



# Megiddo Message

*Hope, Christian soul!  
The road that seems so bleak  
Is bright with promise from above!  
Hope thou in God!*

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## When WE Know Better

***Self-confidence may be vital to the survival of the race, but in all who aspire to the eternal crown it must be modified.***

**W**hen the apostle Paul wrote that we should “have no confidence in the flesh” (Phil. 3:3), he applied the lesson first to himself. If any had reason to have confidence in the flesh, he had more, considering his background!

In the same tone of self-knowledge, the prophet Jeremiah years earlier had spoken these words with all earnestness before the 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).

In this realistic assessment of themselves, these men were far ahead of most of us. The human race is strongly endowed with a spirit of self-confidence. We may not trust others, but we can always—at least almost always—trust ourselves. Something in us seems to keep assuring us that *our* judgment is right. There is just no question about it. Of course God gives commands, but most of the time *we know better*.

This trait may be vital to the survival of the race, but in all who aspire to the eternal crown it must be modified.

King Saul showed this confidence in the flesh when he went out to fulfill the Lord’s command, to “destroy the sinners the Amalekites” (I Sam. 15:18). He was told to destroy them and all that pertained to them, includ-

ing their cattle. He was well equipped for the task, especially since God was backing him. But King Saul had another idea, a better one, he thought. A few sheep and oxen would be useful if spared—what could be wrong with that? Besides, it did not look very impressive for a king to return home from a great victory with empty hands, with nothing to show for his efforts. So he rationalized. And so he lost!—lost his throne, his kingdom, and his favor with God.

Judas was another who knew right from wrong. One of the twelve, his was a privilege few have shared. Yet how little it was worth to him, when he would exchange it for a paltry thirty pieces of silver. Again, he was following his own bad judgment—and what a dreadful loss of all present and future honor.

Felix was another who trusted himself. High in the affairs of state, he was, no doubt, often praised for his good judgment. Listening to Paul almost drew him into another world, a world where politics were nothing and God was everything. Surely Paul knew whereof he spoke. But at the moment, Felix had more pressing matters to attend to. “When I have a convenient season,” he replied to the pleading Apostle, “I will call for thee” (Acts 24:25). We hear no more of him.

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## Megiddo means ...

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

## We believe ...

- **IN GOD**, the Creator and sustainer of the earth, the world, the universes, and all life, in whom we "live, and move, and have our being."
- **IN THE BIBLE** as our only source of true knowledge about God and His purposes and plans for His creation and for the salvation of humankind.
- **IN JESUS CHRIST**, the Son of God and our Perfect Example, who was conceived of the Holy Spirit and born of a virgin; who ministered among His brethren, was crucified, resurrected, and taken to heaven and seated at the right hand of the Father, crowned with immortal glory, and who shall shortly return to be king of the whole earth.
- **IN THE HOLY SPIRIT**, the openly manifest power of God, which God bestowed at various times and in various ways to reveal His knowledge to humankind, to support His spokesmen, to confirm His utterances, and to demonstrate His supreme power and authority.
- **IN LIFE** as the gift of God, and in our sacred responsibility to use it for God and His coming Kingdom.
- **IN HUMANKIND** as providing the raw material from which shall be selected and developed a superior, God-honoring people upon whom God will bestow the blessings of immortal life in His soon-coming Kingdom.
- **IN OURSELVES** as capable of applying in our own lives the precepts and principles taught in the Word of God, in this way perfecting that high quality of moral character which God has promised to recompense with life eternal in His heavenly Kingdom on earth.
- **IN THE PROMISE OF GOD**, that a new age is coming—is near—when the earth shall be filled with His glory, His people, and God's will be done here as it is now done in heaven.

## Soon-coming events ...

### THE HERALD AND THE KING

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

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

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

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# Practicing the Presence of GOD

*"Always I keep the Lord within sight; always he is at my right hand,  
to make me stand firm."*

*—Psalm 16:8, Knox Translation*

**O**f all the formulas that life-seeking men and women have designed to keep themselves walking straight toward God and righteousness, King David doubtless had one of the best. Preserved for us in Psalm 16:8, it is this: "I have set the Lord always before me: because he is at my right hand, I shall not be moved." David was keeping himself right by *practicing the presence of God*.

This keen strategy is even more meaningful as phrased in some of the newer versions: "Always I keep the Lord within sight; always he is at my right hand, to make me stand firm" (Knox). Or, "I keep the Eternal at all times before me; with him so close, I cannot fail" (Moffatt).

David wanted to stand firm, to keep himself from sin, and he knew he could do it if he kept the Lord in mind all the time, ever present, within sight, at his right hand, so to speak. When he fell into sin, it was because he first let the Lord get out of sight!

In other words, he was saying, keep the reality of God with you all the time and you cannot do wrong. You cannot sin in that holy Presence.

We are not to understand from this that David was physically seeing God, or God's angel, but David was aware of God's presence even as you and I can be aware of it. And it is no imagination, for "the eyes of the Lord are in every place, beholding the evil and the good" (Prov. 15:3). "The eyes of the Lord run to and fro throughout the whole earth" (II Chron. 16:9). He is continually the unseen Guest; the silent, ever present Listener.

God was David's master, defender, and protector, his refuge and strength, his *ever present* help in time of trouble (Ps. 46:1). His very life was in God's hands.



Even more than this, David revelled in the thought of God's presence. He felt a supreme desire, an impelling thirst for God. To believe God, worship God, commune with God, know God, love God, serve God, obey God, and answer to God's will for him was all his delight. Should it not be ours also?

To David, this presence of God was no blind and meaningless ecstasy. It had a real and practical purpose: *to keep him right*. David realized that there is not a single thing that we touch, taste, feel, handle or see but belongs exclusively to God, a product of His creative genius. And, as God's servant, he was under continual Divine surveillance. What better means could he devise of keeping himself right, than to think of God as being at His right hand—so close that God would not miss a single thing that David might say or do! This vital consciousness kept him alert, watchful and humble before God.

How could he keep this thought continually in mind? Because God meant so much to David. God was David's all in all. David simply could not picture life without God. God was his life, his joy, and his salvation. To David's way of thinking there was no other. "He *only* is my rock and my salvation" (Ps. 62:6), David was counting on God to do for him what no other in the whole world could do. This is why he really wanted to think of God as being always close by, observing every act, listening to every word, scrutinizing every motive—so that in everything he could have God's stamp of approval.

When we read the Psalms, we read of a man dwelling, as it were, on the mountaintop—with God. When we read the account of David's life, we see one struggling in some of the deepest valleys of

life, valleys full of turbulence and trial, difficulty and distress. Is it not a great source of encouragement to us, that whatever life brings us, we, too, can keep the Lord always at our right hand.

**L**et us look at the 139th Psalm. Here was David looking at himself in the awesome light of the Divine presence. The realization almost overwhelmed him.

"O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether" (Ps. 139:1-4).

When David said, "Lord, thou hast searched me," the word he used means literally "to pierce through." It means also to search, as for treasure. David pictured God as looking into him and through him, as though to find whatever He could bless, approve and reward. We sometimes forget this ability of God to see us through and through—not only the good but also the less good, the questionable, the bad. In all places, in all our words and ways and innermost thoughts, we live constantly under His watching eye. In the words of the familiar rhyme,

*To be kept from the evil, at home  
or abroad  
Live always as under the eye of  
your God.*

Under the eye of God. Always. Whether this is a thrilling or a threatening thought depends on our relationship with God. No court in the land can convict a person on the testimony of what the accused was *thinking*. But God can. At least

**K**eeep the reality  
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Presence.



**D**avid felt a  
supreme  
desire, an  
impelling thirst for  
God.

**T**o believe God,  
worship God,  
commune with  
God, to know God, to  
love God, serve God,  
obey God, and  
answer to God's will  
for him, was all  
David's delight.

twice in the Gospels we read that Jesus "knew their thoughts" (Matt. 12:25). Whether the people liked it or not, He knew their thoughts; and He knows ours, too. As the Lord said of the people of Ezekiel's time, "I know the things that come into your mind, every one of them" (Ezek. 11:5).

If we really believe this, if we really believe that God can read and record our every thought, how careful we will be, how circumspect in what we allow our minds to dwell upon!

"Lord, you see me every moment." It was as if he said, You know my walk, every single step. You know my talk, every single word.

David said further, "Thou hast beset me behind and before" (Ps. 139:5). He felt hemmed in, surrounded on all sides. "Behind and before thou hast shut me in" (RHM). None of our little disguises deceive God. We may use them with one another, but nothing fools God.

Then follows this high exclamation: "Such knowledge is too wonderful for me; it is high, I cannot attain unto it" (v. 6).

Nothing—neither distance, death or darkness—can hide us from God. "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell [*sheol*], behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me" (vs. 7–10). Not only is God continually present, but there is no way we can run away from that Presence if we should try to! And what we are in His sight, *we are*. Nothing, not even death itself, can change our status before Him. Nothing can change what we are before Him—unless we our-

selves exert the effort to change while we have time and opportunity.

David's next expression was one of exultant praise. "I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well" (v. 14). Yes, David was right; even our physical bodies are a miracle almost beyond our ability to comprehend.

Just take this simple fact: that each of us is made up of some 100 trillion cells (and a "trillion" is an enormous number; a trillion sheets of paper would make a stack more than 60,000 miles high!—enough to circle the earth twice, and then some). Of these 100 trillion cells, there are a million in each square inch of our skin, 30 billion in our brain, and so on. And each single cell is a tiny manufacturing plant on its own, unbelievably complex.

Imagine! one hundred trillion of these mini-manufacturing plants all working together, giving us a heart that pumps day and night without interruption year after year, eyes that can see, ears that can hear, nerves that can feel, skin to protect us, sixty thousand miles of blood vessels that constantly carry vital nutrients to all parts of our body, and so on and on. During any given moment, thousands of events are taking place in each tiny cell. And each lives by a timetable that tells it when to grow, when to divide, when to die. Each minute, some three billion cells in our body die and an equal number of new ones are made—and all without so much as a conscious thought from us!

Is not every one of us a living testimony to our masterful Creator? Do we wonder that David was moved with a deep reverence and awe for God? Can we wonder that David exclaimed with utmost awe and admiration, "*HE created me!*"



David knew and felt the presence of God sustaining him, giving him life. Should not we feel it, too? What had David that we do not have? Are we not human creatures of the same design, belonging to the same great purpose? It was not that David could physically see or feel God, but he was aware of his total dependence upon God: of God's power supporting him, God's breath sustaining him, God's providence protecting him. All things within him and around him were to David a constant reminder of God. All were visible evidences of a heavenly loving-kindness that was, in David's own words, "better than life" (Ps. 63:3). It was a consciousness that stayed with him whether he was fleeing through the wilderness, or hiding in a cave, or sitting on the throne.

And just as surely as God made us, just as surely as we live by His sustaining breath, just so surely is His presence with us all the time. Indeed, "all things are naked and opened unto the eyes of him with whom we have to do" (Heb. 4:13).

Should not this thought keep us watchful, alert, humble, every moment conscious of what we must be to be worthy of His protection, approval and recognition? For God has no love or concern for us just as we are; in the words of Divine wisdom, "I love them that love me" (Prov. 8:17).

#### GOD'S PRESENCE: VISIBLE

Now let us think about those for whom God's presence was openly visible.

**E**NOCH, the seventh from Adam, even in that early age learned to live in the presence of God even when it was not visible to him, and when the people of the day were wicked and corrupt. For 300 years Enoch walked with God,

just as we can. Then, suddenly, in some way, God's presence became visible, for we read that "he was not; for God took him" (Gen. 5:22, 24). We are not told any details, but "Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God" (Heb. 11:5).

What a magnificent commentary to have on the record of one's life! What will be written of us? Will the angels be able to write on the record of our lives that we pleased God?

Picture Enoch living in a small community. One day Enoch's place was empty, and the neighbors drew their own conclusions. He had been known as the intimate friend of God. What might have happened to him? A little girl is said to have told the story of Enoch her own way. "Enoch and God," she said, "used to take long walks together. And one day they walked much further than usual, and God said, 'Enoch, you must be tired. Come into My house and rest awhile.'"

Enoch was translated that he should not die, and there he remains, awaiting the day when Christ will return and "send his angels, and shall gather together his elect from...the uttermost part of the earth to the uttermost part of heaven" (Mark 13:27). Yes, Enoch will be one of those gathered, and what a gathering that will be!

What rich and rare dividends accrued to Enoch for those three hundred years of walking with God, to be translated "that he should not see death." Yes, Enoch knew—and now knows fully—what it is to be visibly in the presence of God (or God's agents, the angels), for in all the five millenniums since, he still lives! Somewhere in God's magnificent creation he is living, perform-

**G**od is of too pure eyes to behold iniquity—the world's iniquity, your iniquity, my iniquity—with any degree of tolerance. He simply will not have it in His finished world.

**G**od hates all forms of all sins; and we must learn to feel that same abhorrence.

***Suppose an angel were standing visibly beside us. Would we be able to forget it for even a moment? Would we find any situation too provoking, or too distressing, or too difficult to take with grace and good feeling?***

ing some special mission for God. Does it seem impossible? Can not the God who can sustain life for five minutes, or five hours, or five years—or fifty, or five hundred—sustain it for five thousand if He so chooses?

Just where Enoch is living we do not know. There are countless worlds through space where God's finished will is done; there are countless other worlds still in the various stages of development. We know that Enoch is not yet immortal, because Christ is the "first-fruits" of our race, the first to receive immortality (I Cor. 15:23), but wherever he is he is still enjoying the presence of his Friend. And one day soon he will be coming home, to be reunited with all his fellow earthborns and receive his reward with them.

**M**OSES was another who experienced the presence of God in an open and dramatic—and awesome—way. Indeed, in Moses' time, all Israel knew what it was like to be in the presence of God, when day after day, day after day, the glory of the Lord hovered above the tabernacle, a cloud by day, and a pillar of fire by night. Especially did they know when "the sight of the glory of the Lord was like devouring fire on the top of the mount" (Ex. 24:14–17). They knew, but how soon they forgot.

The Israelites were only three

months out of Egypt when they came into the wilderness of Sinai, and "Moses went up unto God" in the mountain to receive instructions for the people. Imagine the fear, the consternation, the alarm they felt when "the Lord came down in the sight of all the people upon Mount Sinai." We read that there were "thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled....and mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly" (Ex. 19:16–18). So awesome, so magnificent, so terrifying was the sight that we read that even Moses—he who spoke to God "as a man speaks to his friend"—said, "I exceedingly fear and quake" (Heb. 12:21).

Indeed, Moses knew what it was like to be in the presence of God.

**D**ANIEL, too, knew what it was like. We can be sure that as a God-fearing youth in Babylon he many times went to God in prayer for help and strength to do right in that wicked and corrupt city. God stood by Daniel, because Daniel stood by God.

Still, the visible presence of God was awesome. When God sent His angel to speak directly and openly with him, Daniel reacted as every

one of us would in the presence of One so mighty, so holy, so great. He trembled, fainted, was "sick certain days." Can we wonder!

One time, late in life, as he was praying, he suddenly felt the hand of the angel on his shoulder—! What a shock for a man above 80 years old!

Would not the presence of an angel strike awe into us?

Oh, let us feel the awe of His presence now, before it becomes visible, while it is yet the age of faith. We who walk every day upon God's earth, who breathe His air, who move in His sunlight, who live on His resources; we who share His knowledge, who know His plan, and who have solemnly pledged to serve Him, we are every moment dependent upon Him, we are every moment responsible to Him.

We who live every moment in His presence, under His watchful eye—should we not tremble and fear before Him, we who have so often transgressed His law? Is our Most Holy God not merciful even to consider rewarding us, when we have such a record of transgression behind us? Should not the thought of Him and the awareness of His presence keep us from sinning? Should it not restrain our words, and compel us to direct our thoughts Godward every day, every hour, every moment? We are not our own; we are His. "We are his people, and the sheep of his pasture" (Ps. 100:2).



Along with our spiritual insight and the reality of God's presence with us must come a deeper sense of the reality and seriousness of sin. Never must we forget that the God we serve is the ultimate in holiness, perfection, righteousness. He is of too pure eyes to behold iniquity—the world's iniquity, your iniquity, my iniquity—with any degree of tolerance. He simply will not have it in His finished world. Sin, any sin, small or great, is sin. And sin, any sin, is exceeding sinful. Before we can know the magnitude of God's goodness in the future, we must see sin as God sees it and eradicate every trace of it from our lives. Obvious sins of dishonesty, drunkenness, anger, pride and deceit, may appall us. But the God who sees all will not miss even a trace of these in our hearts. He hates all forms of all sins; and we must learn to feel that same abhorrence in the depths of our being.

Oh, let us be moved with fear as we live in His presence every hour, every moment.

**W**hat can we do to practice the presence of God in our lives?

It would seem easy, were we in Moses' place; if we could ask God for another revealing of His glory, and have Him reply by hiding us in the cleft of the rock while He passed by; or if we could go daily into His presence in the tabernacle, where abode the glory of God; or if we could meet Him in the mountain where we could see and hear open evidence of His majesty and wonder, it would be easy to realize we are in His presence.

Even if we were David, musing on God's greatness, writing psalms inspired by the power of God in us, we could know and feel Him near.

If we could only see an angel—just once!—then we could realize—His presence.

But we must walk by faith. What, then, can we do to bring ourselves to this reality, to make our hard and stubborn hearts realize that we are seen, we are heard every moment in the presence of God?

Let us try a very practical, everyday formula.

### **1: Wake up with God.**

We sing it in our hymn:

*Begin the day with God alone*

*Kneel down to Him in prayer*

*Lift up thy heart to His abode,*

*And seek His love to share.*

Someone has said that what fills our minds during the first 30 minutes of the day sets the pace for the day.

Our thoughts in the morning so easily are drawn to the day's duties, or the morning news, or whatever issue might be still pressing from the day before.

We need to learn to meet God with grateful praise in those first waking moments; thank Him for life, goodness and grace; realize our privilege in being, knowing and serving Him. What are we doing? What does God expect of us *today*? Thoughts like these will draw us above ourselves.

If our love of God and our hope of future life is the dominant theme of our life, it will be on our minds continually. We will not even have to consciously draw it to the front; it will be there. What else is there worth thinking about? In a world that is doomed and perishing, with a life that is quickly slipping away from us, what else can we think about that is worth the thinking?

Let us awake with a new sense of God's guidance, a new appreciation for His love in giving us a new day, a new realization of our duty to Him, a new perspective on our priceless opportunity—to be His child, to prepare for a place in His eternal family. We should direct our minds to thoughts of His law of life for us, His munificence, His won-

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**D**avid was counting on God to do for him what no one else in the whole world could do. This is why he really wanted to think of God as being always close by, so that all he did could have God's approval.



**"We must get down and act as though God were around, present with us all the time."**

**—L. T. Nichols**

drous promises, and all that He has in store for His faithful children.

Of course there will be other thoughts, but with conscious effort, we can dictate what our minds will think about. This is the command: to bring captive every thought and make it obey Christ (II Cor. 10:4-5). It will not be easy, but it can be done—it *must* be. Then we can share in King David's triumph: "When I awake, I am still with thee" (Ps. 139:18).

Then we want to think through the tests which the day is likely to bring, fortify ourselves for them, and pray for strength to meet each one with God. When our duty to God is our top priority and our whole concern, we will begin the day in His presence.

## **2: Run with God.**

However busy or quiet our day may be, we need to "run with God." This means seeing everything as from God's perspective. The Wise Man covered it in these simple words, "In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:6). This short proverb calls us to acknowledge God in *every* situation—to recognize that He is there, directing, controlling, guiding, disciplining. Whatever our activity or inactivity, with God in the midst of it—between appointments, or in the middle of one; as we pick up the telephone, in the car, on the job, or doing the simplest task. We don't need to pretend that God is watching, we need to realize that He *is*,

that His angel is ever present, writing the record of our lives, a record which will be used to witness for or against us when we stand before the Judgment seat of Christ.

Rev. L. T. Nichols described running with God in these words: "We must get down and act as though God were around, present with us all the time."

Does this seem impossible?

Suppose that we had an angel standing visibly beside us, watching us as we work. Would we forget his presence? Would we act as though he were not there, even for a second? Would we let slip a single golden opportunity to keep a right spirit, to behave as one of God's children? Would we find any situation too provoking, or too distressing, or too difficult to take with grace and good feeling?

Just try it. Think about the angel that is there, at your side all day long—and see what a difference it makes. See how well you remember your first priority—to God. See how it changes what you think about, what you talk about, what is important, what concerns you.

Our greatest problems are not the major crises of life. Our greater test is in all the little things of the humdrum, ordinary days, in the home, with the family, on the job, wherever we go. How can we "run with God" in all these little things?

This is exactly where we can run the fastest with Him. In fact, these are the very means He provides for us to make fastest progress.

We can be like Nehemiah. Even in the midst of conversation, we can send a silent "sentence" prayer to God, seeking His help, asking Him to keep us in touch with Him, thinking right, speaking right, doing right.

If we take God into all our plans, if we keep Him with us all day, then in whatever comes—good or bad—He will have a share. Life will become exhilarating, a continual reaching above ourselves, preparing us for the greater, more abundant life to come.

When we are "running with God," we are not living solely to enjoy life, or to find pleasure in the petty satisfactions of this world; we are here to prepare for what is ahead. With this view of things, we will find we do not experience the same disappointments, the worries, the fretting cares and anxieties which people without God experience. With the real hope of eternal life in prospect, nothing here can be devastating.

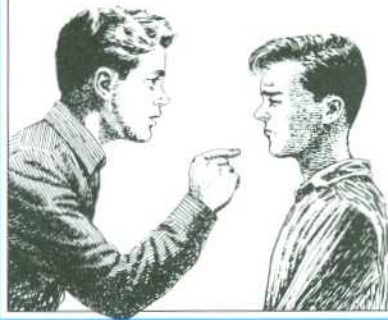
As we practice, we will find that we can use even the most ordinary events of the day to remind us of Him, and every difficulty becomes an opportunity. When our Friend is always at our side, there is always something we will want to share with Him.

## **3: Relax with God.**

Sometimes it is easier to "run with God" than to "stop" or "relax" with God. When we relax, we are tired, and if not careful our spiritual defenses may be weak. Yes, let us beware of spiritual "downtime." All of us have it, and we are responsible, even then, to fill it consciously with something good, to draw us Godward. When we relax, when we stop to rest, to "catch up with ourselves," we are in greatest danger. Let not our relaxing become time for a relaxed spiritual vigil. This is our opportunity to re-establish contact with our unseen Companion.

*(Continued on page 13)*





## Be Courteous!

**G**o get that bicycle pump!" Kenneth snarled at his younger brother.

"Get it yourself!" Keith flung back defiantly.

Hurriedly placing a folded towel on the growing pile of laundry, I headed for the back porch. As the door stood open to let in the autumn breezes, I heard their voices clearly. What was the problem? I wondered to myself. These word hassles were becoming too frequent.

As I stepped to the doorway, I saw an angry Keith eyeing his older brother almost viciously.

"Whatever is the trouble?" I asked, looking from one boy to the other.

"Just because he's older"—Keith was all ready to defend himself—"he thinks he can boss me around and not even say 'please.'" Keith's lower lip protruded further than usual. "You'd think he was the president. It's—it's the big bully way he says it."

"I can tell you what the problem is." A big, deep voice spoke from behind us. "And it doesn't make any difference whether one is a president or a sibling. Does either son of mine know the meaning of the word 'courtesy'?"

"I didn't mean to be rude or bossy," Kenneth spoke lamely,

"but I was in a hurry and Keith had the pump last."

"There is no excuse for being discourteous," answered Neal firmly. "We are never too busy to be courteous." Placing a hand kindly on Kenneth's arm, Neal continued, "I'm sure Keith would gladly have run an errand for his buddy if you had politely asked him and not demanded it roughly."

Neal sat down on the porch glider and I sat down beside him, glad for a moment to rest my feet. The boys slumped to the nearest chairs.

"Rudeness is lack of consideration for others. We interrupt others while they are speaking because *we* want to be heard. We push others aside because we feel superior to them. They get in our way. It is *our* way they are getting in, remember. We can't wait our turn because *we* have so much more work to do than others."

"If courtesy is so valuable," interposed Kenneth lightly, "why isn't everybody courteous?"

"We are all born self-centered," was Neal's answer. "Good manners have to be learned, and remembered. And they have to be practiced."

"Kenneth, you would never think of speaking to your Uncle Gerald in the same way you spoke to Keith," I added.

"Of course not! but Uncle Gerald isn't my little brother."

Neal leaned his head back, as if to analyze. "Somehow we feel we don't need company manners at home with those we love. But there is a verse of Scripture which says we should 'learn first to show kindness at home.' It's so strange how we tend to be irritating, ugly and mean to those we love."

"I never see you or Mother rude with each other," volunteered Keith.

Neal smiled. "We are glad you can say that, Son. Your mother and I have tried very hard to make courtesy a habit, and"—Neal tossed a cheerful glance my way—"I think we're doing it."

"Well, then," Kenneth spoke, a bit sourly, "what am I supposed to say to Keith when I know he's done something with something I want?"

"Be courteous, Kenneth. Think how you would like Keith to ask you, if you were in his place."

"Well, Keith, I still need the bicycle pump. Would you please see if you can find it and bring it to me?"

No answer was necessary. Keith bounded down the porch steps and out to the shed, where he knew he could find it. Courtesy made all the difference.

MM



# Humility Exalts

*"And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."*  
—Matthew 23:12

**H**umility is an unswerving demand of the God of heaven. However, humility is not a virtue that we humans come by easily. Self-importance is natural to all of us, in a greater or lesser degree. It has been observed that people who are small in stature are inclined to be more self-assured than those of larger stature. What we lack in size we are apt to make up in aggressiveness. However, the law of God makes no provision for any such differentiation. Humility is a basic quality for every one who would please God.

A simple assessment of the qualities of the average adult human being will reveal how little we have to puff us up. Comparing our abilities with the more brilliant among us we are far down the scale; and compared with the mental ability of angelic beings, even the most brilliant mind of today is immeasurably less than that of a kindergarten pupil. We are clumsy, and often blunder. We produce fatal accidents on the highway by our slow reaction and wrong judgment. We make false moves in our financial affairs, bringing us monetary losses. What we learn today is gone from us tomorrow; and any skill that we may be able to achieve is accomplished only at great expense in time and effort. Yet in spite of all these deflating observations we are bursting at the seams with self-conceit.

Jesus' good logic about self-exaltation, in Matthew 23, was not spontaneous, but was induced by His clear observation of human tendencies. The determination to gain supremacy over others was a special weakness with the Pharisees, an outstanding Jewish sect at the time. In warning the multitude and His disciples against this sin, He struck at its very roots: "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren....Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant" (vs. 8, 10-11). He then summed it all up by weighing the factors for and

against the two types of behavior: "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (v. 12). Exaltation now will bring abasement at Judgment Day; voluntary humility now will bring exaltation in the presence of Christ and the holy angels.

Jesus' own disciples were tainted with this sin of self-importance. In Mark 9 is an account which verifies this. On the way to Capernaum the disciples had debated who of them should be greatest in the Kingdom. When they were assembled together, Jesus, knowing their thoughts, asked them what they had been disputing about while they walked. Jesus considered a right understanding of their relations one with the other so vital to Christian living that He made them sit down and carefully listen while He told them: "If any one would be first, he must be last of all and servant of all" (v. 35, RSV). In Matthew 20 and Mark 10 we learn that James and John, sons of Zebedee, with their mother requested of Jesus that they might sit one on His right hand and the other on the left in His kingdom. The idea has been advanced that their motive was to get ahead of Peter, the apparent leader among the Twelve. However, there was nothing in Jesus' answer to bolster their hopes: "...to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared" (Mark 10:40). When the ten heard it, envy immediately arose in their breasts, and they began to be very displeased with the two brothers. But Jesus said to them: "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be chiefest, shall be servant of all."

But self-seeking was so deeply entrenched in their



hearts that those two lessons were insufficient, and even in the upper room at the Last Supper there was strife among them which should be the greatest, and again Jesus impressed the lesson that he who would be great must be servant of all.

One time the *Scientific American* reported a scientific study that had been made to determine the mental make-up of the chicken. It was observed that in every flock of chickens there is one hen who can peck every other hen—and she does. She is hen number one. Hen number two pecks every hen except hen number one. Hen number three pecks every hen except the first two. So on down to the bottom where there is one poor hen who cannot peck anybody and is pecked by everybody. We may ask, how do chickens get that way? Because every chicken in its warped

little mind thinks the meaning and aim in life is to get ahead of and lord it over as many other chickens as it can. So peck by peck, by bluff and by brutality, it climbs the ladder of chicken success; and with each new victory it struts and cackles or crows.

We are quick to accuse the chicken of having a warped little mind that prompts it to want to dominate over its fellow chickens, but when *homo sapiens* with his larger mind employs the same tactics, and tries to put himself ahead at the expense of others, his mental state is even below that of the small-minded chicken.

The apostle Paul repeatedly stressed the need for humility in his Epistles. "Be kindly affectioned one to another with brotherly love; in honor preferring one another." "Mind not high things." "Be not wise in your own conceits." "Let us not be

desirous of vain glory, provoking one another, envying one another." "With all lowliness and meekness, with longsuffering, forbearing one another in love." "Submitting yourselves one to another in the fear of God" (Rom. 12:10, 16; Gal. 5:26; Eph. 4:2; 5:21).

And the apostle Peter, in later years, after he had been converted, after he had become a vastly better man than at the night of the betrayal, writing an Epistle to his Jewish brethren scattered abroad, had something definite to say about humility (I Pet. 5:5-6): "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God that he may exalt you in due time." MM

## Practicing the Presence of God

(Continued from page 10)

We may enjoy reading, or listening to music, or walking. Whatever it be, it must be of a nature that we can enjoy with God. If we are serious about our eternal life, we will not engage in any activity into which we could not consciously invite Christ. We will not do anything which might lessen our chances of obtaining a favorable verdict from Him.

Ours is an information-packed age. Everything is available to be known, but we do not have to know it all. We do not have to know everything that goes on in the world, or even in our own city or town. We should limit our interest in current events to those which show the fulfilling of Bible prophecy, which help us to build our faith in His plan and help us to see it working out in our day. We will find ourselves spiritually stronger if we curb our information appetite, and concentrate solely on the things that make for greater spiritual strength.

### 4: Retire with God.

The last conscious moments of our day are as important as the first. How can we prepare to rest? Again we can look to King David to prescribe a constructive way to lock up each night: "When you are on your beds, search your hearts and be silent. Offer right sacrifices and trust in the Lord. I will lie down and sleep in peace, for you alone, O Lord, make me dwell in safety" (Ps. 4:4-5, 8, NIV).

The end of the day is our opportunity to make a conscious review of our successes and failures—with God. How consistently did we keep in touch? How well did we do? Where can we improve? Where do we have words, or thoughts, or feelings on His record which we would like to erase?

This done, we can retire with God, and know that He will be with us through the night, trusting Him to grant us another new beginning tomorrow,

another day to live in His presence, if it be His will.

Practicing the presence of God has one even greater meaning for us. Someday soon we shall find ourselves face to face with immortal beings from other worlds, beings to whom the secrets of our hearts will be as visible as the lines on our faces. If we have been dissembling, if we have been appearing to listen to good counsel from the Word of God and our friends in the faith and then gone our own way, we shall find that our folly is known to all. But if we have been practicing His presence each day, if we have made His interests our interests and His thoughts ours, we shall welcome these extraordinary visitants with a joy far surpassing anything we can even faintly imagine; we will find it our highest delight to be in their immortal presence, and shall look forward to joining our brothers and sisters from other ages—other worlds—other universes—as we go from glory to glory, world without end. MM





**FIRST  
ADVENT**

# JESUS

A.D. 250

A.D. 500

A.D. 750

A.D.

**In the time**

**W**hen Jesus came the first time, it was not strange that those acquainted with the Divine plan felt that the "point of fulfillment" had been reached. At long last the words of the ancient prophets were being fulfilled. Jesus could read the Scriptures and point to passage after passage that spoke of Him. And so the apostles spoke and wrote as though they were in the time foretold, the "last days." Truly the long-looked-for Messiah had come and the establishing of the Kingdom was *next* in order of Divine events.

Next, but not immediate. Some two millenniums were to come between, two millenniums during which the Gospel would be preached to all parts of the known world; then a great power of darkness would arise, totally silencing true religion; then slowly the darkness would begin to break until finally the true light would shine again. And then, at last, would come the final fulfillment of *all* that the prophets had spoken, the Second Advent, the Great Day of the Lord.

We find ourselves today at a most significant point in the history of the world. We are living literally *in the time between*, between two comings—after the first period of fulfillment and just before the second.

Very likely most of those who heard or read the prophecies concerning the Messiah were not aware of it, but the ancient prophets forecast *two* comings of Christ, a first and a second. Sometimes they compassed both prophecies in a single statement, for example the prophecy of Isaiah: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder" (Isa. 9:6). "Unto us a child is

born"—here is a prophecy of Christ's first coming, when He would be born of the virgin Mary, of the seed of David. "And the government shall be upon his shoulder"—here the Prophet is looking further into the future when Christ should come a second time, as earth's conqueror and ruler, the King of the whole earth.

Christ came just as foretold, a babe born in obscurity, in the town of Bethlehem. He ministered among men, as was prophesied, died, and was resurrected and taken to heaven, all as prophesied.

But those fulfillments were of only *part* of the prophecies, for *He will come yet again*. Just as He went away, He will come again. It was the promise of the angels: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

Some year will mark the beginning of the most important year ever, the year which will bring the end of all things as we know them and the opening to all things to come. Some year will be the year in which Jesus will return. It may be the year we are now in. Never before has there been so much evidence pointing to the end of the age. Never before has there been more to support our confidence that we are nearing the climax of all climaxes, the second advent of the Messiah. As one believer has said, "Christians never had more reason to believe that the coming of Christ would occur any day than they have in the present prophetic crises of the world."

One of these days something dramatically new will occur. The events forecast for the end time all fulfilled,



# CHRIST



000

A.D. 1250

A.D. 1500

A.D. 1750

**e between**

the heavens will open and down the parted sky will come the King with all His retinue of shining angels, myriads of them!

Then will follow the judgment of His servants and the crowning of the saints, an event which Daniel foresaw and described in these vivid terms: "A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him" (Dan. 7:10).

Christ will be crowned King, and His new and wholly righteous government will demand allegiance worldwide. This will arouse the furor of the nations, and they shall all "set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us" (Ps. 2:2-3). All nations will participate, to resist the new power (Zech. 14:1-3). The result: the battle of Armageddon, in which the forces of evil will fight for the last time, to their eternal destruction.

With Christ and the saints victorious, the new government will be in full sway, initiating worldwide programs of rehabilitation, re-education, restoration, and reconstruction. It will be the glorious Millennium, a thousand years of peace, progress and prosperity such as this world has never before known. Then will follow the final cleansing of the earth from evil, finally, and the dawn of Eternity.

All this is forecast in the Word of God; all this is in store for planet Earth! It is enough to overwhelm the human mind. And it is no vain dream—it is all real, it is all in the plan of God, and it *shall be!*

These Divine forecasts will surely happen; the God of heaven has decreed them. And right here in our world! The ground on which we stand will one day be under the jurisdiction of that new Kingdom. So will the land that is now under the dominion of every other government on earth today. "All the ends of the earth shall see the salvation of our God" (Isa. 52:10). All people everywhere shall bow before the new King, "all nations shall serve him" (Ps. 72:11). His dominion shall extend "from sea to sea, and from the river unto the ends of the earth" (Ps. 72:7-8).

This is the blessed hope, the hope of the world through Christ. Is it our hope? Do we believe it? Are we living every hour of this "time between" in lively anticipation of these great events?

When Christ comes, will we be ready to welcome Him? Are we so gripped by this hope that it is constantly with us, strengthening and stimulating us to live at our very best—always?

MM

**N**ever before has there been so much evidence that we are nearing the climax of all climaxes, the Second Advent of the Messiah.





## The Road to the River of Life

**I**n the story books of Israel is many an exciting drama. These dramas often say more than they seem to on the surface. They are usually quick, naked dramas, shorn of excess detail. They seem to speak more to the heart than to the mind. There is sometimes an unchanging glory in the spiritual significance.

In the chronicles of Israel's kings we come upon one of these short stories. It is the account of a Syrian soldier. He sweeps in on the scene with a background of battle dust and with trumpets crying. He brings with him the sound of horses running to battle and the rumbling of chariot wheels and the stubborn tread of the infantry—General Naaman, Commander-in-chief of the king's legions. You can almost see the braid on his proud shoulders, the medals strewn across his wide chest like stars; a jeweled sword shaft glitters at his side. There is a genius in his glance, a destiny in his tongue which can command iron-girt brigades to the gates of death. His status is higher than that of the National Exchequer or of the Secretary of State. He is a warrior, and warriors have ever been fascinating men. He rides off to battle with the Assyrians shouting his praises. He returns to the capitol from combat with captive marshals chained at the wheels of his chariots and cheering mobs hurling bouquets at his feet. He stands, glorious, nearly godlike, in the first paragraph of our

short story in the book of Kings, but the last few words in that opening paragraph let down a curtain on his glory.

He was a leper.

Perhaps, with a touch of imagination, we can follow the General through his time of glory and despair.

It is a time of war. The General sits at a council table and traces the course on his battle map; the officers, grouped about him, nod their heads. Few men argue with a general until he starts to lose battles, and Naaman had been *winning* them. The hour of engagement comes; the General sits astride his horse, listening to the shock of iron on iron toward the northwest, and a like sound in the northeast. His white plume slants down from his shining helmet; his hand drops; his saber glitters, bright as his own eyes. The bugle cry scratches at the sky and there is a roar of chariots jostling hub to hub, and hoofs thundering and flags cracking in the wind. Enemy brigades bend, then break before his sledging spearhead as his officers follow his white feather. The battle lifts, then ebbs away; the noise of strife trickles down to a buzzing, and that night the campfires star the landscape and there is a sound of Syrian songs, but Naaman does not sing. He stands in his tent, darkness and storm in his face.

On the morrow he rides back toward home with his long lines of legions behind him and the P W's. The gates of



the city at home open like the mouths of singers, and the trumpets dance; the air is a snow of confetti; the crowd is wild with excitement; the King comes out on the balcony and takes the General's victorious salute. The General rides on, dusty, tired, iron-faced, fighting an old fight within himself.

He dismounts at his great house and clumps through the door; the little Jewish slave girl stands quickly aside to let him pass. And to one side stands his wife, her fingers interlace until the knuckles whiten. Tonight her husband is Hero of Empire, but she stands motionless, chained by a dark knowledge, and the commander strides on, without looking at her, toward his own private chamber. They both know the secret that Syria does not know and a bitter secret it is; her heart has been constantly wounded at the drawn face of the General. Death gnaws incessantly under the proud uniform.

Naaman enters his private room, kicks the door shut, unbuckles his sword and breastplate, sets his helmet down with a clatter. He draws back the tunic, and sees the ever-spreading white spot; in silence, one terrible word shapes in his brain, *leper*. The physicians of Syria cannot cure him; the gods of Syria are like distant strangers. He broods grimly in his half-dark chamber. An unutterable loneliness comes down upon him; desolation sweeps through his soul.

Outside, the bugles are still chattering and the crowd still cries its acclaim. Tonight he will sit at the King's table under a hundred chandeliers and they will toast him again and again far into the triumphant night. But what matter the accolades, the applause and the trumpet fire? What does it matter if the King shall give him another bright medal or that the people

trample one another to be near him? Under his blue-gold uniform death keeps its court. Leprosy is the same whether it is in a general or a corporal.

What we really are, we carry with us. We carry it whatever badges we wear or whatever neon burns above our name; we are never more than what we are inside, however fine our garb.

Sin in God's Book is a type of leprosy, and it is a bad thing whether we wear rags or brave regalia. Whatever we are inside is what we are.

But General Naaman is only one character in this drama; there are others equally important. There is the Jewish slave girl, for one. She knew the General's secret; she also knew a secret of her own; she knew there was a power that could cure leprosy, and that was a secret far too good to keep. Let us rejoice that in this world there are people who believe in something. There are frauds, hypocrites, skeptics, neurotics and liars, but there are also people who have faith in something. The slave girl was a believer; she could not keep back her hope for the General. She begged the commander's wife to urge her husband to go to Israel, to see a prophet of God. He could be cured; she was sold on it, so she sold the General's wife.

From the great soldier's viewpoint, socially, the girl was a nobody; slaves were chattel in those days, beasts of burden, but the girl *had* something. Her faith was like a lamp; she got her idea through to the commander. He decided to take the trip to see the Prophet.

He gathered a retinue of generals and colonels along with a few sergeants, and he took \$25,500 in silver and \$3,960 in gold, along with ten suits of clothes, and he

headed for Israel. Upon arriving in Israel, Naaman visited the country's king and asked him about a cure of his disease. The King confessed that he could not cure leprosy, but sent the General to see Israel's chief preacher, a man named Elisha.

Naaman, quenching his pride, held his horse impatiently at the minister's door until the minister's servant came out, and his dignity was needled when the preacher himself failed to appear. He thundered at the servant boy, demanding to see the Prophet, and the boy ducked back into the parsonage to

**S**in in God's Book is a type of leprosy, and it is a bad thing whether we wear rags or brave regalia. Whatever we are inside is what we are.

return later with a preposterous order from Elisha: "Go, dip in the Jordan River seven times."

Naaman was tongueless for a moment.

That muddy stream? It was incredible! Did that silly preacher ever see the crystal clear rivers of Syria?

Angry, he reined his horse away from the parsonage. He'd have that stupid slave girl's head, sending him up here on a wild goose chase! What the gossips at home would do with this!...But his officers got him quieted down somehow, pointing out that since he had come this far, it would be best, at least, to *try* the Prophet's suggestion. Naaman



agreed, looking sadly at the muddy water.

The man who had been giving orders could not take them.

One needs little imagination to glimpse Naaman dipping in the dark river.

"This is the muddiest water I ever saw."

Dip three.

"Phew! It even smells bad."

Dip five.

"Those officers up there on the bank are probably laughing at me!"

Dip six.

"Why is all this going on necessary?"

But after the seventh dip, he came storming out of the stream.

HEALED!

He got on his horse and rode to the Prophet's house. He rushed in with money in his hand, and asked for enough dirt to build an altar on Israel's soil after he got home.

Praying comes naturally when we have been to the healing river of God.

The General went home. This time no long line of legions followed him, nor host of captives, but never before had his homecoming been so victorious. There was no storm of trumpets, no drumfire, and no shouting, but when the General got home, he embraced his wife and said, "The thing is gone!"

Then putting his hand on the slave girl's head, he said, "There is a God in Israel who can cure leprosy!"

And his heart was making more music than could all of the horns in Syria.

And doubtless, save for the General and his wife, the happiest person in Syria was the slave girl, who had showed the commander the way to his healing.

This bit of drama holds many lessons, but let us, for a moment, focus upon this one: Suppose Naa-

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

## Words for the Living

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

*Lose no moments; meditate;  
get all wrapped up in Divine  
teachings.*



*"Now unto him that is able to  
keep you from falling, and to pre-  
sent you faultless before the presence  
of His glory with exceeding  
joy"—think of such a presentation!  
"Here are my spotless ones, give  
them eternal life." Do we wish to be  
presented thus? then we must be a  
separate, pure and faultless people.*



*Anything which cannot be done  
to the glory of God is forbidden.*



*Build stone upon stone and in a  
little while your house will be  
complete.*

*How can we expect God to keep  
us when we are not building, not  
working, not meditating, not read-  
ing, not inquiring of the Lord?*



*God cannot look upon sin with  
any degree of allowance.*



*We all have to be careful; put  
off the old nature and put on the  
new.*



*There is nothing that can equal  
being at peace with God.*



*If you really believed, you would  
not be hesitating but would be ask-  
ing, "What can I do to enter that  
home?"*

man had not shared his bitter secret? Suppose the blue and gold uniform, the braid and the badges had never been laid aside: the little slave girl could not have known his need; and the story that climaxed in triumph would have ended in tragedy. And, suppose we do not share our bitter secret so that not a single living soul knows of the death which gnaws incessantly under our proud uniform.

Are we not risking greater tragedy at Judgment? Whatever the secret sin may be, there is always some slave girl, some minister of Jehovah, to show us the road, and a Jordan to cleanse it away, if, if we can endure the momentary em-

barrassment, the deep mortification of sharing the knowledge of our infirmity with someone. And when that someone is you, when the opportunity comes your way to show a brother the road to the river, use it. This, too, requires manly courage of the highest order.

There is a future homecoming, a meeting happier than ever was shared in ancient Syria, and who will be the happiest in that day—the cleansed Naaman, or the friend at his side who knew his need and showed him the road to the River of Life?

\*From "The Road to the River," by Lon Woodrum. Used by permission of the author.



# God's Spiritual Creation

## A New Perspective on Genesis

NOT an account of God's creating of the physical earth, the stars and everything we see a mere six thousand years ago,...*but*

...an outline in symbolic language describing the plan of God for the selection, development and perfecting of men and women who will be the eternal inhabitants of the earth, His *new* creation, a spiritual heavens and earth. This new creation, when complete, will be composed of all who qualify themselves by putting on the character of Jesus Christ, and attaining to the mental and moral likeness of God.



**F**rom time immemorial the subject of origins has baffled human minds. Where did the earth originate, and when and how? Where did we come from? Why are we here?

Into such questions philosophers and thinking men and women have delved for centuries, and their answers have been, for the most part, only blind speculations, limited by the scope of human experience and human reasoning.

Thank God! we need not be blind—not when our Creator has given us His Word, with mountains of evidence to confirm it. The Bible provides *the* answer to our questions: God, the mighty eternal God of heaven made the universe, the earth, and its inhabitants. Everything we see and know is His handiwork. Our own bodies are masterpieces of design, to say nothing of the worlds of creation that are visible to the eye of the telescope.

Such is the confirmed testimony of His Word: "Thus saith the Lord, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me. I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded" (Isa. 45:11-12). Again, "Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee" (Neh. 9:6). God is the unchallenged Creator.

But is the natural creation the subject of the first of Genesis? Did God intend Genesis to inform us about the beginnings of the earth and the heavens and the first experi-

ences of our greatest grandparents? Did He mean for us to learn from these opening chapters of His Book just *when* and *how* and *in what order* the natural creation came about?

Fundamental Christianity would answer in the affirmative. Liberalists might suggest that it is a subject too profound for us to understand. The most modern might go so far as to claim that the first of Genesis was not inspired; that it should not be part of the sacred Scriptures.

With opinions so diverse, we must investigate; for in any matter pertaining to our eternal welfare we dare not build on assumption. We must be sure, very sure, that our conclusions and beliefs are those of our Creator, upon whom we depend for every breath of life and all hope of future existence. For if our thoughts are not in accord with His, all are for nought; we have no power to perpetuate ourselves.

In recent years it has become the common assumption that the conclusions of evolution are the gospel of science, and the views of creationism support the Bible; hence one is compelled either to believe in science (evolution) *or* the Bible (creationism)—not suspecting that evolution is not true science, and creationism is not the teaching of the Bible.

Can this be possible?

The root of the problem lies in the first three chapters of Genesis. To these chapters the founder of the Megiddo Church, Rev. L. T. Nichols, devoted many years of study and preached more than 40 sermons. The results of his exhaustive effort are, briefly, that the Bible is in harmony with all true science; that the God of the Bible is the same God who is responsible for the wonders we observe in the world around us, above us, and

within us; BUT that the first three chapters of Genesis were intended to teach, in symbolic language, not the natural creation but a special, *spiritual* creation still in process, a creation spanning 6000 years and culminating with a fully developed and glorified planet earth filled with happy and immortal inhabitants.

In the light of the above, we have no need to accept the medieval superstition that God in six literal days created everything out of nothing about 6000 years ago. Such thinking is too devoid of reason for thinking minds of the Twentieth Century to accept. We have instead, when we understand the symbolism of Genesis, a picture that is Biblical, expansive, faith-building, hope-inspiring, and God-honoring—and the means to an intelligent understanding of what we ourselves are and can become as a living part of this creation.

It is a creation still in process, and one which can include you and me, if we accept the challenge God has set before us.

Taken literally, the first three chapters of Genesis are a contradiction of reason and sanity, which our Creator never intended us to believe. Taken figuratively, as an allegory, they are a masterpiece of symbolic literature, describing in vivid picture language God's work of developing and perfecting that "new heavens and a new earth, wherein dwelleth righteousness" (II Pet. 3:13).

We might compare Genesis to a rosebud, tightly closed until blossomed out into a full blown, beautiful flower by the writings of the Prophets, Apostles and Jesus Christ Himself.

Study carefully, cautiously, prayerfully, and compare and weigh the evidence—and be convinced that the Bible has the answer to the dilemma of human speculations.



## The Grand Plan of the Ages

**W**e live in a contradictory world: a world where medical advancements and modern technology are making possible the highest standard of living ever enjoyed by the human race; at the same time a world filled with problems beyond human solution.

Yet, amid this apparent chaotic condition, a plan is at work, well devised and skillfully executed. It is the eternal purpose of the great Creator Himself, who is overruling all according to "the eternal purpose" by which He works (Eph. 3:10-11). This plan, though indiscernible to statesmen, politicians and royalty, is slowly but definitely being worked out in human affairs, and is even now approaching consummation. The Author of this plan faces no element of uncertainty; what He wills shall be, for He is God Almighty. The plan was set in motion nearly six millennia ago, and the details of its progress and consummation are clearly recorded upon the pages of Scripture.

The first three chapters of Genesis may be taken as a brief overview of that plan, an advance blueprint of a work of creation still in process, a spiritual creation. During six days, prophetically speaking, or six thousand-year periods ("One day is with the Lord as a thousand years, and a thousand years as one day"—II Pet. 3:8) the Almighty is developing a new creation upon earth, a new "heavens and earth." The first of

Genesis highlights some of the principal features of this grand plan of the ages, this plan for the moral perfecting and ultimate salvation of humankind.

For centuries theologians have been content to read the first of Genesis and think of the literal creative work of God. In the dark, medieval ages of human reasoning, people would accept any doctrine prescribed by the church, whether a literal six-day creation 6000 years ago, or grass leaping up the shoulders of the hills before the creation of light, or the natural man created in the express image of God, or a woman being formed from the rib of a man. But in the light of modern science and logical reasoning, such statements have only made atheists and unbelievers. Today when the average schoolchild is conversant with a wide variety of scientific data concerning the earth and the universe, such inconsistencies must be relegated to the realm of superstition.

Can we suppose that a God who has lived through eternity past, who is the epitome of love, mercy, wisdom and accomplishment, with unlimited power at His disposal, should have spent aeons past in splendid isolation, never making a world to reflect His creative ability, or a man or woman to glorify His name? Yet many people believe that Genesis describes the Almighty's first venture at creation when about 6000 years ago in six 24-hour days He created the sun, moon and stars, the earth and everything upon it (and in a most unrealistic order).

Can we accept such reasoning when geological formations show conclusively that the earth is millions and billions of years old; and when remains of prehistoric men and animals have been exhumed that date back hundreds of thousands of years? Shall we think that the God who has made us capable of intelligent thought and reason wants us to limit our understanding to that which confined our medieval forefathers?

By viewing the first of Genesis as an allegory rather than a narrative of a literal creation, we get a picture totally different from one we would get by viewing it as a literal history of the physical creation of the earth, sun, moon and stars. Studied from a Biblical standpoint and harmonized with other teachings of the Bible on the same subject, we glean valuable gems which God is trying to teach us. We learn that the "heavens and earth" may refer to the politi-

### CREATIONism or EVOLUTIONism?

God created everything out of nothing in six literal days six thousand years ago.



The earth (and everything in it—including the miracle of man), the stars, and all the 200 billion galaxies came about by the blind working of chance...



**Neither!**

Because Evolutionism is not true science and Creationism is not true Bible.



cal heavens and earth, or the rulers and those ruled over. We learn that the "stars" may represent righteous rulers, who shall shine in the glorious "firmament" of the future; and that Christ is the "Sun of righteousness" at whose glorious return the darkness of sin and ignorance shall pass away and the earth be "filled with the knowledge of the glory of the Lord" (Hab. 2:14).

Thus we are able to discern a plan, a Divine plan pointing forward to a glorious future for the inhabitants of the earth. Consequently we are not forced to believe that the natural earth and heaven, contrary to all science and fact, were made about 6000 years ago in six literal days! Neither are we compelled to believe that either the dwarf or the giant are literally in the image of God. Nor must we imagine how we could literally eat the fruit of the tree of the knowledge of good and evil—even if it were not forbidden!

Nor must we believe that God made a literal snake that walked on its tail and talked as fluently as a person! Nor do we have to believe that God caused to pass before Adam all the million varieties of beasts, reptiles, insects, and winged creatures and he named them all at first sight! Neither are we compelled to think that God gave Adam an anesthetic and took out one of his ribs, from which He made the first woman, and as soon as the man looked upon her he recognized her as "bone of his bones"!

In vain has search been made for the river of Eden which is described as having "four heads."

The first chapters of Genesis, understood as an allegory of a spiritual creation, disclose many points in God's glorious plan of salvation. However there are many more which we shall not understand until more is revealed. "The secret things belong unto the Lord our God: but

those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law" (Deut. 29:29). God has caused to be written all that we need to know; but in the age to come, more knowledge will be revealed to the favored inhabitants who are privileged to live, who will be given a mind capable of grasping the infinite wonders of His creation. Until such time we must be content to study what has been revealed, always bearing in mind that the wisdom of God will be directly opposed to the thoughts of our natural minds.

### Literal vs. Spiritual

How shall we approach the Genesis enigma?

Numerous confrontations between Creationists and Evolutionists have brought the subject widespread attention but have done little if anything to resolve the apparent conflict between science and the Bible. Consequently, our children are being taught the doctrine of evolution, or a creatorless creation, as though it were an established fact, and are growing up without hope or God in the world. While the Creationists have an admirable faith in God as Creator, their literal interpretation of Genesis is often so narrow and their concept of the Creator and His marvelous creation so small and limited that it repels thinking men and women and only highlights their own ignorance of the Divine plan.

For what intelligent person today can honestly believe that God made all the visible creation only about 6000 years ago?

—when layers of rock strata and the fossils they contain show, by the most conservative estimates, the passing of many millions of years;

—when scientists who profess to believe in the evolution of all living plants and animals have seen,

described and catalogued fewer than 1.5 million of the plants and animals in the world, which are believed to number as many as 50 million;

—when modern telescopes reveal an estimated 200 billion galaxies each with hundreds of millions of stars, some so distant that the light reaching our earth has been traveling for tens of billions of years!

Who are we to say what we know! Must we close our eyes to these marvelous evidences of our Creator's handiwork and think that He began work only six thousand years ago?

The debate comes to this: that either we reject the Bible and accept science, or we accept the Bible and reject science. *Or we study further into the narrative of Genesis and find an understanding of Genesis which is Biblically supported and in harmony with all true science, and so maintain our faith in the God who is the God of the Bible and the God of all true science.*

It is our solid conviction that Genesis was not intended to be an account of literal creation. God is indeed the Creator, but the subject in Genesis is not God's physical but spiritual creation, the first three chapters being written in the form of an allegory.

Figures of speech are commonly used by literary writers. In fact, figurative language is a powerful vehicle for conveying ideas, concepts, and depths of understanding. Why should the great God of heaven be less skillful in His methods of teaching? Had He presented His plan in simple language, it might have been meaningless to future generations. But by using symbols and allegories, He made it timeless in its application, offering insights far richer and deeper than simple words could ever convey.

For example, consider the prophecies relating to Jesus Christ



the Messiah. God did not tell Abraham that on the first day of the year in exactly such and such a year a child named Jesus would be born in a city named Bethlehem. Rather, He inspired His prophets to use various similes and figures to convey these facts. Christ was called the "Sceptre of Israel," showing the authority He would one day have (Num. 24:17). The prophet Isaiah wrote that there should come "a rod out of the stem of Jesse," showing His lineage (Isa. 11:1), also highlighting His righteousness, His integrity, and matchless character (vs. 2-5). Other prophecies told His place of birth, the significance of His name, the

time, and numerous details of His career, along with His second advent and ultimate destiny.

Why are we interested in the first of Genesis? Because, as an allegory, it introduces the entire revelation of God's work on earth. It deals with the primary issues of God and life, the earth and the eternal destiny of its inhabitants. It pictures our world from God's point of view. It presents life as it is, and human nature as it is. It tells us God's definition of life, the struggle of good with evil, of courage with cowardice, and the ultimate triumph of right. It presents history not as chance actions in time but as the unfolding of the will of God.

For it is not the account of human hands and human minds at work but of *God* working.

The figurative language of Genesis is the more powerful because it is representative, striking hearts and minds in every age, to convince and to convict. It does not evade the facts. It forces us to confront the fundamental issues of our personal accountability before God. It tells us that life in God's garden has consequences which cannot be evaded by the most sophisticated human strategy. Evil shall be punished, and removed; good will be rewarded, and perpetuated. MM

(Next issue: *Genesis in Summary*)

**G**od of holiness and beauty,  
 God of uprightness and wisdom:  
 I rejoice in the opportunities of this day,  
 Time to work, to relate, to learn, to pray.

Help me not to be so immersed in the activities of the day  
 That I forget the purpose for which it was given me:  
 To prepare for Eternity.

I recommit myself to Thee this day.  
 Let no false ambition or secret pride  
 Defile my record today;  
 Let no exaggerated estimate or self-serving spirit,  
 No harbored sin or forbidden desire  
 Abide within me.

May all that I accomplish today be so pervaded by Thy spirit  
 That all may be laying up for me a good foundation  
 against the time to come  
 That I may lay hold on Eternal Life. Amen.





## Who Will Be Judged?

**“Why did Jesus say that Sodom and Gomorrah would be better off in the day of Judgment than the people He was talking to? Does this mean that everyone will be resurrected to be judged at the last day, even the people of Sodom and Gomorrah? (See Matt. 10:15; Luke 10:12; Mark 6:11; Matt. 11:24).”**

Those who believe that all who ever lived shall be resurrected at the last Day often build on these words of Jesus, where He seems to be saying that the people of Sodom and Gomorrah will be present at judgment.

Let us look individually at these statements. The first is in Matt. 10:15, where Jesus was sending the Twelve on a missionary venture. Whenever city or house would not receive them, they were to “shake off the dust of their feet” as a witness against that city, and depart. And Jesus commented, “Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.” Jesus repeated the statement in condemning Capernaum for their unbelief: “But I say unto you, That it shall be more tolerable for the land of Sodom in the day of Judgment, than for thee” (Matt. 11:24).

The Bible does not teach that all who ever lived will be resurrected. On the contrary, there is a class who shall “sleep a perpetual sleep, and not wake” (Jer. 51:57). Those who “sin without law” shall also “perish without law” (Rom. 2:12), and there is no indication that they will be resurrected for any future purpose. In view of these texts, it seems hard to conceive of Sodom and Gomorrah ever being called to Judgment, though a surface reading of Jesus’ words would indicate this.

However let us look further. A statement in Jude 7 is enlightening. “Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.” Sodom and Gomorrah were cited as “examples of the fate of evildoers.” Those cities suffered the “vengeance of eternal fire,” i.e., everlasting destruction. Nothing suggests that they will be brought back to the scene of

action, only that they were to be remembered as an example of how God requites evil.

A statement in II Peter 2 makes the same point, that Sodom and Gomorrah were to be remembered as examples. God turned “the cities of Sodom and Gomorrah into ashes” and “condemned them with an overthrow, making them an ensample unto those that after should live ungodly” (II Pet. 2:6).

Jesus Himself used Sodom again as an example, to describe the Judgment that would come upon the world at the time of His second advent. After speaking of the fall of Sodom and the cities of the plain, He said: “Even thus shall it be in the day when the Son of man is revealed” (Luke 17:28–30).

Sodom was a proverbially wicked city, and is referred to as such a number of times through Scripture. Jewish history states that the rabbis debated whether or not the people of Sodom would be resurrected and judged on the day of Judgment. It does not seem that this could have been Jesus’ meaning. It seems more likely that He was merely employing a figure of speech to picture the unworthiness of the people of His day. In other words He was saying, If Sodom and Gomorrah were to rise and appear with them at Judgment Day, even they—wicked as they were—would condemn the people of His time for their hardheartedness and unbelief.

The cities of Tyre and Sidon were used in the same manner. Will those people be raised at Judgment Day? Any who were under covenant to serve God will certainly be raised, being amenable. However the entire population would not be in this category. The prophet Ezekiel used the name Tyrus (Tyre) to represent the unfaithful followers of God in any age. Speaking for God he said: “Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering....Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast per-



fect in thy ways from the day that thou wast created, till iniquity was found in thee" (Ezek. 28:12-15). This language is highly figurative, but it pictures a people who knew the law of God and were disobedient, rather than those who were totally ignorant of God's demands.

God looks upon all transgression of His law as displeasing to Him, however those who are not voluntarily subject to His laws are not accountable, only as He may choose to send judgments upon them. In the words of Paul, "For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law; (For not the hearers of the law are just before God, but the doers of the law shall be justified)" (Rom. 2:12-13).

#### • Christ the Creator?

**"After studying your booklet, *Trinity Or Unity*, I have several questions I would like to get cleared, if you would please.**

**"On page 64 you explained Col. 1:15-17 but did not go into much detail. I am still confused and troubled by the apparent meaning of the passage. Paul seems to be stating that Christ is the Creator of the universe. Could you clear this up for me with a more detailed explanation of the passage. Thank you for your time and kind consideration."**

In view of the almost universal misunderstanding of the role of Christ in the plan of God, it is not strange that a passage such as Col. 1:15-17 seems confusing. The problem is further complicated by the fact that the translators themselves did not have a correct understanding, hence their translation is often colored by what they believed.

In considering a passage such as Col. 1:15-17, we must not overlook the key which is in the following verse (v.18). Paul is addressing the preeminent position of Christ with relation to "the body, the church," *not* in relation to the physical universe. This "body," or "church" constitutes the new creation of which he is speaking, "the world to come whereof we speak" (Heb. 2:5). We should keep in mind also that the Bible speaks of "heavens" and "earth" in this same context, referring to the entities of that new creation, i.e., rulers and populace.

With these thoughts in mind let us read the passage in question: "[Christ] is the image of the invisible God, the firstborn of every creature." How was Christ the "firstborn"? He was the firstborn to immortality, the firstfruits from the dead (I Cor. 15:23). Up to the present time He is the only one of our earthborn race who has received immortality (I Tim. 6:16). This fact alone gives Him a preeminent position.

Col. 1:16 continues to describe His preeminence: "For by him were all things created, that are in heaven,

and that are in earth, visible and invisible"—remember that Paul is speaking of the new creation, composed of new heavens (new rulers), and a new earth (a new populace). This fact is reinforced by the remainder of the verse, where Paul goes on to explain that he is speaking not of the planet itself but of "thrones, or dominions, or principalities, or powers." He is not speaking of mountains and oceans and stars but of the earthly authorities over which Christ will be *the* authority. "All things [of this 'world to come'] were created by him, and for him: and he is before all things, and by him all things consist." The Scofield Reference Bible observes the following point: that Christ is "before" all things in the sense of His position, not of origins. He was not "before" in time, but He is "before" in authority, in preeminence. Verse 18 confirms this point: "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence." Christ has preeminence, not pre-existence. Christ has the highest authority. He is the first and foremost among "the body, the church." He is "the firstborn from the dead," the first to receive immortality.

Many passages of Scripture support the thought of Christ's preeminence in relation to the new creation, the new world, the Kingdom which He will establish on earth. This is the purpose for which He was born. By His own testimony, this was the purpose of His life. "Certainly, said Jesus, I am a king. This is why I was born, this is why I came into the world" (John 18:37, Moffatt).

Paul in his letter to the Philippians also pictures the total authority that Christ will have when He has been established as King of the whole earth: "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:10-11). Here again we recognize the "heaven" as the ruling powers of earth, in contrast with the populace, termed earth. *All* will be subject to His authority.

The book of Ephesians also pictures Christ's supreme authority: He will be "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all" (Eph. 1:21-23). In this passage Paul shows clearly the region of Christ's authority. He is "head over all things to the church, which is his body." This passage shows also that Paul is speaking of "the world to come" (v. 21).

There is nothing in these passages to suggest that Christ was existing before the creation of the literal stars or earth.



• Who Will See Christ?

**"What is the meaning of Matt. 26:64, 'Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven' (Matt. 26:64). Were those who were crucifying Christ going to see Him when He comes the second time?"**

When Jesus made this statement, He had been arrested and was being tried. Two false witnesses had just testified against Him, and the high priest was waiting for an answer to the testimony of the witnesses. Momentarily Jesus was silent; we read that Jesus "held his peace." But the high priest demanded an answer. "Tell us," he said, "whether thou be the Christ, the Son of God."

This was Jesus' opportunity. To remain silent would have been to deny His cause. So Jesus affirmed the high priest's statement: "Thou hast said." But He did not stop there; He wanted them to know what the future held for Him. "Hereafter," He said, "shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

Jesus did not intend us to take His words literally, that His hearers would literally "see" Him when He should come again, but rather to give maximum force to His words and certify to them the meaning of His Mess-

iahship. It was as if He had said, "The time is coming when you and I will change places. Then I will be the Judge, and you will be the prisoner at the bar. Now I am at your mercy; but then you and all your kind will be at My mercy. Your authority is but for the moment; Mine shall be forever. I am the Messiah." He was not saying who would physically see Him return, but reaffirming His final destiny in an effort to impress a proud and unreasoning high priest.

There is another thought in some of the newer translations which may also have been part of Jesus' statement: that He was stating an event soon to occur though not literally "seen." "I tell you, you will soon see the Son of Man seated at the right hand of the Almighty, and coming upon the clouds of the sky!" (Goodspeed). Other translations read, "shortly you shall see the Son of man sitting on the right hand of Power," or "the right hand of the Almighty." Jesus may well have been thinking of His fast approaching exaltation at the Father's right hand, literally only a thousand hours away. It was an event that He knew positively lay ahead for Him, and how the thought of it must have brightened the dark hours of the trial and crucifixion! That seating at His Father's right hand and the time when He should return "coming in the clouds of heaven" were the next two truly great events in His career certified by the Father, and which they were powerless to change, whatever they might do to Him. MM

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**When WE Know Better**

*(Continued from page 2)*

Demas, too, thought that he knew better. Involvement in the world and its pleasures was denied the believers, and for most people that surely was the right course. But Demas knew better. He could take a little here, and a little there, without jeopardizing his eternal interest. He could—but he could *not*, not without losing everything. And soon the world had swallowed him up and he was lost to God.

The people of Noah's day are another example. The Bible tells about Noah's preaching of the gospel of repentance and righteousness. Many who heard him, no doubt, were impressed, both by his teaching and his stirring message. But they wanted to wait. They trusted their own judgment. They would *see* before they believed. "I don't think the flood will come that soon," they rationalized. But when the thunder rolled and the

lightning flashed and the pounding rain began, they changed their mind about their own "good judgment."

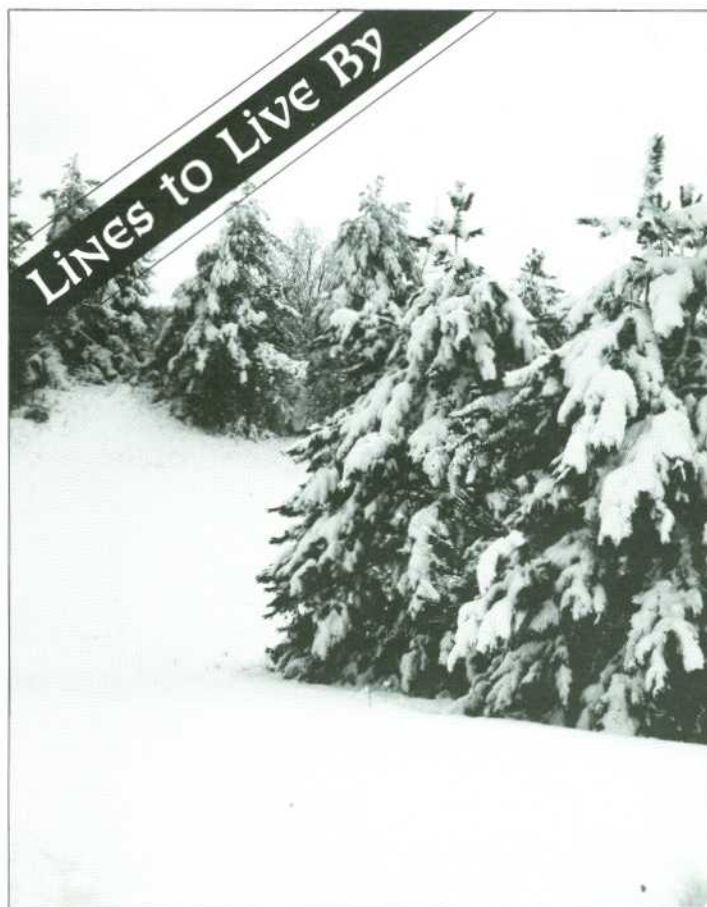
Jesus pictured the same in His Parable of the Rich Man and Lazarus. The rich man was comfortable with his own ability to discern. He could pick and choose as he pleased at the table of the Lord, and be quite satisfied with himself. Meanwhile, Lazarus was eager for every crumb. The contrast was dramatic, but no more than the contrast of their endings, when Lazarus was happily blessed and the rich man was tormented by the knowledge of what he could have had.

Jesus gave definite warning to Jerusalem. The end was coming, and they should get ready, they should escape. But they were unconcerned. There was no fear, no alarm. Their response was just another way of saying to God, "We know better." And so they followed their own judgment, and more than one million persons lost—lost their dignity, their nation, their lives.

What about us? Are we any different? Haven't we that same instinct, that instinct that trusts in ourselves and our own judgment? In other words, "We know better." But who are we to question God? Who are we, any more than Saul, or Judas, or Demas, or Felix, or the people in Noah's day, or the inhabitants of Jerusalem in A.D. 70—who are we to parlay with a Divine edict?

It is time that we shook ourselves awake and came to our senses. It is time that we heeded the warnings that are screaming at us from every side, warnings of the impending crisis. Now is our salvation nearer than when we first believed. We have no time to confide in ourselves. Now is the time to take to heart the words of Paul and "have no confidence in the flesh." Now is the time to follow God's advice, not our own, to realize that we do *not* know better! MM





*A bigger place than mine to fill—  
For this I do not pray,  
But to be big enough to fill  
The place I have today.*

*"Judge righteous judgment," said Jesus. There are the righteous who believe themselves sinners and the sinners who believe themselves righteous.*

*It is better to be a lame man on the right road than a self-righteous man on the wrong road.*

*The greatest friend of truth is time; her greatest enemy is prejudice; and her constant companion is humility.*

*Every temptation is an opportunity to get nearer to God.*

*You don't have to tell how you live every day,  
You don't have to say if you work or you play,  
A trusty barometer's always in place;  
What you wear in your heart you must wear on your face.*

He who thinks he is religious just because he belongs to a church fools nobody but himself.

*Suspicion, jealousy and bitterness never helped any one in any situation.*

The wages of sin have never been reduced.

*It takes real courage to stand firm for a principle in the face of ridicule.*

"My Master was a worker, with daily work to do,/ And he who would be like Him must be a worker too."

*Minds are like parachutes—they function only when open.*



*The skies are growing darker  
With the passing of the years  
And life becomes more restless,  
On every hand are fears.*

*Men know not what is coming,  
Yet feel something lies ahead  
And it fills them with foreboding;  
With a solemn sense of dread.*

*But Christians—we are waiting  
For the breaking of the Day;  
We are certain Christ is coming,  
He may now be on the way.*

*Deeper still will grow earth's darkness—  
Still more awesome grow its night,  
But, true Christian, be not fearful,  
Soon will come the world's true Light!*