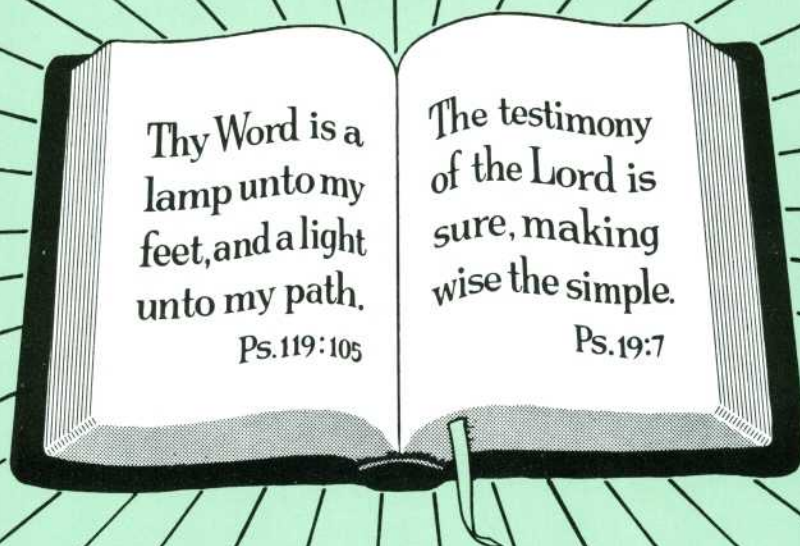


Megiddo Message

DEVOTED TO THE CAUSE OF CHRIST



We Look for the Savior!

An Honest Man
Of Serpents and Snakes
Revelation Today?

Worlds to Conquer—Inside

NO MORE worlds to conquer!—that was the cry of Alexander the Great after his Grecian armies had swept across the then known world. Bold and impulsive, Alexander was one of the few men in history to whose name has been added the name “great.”

Yet his greatness was small beside the attainment of each of God’s true soldiers, for said the wise author of Proverbs, greater is he who rules his spirit than he who conquers a city (Prov. 16:32).

Anger was not generally a part of Alexander’s nature, but several times in his life he was tragically defeated by temper. On one of those occasions, we are told, Cletus, a dear friend of Alexander and general in his army, became intoxicated and began to ridicule the emperor in front of his men. Blinded by anger, Alexander snatched a spear from a soldier and hurled it at Cletus. Although he had only intended to scare the drunken general, his spear took the life of his childhood friend.

Deep remorse followed his anger. Overcome with guilt, Alexander attempted to take his own life with the same spear, but his men stopped him. For days he lay sick, calling for Cletus, chiding himself as a murderer.

Alexander could conquer cities, but in the conquest of his own spirit he failed.

Throughout history many have destroyed their lives by passion and pride. James offers a tried and proven remedy. “Let every man be swift to hear, slow to speak, slow to wrath” (James 1:19).

“Be swift to hear.” Swift to hear what? Swift to hear the Word of God. The first step in learning is hearing. The Bible tells us that “. . . faith cometh by hearing, and hearing by the word of God” (Rom. 10:17). The more we apply ourselves to hearing, the more we will learn. The more we learn, the more we will want to learn, and the more our desire for the knowledge of God will grow.

It is sad when men and women fail to listen to one

another. But it is eternally fatal when they fail to listen to God.

Be slow to speak. One of the ancient philosophers once said, “We have two ears and one mouth; therefore we should listen twice as much as we speak.” Unfortunately, this is not our natural inclination. Whatever the issue, we usually have something to say. Learning to control this impulsive speaking is an essential part of our Christian discipline, learning to taste our words before we speak them to be sure they carry the flavor we intend.

Solomon wrote, “Whoso keepeth his mouth and his tongue, keepeth his soul from troubles” (Prov. 21:23).

Be slow to wrath. In fact, be so slow that we always keep our spirit under control and never give way to wrath or anger. Why? Because we are commanded to “Cease from anger, and forsake wrath.” James tells us also that “the wrath of man worketh not the righteousness of God” (v. 20). The two cannot work together. As surely as we allow our feelings of wrath or anger to control us, we are working against God. And as surely as we work against God, He will work against us and we shall never receive the eternal blessings He has promised.

God wants His people to be calm, self-controlled men and women who can rule themselves and whatever the circumstances make level and balanced decisions. This will not be easy. It will require a battle—that is why the comparison between conquering a city and conquering one’s spirit. No city was ever subdued without a fight, and no spirit was ever ruled without a firm, military hand. But it *can* be done—it *must* be done—if we ever become an eternal part of the family of God.

Yes, it is a whole world to conquer—inside. This very special conquest is our singular commission. But no general ever found greater joy in victory than we shall find in gaining the victory over ourselves. MM

Megiddo means

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

We believe

—in God the Creator of all things, all men, and all life.

We believe

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

We believe

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

We believe

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

We believe

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

We believe

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

We believe

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

Bible quotations

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

NEB—*New English Bible*

NIV—*New International Version*

NAS—*New American Standard*

RSV—*Revised Standard Version*

TLB—*The Living Bible*

TEV—*Today's English Version*

JB—*The Jerusalem Bible, Reader's Edition*

Phillips—*The New Testament in Modern English*

Berkeley—*The Modern Language New Testament*

Weymouth—*The New Testament in Modern Speech*

Moffatt—*The Bible, A New Translation*

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

Rotherham—*The Emphasized Old Testament*

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

Megiddo Message

Vol. 71, No. 1

January, 1984

Editorial	
WORLDS TO CONQUER—INSIDE	2
Greater than ruling nations is ruling ourselves	
Sermon	
WE LOOK FOR THE SAVIOR!	4
A desire that gives breadth, depth and meaning to life	
Article	
DIVINE ECHOES	10
Sermonettes	
... AND STILL SHE SPEAKS	11
Article	
OF SERPENTS AND SNAKES	12
Special Book Feature	
AN HONEST MAN	16
The Life and Work of Rev. L. T. Nichols	
Chapter Four: <i>The Great Discovery</i>	
Meditating on the Word	
WALKING IN INTEGRITY	22
Psalm 26:1-2	
Questions and Answers	24
Concerning:	
Revelation Today?	
Predestination?	
Finally, Brethren	
CAPTURING EVERY THOUGHT	27

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*; Kenneth E. Flowerday, *President and Editor*.

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

The **MEGIDDO MESSAGE** (USPS 338-120) is published monthly (except July) by the Megiddo Church, 481 Thurston Road, Rochester, New York 14619. Second Class postage paid at Rochester, New York. SUBSCRIPTION RATE: One year, eleven issues, \$2.00. POSTMASTER: Send change of address to Megiddo Church, 481 Thurston Road, Rochester, New York 14619-1697.

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.

We Look for the Savior!

Scripture Reading: Phil. 3:13-21

WE LOOK for the Saviour!" Ours is the brightest of bright expectations in a world dark with turmoil and trouble. Looking suggests desire, longing, diligence, disregard of all else but the object of one's interest. It is the challenge that gives destination to life and keeps us constantly thinking beyond ourselves and our small environment. It is a desire that gives breadth, depth and meaning to life. What we see is not all there is. We are looking for a deliverer, a Redeemer, our Savior!

If we are satisfied with the things at hand, the pleasure and experiences of sight and sound, of taste and touch about us, we can disregard our looking. There is no need. But if we want something we cannot find here, something lasting, something in which to place our confidence and invest our lives, something that offers solid ground for hope, expansion and expectation, then we ought to consider seriously the belief of the men of God in Holy Writ, who said: "We look for the Saviour."

The phrase comes directly from the apostle Paul's letter to the Philippians: "For our conversation is in heaven, from whence also we look for the Saviour. . . ." (Phil. 3:20-21). Here was the reason for Paul's lifelong effort and struggle: his real and serious expectation of the returning Christ.

Looking, at the Time of the First Advent

In the Scriptures, "look for" and "wait for" convey a feeling of anxiety. There is nothing placid about such "looking" or "waiting." Both looking and waiting are bound up in a sublime tension and an overpowering expectancy. The term occurs first as it records the

earnest expectation of Simeon, who "waited for the consolation of Israel" (Luke 2:25). That was an age not totally unlike our own. Let us look briefly at its history, and at the brave man who clung to hope.

The land was Palestine, where patriarchs and prophets for centuries had lived and died in hope. The city was Jerusalem. The time was that intolerable period we call the Time Between the Testaments, when there was no longer any stable Jewish authority in the land, and injustice and crime were rampant.

So dark was the outlook that few dared to think about what lay ahead. Strife, tumult, suffering, violence, hatred—nothing but bad could be imagined. Meanwhile, a corrupt Jewish priesthood along with an intolerably legalistic sect of Pharisees prided themselves in adhering to their version of the Law. Where was godliness? Where was virtue? Where was holiness? Where was the faith of their fathers, the faith of Abraham, Isaac and Jacob?

Most important of all, where was the Messiah, who had been the sustaining hope of Israel for centuries? Were honest, sane, thinking people to continue believing something that had been expected for centuries and still had not arrived? Where was the promise of His coming?

Standing on a street corner and watching the multitudes come and go, anyone would have concluded that faith was altogether extinct. But somewhere among them were a few, a zealous few who were living in hope, a few who shared the faith of Israel's ancient prophets and were willing to stake their lives on the surety of God's promises. By precept and example they announced their confidence to all: "We look for the Savior. He is coming." Common people were they all, yet how refreshing the hope their lives radiated in an age of hopelessness.

The name of one of these was Simeon. Living on

Note: *We Look for the Savior!* is available as a complete church service on cassette. Price: \$3.00

year after year, growing older and older and still not seeing the fruition of his faith, he must have received more than an occasional taunt. "Why my old friend Simeon, you have been looking for the Saviour since we were boys. And that was a long, long time ago. Why don't you forget those childhood fancies and live in the real world? If the Messiah doesn't come pretty soon, you're not going to be around to see Him. Then what will happen to all your dreams?"

"That is just what makes me believe His coming is near, and getting nearer. I am getting old, but the Lord God has promised me that I shall not die until I have seen the Lord's Christ. And I believe God. The Messiah shall be born—soon."

"Born? You think the Savior will come as a babe?"

"That is the promise," Simeon replies. "He will be raised up from among His brethren. And I believe that my eyes shall see Him. I am living in hope."

However his faith was tested, we know that in due time it was rewarded. Simeon saw the newborn Messiah.

Anna the prophetess was another pilgrim who had grasped the hope of Israel. Her confidence, too, was "We look for the Savior." But year after year passed by, while she grew older and older. Did she begin to wonder? What if she had lost faith? What if she had told herself, "Eighty years is long enough to wait for something that hasn't happened. It's time to forget the whole thing and go out and enjoy myself." But does this sound like Anna the prophetess? Not at all. With the passage of the years her hope only grew more and more sure. And as her hope grew, so did her devotion, her purity, her love. She knew what she was living for and looking for. And when she finally saw Him, we read that she "in that instant gave thanks likewise unto the Lord, and spoke of him to all them that looked for redemption in Jerusalem" (Luke 2:36-38).

We are not told much about the shepherds to whom the angels came, but they, too, must have been looking for the Savior. Did not the angel say, "Unto you"—the shepherds included—"is born this day in the city of David a Saviour, which is Christ the Lord"? Would it not seem that they were men of faith, to have been granted the privilege of seeing the angel of the Lord that holy night?

Looking Today

All this was at the time of Jesus' first advent. Now, twenty centuries later, what of us? What of the hope and promise that is *our* heritage? Is it sure? Is it real? And are we among those who say vitally and vigorously, by word and by deed, "We look for the

Ours is the brightest of bright expectations in a world dark with turmoil and trouble.

Saviour"? Yes, indeed! It is the desire of our lives, the longing of our hearts, and our sustaining hope through all our years. If only we may be among those who will be able to say when He comes, "Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation" (Isa. 25:9). Some will say it. Some will be living and believing at that time, and will rejoice to see His coming. Shall you? Shall I?

How desperately does our world need a Saviour, one to redeem, to rescue, to heal, restore, bless and save. Think of the multitudes who suffer political bondage, whom the Savior can deliver. What will it mean to the millions who suffer in poverty and destitution in many parts of the world, to say nothing of the sick and suffering who are everywhere?

And how desperately do we need a Savior! And just as surely as we live, so surely shall He arrive in God's appointed time, just as surely as He came to those who were looking for Him at the time of His first coming. Scoffers may say, "Where is the promise of his coming?"—to which each sincere believer replies: "Everywhere."

This hope, this confidence, totally transforms our outlook here, and we see ourselves as transients, temporary occupants only.

The story is told of an American tourist who visited a renowned Polish Rabbi while traveling abroad. The American was astonished to find the rabbi's home was a simple room filled with a table, a bench and a few books. "Rabbi," he asked, "where is your furniture?" "Where is yours?" replied the rabbi. "Mine? Why, I'm only a visitor here," said the puzzled American. "I'm just passing through this country." "So am I," replied the rabbi.

And so are we in this world. Our fortunes or misfortunes here do not concern us too deeply, only as they lend opportunity for us to prepare for our eternal home. The things of this world and the creatures of this world matter only as they help us serve our King; for we, like the rabbi, are transients here. Like the apostle Paul, we "are citizens of the republic in heaven, from

which we are eagerly waiting for our Saviour, the Lord Jesus Christ" (Phil. 3:20, Williams). We have staked our all upon this one fact: Christ is coming.

The kingdoms of the earth go by
In purple and in gold;
They rise, they triumph, and they die,
And all their tale is told.

One Kingdom only is divine,
One banner triumphs high;
It is the Kingdom of the Lord—
And it is drawing nigh!

Expectancy in the New Testament

The New Testament is filled with confident words of expectancy, words of urgency, words that call for intense action. "Watch! Pray! Seek! Repent! Go! Tell!"

What is the reason? Why this intense spirit among

the early Christians? What in their lives was so stirring, so vitalizing?

It was the message they were bearing to the world, the message of the coming King of kings. "Behold he cometh. . . ." It was the message the angels had given to the watching disciples the day Jesus ascended into heaven. They had been walking with Him when suddenly "he was parted from them" and "a cloud received him out of their sight."

"And while they were gazing after Him into heaven, two men dressed in white suddenly stood beside them, and said to them, 'Men of Galilee, why do you stand looking up into heaven? This very Jesus who has been taken up from you into heaven will come back in just the way you have seen Him go up into heaven'" (Acts 1:10-11, Williams).

No sooner had Christ ascended than His apostles began telling of His return. Christ had lived and died and been resurrected. Now He had been taken to

Let Us Pray . . .

Holy, Righteous and Everlasting Father, this day began with the thought of Thee. And with Thy unfailing, abiding watchcare over us it continues. Thou art our light by day and pillar of fire by night. We thank Thee, our Father, for the multitude of blessings Thou hast unstintingly showered upon us; but most of all for the gift of Thyself and the knowledge of how we may escape the bondage of this world and project ourselves even now into the great Day that is coming. We can say with assurance and triumph, We look for the Savior. We know absolutely that it is true, we shall see Him. We shall not be disappointed!

In view of this tremendous proposition, Father, may we be more and more aware of Thy opinion of us and less and less concerned with things present. Save us, we pray, from compromising our convictions when time is so critical. Keep us from bargaining away our souls for any satisfaction of the flesh or any gratification of the moment. Let us never approve of that which disapproves of Thee nor encourage that which denies Thee. May we always choose to walk the narrow path of discipline rather than the wide thoroughfare of sin.

Father, we are exceedingly grateful for noble exam-

ples to follow, for those who teach us what is right, who encourage us and appeal to us to live a life worthy of Thee, who art calling us to share the glory of Thy Kingdom.

Thou who art holy and righteous in all Thy ways, we acknowledge with shame our unbridled words, malicious thoughts, undisciplined habits, hasty conclusions, unguarded criticisms, and wavering faith. May we give full attention to these sins that warp our character and which will prevent our acceptance in that soon-coming Day. And we pray that Thou wilt so alter, purge, sanctify and build us according to Thy Holy will that we may someday bear the character-likeness of Christ and ultimately have our mortal bodies changed and fashioned like unto His glorious body.

Save us, O God, from misusing the knowledge entrusted to us, lest in some unwary moment we find ourselves underrating the invisible, overrating the tangible and ignoring the transcendent. Thou hast not placed us here as part of this world. Give us the faith and vision to see continually beyond its joys and sorrows to the New Day about to dawn.

Be with all everywhere who are seeking Thee; comfort the afflicted, relieve the suffering, strengthen the tempted and support the faltering. And remind us all that we are but pilgrims here; our citizenship is in the World to Come. May we never allow this important consciousness to slip from our minds, but make every move and attitude count toward holiness that we may welcome that Day when it arrives. In Jesus' Name we pray. Amen.

heaven. The next great event would be His return.

For this reason, everything the apostles said and wrote centered around Christ. The promise of His return was repeatedly confirmed. It was "that day," "the day," the "last day," the "great day," the Day when Christ shall return to earth.

"For I know whom I have believed," said Paul, "and am persuaded that he is able to keep that which I have committed unto him against *that day*" (II Tim. 1:12).

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me *at that day*: and not to me only, but unto all them also that love his appearing" (II Tim. 4:8).

"The Lord grant unto him that he may find mercy of the Lord in *that day*" (II Tim. 1:18).

Again in the book of Hebrews: "Let us consider one another, . . . Not forsaking the assembling of ourselves together, . . . but exhorting one another: and so much the more, as ye see *the day* approaching" (Heb. 10:24-25).

"The night is far spent, *the day* is at hand" (Rom. 13:12). It is "the day," the day of the coming again of our Lord to earth.

Jesus Himself spoke of His second advent with expectancy. In His parable of the wise and evil servants, He indicated that the master (Himself) would arrive in a day when the evil servant was not "looking for" him, when there was no expectancy, no anticipation, no eagerness—and no readiness—"at an hour when he was not aware" (Luke 12:46; Matt. 24:50). What a serious warning against the possibility of relaxing one's vigil. He spoke of expectation again when He said, "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that *wait* for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately" (Luke 12:35-36). No placid settling down in complacency and idleness. No ease and leisure in this waiting. "Let your loins be girded"—for action; and "your lights burning"—with expectancy. For as surely as you relax the vigil, your Lord will come and find you *unprepared*.

Paul, writing to his son-in-the-faith Timothy, set this forward-looking attitude in special prominence. He told of the power of the "grace of God" to "teach" us that "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world," all the while "looking for that blessed hope, and the glorious appearing of the great God [Christ, Immanuel, 'God with us']—Matt. 1:23] and our Saviour Jesus Christ" (Tit. 2:11-13). Though Paul knew this "blessed hope" would not become a reality in his day, still he

was eager in anticipating it and stressed the importance of living daily in expectancy—"looking" for it. He knew that this attitude of eagerness should impel the Christian believer to preparation in every age.

The "servant of Jesus Christ" named Jude, who penned one short Epistle "to them that are sanctified by God the Father, and preserved in Jesus Christ," admonished them to keep building themselves up in their "most holy faith." Then he told them why: "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 1, 20-21). They were to keep alive the goal, the expectancy, the vision of the future that had gripped their hearts. They were to keep "looking for" the mercy of Christ "unto eternal life," the reward that would be brought to them when Christ should come again.

The apostle Peter also "looked for" the Savior, and can't we hear the eagerness in His voice? "Seeing then that all these things shall be dissolved," he writes, "what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things"—yes, seeing you are looking for the fulfilling of these promises, "be diligent that ye may be found of him in peace, without spot, and blameless" (II Pet. 3:11-14).

We find ourselves today living in a generation that gives little or no thought to the future, much less to the reality of imminent divine intervention. Present goals of pleasure and material profit are all absorbing, and any suggestion of divine visiting is thought of as an unwelcome intrusion, if it is considered seriously at all. The consequence is that we who are "looking for the

ORDER NOW!

To be sure you get your copy of the *Megiddo Message* 1983, all eleven issues in one hard-cover volume, order now. Price: \$8.00, post-paid. Your order will be acknowledged when it is received; volume will be mailed to you as soon as it is available. Orders must be received by February 6, 1984.

blest hope" of the ages must live and work daily in an atmosphere of near-total disbelief. This poses a continual threat to our faith. The attitude of indifference so easily worms its insidious way into our thinking, and so deadly is it. How diligently we should concentrate our minds each day, each hour, each moment, on the vision God has placed before us, to keep alive in our hearts the lively expectation and the eager longing and looking for of the fathers of our faith who said with holy resolve, "We look for the Saviour."

Being Absolutely Certain . . .

How can we be absolutely certain that Christ is coming, that all things do not simply continue as they have for centuries? How can we know?

To answer this question requires but a very short process of reasoning. If the Bible is true—and we know that it is; and if the Bible teaches it—there is not the slightest question; and if the words of Jesus Himself are genuine—"I will come again"; where is there the least ground for uncertainty? There is none. The words of Jesus in His final message to humankind are one last signature upon the whole: "Behold, I come quickly." There can be no question whatever. Jesus is coming.

The second advent of Christ was the sustaining, electrifying hope of God's people through the ages. It was the message of poets, prophets and apostles. Often their words were related to conditions then present; many prophecies were short-ranged; but always there was the greater, longer-ranged significance which permitted men to look beyond the limits of the world they could see to the Day when God's plan on earth would be culminated.

Looking . . . In the Old Testament

We find prophecies of Christ's second advent and the work He will perform all through the Old and New Testaments. Isaiah prophesied that the Lord "will come with strong hand, and his arm shall rule for him." He will "come with fire, and with his chariots like a whirlwind, to render his anger (Judgment) with fury, and his rebuke with flames of fire" (Isa. 40:10; 66:15).

Jeremiah tells how God will raise up a "righteous Branch, and a King" which will "reign and prosper, and . . . execute judgment and justice in the earth" (Jer. 23:5).

Ezekiel foreknew that Jerusalem will be in an overturned, unsettled condition "until he come whose right it is: and I will give it him" (Ezek. 21:27).

Daniel foresaw in vision the time when the "Kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the

saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7:27). He foreknew also that when the days of the kingdoms of men should be accomplished "the God of heaven" should set up "a kingdom, which shall never be destroyed" (Dan. 2:44).

Hosea saw in prophetic vision the number of the children of spiritual Israel "as the sand of the sea, which cannot be measured nor numbered," people of whom it shall be said, "Ye are the sons of the living God." He tells of the day when men shall "seek the Lord their God, and David their king (Christ, the greater Son of David); and shall fear the Lord and his goodness in the latter days" (Hos. 1:10-11; 3:5).

Joel describes how the Lord "shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people" (Joel 3:16). It is the day when there will be "multitudes, multitudes in the valley of decision" (Joel 3:14).

Obadiah prophesied of the calamity which would befall the nation of Edom but climaxed his message with a far-sighted vision of the great triumphant day when "the kingdom shall be the Lord's" (Obadiah 21).

Micah tells of the time when "the law shall go forth of Zion, and the word of the Lord from Jerusalem." He announces the end of all war; Christ will have returned and will be reigning supreme, for "they shall sit every man under his vine and under his fig tree; and none shall make them afraid" (Mic. 4:2-4).

Habakkuk assures us that though "the vision is yet for an appointed time," it is surely coming; for "at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry" (Hab. 2:2-3).

Zephaniah warns of "the great day of the Lord," the day which "is near, and hasteth greatly," the day when God will make His people "a name and a praise among all people of the earth," and "thou shalt not see evil any more" (Zeph. 1:14; 3:9, 15, 20).

Haggai foresaw a mighty shaking among all nations when "the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts" (Hag. 2:7).

Zechariah gives us a picture of the Lord coming "and all his saints with (Him)," when His feet shall stand on the Mount of Olives, and the mountain shall divide, and "the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one" (Zech. 14:4-5,9).

Malachi closes the Old Testament with the promise of the coming of Him who "shall sit as a refiner and

purifier of silver," who will take swift action against all workers of iniquity. He speaks also of "the Sun of Righteousness" which shall arise with healing for all men, and then concludes his message by announcing the work of Christ's herald, Elijah the prophet (Mal. 3:2-3; 4:2, 5-6).

Looking . . . In the New Testament

The New Testament continues the theme. In Matthew, Christ is the bridegroom who comes to receive His bride. In Mark He is the "certain man" who "planted a vineyard, and . . . let it out to husbandmen, and went into a far country," and who came again at the appointed time. In Luke He is the "nobleman" going into a "far country to receive for himself a kingdom, and to return" (Matt. 25; Mark 12:1-10; Luke 19:11-21). The Gospel of John records the words of Jesus Himself: "I will come again" (John 14:1-3).

The book of the Acts tells how the apostles went everywhere proclaiming the message of Christ—who lived, died, and was resurrected, ascended to heaven and is coming again in like manner as He went away (Acts 1:3-11).

The entire New Testament proclaims the message, urgent, vibrant, real—over three hundred times in all. Must we conclude that these promises are past due and out of date? Must we believe that the Early Church was disappointed and that the hope on which they staked their lives is forever unfulfilled? Never! The fact that those early Christians were alive with anticipation shows only their wholehearted commitment to the cause. Paul warned them plainly that "that day shall not come, except there come a falling away first" (II Thess. 2:3). And Jesus warned His eager disciples that it would be a "long time" before He would return to reckon with His servants (Matt. 25:19).

In the book of Romans Paul tells of the "day when God shall judge the secrets of men by Jesus Christ" (Rom. 2:16). He confirms this fact by quoting the Prophet who said, "There shall come out of Sion the Deliverer" (Rom. 11:26).

To the Corinthian brethren Paul wrote of Christ who was the "firstfruits," that is, the first to be resurrected, judged and rewarded with immortality; then follows the promise to every true believer: "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (I Cor. 15:23).

To the Ephesians Paul wrote of the day when God will send Christ who shall "gather together in one all things in Christ, both which are in heaven, and which are on earth" (Eph. 1:10).

In Philippians Paul says that "our conversation is in

We can be absolutely certain that Christ is coming.

heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile [mortal] body, that it may be fashioned like unto his glorious body" (Phil. 3:20-21).

Colossians says that "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:4).

First Thessalonians tells us "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise (I Thess. 4:16).

Second Thessalonians gives us the picture of "the Lord Jesus . . . revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God . . . when he shall come to be glorified in his saints, and to be admired in all them that believe" (II Thess. 1:7-10).

First Timothy gives us a command to keep "without spot, unrebukeable, until the appearing of our Lord Jesus Christ." By doing this we may lay up "in store for [ourselves] a good foundation against the time to come, that [we] may lay hold on eternal life" (I Tim. 6:14, 19).

In Second Timothy we read about the crown of life which is laid up in store for all those who "love his appearing" (II Tim. 4:7-8).

In the Epistle to Titus, Paul tells of the grace of God by which "we are disciplined to renounce godless ways and worldly desires, and to live a life of temperance, honesty, and godliness in the present age, looking forward to the happy fulfillment of our hope when the splendour of our great God and Saviour Christ Jesus will appear" (Tit. 2:13-14, NEB).

Hebrews speaks of Christ coming "to them that look for him" the "second time without sin unto salvation" (Heb. 9:28).

James tells his readers to "be patient . . . unto the coming of the Lord" (Jas. 5:7-8).

In his First Epistle, Peter encourages his brethren to endure the fiery trial of their faith that they might "be found unto praise and honour and glory at the appearing of Jesus Christ" (I Pet. 1:7). He said also, "When the chief Shepherd shall appear, ye shall receive a

(Continued on page 21)

Divine Echoes

AN ECHO is always interesting, especially when we discover it for the first time in an unexpected place.

Often while standing in the valley of their mortal career have God's children called to Him for help, guidance, instruction. And the echo has come back clear and unmistakable, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." "I will lift mine eyes unto the hills," said the Psalmist, "from whence cometh my help. My help cometh from the Lord, which made heaven and earth."

When the question was asked, "Wherewith shall I come before the Lord, and bow myself before the high God?", the echo was certain: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

We read of the echo to prayer many times; sometimes it was almost instantaneous. Solomon in the humility of his youth asked the Lord for an understanding heart to discern between good and bad. His speech pleased the Lord. The echo was more than he anticipated. The Lord granted him wisdom and, that for which he did not ask, riches and honor.

When Daniel's humble prayer reached the throne of God, there was a quick response. Before he fin-

ished his utterances the angel was there to impart the skill and understanding for which he longed, prefixed by some of the sweetest words of Scripture: "Thou art greatly beloved."

Cornelius' prayer brought back an echo, as did Peter's over the Church's new problem of the admission of the Gentiles. A mighty echo pealed out to Elijah's prayer on Mount Carmel. When our Master's mortal life was drawing to a close He received the most transcendent recognition in answer to His devoted life, when the voice said, "This is my beloved Son, in whom I am well pleased; hear ye him." How that echo must have nerved Him for His great final act of submission!

Sometimes, as in the natural, the echo comes more quickly than at others. While the Church was yet praying for Peter who had been in prison for a short time, he himself stood before the door, having experienced miraculous release. The echo of their prayer came back readily. In sharp contrast was Joseph's experience. Though living a virtuous and godly life he was cast into prison where he waited two years for his release. Trials dark and deep frequently do not terminate as spontaneously as a clap of thunder or flash of lightning. There is depth of soul to be developed through whatever circumstances the Lord permits. The echo to our long-

ing cry does not always promise deliverance but always there comes the sure word, "I will be with thee, saith the Lord."

Enoch walked with God for 300 years. The echo? He pleased God and was translated that he should not taste death. What a delightful echo to have heard!

When Abraham, in obedience to the Lord's command, stood the test and offered Isaac on the altar, what a lovely echo came from the Lord: "Because thou hast . . . not withheld thy son, thine only son: . . . in blessing I will bless thee, . . . and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

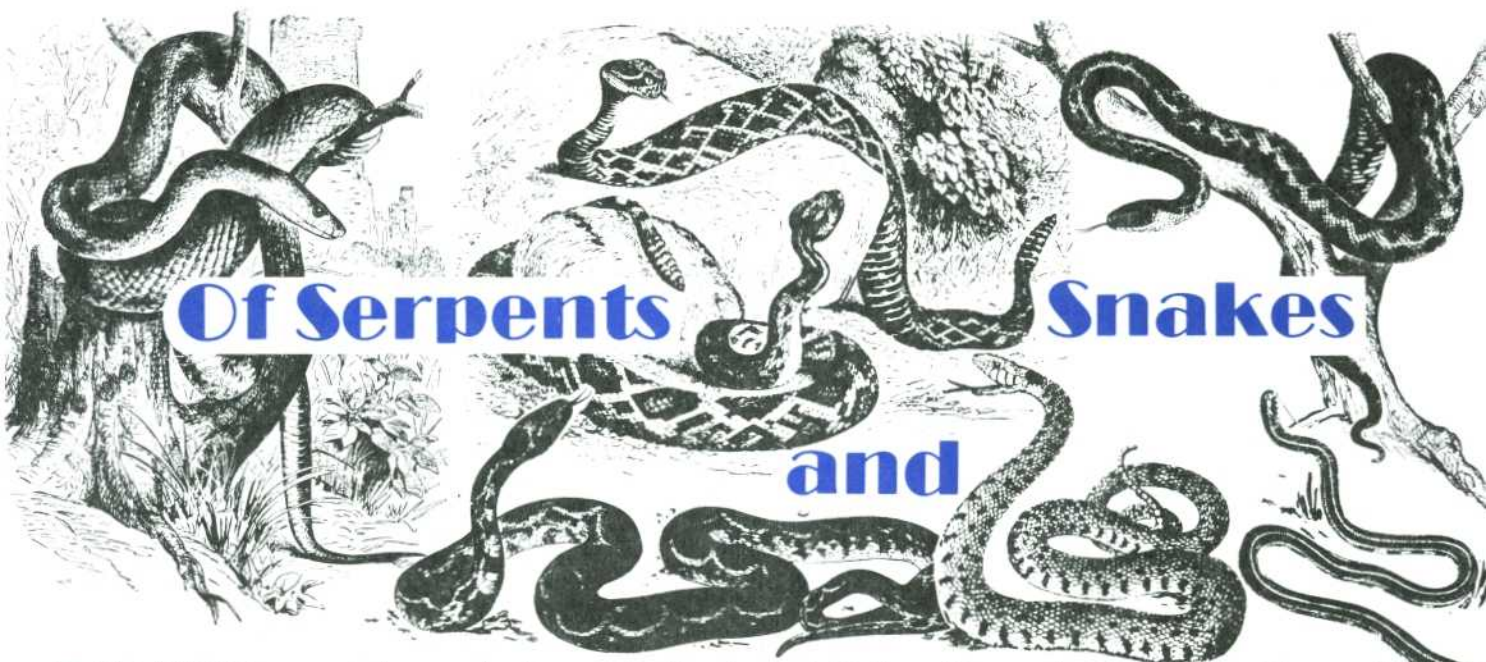
Do we, like the Apostles, ask, Father, what shall we have for serving Thee? If so, we shall hear His echo: It is your Father's good pleasure to give you the kingdom. As we lift our hearts in praise, the echo comes: "The Lord takes pleasure in his people, he will beautify the meek with salvation."

Should the question be asked whether the Lord is concerned about His people, the reverberation is: "Let the Lord be magnified, which hath pleasure in the prosperity of his servants."

A Christian is surrounded by many echoes of ridicule which must be shut out of mind, our ears being sensitive only to those higher echoes.

If in touch with God there will always be an echo though we do not hear an audible echo in this day as in the days of the Prophets. And there will be a final echo, either the Judge's "Well done," or "Depart," according as our life work has been.

Are we concerned about the divine echo in response to our daily conduct? With the law of God in one hand and our soul in the other for comparison, what kind of echo can we reasonably expect to hear?



Of Serpents

Snakes

and

THE BIBLE has much to say about serpents. In Genesis 3:1 we are told that "the serpent was more subtil than any beast of the field." It is erroneously believed that this serpent which beguiled Eve was a literal snake. This is impossible for several reasons. Among other facts it is interesting to note that snakes have no vocal cords or tongue and lips with which to form speech.

The Bible refers to people as possessing snake-like characteristics.

Since snakes are serpents and least understood of all reptiles, let us look at a few of the mysterious stories told about these mysterious creatures.

It is believed by many that if a person approaches a rattlesnake with a family of young, she swallows them to protect them from harm. "Sometimes, after killing the mother, the babies can be found inside," it is said. The facts are that unlike most snakes, the rattlesnake gives birth to its young instead of laying eggs. Hence, the "protected" snakes were actually unborn infants.

The hoop snake was claimed by many to be a snake that holds its tail in its mouth, rolls down-hill and stings its victim with its tail. Actually, a hoop snake has a hard spiny tail, but the worst damage of which the hoop snake is capable is that it can use its tail to rough up the skin on a man's hand. It is also observed that when two snakes fight, they sometimes swallow each other, forming a hoop. It is true that when two snakes fight they do literally eat each other alive. So both lose. But this fact does not make a hoop snake with a deadly sting in its tail!

The dairy farmer's milk production drops. The farmer blames it on a milk snake that is milking his cows. He is sure that is the cause because he just killed

one in his barn. Can you imagine a snake with a mouth full of sharp briar-like teeth and a forked tongue milking a cow? The fact is that milk snakes, so called because they frequent barns, thrive on rodents. Few places provide a greater abundance of grain-loving rodents than a dairy barn. But it is impossible for a snake to milk a cow! Besides, a milk snake could hardly consume enough milk to be even noticed, since it grows to only about three feet in length.

The question is, Why do people believe these tales about snakes? Part of the answer is obvious. The snake is one of the most fearsome creatures to man. So, man is all too ready to blame the snake and misunderstand it, as well as misinterpret what he sees. It seems that fear interferes with his ability to reason. Another problem is miseducation. He is more ready to believe the superstitious tales and erroneous information from the unlearned than from the herpetologist (a specialist in the study of reptiles).

Just what does this have to do with what we believe pertaining to the Scripture? In no other area is more superstition handed down as truth than in the name of true religion. We must, above all things, cast aside superstition, fear and the doctrines of man, turning our hearts to God and putting our trust in Him alone to ever acquire a right understanding.

But let us look a little closer at the snake kingdom and see what else these mysterious, evil-looking creatures can teach us.

There is a "spitting cobra" that squirts its venom through small holes in the front side of its fangs. It squirts venom into the eyes of its victims with a dead aim of eight feet. So, let us beware of the deadly venom of temptation. Even when we keep what we consider a "safe" distance from it, there is still danger.

There is the copperhead, a sneaky little fellow about three feet long. He has a much different personality than the cobra or the rattler. He slithers up behind you, without warning and under the cover of night (he is nocturnal), and sinks his fangs into his victim. So must we be wary of the evil that lurks, often unrecognized, in dark places—especially in our own evil heart.

Then there is the little snake we must be very careful not to imitate. From its many names, it is sure to be misunderstood. It is called puff adder, death adder, hissing adder, hog nose and many other names. He is a real bluffer. But all he really wants is to live. When you first see him, he tries to slip away. If his escape is prevented, he suddenly forms into a coil, spreads his neck, raises his head and hisses loudly. He looks all the part of a hooded cobra and seems just as deadly! You get a little too close and look out! His rather large mouth opens wide; and with a loud hiss, he strikes. The snake's enemy is sometimes frightened away at this and has had enough. But wait. No fang marks? Not even one tooth mark? We'll have to have a closer look at this fellow with so many frightening names: He strikes again, but why do I feel no bite? He strikes perhaps once more and then we see. He closes his mouth before contact, merely bumping you with his nose!

By now, Mr. Hognose thinks we know his bluff. So he makes a run for it. But we still won't let him go. Perhaps he thinks he can convince us after all. Spreading his neck and striking even more viciously he tries to frighten us away. But not once does he bite! He soon realizes that it is no use. Suddenly, he begins to twist and roll about, finally rolling over on his back, making a few last dying squirms as he finally lies still on his back, mouth wide open and cluttered with debris. He seems to be dead as can be. Pick him up, tie him in knots, pitch him up and catch him. He is still just a limber, dead snake, mouth still open and tongue hanging out. In handling this supposedly dead snake, I can't help but be aware of those great big gaping jaws. When you pick it up, his head never just hangs straight down, but rather flops to one side or the other, as if to discourage handling.

But there is one flaw to his bluff. He thinks all dead snakes must lie on their backs. Turn him over on his stomach and like a spring, he flips back over on his back. Now, walk away and watch. When he thinks the coast is clear, he very slowly rolls over on his stomach and cautiously eases away into the nearest cover.

We must be careful lest we, too, try to bluff our way through life, thinking that we can make a good show on the outside and even God will not know. But "the Lord

searcheth all hearts, and understandeth all the imaginations of the thoughts" (I Chron. 28:9).

The study of nature reveals much to assure us that there is a God. The hog nose has no intelligence. It is even claimed that animals do not think. Snakes do have small brains and show less intelligence than many animals. Those who have attempted to make pets of rattlesnakes seem to succeed to only a limited degree. When they shed their skin, at least twice a year, there is always the danger that they forget all they've learned. The hog nose did not learn to skillfully bluff its enemies. It was born with this instinct. Birds migrate for thousands of miles and mysteriously find their way back to the very spot from which they came by instinct.

Upon close examination, we must confess that nature abounds with "miracles." We must confess that God is and that He is as far above man as the heavens are above the earth. No such miracle, even as we see in nature, could just come into being. We cannot be honest with ourselves and intelligently rationalize without acknowledging a supreme, all-wise Creator.

There is at least one other lesson we can learn from snakes. They all look vicious and mean. The mere sight of a snake strikes terror in many a man. While this fear may be well founded with some snakes, the nonpoisonous varieties far outnumber the poisonous. Many species are absolutely harmless.

So with man, we cannot know the heart from the outward appearance. We can know only him by the fruits he bears (even then we must exercise some caution). Only God can discern the thoughts and intents of the heart. Only His Word working effectually in us "is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Heb. 4:12).

We instinctively compare evil men with snakes or serpents. It is said that the American Indian accused the white man of "speaking with forked tongue." The Indians thought of the early settlers as deceiving and many were just like many are today. One of Webster's definitions for serpent is "a sly, sneaking, treacherous person."

Jesus spoke of the scribes and Pharisees as serpents and vipers (Matt. 23:33). Thinking upon these facts, we can readily perceive the serpent in Genesis as being used to illustrate and emphasize the deceitfulness and wickedness of the heart of man. The prophet Jeremiah declared, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. 10:23).

(Continued on page 23)

And Still She Speaks

Extracts from sermons, discussions, talks, comments
by Rev. Maud Hembree (1853-1935).



If we desire to gain the prize of life eternal, we must keep our speech always sound and edifying. We must practice our religion continually.

Is it unreasonable for the Almighty God of heaven to ask us to order our conversation aright to gain that far more exceeding and eternal weight of glory? But so often we have not been watchful. How easily after some wonderful testimony has been brought to our attention we forget it. Some weighty truth is impressed upon our mind, and almost the next moment light talk will start, some petty thing with no glory to God in it. We have not always watched as we should. Oh, we must rule the tongue!

We have to walk as the saints of old walked. A child cannot walk the first time he tries. He stumbles and falls and has to be lifted up. So we have to learn to walk in the spiritual life. If we are only trying, the Lord will send some one to help us up—if we are really willing to be taught how to walk.

The "old man" is thinking about the present. The "new man" is thinking of something eternal, something better.

If we are ruled by the Word of God it will make us over into a new creature. We can do the work of a week in a day if we will, if we just open our eyes and let that Word separate between the flesh and the Spirit. But we have to wake up. We shall never accomplish the work if we go along half asleep.

The natural man receives not the Word of God. He says, I am going to have my own way and my own thoughts; I am going to be governed by my own mind. I am going to eat and drink, if I do die tomorrow. But the man that conquers his evil nature says, I want something better; I want the rest that remains to the children of God.

We will reap a harvest, a wonderful harvest, if only we are faithful, if we do not get weary. Let us not be weary in well-doing; not be weary in controlling self; not be weary in bearing the fruits of the Spirit. Then we shall get an hundredfold in this life.

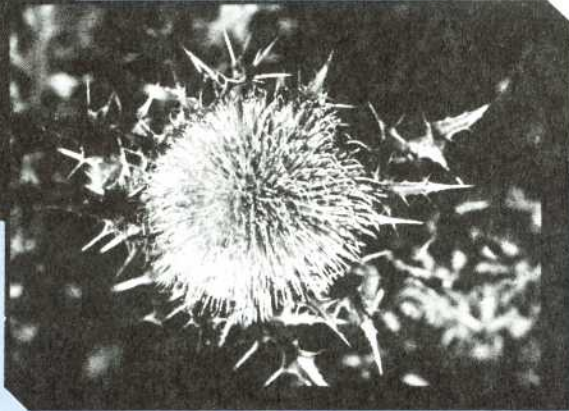
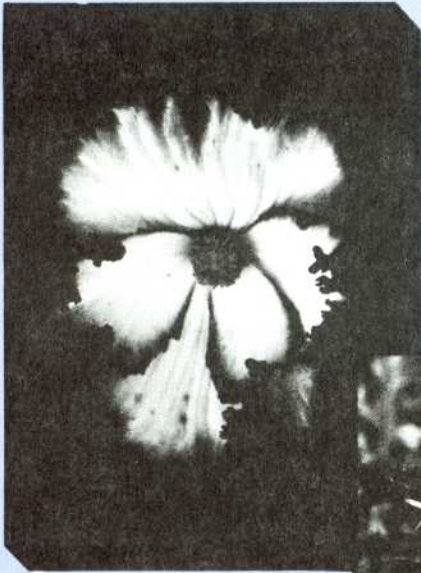
Temporal things are all about you. Keep your mind constantly on eternal things; never let them slip. Your life depends on it.

We can have temporal things all around us and they may perish tomorrow, but what God has promised—the eternal—will never perish.

If we want that future rest we must cease from our own works now. As we cease from anger, impatience, and pride, what a blessed rest it gives even now! If you have not tried it, you do not realize what it is to be free from these evils. When we cease wanting the praise and honor of men, cease wanting to have our name mentioned as somebody, what peaceful, blessed rest it brings.

Let us not think ourselves to be somebody when we are nobody. That is a bad condition to be in; but let us judge ourselves by our fruits, and judge all others by their fruits. We must not judge others better because we happen to be related to them or because they are living with us, but we must judge all by their fruits. Never call a bad tree good.

If teaching and keeping the commandments of men, our worship, says our Master, is in vain. Assertion does not prove anything; evidence is what we want. A false faith will never save.



Lines to Live By

MAKE me a verb, Lord.

Nouns are static, proclaiming only themselves.

Pronouns are substitutes.

*Adjectives and adverbs can so easily become gossips,
preferring color or candidness.*

Make me a verb, Lord,

Active not passive,

And active not merely in voice but in heart and will.

Keep me indicative in mood, definite, positive and forthright.

Subjunctive "ifs" and "whethers" have no place in faith.

And Lord, make me a present-tense verb,

Ready to act in the NOW of life,

*Not concerning myself with yesterdays I cannot erase
or tomorrows I cannot yet write.*

Enlighten me with the bright future of your promises.

Make me plural in love, but singular in vision.

Make me a strong verb, Lord.

Lets

Let's be more earnest, beginning to-day;
 Earnest in labor through each passing day;
 Earnest in action and earnest in thought,
 Doing and thinking the things that we ought.
 Let's each be earnestly honest with each;
 Let's be sincere and well-meaning in speech;
 Let's know so very much worth while and clean
 We'll never talk about anything mean.
 Let's be so busy we'll never have time
 For deeds that belittle, tales that begrime.
 On our own tasks let's all be intent.
 There'll be no moment unworthily spent.
 We can find so much that's uplifting and kind,
 Wise and constructive to busy the mind,
 That thoughts suspicious, unfriendly, and wrong
 Cannot have lodgment and cannot belong.
 Now, each one of us has some duties to do—
 Can't do them and those of other folks too;
 So let's do our own, and with all our might,
 And while we're doing them let's do them right.
 True, there be neighbors with motes in their eyes;
 Let's be consistent and not criticise.
 Let's set the example and watch well our way,
 For angels are watching today, yes, today!

—Selected

*THE human mind is not a deep-freeze
 for storage but a forge for production; it
 must be supplied with fuel, fired and prop-
 erly shaped.*

*NOTHING splendid has ever been
 achieved except by those who dared believe
 that something inside them was superior to
 circumstances.*

Meditation

*Let me be a little kinder,
 Let me be a little blinder
 To the faults of those about me;
 Let me praise a little more;
 Let me be, when I am weary,
 Just a little bit more cheery;
 Let me serve a little better
 Those that I am striving for.
 Let me be a little braver
 When temptation bids me waver;
 Let me strive a little harder
 To be all that I should be;
 Let me be a little meeker
 With the brother that is weaker;
 Let me think more of my neighbor
 And a little less of me.*

—Selected

*There is a Canaan rich and blest
 Which all in Christ may know,
 By consecrated hearts possessed
 While here on earth below.*

*There is a vict'ry over sin,
 A rest from inward strife,
 A richer sense of Christ within,
 A "more abundant" life.*

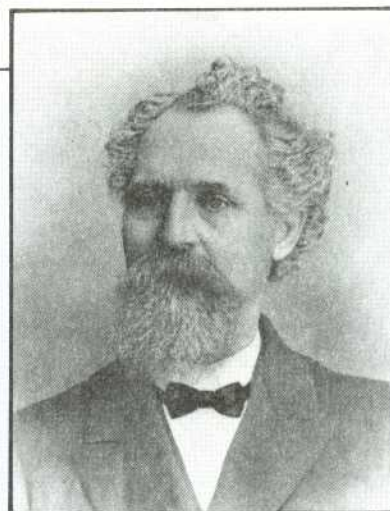
*Here rest and peace and love abound,
 And purest joys excel,
 And heavenly fellowship is found—
 A lovely place to dwell!*

Points for the Month:

- Week 1:** You cannot dream yourself into a character. You must hammer and forge one for yourself.
- Week 2:** Talking too much usually follows thinking too little.
- Week 3:** Confidence is one of the most important weapons in the Christian warrior's armory.
- Week 4:** Fidelity is the issue. God will be true to His Word, and He wants us to be the same.
- Week 5:** What happiness lies ahead for those whose guilt has been forgiven!

*The Life and Work of
Rev. L. J. Nichols*

An Honest Man



"One who was faithful to his God, and loved his fellowmen."

Chapter Four The Great Discovery

ON THE FAR Pacific coast, near the town of McMinnville, Oregon, the young evangelist settled in 1874 on a large farm. Being the sort of man he was, it was soon a prosperous farm; he would have nothing seedy or shabby around him, no scrub animals or lazy people. The farm at the beginning lacked a house, but that was quickly and easily taken care of. Mr. Nichols was also a sewing-machine salesman, and in that timber-rich country he had no difficulty trading a sewing machine—just one—for enough lumber to build a house!

Nearby gathered the best of his old Wisconsin flock—his own parents, who were now firm believers in their son's mission; his sister Ella, the Skeels family, his wife's parents, her sister and brother-in-law, Seraph and William Pickering, and others. New converts were made from time to time, and the "Christadelphian" ecclesia, pioneers of the faith in this part of Oregon, became a healthy, growing church.

Meetings were held in the spacious Nichols' farmhouse or the homes of other believers. Later a church was built on the premises of Elijah Millican, father of Maggie Millican, a blind sister and zealous member so endeared by her gentle manners and the patience with which she bore her affliction. Communicants, other than the home group of fifty or so, were widely scattered, and the annual camp meeting, which lasted for several days, was the great event of the year.

In 1877 came a great sorrow and also a great victory. During the summer Lemuel Truesdale Nichols fell asleep at the age of 64, and was buried in a consecrated plot on the son's farm. In this year also a notable convert was made.

Maud Hembree, *nee* Galloway, was born in Amity, Oregon, April 5, 1853. Reared a devout Roman Catholic, she received her education in the Convent of the Sacred Heart in Salem, and at one time seriously considered becoming a religious. Naturally she was suspicious of the new leader who had come into her valley, first as a non-Catholic, and secondly as a far more dangerous man than an orthodox Protestant, for he was

reported to be striking at the very foundations of the doctrines shared by Catholics and Protestants alike without question. He definitely should not be allowed to preach!

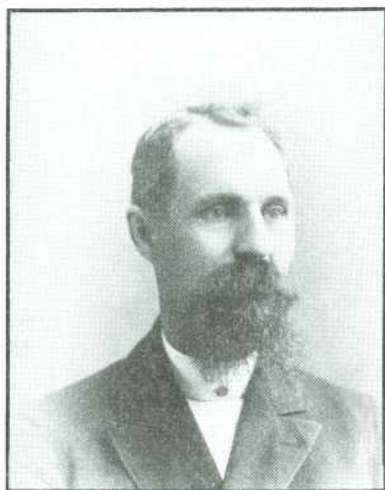
One Christmas Eve (so-called) in the village of Carlton, she passed the schoolhouse in which she had formerly taught. Tonight this "false prophet" was holding a meeting inside. With her head high, she passed by on the other side, looking away as if in fear of contamination. "Prejudiced" does not begin to describe her feeling toward him.

But Maud Hembree was too fine and able a woman, too noble and too honest at heart for the Lord to lose, and He employed unusual means to draw her to Him. A discussion was arranged between L. T. Nichols, "Christadelphian," and Professor Campbell, President of the Christian College, a minister of the Disciples faith, a lawyer, and a linguist. Prof. Campbell was to attempt to prove that we possess an immortal soul and go to heaven at death, also that the Kingdom of God is the Church and was set up on the Day of Pentecost with Christ as a spiritual King. Mr. Nichols was to prove the opposite view, that man is mortal and sleeps in death until the Resurrection, that the Kingdom of God is a real, tangible Kingdom, which will be established on this earth after Christ comes to conquer all nations.

Maud Hembree had never attended non-Catholic services, but this case was so extreme. She would go for the specific purpose of hearing this newcomer so thoroughly beaten that he would never again dare to disturb the religious peace of the Willamette Valley.

The conclusion of the story is told by Mr. Nichols in these words: "How well I remember her at the first meeting—she sat in the very back seat in that great building. But

she had reverence for God's Word, and although she did not know Genesis from Revelation she saw the evidence was on our side and she was astonished as someone near her showed her a Bible and



Rev. L. T. Nichols

she saw how it read. She said to herself, 'I have been hating the very thing the Bible said, and I thought it was Mr. Nichols.' She heard only the eight sessions, but before they were over she was on the front seat, on the 'anxious bench,' as they say. She said, 'If this Bible is true, Mr. Nichols has the truth; and I am going to buy me a Bible and investigate for myself.'

She was twenty-four years old then, and that debate was the turning point of her life. She secured her first Bible; the rosary and other idols were discarded, and never again did she return to her former fold. In the words of her teacher, her life thereafter was "one constant onward progress toward perfection." Always, no matter what the circumstances, he could rely upon her as his right hand helper in the gospel, and never did a Moses have a more faithful Aaron.

It was also in 1877 that his sister, Ella Nichols, was married to Henry E. Skeels, a Wisconsin convert who had been one of his most stalwart supporters. Together they were a tower of strength and a source of comfort to their leader, sharing his perils, his labors, his joys; lifting, not leaning.

These more mature years were important years of exploration and discovery in the world of spiritual realities. Once on the right end of the string, the web tangled and fouled by human theology unraveled at an accelerated pace and things took form as component parts of the nascent Truth, a saving gospel of the Scriptures buried for nearly thirteen centuries under the "senseless mass of superstitions" but now unmistakably raising its head. The doctrines L. T. Nichols had preached in his boyhood and youth were an

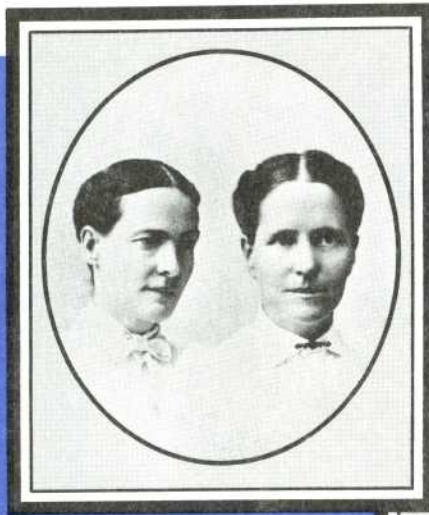
These were important years of exploration and discovery in the world of spiritual realities.

"It was some weeks after that I saw her at our blind sister's home. It was the first time I had spoken to her. She said, 'I have changed my mind.' And, oh, I was glad I had had that discussion!"

improvement upon the commonly accepted theories of his day—he was always ahead of his time—but they were not truth, for truth is absolute, incapable of modification. They contained elements of truth,



MAUD HEMBREE
As a young woman



*MAGGIE MILLICAN (left) and
MAUD HEMBREE (right)*
who lived together 42 years
without a quarrel.



HATTIE E. NICHOLS



MAUD HEMBREE
expounding the Book she loved.

but also elements of error. But from the day of his awakening and dedication to God, his whole life was a persistent and consistent elimination of error and illumination of truth. With every discovery the admixture of falsehood grew less, all tending toward the day of final liberation.

Of his struggles with his problems and with himself during these years a volume might be written. Many were the dark tunnels through which he must crawl, painfully and laboriously, hampered by the debris of a millennium and a half of bad theology. More than one night he wrestled with his task until the

dawn of another day of earnest toil. And like every human being he passed through his sloughs of despond, when an unappreciative world scarcely seemed worth saving. Sometimes he barely avoided shipwreck as his explorations led him to a place where things were not what they seemed. But above the storm

and stress his ear was constantly attuned to the promise of the Eternal, "I will be with thee . . . I will never leave thee nor forsake thee." Life was a battle, but a glorious one, because he was on the winning side and remained there. The secret of his success, he often said, was "simple, childlike faith in God." He trusted his God, and his trust was rewarded. He succeeded because he had no idea of failure. It would not be true to say he could not have failed in his mission; as a free moral agent it was within his power to fail, and the Almighty would have found another to do His work; but he *would* not fail, so he *did* not.

Another quality which carried him through was his enthusiasm, which in his case comprehended the meaning concealed in the root of the word—*en-theos*, God within. A study or even a casual reading of his sermons, from the earliest recorded until the latest, reveals an enthusiasm for life and the cause he held dear which puts the best efforts of most of us to shame. It was not the enthusiasm of a fanatic but of a man who is doing a good work and doing it well, who finds life thrilling and to whom the prize of life eternal at the end of the way is so real that nothing can dim the vision. It was the unchanging, increasing enthusiasm of a busy man, too busy helping others to become depressed or world-weary.

The year 1880 is one long to be remembered, for in it occurred one of the principal acts of the drama. As we have said, he had in the past believed and preached many things which were largely truth, always ahead of his contemporaries, but every principle was thus far beclouded by some admixture of error. The most vital question in a religion whose highest goal is salvation must always be, "What must I do to be saved?" But even in this there were

defects in every answer he had yet been able to give. To be sure, he had for more than twenty years been convinced that there was a work to do, that the commandments of God were given to be observed. What was more, he preached, practiced and enforced a religion of doing so that the standard of conduct in his ecclesia was always in marked contrast with the more lax behavior of other Christadelphian groups. Yet there was always an undercurrent fouled by paganism: there was some efficacy in water baptism to wash away past sins; some vague, mysterious virtue in the sacrifice of Calvary, some loophole in the wall of salvation to let in the well-intentioned but imperfect believer. If a man believed and

Once on the right end of the string, the web unraveled at an accelerated pace.

was baptized, should Christ come the next day or he die that night, he would be ready, regardless of his past life.

This had been L. T. Nichols' gospel, and he had long believed it with all his heart. But he was an honest man, a man willing to face the facts and even to look for them. It was this inherent honesty which led him to face his people on that memorable day in 1880 with a confession of past error and the most stupendous proposition offered to men since the Seventh Century when true religion perished in the street and the mark of the Beast became the universal symbol of religion. When Jesus said, "Be ye

therefore perfect, even as your Father which is in heaven is perfect," he told them, He meant just that and no less: the perfect ordering of every aspect of one's moral life and conduct. Sin being the transgression of the law (I John 3:4), perfection consists of keeping the law.

No man could be saved apart from knowing and keeping every commandment of God.

It was a colossal proposition, but the testimony of the whole Bible added up to it, no more and no less. It was not his prerogative or theirs to dispute with God. The sensible thing to do was to accept it and begin at once to work out a character acceptable to Him, coming out from the world, crucifying the old nature with all its affections and lusts.

It was, as he had feared, too big a pill for many to swallow. Scores of his followers, fearful of the stark proposition, melted away. Sorrowful but no less determined to stand with the Bible—alone, if need be—he propounded to the handful of survivors the great question put by his Master in a similar crisis:

"Will ye also go away?"

The response of this loyal little band must have thrilled and strengthened him:

"To whom shall we go? Thou hast the words of eternal life."

There had been a tremendous elimination of error and of those who loved darkness more than light, but not a grain of wheat had fallen to the ground in the sifting. With the great foundation stone laid bare and swept clean, the temple could now grow in an orderly manner. The Reformation had begun!

Having but limited means of spreading this new light, he appealed to the publisher of a Christadelphian magazine in London, England, but he would have none of it. Some

time later Dr. Thomas, founder of the sect, was in his vicinity and Mr. Nichols visited him, but found him so pompous, cold and unapproachable that no help was to be hoped for from that quarter.

No matter. There would be a way.

In the winter of 1881-2, a call for light and help was heard from the Midwest. Literature had been sent

Any man worth his salt is bound to make enemies, the world being what it is; and the greater the man and the more public his mission, the more enemies he will make. Mr. Nichols, with his radically different gospel, inevitably had his detractors and persecutors. The opposition, which began with such puerile tricks as posting "Soul-sleeper" signs, grew more bitter.

visitor with the virtues and advantages of his district.

"We mind our business down hyar," he said. "Once we had a feller hyar who dedn't mind his own business, and one mornin' they found him hangin' on that tree over thar."

A little farther along the road he reminisced again.

"Yes, and we had another feller hyar who didn't mind his own business, and they found him hangin' over thar!"

Good-bye, Texas!

The search was continued through Arkansas, Oklahoma, Kentucky and Tennessee, his steps turning ever northward. At last the desired haven was found in Minnesota, where the climate was bracing, the location central, and the people law-abiding. Land was purchased at the tiny hamlet of Ellington, in Dodge County, some sixty miles south of St. Paul. A group of loyal followers sold their homes in ungrateful Oregon and settled nearby. His helper, Maud Hembree, with her blind companion, Maggie Millican, relocated to Barry, Illinois, where there were brethren of like faith.

An incident of the home-seeking journey confirmed his belief that he was under Divine protection as an instrument chosen for some special work or mission. Near Texarkana, on the Texas-Arkansas line, his train collided head-on with another. Coaches were reduced to kindling wood, and casualties were numerous. He himself was not scratched; and born leader that he was, he took charge of the situation in what was left of his coach and succeeded in quelling the panic by assuring the passengers that the danger was now past and rescue work was in order. This conviction of angelic protection followed him through life and was confirmed by many unmistakable proofs.

The most vital question in a religion whose highest goal is salvation must always be, "What must I do to be saved?"

out to names appearing in religious periodicals, and in the town of Barry, Illinois, the seed had germinated. "If you come this way," someone had written, "be sure to call on us and teach us more of these things." He did not wait, but went as soon as it could be arranged, at his own expense, as always. The inquirers were established in the faith, after which missionary work was done in Indiana and Ohio as well. On the return trip he stopped over in San Francisco and purchased a printing press and type, which was installed in an addition to his house. He was henceforth a writer and publisher of pamphlets and tracts, which were sent out gratis. The light had to be carried, and his new acquisition made him independent of the Christadelphian organization, which he was daily leaving further and further behind both in doctrine and practice, although he still bore its name, with the modifying adjective "true." The non-progressive ecclesias were termed "pseudo-Christadelphians." The final rupture was yet to come.

Threats of violence were common, and in 1883 the persecution culminated in a vicious and cowardly assault on his person which endangered his life. So determined were his enemies to finish their foul work and eliminate this arch-heretic once for all that it became necessary for him to obey the command of his Lord: "When they shall persecute you in this city, flee ye into another." Oregon, too, had proved unworthy and suffered, without knowing it, a most grievous loss.

Making his way secretly over the mountains to California, accompanied by his wife and Mr. and Mrs. Skeels, he rested until his health was restored, then set about finding a new home for himself and his band. His first leaning was toward the South, and he investigated the possibilities of Texas. There was much that was favorable, but he was not long in discovering that the ointment contained a fly—or several of them. In one place he was looking over the country with his host, who had land to sell and was anxious to impress his

Is this, perhaps, the story of an ordinary man of some ability, moving in a small circle? "The servant is not above his Lord"; and Jesus of Nazareth, as we remember the account, was considered ordinary by His own generation, and all His work was done in a territory no larger than our State of New Hampshire. "Great oaks from tiny acorns grow"; and the story of the life of L. T. Nichols is but the prelude to a story of incredible magnitude, yet to be lived and destined to be told through eternity future. MM

(To be continued next issue)

We Look for the Savior!

(Continued from page 9)

crown of glory that fadeth not away" (I Pet. 5:4).

In Second Peter we find the warning of scoffers who shall come in the last days, saying, "Where is the promise of his coming?" Nevertheless, "the day of the Lord will come as a thief in the night" (II Pet. 3:3-4, 10).

John gives the great promise to all the faithful: "Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he (Christ) shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (I John 3:2-3).

Jude records the words of Enoch of old: "Behold the Lord cometh with ten thousands of his saints" (Jude 14).

The whole book of Revelation is given to revealing events which shall accompany the second advent of Christ. Almost its closing words repeat the promise of Jesus Him-

self: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be . . . Surely I come quickly" (Rev. 22:12, 20).

Nearer, Nearer

Some nineteen hundred years have passed into history since these words were recorded, and the "long time" is nearly over. Now is our expectation nearer than when we first believed. "We look for the Saviour"—the day draws steadily nearer, the day when Jesus Christ shall come as earth's Conqueror, Redeemer, and King—and our Judge. We cannot evade our responsibility. Every servant of God will be summoned to stand before the judgment seat of Christ (II Cor. 5:10).

And what will that mean? It will be a revealing day for all. Someone has suggested that "at the Great White Throne will be two sets of books: one book in which everything you ever did, every good deed you ever did, every sin you ever committed and did not forsake, every thought you ever thought, every intent that you ever had that was wrong and not forgiven, is recorded. And when you come to that Judgment, you will say, 'But Lord, I didn't do these things. I'm not guilty.' And He will say, 'Open the book.' And there will be the record, clear as day, of everything you ever did—not only the things you did, but the things you thought; your intents; your whole inner life will be right there on record. And there won't be any mistakes; you will have to believe it, and confess that He is right."

Then there will be another book. The Bible calls it the "book of life." If our name is written there, we need have no fear, for everyone shall be delivered whose name is in the Book of Life.

Brethren and sisters, that day is surely coming. We do not know when, but its coming is as certain as the coming of winter, spring and summer in their appointed season.

Do we believe it? Do we feel the impact of this message from God? Do we sense the urgent responsibility that this promise lays upon us? Do we earnestly, eagerly, momentarily, "look for our Saviour"? Then let us stir ourselves with the intensity of those early Christians. Let us believe with every nerve and sinew of our body that Christ is coming. Let us "Awake! Arise! Watch! Pray! Seek! Repent! Go! Tell!" Let us do nothing, say nothing, think nothing, that we will not want to be found doing, saying, or thinking when Jesus comes—for "the day of the Lord cometh, it is nigh at hand." MM

Time to Rewind

ONE morning Donald observed that the big clock was striking the hour very slowly, and heard his Uncle John remark: "Sounds as if the striking side of it is nearly run down." Donald saw him wind it, and remembered. The following Sunday morning, while his uncle was reading the paper, his wife came in and inquired if he were going to church. He replied very slowly: "Oh, I . . . I suppose so." Donald eyed him wonderingly as he remarked: "Why, Uncle John, that sounds as if the meeting side of you was nearly run down!" Aunt Hannah laughed, and Uncle John flushed as he threw the paper aside, saying: "Maybe it is, Donald. But we'll wind it up again and get a little stronger movement. Neither clocks nor people are of much use when the springs that ought to keep them going are neglected."

Walking in Integrity

"Judge me, O Lord; for I have walked in mine integrity: I have trusted also in the Lord; therefore I shall not slide. Examine me, O Lord, and prove me; try my reins and my heart" (Psalm 26:1-2).

UPON surface reading one might conclude that King David was indulging in unwarranted optimism in making the statement he did about himself and his integrity. Closer examination, however, indicates that he was trying to bolster his own courage rather than assume the victory already won. The Almighty's standard of perfection of character is high, and to maintain the necessary morale to carry one through to a successful finish, a certain degree of strategy must be employed.

It often is helpful in the Christian's life to picture ourselves as we should like to be, as we know we must be to merit the "well done" of the Judge, even though we have not yet reached that height. This is not necessarily wishful thinking nor an effort to dodge realities. To succeed requires determination and much reassuring of ourselves that the work *can* be accomplished. To project ourselves into the future, to the happy day when we shall have fully attained to the image of Christ, cannot fail to prove a stimulant to us. That the Psalmist's attitude was self-encouragement and not over-confidence is evidenced by his earnest entreaty: "Examine me, O Lord, and prove me; try my reins and my heart."

The word integrity is defined as the quality of being complete, undivided or unbroken; wholeness, moral soundness, honesty, freedom from corrupting influence or practice. The word "integer" stems from the same root and denotes a whole number as contrasted with a fraction or a part of a whole. Singleness of mind and purpose is demanded of the Christian. It was Jesus Himself who said: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other.

Ye cannot serve God and mammon" (Matt. 6:24).

Jesus' answer to the scribe who queried as to the greatest commandment of all, was, "Hear, O Israel; The Lord our God is one Lord: and 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: this is the first commandment" (Mark 12:29-30). We here have singleness of nature on the part of the Almighty, who is the same "yesterday, today, and for ever". This is coupled with an unequivocal demand of singleness of purpose in our worship of this one true God.

Christ is our pattern; His life set the moral pattern we all must reach, and a plan is provided for us to attain that height. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:11-13).

God's demand is inflexible. An individual who is half, two-thirds or even three-quarters grown in the spiritual life will not satisfy His requirement. Only those full grown will measure up to the standard of Christ and merit a place in His eternal Kingdom.

St. Paul, the great apostle to us Gentiles, was well aware of the Eternal's demand for singleness of purpose. Of himself he said, "This one thing I do"; and in another place, "And we desire that every one of you do show the same diligence to the full assurance of hope unto the end"; and again, "Be ye steadfast, unmovable, always abounding in the work of the Lord" (Phil. 3:13; Heb. 6:11; I Cor. 15:58). And to show the other side of

the picture, the practical James adds: "A double minded man is unstable in all his ways" (1:8).

All these Scriptural citations imply moral soundness and honesty. It sometimes is easier to be honest in our dealing with our fellowman in a financial way than to be strictly honest with our God or in evaluating our own conduct. Sham and hypocrisy are human perversities the Almighty abominates. He wants us to be what we are, either live up to our profession or else not profess. We read in Eccl. 5:4-5, "When thou vowest a vow unto God, defer not to pay it . . . Better is it that thou shouldest not vow, than that thou shouldest vow and not pay." Speaking of the Cretians, Paul wrote thus to Titus, "They profess that they know God, but in works they deny him, being abominable, and disobedient, and unto every good work reprobate" (1:16). God being of too pure eyes to behold evil with any degree of tolerance, we could not expect a half-hearted or hypocritical service to meet with His approval.

Keeping ourselves free from corrupting influences is one of the important elements of integrity. The world of today is filled with such contaminating influences. The functions of sight and hearing, although invaluable blessings, are the chief avenues by which these defilements enter. Immodesty of dress and carelessness of demeanor on the streets, at places of employment and in areas of vacationing is an ever-present challenge to the Christian who would keep his mind pure. Here the avenue of the eye is involved. The same is true of the plays enacted on the stage or displayed on the screen, often glorifying the gangster and the harlot. Much that appears on the printed page even of the more reputable magazines is not fit for Christian eyes, and certainly the reading of sensational fiction cannot fail to have a demoralizing influence.

The impressions that reach our mind by the way of our hearing may also be very detrimental to spiritual progress. There are humorous non-educational radio programs designed mainly to spare the lazy-minded listener the trouble of thinking constructively; then there is foul talk, profanity, to say nothing of plain gossip which squanders endless hours of valuable time. Even listening to complicated religious theories and teachings not supported by the Word of God can be a corrupting influence. Paul, in II Cor. 11:3, wrote: "But I fear lest by any means . . . your minds should be corrupted from the simplicity that is in Christ."

In I John 2:15-17 the Apostle gives a comprehensive warning against corrupting influences under the blanket term *loving the world*: "Love not the world, neither the things that are in the world . . . For all that is in the world, the lust of the flesh, and the lust of the eyes, and

the pride of life, is not of the Father, but is of the world. And the world passeth away and the lust thereof: but he that doeth the will of God abideth for ever."

Moffatt's translation of James 1:2-4 defines concisely the integrity or "wholeness" required of us: "Greet it as pure joy, my brothers, when you come across any sort of trial, sure that the sterling temper of your faith produces endurance; only, let your endurance be a finished product, so that you may be finished and complete, with never a defect." Such a product is complete, whole, perfect, worthy of the scrutiny—and reward—of God.

MM

Of Serpents and Snakes

(Continued from page 13)

Eve did not overcome that serpentine nature and was overcome by it in time of temptation.

How many of us still possess features of snakes? Let us not be too hasty to reply, "not I." Perhaps we are not guilty of murder, theft, adultery or any crime considered a social injustice; but what about that time I spoke harshly when I became impatient, convincing myself that it really wasn't that harsh? Or that time when I thought she or he wasn't doing something as well as I could do it? Yes, I admit now that I was a little short spoken. Or when others around me engaged in idle conversation, was I tempted to join in? Or, when a co-worker was promoted above me, wasn't I a little envious? Then, there is the pencil I forgot to leave at work. Is it still on the desk at home?

The list could go on and on. These are all little windows to our hearts. Do we see any sign of the serpent there? We certainly do not want the vipers that Jesus spoke of directing our way. We want to "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:5-6).

Soon those serpent traits will be swept clean from this earth. Let us work diligently now to rid ourselves of this serpent nature so that we may be spared in that time.

—Contributed



O God, I empty my hands of old habits and attitudes, and now take Thy cleansing Word.

• Revelation Today?

"When we are all serving one God, why are there so many religions in the world? Why are many leaders today claiming new Divine revelations? Can they be trusted to be genuine?"

The answer to this question is complex. The reason given by Paul in II Tim. 4:3-4 is direct: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth and shall be turned unto fables." This text is even more striking in the Living Bible, "For there is going to come a time when people won't listen to the truth, but will go around looking for teachers who will tell them just what they want to hear. They won't listen to what the Bible says but will blithely follow their own misguided ideas."

The thoughts in the Bible are not man's thoughts. His plan for salvation requires man to form a character worthy of His approval. Man must meet a minimum standard before Christ will save him. Christ states those minimum requirements in Rev. 22:14, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

There is one other reason for the multiplicity of beliefs today and that is the fact that many teachers are teaching for money. The prophet Micah (3:11) describes the condition exactly, "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us."

For more information on the cause of the confusion see our booklet, "The Great Apostasy."

The Bible is the only guide we possess in this day of God's silence. We have no Holy Spirit power such as God's prophets had when they could communicate with the Divine. To presume to speak for God today, to claim direct revelation from God, or to teach any other doctrine than the plain teaching of the Bible is a most serious offence. Jesus made this plain in His

last message to John on the Isle of Patmos at the very close of the message, "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:18-19).

Any man who claims to have a new revelation or message, or teaches contrary to the truths of the Bible should be suspect and his message disregarded.

Perhaps even more insidious than the above is the teacher who claims to have Bible "proof" for a false doctrine. This requires the utmost care to not accept a doctrine which has been read into the Bible. The Bible is easy to understand when we let the writers explain themselves. But too often a passage is taken out of its connection and used to form a theory exactly opposite to that which the author intended. The truth of the Bible is not on the surface. Proverbs 2 provides the formula to follow, "My son, if thou wilt receive my words, and hide my commandments with thee. . . . Yea, if thou criest after knowledge, and liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God."

• What About Predestination?

"As far as your Church's doctrine is concerned, the only major question I have lies in the foreknowledge vs. predestination of God's power. I do not, though, consider this to be a major stumbling block. In that I have read the Megidido Message for the last 10 years, I am quite familiar with your viewpoints."

I am not sure that I understand your position on the subject of predestination. Although God in His foreknowledge does know in advance what a person will do, He does not practice predestination. That is,

we do not believe the Bible teaches that God predestinates one individual to eternal life and another to eternal death regardless of what they do.

The text you quoted first (Eph. 1:11) reads, "In whom also we have obtained an inheritance being predestinated according to the *purpose* . . ." God had one purpose in view from the beginning and that purpose is that everyone will be rewarded according to their works (Rev. 22:12, 14). God's command to Abraham was, "Walk before me and be thou perfect" (Gen. 17:1). God tested Abraham quite severely to determine his faithfulness to Him. The fact that God foreknew that Abraham would meet that test and be worthy of being the father of the faithful did not mean that God had predestinated him to that

high position regardless of what he did.

We should never consider that we are trapped, that regardless of how we might try we could not get out of the trap of God's predestination. God's plan has always been "Choose ye this day whom ye will serve" (Josh. 24:15). The choice is always an individual decision. If we turn from doing what is right and do wrong, God will punish accordingly. If we turn from sin and do what is right, God will reward (Ezek. 33:13-16).

It is not that God does not have the power to influence one's mind if He should choose to do so. The point is that God *does not* do this, for if He did He would violate His policy of free will and we would be but puppets in His hands, having no virtue of ourselves and bringing no glory to Him.

MM

SO WHAT DO YOU KNOW?

Jesus Raises Lazarus from the Dead

Use your answers to fill the blank spaces by each corresponding number in the puzzle. (All the answers can be found in John 11.)

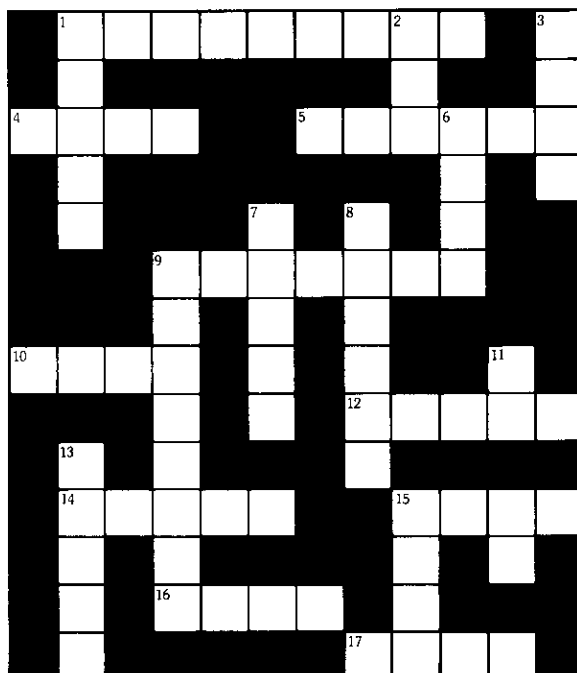
Across

1. "If a man walk in the night, he _____." (v. 10)
4. Number of days Lazarus had been dead. (v. 17)
5. Who said, "Let us also go, that we may die with him?" (v. 16)
9. Town where Lazarus lived. (v. 1)
10. Jesus' disciples said, "Lord, if he sleep, he shall do _____." (v. 12)
12. Jesus prayed, "Father, I thank Thee that thou hast _____ me." (v. 41)
14. "Behold, how he _____ him." (v. 36)
15. The grave of Lazarus was a _____. (v. 38)
16. "Jesus said plainly, Lazarus is _____." (v. 14)
17. Mary fell down at Jesus' _____ saying, "Lord, if thou hadst been here, my brother had not died." (v. 32)

Down

1. Jesus commanded, "Take ye away the _____." (v. 39)
2. Number of days Jesus delayed before going to visit Bethany after He heard that Lazarus was sick. (v. 6)
3. Jesus said, "Thy brother shall _____ again." (v. 23)
6. Name of the woman who anointed Jesus' feet and wiped them with her hair. (v. 2)

9. Many who saw Lazarus raised from the dead _____ on Jesus. (v. 45)
11. Some Jews who followed Mary said, "She goeth unto the _____ to weep there." (v. 31)
13. Jesus showed the _____ of God by raising Lazarus. (v. 40)
15. Jesus cried with a loud voice, "Lazarus, _____ forth." (v. 43)



Redeem the Time!

There is so much to learn, and time is flying by. May we not waste it in things that are secondary.

I have been studying Jeremiah and feel the people in that day were much the same as this time. As Jeremiah 5:31 tells us, "The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?" So many today are teaching false things in God's Name that we need to be careful and search diligently for the truths in the Bible. How brave Jeremiah was to go out into a nation of evildoers, even kings of Judah and princes, and tell them of all their evil ways.

Today people are the same. No one will listen when there is any changing to do. Of course, we must ourselves set the good example first. Perhaps some will notice.

Alberta

L. S.

Thinking

I was thinking, what would we do if it wasn't for the brotherly companionship we enjoy from God's people and His Holy Word.

It seems as though most people don't want to hear God's Word spoken of any more, and as each day passes, the world is growing worse and worse.

We know it can't be too long before Elijah and Jesus come. But our greatest concern now is to prepare our hearts and minds to be ready for that soon-coming Day. Don't put it off, don't wait until tomorrow for tomorrow may never come. Procrastination is the greatest thief of time. It is time to see self just as we are. Let us thank and praise God for calling us out of this dark world of sin.

Newfoundland

D. T.

An Example to Us

The old nature dies hard and we must keep working daily at eradicating these natural tendencies. How wonderful to know the Lord will forgive all that we have done wrong, if we will only forsake these ways and conform to His law.

The apostle Paul said in I Timothy that he was chief among sinners. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." This was wonderful news for Paul; to realize no matter how far down the wrong road he had gone, all that was necessary for him to do to be forgiven was to turn about face and forsake all evil. Christ had shown him the way. He never again returned to his old ways.

What a glorious example for us to emulate, this Apostle to the Gentiles.

Manitoba

E. H.

Under Full Control

Too many times we fail to do all that is required of us, and what is required of us is not beyond our ability to perform.

The most important part in overcoming our old natural ways is to keep under full control our thoughts, words and actions. Renewing our minds with the inspiring words written for our learning gives us more strength in our daily affairs to keep pressing on more strongly in this strait and narrow way.

Our heavenly Father has been and still is very longsuffering towards us, not willing that any of us should perish but that all should come to repentance. We are diligently striving to keep in mind that the time is running out and we must hasten to clean up for that great and wonderful Day.

British Columbia

Z. M. S.

No Higher Goal

The first of almost everything is new and exciting and is usually of the very best quality. Quality is excellence of character, and the firstfruits unto God and the Lamb must be perfect. Perfection of character will take much strenuous effort, but this is the standard God has set before us, truly the greatest task a mortal man can accomplish.

We have such a wonderful example of the "living way" in the Lord Jesus, and we must conform our lives to this perfect pattern. The Patriarchs, Prophets and Apostles also were brave examples of the faith which overcomes the world, and by these we learn how we ought to walk to please God that we may be found blameless when the Lord Jesus Christ comes again. So may we lay up in store now "a good foundation against the time to come that we may lay hold on eternal life."

Truly a set goal is invaluable to one striving to overcome, for without one we would never get anywhere or achieve anything successfully.

What higher goal could there possibly be than that of everlasting life in the Kingdom of God? So, in patience and faith may we endure our little trials and tribulations that we may be on the winning side and counted worthy to share in all the glories in that wonderful time to come.

South Wales

R. B.

Appreciative

I enjoy reading the *Megiddo Messages*. They are very wonderful. I enjoyed seeing the picture of the Megiddo Church. Thank you.

Maryland

M. S.

Let Him Reign

Seeking God and His Kingdom first must be our utmost ambition. "Seek the Lord, and ye shall live," says the Scripture (Amos 5:6). Seeking the Lord should tower above and diminish all other things to nothingness by comparison.

We are such frail creatures, depending on our heavenly Father for all that we have and are; even the very breath we breathe. So it becomes a necessity for us to heed His Divine Law in this accepted day, that we may be able to live throughout eternity when His will is done on earth as it is in heaven (Matt. 6:10).

All the pleasures of this earth are so fleeting and what He offers us are so grand and lasting. He is able to do exceeding abundantly above all that we can ask or think (Eph. 3:20). These things can be ours if we let Him so reign in us that our thoughts and words and deeds are of Him and for Him.

Let us think more seriously on these things than ever before, remembering it is later than we think; the night is far spent, the day is at hand.

"Oh, what a comfort to repose
On God's eternal word;
To know, to build on this alone
Will joy and peace afford!"

Missouri

H. W.

In the "Family"

I shall always remember the warm family circle of the people at Megiddo, who are striving to live for the future coming King. From family to family even if there is only one at that home to a large "family of friends," how the angels do encamp around and about them that fear the Lord, and call upon His Name.

Georgia

C. P.

FINALLY, BRETHREN

Capturing Every Thought

"FOR THE weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:4-5).

The apostle Paul is planning a campaign; his words glow with the fire of military enthusiasm. But, as he has so eloquently said, this is no ordinary campaign. The weapons of his warfare are not carnal; the standard under which he fights is a sign far more sacred than that of Caesar; the territory he invades is far more difficult to conquer than that of any which kept the conquerors of the world at bay.

He watches. He sees rising before him the lofty fortresses of doubt; they must be reduced or razed. Then there are the jagged crags of natural human ambition. Every mountain fastness to which the enemy can retreat must be scaled and destroyed; and every thought of the soul, which is hostile to the authority of the law of Christ, must become a prisoner in this sacred camp. "For the weapons of our warfare are not carnal," he writes, "but mighty through God, to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:4-5).

We must be sure to distinguish between the proper and improper use of the mind. It is not to lie dormant but to be summoned for active use. It is to be used in humble and reverent inquiry after the knowledge of God and all that will build up, encourage, strengthen and edify the inner man. It is not meant for that undue exaltation of the intellect which sets itself on high as the ultimate judge of truth, or which roams wildly, unheeding the divine control.

This means that there will be battle; for there are vain thoughts, sensual thoughts, cynical and self-reliant thoughts, skeptical thoughts, proud thoughts, bitter thoughts, wandering and wayward thoughts. The Apostle says that all, however strongly they may fortify themselves against Christ, all should and *must* be brought into captivity. Paul said that he himself once *thought* he ought to do many things contrary to the name of Jesus of Nazareth, but when shown he was in the wrong, he became a humble disciple, immediately obedient.

The mind has its work to do within the framework provided by God; and a great and exalting work it is, always fortifying the inner life, always building up, always reaching for the highest involvement. But when the mind is ungoverned by the law of God, it tends to exalt man—more specifically, self. Faith humbles him and brings him captive to the obedience of Christ.

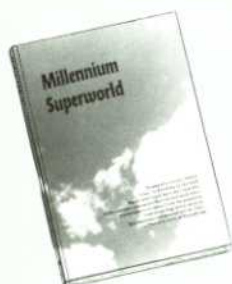
This was Paul's warfare, and it is ours also.

MM

Megiddo Church
481 Thurston Road
Rochester, N. Y. 14619-1697

Second Class Postage Paid
(USPS 338-120)
Rochester, New York

Did You Get Your Copy?



Millennium Superworld

Send Now.

Only \$2.00 postpaid

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

NEW
EDITION

Understand the Bible

A Study the Bible
BY SUBJECT

In the Beginning God	\$.40
The Bible: Light of Life .....	.50
Of Life, Death and Immortality .....	.40
Jesus Christ .....	.70
The Kingdom of God .....	.80
Apostasy and Restoration .....	.70
The Hell of the Bible .....	.40
The Devil of the Bible .....	.70
Baptism and Baptism .....	.40
The Trinity Mystery .....	.40
Did Christ Pre-exist? .....	.40
What About Original Sin? .....	.50
Atonement and Salvation .....	.60
The Sabbath of the Bible .....	.40
The Three Christs .....	.10
God's Spirit at Work .....	.90
Of Origins, Evolution and Order .....	.70
Three Classes of Humanity .....	.50
World Religions .....	.40
The Mosaic Law—Its Significance .....	.70
The Second Advent of Christ .....	.70
The Resurrection, Judgment and Eternity .....	.60
ALL OF THE ABOVE	\$10.00

ORDER NOW!

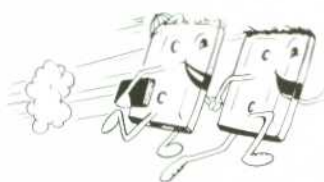
FREE!

LEAFLET SAMPLER

Biblical leaflets to give your friends, neighbors, relatives

- CHRIST THE HOPE OF THE WORLD
- DO YOU BELIEVE IN A FUTURE LIFE?
- A MESSAGE FOR YOU
- READ FOR YOUR LIFE!
- NO SMOKING—WHY?
- WHY?

Available
in quantity
Price: \$1 per 100



Cassette Subscription Plan

Six months ... \$
One year \$

It works like this: We mail you two cassettes—two church services, complete with message, prayer and music. You play them as many times as you wish for one month, then return them to us and we send you two other cassettes.

Order now! Share the rich experience of hearing the Word of God in your home.

READ for Your LIFE!

**THE SABBATH
THE HOLY SPIRIT
THE ATONEMENT
TRINITY OR UNITY?
HELL AND THE DEVIL
AFTER DEATH, WHAT?
THE GREAT APOSTASY
THESE THINGS SHALL BE
GOD'S SPIRITUAL CREATION
WHAT MUST WE DO TO BE SAVED?
HISTORY OF THE MEGIDDO MISSION**

ALL for \$3.00, Postpaid