual? Yes! Yes! Who, then, can be saved?

**G**od does not want that which is good occasionally. He wants the simplicity and purity that is lovely down to its very roots.

inner life, the fine touches, the delicate elaborations, the microscopic refinements? Who sees these things? Yes, the gods—to us, *the great God and His mighty angels*. They see, and they know.

Do your work as unto God. Fashion everything according to His scale of criticism, and then we shall grow in grace and in the knowledge of our Lord Jesus Christ, and shall be strong and pure in character.

God looks at the character when He is selecting citizens for His coming Kingdom. And we cannot have this excellence, *minus*. We cannot have His wonderful character attached to the weakness of one who is a busybody, one who cannot rule his own house, one who does not show piety at home. God does not

Lord, abide with us! for we cannot make a character in a day. We cannot be holy in a day. It takes the element of time. The great character is not one who has been good for three days, or three years, but one who has added year to year, and decade to decade, who winter and summer through has been faithful—he is the one to whom God will look.

Let us hear the exhortation of the Apostle to be faithful in little things; and having done so, let us turn sharply upon ourselves and say, Apply thine own doctrine. Reduce these things to practice. Then let there be such a change in us that those who see us may say of the largeness and beauty of our character. The religion that produces such character must truly have come from heaven. □



## “Be Fruitful and Multiply” —WHEN?

*“As usual, I’ve enjoyed reading the January Message. However, after reading the article on polygamy on page 21, I’m wondering why the two following points were not mentioned. Maybe they are not pertinent, but I personally felt as though the answer given was not complete. Correct me, please, if I’m wrong in my thinking.*

*“1. Don’t you suppose another reason God allowed polygamy was to increase His people and to populate the earth? For example, in Genesis 17:2 (NIV) it states, ‘...I will confirm my covenant between me and you and will greatly increase your numbers’ (God was speaking to Abraham).*

*“2. Also, when God’s angel told Hagar that God would ‘make him (i.e., Ishmael) into a great nation’ (Gen. 21:18, NIV). Was this not to increase the world population? Hagar’s descendants were not God’s chosen Jews, but they did populate and increase in numbers as God said.”*

In studying the prophecies of the Bible, we must remember that many of them have both a short and a long-term application. In other words, they may have two fulfillments, one in the near term and one in the far future. Many of the prophecies about Jesus are of this type.

Many of the prophecies about Abraham’s descendants are also of this type. The prophecy in Genesis 17:2 was made to Abram at the time the angel informed him that he would have a son, i.e., Isaac. The Lord said to Abram, *“I will make my covenant between me and thee,*

*and will multiply thee exceedingly.”* At the same time the Lord changed Abram’s name from “Abram” to “Abraham,” for He said, *“A father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee”* (Gen. 17:4–6). God was informing Abraham of the role he would play, and that he would be both *“a father of many nations”* and of *“kings.”* This shows the dual arrangement represented by the two seeds, Isaac representing the fewer in number and higher in rank (i.e., kings), and Ishmael representing the greater in number and lower in rank (*“nations,” “exceeding fruitful”*).

The promise was repeated to Sarai, Abram’s wife, and her name was also changed, as the angel of God said: *“I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her”* (vs. 15–16). Sarah was to be the mother of the son who would represent those higher in rank and fewer in number, i.e., *“kings.”*

God’s promise to Hagar in Genesis 21 also concerns the same aspect of the Divine plan. Hagar’s son Ishmael was to become *“a great nation,”* representing the second seed of Abraham who was to be greater in number and lesser in rank.

The prophecy about the descendants of Hagar’s child Ishmael had also a near-term significance. And the Bible attests that it was fulfilled. Ishmael did indeed multiply in the years immediately following, becoming the father of 12 princes, who multiplied into a large nation (the Midianites—see Genesis 25:9–17; 37:25–28).



Was polygamy allowed for a time to increase the population of the earth, or to increase the number of the chosen people? This may have been a factor for a time; we are not told directly. God did want to increase the number of His chosen nation, and numbers were a measure of strength and influence among the tribes. Increased numbers meant increased strength, hence the numbering of the tribes on several occasions.

However, it would seem too much to say that polygamy was allowed for the purpose of increasing the world population. Whatever happened in the small nation of Israel had little effect upon the whole world. The most significant aspect of the promises to Abraham was long term, not near; i.e., the fact that the two sons represented the two classes which will be part of God's eternal Kingdom. The promises to Abraham are broader in scope than can be fully satisfied by anything short of the establishing of the eternal Kingdom upon earth. This point is reinforced by the many statements in the promises which were not fulfilled during Abraham's time, and which have not yet been fulfilled. "*All the land of Canaan, for an everlasting possession*" has not yet become the possession of Abraham (Genesis 17:8). Also the promise, "*in thy seed shall all the nations of the earth be blessed*" (Gen. 22:18), has not yet been fulfilled.

Whatever the statements may suggest about God's allowing polygamy for the time, the greater reference of the prophecies is to the far future, when the whole earth will be filled with the glory of the Lord, and all shall know the Lord from the least to the greatest (Num. 14:21; Jer. 31:34).

The picture of the future, as

projected in the Bible, is bright with promise and hope for a righteous, happy, and prosperous people worldwide, when the earth is filled with the glory of God. For example, the statement in the Genesis allegory: "*Be fruitful, and multiply*" (Gen. 1:28); also the prophecy of Jeremiah, "*and out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small,... and ye shall be my people, and I will be your God*" (Jer. 30:19, 22).

There is also the earlier promise to Abraham: "*Look now toward heaven, and tell the stars, if thou be able to number them....So*

*shall thy seed be*" (Gen. 15:5); also the promise as confirmed by the angel at the time of the offering of Isaac: "*That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore*" (Gen. 22:17). The promise was repeated to Isaac: "*And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed*" (Gen. 26:4); also to Jacob: "*And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins*" (Gen. 35:11). Jacob, on his

deathbed, repeated it to Joseph: "*Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession*" (Gen. 48:4).

Centuries later the prophet Ezekiel was still repeating the same bright promise, and in a context which shows definitely that it could not have had a present fulfillment: "*Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore*" (Ezek. 37:26).

Isaiah pictured the same happy time: "*The children which thou*

## *The picture of the future, as projected in the Bible, is bright with promise and hope.*

*shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell*" (Isa. 49:20). Again, speaking of the faithful Ishmael seed: "*For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up as among the grass, as willows by the water courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel*" (Isa. 44:3-5).

What a glorious Day to anticipate! □





# Go to the Ant...

## Did You Know...?

- ✓ ... that ants are one of more than a million insects that have been catalogued and studied. Approximately 5000 species of ants have been identified, and more are being added yearly.
- ✓ ... that the population of a single colony of ants may number in the millions—and they are all the offspring of one mother!
- ✓ ... that ants can tolerate a wide range of living conditions, and they are found on all land surfaces except those permanently frozen (the Arctic, Antarctic and the highest mountain peaks).
- ✓ ... that ants make an important contribution to conditioning the soil in areas where they live, bringing up tiny particles of earth as they dig their tunnels.
- ✓ ... that certain ants are skilled insect farmers, tending a herd of aphids which they "milk" to gather the sweet liquid which the aphids secrete.
- ✓ ... that one species of ants known as *Parasol* ants are fungus farmers. They snip off rounded pieces of green leaves, then with their feelers carry them above their heads like parasols.
- ✓ ... that fossils of ants have been found preserved in resin called "Baltic amber" believed to be millions of years old, yet they look exactly like the ants we see today! Also, fossils of ants in ancient rocks are no different than those in existence today.
- ✓ ... that some ants are thieves and robbers. They get into the nests of other ants, kill the ant queen and take over the nest.
- ✓ ... that army ants are feared in some foreign countries because they do not settle down in a colony but travel about in a herd, carrying their queen with them and preying on anything that gets in their way, even to killing small game.

*"Go to the ant..., consider her ways and be wise," wrote the wise Solomon, "which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest" (Prov. 6:6-8).*

These words of King Solomon were said to be one of the "puzzles of the last century" because scientists had no evidence that ants actually store food. But late in the 19th century, a British naturalist, making a study of ants in Europe, showed that Solomon was right after all. He discovered what are known as harvester ants that gather grain in the harvest for use during the dry season when food is not available. Not only do they gather grain and store it, but should some of the grain sprout, they remove it from the mound to a place where it can take root and grow then harvest any seeds it produces.

Ants are just one of more than a million different species of insects that have been studied and cataloged. They are among the most numerous of terrestrial creatures, with more than 5000 related species and the number of individuals within the different species is incalculable. Brown, yellow, reddish or black, they range in size from those only one millimeter in length to carpenter ants that average nearly one inch. Carpenter ants do not live underground, nor do they eat wood although they live in rotten wood, either in a dead tree or the timbers of an old building where they excavate passageways and galleries to make a home for themselves. Ants are not short-lived like bees. Some worker ants have been known to live seven or eight years, and queen ants as long as fifteen years.

Every ant colony begins with a queen. As with bees, the queen ant is much larger than her workers. After mating she chooses a site for her nest, sometimes under a rock for a start, and immediately begins laying eggs. She feeds and cares for her first offspring alone, producing a few workers who immediately go to work. As the colony grows, they eventually tunnel in the earth to a depth of as much as 20 feet. Using their feet and their strong jaws, ants mine tunnels and chambers and carry the soil to the surface, usually dropping it near the entrance where it forms a mound we call an anthill. After workers are produced, the queen does nothing but lay eggs to perpetuate the colony. A single colony of ants has been known to attain a population of more than a million individuals—all the offspring of one mother.



Like all insects, the ant's body is divided into three distinct sections, which are connected by flexible joints. The head contains the insect's eyes, feeding apparatus and feelers, or antennae, which are sensory organs needed to make contact with its world and each other. The thorax, or center section, is the locomotion center which operates its six legs, while the rear section houses the respiratory system, digestive and other organs. Ants can eat only liquids, hence they chew seeds and grains and ingest the liquid. Because they live mostly underground in the dark, they have little need for vision, depending upon their feelers to guide them. When outside, their eyesight is limited to about two feet, but they compensate for it by their antennae in which is located a keen sense of smell and touch. And they have a strong instinct to recognize others of their own clan. When one ant meets another they exchange strokes of their feelers to know if they are of the same colony, and if they are they pass a drop of fluid to one another.

In some instances ants have shown an amazing ability to outsmart humans. In South America, ants were found to be climbing coffee trees and chewing on the coffee beans. Men tending the trees placed sticky ant repellent bands around the trees, but within an hour the ants had discovered alternate routes up tall grass blades that reached overhanging branches of nearby trees, thence establishing a new route to the forbidden coffee trees.

An anthill is a busy place. Solomon had observed the ways of the ant, and pointed to their industry in contrast to the lazy or indolent behavior of the human race. Their only overseer is another ant, yet they are ever working. Every kind of ant known in the world is a social creature. They never live alone. They establish communities so beautifully regulated and operated that it has been said that man's

by comparison seem blundering. If an anthill is partially destroyed, and many of the ants killed, the survivors immediately set to work mining and rebuilding their home. There are many different species of ants, but all are noted for their industry in providing and caring for their own.

Among the ants are "engineers" who construct elaborate tunnels and carry out complicated building operations within the anthill, and guards who keep enemy ants out of the colony. Also there are ants that are "agriculturists" that carefully clear the ground of all but certain grasses to prepare the area where they store their seeds or grains. There are "soldier" ants that are larger and stronger, with especially strong jaws that crush seeds for feeding the young. The workers carry on the housekeeping for the clan. There are workers whose sole job is to care for the queen, who is literally an egg-laying machine. Other workers tend the larvae until they hatch into workers. Unlike the bees, ants do not encase the eggs in cells, but simply leave them lying on the floor, or stacked in a corner of the nest. Thus they have what we would call "low overhead." The energy that would be spent building cells is diverted to more profitable uses, and should conditions become unfavorable the ants can move out,

carrying their young with them to a new location.

So called Tailor ants are able to "sew" their nests. To begin the job, a group of them pulls two leaves together until their edges touch, then the ants use fine silk strings to sew the leaves together.

Army ants are bridge-builders. When a group of them come to a span they cannot cross, some of the ants link their legs together forming a type of ant-link chain across the chasm, which the other ants use to literally walk across.

Probably the most fascinating and most industrious of the ants are the Parasol ants, so called because they may be seen in parade form, each one carrying above his head a big piece of a green leaf. These ants are farmers in the ant kingdom. They carry these leaves into their underground tunnels where they use them to make compost on which they sow spores for growing different kinds of fungus. These little farmers sow, weed, harvest and eat, and sow again to provide for themselves and the colony.

Do we wonder that the wise Solomon wrote, "*Go to the ant,...consider her ways and be wise*"? □

Scientific data in this article is taken from *All About Ants*, by M. W. Larson; and *The Insects*, by Peter Farb and the Editors of LIFE.

### *Announcing... Abib*

*T*his year the members and friends of the Megiddo Church will welcome the beginning of another sacred New Year on the evening of Sunday April 10, extending through Monday, April 11, Bible time being measured from "evening to evening" (Lev. 23:32). The ancient Hebrew pattern, according to the law God gave to Moses, was to begin the New Year with the month "Abib," which is the month beginning with the first new moon following the spring equinox (March 20, this year). The first new moon occurs this year on April 10.

This day has double significance as we commemorate the beginning of the sacred year and also the birth of our great coming King.

The anniversary of the Lord's Supper will be on Friday, April 22, and Resurrection service on the morning of April 25.



## Letters

### Real Pleasure

I received the shipment of *Messages* today, and it will feel good to be at the Lord's business of placing them. I say "placing" because I ask the person I give one to if they would like a copy. Usually I mention that there is a subscription card inside, and I tell them that the publication is nondenominational and interesting, inspiring reading to any religion. In brief, this is how I place them. Sometimes further conversations occur, sometimes not. I get turn-downs. But it certainly is not discouraging. If I stop to analyze why, I suppose it is because I pay more attention to the "accepts" than the "rejects," and it does seem that even though they don't come right out and say so, there are people questioning their religious beliefs, especially the younger people.

The sad thing here is that there is not enough true teaching available, and so many end up losing any faith they had. They join some religion "made over" to satisfy carnal desires that hold to no responsibility-teachings, and an organization which is more like a social gathering than a God-fearing people. Surely the "elect" are few.

Back issues of the *Message* can be placed just as effectively as current ones—after all, each issue contains good news that never changes. So in reality, no issue is "old" news. No issue is outdated like the daily newspaper and other news media.

Unfortunately, what we have is a multitude of people who are followers, not doers or thinkers.

Sadly, many (most) people prefer not to have to think. They choose the easy way, letting someone else do their thinking for them. No wonder the Scripture tells us the righteous are a "little flock," and very few in number.

I am hungry to know, I want to know, I want to do, and I want to be right. If only more people would "think"!

Texas

R. H.

### Evidence and More Evidence

It seems I'm learning more and more from the tapes, the more I listen to them. I just look forward to receiving and listening to them so very much! God is so good to me to give me life and ears to hear and a mind to sort and digest His words! What a blessing each day of life

is. I'm so grateful and thankful for this time allotted me in these swiftly fleeting last days.

Scientists are really excited about the new space devices they are working with. They expect to go back many light years and hope to answer the question as to whether or not life exists "out there" (some where). If they would read and study the Bible more they would know the answer. This is not to criticize, but just to point out the scientific thinking and knowing that without their realizing it, they are working according to God's plans. The more they find, the more evidence it is in proving the Bible and God's word—just like the archaeologists' digging and finding proof of cities and locations in the Bible. The more they dig, the more they, too, are proving the Bible true. It's very, very interesting to see it all unfold.

All signs point to the end days, just as predicted in the Word of God. It's exciting for me to see things develop. When I think seriously of the arrival of Elijah and Jesus being so near, it really makes the adrenaline flow!

Maine

R. D.

### Attitudes toward the Bible

There are many different attitudes towards the Bible. Some say "it's outdated and irrelevant, a book of fairy tales and myths." People have such differing opinions about it. Some write it off by saying, "It is unscientific," yet without reading it for themselves, allowing the Bible to have its say.

The best way is to come with an open mind to a version that one can read easily, we have such, then pray God to help us, as He was the One who directed what should be written and will help sincere people to understand it.

Only since embracing the true faith as taught by Megiddo have I understood it, though had read it all through life. Leaving worldliness, pressing on despite setbacks unforeseen, I have found comfort and strength in prayer.

I told the Doctor I was a Bible student. And he asked when I was sitting or taking the degree. I answered, "At the end of the term." No comment.

The work to be done is amazing, am sure the rewards will be likewise at Judgment Day. Oh, to be there, see them receive for such faithful long years of helping others to tread the narrow way, which will mean real life forever.

*If the clouds start raining:  
Don't begin complaining.  
That the earth is gaining  
Shouldn't make you sad.  
Do not be a fretter:  
Smiling is much better.  
And the sun WILL shine  
To make the whole earth glad.*

Crewe, England

N. T.

## Obituary

### Dorman Tulk

We have just received word of the passing of Dorman Tulk, a long time subscriber, brother and friend. Brother Tulk lived in Deer Lake, Newfoundland, with his wife Winnifred and his brother-in-law, Garland White.

Brother Tulk has been a member of the Megiddo Church, an active correspondent, and with Brother Garland White made extended visits to Rochester as long as his health permitted. Brother Tulk had a keen and active interest in the affairs of the Church, and took his religion seriously.

He is survived by his wife Winnifred, with whom he shared life for 60 years; also one daughter Ruby Tulloch, of Barry, Ontario, Canada, and several grandchildren.

The following is a letter received some years ago from Brother Tulk, which reflects the seriousness with which he took his religious faith:

*"I am very thankful to God and the Megiddo Church, for knowing the way that leads to Life, but the battle is not over yet. If it were not for the knowledge of God and of the return of our Lord, I do not know what we would have to live for. I don't know why a person would want to pursue the fleeting things of this world.*

*"We are a privileged people, and God is giving us a little more time to get ready. We don't know, this may be the last year of man's rule. It is only God that knows; but we do know that we are nearing the time when God's will shall be done on earth as it is done in Heaven.*

*"It does not seem too hard to conquer the big sins; it is not hard to love our neighbor as ourselves, but it is the little sins, our every thought, act and word of every day, every hour, and every minute, that we have to watch."*



## Things Unseen

**D**o you believe only in the things you can see? It is the thing not seen that is the most important—a house is a thing seen, but a home is unseen; a brain can be seen, but a mind is unseen; you can see a mother's face, but not the love behind it; you can see a word, but not an idea; a church, but not God; flags, but not patriotism. And so on down the line of things that are real and those that are fanciful.

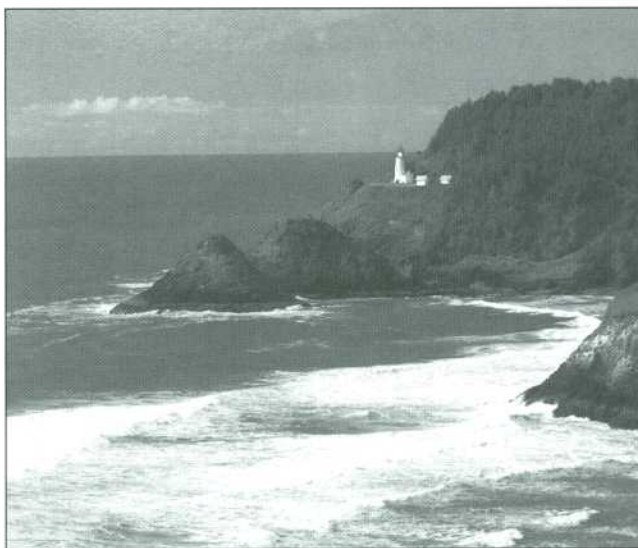
Some of us are sometimes inclined to seek only the tangible goods of this life, such as food, clothes and money. But behind every tangible object we should look for the intangible, which is more essential.

If we are unhappy, perhaps it is because we're hungry—not for the material food we eat but because we don't draw from the boundless supplies of the infinite.

Love, joy, peace, and all the good vital forces are about us just as the atmosphere, but because we are sometimes a little stupid and vain we only believe in what we can actually see.

The poorest man, the humblest soul can be happy if he but opens and revels in the infinite storehouse of unseen treasures that are his.

*Worry, like a rocking chair, will give you something to do, but it won't get you anywhere.*



*Don't let your trials become stumblingblocks. It may be that the obstacles you asked God to remove were only put there to promote spiritual growth. Use them as stepping stones to greater growth.*

**T**hose who most need advice usually like it least.

*The man who does as he pleases is seldom pleased with what he does.*

## "Wash Yourself! Be Clean!"

(Continued from page 2)

*of cup and dish, which you have filled inside by robbery and self-indulgence! Blind Pharisee! Clean the inside of the cup first; then the outside will be clean also" (Matt. 23:25-26, NEB). Going one step further He compared them to "tombs covered with whitewash; they look well from outside, but inside they are full of dead men's bones and all kinds of filth. So it is with you: outside you look like honest men, but inside you are brim-full of hypocrisy and crime" (vs. 27-28).*

To be pure and clean is a high attainment. When we think about it, how much does it take to make a clean vessel dirty? Perhaps only a fingerprint! Perhaps only a spot of something foreign. In our life consecrated to God this may translate to a selfish desire, an uncontrolled feeling, an unsundered interest of the flesh nature, a bit of uncontrolled lust, a secret selfish desire.

Any of these will cause God to look upon us as unclean, and will bar us from His eternal service.

The same standard of holiness will be required of the children of a New Age that has been required of God's people in all ages, for we read that God will be honored when they "bring an offering in a clean vessel into the house of the Lord" (Isa. 66:20). They will have to become clean vessels also, just as we must be clean. The word for clean here is *taber* and means, "to be pure (physically sound, clear, unadulterated, uncontaminated; morally innocent or holy): to make self clean, cleanse, purge, purify" (*Strong's Concordance of the Bible*).

How urgent that we take the Prophet's warning to heart, "Be ye clean, that bear the vessels of the Lord" (Isa. 52:11). In other words, you be clean. Whatever is making you unclean, get rid of it. It isn't worth the loss, the pain, the remorse that it will cost you. It isn't worth it, and the sooner you recognize this fact and act upon it, the better.

Be ye clean—it is for your life! □



## *After All, Eternity!*

*After the storm that sweeps the sea,  
After the drifting to the lea,  
After the rocks and sands are passed,  
Cometh the joy of home at last.*

*After the winter long and drear,  
After the snow-clouds disappear,  
After the winds sweet odors bring,  
Cometh the ever welcome spring.*

*After the long and toilsome day,  
After the sun's fierce, burning ray,  
After the toiler homeward goes,  
Cometh the night and sweet repose.*

*After the work with self is done,  
After all sin is overcome,  
After the race for life is run,  
Cometh the Master's sweet, "Well done."*

*After all that here we see...  
What will there be?...ETERNITY!*