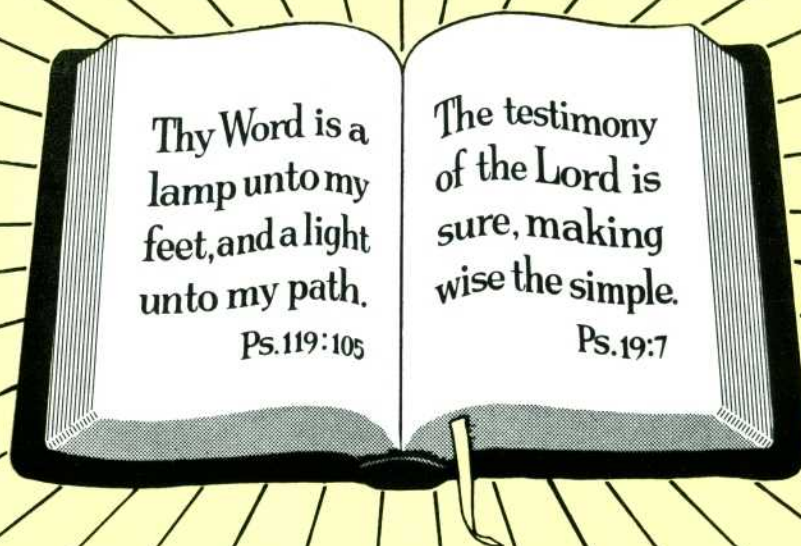


Megiddo Message

DEVOTED TO THE CAUSE OF CHRIST

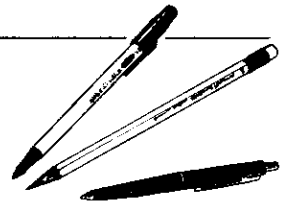


The Cost In Pentecost

Why Not Grace Alone?

What Is Truth? The Great Infidel Discussion

Jesus' New Family



Are Ye Able?

IT WAS Jesus' challenging question-reply to the mother of Zebedee's sons. Or perhaps it was to the sons themselves. In either case, it was a question weighted with meaning. "Are ye able to drink of the cup that I drink of, and to be baptized with the baptism that I am baptized with?" (Matt. 20:22).

"Are ye able" implies difficulty, much more than is involved in a literal dipping in water, much more than in drinking from a literal cup. It was the spiritual baptism of which He spoke, a total commitment to a life of obedience and submission, a total immersion in doing the will of the heavenly Father; hence His question: "Are ye able?" Can you do it? How strong are you? How decided? How determined? Do you realize what it involves, and when you find out, are you able to see it through?

The question is far-reaching. This one, inner, heart baptism is a baptism affecting all the outer and inner aspects of our lives; and the ability to take it is not an ability bequeathed by nature. There is a price involved, a high price in self-esteem, self-importance, and worldly satisfaction. Not everyone is able to pay the price—because not everyone is willing. Are you? Am I? How prepared are we for this *total* immersion? Are we able?

Are we able to follow Jesus through all the ups and downs of life? Every day offers an almost countless number of opportunities to show our Christlike skills. Are we able to take a loss without feeling unjustly treated, or to see our best efforts come to naught, yet entertain no thoughts of self-pity? Can we make a sacrifice—and forget it? Can we see our plans set aside while those of another are

preferred, and feel no personal offense? Are we able?

Can we take whatever God sees fit to allow in the right spirit and profit by it? Can we take a disappointment without bitterness? a reproof—whatever the spirit in which it is given—without any feeling of revenge? Are we able?

Are we able to forego all worldly ambitions and strivings to be like Christ, to be humble, obedient servants, ready to learn, ready to listen, ready to follow whithersoever, and *wait* for our honor when Christ shall come to dispense the rewards?

Are we able to take criticism without feeling hurt, sour or upset?

Are we able to dismiss an apparent slight without assuming that that person intended to give us the worst? Are we able to put the *best* interpretation on another's action or inaction? Can we look at another's method or plan objectively and see the good in it even when we feel our way would be superior and—of course—the only logical plan to follow?

Are we able to do well and suffer for it—silently?

Can we share another's joy even when it be in something we were denied, and feel no touch of envy? Can we overlook trifles and dismiss them quickly before they start to grow?

What about our inner ability and balance? Can we keep a level, Christlike spirit at all times, not feeling too puffed up in success, or downcast in failure? Are we—you and I—able?

It is all part of discipleship; it is all part of being baptized with the baptism Christ submitted to; it is all part of our high and holy calling. Are we ready to say in all things, "Yes, we are able"?

MM

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 of all things, all men, and all life.

We believe

—in the Bible as containing the genuine revelation of God and His purposes for men, and as being our only source of divine knowledge today.

We believe

—in Christ the Son of God and our Perfect Example, who was born of a Virgin, ministered among men, was crucified, resurrected, and taken to heaven, and who shall shortly return to be King of the whole earth.

We believe

—in life as the gift of God, and in our sacred responsibility to use it for God and His coming Kingdom.

We believe

—in all mankind as providing the nucleus from which a superior, God-honoring people shall be chosen to receive the blessings of immortal life.

We believe

—in ourselves as capable of fulfilling the demands and disciplines given us in the law of God, thus perfecting that high quality of character which God has promised to reward with life everlasting in His heavenly Kingdom on earth.

We believe

—in the promise of God, that a new age is coming—near—when the earth will be filled with His glory, His people, and His will be done here as it is now done in heaven.

Bible quotations in this issue:

Unidentified quotations are from the King James Version.

Other versions are identified as follows:

NEB—New English Bible

NIV—New International Version

NAS—New American Standard

RSV—Revised Standard Version

TLB—The Living Bible

TEV—Today's English Version

JB—The Jerusalem Bible, Reader's Edition

Phillips—The New Testament in Modern English

Berkeley—The Modern Language New Testament

Weymouth—The New Testament in Modern Speech

Moffatt—The Bible, A New Translation

Williams—The New Testament, A Translation in the Language of the People

Rotherham—The Emphasized Old Testament

The use of selected references from various versions of the Bible does not necessarily imply publisher endorsement of the versions in their entirety.

Megiddo Message

Vol. 68, No. 6

June, 1981

Editorial ARE YE ABLE?

2

Sermon THE COST IN PENTECOST

4

The benefits of the extraordinary Day of Pentecost had a price.

Article WHY NOT GRACE ALONE?

10

Sixteen questions to answer

Series: Thoughts on the Master's Answers WHAT HAS HAPPENED TO YOUR FAITH?

12

Lessons from a storm at sea

JESUS' NEW FAMILY

14

Article A GREAT OPPORTUNITY

16

Debate WHAT IS TRUTH? THE GREAT INFIDEL DISCUSSION Part One of a discussion of the teachings of the New Testament.

18

So What Do You Know? WHO SAID TO WHOM?

23

Picture-Sermon GET RID OF RESENTMENT

25

Letters

26

Finally, Brethren SEEING IS BELIEVING

27

Poem GOD'S DOINGS

28

The MEGIDDO MESSAGE is a religious magazine devoted to the cause of Christ, and published for the dissemination of Bible truth alone. Official organ of the Megiddo Mission Church. L. T. Nichols, Founder; Kenneth E. Flowerday, President and Editor.

The MEGIDDO MESSAGE is available in microfilm from Xerox University Microfilms, 300 N. Zeeb Road, Ann Arbor, MI, 48106.

The MEGIDDO MESSAGE is published monthly (except July) by the Megiddo Mission Church, 481 Thurston Road, Rochester, New York 14619. Second Class postage for the MEGIDDO MESSAGE (USPS 338-120) paid at Rochester, New York. SUBSCRIPTION RATE: One year, eleven issues, \$2.00.

The Cost In Pentecost

PENTECOST was a happy festival in ancient Israel. The fiftieth day after they waved the first sheaf of harvest before the Lord, it was a day of praise both for what was completed and what was just begun. The barley harvest, which began in mid-Abib, was now over, also the wheat harvest; this gave Pentecost the name of "Feast of Ingathering," "Feast of Reaping and Harvest," also "Feast of Weeks" because of the week of weeks included in the harvest season. But Pentecost was also called the "Feast of Firstfruits" because it marked the beginning of the harvesting of the firstfruits of the land, which the people were committed to bring to offer to the Lord. In later years, Pentecost was also kept as a remembrance of the giving of the law on Mount Sinai.

We want to think today about the *cost* in Pentecost. Was there *cost* in this ancient occasion? There was. Who could enjoy the harvest festival who had not contributed in whatever way he could to the harvesting? And who could bring any firstfruits to the Lord with joy who had not planted and cultivated them? Yes, there was *cost* in Pentecost. God never planned that His people should be laggards, drones, or loafers.

The Day of Pentecost

Pentecost marked the end of one harvest and the beginning of another. What a fitting time for the bestowing of the power of the Holy Spirit in the days of the apostles, for the inaugurating of a new dispensation of God's grace, a new age of harvesting souls for the Kingdom of God. For it was "when the day of Pentecost was fully come," when the disciples were "all with one accord in one place," that "there came a sound from heaven, as of a rushing mighty, wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And

they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:1-4). Familiar description is this from the account in the book of Acts, but what an indescribable experience it must have been! What a day! What a Pentecost! Greater than any of the preceding fifteen hundred! On this day the ancient feast took on new meaning. Henceforward the Christians would remember Pentecost not as a day marking the end of barley and wheat harvest, not as a day for the harvesting of their first summer fruits, but as the day when Jesus sent special power to His people to assist them in the new missionary campaign that His apostles had been commissioned to launch.

What was this Pentecost power? It was not power that was theirs to use as they pleased. It was not theirs merely to make them impressive in the eyes of their peers; it was not even to help them in their own infirmities or to relieve their personal discomforts. The power of the Holy Spirit was power with a purpose. It was power meant to make them living witnesses of all that they had seen and heard and been taught during the preceding three years that they had spent with Christ. It was power that was theirs to confirm the words which they would speak and the witness which they would give; it was the "promise of the Father" given so that those who heard *and saw* could not possibly doubt the God who was behind them. It was power intended to bring in a great harvest for God.

Was there *cost* in this Pentecost?

Much Given, Much Required

In 1977 a certain Catholic priest named Father Joseph Orsini wrote a book which he entitled *The Cost in Pentecost*. The book bears the Nihil Obstat and the Imprimatur, giving it the full endorsement of the Roman Catholic Church. The first sentence in the book states the theme and conclusion of the author: "The 'cost' in Pentecost was and is the death of Jesus on the cross of Calvary. He paid the cost once and for all."

Note: "*The Cost in Pentecost*" is available as a complete church service on cassette. Price: \$3.00

Was this the conviction of those who shared in that first memorable Pentecost experience? Did those disciples feel their account with God was "Paid in Full," that there was no cost for them to meet?

We know it was not. They had yet to complete the purifying of their own hearts and lives. And, being the recipients of special privileges they had special responsibilities. This is part of God's way of working. Where much is given, much is required; and on that day of Pentecost, much *was* given. To have in one's own being the living power of God—what a tremendous privilege! Was it not reasonable that they owed, in return, some special obligation, duty or responsibility?

Being a recipient of the Holy Spirit power brought with it, first of all, a commitment to a lifelong loyalty. If they fell away, they could not repent and be re-instated. We may wonder how anyone who had felt in his or her being the living power of God could possibly lose faith; but it must have been a possibility, or God would not have given the warning. The warning was plain: "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Heb. 6:4-6). "It is impossible . . . if they shall fall away, to renew them again." A harsh and stark fact, perhaps; but God meant what He said. High privilege brought with it high responsibility; there was cost in Pentecost.

Cost: Suffering

There was also another cost: the persecutions they might have to endure as they faced a hostile world. "All that will live godly in Christ Jesus shall suffer persecution," wrote the apostle Paul to his son-in-the-faith Timothy (II Tim. 3:12). *All* will experience some type of suffering; but during the heat of the day of salvation, there was possibility—great possibility—that they would have to suffer physically for His sake. Even to identify oneself with the cause of Christ in that day and age could mean placing oneself in mortal danger. It was part of the price of belonging. It was a cost that went with the Pentecost blessings, that went with the great privilege of seeing and knowing the power of God firsthand.

The apostles warned their brethren of this fact. Wrote the apostle Peter, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you."

High privilege brought high responsibility; there was cost in Pentecost.

What was to be their attitude? "But *rejoice*"—why? "Inasmuch as ye are made partakers of Christ's sufferings." They were to view their persecutions as an opportunity to share in the sufferings of Christ, "that, when his glory shall be revealed, ye may be glad also with exceeding joy" (I Pet. 4:12-13). The apostle Paul also warned of the possibility of persecution, as in his letter to the Thessalonians, where he said "we must expect to have persecutions" (I Thess. 3:4, JB). Or to Timothy, "If we suffer [with Christ], we shall also reign with him" (II Tim. 2:12).

There are two words used in the New Testament for suffering and persecution. One is *pascho*, which is literally "suffering" such as Christ suffered physical crucifixion. The other is *thlipsis* which refers to "trials, troubles, tribulation, pressures." We today experience only the latter—the pressures of circumstances, the tribulation that accompanies sacrifice, or the trials that result from pursuing our own stubborn way; but *both* types of suffering were part of the cost the early Christians had to pay. The way to life was indeed strait, narrow and difficult.

Was there no *other* way? They might have tried to do what the man who set out for Sunnyville on foot did. Arriving at a fork in the road, he was annoyed to discover a signpost with one arrow marked "Manor Town" that pointed down a wide, smoothly-paved road and another arrow marked "Sunnyville" that pointed to a narrow, rocky trail. What did he do? He stood there perplexed for a moment, then climbed up the post, reversed the signs, shimmied down, and proceeded merrily down the *smooth* road. The only trouble was, he never made it to Sunnyville. So with these early Christians. They *could* have found a way around the cost, but where would they have arrived? Nowhere. They would have lived lives like everyone else, "full of sound and fury, and signifying nothing."

Such was not the wish of the apostle Paul. He was willing—even eager—to meet the cost. Hear him reciting a page from his own book of experience:

Overworked, . . . scourged more severely,
more often imprisoned, many a time face to
face with death. Five times the Jews have

given me the thirty-nine strokes; three times I have been beaten with rods; once I was stoned; three times I have been shipwrecked, and for twenty-four hours I was adrift on the open sea. I have been constantly on the road; I have met dangers from rivers, dangers from robbers, dangers from my fellow-countrymen, dangers from foreigners, dangers in towns, dangers in the country, dangers at sea, dangers from false friends. I have toiled and drudged, I have often gone without sleep; hungry and thirsty, I have often gone fasting; and I have suffered from cold and exposure (II Cor. 11:23-27, NEB).

This Great Apostle enjoyed the highest of privileges—a miraculous meeting with Christ that started him on his way, only a few days later a blessing with Holy Spirit power; numerous other visions or appearances of Christ; contact with angels. Stupendous privileges! But was there not cost? Did Jesus not tell him at the very first, “I will show him how great things he must suffer for my sake” (Acts 9:16)?

What was his spirit through it all? “For our light affliction,” he wrote, “which is but for a moment, worketh for us a far more exceeding and eternal weight of glory” (II Cor. 4:17). “Light affliction” . . . and “but for a moment,” “troubles which are soon over” (JB), which “though they weigh little, train us for the carrying of a weight of eternal glory.” What a training! Was it not worth the cost?

Paul was not alone in the suffering-cost. The book of Hebrews speaks of those who suffered “by being yourselves publicly exposed to insults and violence” (Heb. 10:33, JB). Others were “stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth” (Heb. 11:37-38). Yes, there was cost. But was not a faith worth *living* for also a faith worth *dying* for? This was the attitude of those early stalwarts, and they were more than willing to pay the price—not only to compensate for the privileges

Let Us Pray . . .

Almighty God, Source of all mercies, we thank Thee for all Thou hast given us, and for all Thou hast forgiven us. We thank Thee for all the mercies which in our blindness we have passed over, for the blessings hidden from our minds when we are dull; for the marvel of beauty in which Thou hast set our lives.

We thank Thee for Thy love which is new every morning, shedding upon us the life-giving power of Thy grace. We thank Thee for all who have helped us with our problem when temptations were strong, when we needed encouragement. We thank Thee for those to whom we may go at any time, with whom we can talk and keep nothing back, knowing they will understand and help us. We thank Thee for the desire to help others, and for the power to help them, and for the desire to be helped ourselves.

We thank Thee for protecting us in weakness; for renewing our strength; for guiding us into oppor-

tunities to help others and to set forward Christ's Cause in our community and in our time. Above all we thank Thee for opening the eyes of our understanding to comprehend Thy magnificent plan for the earth and mankind; and for Thy Word which is as a lamp to our feet and a light to our path, that we may be guided in the way that leads to Thee.

We appreciate Thy care in blocking us when we were traveling the wrong road. We pray that we may always be sensitive to the restraints of Thy divine precepts. And once we know a thing is a divine command may we fly to obey it.

Give us within our own hearts the peace that passes understanding. Take from us anxieties which distract and weaken us; take from us doubts which have no foundation, and weaken our faith and endurance. Take from us wrong desires, false ambitions; and above all take from us any estrangement from Thee, and grant us the peace and joy of sins forgiven, of accomplishment in the divine life, of visible growth into holiness.

And may Thy Kingdom come, Thy will be done in earth as it is done in heaven, until every knee shall bend to Thee, every tongue sing Thy praise, and Thy glory fill the earth as the waters fill the sea. All this we ask through our Mediator and Saviour, Jesus Christ our Lord, who with Thee, the one God, we would honor and obey. Amen.

they were enjoying *then* but in prospect of the “far more exceeding and eternal weight of glory”!

Two Pentecosts

Shall we be any less willing to pay the cost that is asked of us, we who have been invited to share in the greater Pentecost that is just ahead? The Pentecost day when Jesus sent power from on high was shared by only a few, and the cost likewise was assumed by only a few. But the greater Day of Pentecost to come shall be known worldwide, and its blessings shall benefit all who live. Should we not expect that there will be cost in such an outpouring of blessing, for those who will have a direct share in its wonders?

Those who shared in the first outpouring of Pentecost may share also in the second, for it is written that all shall be judged and rewarded together, “God having provided some better thing for us, that they without us should not be made perfect” (Heb. 11:40). What a gathering of the faithful that will be! What a day, when the Lord will pour out His power “upon all flesh” and “all the ends of the earth shall see the salvation of our God”! It will be power by which God will begin again His great, open work among men, and His people will be given power to confirm their words once again with marvelous “signs following.” “Greater works will be done than did Jesus the Son, by the gifts of the Spirit, too.” So says our songbook. And so says the Word of God.

It is no fanciful dream; it is all true. Elijah the prophet will arrive and begin the greatest period of reformation this earth has ever seen. Then will “the eyes of the blind be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert” (Isa. 35:5-6). The dead in Christ shall arise and all be gathered together to meet the Lord in the air when He returns. All this—and much more—will come with the great new day of Pentecost.

The day will bring the fruition of all our hopes and highest expectations, the beginning of all the wonders we can imagine—and more; the fulfilling of all that has been written in the law and in the prophets of the “great day of God Almighty.” This will be the day of Pentecost.

Is it not entirely reasonable that there should be cost associated with participating in such great events? True, the greater Pentecost will arrive whether we give anything towards our part in it or not. But can we risk not being a living, active *participant* in such a day?

Paul was willing—even eager—to meet the cost.

We know that everything of value has cost. Rarely do red or golden yellow apples merely fall into our laps without our having to do anything to help them grow. There is a price to pay. And there is a price to pay if we would have part in the great coming Pentecost, if we would have a share of that power to raise the dead, heal the sick, open blind eyes and instruct nations in the right ways of the Lord. What wouldn't we give for a share in that great power now! It *can* be ours. It *can* be. As surely as we are living, that power will be dispensed, and *we* can have a share in it—if we have met the cost.

Cost in Self-Esteem

What is that cost? God's spokesmen have described it in many ways through the ages. Let us see what Jesus had to say about it. He spoke to His disciples, to those who listened to Him in that day, and to those who would read His recorded words. *All* who would have part in the Day to come would have to meet the same requirements.

The first statement we want to examine was addressed to two of His apostles and their mother. The account is found in Matthew 20:20-28. Now everyone naturally wants honor, position, prestige. Man is man because he aspires. He loses his worth when he is content to remain as he is. It is goals like these that goad us to our highest action. We will do something if only we can be somebody.

James and John were no exception. They (or their mother) were just a little more outspoken than some of us. And when they came to Jesus inquiring whether they could have the two highest positions in the Kingdom of Christ, what did Jesus answer? He did not say that honor and prestige were not available. He answered simply: “Ye know not what ye ask. Are ye able . . . ?” It was more than a matter of simple ask-and-receive. The request was stupendous. Did they realize what they were asking? And the question: “Are ye *able*?” suggests that the qualifications to be met were high. There was *cost* involved, *great* cost. Had they weighed this fact? Had they *counted* it?

The disciples, still unaware of the import of Jesus' words or of the magnitude of what they had asked, answered quickly, “Yes we are able.” Isn't this at-

**There was cost. But was
not a faith worth living
for also a faith worth
dying for?**

itude natural to us all? There is a certain fondness in us that prevents us from properly appraising ourselves. We judge ourselves by a standard but—alas!—it is the standard *we* have set. Only when we learn to take Christ as our standard of excellence do we discover how far from *able* we are.

Jesus then went on to compare the attaining of positions in this world with the positions He had to offer.

What was Jesus' attitude toward their striving for ambition, their eagerness for the authority, ostentation and pride of this world? Instead of lopping off the branches one by one, he struck at the root: "It shall not be so among you." My kingdom is not like the kingdoms of this world, He explained. My kingdom is not made of titles, insignia, robes, retinues and ceremonies. "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them."

Twelve Booklets

**HISTORY OF THE MEGIDDO MISSION
THE COMING OF JESUS AND ELIJAH
WHAT MUST WE DO TO BE SAVED?**

**GOD'S SPIRITUAL CREATION
THE KINGDOM OF GOD
THE GREAT APOSTASY
HELL AND THE DEVIL
AFTER DEATH, WHAT?
TRINITY OR UNITY?**

**THE HOLY SPIRIT
THE ATONEMENT
THE SABBATH**

ALL for \$3.00, Postpaid

The world is full of ostentation and pride. They wield power, and often it is used tyrannically. The patronage of the rulers is courted; their favors are applauded; they are worshiped by courtiers, sycophants, and slaves. "But it shall not be so among you."

"It shall not..."—no if's or but's or other allowances for pride of face and place and station. Jesus did not condemn their aspiring, but anything parallel to this world and its strivings is wrong. Have the desire, says Jesus, to be somebody, but be somebody *really* important. How? "Whosoever will be chief among you, let him be your servant."

"Hate" Your Family?

On another occasion Jesus stated the cost in different terms. "If any man come to me," He said, "and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple" (Luke 14:26-27). It is altogether possible that this statement drew from His hearers a comment similar to what His disciples said another time: "This is an hard saying; who can hear it?" (John 6:60). If they didn't say it, they at least *thought* it and *felt* it. They preferred to dwell on the lighter, easier aspects of being a disciple. Are we not the same? We like to think of following Jesus as something all pleasant and smooth and velvety soft. But Jesus never deceived anyone as to the real terms of discipleship. He would have no one start without considering the costs.

But did Jesus mean we should *hate* the members of our family, and our own life also, to be His disciple? The thought of "hate" seems contradictory to several other statements Jesus made, for did He not say, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you?" (Matt. 5:44). Again, "A new commandment I give unto you, that ye love one another," He said, "as I have loved you" (John 13:34).

When we turn to the original word translated "hate" in Luke 14:26, we find that its first definition is "to hate, to pursue with hatred, detest"; but this is not its only meaning. It has for a second definition, equally valid, "to love less, esteem less" (Taylor's Greek-English Lexicon). Jesus may be saying, then, "If any man come to me and [does not love less] his father, and mother, and wife and children, and brethren, and sisters, yea, and his own life also [than he loves Me] he cannot be my disciple." It is not a

matter of love versus hatred; it is a matter of first loyalties when the interests of one's own family interfere with the interests of God. Jesus is saying that in any such clash of claims *He* must be first and everything else and *everyone* else must be secondary. Several of the newer translations incorporate this idea, in footnote if not in text. The Berkeley Version reads: "Whoever comes to Me without prizing far less dearly his father and mother and wife and children and brothers and sisters, yea, even his own life, cannot be My disciple"; and in a footnote, "As love means, prize dearly, so hate here means, prize less." The New American Standard has in a footnote on the word "hate," "i.e., by comparison of his love for Me."

Does this water down or weaken Jesus' point? Not at all. It merely places it in harmony with His other teachings and shows us where our duty lies. The verse may in some instances have a very near literal application, for did not Jesus say that His divine truth could set the members of the same family "at variance" against one another, so as to make a man's foes "they of his own household"? (Matt. 10:34-36). Should one member of a family decide to follow Christ while the rest of the family was passionately committed to some other faith, would there not be cause for far less love between the two? What would they have in common to share?

High Cost, But . . .

It may seem a severe statement, but it is the mind of the Master. How could it be otherwise? How could one who is completely devoted to following Christ and the prospect of everlasting life let the wishes of his unbelieving family interfere? If it is a matter of choosing between our family and our obligations to do what pleases Christ, these words of Jesus have a real application; we must choose the right and let the consequences follow, meekly bearing the heavy cross of severance, if need be. It is our duty always to weigh one authority against the other, and to decide in favor of that which will honor God. Is this not part of the cost if we would share in the great Pentecost to come?

We should notice also in Jesus' statement that we are to be willing to "love less" or "suffer the loss of" something more, if necessary: our own life. Now life is a precious gift we naturally—and rightly—prize. Is Jesus asking us to give even our life? Here is a statement of complete consecration, the cost at its highest value. Is such a price ever asked? It was asked of Jesus, our perfect example, for is it not written of Him that He was "obedient unto death,

What wouldn't we give for a share in the power of the great coming Pentecost!

even the death of the cross" (Phil. 2:8)? Job maintained the same attitude of resignation and complete trust in God: "Though he slay me, yet will I trust in him" (Job 13:15). What does this mean to us? If it comes to a question of either . . . or, either life and surrendering our hope in Christ, or death and not surrendering our hope, there must be no compromise in favor of preserving our mortal life. We must be ready to take our lives and all that we have in our hands and offer them to God. This is the total devotedness of loving God.

This statement of Jesus is recorded again in a parallel passage in Matthew 10:37-38: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. . . ."

I would like to quote the comment of a current author J. Sidlow Baxter on this text:

Experience shows that only too often the greatest foes of a man's soul are those who are nearest and dearest to him by natural ties. In most cases they do not mean to do him harm, and they do not know that they are going against his highest interests; they just do not understand. When he becomes concerned about salvation, they tell him that he is becoming unduly worried, that he ought not to take such religious matters too seriously, that he is quite as good as lots who profess Christianity, and that surely God never meant us to be oddities, and so on. Sometimes the greatest of all hindrances in the conversion of men and women to Christ is this discouragement at home. This misunderstanding and discouragement sometimes develops into deliberate opposition; a collision of beliefs and opinions then takes place; and the Christian is forced to make choice between offending Christ and offending those who are dearest on earth. It is a painful situation to be in. We should avoid it as far as is consistently possible. But if such a situation does arise, we must put Christ first, whatever the cost. It is the special "cross" which our Lord forewarned us we would have to bear. It will certainly be a
(Continued on page 17)

"I agree with you 100% as to the many Scriptures stating the righteousness that God demands. But God also says none are righteous, 'no not one.' All have sinned and come short of His glory. Our righteousness is as 'filthy rags,' and many more verses state our natural condition. If I take God at His Word, I must believe that about all of us. I didn't say it; God did. And that should tell us something. No doubt you are trying to do everything to be perfect every day, and to your church you may look very righteous; and as far as the flesh can produce you may be the best; but it is still judged by God as coming short of His demands.

"Now what do you do? Do you just keep striving, working, pleading, praying, etc.? You will still be a debtor to the flesh, and flesh effort can never please God. Only the Spirit effort can please Him. We can work and try and try and try and still never be perfect in the flesh. Your way is the wisdom of this world system. It is the way of Cain. II Cor. 11:13-15 says, 'For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works'—their own efforts! In other words, they are like Satan talking to Eve and saying, 'You can become as Gods by your own works of righteousness, or effort.' But God says, Titus 3:5-6, 'Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit; which He shed on us abundantly through Jesus Christ our Savior; that being justified by his grace [unmerited], we should be made heirs according to the hope of eternal life.'"

"Read Romans 8:1, 'There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh [self-effort], but after the Spirit [trusting in the offering of Jesus].'

"I know that for your mind to be renewed and changed to this new direction will take the regenerating work of the Holy Spirit through the Word.

"This wonderful gospel is in almost every page of the Bible. You know yourself if you are honest with God that you are not perfect and you don't know anyone else who is in his flesh.

"Since I've found His wonderful Grace, I wouldn't trade it for all the tea in China. And I know you wouldn't either once you embrace Him. I live a better life now because I am His workmanship with full assurance of His Gift of Eternal Life by Faith."

—E.S., Illinois

Why Not Grace Alone?

The texts commonly cited to support belief in the atoning blood of Christ are discussed at length in our literature. (For further study, see our booklet, *The Atonement*.)

But permit me to ask a few questions in reply:

1. If God planned from the beginning that man could do nothing toward his own salvation and that Christ would die for all our sins, why is the Bible full of commandments? Why did God give those commandments, if He knew we could not keep them? The theologians teach that to be saved one should drop to his knees, confess his sins and say "Lord I accept you as my Saviour," and from that moment on he is saved. If that is so, why did Jesus say, "not everyone that saith unto me, Lord, Lord, shall

enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven"? (Matt. 7:21).

2. Why did Jesus say, "If ye love me, keep my commandments"? (John 14:15).
3. After Jesus had been to heaven and returned with a message to John, why did He say, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein"? (Rev. 1:3).
4. In the message to the seven churches of Asia, why did Christ say the following:
Rev. 2:5, "Repent, and do the first works."
Rev. 2:26, "And he that overcometh and keepeth my works unto the end, to him will I give power over the nations."

Rev. 3:5, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

What does the term "overcome" mean?

5. What did Jesus mean in Rev. 22:14 where He said, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city"?
6. If a person is saved by accepting Christ, what did Jesus mean when He said, "But he that shall endure unto the end, the same shall be saved" (Matt. 24:13; 10:22)?
7. Please explain the meaning of Matthew 5:48. Why did Jesus say it if it were not humanly possible?
8. What did Paul mean in Galatians 5 where, after enumerating the works of the flesh he said, "That they which do such things shall not inherit the kingdom of God"? And, "They that are Christ's have crucified the flesh with the affections and lusts"?
9. The epistle of James was written by one who should have known the way to salvation. Please explain his words: "Even so faith, if it hath not works, is dead, being alone"; and "by works was faith made perfect" (James 2:17,22).
10. Why did Jesus say, "Everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man . . ." (Matt. 7:26)?
11. You agree that the Old Testament is full of commandments to be kept and that the breaking of those commandments brings death. How did Christ's atoning death help Korah, Dathan and Abiram?
12. Do you know of any instance in the Old Testament where a person was told that Christ's literal death on the cross would free him from the responsibility of having to keep all of God's commandments? How could the fact of Jesus' literal death make you or me any less sinful?
13. What did Paul mean when he said, "Work out your own salvation with fear and trembling" (Phil. 2:12)?
14. Please explain Revelation 19:7-8, "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine

linen, clean and white: for the fine linen is the righteousness of saints" (emphasis ours).

15. What did Jesus mean in John 15:8 and 10, where He said, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. . . . If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love"?
16. What are our chances for immortality without the "patient continuance in well doing" that is required (Rom. 2:7)?

In conclusion, is it worth the risk of *not obeying*—and missing the great salvation promised?

0 Thou Art Good

Thy goodness, Lord, our souls confess,
Thy goodness we adore;
A spring, whose blessings never fail,
A sea without a shore.

Sun, moon, and stars Thy love attest,
In every cheerful ray;
Love draws the curtains of the night,
And love restores the day.

Thy bounty every season crowns,
With all the bliss it yields;
With joyful clusters bend the vines;
With harvests wave the fields.

But chiefly Thy compassions, Lord,
Are in the Gospel seen;
There, like the sun, Thy mercy shines,
Without a cloud between.

Thy Son, Thy noblest, choicest gift,
Was in Thy goodness sent;
To be our Pattern, holy, true,
His days on earth were spent.

O Thou art good, and gracious, Lord,
Thine is the glory true;
Ours the cross, the death, the shame,
Then ours the glory too!

—Selected.



"Master, master, we perish!"



"Where is your faith?" (Luke 8:24-25)

What Has Happened to Your Faith?

Galilee is a small sea compared to others. We call much larger bodies of water "lakes." It would fill but a tiny corner of our Lake Ontario for it is only about 12 miles long and 7 miles wide. This, compared to Ontario's 193 mile length and 53 mile width, sounds extremely small. The sea of Galilee is deep for so small a body of water—approximately 200 feet deep. This great depth causes it to get very rough when the winds sweep down upon its surface from the steep mountains that surround it.

The lake is known for its sudden storms. The level of the water is 680 feet below sea level. The winds sweep across the plains high above the lake then down the mountainsides and quickly stir the water into a boisterous sea. It was just such a storm that caught Jesus and the disciples off guard one time as they were crossing the sea.

"It happened on one of these days that he got into a boat with his disciples and said to them 'Let us cross over to the other side of the lake.' So they set sail, and when they were under way he fell asleep. Then a squall of wind swept down upon the lake and they were in grave danger of being swamped. Coming forward, they woke him up, saying, 'Master, master, we're drowning!' Then he got up and reprimanded the wind and the stormy waters, and they died down, and everything was still. Then

he said to them, 'What has happened to your faith?' " (Luke 8:22-25, Phillips).

Anyone who has ever been out in a boat when a sudden storm came up can understand their alarm. But these men were Galileans and they must have been acquainted with the sudden squalls that swept the lake. Some of them were fishermen by trade and no doubt had been caught in such weather before. Galilean fishing boats were built to withstand just such storms. At the worst they would have been driven to the shore, probably cold and wet but none the worse for their experience.

They might have grabbed buckets and bailed out the water, but instead they panicked thinking their lives were in danger. Obviously fearful, they awoke Jesus with the words, "Master, master, we're drowning!" The rest of the story is familiar: Jesus rebuked the winds and the waters, the storm ended and there was a great calm.

How could Jesus sleep in a storm? He had what His disciples lacked: faith. This is why He put the question to them: "What has happened to *your* faith?"

We wonder how they could have been in Jesus' company when He restored the withered hand, when He healed the centurion's servant and when He raised the widow's son, and still lack faith. But before we chide the disciples for their lack of faith,

let us look to ourselves. If Jesus were to appear on the scene today, might He say to us, "What has happened to *your* faith?" Let us ask ourselves, What has happened to *our* faith? Only we ourselves can answer. Has our faith grown, or has it been allowed to shrivel? How much time do we spend building faith, cultivating faith?

The disciples had literally been with Jesus. Their eyes had seen the miracles He had performed; their ears had heard His words. But somehow it was not enough to buoy them over the rough waters with their Master asleep.

What of our faith? Is it strong enough to withstand the storms of life that are bound to come? None of us are immune to the perils of mortality. We can be sidelined by sickness or accident without warning. At such times it takes an extra measure of faith to realize that we are not being punished but only proven.

Faith is an inner quality. A strong inner faith requires strong faith in God. Faith in God requires a knowledge of God. A certain amount of faith must precede knowledge. Without belief in God, one would never be moved to seek the knowledge of God. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

We do not have Jesus with us in the boat. We have neither heard His voice nor seen His miracles. But we can obtain this knowledge of God if we but diligently seek it. All the speculations of the philosophers of all the ages can never give it to us; it can come from but one source: the Word of God. Faith walks hand in hand with knowledge. As knowledge increases, faith will increase.

Prayer is essential to a strong faith. In fact, prayer is the exercise of faith. Without faith prayer would be but mockery. If we truly believe in God we will pray to Him and seek His guidance. Moses turned to God in prayer in his most trying moments. Jesus spent long hours in prayer to His heavenly Father. Paul often made mention of his prayers in his communication with the churches, indicating that he was a man of prayer. Through prayer he found the strength and courage to endure his many afflictions and to continue his missionary efforts.

Courage has ever been a feature of faith; it has been called the foundation on which faith stands. Faith requires both the courage to suffer and the courage to do. Without a good foundation, faith may waver. It will take courage to war a good warfare against sin. If we can say with Paul, we "know whom [we] have believed," we share his faith. Paul was as a man who has deposited a treasure for

safekeeping with someone whom he trusted absolutely. The keeper of his treasure was God, and he had absolute confidence in God and Christ. He knew that he would one day reap the reward for which he had so diligently labored.

It has been said that faith cannot be demonstrated in a test tube or proven in an equation; yet it is an essential ingredient of life. Nothing significant was ever accomplished without it. Remove faith from the business world, from the scientific laboratory, from politics, from the medical profession and you hopelessly stall progress.

And it is so with our lives. Without faith there can be no progress in the divine life. Without faith we are without hope; for hope is built on faith. The early Christians rejoiced in hope because they had faith in a better land that they could not see. They looked ahead, eager with expectation for the coming of the Lord. Do we follow in their train?

What has happened to *our* faith? Is it strong and upright? Or is it somewhat pale and feeble? Is it easily shaken? If it is shaky or languishing, try this: Assume some responsibility for the faith of another. Building up the faith of another will repair and rebuild your own. "He that watereth shall be watered also himself" (Prov. 11:25). There is nothing like commending faith to another to commend it to yourself.

Having built up our faith, let us go on to add to our "faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity," knowing that if we do these things our faith cannot fail us (II Pet. 1:5-7).

MM

*I do not understand Lord,
The mystery of pain,
Or why such weary days should lead
To an eternal gain.*

*The chiseling and chastening,
Oh, how they try me sore,
And future days, alas, may bring
Only an added store.*

*I do not understand, Lord—
But one day I shall see
Thy loving hand was taking pains
To fashion me for Thee.*

*So I would trust Thee now, Lord,
Though yet I fail to see;
And know Thou art perfecting me
To live eternally.*

—Selected



"Your mother and your brothers are outside; they want to speak to you."



"Who is my mother? Who are my brothers? . . . Whoever does the will of my heavenly Father is my brother, my sister, my mother." (Matthew 12:47-50, NEB)

Jesus' New Family

It was a reply by which some might judge Jesus disrespectful or disaffectionate to His mother or brothers. "Who is my mother? Who are my brothers? . . . Whoever does the will of my heavenly Father." The reply was simple, forthright, plain, leaving no place for question. Those who heard might like it, or they might not; but this was the fact.

But there was no disrespect in it, or disaffection, for on more than one occasion Jesus showed a proper spirit of love and tender concern for His mother. When at twelve years of age He had learned what Mary and Joseph wanted Him to do, He willingly "went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart."

Jesus' love for His mother is shown again when in the midst of the crucifixion, realizing He would no longer be able to look after her, He placed her in the care of the disciple He loved, even the beloved John (Matt. 19:25-27).

What, then, is meant by the seemingly unfeeling words Jesus spoke in reply to the query, "Your mother and your brothers . . . want to speak to you"?

Jesus was above all else a teacher of righteousness, a minister of the way of salvation, one sent by God to instruct men and women in God's higher thoughts. And when this question was asked, He immediately sensed an opportunity to

teach a lesson—not to disregard those He respected or loved, but to fulfill His higher commission. What was that lesson? That ties of Christian fellowship overrule the natural ties of consanguinity in the family of God. In God's family there is a relationship stronger and dearer than the affinities of natural blood relations. Believing, obedient followers—whether or not they happened to be His blood relatives—were His immediate and beloved family, hence He could stretch forth His hands to them and say, "Behold my mother and my brethren." In doing this He was not disowning His mother or brothers. It was His way of pointing believers in God to a higher, nobler, more enduring and rewarding relationship.

Jesus was also teaching that once one has made a decision to follow Christ's steps and practice God's law, natural relations cannot stand between him and his duty to God and the new family. This is a hard saying and a bitter pill for many to swallow. It is human nature to defend our own—our family, our offspring, our parents, our brothers and sisters—even if they have done wrong. The point is stated clearly by one writer: "It is the good office of a friend to defend you when he knows you are in the wrong! For almost anyone will defend you when you are in the right."

This may be the rule of the jungle, but it cannot be part of the new life. God is no respecter of persons, and we as Christians cannot be either. Our new

guiding light must ever be, "By their fruits ye shall know them" (Matt. 7:20). Some say we are not supposed to judge anyone, and they cite the Scripture, "Judge not, that ye be not judged" (Matt. 7:1). However, in so doing they employ Scripture to their own destruction, for we read also, "Come out from among them, and be ye separate" (II Cor. 6:17), and how can this be done if we can render no judgment at all? How are we to know whom to come out from among unless we judge by the fruits we see? We are not to judge by hearsay, or jump to unfounded conclusions from circumstantial evidence, and we do not have Holy Spirit power to read the thoughts and intents of the heart. But fruits we can see and these are what we must judge by.

How shall we answer the question put to Jesus? Who are our mother and brothers and sisters? Let us grow until we can say with Jesus, "Whoever does the will of my heavenly Father is my brother, my sister, my mother," for we are all children of one heavenly Father.

MM

Ailment and Cure

WITH the multitude of ailments that beset the human race, we marvel that anyone ever feels "good." But when we do get an ailment, most sensible people do something about it. If we have a toothache, we go to a dentist. A great many people suffer from headaches and do all they can to alleviate the suffering. Then there are the more serious diseases such as pneumonia, tuberculosis, heart disease and cancer. At the first symptom of a disease, a sensible person will seek the advice of a specialist in the field.

Now the question comes: What do we do about all the ailments that beset us in our preparing for eternal life? Let us mention some of the diseases that beset the spiritual man, and what may be done to get rid of the disease.

First, there are the related symptoms of *anger*, *wrath* and *malice*. They are apt to keep intensifying if not treated early and thoroughly. Proverbs 15:1 has a prescribed cure: "A soft answer turneth away wrath." David tells us in Psalm 37:8, "Cease from anger and forsake wrath."

What is the treatment, then? There is no better way to get rid of them than to cease doing them. We

are told also in the Sacred Book, "Anger resteth in the bosom of fools." Let's not be foolish; a soft answer will do wonders.

Another disease that is very closely related is *impatience*. James tells us a remedy for this: "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (Jas. 1:4). We have heard of the patience of Job. Patient endurance is what we need to learn.

Then there is *pride*, always ready to break out if given the least opportunity. You may say, "I'm not proud," but be careful—it wears so many forms. We might be proud of how well we can do a certain thing. We might be proud of our ancestry, or take pride in something we own. A person can suffer from this disease when there is absolutely nothing to cause it—when he has nothing whatever to be proud of. But if not treated, it will bring death: "Pride goeth before destruction, and a haughty spirit before a fall" (Prov. 16:18). The apostle John lists the "pride of life" along with "the lust of the flesh" and says it is part of a world that is passing away. We surely do not want to be part of such!

Another disease ever ready to attack is *foolishness*. It is the last of the thirteen evils listed by Jesus in Mark 7, nevertheless it is one which we will want to watch very closely, for it is so easy to be just a little foolish. In Proverbs 24:9 we find that "the thought of foolishness is sin." It is an ailment that will bring death.

What is the best way to overcome it? "Forsake the foolish and live," we are told in Prov. 9:6.

By nature we are sick, spiritually. "The whole head is sick, and the whole heart faint." But the Word of God, properly applied, will heal. "He sent his word and healed them, and delivered them from their destructions" (Ps. 107:20).

Let us accept that Word, apply it, and be healed.

MM

Seven-Day Religion

That religion which performs only on Sunday and never gets out of the meeting place is about the most useless thing under the sun. It is easy to get together, and talk of goodness, glory, peace and virtue. But to go out and be just; to defend Christ by a holy life and a chaste conversation; to be strong for principle in the face of any temptation; to refuse submission to the tyranny of one's own passions—to do these things takes courage, and marrow, and blood all seven days in a week.

MM

A Great Opportunity

IT IS SUCH an awakening fact to realize that so very few people of earth's countless multitudes have been entrusted with the great knowledge of God.

You would think that in these modern times people would not be so wrapped in superstition and error. I simply marvel at some of the things people believe. But the Word of God always comes booming through. . . "evil men and seducers shall wax worse and worse, deceiving, and being deceived" (II Tim. 3:13). Even the very elect would be deceived if it were possible (Matt. 24:24), "If it were possible, they shall deceive the very elect." These words have been a great strength to me for a long time. When we know right from wrong, truth from error, we are no longer in darkness that we should stumble when the deceiver crosses our path. How wonderful to know and have the opportunity to live by God's truth!

Yet, we must always remember the words of Paul in I Cor. 10:12, "Wherefore let him that thinketh he standeth take heed lest he fall." Oh, how many times I have fallen! Had I only said. . . or had I only been silent. . . or, if only I could have kept from feeling. . . But, we must not become impatient, for as Paul proclaimed during his early career, "I count not myself" as having obtained, but "so fight I." And, nearing the close of his career, he proclaimed words that should stir our lives to action, "I have fought a good fight, I have finished the course, . . . henceforth there is laid up for me a crown of righteousness."

Even Jesus Himself was "tempted in all things like unto his brethren." A perfect example was He for us to use as a pattern for our lives. It is recorded that He was made like unto His brethren, a little lower than the angels. He was tempted in all things as we. He learned obedience by the things which He suffered. Yet, He was without sin.

There have been so many records of righteous men and women preserved for us, teaching us how to live a righteous life. If we only ingest every word and "think upon these things", we can overcome. When we are tried, when we think we just can't hold on any longer, we must remember, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to

be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13).

Isn't it wonderful to know that "The angel of the Lord encampeth round about them that fear him, and delivereth them"? (Ps. 34:7). "My God hath sent his angel and hath shut the lions' mouths, that they have not hurt me" were the words of Daniel to King Darius from a den of hungry lions (Daniel 6:22). Yes, even a multitude of angels may be near to help us (II Kings 6:16, 17). If our eyes were suddenly opened that we may see, no doubt we too would see this multitude of God's heavenly helpers about us. But, with all the Word of God before us, we should not need to see the angels to believe as did Elisha's young companion. "Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." Though we may be the fewest of all people, yet, we are stronger. Is it any wonder that David exclaimed, "Oh taste and see that the Lord is good" (Ps. 34:8).

We enjoy the tapes very much, as well as the Messages and other publications. They are a wonderful source of "living water that springeth up into everlasting life" if only we drink well and keep our minds filled, being perfectly obedient to every word. We are so very glad that Mr. Nichols passed our way with the full knowledge and fulfillment of Prov. 2:1-5 in his life. "My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding, yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God."

We are so thankful for this great opportunity. As we were reading some of your literature the other night, we paused to express our gratitude. God truly blesses His people.

MM

—From a Reader in Conyers, Georgia

The Cost In Pentecost

(Continued from page 9)

"cross" if we greatly love those whom we have to offend, or to suffer from, for Christ's sake; but our love for our Lord must be supreme.

When Garibaldi was setting out to liberate Italy, he saw a group of young fellows standing on a street corner. With a word he summoned them to rally to him. "What do you offer?" they asked. "Offer?" replied Garibaldi, "I offer you hardship, hunger, rags, thirst, sleepless nights, footsores in long marches, privations innumerable; and victory in the noblest cause that ever asked you." Young Italy followed him. So it is in the challenge to which Christ calls us to commit ourselves. He does not say there is no cross to be borne. He does not say the way is easy. But what is there in life that really counts that does not really cost? There is always a price to pay—

*For the joy set before thee,
The cross;
For the gain that comes after,
The loss;
For the morning that smileth,
The night;
For the peace of the victor,
The fight.*

*For the white rose of goodness,
The thorn;
For the Spirit's deep wisdom,
Men's scorn;
For the sunshine of gladness,
The rain;
For the fruit of God's pruning,
The pain.*

*For the clear bell of triumph,
The knell;
For the sweetness of meeting,
Farewell;
For the height of the mountain,
The climb;
For the crowning in Zion,
Your all.*

But when that greater Day of Pentecost arrives, what will it matter if only we can participate? What will matter the suffering those early Christians endured, if only they can know the joy of the spirit birth! What will matter their few days or years of tribulation if only they can partake of the joys that will never end!

Oh, the delights of that coming day of Pentecost, and all that will follow! Will not the cost be forgotten as a dream of the night? Will it not be totally lost in the grandeur and eternal worth of all the blessings that will suddenly surround the saints in light?

It was said of a certain man that he got what he wanted, but he "paid too much for too little." This unhappy outcome need never be ours if we invest in meeting the cost in Pentecost; it might be more correct to say that we are paying too little for too much!—but neither the *little* nor the *much* will be excessive in consideration of the reward. The little we pay will be our all; the *much* that we gain will be beyond all we can ask or think—and will we not praise God for all, world without end?

Let us be diligent in paying whatever balance of the cost is still due, that we may not miss that great coming PENTECOST!

MM

Unspotted?

I HAVE READ about a little flower, perfectly white like a snow drop, which flourishes in the coal districts of England and even at the very mouth of the mining shaft where little else will grow. In spite of the grime and dirt of such an environment it retains its purity because it is furnished by nature with an enamel-like surface which does not allow the coal-dust to settle upon its petals. And this is one of nature's parables, is it not? It is possible to live an unspotted life (as the brave Joseph did) even in the most difficult and unhelpful surroundings, just because God's power answers to the resolute desire and surrender of the heart.

Let us try to realize what this unspotted life really means. Jesus said, "Blessed are the pure in heart"—that is, the unspotted. Centuries before, the Psalmist had said the same thing: "Who shall ascend into the hill of the Lord...? He that hath clean hands and a pure heart"—that is, he that is unspotted. Unspotted is a necessary condition of life. A clean heart produces a clear eye. The unspotted man whose conscience is void of offense toward God is not afraid to face Him in the strengthening solitudes of daily communion, and thus purity means power.

It is said of the Lord that He was "a lamb without spot." Pure religion is a daily approximation to His likeness and character and a daily increasing correspondence of the servants to their master. Indeed, this may be paraphrased thus: Pure religion is to be like Jesus, and to be more like Jesus, and to be still more like Jesus.

MM



What Is Truth?

The Great Infidel Discussion



Reverend L. T. Nichols vs. Professor W. F. Jamieson

Section II, Part One

AT THIS POINT in the debate held in the year 1890 between our founder Rev. L. T. Nichols and the great infidel debater Professor W. F. Jamieson, the manner of approach was reversed, and Mr. Nichols took the lead, making the first address, which Mr. Jamieson then answered. The discussion at this point centered around the second thesis:

Resolved, That the teachings of the New Testament are all moral and elevating.

L. T. Nichols, Affirmed.
W. F. Jamieson, Denied.

The last two nights of the debate (October 1 and October 2) were given to this topic. The following is the first of three parts of an edited distillation of this final portion of the discussion.

Mr. Nichols' Address

It falls to my portion this evening to lead in the discussion. And as we shall proceed to unfold what we believe to be the teachings of the Bible, we ask your careful attention. For if the teachings of the New Testament are not all moral and elevating, we are trusting in a Book that will lead us astray. I cannot afford to spend my time and means in advocating a system of things that is not moral and elevating. And in the investigation of this subject, we trust to make it apparent to all that such are the facts in the case that it will prove both moral and elevating. I hope there will be such an anxiety to know the truth that each individual listener will not only be willing but also exceedingly anxious to receive all the aid possible from whatever source it may come, if only they may arrive at the truth of the matter.

In this investigation, we shall not attempt to prove King James' translation infallible. Wherever any discrepancies exist in King James' translation, we shall do what all fair, honest and straightforward investigators are willing to do, go to the language in which the book was originally written and see if we can gain any information that will cause the apparent discrepancies to fade away, leaving the Book united in all its parts, one grand, glorious unity. This is the only safe and reliable way to arrive at the real facts in the case. We shall let the Bible tell its own story, and if we can, by going to the original language, remove every discrepancy and leave nothing but harmony, and that harmony all moral and elevating, then we shall establish our thesis.

In this investigation, I hope and trust for your sake and for truth's sake that my opponent will follow me and my arguments, as I followed him. If we take up things in that book and go back to the original and give you the definitions to those words, I hope and

trust he will step forward and grapple with this subject and either show we are entirely wrong and have made a mistake or else confess that he cannot do it. The discussion will be of no avail in reality unless he grapples with these words in this way.

It has been remarked throughout this town and surrounding country by persons that they were sorry the other side had not confined themselves more to the subject, to the Bible, and Bible discrepancies; for that is what they came to hear. This is a common report as far as it has come to my ears. I hope then, my friends, that from this point on we shall have discussion and not clownish speeches or anecdotes; on my side it shall be discussion. But let me say at the outset that I do not expect my opponent to grapple with my arguments, for I expect to place them before you in such a way that they will be invulnerable.

We will start with the fifth chapter of Matthew and wait and see. In this testimony we read, "Blessed are the meek: for they shall inherit the earth." There is one noble thing in the New Testament, to be meek, is it not? That is moral and elevating. "Blessed are they which do hunger and thirst after righteousness." Is not that of all things moral and elevating, to hunger and thirst after righteousness, to be so anxious that it will create a thirst and hungering in you? "Blessed are the merciful; for they shall obtain mercy." Is not that another noble principle? Is it not moral and elevating to be merciful? "Blessed are the peacemakers: for they shall be called the children of God." We certainly cannot lift our voices against such noble, moral and elevating principles of truth as these.

We come along a little further and read in the 21st verse, "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother. . . shall be in danger of the judgment." Is that not a noble principle? "I say unto you that whosoever shall be angry with his brother. . . shall be in danger of the judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council, but whosoever shall say, Thou fool, shall be in danger of hell fire." We shall stop right here, as we pass along, to see what we can do with this testimony. We find in other portions of the Scripture that Jesus is saying, "O, fools, and slow of heart to believe all that the prophets have spoken."

He calls some of His disciples "fools" when He has said we should not call *any* man fool.

This is the Infidel's side of the question; they think there is a contradiction, and if there is a con-

tradiction it cannot be moral or elevating.

We admit that if the New Testament is full of contradictions, or abounds with them, it would not be moral or elevating; but we will call your attention to these words as we find them in the Greek. We have brought Liddell and Scott's unabridged Greek Lexicon, a work acknowledged by all to be a guide with reference to the definition of words. And we find in the Greek there are five different Greek words used for fool. Now I want to know if it is the same Greek word used in these two texts I have quoted. If it is, I will give Mr. Jamieson \$100. That will help him a little in his lecture tour.

We find that the first word used is *anoestos* where Jesus said "O Fools, and slow of heart to believe," and "thoughtless, not thinking" is the definition. Now that is the only place between the two lids of the Bible where that word is used and translated "fool." You cannot bring that in as a contradiction, for it is entirely another word from the word used in Matthew 5. The second word, used in Matthew 5, is *moros*, and signifies "a rebel, silly, blockhead." Now let Mr. Jamieson take these Greek words and handle them if he dare. You will see he will not touch them. Here is an invulnerable argument, and consequently the deck is swept clean of everything that looks like a contradiction here and the Bible remains moral and elevating. The words are here. I had nothing to do with the making of Liddell and Scott's Lexicon, or the giving of the definitions. How does it happen, if the Bible is human and not Divine, that we have two different words meaning two different things? We find, then, that there is no trouble, if we stick to what we have laid down in our few remarks in regard to this discussion, and receive all the aid and help from whatever source it may come. Whoever refuses to do this, stands in his own light and is altogether unwise.

We will pass on, then, for there are many things I wish to bring before you. The next point we call your attention to is the taking of an oath. In Matthew 5:33-35, it declares, "Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King." Anything but what is moral and elevating in that? I tell you, nay. But, says the infidel, under the old law they were commanded to swear. True, but remember we are now under the new dispensation. Christ acknowledges it was said of old time—he makes that acknowledgment, but "I say unto you" something else. That old law has

been done away. It ceased by limitation. It is declared in the third chapter of Galatians, verse 19, that it was *added* because of transgressions "till the seed should come to whom the promise was made." It was added only "till the seed should come." So then, you see, when the seed came, the law was no longer added, because Christ the seed had come. And we showed that the one to whom the promise was made was Christ, as you find in the third chapter of Galatians. Therefore there is no discrepancy here. It needs no Greek. It needs nothing but a little careful reading and comparison of these testimonies.

It is joy to fall into temptation. We read in James 1 that we should "count it all joy" when we fall into temptation. And in Matthew 6:13 we read, "Lead us not into temptation." Pray, tell me, what contradiction is there here? What contradiction is there to pray to not be led into temptation, and to count it all joy when one falls into temptation? Does not the testimony declare why? "Count it all joy when ye fall into divers temptations; knowing this that the trying of your faith worketh patience."

We turn to Hebrews 12:11 and read, "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness to them which are exercised thereby." That is the reason we count it all joy, because it will yield the peaceable fruits of righteousness. Let him grapple with that. We find that it is moral and elevating for an individual to endure chastening, on account of the elevation that will come to him. Consequently, there is nothing out of the way.

The next that we shall call your attention to is Matthew 8:5 and Luke 7:6. Did the centurion or his friend beseech Jesus? We say both of them did. In Matthew 8:5 it says "there came unto him a centurion beseeching him"; and in Luke 7:6 it says the centurion sent his friends to beseech Him. I would like to know when he sent his servants or friends to beseech Him if he was not working on the same principle as I mentioned to you before, that if I should build you a house, and hire carpenters to do the building, would it not be me building the house? So we see when the centurion sent his servants to beseech Him, it was the centurion beseeching Him. No contradiction here, not the shadow of one, in any way, shape or manner; and consequently it leaves all those moral principles noble and elevating.

We read also that we should do unto others as we would that they should do unto us. Is that not moral? Is that not elevating? Is that not noble? Most assuredly it is. We pass on then.

Was it a woman of Canaan who besought Jesus, or was she a Greek? In Matthew 15:22, it is said that she was a woman of Canaan, but in Mark 7:26 it is said she was a Greek. What are we going to do? One says a woman of Canaan, and the other a Greek. Now couldn't that woman be a woman of Canaan and a Greek woman too? Don't you suppose that there was anybody in the city of Canaan but Israelites? Don't you suppose there were some Greek women there? Let us see how our good old Greek Lexicon helps us out. If you will turn with me I will tell you the page. And I will do this from this time on. I should have done it before, perhaps. *Apo*, page 174 of Liddell and Scott's Lexicon. You will find the first definition is "from." Now a woman "from" Canaan came in, who was a Greek. And remember that the word "from" is the first definition of the Greek word *apo*. We find then no difficulty whatever. Nothing out of harmony in any way. The difficulty only arises from ignorance due mostly to thoughtlessness. I am amazed sometimes at the shortsightedness of people.

Now about judging others. In the seventh chapter of Matthew, verses 1 and 2, we are forbidden to judge of and in ourselves! But the same author in verses 16 and 20 says, "Ye shall know them by their fruits." We read in I Corinthians 6:2-5 that the saints shall judge the world. Is there any contradiction there? No, by no means. "Judge not, that ye be not judged." What are you to judge by? Let the Bible tell its own story, then there will be no trouble here. Turn with me to the 20th verse. "Wherefore by their fruits ye shall know them." We must judge them by their fruits, not by ourselves. No contradiction here. Anything immoral? Anything that is not elevating? Those who were the holy ones of the Lord should judge only by their fruits, nothing else. Should not every individual be judged in this way, by his own sayings and doings and actions? They should give a righteous judgment according to one's acts and doings and sayings. That is all any can ask. Consequently, no discord here. Nothing out of the way. But do you suppose Mr. Jamieson will take up these words and endeavor to show they are out of the way? I think not. If he does he will have the biggest job he ever had on his hands.

Is there any unpardonable sin? Yes, we read that the sin against the Holy Spirit is unpardonable (Matt. 12:32). That passage is put against Acts 13:38-39, where it says, "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." I would like to know if that is about any sin that could not be forgiven? Nay. It simply tells you that by Christ they were justified

from all things that they could not be justified by the law of Moses. They could not be justified by the law of Moses or any other law from the sin against the Holy Spirit. We find this is a qualifying term here, and let him come and handle it. We care not where their ideas come from, it is the truth we are after, and that is why we are presenting this to you, that you may have the truth, and that you may see the Free Thinkers have no foundation upon which to place their feet.

Was John in prison when Jesus went into Galilee? The difficulty arises from Mark 1:14 and John 3:24. The word used in Mark 1:14 for "into" is *eis*. You will find it on page 21. The Greek word *eis* has for its definition (not the first but the second), "throughout." And consequently, after John was cast into prison, Jesus went throughout Galilee, preaching the gospel of the kingdom of God; and that takes away the discrepancy, and there is nothing left whatever for them to build upon.

Let my friend carefully take up these testimonies that I have produced, and at least make an effort to show they are contradictory; let him take them up and show I have made a mistake in the definitions of these words; let him take them up and grapple with them as I did with him. It is his business to follow me, and not write out a speech before he comes to this congregation and get up here and read it. Let him get up and show this intelligent congregation where I am mistaken, and I as a man will stand up and own it. Let him take my Greek Lexicon and my Greek Testament, and I will furnish him the text and will turn to the pages for him to handle, and will furnish matter right along as fast as he wants it. Let him prove by his actions that he means business. The so-called "orthodox" never enter into a thorough investigation, never take the pains to go into the original language; they have never held this man as I am holding him. He has had his way before. He will not have it now. You are my judges that I am going into this part of the discussion to have the affirmative upon the blessed Bible, and he must come to time; he must, or else he will show his weakness, and show to this congregation that he has failed. Why will Mr. Jamieson not try to show that we are wrong in these Greek words? He knows that they have the definitions just as I have given them, consequently if he should endeavor to go to the original he knows that he will be proven in the wrong. Thus we establish our thesis; for it is obvious to every intelligent unbiased mind that if the definitions given these words in both the Hebrew and Greek are acknowledged, then every contradiction fades away and the Bible stands forth, wholly moral and elevating.

Mr. Jamieson's Reply

I always consider my opponent my friend. I bear never any ill-will to the man who does his best to learn what is truth. Some have remarked that my friend, and myself, too, ought to have been called to order for personalities. You have got mixed up. No two disputants have any right to offensive personalities. But my friend has not done that. I

(Continued next page)

Have You Tried It?

CASSETTE-LOAN PLAN

2 Cassettes each month, only \$1.00 per month

Here's how it works.

We mail you two cassettes—two church services complete with message, prayer and music. You play them as many times as you like for one month. Then you return them to us, and we send you other cassettes. This two means you

- SHARE THE RICH EXPERIENCE OF HEARING THE WORD OF GOD IN YOUR OWN HOME
- RECEIVE A CONTINUAL SUPPLY OF FRESH RECORDINGS
- SAVE THE EXPENSE OF PURCHASING THE CASSETTES

Should you wish to purchase any cassette, the price is \$3.00 for each, postpaid.

..... SEND TODAY!

Please enter my name for your Cassette-Loan Plan. I understand I will receive two cassettes during each month of my subscription, which I agree to use for one month, and then return.

I would like to subscribe for _____ months.

Enclosed is \$ _____ (\$1.00 for each month).

NAME _____

STREET _____

CITY _____ STATE _____ ZIP _____

Note: Offer limited to US and Canadian residents.

exonerate him. He may have engaged in some personalities about table talk, that is all. And that won't hurt anybody, and I hope people will not be so thin-skinned as that. We want a little spice in this controversy, of course we do. If my friend cannot stand it, I pity him. I know he can. If I cannot stand it, then he will shed tears over me. I know he will. We are going to have free thought and free speech right along.

I wonder if my friend has gone into this debate on this question supposing for an instant that I do not, and that my friends do not believe that there is anything good in the New Testament! When I framed that resolution, I think I knew what I was about. I think so still. I hold, and so do the Free Thinkers generally, that there are many beautiful teachings in the New Testament. There are excellent teachings in the Old Testament. There is a great deal that is historically valuable. No Free Thinker holds to anything else. It is a very mistaken idea that a great many Christian people get about what Free Thinkers believe; and you will often hear the expression, that those people who discard the Bible do not think that there is anything good in the Bible that there is anything beautiful there. If this discussion does nothing else than to dispel this false impression, I say it will accomplish at least that.

My friend wants me to follow him, and grapple with things which I for the most part heartily endorse. So friends, we see there is another work for him. The reason I have taken no notes is because nearly all that he has said I can heartily confirm. What does this resolution say? That "the teachings of the New Testament are all moral and elevating." There is where the work is to come in.

My friend omitted this: "Do unto others as we would have others do unto us." Is that not moral? Certainly it is. That is the golden rule. The heathen have a commandment still better. It is this: "Feel towards another as you would have another feel towards you." They did not steal this when they were making up this book.

Did You—

Get Your Copy of

MILLENNIUM SUPERWORLD?

It puts the reader on the pulse-point of tomorrow!

SEND NOW.

Order extra copies to give your friends.

Price: \$2.00

Write: Megiddo Mission Church, Dept. MS
481 Thurston Road
Rochester, New York 14619

Now I am coming to something that is moral and elevating(?). The resolution is just this issue. Is this all moral and elevating? There is the grand issue between the Christian world and the Free Thinkers. Jesus said (Luke 16:9), "I say unto you, make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." I pronounce that a despicable doctrine, and do not wonder that the religious people of that day, the respectable Pharisees, were shocked at such a moral (?) teaching. "And they derided him" (14th verse). Jesus then told those religious people, "Ye are they which justify yourselves before men; but God knoweth your hearts." Then Jesus lays down this monstrous doctrine: "For that which is highly esteemed among men is abomination in the sight of God." That is the work my friend will have to come up to; to show that the whole of that book is moral, not I to show that none of it is moral. To get at the analysis of this let us ask ourselves, what is highly esteemed among men? Is it vice? No. Is it stealing? No. Is robbery highly esteemed among men? It is said there is honor even among thieves. What is highly esteemed? Honor, purity, honesty, nobility of character, virtue, truth, love. But Jesus says that which is "highly esteemed among men is abomination in the sight of God." As Jesus recognized the Old Testament Jehovah as His father, it is no surprise that God was against what was highly esteemed among men. Slavery, polygamy, and intemperance—a trinity of giant evils—existed in the time of Jesus, and you find not one word that He said against any of them; and I have noted carefully all my friend has been saying. Thus we see that they have been tacitly or negatively favored. He ought to have spoken out against the great evils of His day.

Friend Nichols, he likes me; I am a good fellow until I get into debate. He abominates my doctrines, but has a sincere respect for me personally. Let me say, so I have for him, personally—I want to give praise where praise is due. The speech that he has delivered to us is the best in my opinion that he has given yet. Why, he is growing. The debate is actually doing him good! Do you know why it was so? Why, he followed my example, and provided for himself copious notes. That is the reason. As soon as he left the notes, the close, connected thought disappeared, and we had the old-fashioned, usual rant. That was about all. So I commend my friend to go on in this path of progress. He says the harsh things that he utters are not against the man but the man's doctrine. Yet there are some orthodox people who cannot distinguish between the two. And then they

criticize us for indulging in personalities! If there is anything in this world this Christian people needs, it is just the kind of personalities that my friend has engaged in in this debate. You need that kind of criticism; and whether you are willing to take your medicine or not, you will get it. My friend is going to give you a little.

I have not the least bitter feeling towards my friend because he does not agree with me. I would not be a Free Thinker if I occupied any such position. This leaves us perfectly free to declare our minds without reserve, and I hope he will take all my little jests in a kindly way. Like the prayers of the orthodox preachers, I mean nothing by them. My friend assured us at the beginning of the debate that he is always happy and however this controversy comes out, he will be "happy still." Good! It is too often the case, as Tacitus says, "A bitter jest, when it comes too near the truth, leaves a sharp sting behind." Let us aim our shafts at systems, not men. I want to do Free Thinkers good, as well as the Christian world. I want to be a missionary in this highest and noblest sense. I am perfectly willing that he should slash my doctrines into mincemeat. If I have any dogmas that cannot pass through his sausage mill without getting the worst of it, I say, let them go.

My opponent offers to furnish me a copy of the Hebrew Bible and Gesenius, and will not debate until I have studied my lesson. And then he will give me another one, too. It would have had more effect upon me if he could have shown in his discussion that there is any great amount to be gained. I guess I need some of your inspiration, Mr. Nichols.

It reminds me of the story of an old colored man in Virginia who was standing by a mule hitched to an old two-wheeled vehicle, when a physician and his friend came along. "Dis mule balk, boss," said the old man, "an' I will jist give a dollah to de man who kin start him." "All right, I will do it for less than that," said the doctor. And he took the case from his carriage, and selected a small syringe which he had filled with morphia. He went to the side of the mule and quickly inserted the syringe. The mule reared upon his hind legs, and giving an astonished bray darted down the road at breakneck speed. The old man gave a look of astonishment at the doctor, and with a loud "Whoa" started down the road after the mule. In the course of ten minutes, the doctor and his friend came upon the old man standing in the road waiting for them. "Say, boss, how much do you charge for dat stuff you put into dat mule?" "Oh, ten cents will do," said the physician laughingly. "Well, boss, here is twenty cents. Now how

(Continued on page 24)

So What Do You Know?

WHO SAID TO WHOM?

1. "My punishment is greater than I can bear."
2. "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."
3. "The spirit indeed is willing, but the flesh is weak."
4. "Now faith is the substance of things hoped for, the evidence of things not seen."
5. "Whatsoever he saith unto you, do it."
6. "Thou art the man."
7. "I being in the way, the Lord led me."
8. "Wherefore by their fruits ye shall know them."
9. "Be sure your sin will find you out."
10. "Who knoweth whether thou art come to the kingdom for such a time as this?"
11. "Little children, keep yourselves from idols."
12. "If I be bereaved of my children, I am bereaved."
13. "Thy money perish with thee."
14. "Almost thou persuadest me to be a Christian."
15. "Now therefore give me this mountain."
16. "My father made your yoke heavy, but I will add thereto."
17. "What I have written I have written."
18. "I am the voice of one crying in the wilderness."
19. "It is more blessed to give than to receive."
20. "If I perish, I perish."
21. "The Lord watch between me and thee, when we are absent one from another."
22. "Let thy gifts be to thyself, and give thy rewards to another."
23. "Stand up; I myself also am a man."
24. "Art thou he that troubleth Israel?"

Answers:

1. Cain to the Lord. (Gen. 4:13) 2. Peter to his brethren. (I Pet. 4:16)
3. Jesus to Peter. (Matt. 26:41) 4. The author of Hebrews to his brethren. (Heb. 11:1) 5. Mary, mother of Jesus, to the servants at the wedding at Cana. (John 2:5) 6. Nathan to David. (II Sam. 12:1-7)
7. Eliezer, Abram's servant, to Rebecca. (Gen. 24:27)
8. Jesus to the multitudes. (Matt. 7:20) 9. Moses to the Israelites. (Num. 32:23) 10. Mordecai to Esther. (Esther 4:14) 11. John to his brethren. (I John 5:21) 12. Jacob to his sons. (Gen. 43:14)
13. Peter to Simon. (Acts 8:20) 14. Agrippa to Paul. (Acts 26:28)
15. Caleb to Joshua. (Joshua 14:12) 16. Rehoboam to Jeroboam and the people. (II Chron. 10:14) 17. Pilate to the Jews. (John 19:22)
18. John the Baptist to the people. (John 1:23) 19. Jesus to His disciples. (Acts 20:35) 20. Esther to Mordecai. (Esther 4:16)
21. Laban to Jacob. (Gen. 31:49) 22. Daniel to Belshazzar. (Dan. 5:17) 23. Peter to Cornelius. (Acts 10:26) 24. Ahab to Elijah. (I Kings 18:17)

much for you to squirt some of dat stuff in me? I must catch dat dar mule." This is the only way I will ever catch up with my friend, I will never do it unless I get some of that.

Now what about Jesus? Do we find many "followers" of that man imitating His example? The claim is made by those who accept the New Testament, that its teachings are elevating and moral, that the enlightenment and refinement and civilization and education that exist in the world today are all the fruits of the teachings of that book. Let us see.

Says William Denton: "Science and benevolence, in all ages, have done the work of salvation, and orthodox religion and superstition have as constantly gained the credit. We have done it! exclaim these impudent charlatans. See that dashing locomotive, with a thousand passengers at its heels! We fashioned him with our hands, breathed the air of life into his iron body, and started him on his worldwide mission. We gave wings to the telegraph, life to the printing press; and by us the world has advanced to the noontide of glory—the fact being that they lay dozing in darkened churches till the scream of the engine and the galvanic shock of the telegraph awakened them to a knowledge of their existence. Take from man all that science has done, and leave him all that orthodox Christianity can do apart from science, and what would he be! No house to shelter him; no garment to clothe him; no machinery to assist him. The great universe a sealed book; himself little more than a blank on one of its pages. In a cave he would sleep and when the sun beams shone therein he would waken to recite his prayers to the Mumbo-Jumbo of his creed, who grumbles in the thunder and shows his anger in the oak-splitting lightning."

Let us go back a little and see what this glorious thing science has done for the world in spite of religion. Insects have been in this way preserved, they became fossil insects. Eight hundred different kinds lost their lives; and the most delicate effemera, flying in the summer evening breeze, millions of years ago, became glued in the pine tree gum, and were preserved in a perfect state to tell their story to the readers of nature's volume ages afterward. Though dead they speak. Such is the beautiful poetic truth of nature! Such is the revelation which the universe makes of itself; such is the reality from which comes all truth.

Thomas Paine more than a hundred years ago advocated a similar strain of thought.

In our time John Tyndall says our profoundest, our most subtle and high-reaching scientific notions had their roots in experience and observation, but

the mind of man is not limited by them. Experience and observation are the true starting points. When it was observed that one body could act upon another at a distance, this fact suggested the idea of molecular attraction, and finally led to the discovery of the grand law of gravity. Worlds are huge magnets acting upon each other. While science deals with matter in its visible form, it should be remembered that it treats on invisible forms and forces as well. No man yet has ever seen a molecule of matter, yet all matter is composed of molecules; the forces that build a crystal are as wonderful as those that build a world. We hear about the blind forces of nature. The blindness is ours. "Having eyes we see not." Books are useful only as they help us to interpret what we see and experience. In order to learn of nature, we must go to nature to learn. No man should consent to be enslaved by any book.

As the poet said, and I have changed a little of this to suit my eye:

Happy the man whose mind is free
to follow truth and liberty,
To him the heavens their truth declare,
the stars of night,
The land, the sea, are all the teachers
of the free.
Their voice he hears in every breeze,
In wild bird's song among the trees,
And in the clouds of eve can trace,
The beamings of truth's smiling face.

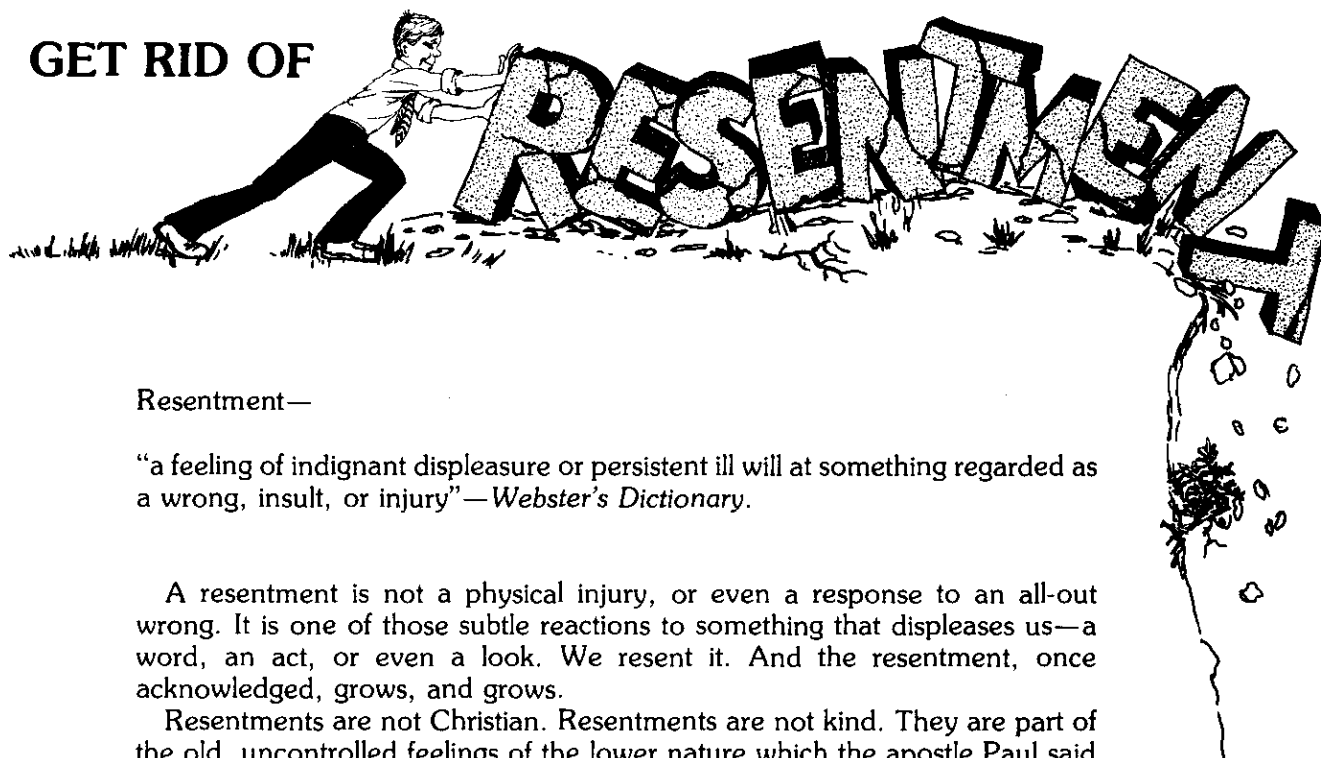
No romance can thrill me as the latest discoveries of science portrayed by the clear-eyed scientist who stands in the temple of truth.

I give you these thoughts for this reason, to show you that if we set this New Testament aside, or do not admit that it is all good, we have something to put in its place.

We find that every tint that blooms in the flowers of summer flames out in the stars at night; the variegated hues of the rainbow are all found in the stars in all their richness of color. MM

Now is the time to perform this work. Let us, each one, make good use of the time; let us "cast down imaginations, and every high thing that exalteth itself against the knowledge of God, and bring . . . into captivity every thought to the obedience of Christ." This is our God-given work. Let no one be deceived, for without this work being actually performed we shall be weighed in the balance of God and found wanting in the day of our Lord's coming. —L.T.N.

GET RID OF



Resentment—

“a feeling of indignant displeasure or persistent ill will at something regarded as a wrong, insult, or injury”—*Webster's Dictionary*.

A resentment is not a physical injury, or even a response to an all-out wrong. It is one of those subtle reactions to something that displeases us—a word, an act, or even a look. We resent it. And the resentment, once acknowledged, grows, and grows.

Resentments are not Christian. Resentments are not kind. They are part of the old, uncontrolled feelings of the lower nature which the apostle Paul said we should replace with “speaking the truth in love.”

Resentments breed misery, discontent, and more ill-will. In fact, there is nothing good they can do for us or anyone else. Is it not time we mustered all our might and pushed them right on and over the brink, into the oblivion of forgetfulness?

MM

“Be of Good Courage”

THE LORD said to Joshua, “See, I have given into your hand Jericho, with its kings and mighty men of valor” (Josh. 6:2, RSV).

Joshua's victory at Jericho was made certain before the battle began. But how was the victory to be won? By a clever strategy or ruse?

God showed Joshua how the battle was to be won. No battle had ever been won in this manner before.

For six days the Israelites encircled the city, marching around and around and around it.

It is easy to picture the ridicule and abuse that was hurled at Israel from the walls of Jericho. The men of Jericho said laughingly to one another, “Are these the

Hebrews of whom we have heard so much, the people we feared? Look, they are marching around our city and doing no fighting at all! So long as our walls stand, we are safe.”

But the day came when the trumpets sounded and the people shouted, and the walls came tumbling down!

A strange plan of battle, but a victory nonetheless!

How true the Lord's words in Isaiah 55:9, “My ways are higher than your ways, and my thoughts than your thoughts.”

Do you seem to be faced with enemies too powerful to resist? Take heart! He who brought down the walls of Jericho can give you victory also, if you fight according to His plan, with the weapons He provides, and in perfect obedience to His commands. “Be of good courage.” MM



Letters

Our Opportunity Is Now

Now Is the Time

What a wonderful thing to be one of God's family, surrounded with so many blessings. Do we appreciate them as we ought to by following in our Master's footsteps? Following Jesus means hardship, rather than ease; service, rather than earthly honor. Not many people today are willing to accept these demands.

What Jesus asks of His followers is total commitment. The greatest example of this principle of humble service was shown the disciples in Jesus' own life. He demanded no special deference or comforts. He went about doing good to others. Jesus was totally committed to doing the Father's will. He allowed nothing to hinder Him from accomplishing it.

Jesus is our great Example. Jesus said, "I do always those things that please Him." Obedience is the only profitable course of action. Every Christian should be a living example to others.

Now is the time to make preparations for our Lord's return. That is our blessed hope. We should be ready at all times. For in such a time as ye think not, the Son of man cometh. We cannot wait for a more convenient time. We may never have a more convenient time. Now is the acceptable time. Let us work, watch and pray to be ready.

Carrollton, Ohio

L.R.

The Age to Come

I have been thinking what a great time it will really be when everyone shall know the true God; we shall know as we are known. Every one we meet will be in the right way. It will surely be quite an age. We can work and win—we can be there then in that bright new world over there.

This age is running out; we know Christ will bring in that new age, as we quote in the Lord's Prayer, "Thy Kingdom come, Thy will be done on earth as it is in heaven."

There will be so many wonderful changes that will take place. *Nothing* shall stop God's plan. Usefulness will be everywhere. Everyone will be in their place of usefulness and prosper in God's way.

The book *MILLENNIUM SUPERWORLD* is so plainly written. We can receive much wisdom from it along with our Bibles.

It is wonderful to know we have leaders and teachers that are leading in God's true way. Our duty is to obey and overcome the old man.

Crawford, Nebraska

M.M.

Appreciative

I know *THE MESSAGE* and your other books have done more for me than any one else could ever have done.

Blackwater, Virginia

K. R.

I do not think we would be much concerned about our "light afflictions" either, if we, like John, could see and hear the very wonderful things which he did, and know for a certainty that our name was on the "roll of the living." Truly all this must have been very thrilling and encouraging for him, in his loneliness on the island of Patmos, especially when he saw his name on one of the foundation stones of that wonderful "holy city, new Jerusalem, which he saw coming down out of heaven from God." "The throne of God and of the Lamb will be there, and his servants shall worship him; they shall see him face to face, and bear his name on their foreheads, and shall reign for evermore."

We live by faith now, but happily, we also, are given the opportunity and the right to enter the gates of that wonderful city "shining with the glory of God," if we wash our robes clean, and heed the words of prophecy contained in God's Book.

Truly Brother Nichols was a very honest man. How courageous he was to tell the brethren the truth about the keeping of all of God's commandments. It must have grieved him when some turned away. However, God's Kingdom would not be much different from the world as it is today, if anyone could get in without perfecting a character, for Jesus certainly meant what He said in Matt. 5:48.

The Memorial MESSAGE arrived, and how wonderful it is! I am glad your new equipment for printing is an improvement and makes things easier, for we look forward to our MESSAGES, and I consider it a great privilege to be a subscriber. It is wonderfully reassuring to know that the good work will go on. I am grateful, and I thank you all, very much. Truly the Lord provides.

May we work, watch and pray now, to be worthy to put on immortality and incorruptibility, and to live in that wonderful time where evil, sorrow, pain or death will never more be.

West Glamorgan, Wales

G. S.

Working Daily, Hourly, Momentarily

To merely exist, that is not enough for us. Jesus said He came that we might have life and have it more abundantly. But it's not handed out indiscriminately; we have to work for it daily, hourly, momentarily. And we can do it while going about our daily duties.

The MESSAGES and sermons have impressed me with the need to give God the best, not the tag end of our strength (when at a low ebb). At such a time we do not give justice to our reading. One great help to me has been the encouragement by so many brethren to fight the good fight, look through the right end of the telescope, be a doer of the Word.

We have such a spiritual father in Bro. Flowerday, whose example of following the Master's footsteps just impresses all sincere ones to follow on; delights me more and more; urges me on to better living, nearer to God and His dear Son.

Cheshire, England

N. T.

Bread to Give

The crime situation impresses on our mind all the more the troubled times we live in, and that when the enemy cometh in like a flood, the spirit of the Lord shall lift up a standard against him; this could happen at any moment!

Someone once asked a minister why he preached Sunday after Sunday. His answer was, "Because I cannot eat my bread alone." We should never be content to eat our bread alone.

We all can and must do something to further the cause of the Lord. Phillip Brooks said, "It is almost as presumptuous to think you can do nothing as to think you can do everything." Frederick Longbridge has put it well too, what our attitude should be in the matter:

**"Yield thy poor best and ask not how or why,
Lest one day seeing all about thee spread
A mighty crowd and marvelously fed,
Thy heart break out into bitter cry:
'I might have furnished, I, yea, even I,
The two small fishes and the barley bread.'"**

Should we not willingly pay the price to eat this bread and give it willingly to our family and others—this lovely bread which has no equal? Someone has said, "There is a bread, sweet as honey, in a good book and the family must be poor indeed which cannot for such multiplied loaves pay their baker's bill."

Minnedosa, Manitoba

E. H.

With Purpose and Stability

We are never without help—both human and Divine. This is what makes life worthwhile because alone we would fail.

The brevity of life limits our opportunities to do all we would like to accomplish for our great Lawgiver. Therefore, we must take time by the forelock and work while it is day.

Daily reading of the Handbook of Life and communication with the Power Source adds purpose and stability of mind to our efforts. We are thankful for the foreordained plan of redemption and should guard against an indifferent attitude.

Basin, Wyoming

J. A.

OBITUARY

Sarah Jane Yemm

Everything within us and around us reminds us that we are mortal and our days are numbered. On April 5, Brother Newton Payne, our assistant pastor, conducted funeral services in Hamilton, Ontario, Canada for our friend and sister, Sarah Jane (Jennie) Yemm.

Sister Yemm had been acquainted with the Megiddo Church since about 1933, and possessed a deep respect for God and His Word. The family made regular visits to Rochester to attend the special functions of the Church as long as health permitted. Sister Yemm was also an active correspondent, sending many letters of hope and cheer to the various members of our Rochester Congregation and also to members in England and Australia. Sister Yemm will also be remembered for her warmest hospitality—her home was always open to welcome travelers from the Church.

Sister Yemm is survived by her two sons, Robert of Windsor, Ontario; and Arthur, of Hamilton, Ontario; six grandchildren and ten great-grandchildren.

Finally, Brethren

Seeing Is Believing

DO WE wonder occasionally if the Christian ideals are really possible? Can flesh-and-blood beings like ourselves live the life God requires?

The answer is affirmative, and one reason behind that "yes" is the conviction that seeing is believing. We may believe what we read, but there is nothing equal to seeing: seeing the life actually lived, the sacrifice actually offered, the heart actually committed, along with the visible daily willingness to bless and bear, give and take, love and grow in the countless petty aspects of life. Can it be done? Can one be duplicating Christ in all this? And then you see, and then you know: Yes! It surely can, because I can see it *being* done; and seeing is believing.

This is what Christ calls us to, a life that is "pure, even as he [Christ] is pure." And as others see us developing this inner purity, will they not be encouraged to do the same?

Can anyone say this about us? Is our life such that someone can observe us and say, "Seeing is believing. I wasn't really sure it could be done, but now I know"?

We may be a bit hesitant to say what Paul professed: "Copy me, as I copy Christ," but why? Is the fault with Christ? Is it not that we wonder what kind of copy we are?

When the disciples of John came to Jesus asking if He were the Messiah, what was Jesus' response? Did He say, "Absolutely! I'm the one, and you needn't go any further. You have my word." Is that what He said? No, He asked them to look at what He was *doing*. That was the real proof of it. He as much as said, "See for yourselves; seeing is believing."

If someone were to come to check us out and asked, "Are you His disciples?" how would we respond? Would we be able to say, "Look at what has happened in my life, and judge for yourself. Look at me on the job, at home, with my family, with my friends. Look at what I put first in life. Look at my priorities, my desires, my longings, and judge for yourself." Or would we have to admit, "Well, actually, there isn't much that you can see, but—we can talk awhile." Is such a testimony convincing? How much better to let our lives speak for themselves, then let seeing be believing. MM

God's Doings

*When God wants to drill a man,
And thrill a man,
And skill a man,
When God wants to mold a man
To play the noblest part;
When He yearns with all His heart
To create so great and bold a man
That all the world shall be amazed,
Watch His methods, watch His ways!
How He ruthlessly perfects
Whom He royally elects!
How He hammers him and hurts him,
And with mighty blows converts him
Into trial shapes of clay which
Only God understands;
While his tortured heart is crying
And he lifts beseeching hands!
How He bends but never breaks
When his good He undertakes;
How He uses whom He chooses.
And with every purpose fuses him;
By every act induces him
To try His splendor out—
God knows what He's about.*