



Megiddo Message

*Let us be up and doing
For the sun is in the sky;
Let us be up and doing
For the days are passing by.*

The Caleb View

While many factors combine to determine our success or failure, one not to be overlooked is attitude. The Bible personality who says this to us most forcefully is Caleb.

For nearly 400 years the Children of Israel had been enslaved in Egypt. Now God had miraculously freed them from their captivity. Only two months out of Egypt, they were at the borderline, encamped by the small town of Kadesh-Barnea.

They were out of Egypt, but they were not yet in the land of promise. Ahead of them still lay their biggest challenge, for the land across the border was the possession of enemies.

How would it ever become theirs?

God had a plan, and gave specific orders to Moses. Accordingly, twelve men were selected to be sent into the land as spies. Those chosen were "every one a ruler among" their brethren (Num. 13:1-2). Just to be chosen for this important task was an honor. It was like being among the top twelve in a class of more than 600,000. But this fact alone did not certify them as men of God, as we realize when we see what ten of the spies turned out to be.

Following God's exact instructions to Moses, the spies were sent out, and after forty days returned with their reports. "We came unto the land," they said, "and surely it floweth with milk and honey.... Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there" (Num. 13:27-28).

Here was the majority report. It started out well. But then, it turned on two well-worked words of doubt—*nevertheless* and *moreover*.

The facts were right. The cities would not give up without a fight. The Anak people were of large stature. But notice how the viewpoint of the reporters was communicated in the report: "We came... and

surely... nevertheless... moreover..." Can't we feel the doubt that magnified the problems, and hence their negative conclusion: "We be not able to go up against the people" (v. 31).

The report was broadcast, and the results were what we might expect from an impatient and selfish host. Soon pandemonium broke loose. "And all the congregation lifted up their voice, and cried; and the people wept that night" (Num. 14:1).

Open rebellion followed. A movement was launched to impeach Moses and elect new leaders who would take them back to Egypt (Num. 14:4). The negative attitude of ten men had become infectious, and gloom and doom engulfed the whole camp.

What was the cause? Simply this: that the ten lacked faith in God. This lack of faith affected their attitude toward the Promised Land—they despised it (Num. 14:31). It also determined their attitude toward the people of the land—they saw the inhabitants as "giants" (Num. 13:33). It magnified the problems and minimized God's power, and this affected the way they saw themselves. "We were in our own sight as grasshoppers, and so we were in their sight" (Num. 13:31); hence their grim conclusion: "We be not able to go up against them."

What were these men thinking? Was God able to overpower Pharaoh and his hosts at the Red Sea—a victory they had seen—and not able to subdue His enemies in the land of Canaan?

But the majority report was not the *only* report. There was another, that of Caleb and Joshua. And it had an altogether different tone. It was positive, full of faith and the ring of triumph. "The land, which we passed through to search it," explained Caleb, "is an exceeding good land...which floweth with milk and honey" (Num. 14:7-8). Here was the Caleb view of it.

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Megiddo means ...

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

We believe

— in God, the Creator and sustainer of the earth, the world, the universes, and all life, in whom we "live, and move, and have our being."

We believe

— in the Bible as our only source of true knowledge about God and His purposes and plans for His creation and for the salvation of humankind.

We believe

— Jesus Christ, the Son of God and our Perfect Example, who was conceived of the Holy Spirit and born of a Virgin; who ministered among His brethren, was crucified, resurrected, and taken to heaven and seated at the right hand of the Father, crowned with immortal glory, and who shall shortly return to be king of the whole earth.

We believe

— in the Holy Spirit, the openly manifest power of God, which God bestowed at various times and in various ways to reveal His knowledge to humankind, to support His spokesmen, to confirm His utterances, and to demonstrate His supreme power and authority.

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 humankind as providing the raw material from which shall be selected and developed a superior, God-honoring people upon whom God will bestow the blessings of immortal life in His soon-coming Kingdom.

We believe

— in ourselves as capable of applying in our own lives the precepts and principles taught in the Word of God, in this way perfecting that high quality of moral character which God has promised to recompense with life eternal in His heavenly Kingdom on earth.

We believe

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

Bible Quotations

Unidentified quotations are from the King James Version. Other versions are identified as follows:

NEB—New English Bible

NIV—New International Version

RSV—Revised Standard Version

TLB—The Living Bible

JB—The Jerusalem Bible, Reader's Edition

Phillips—The New Testament in Modern English

Moffatt—The Bible, A New Translation

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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 Church, L. T. Nichols, *Founder*; Newton H. Payne, *President and Editor*; Ruth E. Sisson, *Executive Editor*.

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MEGIDDO is a way of believing and living, grounded solidly in the Bible as the reliable Word of our Creator. A total view of life, the world and the universe, it sees all events, men and nations moving together toward one God-ordained climax: the Kingdom of God on earth. This has been the plan of God since the beginning. Christ will return visibly, bodily, as King, and the governments of this world will be joined to form a totally new worldwide government. When the task is complete, our earth shall be numbered among the heavenly, glorified worlds and filled with immortal inhabitants. This is the purpose and goal of all creation.

"I TALK for God"
"I PLOW for God"
"I WORK for God"
"I TEACH for God"

"I LIVE for God"

***"Wherever I go, thank
God, he makes my life a
constant pageant of
triumph in Christ,
diffusing the perfume
of his knowledge
everywhere by me.
I live for God"***

—II Cor. 2:14, Moffatt

Who shall ascend into the hill of the Lord?" queried the Psalmist, "or who shall stand in his holy place? He that hath clean hands, and a pure heart." In these words the Psalmist of Israel long ago struck the core of the God-fearing life, the life God approves. God wants clean hands, i.e., proper outward conduct. He wants also something more, a pure heart—right motives. Here is the double duty of every would-be child of God, every dweller in His heavenly house. Not only must our action be right, but we must act from the right motive, because very often the motive classifies the action, right or wrong. A certain action or manner of conduct may be right or wrong *depending upon the motive underlying it*. God evaluates both together.

Jesus must have been deeply impressed with this point, and, incidentally, it wasn't something He could have learned from the Nazareth rabbis. This was wisdom from above, even from the Heavenly Father, not even known—much less understood—by earthly teachers. But it was a prominent subject in Jesus' very first sermon. His words are recorded in Matthew 6. Carefully and in great detail He told of those who did all the right things. They were generous, self-disciplined, God-fearing, even God-seeking. But there was upon them this unhappy verdict: "They have their reward." God owed them nothing. Why? Because all their giving, and sacrificing, and serving, and praying was only so much stage-acting, a performance for their fellowmen, and not for God, hence God had nothing to repay. They were seeking human applause, and Jesus warned them solemnly that this was all they would get.

The apostle Paul made a similar point in his first letter to the

Corinthians, and he made it with reference to his own personal duty of pleasing God. Apparently he had been criticized for something, we are not told what, and to answer his critics he carefully explained that his commitment was to God, not men. If God was pleased, that was all—*ALL*—that mattered. “The hour of reckoning has still to come,” he wrote, “when the Lord will come to bring dark secrets to the light and to reveal life’s inner aims and motives. Then each of us will get his meed of praise from God” (I Cor. 4:5, Moffatt). Paul was able to look above and beyond the immediate threat to his reputation and remind them that he—like each of them—was accountable first, last and only to God. Nothing else mattered. Let each check the thoughts of his own heart, for no motive could be permanently covered or concealed; the coming day would reveal it.

Paul said it again in another of his masterful Epistles. Like every teacher of the faith in every age, he was under constant pressure to soften the gospel and sugar-coat its demands, so that it might have wider appeal. Even a little compromise, a little shading of the facts, a little re-dressing of unpopular points, might have given his popularity a boost. But Paul could not be tempted. “For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ,” he wrote (Gal. 1:10). He was Christ’s servant, and Christ’s opinion of him was all that mattered.

This ability to place God’s opinion of us above that of our fellow-men is a rare one, and a mark of high spiritual achievement. Our former pastor, Maud Hembree, was a keen observer of human nature, and she spoke solemnly that the brotherhood were more concerned about what each other knew of their per-

sonal sins and failings than what God knew. We must change this, she urged, until we actually feel worse for God to know our sin than for any human being to know.

The change is drastic, because being human we are strongly prejudiced in favor of ourselves. Self-preservation is the first law of nature. This is the way God designed us, so that life could go on by the laws He set in motion. We have an instinct to make the best and the most of whatever our fancied point of superiority, be it our appearance, mannerisms, opinions, abilities, image, personhood, or whatever. The desire to preserve and enhance what we have is as natural as to breathe. This fact is no secret, because it is common to all of us; we fool only ourselves if we deny it. We see it in the small child, whose absorbing desire is to win the attention of his oldsters; and when we look honestly, we see it in ourselves: for the adult who has not worked seriously to restrain and redirect this impulse is, in doing whatever the task, underneath only the small child who calls out to his superiors “Watch me!” The only difference is, the adult has learned not to announce it. The motive has not changed.

Young or old or anywhere between, we like to be approved, accepted, recognized. Even when we feel inferior, defeated or discouraged, very often the underlying reason is that we could not present or promote ourselves as we would like to, or that someone else is outdoing us. If we were living wholly for God, our inadequacies would not worry us.

Seeking the Right Goals

But our drive for recognition, approval, or acceptance is not all bad. In fact, we need it. We need it especially if we would be heirs of the

Kingdom. God does not want—nor will He have—for His eternal associates a family of placid “I-don’t-care’s,” who are unmotivated and unaspiring. The person who cared nothing for accomplishment, who had no desire for recognition, who was so self-centered that he thought of no one but himself and his own comforts and pleasures, could be of no benefit to himself or others, to say nothing of God. God is looking for those whose aspirations are the very strongest, who want the most and the highest recognition and will not be satisfied until they get it. He only asks that they set their hearts on pleasing *Him*, that they turn their attention from self-seeking to God-seeking, from pursuing *human* goals to *Divine* goals.

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for those who
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Those religious thinkers who exalt the blessed “nobody,” as though being nothing pleased God most, as though God condemned all ambition and aspiration, do not get their creed from the Bible. Equally wrong are those who condemn all self-discipline and self-improvement as self-promoting, claiming that God loves us “just as we are,” that all our efforts to do or be right are as “filthy rags” before Him; that, fallen and helpless, our only salvation is in

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depending on the merits of Jesus. There is only one word to describe such thinking, and that is *false*.

To think of oneself as a worthless "nobody" is the farthest from God's ideal for His children. God is looking for the highest achievers. He even appeals to our aspiring instincts by the prize He sets before us. When Divine Wisdom stretches out her

hands of promise, "length of days is in her right hand; and in her left hand riches and honor" (Prov. 3:16). God says of the saints that each one is a priceless jewel, His own prized possession (Mal. 3:17). Theirs is honor, the very highest honor.

This point is emphasized in the brief conversation between the Lord and Satan, written in the Parable of

Job. "The Lord said unto Satan, 'Have you considered my servant Job? You will find no one like him on the earth, a man of blameless and upright life, who fears God and sets his face against wrongdoing.' Satan answered the Lord, 'Has not Job good reason to be God-fearing?'" Or as phrased in our Common Version, "Doth Job fear God for nought?" Or as translated in the Living Bible, "Why shouldn't he when you pay him so well?" (Job 1:8-9). Job was making a powerful lesson: that service to God is indeed for pay—this is right and proper. Job was *not* serving God for nothing. In serving God we are really working for ourselves. God does not ask us to be nobodies or work for nothing. He wants us to *become* something and *do* something, and He wants us to do it *for*

Let Us Pray

Lord God of eternity, Thou to whom belongeth all things; who giveth wisdom to the wise and knowledge to them that know understanding: we worship Thee. We glory that we know Thee, that Thou hast invited us to be part of Thy great purpose, that we know what we are and where we are going. But creatures of a moment, we have been called to that which is everlasting. We come to Thee this morning eager to learn more of how we can be part of eternity, how we can abide in Thy house and share the delights of Thy heavenly family forever.

Many, O Lord our God, are Thy wonderful works which Thou hast done, and Thy thoughts which are to us-ward, that Thou hast recognized us in Thy far-flung universes, and given us an opportunity to work for real life. Thou hast given us Thy Word, and the ability to read and understand that Word. Thou hast given us pastors and teachers to help us apply that Word to our lives, that it may act as a guide to us through every hour of each day. For all, our God, we thank Thee. Keep us humble, Lord, realizing that without Thee we could not live even one second.

Help us to realize, then, that all we can do, or become, is by Thy grace, and therefore all is Thine. Help us never to seek honor for ourselves, or from one another.

Lord, we are deeply grateful that we have within us the potential to develop such noble characters as Thou wilt choose to perpetuate in Thy Kingdom. Grant us the wisdom to spend ourselves wisely, turning all of our naturally selfish ambitions over to Thee, saying with heart and soul by all we do, "I live for God," knowing this is the only way to secure that which is eternal.

Lord, we are Thine. May we never be so presumptuous as to take any credit to ourselves, realizing that all power and ability and even our very life come from Thee; that true greatness and honor can be ours only as we lose ourselves completely in Thee, reserving nothing with which to serve ourselves.

Wilt Thou bless all Thy people wherever they may be, and help us all to follow ever more closely in the way Thou hast appointed. O God, Thou art our strength; in Thee we shall do valiantly, today, and tomorrow, and through all coming tomorrows. In Thy name and for Thy glory we pray. Amen.

something. He asks only that that "something" be above the level of our natural instincts, above the self-seeking, self-preservation instincts that are born in us. Our natural instincts to achieve must be redirected toward Him, and not used to exalt or glorify ourselves. As the Lord said to Baruch in the time of Jeremiah, "Seekest thou great things for thyself? seek them not" (Jer. 45:5). Though this command was given for that particular time, because of the imminent threat of a national disaster, the principle is timeless. God does not want us seeking great things for ourselves.

Real Greatness in God

The prophet Jeremiah delivered it as an important message from God, a message with urgency in it. "Hear ye, and give ear; be not proud: for the Lord hath spoken. Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains" (Jer. 13:15-16)—well he knew our human tendency to procrastinate. Again he warned: "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord" (Jer. 9:23-24). Note carefully what he says. It is not that we are to have no ambition, no pride, no aspiration, but that we direct them toward Him, to glory that we "understand and know" God. He wants us seeking honor, for sure, but from the right source, the highest source. He does not want us too easily satisfied with small ambitions. He wants real greatness.

Living for ourselves makes us small, satisfied with ourselves as we are, unwilling to change. Living for God makes us eager to change, for we want to be more and more like God; better, pure, upright.

Jesus made the same point in these words: "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" (John 5:44). This is a shocking statement, when we realize that God does not even count us among the believers if we are seeking credit from one another rather than seeking it exclusively from God. How could He, when the difference between the two is so vast. Are we not really saying "I don't believe" when we prefer the little satisfaction that a mere mortal can give us to the eternal honor and blessing of God?

Our founder put it in plain words when he said, "You want to see if some grasshopper is looking at you!" Indeed, we show a poor and grossly distorted sense of values if the commendation of mortals—mere grasshoppers in the sight of God—is worth more to us than the commendation of God and Christ and all His holy angels. For if we really have caught a glimpse of the honor God can give, all human praise will be incidental, not even visible in the dazzling light of future glory.

The apostle Paul said it again in II Corinthians 10. We read: "But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth" (vs. 17-18).

God abhors selfishness, self-seeking, and self-exalting, and we must come to abhor it too. We know what He thought of Nebuchadnezzar, who said: "Is not this great Babylon that I have built?", and Herod, whom God smote in utter public disgrace because he "gave not God the glory." God wants humble, obedient children, who have the faith and the far-sighted vision to let go the honors of the present and stake all upon the future. If we go after what we can get now, we shall find one day that it was very, very little.

Changing Our Tastes

But how do we change our tastes and our nature? What can we do? Our natural instinct is a problem we must confront, and in an honest, straightforward manner.

We can learn something by looking at the record of those who have gone before us. The problem was strong among Jesus' disciples; in fact, nothing is told more clearly of their character than this self-aspiring trait. The gospels record at least six times where there was "a strife" among the twelve, or a discussion as to which should be greatest. But we should notice carefully how Jesus dealt with the problem. He did not say that they should have no ambi-

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Pride *and Its Cure*

*Pride, ugly pride, sometimes is seen
By haughty looks and lofty mien:
But oftener, it is found that Pride
Loves deep within the heart to hide;
And while the looks are mild and fair,
It sits and does its mischief there.*

*Now if you really wish to find
If pride be lurking in your mind,
Inquire if you can bear a slight,
Or patiently give up your right.*

*Can you submissively consent
To take reproof and punishment
And feel no angry temper start
In any corner of your heart?*

*Can you at once confess a crime,
And promise for another time?
Or say you've been in a mistake;
Nor try some poor excuse to make,
But freely own that it was wrong
To argue for your side so long?*

*Flat contradiction can you bear,
When you are right and know you are,
Nor flatly contradict again,
But wait and modestly explain,
And give your reasons one by one,
Nor think of triumph when you're done?*

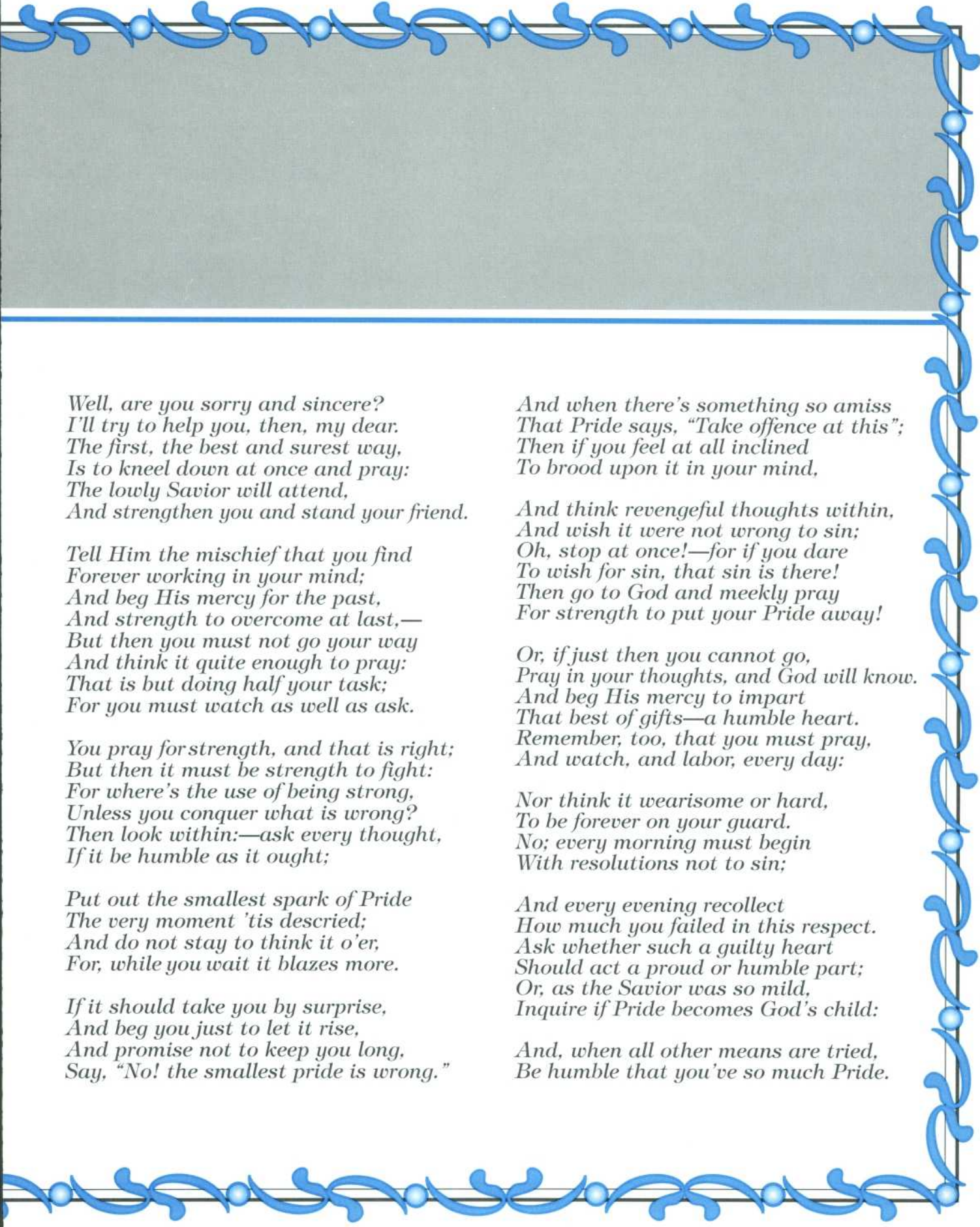
*Can you in business or in play,
Give up your wishes or your way?
Or do a thing against your will,
For someone that is younger still?
And never try to overbear,
Nor say a word that is not fair?*

*Does laughing at you in a joke,
No anger, no revenge, provoke?
Or, when you find that you could do
The harm to them they did to you,
Can you keep down the wicked thought,
And do exactly as you ought?*

*Put all these questions to your heart
And make it act an honest part;
And when they've all been fairly tried,
I think you'll own that you have Pride.*

*Some one will suit you, as you go,
And force your heart to tell you so:
But if they all should be denied,
Then you're too proud to own your Pride.*

*Now I suppose that, having tried
And found the secret of your Pride,
You wish to drive it from your heart,
And learn to act a humbler part.*



*Well, are you sorry and sincere?
I'll try to help you, then, my dear.
The first, the best and surest way,
Is to kneel down at once and pray:
The lowly Savior will attend,
And strengthen you and stand your friend.*

*Tell Him the mischief that you find
Forever working in your mind;
And beg His mercy for the past,
And strength to overcome at last,—
But then you must not go your way
And think it quite enough to pray:
That is but doing half your task;
For you must watch as well as ask.*

*You pray for strength, and that is right;
But then it must be strength to fight:
For where's the use of being strong,
Unless you conquer what is wrong?
Then look within:—ask every thought,
If it be humble as it ought;*

*Put out the smallest spark of Pride
The very moment 'tis descried;
And do not stay to think it o'er,
For, while you wait it blazes more.*

*If it should take you by surprise,
And beg you just to let it rise,
And promise not to keep you long,
Say, "No! the smallest pride is wrong."*

*And when there's something so amiss
That Pride says, "Take offence at this";
Then if you feel at all inclined
To brood upon it in your mind,*

*And think revengeful thoughts within,
And wish it were not wrong to sin;
Oh, stop at once!—for if you dare
To wish for sin, that sin is there!
Then go to God and meekly pray
For strength to put your Pride away!*

*Or, if just then you cannot go,
Pray in your thoughts, and God will know.
And beg His mercy to impart
That best of gifts—a humble heart.
Remember, too, that you must pray,
And watch, and labor, every day:*

*Nor think it wearisome or hard,
To be forever on your guard.
No; every morning must begin
With resolutions not to sin;*

*And every evening recollect
How much you failed in this respect.
Ask whether such a guilty heart
Should act a proud or humble part;
Or, as the Savior was so mild,
Inquire if Pride becomes God's child:*

*And, when all other means are tried,
Be humble that you've so much Pride.*

I Live For God (Continued from page 7)

tion; He only pointed them to a higher ideal. There would be honor aplenty, but it was reserved for the humble. For "whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (Matt. 23:12).

Jesus, our perfect pattern, was perfect also in humility, and this is His testimony: "He that speaketh of himself seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him" (John 7:18); again, "I seek not mine own glory" (John 8:50); again, "I do always those things that please him" (John 8:29).

How Do We Please God?

But the motive of pleasing God is abstract, intangible, and hard to define. How can we make ourselves right on this important point? How can we reorient ourselves away from seeking self-satisfaction and toward God? How can we "cut the nerve of our instinctive actions," as Paul said, so that we can be "on the way to real life"? (Rom. 8:13, Phillips).

The situation is further complicated by the fact that God is far away, and people are all around us. How do we motivate ourselves to work to please One whose smile we cannot see, whose commending voice we cannot hear? How can we do our job, or mow our lawn, or clean our house, or care for our family *to please God*? How do we sing, or write, or even pray *for Him*? And going one step further, How do we *stop* seeking satisfaction from those around us, when it is so deeply a part of us, when someone's approval or commendation of us is what we have lived on since we can remember?

We all begin life at the same point. In our cradled first months,

each was the center of his world. Gently moving hands cared for our every need and soft voices speaking in hushed tones told us that we were something very special. If psychologists are right about first impressions being lasting, it is no wonder that we are self-centered by nature, that we are sold on ourselves and our own opinion is always right. But God has made us to grow, and He wants us to outgrow these cradle instincts and behave like mature men and women in Christ, who can take the ups and downs of life with steadiness.

It is important to realize here the totally transforming power of the Gospel of Christ. Do we wonder that the New Testament uses such words as "transformed," "recreated," "renewed," and "new" to describe the wholehearted believer? Serving God is nothing natural, or casual, or easy, or comfortable. It is a decision that changes our life through and through, that requires every ounce of our energy to fulfill, as well as every desire of our heart. It is nothing we can commit to and remain *in any way* as we were. It requires a total reorienting of our values, a total redirecting of our thoughts. Once we are fully convinced of the value of God's salvation, and what He requires, every aspect of our life must change. No longer are we living to do what we want to do, to please ourselves; no longer are we our own but God's, and every part of our lives become open to His scrutiny.

Motives Make the Difference

Do we wonder at the "all-outness" of those dynamic early church members such as Peter and Paul, whom someone has termed "the Unstoppables"? Yet their total commitment was not one inch or one ounce more than ours must be. No doubt their bold venture, their setting aside of

the values of this world, their unconcern for its honors and credits, seemed like stark madness to uncommitted neighbors and friends. But they were intoxicated by a new wine, they were electrified by a new power. And since they did not belong to the world of their time, nothing of this world could attract them. Neither could anything of this world defeat them; everything, good or bad, favorable or unfavorable, only helped them in their life of service to God. Do we wonder that they were happy, radiantly happy?

The same can be true of us. Our faith is not something for Sundays and church services; it is a faith for every day, everywhere. We are no more holy sitting in church, or reading our Bible, than we are when doing our laundry. When our life is given to God, anything and everything becomes the vehicle of our service to Him.

How? Because God judges the heart, the motive. This is how we can get heavenly credit for earthly tasks, because "the Lord looketh on the heart" (1 Sam. 16:7).

The point is well illustrated by the familiar story of the three bricklayers, to whom the traveler put the simple question: "What are you doing?" The first replied, somewhat tersely, "Why can't you see, I'm laying bricks!" The second replied, with more thought, "I am earning money to provide a living for my family." The third bricklayer, asked the same question, looked up and answered with obvious pride, "I am helping to build a great cathedral." All were doing the same task; all were laying bricks; the difference was in their motive, their reason for doing it.

It is the same with us. We do the same tasks that thousands and millions of other people do, the common, everyday work of life; but that work may be in our hand either our



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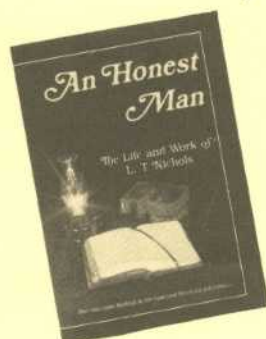
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BIOGRAPHY



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The story of an honest heart seeking,...searching,...finding.

Truth is the gem for which we seek,
Oh, tell us, where can it be found?
For it we search and pray and weep
That truth may in our hearts abound.

We want the truth on ev'ry point,
We want it, too, to practice by,
Divine in nature, 'tis the best
For truth will ever stand the test.

Seize then the truth where'er 'tis found,
On heathen or on Christian ground,
Among your friends, among your foes,
The plant's divine where'er it grows!

—L. T. Nichols

offering to the Lord, or simply another task to do—our motive makes the difference. The apostle Paul made this point in his letter to Timothy. He admonished his brethren that they should “do good,...be rich in good works,” that in this way they could be “laying up in store for themselves a good foundation against the time to come, that they might lay hold on eternal life” (I Tim. 6:17-19).

How do we apply this in everyday terms to *our* lives? How can we make our simple, everyday tasks build up for us credits in heaven?

How can we change our motivation from satisfying ourselves to making our work an offering to God?

The answer lies not in what we do but *how we do it*, and the thought behind it. We may do a task with *only the thought of getting it done*; and what do we get from that? Only the satisfaction of a task completed, nothing more. Or we may do the same task with the thought that we are doing it very well; with this thought we are feeding our self-satisfaction, and the task well done becomes its own reward; there is no future in that. Or, still worse, we may do the task, hoping that someone will commend us for it, that they will recognize our great skill

and outstanding effort, or perhaps realize that no one else could have done as well; here, in the words of Jesus, we have our reward. Or—and here lies our great opportunity—we can do the task with a prayer of gratitude in our hearts to God for giving us the strength of body and mind and all the resources we need to do it, realizing that all belongs to Him and we are simply His instrument, using His tools. The accomplishment then becomes His, not ours, and He can reward us for it. In this way we become part of His great cause and can feel, with justified pride, “I am helping to build a great cathedral.”

If we really believe God and the promises He holds out to each faithful one, if the hope of eternal salvation has wholly captured us, if we have set as our life goal the sharing of a place in His Kingdom, we will have neither thought nor interest for the small satisfactions of this world. We will feel humbly privileged to know God and His great plan, and that He has made it possible for us to serve, in whatever capacity. We will realize that everything comes from Him, even every breath we breathe. In the words of the noble apostle Paul to the Corinthians, “What hast thou that thou didst not

receive?” If we leave Him out to enjoy ourselves or the things we have, to take credit to ourselves, when He has given us everything we have and are, can we blame Him for being displeased?

The apostle Paul summarized this type of thinking when he wrote, “And whatsoever ye do, do it heartily, as to the Lord, and not unto men...and whatsoever ye do in word or deed, do all in the name of the Lord Jesus” (Col. 3:23, 17). His word “whatsoever” means, literally, *everything*. Whether we are drilling holes, or driving nails, or plowing fields, or sweeping floors, or sitting in our living room, or even lying in bed, whatsoever is whatsoever, with no possible exceptions. It includes work, rest, and everything between. It includes tasks we like, and those we dislike. It includes work which others appreciate, and work which is never noticed. It includes work for which we will be compensated, and work that is a freewill offering of ourselves.

And what does Paul say about this “whatsoever”? That it is to be done “as to the Lord.” Here is a simple statement of the reorienting we must accomplish. All must be done “as to the Lord, and not unto men.” For all our work, whatever its

If we really believe God and the promises He holds out, if the hope of eternal salvation has wholly captured us, we will have neither thought nor interest for the small satisfactions of this world.

nature, is open for His inspection. Men may approve or disapprove—that is incidental—because we are not serving men, we are serving God. We are accountable to God, and if God is pleased, what else can matter?

Life gives us many choices, and it is natural, when possible, to make our choices by what we like or enjoy. When we look closely, we

We have
only one
brief day
in which to win God's
favor; we shall have
all eternity to enjoy it.

find that our motives determine our choices. And what we are living for, what we really want from life, determines our motives. We do not consciously choose our motives as we would choose to grow peas or potatoes. We do not say "I'm doing this for myself," or "I'm doing that for the Lord." But if we have been truly captured by Christ, if we are constantly feeding our faith and building our desire for a place in God's Kingdom, our motives will, as a matter of course, be right.

We cannot obey Jesus' command, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," and be working from wrong motives. Nor could we obey the command written in the book of Proverbs, "Give me thy heart," and be living merely for the

satisfactions of this world. If the hope of eternal life has truly gripped us, it will be on our minds and will affect everything we do.

Wouldn't we like the shining testimony of Paul upon our lives: "I live for God." Not I live to impress my friends and neighbors, or I live to enjoy the things I like and to get more and more of them, or I live to accomplish whatever earthly goal I set for myself, but that all-encompassing testimony: "I live for God." Can't we feel the ringing triumph in his words: "Wherever I go, thank God, he makes my life a constant pageant of triumph in Christ, diffusing the perfume of his knowledge everywhere by me. I live for God" (II Cor. 2:14, Moffatt).

When Paul could say this, every aspect of his life was included, for what is there that is not part of *living*? He could as well have said, I work for God, or I walk for God, or I make tents for God, or I preach for God, or I write for God. And his own personal satisfaction in all was the greatest because all was for God. Everything was helping him toward his one great goal: life in the world to come.

Paul said it another time in these words, "For to me to live is Christ" (Phil. 1:21). Think of the myriad reasons Paul could have had for living. He could have said, For me to live is education, or recognition, or the acceptance of my fellowmen, or even the love of his brethren and church. But none of these were big enough for Paul. He would not settle for anything less than the best. For him, to live was Christ and all that Christ meant to him of hope, and the resurrection, and future life in His Kingdom. Nothing less could entice him.

The apostle Peter gave the same advice, which he also applied to himself: "Each of you has received a special grace, so, like good stewards

responsible for all these different graces of God, put yourselves at the service of others. If you are a speaker, speak in words which seem to come from God; if you are a helper, help as though every action was done at God's orders; so that in everything God may receive the glory" (I Pet. 4:11, JB). Work "as though every action was done at God's orders"—what better formula could we find?

Living for ourselves makes us small, satisfied with ourselves as we are, unwilling to change. Living for God makes us eager to change, for we want to be more and more like God. We long to be better, pure, upright. We long to see where we are wrong, to uncover what is unsightly in us and remake it according to what God wants us to be.

Oh, let the testimony of Paul be *our* testimony: "I live for God." Let us be open and honest before God, and eager to learn any lessons He wants to teach us. Let us see ourselves as we are, in the light of His law, in the light of eternity, and be anxious for His discipline, correction, direction. Indeed, anything from Him or for Him we should count our highest joy, our delight, because it is helping us on the way to *life*, even if it is painful, even if it means giving up the things that appeal to us most strongly. Whatever pleases Him pleases us, and we should crave it, even if its sharp edge cuts like a knife across our fleshly nature; it is all for good.

Let us live for God right here, right now, whether others praise or blame. Let us live right now for God by feeling right, speaking right, thinking right, doing right. We have no time or affection or interest to waste on anything second-best; for we have only one brief day in which to win God's favor; we shall have all eternity to enjoy it.

MM



BEGIN...WITH GOD

*Begin the day with God alone,
Kneel down to Him in prayer;
Lift up thy heart to His abode
And seek His love to share.*

The very fact that we assemble and sing and talk about the things of God shows we have an interest in that coming Day when God's will shall be done here on earth as it is in heaven. That Day is truly approaching, some day soon it will be here. Paul saw it by faith, afar off. Now we are far on in the night and the great Day of the Lord is ready to break.

To begin the day with God, whether in an assembly or alone; to pause to refresh our minds on heavenly things and petition God's help for the day strengthens us to meet the trials that are certain to confront us. Sometimes the day begins calmly and smoothly, not a ripple in sight, but then something develops that tests us. That which started out as an ordinary day may quickly become extraordinary.

*Go through the day alone with God,
Whate'er thy work may be;
Then where thou art—at home, abroad—
He still is near to thee.*

But with a good start and with God's help we may end the day acceptably. The formula is simply this: If we can be patient and kind for an hour, we can do it for two hours with a little extra effort; and if we can do it for two hours, we can for three, and so on; and with practice we shall be able to go through the whole day maintaining that prayerful, perfectly poised attitude.

We may not be able to do it the first day, but continued effort will show progress and eventually success. The Christian's life is a growth; success does not come in one leap.

What can be more satisfying at the end of the day than to know that it has been well spent for God, invested for eternal returns! To look back over a day with no regrets, to be able to see that everything was done with the principle of God directing our mind, to know and feel that we are one full day nearer our great goal—what a comfort!

*Conclude the day alone with God;
Thy sins to Him confess;
He will forgive if thou forsake
And learn His righteousness.*

Live each day for God, take His Word with you as you go through the day. Make this a rule early in life: Begin the day with God alone. Spend a little time in the early morning with God; read some portion of His Word and meditate on it. Ask His help for the day. Resolve to do on your part faithfully. Then at night thank Him for the day's blessings. Your spiritual strength will abound; your faith will increase; and your hope will shine brighter and brighter unto the perfect day.

*Lie down at night alone with God,
Who gives His servants sleep;
And when thou dread'st the vale of death
He will thee guard and keep.*

MM

Imagine trying to find your way across a sandy wasteland, not knowing which way to go—when suddenly you discover footprints in the sand. Someone has already passed this way! Having no other guide, you venture to follow, even though you cannot see whom you are following.

That is how we follow Jesus. We cannot see Him ahead of us, but we know that He has gone our way because we can find His footprints. And we know where His footprints lead, because He has shown us. By His own testimony, "I am he that liveth, and was dead; and, behold, I am alive for evermore" (Rev. 1:18). There is great comfort in knowing that we put our feet in the steps of one who has gone ahead, that He knows where we must walk, that He has experienced it first, and—most of all—He has reached the destination! All that remains for us to do is follow.

How Can I Follow Jesus?

If any one message comes clearly through the Gospels, it is the call of our Lord, "Follow me." The Speaker's voice is commanding. It rings with authority. There is something better ahead. Life, glory, honor, and eternal happiness are ahead! He *knows*, because He has gone before us.

"Follow me" was the call to each of His Apostles, and we read that they "left everything, and followed him" (Luke 5:11). Whether their nets, or tax collecting, or whatever their former way of life, they left it to follow.

Very near the end of his life, the apostle Peter was still thinking about the call he had received from the Master. Possibly, too, he was wondering, as he looked back over his life, how well *he* had followed. Then, thinking further, he realized that Jesus' call was not to the Apostles alone but to every believer in every age. And so he wrote to his brethren: "Even hereunto were ye called: because Christ also suffered for us, leaving us an example, that

ye should follow his steps" (I Pet. 2:21). *Every* believer in *every* age has been called to follow Jesus.

We can understand how the Apostles followed Jesus. Listening day after day to His dynamic preaching, as He went from city to village "preaching and showing the glad tidings of the kingdom of God" (Luke 8:1), they followed Him literally. And as they followed we can be sure that they observed also His manner of life, His patience, His humility, and His careful attention to the details of His own obedience. They marveled at His kindness, His selfless consideration for others, His firm devotion to duty, and His personal life of holiness in all the little events of every day.

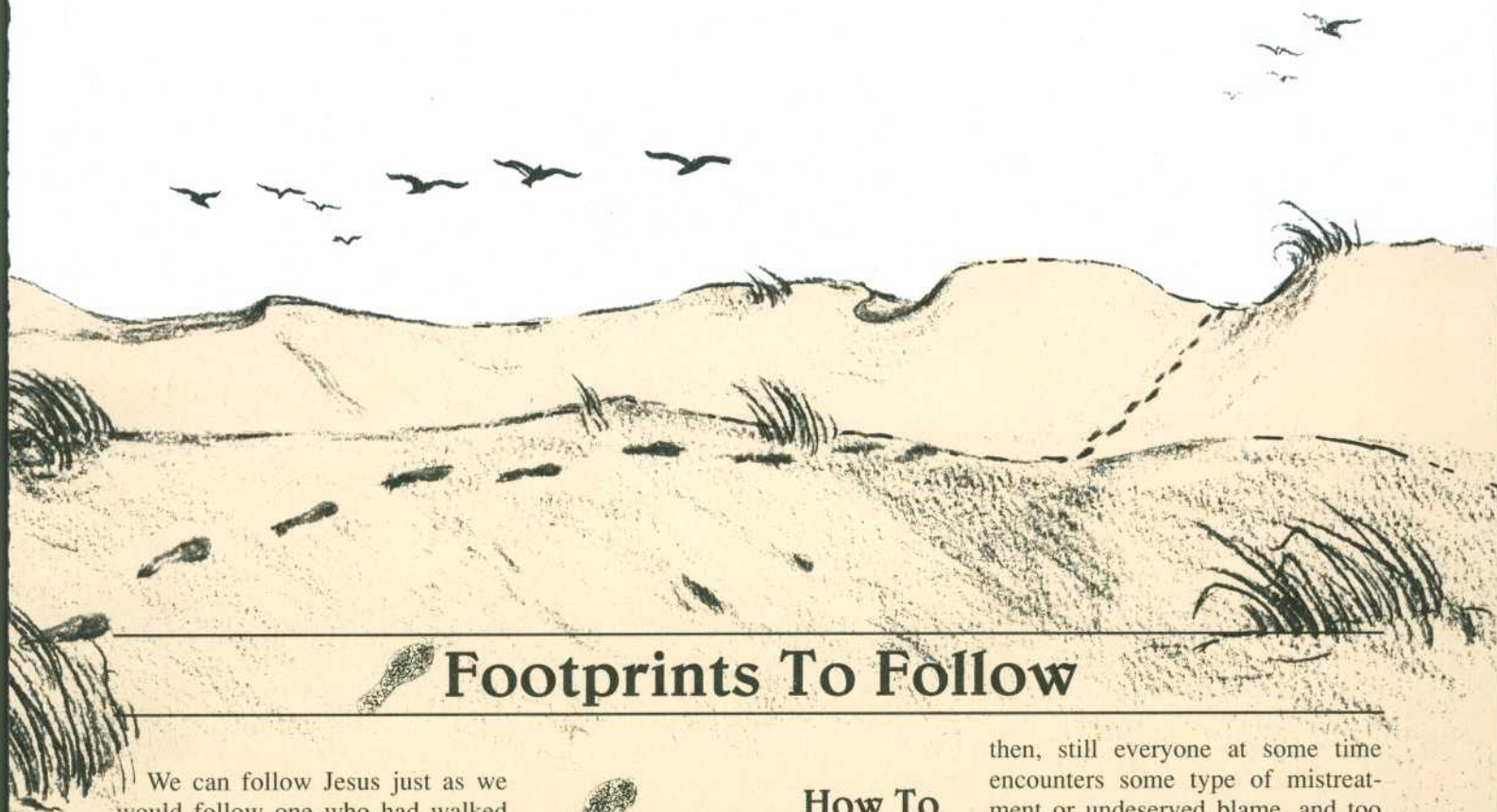
When suddenly Jesus was taken from them, they continued to follow—by carrying out the commission He left them, by adhering strictly to His teachings, preaching His gospel and the message of hope He had left them. They were captured by Him. Christ was their rallying point, the center of their thinking, their hero, their all in all. Everywhere

they went they preached Jesus Christ—crucified, risen, ascended to heaven, and coming again. They felt themselves driven by His faith, motivated by His confidence in them, challenged by His goals. They were His servants, literally His slaves, and everything they did was done as unto Him, even though He was not present to oversee it.

Most of all, they followed by imitating His manner of life, His integrity, His fearless denunciation of evil, His courage, His faith, His single-minded desire to please His heavenly Father. If only they could suffer with Him, die with Him, rise with Him, reign with Him!

But the command to follow Jesus was not for the Apostles alone. It stands on record for us, clear and unmistakable: "If *any* man will come after me, let him...take up his cross daily and follow me" (Luke 9:23).

Did Jesus truly mean what these words seem to say? How can *we* follow Jesus, we who find ourselves living nearly two millennia later? How can *we* obey the command, we who have not so much as seen Jesus? How can *we* follow Him?



Footprints To Follow

We can follow Jesus just as we would follow one who had walked before us across a sandy wasteland: by finding their footprints, and then walking in them.

Our only source of knowledge about Jesus is the Bible, what it tells us about His life, His teachings, and those who followed Him. But when we study it carefully, we find the Bible is rich in information that we need. This is as God designed it, a thorough furnisher unto all good works (II Tim. 3:17). The Gospels and the Epistles written by His followers are rich with information and admonition. For all Jesus was *the* source and inspiration.

What footprints can we discover from what has been written of the life of our Lord?

Jesus' life was not haphazard. Nor were the footprints He left behind. He consciously marked out a path to be followed. Notice how Peter said: "Christ...leaving us an example, that ye should follow his steps" (I Pet. 2:21). Again He told His disciples, "I have given you an example, that ye should do as I have done" (John 13:15). He marked the path clearly so that we could follow.



How To Take Mistreatment

"Who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" —I Peter 2:22-23

In these words the Apostle held up the incomparable example of Christ for all His followers and friends. There may have been some who thought that Christ was too great for imitation—He was only for admiration. Peter dispels any such idea. Christ's life was for copying, He was an example for *following*. His footprints are clear, says Peter, and "even hereunto were ye called:...that ye should follow his steps."

But the first "step" he mentions is not easy. "Who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again." Here Christ was the supreme example. Though we today are not slaves, nor do we face the possibility of active persecution as believers did

then, still everyone at some time encounters some type of mistreatment or undeserved blame, and too easily we murmur and complain at our lesser ills. Christ was cruelly and inexcusably wronged; yet He felt no resentment against His injurers. "When he was reviled, [He] reviled not again." Witnessing such character, we are constrained to exclaim with the centurion, "Truly this was the Son of God!" Christ was the perfect example of patience in suffering.

Yet all endurance is not in itself virtuous. Endurance to be recognized and blessed by God must be patient endurance in the right spirit, with the right motive; it must be endurance which aims at pleasing God. It must be endurance "for my name's sake" (Rev. 2:3).

What was Jesus saying to us? When you are distressed by the treatment you received from unjust or unreasonable men, this is the time to prove the reality of your convictions. Do not retaliate. Do not even *think* of it. Do not even allow yourself to cherish a *thought* of ill against another. Remember the example of Christ, cultivate His spirit, and revile not again. Rather, commit yourself to the keeping of Him who

judges righteously, and who in time will give just retribution to all.

Even the most unwelcome, unwanted circumstances can be used to the highest results. Taken in the spirit of Christ, life's storms can only cast up rare treasure.



How To Love

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another"—John 13:34.

Here is a love far removed from any instinct of the animal nature. Far from being spontaneous and free, this love must be *commanded*: "A new commandment I give unto you." But like every other commandment from our Lord, He was the first to comply with it Himself. He does not ask of His brethren anything which He was not willing or able to do Himself. This is why He is our perfect example. This is why we can follow in His footsteps.

"Love one another, as I have loved you." What is this mutual love that Christ commands? First, it is a love known only to those who belong to Christ. One must come under His law before he can participate in this very special, exalted love.

What is this love? We can understand it by observing the nature of the love Christ had for His disciples. His love for them had many aspects. First of all, from Christ's standpoint, it was purely unselfish. There was no holding back for any jealousy or rivalry on the part of Christ. In this, as in every other aspect, it was pure. Then too, it was practical. It was love that bears its ripe fruit in deeds. It walked in Jesus' feet, spoke in His tongue, worked in His hands. Everywhere He went, it was evident. Then, too, it was love that worked for the best spiritual interests of His brethren, always inspiring them to live better and yet better before God. It was love that taught, inspired, rebuked, and encouraged, as the situation required. It was love that could be satisfied with nothing less than one's best in living, serving, giving, helping.

What made this a "new" commandment? Christ's love was truly old in its principles, but it might be called new because of the completeness of its expression in Christ. Here was the perfect Example, the perfect life fully lived. No longer was the commandment encased in cold, lifeless words; now it was living flesh and blood, warm and animate. Then, too, it was new in the motives it inspired—motives arising from the special relationship between Christ and God, which was a constant challenge to His brethren to imitate. They too could live close to God, they too could love as Christ loved, if they had the honesty of heart that this love required; if they had their Master's perseverance and His deep desire to be right. To teach and inspire them to this, Christ gave new life and force to the command of love. He made the commandment really new and original, a motivating power, exhaustless and irresistible. The result? "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

"By this shall" others know—it is not only an inward proof to believers themselves but also an outward

What It Means to Follow

We are all followers. The critical issue is choosing whom we will follow, and where that following will take us.

When we travel, the first decision we must make is that of our destination. Then we must choose which routes will take us to that destination.

Life is much the same. Consciously or unconsciously, we are all the time observing others, looking at the possibilities and choosing whom we will follow. We watch others and note their strength and weaknesses. And shortly, almost before we know it, we have left behind our own record of the same.

For many, choosing a guide or a route in life is haphazard. Few, very few give serious thought to the destination.

Most are content to follow their peers and enjoy the route. If it is pleasant, if it is satisfying to their desire for challenge and satisfaction, if it in some way increases the happiness of themselves and perhaps others, they are content.

But occasionally comes one whose greatest concern is the destination. Such a one is careful—very careful—whom he follows, for well he knows that not every route can take him to his destination.

Such a one was Jesus Christ, the greatest man ever to live on our planet. What made Him great? The answer lies in His willingness to follow, to obey, to submit to the will of His Father.

Throughout His life He was in every sense of the word a follower, a follower of His Father. He was not on His own. He had a mission, a purpose, a duty to perform. "I do nothing of myself," He said, "but as my Father hath taught me, I speak these things" (John 8:28). "The Son can do nothing of himself, but what he seeth the Father

proof. Levels of achievement in various fields have always been distinguished by different outward marks. Soldiers of different countries have long been noted for their uniforms. The Pharisees and Sadducees had their distinguishing phylacteries and ceremonies, and various kingdoms have their coats of arms. Jesus of Nazareth chose as His coat of arms these three words: "Love one another." "By this shall all men know that ye are my disciples, if ye have love one to another." Not, if ye have this or that dress, or if ye have wealth and learning, or if ye have a long face or a pious smile, but if you love one another as I have loved you.

One may possess many good qualities without being a disciple of Christ, but one cannot be a disciple of Christ without studiously respecting and adhering to His laws. If we wish to show that we are under His tuition, we must wear the badge of our Teacher and the insignia of His school. "By this shall all men know," by the high and demanding standard of our love to one another. By this we shall be identified.

In primitive times, it is said that the bond between believers was so intense that the persecuting pagans exclaimed with astonishment, "See how these Christians love one another!" Even if believers could not meet to worship as they would have liked, or sing His praise, they still could wave this flag before a hostile world. How much more should we embrace this new commandment, we who can enjoy quiet and peaceable lives in these last, last days! What shame on us if the love of our Master is not seen in us!



How To Forgive

"Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye"—Colossians 3:13.

Jesus was realistic. He did not picture a Pollyanna world without problems. He recognized that there would be difficulties, even among

believers. Perhaps one brother would feel he had just ground for complaint against another; the other would be just as sure of his ground for complaint against the first. What should be done? Follow Christ's footprint. Christ's example leaves no room for question. We never have a right to hold any feelings of ill against another. "As Christ forgave you, so also do ye." How can we possibly compare our brother's offenses against us with our much greater offenses against Christ! If Christ can forgive us, how can we possibly hold feelings against our brother?

If we would follow Christ, we must cultivate this Christ-like forgivingness. As His servants, we are bound by His example.

Christ's example points up another fact: that any quarrel or disagreement requires two persons. If either is forgiving, the quarrel is over. This is where victory over ourselves gives us victory over another. Do we wonder why Paul advised, "forgiving one another, if any man have a complaint against any"? A Christlike

do" (John 5:19). And again, "I seek not mine own will, but the will of the Father which hath sent me" (John 5:30).

Following is not easy. It means we must make some fundamental changes in our way of thinking and doing. Following is, first of all, an acknowledgment that another knows more about the route to take than we do, and so we are willing to let go our own opinions. From that point on we are not free to follow any road we might like to explore. Where our leader goes we must follow.

Second, the one who would follow must keep his eye fixed on the one he is following. We cannot have our eyes in the ends of the earth and be good followers of Christ. "Let thine eyes look right on," is the command, "and let thine eyelids look straight before thee" (Prov. 4:25). This was the pattern left us by the One we follow, who "for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2). Christ was enduring "for the joy" ahead.

Third, by following another we relinquish our freedom to explore any road that might appeal to our fancy. When we make up our minds to follow, we agree on one route and forego all others. This means that "ye cannot do the things that ye would" (Gal. 5:16-17). We are not free to try this byroad and that. Our decision to follow Christ means at the same time a decision not to follow any other course, not even that of our own mind.

Fourth, following means growing in stature until we can match the stride of the One who went before us. Imagine a small child trying to follow the footprints of a giant. Even so must we grow up in Christ, become mature men and women in Him, before we can match His pace. And even as we grow, we must stretch our legs to the limit, and thrust them forward with all our might. It is not easy to follow One so far ahead of us, but it is the surest, fastest—only—way to our destination. MM

spirit will make one so humble that he cannot desire any humiliation from another, even if the offender be impenitent.

Christ would also remind us that as long as we are unforgiving, we cut ourselves off from His forgiveness, for Christ has promised to forgive us only *as we forgive our brother*. If we do not wish to forgive, then let us not dare to pray.



How To Die—and Live

"For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord"
—Romans 6:10-11

Here is another point of powerful example. Paul tells us first how Christ died, then says that we must die "likewise." Paul tells us how Christ lived, then says we must live "likewise."

But notice that death precedes life. There must be a change inside, and no change can be so drastic as the death of one's old self. Newness of life depends comparatively little upon outward circumstances. There is nothing in the color of one's skin, or the climate of one's birthplace, or the nature of one's occupation, or his condition of poverty or wealth, his education, his age or his station—there is nothing in any of these which can either hinder him or make him alive to God. Circumstances may prevent one from becoming wealthy, or mighty, or persuasive, but no outward circumstance can keep him from becoming new within. Not until our mind is changed, not until the old nature is dead, is there any real new life in God. Take one, for example, from the midst of his surroundings.

Deprive him of liberty which he has abused, remove him from his evil companions, shut him away from the temptations to which he was yielding, introduce him to a self-disciplined society; yet has his life become new? The old nature is still there, still alive. Not until we die to sin, not until we voluntarily put to death the old nature within us, struggle by struggle, bit by bit, can we become alive to God. Until then, the Ethiopian has not changed his skin, nor the leopard his spots.

Our true life lies in the bent of our thoughts, the affections of our heart, the bias of our will; and while we allow these all to run to evil, the old nature is supreme, and the new life cannot grow.

But the change is possible. The footprint is plain. Christ did it. "For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves...." Evil affections must be crucified, base friendships must be severed, evil inclinations put to death. And death is a drastic word. It is not a half life, or a weak life. It is a state of *no* life. Our old nature must die. But Christ walked this way ahead of us, and has left footprints for us to follow. We must die with Him before we can *live* with Him.



How To Think

*"Arm yourselves likewise with the same mind [of Christ]... Let this mind be in you, which was also in Christ Jesus"—1 Peter 4:1; Philip-
pians 2:5.*

In this we have the greatest challenge of all, to take on the mind of another. It is easy to imitate another's actions, even to follow their commands. How different to adopt their attitudes, their opinions, their

values, their point of view! Yet all this is included in this simple statement: Let this mind be in you, which was also in Christ Jesus."

How shall we begin? How can we think as Christ thought? How can we find this footprint? It is most important, for if we can only entertain a like mind with Christ, then every other virtue will be forthcoming.

As followers of Christ we must imitate his outward life. Christ pleased not Himself; He sought not the high positions of this world; He did not live for ease, comfort, or pleasure. He lived to please His Father, to do His Father's bidding, to fulfill His Father's will. He lived to preach the gospel of the coming Kingdom, and to prepare Himself to be its glorious King. But supporting all this was His inner life of thought and feeling. What can we know about that life?

As Christ's followers, we must mind the things which our Lord minded; our thoughts, wishes, motives must be the thoughts, wishes and motives which filled the heart of Christ. The standard is high, yet it is not beyond us for Christ has shown the way. He would not ask what we cannot do. It should be the object of all the longings of our hearts, to know Christ, to love Christ, to be like Christ—in the outward life of obedience and in the inner life of our mind.

Being of the same mind with Christ has been explained as thinking, willing, and seeking the same things. If we are not of His mind, we can in no way share His thinking, His willing, and striving. And a further fact is evident: If we all share the mind of Christ, we will all be of one mind with one another. This unity among believers is an outstanding quality not found anywhere else. And its center is Christ. He sets the standard, and as believers meet it, they become one with Him and
(Continued on page 26)

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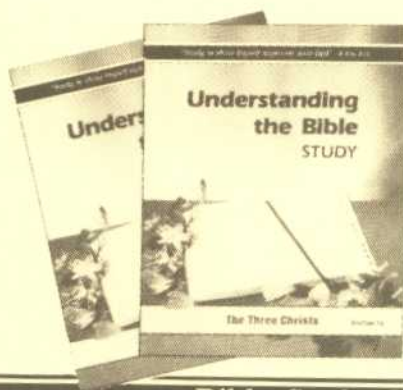
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How Inclusive Is the Word ALL?

What does "all" mean? How much or how many does God mean when He says "all"?

There is no question but that God means what He says, but we cannot always be sure what He is saying until we study a passage in its context, and perhaps other passages bearing on the point as well.

An example is found in Isaiah 54:13, where we read, "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." How many are included in the "all thy children"? It is not the whole number of children (or people) on the earth but all who are God's children. All these must and shall be taught of the Lord. Jesus repeated this thought in John 6, "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me" (v. 45).

A further point bearing on this is that ignorance alienates from God, hence all God's children must be taught to avoid being alienated. And such teaching must include a full understanding of what has been revealed, i.e., His precepts and promises, before one can be adopted into the heavenly family as a true child of God.

In quoting the prophet Isaiah, Jesus, contrary to popular belief, revealed that all who come to Him must have this knowledge. He said, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me" (John 6:44-45). In this instance the word all is inclusive of the total number—there are no exceptions. The only way for any person to come to Christ is to hear and learn of the Father.

If all God's children must be taught to become true children of God, what of the general belief that all humankind are children of God by right of birth?

Nothing in the Bible substantiates this point. We are not born children of God. The apostle Paul plainly stated in Rom. 9:8 that "They which are the children of the flesh, these are not the children of God."

How then can we become children of God? Paul explained in Galatians 4:4-5 and Romans 8:15, that it is by complying with God's laws of adoption.

"God sent forth his Son...to re-

deem them that were under the law, that we might receive the adoption of sons....Ye have received the Spirit of adoption, whereby we cry, Abba, Father."

Jesus again defined who are the "all" who are children of God when He said, "Ye will not come to me, that ye might have life." This proves that all will not be willing to be taught, therefore all are not God's children.

■ All Resurrected?

Another questionable use of the word "all" occurs in John 5:28, where Jesus said, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth...." Are we to understand from this that "all" the dead will be raised? If such were Jesus' meaning, He would clearly contradict the statement of the prophet Jeremiah, who spoke of a class who will "sleep a perpetual sleep and not wake" (Jer. 51:57).

Who, then, will Jesus raise at the last day? Who are the "all that are in the graves" that shall "hear his voice, and shall come forth"? It will be those who during their lifetime were willing to come to Jesus by

hearing and learning of the Father. Jesus promised to raise from death's slumber only those who are willing to come to Him by hearing and learning (John 6:45). Those who will come forth are those "that are in the graves," the definite article indicating specific graves, not as is sometimes misquoted, all that are in their graves.

All To Be Destroyed?

Who are the "all" to be destroyed? The Psalmist gives a clear cut answer in chapter 101: "Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me. He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight. I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the Lord" (vs. 6-8). All deceivers, all liars, all the wicked compose the "all" to be destroyed.

Revelation 21:8 gives another description of the "all" who will be destroyed: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." We should notice that "liars and unbelieving" are grouped along with "murderers" and "idolaters." In God's sight, all sins are equal.

All Flesh Shall See The Salvation Of God

Who are the "all flesh" that "shall see the salvation of God"?

These words are found in Luke 3:6, spoken by John the Baptist.

Were we to take John's words lit-

erally, we would find the next two verses contradictory. John said "to the multitude,...O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire" (Luke 3:7-19).

John saw clearly that many of his hearers would not "see the salvation of God." They had first to repent, or they would be victims of the "wrath to come."

If we take John at his word, "every tree which bringeth not forth good fruit" will be hewn down, and shall not "see the salvation of God."

God's salvation is to "all flesh" qualified—i.e., all who repent, whose lives bear "good fruit," who are obedient to the law of God.

The apostle Peter further explains who are the "all flesh" who shall see the salvation of God: "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34-35). He who fears God and works righteousness is accepted by God.

Some teach that God is planning to save all, irrespective of character. They cite Paul's words in I Tim. 2:4 where, speaking of God, the Apostle says, "Who will have all men to be saved, and to come unto the knowledge of the truth." The verb translated "will have" in this text is *thelo*, and has three definitions, as follows: 1) "to be resolved or determined, to purpose;" 2) "to desire, to wish;" 3) "to love, followed by an infinitive,

as, to like to do a thing, be fond of doing, take delight, have pleasure" (Thayer's Greek English Lexicon of the New Testament). The word is very appropriate to the plan of God. Indeed, God would like to have all men to be saved. He has no pleasure in the death of the wicked (Ezek. 18:32). He desires or wishes that all would be saved, but they will not. He knows full well that this will be the situation, that all will not take the steps to fit themselves for salvation. The greater portion will choose the broad road to destruction (Matt. 7:13-14), with only a few hardy souls willing to traverse the narrow way to life. Hence He cannot save all, even though He might like to, without contradicting His plan and purpose.

What about the millions who live and die without ever hearing of God or His purpose? Because of this very large element of people, some religious groups have developed a theory of a second chance, or a "fair chance." But should we conclude that God Almighty is so incapable of spreading His knowledge to those who will make use of it that He must let them die without knowledge and raise them from the dead to give them an opportunity to qualify for salvation? No, indeed! The God of the Bible knows "the end from the beginning" (Isa. 46:10). He knows what men and women will do and be even before they are born, and sees that each will have opportunity while living. This is how He was able to know the prophet Jeremiah even before he was born (Jer. 1:5).

God's principle in informing His prospective children was expressed by Jesus: If any will do he shall know (John 7:17). This is a promise of God, that all who will use the knowledge of God shall be able to obtain it, and be granted sufficient life in which to succeed. The apostle Paul confirms the thought in these words: "For bodily exercise prof-

iteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (I Tim. 4:8).

We can be confident that God knows what He is doing. He has never allowed—and never will allow—one to perish who, given the opportunity, would learn and do. Hence the "all men" whom He desires to save are those who during their lifetime will make use of His knowledge and conform their lives to His will, forming characters after the Divine pattern.

God the Saviour of All Men?

If it is not the plan of God to save all humankind, why did Paul say that God is "the saviour of all men" (I Tim. 4:10)?

This passage is helpful if read in context: "For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This is a faithful saying and worthy of all acceptance. For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe" (I Tim. 4:8-10). Verse 8 contains the promise that all who will live godly will be given enough life in which to accomplish the God-assigned task. Verse 9 affirms that the statement is true, and verse 10 restates the fact in different words: "Therefore...we trust in the living God, who is the Saviour of all men, specially of those that believe."

The word translated "Saviour" is *soter*, and means "Saviour, deliverer, preserver." It is used both of God saving men and women and of God as the preserver of the body, or the preserver of the world.

The thought of God being the "preserver" seems more appropriate in the text in question, where this beneficent attribute of God in behalf of all is contrasted with an even more magnanimous quality in behalf of "all who believe."

God is rightly said to be the "preserver" of all because He supplies life and life-sustaining breath to all living creatures. He provides the good earth upon which we can live, along with all that we as a race need to sustain life. He also provides His superior law of life to all who will make use of it, with mental strength and vigor, the power to reason and reflect, which we can use to become His "believers."

There is still another sense in which God is the preserver of all, as Jesus explained in Matt. 5:45, "That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." His merciful kindness favors all, just and unjust alike.

Why does the Apostle emphasize the fact that God is especially the preserver "of all that believe"? The reason is that He has more for the believers, much more, even "riches, and honour, and life" (Prov. 22:4). As the prophet Jeremiah said, (29:13), "Ye shall seek me, and find me, when ye shall search for me with all your heart."

Did All Flesh and "Every Living Substance" Die in the Flood?

From reading the narrative in Genesis, one would conclude that the flood was over all the earth literally, that all perished except Noah and his family and the animals that were with him in the ark. But if we think about this, we realize that it is

Character is what you are in the dark.

an impossible conclusion. This would mean that all animals, birds, reptiles on earth today were preserved through the flood by being in the ark with Noah, therefore Noah had lions, tigers, rhinoceroses, and every kind of snake and insect with him in the ark. This cannot possibly be the meaning intended.

How are we to understand the description in Genesis?

The flood could not have been universal, nor the occupants of the ark the only survivors. The broad statements in Genesis, that "all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man" must be generalizations and not specific statements. Generalization is often employed in the Bible to emphasize a fact, in this case that the flood was a punishment from God upon the world of the ungodly.

There are several texts elsewhere in Scripture which indicate that the flood was not universal, that the "world" destroyed was not the whole population of the earth. II Pet. 2:5 speaks of the flood being upon "the world of the ungodly." And II Pet. 3:5-6 reads, "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished." Notice that "the earth standing in the water and out of the water." Various translators of this

passage have different thoughts, but the original suggests the thought in the King James: that the substance of the earth was both under and above water, and the fact that the statement following bears directly upon the flood reinforces this point: "the world that then was, being overflowed with water, perished." It was not the whole earth (ge) that was covered with water, but the "world" (kosmos a particular civilization) that perished in the flood.

The word "all" as used in Scripture is not necessarily all-inclusive. For example, in the time of Joseph, the famine that struck Egypt according to the prophetic vision of Joseph, was described as being "over all the face of the earth." We know that it affected only that portion of the world, not the lands of China and Asia and North America.

Often descriptions in the Bible are comparative, as when the chil-

dren of Israel were described as being like the "sand that is upon the sea shore in multitude" (Josh. 11:4). The term was descriptive of the situation at the time, in comparison to the numbers of the Canaanites, not a literal statement. When the prophet Samuel gathered all Israel to Mizpeh, we are not to assume that every man, woman and child in the nation came to this one town (I Samuel 7).

All Kindreds To Be Blessed?

The passage is found in Acts 3:25, which reads: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed."

Who will compose the "all kin-

dreds of the earth" to be blessed? We are told in Rom. 4:11 who are the children of Abraham: "And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised." Abraham is the father of "all who believe," not all who ever lived.

Another qualifying term is given in the next verse: "To them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised." Notice that the weight is on "all who walk in the steps of that faith of our father Abraham." This clearly tells who are the "all kindreds" to be blessed in Abraham.

The thought is clear again in Acts 3:22-23, "For Moses truly said unto the fathers, A prophet shall the Lord

THIS TIME!

This is a thrilling time:

*Far-reaching questions, mighty, important
Concern the mind of statesman and of sage;
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This is an awful time,

*Of blood and war and strife and secret shame;
The truth of God is turned into a lie;
In wrathful tones men despite do His name,
As rebels bold His government defy.*

This is a needy time—

*Brave souls are needed, loyal for the right
To stand for God and truth 'gainst sin and wrong
With courage bold to battle with their might
Till conflict fierce shall end in victor's song.*

This is a weary time;

*Sad hearts are loaded down with pain and care;
The toils of earth in never-ceasing round
Banish fond hope, the joys of life outwear;
In this old world but little rest is found.*

This is a solemn time;

*For soon the Judge of earth and sea and sky,
Upon His heavenly throne in lofty state
Holds solemn court, the sons of men to try;
On His decision hangs their very fate.*

This is a cheering time;

*The signs of God point to the glorious Day
When He shall come whose right it is to reign;
Bright hope lights up the rugged, darkened way
That leads to morn from night, to joy from pain.*

your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." What will happen to everyone who will not hear the words of Jesus in all things? He "shall be destroyed from among the people." Hence, "all kindreds of the earth" who are to be blessed with Abraham are the "all" who are willing to hear Christ in all things, and not the all who are to "be destroyed from among the people."

"All Nations" Will Gather Against Jerusalem To Battle?

The prophet Zechariah, foretelling the great day of the Lord, says, "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle;...Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle" (Zech. 14:1, 3).

Will literally all nations be involved?

A major part of Christ's work upon His return is to subdue the nations of earth, to bring them into subjection to His righteous—and superior—government. But first they will resist. This was the picture the Revelator saw in vision: "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army...These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful" (Rev. 19:19; 17:14). He will fight, and will subdue, until "all

"By his faith he is speaking to us still"—Heb. 11:4, Moffatt.

Words for the Living

Excerpts from the sermons, talks and writings
of Rev. L. T. Nichols (1844–1912).

The gift of God is eternal life, not through our parents but through Jesus Christ. It is not something you have now, because He says you have your fruit unto holiness and the end everlasting life. Immortality is something we must seek for.



God calls upon every one of us to be at peace with Him.



Is it because we think we are not getting enough that we do not work harder?



If there is nothing edifying in our speech, if it is not to the glory of God, it should not be spoken.



If we believe the Bible it should be the end of all controversy.

Every one of us is at war with God until we bring ourselves under His law.



If one of the body of Christ we will all be speaking the same thing. Our delight will be in God's law, and we will be meditating on it through the day, and will find ourselves progressing. And at night when we hold sweet communion with our Maker we will be able to say "I have kept Thy law."



It makes no difference whether a Catholic, Methodist or Megiddo, we must speak as the oracles of God.



It seems as if the future joys God has set before us were too good to be true. So grand, so great, and to think we can get so much for so little. If we could realize it we would be wise.

kings shall fall down before him: all nations shall serve him" (Ps. 72:11).

We have no reason to believe that it will not be literally all nations, worldwide, because "the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one" (Zech. 14:9). The only way to have one worldwide government is to have all governments and people subservient to Christ.

All nations will be involved in resisting Christ, though not all people in all nations. As a result of God's judgments in the earth, we are told that one-third will submit, and these will be purified and tested, developed into a people who will be the nucleus of the new generation that will fill the earth with the glory of the Lord (Zech. 13:8-9).

(To Be Continued Next Issue)

"Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle" —Psalm 32:9



HORSE or MULE

Won't Wait

We have all seen them. The mule (Won't Budge) is stubborn, always pulling back when you want him to go ahead. The horse (Won't Wait) is impulsive, impatient, and must be restrained. Two problems, yet they are one, as both describe a spirit of disobedience, an unwillingness to cooperate, a determination to "do it my way."

Horse or mule: which are we? It makes little difference, for God wants neither. He is looking for Christians, men and women who have the good sense to give up their own will and respond to His gracious offers voluntarily. Willing cooperation is the lesson God wants us to learn, to be Christians who take intelligent action on their own, not animals who live by instinct unless physically restrained.

But willing cooperation must be taught, and God uses the lessons of life to teach us. A large portion of these lessons are in patience.

Indeed, patience is one of the first lessons we learn in childhood (though sometimes we wonder if we ever learned it). But the child who does not learn some measure of patience is not likely to learn much else. It takes patience to learn to read, to spell, to write, to multiply and add. It even takes patience to grow! God has ordained that maturity shall be a slow process, not instant. This goes against our impetuous horse-like nature. We are impulsive, eager to surge ahead. We want what we want when we want it! Instant knowledge, instant responsibility, instant character, instant success.

Won't Budge

The quicker the better. To wait seems just about the hardest thing in the world.

Impatience is a mark of immaturity. At least, James saw it that way. "But let patience have her perfect work," he wrote, "that ye may be perfect and entire, wanting nothing" (James 1:4). And impatience does not require learning. Observe it in the small child, who thinks you must be at your destination when you stop at the first traffic light. A short wait in the doctor's office is all but unbearable, and something good promised for next week is meaningless.

But like it or not, waiting is part of God's required curriculum. Abraham had to wait many years for the son of promise. Moses had to wait through forty years on the back side of the Midian Desert. The young David, who had been anointed by the prophet, found himself assigned to several rugged courses in pre-kingship training before he could sit upon the throne of Israel.

A teacher once told of his youthful impetuous spirit, how he wanted to leave school a year early to begin working. His counselor gave him this sage advice: "God has waited a long time for you to come along," he said, "and he can wait one more year while you finish school. Don't sacrifice the permanent for the immediate."

God can grow a mushroom overnight, but He takes years to grow an oak or a giant Sequoia. He took thirteen years to get Joseph ready for the prime minister's office in Egypt. He invested eighty years preparing Moses for the leadership of Israel. Our Lord spent thirty

years preparing for a three-year ministry. This was not His plan, for at the age of twelve He thought Himself quite ready to be about His Father's business. But His Father said no, and He submitted willingly, true to His life's testimony: "I do always those things that please him [the Father]" (John 8:29).

Equally problematic is the mule nature. If we can't have it our way, we don't want it at all. We don't like to be told *what* to do, much less *when to do it*. And so we stiffen our knees and refuse to budge until we are compelled.

God has no use for this mulish nature. It must be broken, and broken entirely. Paul was in the process of breaking it when he wrote, "I do not plant my blows upon the empty air—no, I maul and master my body" (I Cor. 9:26, Moffatt). Even Solomon expressed the ideal, though he himself did not accomplish it. "The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will" (Prov. 21:1).

Perhaps no better expression of the broken mule nature is found in Scripture than that demonstrated by our Lord when He could say to His Father, even in the face of death, "Not my will, but thine, be done" (Luke 22:42).

It matters little to God whether we are by nature like the horse (Won't Wait) or the mule (Won't Budge). He wants obedience, submission, cooperation. And He wants that obedience to be volun-

tary, out of love, out of desire to serve Him, out of gratitude and longing for the great reward He has set before us. This was what motivated Jesus (Heb. 12:3) and all God's heroes of faith (Heb. 11:8, 13). He wants willing servants who delight to obey (Ps. 40:8). To comply outwardly—sourly—with rules and regulations is not enough. Men and women who must be restrained physically from doing what God forbids will never be His loving sons and daughters.

"Be ye not as the horse, or as the mule"—not rushing ahead, not pulling back but cooperating, workers together with one another and with God. The apostle Paul said it in these words: "Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice. Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you" (Eph. 4:31-32, NIV).

Cooperation, humility, submission, a willingness to give up our opinion, an eagerness to obey—with patience, confidence, and full trust in God—that is what God is looking for. He does not want animals who must be forced. He wants loving children with the mule- or horse-nature all conquered, who delight to serve and love and give. He has long-range—even eternal—plans in view for them... for us, if only we concentrate on perfecting our obedience, and let Him have His way.

MM

Cooperation, humility, submission, a willingness to give up our opinion, an eagerness to obey—with patience, confidence, and full trust in God—that is what God is looking for.

*Some of us have strong WILL power,
and stronger WON'T power.*

How Can I Follow Jesus?

(Continued from page 18)

with each other. Unity comes from losing ourselves, giving up our own mind, and adopting the mind of Christ. All controversies, all differences are silenced when we submit to the mind of Christ, when Christ becomes our head, when we follow in His footprints.



Put on Christ's Character

"Put on the character of the Lord Jesus Christ, and never think how to gratify the cravings of the flesh"
—Romans 13:14, Moffatt.

In this text is a negative and a positive. The picture is drawn from the familiar routine of clothing oneself. To put on the character of Christ is to put off the old, filthy garments of our natural character, and put on the fresh, clean garments of right doing. The two actions are simultaneous. When we die to sin we live to God; when we put on Christ, we put off our natural habits and ways.

Here is a footprint to follow, Christ's character to be put on as a garment new, spotless and clean. This is our life goal, to attain "unto the measure of the stature of the fullness of Christ," to "grow up into him in all things which is the head, even Christ" (Eph. 4:13, 15).

We are now weaving and sewing and donning the garments that shall determine our eternal glory or shame. The garments we weave can be those of our Master, if we are putting on the character of Christ through the precious swiftly passing moments of every day. Or we can be reinforcing our own old ways, our filthy garments, spotted and defiled with stains of selfishness, pride and waywardness.

How do we prepare to meet our Lord? By becoming like Him. He loves most those who are most like Himself.

The counterpart of this is to "make no provision for the flesh." Whatever provisions we make for our heavenly journey, flesh must have no share in it. Whatever we lay up of goodness, mercy, holiness, and good works, flesh can have no part in it. The old nature must die.

Christ is coming to be glorified in His saints—those who have grown already into His likeness; and they shall in turn be glorified in Him. This is our work now, to occupy each precious moment weaving into our nature the character of Christ as the apparel which we will want to be wearing when our King arrives. For our garments of character must be all made in advance. It is written of the bride the Lamb's wife, that she "hath made herself ready," that she is clothed in "fine linen clean and white, which is the righteousness of saints."

Are we ready to follow Jesus? Following is not an option; it is a command, if we would share His heritage, if we would obtain the life He has offered. We must follow. Again and again Jesus said it: "Follow me." Again He said, "My sheep hear my voice,... and they follow me" (John 10:27). And again, "If any man serve me, let him follow me" (John 12:26). And again, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23).

Have you heard the Master's call, "Follow Me"? Then follow, all the way into the Kingdom! MM

The Caleb View

(Continued from page 2)

We can even sense in his report a spirit of anxiety, an eagerness to get on with the fight and win it. "Let us go up at once, and possess it; for we are well able to overcome it" (Num. 13:30).

Why the tremendous difference between the two reports? Both were describing the same situation, the same land, the same people. What made the difference? Caleb and Joshua added faith—and God—to the picture. They were saying in effect, "If the Lord delights in us, that's all that matters."

Caleb and Joshua were ready to do all they could, and trust the rest to God; the ten spies were looking only at the land and the people—and themselves. Caleb focused on God's might, while the ten focused only on the enemies' might.

Six times in the Old Testament we read concerning Caleb

that "he wholly followed the Lord." What Caleb WAS, determined what Caleb DID. His attitude determined his actions.

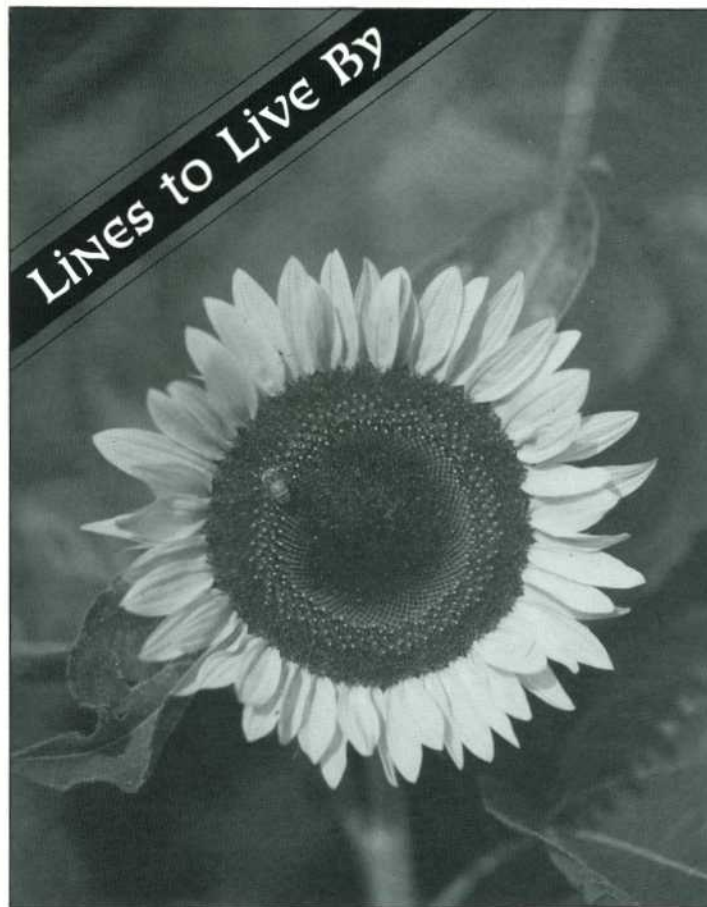
Caleb's attitude toward his enemies was also revealing. True, they were giants; but he seems to say by his spirit, The bigger they are, the harder they fall. "They are bread for us" (Num. 14:9).

Note also Caleb's attitude toward God. "If the Lord delight in us," he said, "then he will bring us into this land" (Num. 14:8). It was all God's project. Caleb saw the difficulties as God's grand opportunities to demonstrate His power.

Caleb's attitude toward himself was also inspiring. He saw himself linked to God in a beautiful—powerful—partnership. "If the Lord delight in us," he said, "then we shall succeed." That was all they would need: God on their side.

When we confront a problem, why not take the Caleb view of it, see it through the eyes of faith, and say positively: "We shall succeed."

It will make all the difference. MM



Find out what God would have you do
And do that little well,
For what is great and what is small
'Tis only He can tell.

*It isn't the style of the Bible that makes
it unpopular with moderns, but the
fact that it cramps their style.*

Too many people seem to have a "Do
Not Disturb" sign on their opinions.

*A family altar could alter many a
family.*

There is no better exercise for the
heart than reaching down and lifting
another up.

Too many of us speak twice before we
think.

*"Swear not at all," 'twas the Saviour who said it.
Warning us never to misuse His name;
Minced oaths and cursing are ev'rywhere common,
Be careful, and keep your own tongue free from blame.*

The poorest man is he whose only wealth is money. Jesus said, "Lay not up for yourselves treasures upon earth, ... but lay up for yourselves treasures in heaven ... for where your treasure is, there will your heart be also" (Matt. 6:19-21).

*Faith draws the poison from every grief, takes the sting from every loss, and quenches
the fire of every pain — as only faith can do.*

Character is like a tree and reputation is like its shadow. The shadow is what we think
of it; the tree is the real thing.

The way you respond to temptation either makes you or mars you.

And Yet You're Sinning Still!

When Moses led his people from Egypt's sunny plain,
From bondage sore and grievous, from hardship, toil and pain,
They soon began to murmur against the sovereign will,
Forgetting God's deliverance—*we find them sinning still!*

When Moses on the mountain had talked with God alone,
Receiving His commandments on tables made of stone,
The people brought their jewels, the sacrifice did kill;
The golden calf they worshiped—*and kept on sinning still!*

How often when your dear ones were lying near to death
You earnestly entreated with every passing breath,
"O Father, spare my darling, and I will do Your will";
Your prayer was heard and answered—*and yet you're sinning still!*

When sickness overtook you, when sorely racked with pain,
You said if God would spare you, you'd bear the cross again.
He gave you strength of body, He gave you strength of will,
But you forgot your promise—*you went on sinning still!*

How graciously the Saviour has lengthened out your days;
His mercy, never ending, is guiding all your ways;
O brother, heed the warning, your broken vows fulfill,
Lest death should overtake you—*and find you sinning still.*

Oh, flee the wrath impending, and learn His gracious will,
Lest Jesus, coming quickly, *should find you sinning still!*