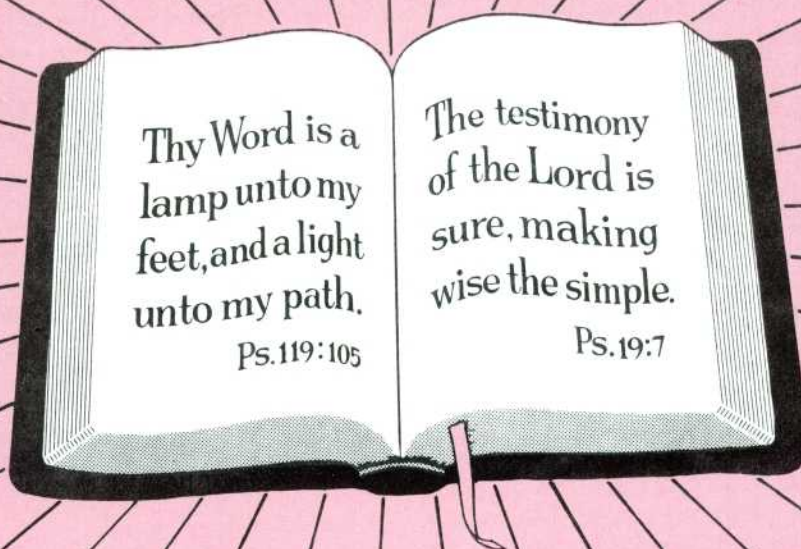


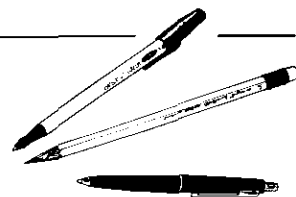
# Megiddo Message

DEVOTED TO THE CAUSE OF CHRIST



## We Are Responsible

The Lord Hath Need of Thee  
The Missing Link  
Enthusiasm



## No Apologies, Please!

**D**ID YOU ever hear a doctor apologize for a great cure which had been discovered? or a mechanic apologize for finding the remedy for the car that would not start? Did you ever hear of a general who apologized for designing the strategy that won the battle? or of an elected political officer who apologized for the fact that he was elected? or of a winner of a race who apologized for winning? Of course not! Then why is it that we are sometimes tempted to apologize for the high standard we uphold, or for the things we cannot do as Christians, as though we were doing something that needed apology, something we were ashamed of?

What was the attitude of Peter and John when they were asked to keep silent about the things that they had seen and heard? "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (Acts 4:19-20).

Should we apologize when we must stand by our convictions and say "no" to another's request for us to do something questionable? Should the young girl apologize for refusing to lower herself to the loose morals of the present-day Sodom? Or should the young man feel "sorry" when he refuses the cup that turns thousands of men and women each year into dejected, hopeless alcoholics? Or should the man in business apologize for refusing to be party to a shady deal or questionable activity?

It is true that others can do things which we, as servants of Christ, cannot. They are free to spend their time in anything they like. We cannot. We have duties to perform—duties to our brethren in the faith, duties to ourselves and our own spiritual enrichment, and duties to our God. So there are many activities and interests we must decline.

It is true that others can say anything that comes into their minds, which they feel it is in their best

interest to express. We cannot. Our every word must pass those three exacting tests: Is it true? Is it kind? Is it to the glory of God? We are restricted in our conversation.

It is true that others may pursue any pleasure, diversion or entertainment that appeals to their tastes to the limit of their conscience. We cannot. They may go anywhere they wish, again limited only by conscience, while we may not.

But have we any right to apologize for these restrictions? Should we feel any shame that we cannot do everything we might otherwise do, or say everything we might otherwise say, or go anywhere we might be invited to go? Should we ever be ashamed to say "no" to that which we are sure will not glorify God or promote our spiritual wellbeing?

The words of our Master come echoing down even to us: "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels" (Mark 8:38).

There are times we should feel shame, when we are in the wrong. But when we are standing by our Christian convictions, when we are doing that which will enable us to live *forever*, should we apologize? If someone offered us poison to drink, would we apologize for turning it down? Or if someone invited us into a captivity from which we knew we could not escape, would we apologize for saying no?

Then why should we ever apologize because we have the good sense to be interested in something beyond this transient world, or because we are living the type of life which will make us eligible for acceptance by Christ when He comes in all His glory?

No apologies, please!

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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 of all things, all men, and all life.

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

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

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

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

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

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

## Bible quotations in this issue:

Unidentified quotations are from the King James Version.

Other versions are identified as follows:

NEB—New English Bible

NIV—New International Version

NAS—New American Standard

RSV—Revised Standard Version

TLB—The Living Bible

TEV—Today's English Version

JB—The Jerusalem Bible, Reader's Edition

Phillips—The New Testament in Modern English

Berkeley—The Modern Language New Testament

Weymouth—The New Testament in Modern Speech

Moffatt—The Bible, A New Translation

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

Rotherham—The Emphasized Old Testament

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

# Megiddo Message

Vol. 68, No. 2

February, 1981

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### NO APOLOGIES, PLEASE!

There is a time to say "no," and without apology.

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### WE ARE RESPONSIBLE

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### THE PROPER ORDER

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# We Are Responsible

**"IF THOU BE WISE,"** wrote the wise author of the book of Proverbs, "thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear it" (Prov. 9:12).

In these words is a stern picture of responsibility. There is something to gain, or something to lose; and whether we gain or lose depends on what we do. We are responsible.

To a certain extent, all of us welcome responsibility. In it is challenge and a sense of worthwhileness which is basic to well-being. There is the responsibility of parent to child and child to parent; of employee to employer, and employer to the employed; of younger to elder, and elder to younger. Everyone is responsible to someone. Who would wish it to be otherwise? Who would choose the butterfly existence, to be free to flit here and there at will—and die tomorrow?

At times, however, responsibility becomes a heavy word, and we feel burdened. Is there no escape? We are tempted to blame our heredity, or our environment, or our circumstances for what we are or are not. But in the final analysis, there is no alibi we may honestly claim. There is no alternative but to stand up squarely on our own feet and say, "Here I am responsible." In the words of the poet,

*The Moving Finger writes; and, having writ,  
Moves on; nor all your Piety nor Wit  
Can lure it back to cancel half a line,  
Nor all your tears wash out a word of it.*

We are responsible for our conduct. But to what extent?

Were we to ask people in general, we would find them thinking in terms of their families, their communities, their country and mankind in general.

Few would feel any strong moral imperative or associate life with any serious obligation to the Giver of life.

Were we to ask religious people if they feel responsible for what they do, they would answer yes. But most would proceed immediately with some qualifications. We sin; "all have sinned, and come short of the glory of God" (Rom. 3:23). But we are not responsible for this. We have inherited the tendency to sin from our greatest, greatest grandfather, Adam. He sinned, and the guilt of his sin tarnished the whole human race. We are victims of sin. Only as we accept Christ's sacrifice can we be freed from this guilt.

Now we know that this is *not* the teaching of the Bible. How grossly unfair would God be—to burden us with the guilt of sins that we had no part in committing, to condemn us to death because our greatest grandfather sinned nearly six millenniums ago! What outrageous injustice! Yet such is the teaching of nearly every church in Christendom.

How plain are the words of Scripture, that each of us is responsible only for his own transgressions. It was God's principle in the days of Moses. "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin" (Deut. 24:16).

The same principle still stood in the days of the Kings. "His own iniquities shall take the wicked himself," wrote King Solomon, "and he shall be holden with the cords of his sins" (Prov. 5:22). And it was still standing in Ezekiel's day. "What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? . . . The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. . . . When a righteous man turneth away from his righteousness, and committeth iniquity, and

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Note: "We Are Responsible" is available as a complete church service on cassette. Price: \$3.00

dieth in them; for his iniquity that he hath done shall he die" (Ezek. 18:2,20,26). No, as has been well said, there "is no expeditious road to pack and label men for God, and save them by the barrel-load." Salvation is an individual matter. Each person of each generation is individually responsible for his own conduct.

### **The Beginning of Responsibility**

Our responsibility before God begins when we learn His law and enter into a working agreement with Him. Adam and Eve became responsible for their conduct when, as illustrated in the Genesis allegory, God gave them instructions concerning the "tree of the knowledge of good and evil": "Thou shalt not eat of it" (Gen.2:17). It was a tree of "knowledge," and knowledge always brings responsibility. Jesus upheld this principle when He said (John 15:22), "If I had not come and spoken unto them, they had not had sin: but now they have no cloke [excuse] for their sin." When Adam and Eve sinned and partook of the forbidden fruit, they were liable for the consequences. Here was set the pattern of all human responsibility.

This is how God dealt with the nation of Israel. It was "Obey and live, disobey and die." God gave them His laws, and they assented, saying: "All that the Lord hath said will we do, and be obedient" (Ex. 24:7).

As a nation Israel enjoyed tremendous privilege. To them belonged the "splendour of the divine presence, theirs the covenants, the law, the temple worship, and the promises. Theirs [were] the patriarchs, and from them, in natural descent, sprang the Messiah" (Rom. 9:2-5, NEB). Do we wonder that they had to suffer for their sinfulness when they openly forsook the Lord, to whom they owed all they had, and went "awhoring after other gods"? (Judges 2:17). Their God had delivered them from bondage and given them their good land. All the way from Egypt to Canaan He sustained them. God fought their battles. God made them strong; God gave them wisdom, wealth, and power when they were faithful to Him. Is it any wonder that they were held responsible?

And do we wonder why their grandeur disappeared when God was no longer with them? Without God they were nothing.

A land laid desolate, and a city burned with fire; a temple ruined and seventy years in captivity were the high price Israel had to pay for waywardness and disobedience. But were they not warned? It was characteristic of all the prophets that while they were not unmindful of God's love and mercy, they

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***Salvation is an individual matter. Each person of each generation is individually responsible for his own conduct.***

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did not overlook His severity; they did not allow His promises to the faithful to obscure His warnings to the faithless.

And when calamity finally came upon Israel, the prophets of God did not hesitate to credit Israel's misfortunes to her sinfulness. The cause of the suffering was clearly spelled out: "The Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy" (II Chron. 36:15-16). All the blessings of obedience *could* have been theirs; but instead they had to suffer the curses of disobedience that Moses had predicted (Deuteronomy 28).

*This was none of the good Lord's pleasure,  
For the spirit He sets in man is free;  
But what comes after is measure for measure  
And not a God that afflicteth thee.  
As was the sowing so the reaping  
Is now, and evermore shall be.  
Thou art delivered to thine own keeping,  
Only thyself hath afflicted thee.*

So it was with Israel; and so it will be with us. God is not dealing with us now in just the same way that He dealt with Israel. Our crop failures, our physical sufferings, our droughts or floods—though they may teach us many a lesson—are not a direct result of our sinfulness. But let us not be lulled to slumber as though we were not dealing with God. For we *are*, and we are *accountable*. "Every one of us shall give account of himself to God," wrote the apostle Paul. And, "whatsoever a man soweth, that shall he also reap" (Rom. 14:12; Gal. 6:7). The God of Israel is our God, and He will not be mocked either by men or by nations. He will recompense justice in the earth. Though the wages of sin are not paid every week, they *will* be paid. Sentence against an evil work (Eccl. 8:11), though so long withheld, *will*

be executed. God will render unto everyone "according to his ways, and according to the fruit of his doings" (Jer. 32:19).

### **We Ought—Responsibility**

The book of Hebrews seems to have been written especially to warn us of this fact. "Therefore we ought to give the more earnest heed to the things which we have heard"—we *ought to*, we must, we are obligated, we are *responsible*. "For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation"? (Heb. 2:1-3). If the Lord meant what He said when He spoke in days gone by, how dare we neglect, or treat lightly or carelessly, what He has written and delivered unto

us? If we "sin wilfully after that we have received the knowledge of the truth, there remaineth . . . a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. . . . For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people" (Heb. 10:26-27, 30).

There is yet one more timely warning for us in the book of Hebrews: "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven" (Heb. 12:25). When the voice of God is heard again, as it issues from the new ruling authority, it will come with such power that it will shake all but that which "cannot be shaken" (v.

## *Let Us Pray*

Dear Lord and Father of mankind, Thou mighty Creator through whom we live, move, and have our being, we rejoice that we have learned to know Thee as the God full of compassion and gracious, longsuffering, and plenteous in mercy and truth. For all Thy faithfulness, for all Thy lovingkindness, for all Thy forbearance with our wanderings, we bless Thee. And we come to Thee now with the fullest confidence that Thou wilt be true to Thy word.

Help us to lay firm though reverent hands on Thy great and precious promises, and to cleave to Thee with all our hearts, undismayed by our consciousness of the difference between Thee and us morally, and with a firm determination to close that gap. Alas! our ways have not been Thy ways. Thy thoughts to usward are mercy and truth, and higher than our thoughts, higher that they may shower down blessings upon us and stretch above us, gracious and life-giving as the heavens.

Lord, grant us the wisdom and strength to lift ourselves above all our human weaknesses, that one day we may live in Thine own presence, where there will be fulness of joy and pleasures for evermore. And since here upon earth, amidst our shadowed and mingled careers, Thou dost deign to give some fruits and foretastes of that full joy, and some gleams of those unchanging delights, may we today find that it is no vain thing to draw near to Thee, but that even in our hearts and our

lives there may come a foretaste of the joys of the inheritance, and the beginning of Thy greater gifts.

Dear Father, help us to be aware of our responsibility to Thee, to our brother in the faith, and to ourselves. It is impossible for us to live our lives fully divorced from the influence of others; we must have concern for the welfare of others. We are responsible for our example. Our knowledge of Thy ways and our agreement to serve Thee make us responsible. Said Jesus: "If I had not come and spoken unto them they had not had sin, but now they have no cloke for their sin." We have been enlightened; the great things of Thy law have been made known to us; therefore, we are inexcusable if we sin wilfully after being enlightened.

It is our duty to give the more earnest heed to the things which we have heard. We are dealing with Thee, and we *are* responsible. If we do wrong we shall suffer for the wrong we have done. Thou wilt not respect persons, nor wilt Thou respect us if we are not worthy of that respect. Alert us to our own responsibility. We cannot ascend to the Heights of Thy Holiness by climbing Fool's Hill. We must walk worthy of the vocation to which we are called, or we shall have to answer for our failure.

We are responsible for the way we spend our time, for the thoughts we entertain; for the objects we allow our eyes to linger on, and for the interests that we permit to flourish in our lives.

We thank Thee that Thou dost draw near to us in Jesus Christ our great Intercessor, in whom we may draw near having access with confidence by that new and living way, so as to be no more strangers and foreigners, but fellowcitizens with the saints, members of Thy heavenly family. In Jesus' name. Amen.



27)—that which is righteous, holy and perfect. We should never forget that we are dealing with God; and we are responsible. "He that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons" (Col. 3:25).

### **Knowledge Brings Responsibility**

That is why Jesus was so careful in calling men to inform them of the requirements of the way before they committed themselves. "Come, follow me," He called; but He let them know immediately that there would be a cross to carry. There would be responsibility above and beyond that to which most men are accustomed. "If any man will come after me," He said, "let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). Anyone could take it or leave it as he liked, but there was no need to wait for any modifications that might be forthcoming—because there wouldn't be any. Following Christ means full responsibility for one's conduct.

One time a wealthy young man approached Jesus with a question that had been troubling him. "Master," he asked, "what shall I do that I may inherit eternal life?" His question shows that he suspected there might be something more that he would have to do. Jesus didn't excuse him from responsibility. He laid it before him foursquare: "Go thy way, sell whatsoever thou hast, . . . and come, take up the cross and follow me" (Mark 10:17-21). Eternal life demanded all this, no less. And sadly, to the near-sighted young man, it wasn't worth it.

Perhaps one of the most difficult problems in meeting our responsibility lies in realizing what it involves—the proper directing and controlling of every emotion, every instinct, every motive and ambition of our lives. This means we must break completely with all that we were or might have been. We cannot go in the old way and reach the new goal. "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Gal. 5:17). There must be change upon change—change of interests, change of loyalties, change of direction. Following the way of right means there can be no blind following of the blind. God has given us minds, and He wants us to use them to discern between good and evil. He has given us life, and He holds us responsible for what we make of it.

This is the way of responsibility before God. But it is not long before we discover that such a life is oh, so contrary to our nature. It is so much easier to do what we feel like doing, than to think what

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we ought to be doing and do that. It is so much easier to join in whatever the conversation happens to be, than to think what it *should* be and do what we can to steer it in that direction. It is so much easier to follow in the way commonly accepted than to have to be constantly watching the way we go and comparing it with our Guidebook, which declares that we cannot do the things that we naturally would.

### **We Like to Follow**

We may see something of our inborn love of non-responsibility in the habits of a curious kind of caterpillar, the processionary caterpillar. These small creatures may often be seen moving as a long string up a tree, each one following with eyes half-closed and each head snugly fitted against the rear of the preceding one.

A naturalist once conducted an experiment with the processionary caterpillars. Just how processionary were they? He enticed a string of them to the rim of a large flowerpot where their bodies connected and formed a complete circle. Then they started to move around in procession, one which had neither beginning nor end. He expected the creatures would soon realize how useless was their march and go off in some other direction. But they did not. Out of habit, the living, creeping circle kept moving around the rim of the pot, around and around, for seven days and seven nights. They probably would have gone around longer, had it not been for exhaustion and ultimate starvation. Food had been placed close at hand, and was plainly visible to the caterpillars, but it was outside the range of the circle, and they continued along the beaten path. They were the blind leading the blind, and they all fell. There was plenty of motion, but no progress.

God forbid that any of us should be so blind to our own best interests and so oblivious to our own responsibility for our course in life, so bent on following our own way that we see nothing else!

We are not responsible for what we do before we

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learn God's law, but once we know that law we sin in the law—and we shall be judged by the law (Rom. 2:12-13). Hence the advice of James: "So speak ye, and so do, as they that shall be judged by the law of liberty" (Jas. 2:12).

Do we realize how high and holy is our calling? To quote the words of our founder, "We have been called to glory and virtue; called to be a peculiar people; called to work out our salvation with fear and trembling; called to be crowned in the age to come, to dispense peace and plenty abroad until all nations shall call us blessed; called to have wonderful power given us so that we can move to and fro with the freedom of the wind; called to every joy and pleasure conceivable to the human mind. Yea, far beyond all we can now even ask or think."

So great a calling cannot fail to bring with it great responsibility. As the apostle says, "I . . . beseech you that ye walk worthy of the vocation wherewith ye are called" (Eph 4:1). What a high vocation it is!

Are we constantly aware of the obligation it places upon us? And do we realize the seriousness of this obligation? We hold in our hands the saving knowledge of the Great, Eternal God. Are we behaving as His responsible stewards? Are we living "with a due sense of responsibility, not as men who do not know the meaning of life, but as those who do"? (Eph. 5:15, Phillips).

Let us look more closely at some of our responsibilities.

### **OUR RESPONSIBILITY . . . Before the World**

As we delve deeper and deeper into our responsibility before God, we find that we must confront it on different levels. First, we have a responsibility before the world. What do those we meet observe in us? What do they hear us talking about? Think what a reproach we bring upon our cause if we tell others by our actions that God has nothing more interesting to occupy the minds of His children than worthless chit-chat!

And what about our eyes? Someone may be watching us more closely than we think. Do they see us having some interest in the realm of Sodom?

What about our attire—is it an example of what we profess? With eternal life in the balance, no compromising with the standards of the world is excusable. To copy those who make no profession of holiness is but to say by our conduct that God's standards are not so high after all, that the Christian's conduct need not be so different as the casual observer might otherwise have been led to suppose.

Wherever we go, we are constantly an influence for good or evil. We are daily leaving something of ourselves in the lives of others.

### **. . . Before Our Brethren**

Before our brethren we are responsible even more seriously. We are responsible for much of the joy and happiness and earnest effort of others, or for their misery and suffering, trials and battles. Little things mean so much.

A kind word instantly sends a thrill of pleasure through the heart. A cross word may rankle there for many days. A generous disposition invokes generosity. So also, selfishness breeds selfishness. Light, giddy, foolish talk invites more of the same, and ruins hours that should be spent in serious thought. It dulls the spiritual senses. Instead of the foolish word, how much better to drop a word of hope—which will strengthen and arouse another to his sense of duty. And our word of hope may stimulate him to return a word to us that will strengthen us in days to come.

### **. . . Before Our God**

Before God our responsibility grows yet greater. To our heavenly Father we owe everything we have and are. For it is He who created us, and created all things for our pleasure. He extended to us this wonderful calling which we have accepted, and He opened up a way for us to perform what He requires of us. He set His angels over us to guard and keep us until we have had life sufficient to perform all of God's will. He gave His Word to strengthen and direct us, brethren to help us, saints to go before us, trials to purify us.

For all of this our hearts should overflow with gratitude to Him who has provided so abundantly for our needs. We owe it to our God to use these blessings as He has directed us, to study His Word, to profit from the trials, to use all toward gaining the greater blessings that He has promised for the future. We are duty bound to take the talents that He has entrusted to us and use them—not a little but to their fullest capacity, and not taking to ourselves what we gain but devoting it again to the



service of the Lord. Our talent is not our reward; it is simply a trust, a test of our faithfulness, a charge, a responsibility. How can we fail to be true to our heavenly Father, who has been so kind, loving and merciful to us! To be untrue is to manifest the deepest ingratitude and will place us under the greatest of punishments—for we are responsible.

### **...Before Ourselves**

Then we are responsible before ourselves. Here lies a responsibility which encompasses all the others. Here and here alone we are wholly and solely responsible for the eternal destiny of an individual, that individual being the one person in the whole world whose success or failure means everything to us. Because it is going to mean so much to us if this person fails of the great reward through our negligence, we should take our responsibility here very, very seriously. Others can help us, but no one else can do our work for us; we have to do it for ourselves.

Therefore we want to watch ever so closely what this person reads, says, and does. It is even our duty to check up on what this person thinks about, to delve down into the motives from which he acts, and sift and censor them strictly. We must watch closely and check severely any rising feeling of anger within this person, and put a bar upon the mouth to forbid the utterance of a single hasty word. It is our duty to fill the mind of this person with the wisdom of God, until the foolishness of this world can no longer find lodging place.

Moreover, we must do all we can to keep this person out of temptation. We must seize every opportunity to bolster courage, inspire hope, develop humility, and enforce obedience. Nothing that concerns this person's salvation is beneath our dignity to perform.

There is always the temptation to be more concerned with our brother's responsibilities, *his* weaknesses, *his* failings, *his* duties, than with our own. It is true that we have a duty to our brother, but our first concern must always be ourselves. First save thyself, wrote Paul to Timothy, and then "them that hear thee" (I Tim. 4:16).

A noted minister of the last century observed that the blind beggar came to Jesus crying, "Thou Son of David, have mercy on me!" Not, "Lord, I hope you will heal my brother over there." He said, "Have mercy on ME." And the minister commented, "You will think of those in the opposite gallery; your hearts will remember some sitting down below. Oh! Mind yourselves! yourselves! yourselves! Another man's salvation is of course

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desirable, but what will it be to thee that he should be in Abraham's bosom, if thou art with the rich man in the flames?"

We know, of course, that no one will suffer the agonies of any literal "hell fire"; such an idea is not taught in Scripture. But the point is *our responsibility for ourselves*. Each of us will have to stand or fall for what we have done.

We can thank God for the help that He has provided us in our Christian effort. Christian companionship is one of heaven's richest blessings in this world. But our greatest concern must always be ourselves.

### **A Moment On Our Own**

To each of us as covenant-makers the moment will arrive when we shall have to stand before the Judgment Seat of Christ. We shall have to stand there by ourselves, and answer for what we have

*(Continued on page 25)*

# **Did You—**

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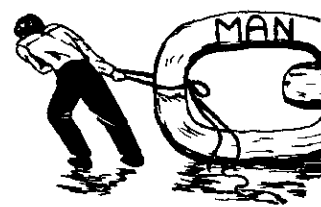
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# The Missing Link



By Jerry Bergman, Ph.D.

WHEN evolutionists speak of the "missing link," it sounds as if there were only one link missing. Anthony Standen says the term missing link "is a most misleading phrase, because it suggests that only *one* link is missing. It would be more accurate to say that *the greater part of the entire chain is missing*, so much that it is not entirely certain whether there is a chain at all."

There are untold millions (or billions) of links needed to connect modern man with some chemicals in a slimy mud puddle which is believed to have existed some millions of years ago. And there are thousands needed to connect man with a primitive ape form that is also hypothesized to have existed long ago. Scientists have not been able to find a *single link* to clearly connect *any two of the hundreds of family groups*, nor have they been able to produce the starting point of life for their evolutionary chain reaction. The first link is missing!

Nevertheless, evolutionists persist in inferring man's relationship to the ape (or that man and the "apes" have a common ancestor) by referring to supposed missing links as "ape-men." When one sees skeletons arranged according to their appearance, from fish to man, it may seem that gaps are few and far between—but, actually, when the whole animal world is carefully examined, we find that there are no bridges! Usually, included in the series are chimpanzees and apes, although most scientists feel that these animals do not belong in man's direct ancestry.

But what about the bones which are claimed to be missing links? For years, one of the most famous was known as "*Java man*," (*Pithecanthropus erectus*, which means an erect-standing ape-man). In 1891 Dubois discovered in river gravel a few fragments of a skull and some teeth. Later, at a point *fifty feet distant*, he found a thigh bone. From these parts, concluding that they came from the same animal, he built the Java man! It was later found that while the skull fragment was chimpanzee or gibbon, the thigh bone was human, and the circumstances of their discovery indicated that they came from different animals.

Another missing link around which controversy

has raged for some time is the "Piltdown man." It consists of skull fragments, a jawbone, and a single tooth. The skull was agreed to be human, but the jaw and tooth were believed to belong to a fossil chimpanzee. These unrelated parts were combined to give a human skull a chimpanzee jaw to produce "an impossible animal that could neither breathe nor eat," according to Professor Keith. The brain capacity of Piltdown man was conveniently estimated to be about half-way between that of man and ape; but more careful research revised the estimate so that its brain size was later conceded to be about 1,400 cubic centimeters (as large as many a resident of Piltdown today). The age of this "missing link" was generally placed at 500,000 years, but the September 17, 1949, *Science News Letter* stated that the "Famous Piltdown man, long considered one of mankind's oldest ancestors, is a mere anthropological infant, not more than 10,000 years old, Dr. K. P. Oakley of the British Museum disclosed to the British Association for the Advancement of Science." Since then it was discovered to be a hoax, and is now one of the most famous "hoaxes" of modern science.

It is difficult to draw firm conclusions from findings limited to a tooth found in one place, a leg bone found somewhere else, and a skull fragment found yet somewhere else, all of which is brought together, and assumed to belong together, and from which is constructed entire families of hunting "ape-men." The large jaw of Heidelberg man is similar to some found among the Eskimos of today. The evolutionists thought Peking man was a clear link in the evolution theory, but a group of people now living in Sri Lanka (Ceylon), the Veddas, are very similar. Neanderthal man was a race of humans that falls within the varieties of present-day man. They are no longer considered man's ancestors but another "race" of men who died out long ago (or were massacred by their fellowmen in some war or feud). So-called Ape-men found in Africa and other places, such as Australopithecus and Plesianthropus, are felt by many scientists to be too young to be man's direct ancestors. Many

skulls of modern-type men have been found by the Leakey family which are older than the so-called missing links. One set, the famous "Lucy" bones, discovered just a few years ago, are probably parts of several types of animals.

After mentioning the fact that the hypothetical links don't exist, the famous Sir Arthur Keith concluded: "The majority of anatomists and geologists... simply refuse to believe in the authenticity of these discoveries because they run so contrary to our preconceptions." Of the so-called missing links, Professor Keith says: "We may say at once that as geological record now stands, we cannot trace modern man back to any of these [hypothetical] extinct types." Professor W. Branco, of Berlin University said: "Paleontology tells us nothing on the subject—it knows no ancestors of man." Erich Wasmann wrote: "The whole hypothetical pedigree of man is not supported by a single fossil genus or a single fossil species." Professor Virchow declared: "The ape-man has no existence and the missing link remains a phantom." And Dr. Austin Clark, a biologist of the Smithsonian Institute said: "Missing links are misinterpretations." Although some have been acclaimed as "links" (such as Archaeopteryx), further research has shown that these are, at best, unusual animals and not transitional forms.

When we refer to "links" we are referring to clear bridges between basic families such as dogs and cats (or insects and birds). This does not mean tremendous variation is not possible within a family. Breeding experimentation has produced many types of "new" animals, but it has not produced any clear links to other families nor animals such as might be exactly in between a house cat and a snake, or even a house cat and a chicken.

The "Genesis Kind" does not refer to species, but compares more to the modern term "family," such as the cat family, dog family, or human family. Wide variation within the kind allows many races and species to breed from one pair of originally created kind, and the various forms within the kind or family are cross-fertile. No variation, though, clearly crosses the Genesis kind boundary, and individuals from different "kinds," or families, cannot reproduce.

Actually, there is much evidence for the position that man is de-evolving, or is less fit or developed today than in times past. One doctor wrote in the *British Medical Journal* that:

Human remains have been disinterred by archaeologists, almost certainly pre-Flood, having characteristics that indicate longevity

far greater than anything we can at present conceive. The most striking indication is the extra-ordinary way in which the teeth are worn right down into their sockets by long usage... Actually there is ample secular evidence to show that there once existed on this earth of ours a race of men of magnificent physique, splendidly muscled, with a brain capacity exceeding that of modern man, and having all the signs of extreme longevity.

Evolution teaches that as man evolved from some primitive ape, he also evolved from using grunts and growls to his present high level of speech. But *Science Illustrated* (July 1948) states:

Older forms of the languages known today were far more difficult than their modern descendants; and the languages of primitive and barbaric peoples are frequently harder to learn and more complex than Latin, Greek, or Sanskrit. If this is true, then man appears not to have begun with a simple speech, and gradually made it more complex, but rather to have gotten hold of a tremendously knotty speech somewhere in the unrecorded past, and gradually simplified it to the modern form.

In the innumerable varieties of life below man there is little evidence of mentality other than "instinct." There is no gradual evolution of mind, intelligence, or conscience; the tremendous mental gulf between man and the smartest animal creates serious problems for evolution. Instinct in the lower animals sometimes shows a wisdom *greater* than man's behavior, but it is not a wisdom consciously exercised but *rigidly confined* within very narrow bounds and void of reasoning power to cope with novel or emergency situations. Through accumulated knowledge, man progresses intellectually and builds upon the knowledge gathered in previous generations, whereas animals remain forever at the same mental level as their ancestors. Man alone has a conception of a Supreme Creator. From the beginning of recorded time, only man has felt the impulse to look to and call upon a higher power and to worship something above him. Only man knows that someday he may die. There is no "link" between man and the lower animals, and if they never existed, they will never be found! MM

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*It matters not how long we live, but how.*

## The Lord Hath Need of Thee

WHILE LIVING in this world of change and uncertainty, in a time like this, surrounded by a universe almost too vast for us to conceive of, beholding from our detached position the play of titanic forces and the swift unfolding of mighty events, with nothing we can do about it, we must guard against a distorted perspective. We must watch lest we accept our personal insignificance in this great scheme of things as a fate rather than a challenge, lest a sense of futility and uselessness overpower us and we mutter, "What's the use?" This mood is as old as it is destructive. More than two hundred years before Christ a Jewish sage recognized its dangers and warned against it in these words:

"Say not, who shall remember me from on high? In such a multitude I shall not be known, for what is my soul in such an immense creation?"

This poses a fair question, and one which cannot be answered without consideration. Just what is our soul in this immense creation? For how much do we, as individuals, count—or do we?

In the first place, it would be well for us to come down to earth and keep our feet on the ground, so to speak, in our thinking. It is necessary to think on high and edifying things, but there is a point beyond which our finite minds cannot go, and it is useless and confusing to try to force them to comprehend the infinite. Like the Psalmist (131:1), we shall find it unwise to exercise ourselves in things too high for us. Our world is small, it is true, yet we know so little of it, and if we master the problems it presents in this life we shall do well. Let us learn to better master the global before undertaking to fathom the cosmic. But even before that, let us master ourselves; if we serve well in the ordering of ourselves, we may leave the rest to God.

Jesus never bewildered His hearers with intricate philosophy or flights of fancy but His illustrations and parables and statements were of familiar, homely things such as our minds can lay hold of. A stranger to metaphysical speculation, He nevertheless knew the mind of man better than the greatest of worldly psychologists, and He fitted His gospel to its abilities and its needs. "The Word was made flesh"—eatable and assimilable. He recognized the fact that "the sense of uselessness is the severest shock which the human organism can sustain"; which is but another way of saying that "lack of something to feel important about is almost the greatest tragedy a man can have."

The desire to be or feel important, one of the strongest drives in human nature, is not in itself ignoble. In fact, when properly used, it is a highly desirable and even an indispensable characteristic. Without it, no one would deny himself the satisfactions of this world to gain the greater glories of the world to come. This lawful desire moved the Master Himself. For the joy that was set before Him He endured the cross and despised the shame; and that joy was a position of importance, a throne. Throughout His ministry He was always laying His hand on unlikely people, saying You are needed, and so awakened in them a transforming respect for the importance of their lives. No longer were they a jumble of atoms, lost in a universe too big for them; now they could count as integral parts of a divinely planned whole.

God wants us to feel important; He wants us to have a good opinion of ourselves—but we must deserve it. We can be kings and priests for eternity, or we can be less than nothing and vanity; the matter rests entirely in our own hands. It is perfectly true that there are many useless individuals in this world, many of whom would never be missed. It is also true that no man, be he ever so significant, is indispensable, which is fortunate in view of our mortality. Certainly the work of the world has been done in the past—but by whom? Not by the philosophers of gloom but by people who got busy and *made* themselves needed. The world *has* to have people like that. While the quitters were wailing of their own futility, the workers were happy in their work, because they had found their place in the great scheme of things.

God needs us, humble and inadequate though we may be. That is, He needs us if we will make ourselves needed. The plan of the Ages cannot operate without us; or someone to take our place. It depends on and consists of human integers—not ciphers, but integers. The "why" of it is none of our business, but it is our good fortune. We certainly could not better the Plan. The Eternal needs men and women of exactly the right type, a type which does not exist in nature but which can be developed from the raw material which exists in each of us. It is a compliment of the highest order that we have been called into this work; it shows we have it in us, if we will develop it. God will have His men, regardless of time. He can wait; He once waited through the Dark Ages for the right man to appear, and when the

right time came, the right man was there, ready to be a master link in the chain. God will have His men, regardless of our success or failure, just as the world's work will be done, regardless of the attitude of the masses. If we fail, we injure only ourselves. The Eternal's need is not so great that He will accept sub-standard materials.

Yes, brethren, we are needed. We can be important. There is so much we can do, here and now, to help others and prepare ourselves for the great change so soon to come. If doing our work well there will be no time for moods of depression. After all, the cure of every evil is *faith*. The germ and root of every good thing is *faith*. Let us have faith that God is using us to His glory, and let us so employ our days and hours that this need will continue, that throughout eternity we may be in union with Universal Life, belonging to Him, having a part in His purposes, being a trustee of His com-

missions, having access to His available power and sharing His glory, world without end. The world and worlds yet uncreated will always need us if we are faithful workers, for there will always be work to do. "Men wondered at," the Prophet called these needed individuals (Zech. 3:8). This is a dignity, an importance, a significance worthy of investing our lives in.

"No man is useless while he has a friend," said a famous writer. True as regards this life, but how much more significance it lends to our existence to have Jesus for our Friend! We can have Him, but there are conditions: He chooses His friends with care. "Ye are my friends, if ye do whatsoever I command you" (John 15:14). No man worthy of the name would betray or disappoint his friends. May we not fail the Friend who has made us stewards of His wonderful, saving knowledge.

May the Lord depend on you?

MM

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## Begone About Your Business

NEAR the entrance of the Middle Temple, a building in the city of London occupied by lawyers, there is a sundial on which is inscribed the following motto: "Begone about your business."

This sundial was constructed before the use of clocks became general by order of the association of lawyers. The lawyers who made the decision gave direction that a suitable motto should be inscribed upon it when it should be erected and assigned to one of their number the task of selecting the motto.

In due time the dial was completed, and the dial-maker sent his foreman to the lawyer to obtain the motto. "I am sent for the motto," said he upon entering the lawyer's office. "Motto? *what* motto? I know nothing of any motto," he replied, for he happened to be very busy at the time.

"The motto for the sundial, if you please, sir," said the foreman. "I tell you I know nothing about it," exclaimed the impatient lawyer. "I'm busy! Go to somebody else for your motto. Why do you come to me? *Begone about your business!*"

The foreman returned to his employer, and reported that all he could get from Mr. B the lawyer was "Begone about your business."

"Just the very thing for a sundial!" replied the dial-maker, who was thinking of nothing but his need of the motto. "What a clever man that is! He couldn't have hit on a better motto if he had puzzled over it a year."

The next day the sundial made its appearance at the entrance of the Temple, and on it every one read in large letters: **BEGONE ABOUT YOUR BUSINESS!**

A capital motto for all! There is no class of people to whom it does not apply, and how especially to those who try to prevent others from attending to their business. How many precious minutes—nay, even hours—would be spared to the diligent, could this motto of the sundial warn off the idle, the frivolous, the tedious. What a blessing if we would all take heed and be gone about our business!

—American Education Reader, No. 4

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## Announcement

The new moon of Abib occurs this year on April 4. This means the Megiddo Church will observe the event beginning with the evening of April 4, Bible time being measured from "evening to evening" (Lev. 23:32).

The arrival of Abib means a double celebration at the Megiddo Church—the recognition of another sacred New Year, and the observance of the anniversary of the birth of Christ, our coming King.

Distant members and friends, plan now to join us at that sacred season.

MM



## When Faith Grows Weary

### Lessons From the Book of Malachi

#### Part One

**THE BOOK** of the prophet Malachi is appropriately located at the end of the Old Testament, because Malachi was the last of the Hebrew prophets. In point of time, it correctly follows the prophecies of Haggai and Zechariah. But of all the minor prophets, we know the least about Malachi. Nothing is said of his personal background, his heritage, or his homeland.

**Q.** There are some details in his writings that give us a clue as to the approximate time in which he lived. Can someone tell what there is to identify the time?

**A.** It was some time after the return from the captivity, because the temple had been rebuilt and worship restored. The fact that Israel was being ruled by a governor also places the time after the captivity.

The conditions condemned by the Prophet are similar to those Nehemiah found when he returned.

**Q.** Malachi may have been there when Nehemiah returned. About what year would this have been?

**A.** Between 450 and 400 years before Christ.

**Q.** Why should we study something that happened four hundred years before Christ?

**A.** The apostle Paul said that the things written in earlier times "were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4). There can be good lessons for us in any of the writings of the prophets. Some of Malachi's prophecies reach even to our day.

**Q.** What proof do we have that the book of Malachi is authentic, that he was actually one of God's prophets?

**A.** The fact that Jesus quoted from the book should be adequate proof. He quoted Malachi 3:1 in Matthew 11:10.

**Q.** That is a word for word quotation, so we know a written copy of the Book must have been in existence in Jesus' time. But if the temple had been rebuilt and worship restored, why was not Israel prospering? Hadn't God promised that they would prosper if they served Him?

**A.** Yes, but they were not serving Him as He wanted to be served. Their worship was not genuine—it was only from the lips, not from the heart. They had allowed their spirituality to drop to a dangerously low point.

They were still under the Law; but although they kept up a form of worship, they were not actually

keeping His law; so He was allowing them to suffer.

**Q.** But did the suffering bring about the desired effect? Were they turning to God?

**A.** No. Instead they were complaining bitterly. In reply to the Prophet's words, "I have loved you, saith the Lord," they responded, "Wherein hast thou loved us?" (Mal. 1:2). They doubted God's love for them.

**Q.** Such an answer sounds almost sarcastic, like saying, "What do you mean, you love us. Where is the proof?" Things were not going in their favor, but how had God shown His love for them in the past?

**A.** God had destroyed their enemies, the Edomites. The Prophet was reminding them of this when he said, "Yet I loved Jacob, and I hated Esau." They were descendants of Jacob—and Jacob was loved.

**Q.** Why would God love the descendants of Jacob more than those of Esau?

**A.** He could foresee the unworthiness of Esau and the faithfulness of Jacob.

History shows the Edomites to have been very wicked people, unworthy of God's love. They were a warring nation, even attacking



caravans that passed through their land. It was no wonder God was against them.

**Q. God does not judge by human standards of right and wrong, but if He is going to be just and righteous as we know He is, He has to condemn the wicked. And we know that He did not condemn the Edomites for the wickedness of their forefathers but for their own wickedness.**

**Could we have a few thoughts about the blessings God had bestowed upon Israel that should have proved His love for them?**

A. If Israel had looked around them, they could have seen that they were actually being blessed at that time, for although they had fallen on hard times, the nations around them were not as well off as they.

A list of the blessings they and their forefathers had received up to this time would be almost endless: the Red Sea crossing, deliverance from the pursuing Egyptian armies, water from the rock, daily manna, protection by day and night and shoes that did not wear out, to name a few.

The Psalmist reviews the history of Israel in Chapter 78, listing their shortcomings as well as many of their blessings. After listing the plagues of Egypt, the Psalmist writes: "[God] made his own people to go forth like sheep, and guided them in the wilderness like a flock. And he led them on safely, so that they feared not: but the sea overwhelmed their enemies. And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased. He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents. Yet they tempted and provoked the most high God, and kept not his testimonies" (vs. 52-56).

**Q. God had fought for them against their enemies, and most recently had moved upon Cyrus to let them go back to their homeland. Forgetting and complaining were not new to them as this quotation shows.**

**How did Malachi say they were showing their disdain for what God had done for them?**

A. They were offering polluted bread upon His altar; they were bringing animals for offering that were not perfect. Whatever was offered to God was to be, according to the Law, the best of the flock or herd—not the worst.

**Q. What evidence have we for that?**

A. In Leviticus we read, "Ye shall offer at your own will a male without blemish, of the beeves, of the sheep, or of the goats. But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you" (Lev. 22:19-20). Anyone that would offer a blemished animal was not right with God.

**Q. In the 6th verse of the first chapter, Malachi directs his first condemnation against the priests. Why did he do this?**

A. The priest that would accept and offer such an animal in the name of the Lord was equally guilty with the party that brought the offering to the altar.

In those days the priests were both civil and religious leaders of the people. They were supposed to be an example to the flock. If the priests were not right, the people would not be right.

**Q. Certainly the priests were not right, for the Prophet speaks sternly to them. Can we have verse 6?**

A. "A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my

fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?"

**Q. The attitude of the priests shows a lack of reverence for God. Priests that despised God's name or word and offered the poorest of the flocks and herds would not be a good example to the people. What is the lesson in this for us?**

A. We are given an opportunity to become priests of God and of Christ in the New Age, and if we would qualify we must bring Him a perfect offering now. He will accept nothing less. God not only deserves the best, He demands it.

When Abram was called, we read that "the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect" (Gen. 17:1). Jesus demanded no less, saying, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48).

Under the Law, their offerings not only had to be perfect, they had to be made willingly. Our service must likewise be a willing service; it must be voluntary. God does not force anyone; He simply invites "whosoever will" to follow His way; the individual's response is his own.

**Q. Did the priests accept the Prophet's reproof in the right spirit?**

A. No. Their answer, "Wherein have we despised thy name?" shows their contempt. It was like saying, "We haven't done anything so bad. We don't know what you're talking about." They had strayed so far from God that they had forgotten the requirements of the Law.

**Q. What was the Prophet's suggestion to the priests regarding the inferior sacrifices?**

A. That they try making such offerings to the governor and see how he liked them.

**Q.** In those days taxes could be paid with whatever a person had that could be sold for money, whether it be sheep, oxen, cattle or grain. The inference was that the governor would not accept sick and lame animals in payment of taxes, for they could not be sold for much money. To make such an offering to the governor would be thought an insult, but such an offering was good enough for God.

God would not approve either the person bringing the offering or the priest receiving it, for He says through His prophet, "I have no pleasure in you, . . . neither will I accept an offering at your hand" (v.10).

**What other condemnation did the Prophet bring against the priests?**

A. He told them, "Ye say, The table of the Lord is polluted; and the fruit thereof, even his meat, is contemptible. Ye said also, Behold, what a weariness is it! and ye have snuffed ["sniffed," Scofield Bible] at it, saith the Lord of hosts" (vs. 12-13). Contempt for the sacred is unbecoming in a layman; how much more in a priest!

**Q.** We can hardly imagine priests that would say of the Lord's table that it is contemptible, that would "sniff" at it. The expression suggests contempt, as we might say someone turned their back on someone they disliked, or turned up their nose. The priests apparently found the service of the temple a burden. What might we say was the trouble?

A. The people had lost faith, and this attitude in the priests was destroying any faith the people might have had left. It was bad for the people to find it a weariness to serve God, but worse for the priests because of their influence on the people, and their greater responsibility as servants of God.

**Q.** Their spirituality ebbed low; religion became a weariness. But is human nature any different today?

A. No, we too have to watch that we do not become weary in well doing. The apostle Paul warned against it: "And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9).

**Q.** What is this "table of the Lord" which the priests found contemptible? and the fruit and the meat?

A. Under the Law the Lord's table was the Table of Shewbread in the tabernacle. It had to have fresh bread upon it at all times. In the spiritual sense, the table represents all the spiritual food God provides for us to eat. We have to eat whatever He places on the table, the bread of life and the water of life, and the spiritual meat.

**Q.** What do these articles of food represent?

A. Jesus said, "My meat is to do the will of him that sent me, and to finish his work" (John 4:34). Thus, His meat includes all the commands He has caused to be written for our learning.

Concerning the bread, Jesus said, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John 6:35). This bread is the spiritual Christ, His teachings, His words, that we must eat and assimilate.

The water is that of which Jesus said, "Whosoever drinketh . . . shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14). Those who "hunger and thirst after righteousness" eat at the Lord's table and find no fault with it.

The prophet Jeremiah said, "Thy words were found, and I did eat them; and thy word was unto me

the joy and rejoicing of mine heart" (Jer. 15:16).

**Q.** That is the attitude we must take toward the table of the Lord. We cannot be half and half; we cannot please both men and God. Like Paul said, "Ye cannot be partakers of the Lord's table, and of the table of devils" (I Cor. 10:21).

In Mal. 1:14 we read, "For I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen." This verse is more easily understood from the New English Bible: "I am the great king, says the Lord of Hosts, and my name is held in awe among the nations."

**But are we to understand that these same people whose offerings were despised held God in awe?**

A. No, that verse is prophetic. The time is yet future when the people of the nations will stand in awe of God. But when His judgments come upon the earth, they surely will.

**Q.** There was very little reverence for God among the Israelites at the time these words were spoken, and there is very little among the majority of people living now. Lack of reverence shows a lack of spirituality, but that is destined to change when Christ returns.

**Chapter 2 begins with another message to the priests. Can we have verses one and two?**

A. "And now, O ye priests, This commandment is for you. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart."

**Q.** What does it mean to "lay it to heart"?

A. To take heed to God's

word, take heed to the point of doing something about it. There must be a change of heart before there can be a change of life—and a change in the judgments threatened.

**Q.** The message is to the priests because they are the leaders of the people. They had become lax in their spiritual duties and needed to be awakened out of their spiritual lethargy before they could stir up the people. The word needed not only to be heard; it needed to be given practical attention.

**How had God “cursed them already”?**

**A.** By not allowing them to prosper. Before they could prosper they had to turn back to Him and “give glory to [His] name,” rededicate themselves to God, and attend to His word. He turned their blessings away as a means of getting their attention. Then He sent His prophet to instruct them.

**Q.** If they would change, God would allow them to prosper. There were many times in the history of Israel that God withdrew the punishment He had planned when the people repented and humbled themselves and turned again to Him.

There is a good verse to illustrate this. Could someone give it to us?

**A.** It is found in II Chronicles 7:14: “If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.”

**Q.** His people must make the first move. They must humble themselves, pray and seek Him and turn from their evil ways. Then God will forgive and once again bless them. To “heal their land” is to cause them to prosper.

**Israel was an agricultural people and whatever prosperity they enjoyed came from the land.**

**In the next verses of Malachi 2, God continues to rebuke the priests for their wickedness, reminding them of their covenant with Him. Can we have verses 4 and 5 from the New English Bible?**

**A.** “Then you will know that I have issued this decree against you: my covenant with Levi falls to the ground, says the Lord of Hosts. My covenant was with him: I bestowed life and prosperity on him; I laid on him the duty of reverence, he revered me and lived in awe of my name.”

**Q.** What was God’s covenant with the house of Levi?

**A.** They were to have charge of the religious life of the people. The entire tribe of Levi was set apart to take care of the tabernacle, but only the direct descendants of Aaron were to be priests. At this time they were breaking their covenant; they showed no reverence at all for God. Their conduct was far from holy.

**Q.** God gave them life and promised them blessings on condition that they fear Him and obey Him. But they did not keep their part of the covenant.

**In the next three verses the true priest is contrasted with the false priest. What are the qualities of the true priest?**

**A.** “The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. For the priest’s lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts” (vs. 6-7).

It was the duty of the priest to know the Law and to teach it to the people. They were to “fear the Lord” themselves and to turn the people away from evil.

**Q.** What is it to fear the Lord?

**A.** “The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate” (Prov. 8:13).

“The fear of the Lord is the beginning of wisdom” (Ps. 111:10).

**Q.** The priests bore a great responsibility. They were to be morally honest and truthful, holy and reverent before God, as suggested by verse 6. They were to be God’s messengers to teach God’s word to the people, as in verse 7. What would this imply?

**A.** They had to know the Law before they could teach it. The verse says, “For the priest’s lips should keep knowledge.”

**Q.** But what about the priests in Malachi’s time?

**A.** They were not living up to their covenant. Instead of teaching the people to keep the Law, they were causing them to err by their own bad example. They were not priests at heart since they had no reverence for God.

**Q.** Malachi 2:8-9 pictures these false priests. When both the priests and people deteriorate, the spiritual condition of that nation is the worst possible, and that was the situation in Malachi’s day. Success in our spiritual life needs both a devoted and courageous leader and a people willing to be led. We can thank God we have had such leaders in the past who pointed out the way to us and that we have such leaders at the present. The watchman has a major responsibility, but does that relieve us of our responsibility?

**A.** No. Ezekiel made that point very clear. If the watchman sees the enemy coming and warns the people and they fail to take warning, it is not the fault of the watchman, but the fault of the individual who failed to take the warning (Ezek. 33:2-4).  
*(We will continue next month.)*

# Enthusiasm

**E**NTHUSIASM and earnestness are twin virtues which are elements of success of every one who reaches the height of perfection. They are the moving factors of every worthwhile achievement, and spell the difference between a successful life and ordinary existence. These virtues are never found among the dreamers or drifters, but among those who are ever ready to put their shoulder to the wheel and face any difficulties that may arise.

I think we may gain a spiritual lesson from a business man's comment on enthusiasm. He said in part: "Enthusiasm is the greatest asset in the world. It beats money and power and influence. Single-handed, the enthusiast convinces and dominates where wealth accumulated by a small army of workers would scarcely raise a tremor of interest. Enthusiasm tramples over prejudice and opposition, spurns inaction, storms the citadel of its object and like an avalanche overwhelms and engulfs all obstacles. It is nothing more or less than faith in action. Faith and initiative rightly combined remove mountainous barriers and achieve the unheard-of and miraculous.

"Set the germ of enthusiasm in your plant, in your office, or on your farm; carry it in your attitude and manner. It spreads like contagion and influences every fiber of your being before you realize it. It means pleasure and satisfaction to your workers. It means real life; it means spontaneous bedrock results, the vital things that pay dividends."

Many in the world have set a high standard to reach; they abound with enthusiasm and strive earnestly to attain their desired goal—whether it be fame, a career, or a profitable business. They strain every nerve in pursuit of riches, honor, or the luxuries of life; which they may have today, and tomorrow the King of Terrors ends all.

It is sad to think of the masses of humanity drifting down the broad way to destruction, while only a few can be aroused to think on Divine things and seek the true riches. Every one who seeks the true riches is engaged in the greatest business it is possible for a mortal man to engage in, for it is the business of the King.

There are so many obstacles in the way of any

great achievement that only the earnest and enthusiastic ones will persevere and hold on to its final accomplishment. The greatest asset in the King's business is the wonderful wisdom of God, which is acquired by listening to His voice as He speaks through the prophets, apostles, and Jesus. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein" (Rev. 1:3).

In our natural state we do not possess the qualities of heart and mind to merit the approval of our God; but He has wisely pointed out a way by which we can qualify to become heirs—joint-heirs—with Christ in that glorious Kingdom to come. We hear His voice through the Wise Man: "By humility and the fear of the Lord are riches, and honor, and life" (Prov. 22:4) Humility is the first step we must take in climbing the hill of perfection; and if there is a longing desire to reach the summit, every earnest endeavor will glow with enthusiasm. Every thought, word, and deed will be set down to our account; and when the day comes for the King to bring His business concerning the "firstfruits" on this earth to a conclusion, the balance will show if we maintained the glow of enthusiasm to the end.

Jesus, the King of the "world to come" and manager of His Father's business here on this earth, was a perfect example of "faith in action." The secret of His enthusiasm was the "joy that was set before him." His one aim and object in life was to do the things that pleased His Father. He invested His all in His Father's business, His time, His talent, mind and strength, that He might obtain that "eternal weight of glory." "Though he were a Son, yet learned he obedience by the things which he suffered: and being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5:8). He is our Example to follow, and we must listen to His words: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

The great apostle Paul was another example of "faith in action"; he "overwhelmed and engulfed all obstacles." Nothing could dampen his enthusiasm; he suffered the loss of all things that he might

win Christ. He sums up in a few words the work of taking up our cross daily: "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

*Belief* has been said to be "one of the most powerful laws of the universe. Nothing can defeat a person who has the courage to refuse to let it."

If we really believe God means exactly what He says, and what He has promised He is able to perform, we will have a faith that will move us to action; and if it is linked with earnestness and enthusiasm the work will be accomplished. As we progress with the work, we shall be enjoying the true luxuries of life: the *inward peace* which comes from knowing God's plan and purpose, why we are here, and where we are going; the *ordered thoughts* which come from acquainting ourselves with the elevating precepts written by holy men of old; the *disciplined desires*, the satisfaction which comes from a victory over self and living above the natural desires of the flesh.

The month of February is the time of year when we are reminded of three great liberators who passed over the stage of action. The nation delights to honor the memory of two noble patriots, because it was through their able leadership that the greatest government in the world was established. With untiring zeal they each worked to accomplish a worthy purpose. To them we are indebted for the political and religious liberty we enjoy. Everyone is familiar with the names of George Washington and Abraham Lincoln, whose names are at the head of the list on the honor roll of the nation; and when the anniversary of their birthday rolls around, millions will pause to pay them homage.

But only a few will remember the name of the Rev. L. T. Nichols who fell asleep on February 28, 1912. He was a great liberator, but his work was of an entirely different nature. To him we are indebted for the wonderful light of God's divine Truth which liberated us from the prison house of darkness. He was the brave defender of the Bible in these latter days. He looked into the perfect law of liberty and discovered God's plan to establish a better government on this earth, whose officers shall be peace and its exactors righteousness. He looked ahead to a time when violence shall no more be heard in the land, wasting nor destruction within its borders; to a time when the inhabitants of the land shall no more say, "I am sick." They shall be liberated from sickness, sorrow, pain, and death.

He was an example of enthusiasm, and his heart was always inditing a good matter, bubbling over as he earnestly contended for the faith once delivered

unto the saints. He possessed this asset in great measure, removing mountains of error and superstition. He spurned inaction, and overcame all obstacles; and because of his unbounded enthusiasm and zeal for the cause he loved, he achieved the unheard-of.

Let us set this germ of enthusiasm afloat in our hearts until it be reflected in our attitude and manner, until it influence and purify our motives and stimulate us to be diligent in seeking an abundant entrance "into the everlasting kingdom of our Lord and Saviour Jesus Christ" (II Peter 1:11), that we may share a home in that Summer-land of love—brilliant, grand, glorious, lovely, eternal.

*Let us be up and doing, while the sun is in the sky;*

*Let us be up and doing, for the days are passing by.*

*There are sheaves to gather, precious souls to save,*

*A mighty conflict rages, and we must be brave.*

*Let us awake! be up and doing, for the days are passing by.*

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## Obituary

Maude I. Miller

Death has just claimed the third of our centenarians, Sister Maude I. Miller. A member of our Rochester Congregation since 1945, she will be missed.

In her younger years, Sister Miller was a schoolteacher. She spent a large portion of her life in Anabel, Missouri. She first became acquainted with our church through a friend who operated a small hotel in the town. The two ladies were very active in trying to interest others in the truths in which they believed. In those days everyone was on the same telephone line, so interested persons could take down their receivers and hear the gospel discussed by the two sisters. The two also invited guests to join them in celebrating the Abib season.

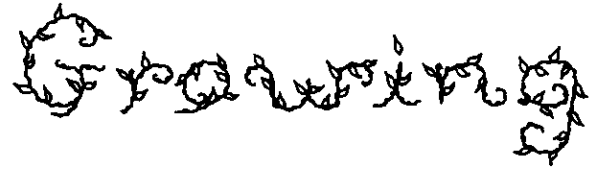
Enthusiastic by nature, Sister Miller was always a genuinely willing helper in the work, giving liberally in any way she could to assist young or old. Her daughter-in-law, Sister Ruth Miller, says she never knew her to lose her temper. She contributed many articles which were published in the *Megiddo Message* even during advancing years. The above article "Enthusiasm" is one of hers, reprinted from the *Megiddo Message* of February 17, 1951.

Sister Miller is survived by two daughters, both members of our church: Sister Helen I. White of St. Joseph, Missouri; and Sister Wanda I. Powell, of Davenport, Iowa; five granddaughters, and several great-grandchildren.

MM



—From A Children's Chalk-Talk



or

Dead?

IT IS A beautiful summer day. The sky is deep, deep blue. The hills are covered with lush green trees and shrubs. The fields at the foot of the rolling hills are full of summer flowers, birds, and bees. Down between the hills and through the fields glides a little brook, singing merrily as it goes. The bumpier the way, the merrier its song.

Beside this little brook the Gardener has just planted a young oak sapling. This little oak is immensely pleased with its surroundings. Such a big world to grow in! And so friendly! The sky is so blue, and the breezes so gentle, and the birds sing so sweetly—and oh, the brook is so very, very happy and kind. This is just a wonderful place to grow! "The Gardener who planted me," thinks the little sapling, "did very very well indeed to find so perfect a spot!"

But alas! There is one exception. Very near to the young sapling stands a large post. The post has been there many many years, the sapling soon learns. And just as the sapling is exclaiming about the wonderful, happy world it is enjoying, this ugly fencepost speaks up. "Who do you think you are? Why, little one, there are just a *lot* of things you don't know yet. Wait till the sky grows black someday, and the wild winds begin to howl around you and threaten to twist and snap your lofty spreading branches. Or wait till the great rains come and the kindly brook gets angry and hurls his black waters around your roots. Why, little one, in just a few hours you could be washed away *forever*! I've seen so many, many saplings that never made it—"

The little sapling hung its head and started to cry. It felt just terrible. Was the post right? Did a beginner in this garden not even stand a *chance*? What was one to do?—give up? run away? or what? The sapling looked first at the sour, ugly post, and then at the brook which was still singing merrily on its way. "I have a secret, a secret, a secret, little sapling," sang the brook as it went on its bumpy course. "You can make it in this garden, you can, you can. Just do what I say. Keep close to me, close to me, close to me, and drink, drink, drink of my pure waters, and drink, drink, drink of the pure soft sunshine, and *grow*! *Grow where you're planted*! If you do, if you grow just as fast as you can right here, if you put your roots down really deep, deep, deep, you have a good good chance of making it. But this is the secret, the secret, the secret. Just grow—grow—grow."

"Sounds like a good idea!" burst out the little sapling, brightening up. "I have good roots, and they will stretch. I will make them grow so long and so strong that *nothing* can disturb them. Nothing! Not even an ill-tempered . . ."

"I heard that! I heard that!" sputtered the angry post. "You just forget about me, and forget what I said, but *wait and see* what happens!"

"Wait and see, wait and see, wait and see," took up the happy brook. "But in the meantime, *grow*! *Grow*! *Grow*!"

"That's just what I intend to do," said the little sapling with all the vigor of a sturdy oak. "I can do it! I know I can!"



"You can do it! You can do it! You can do it!"  
 "I know I can. That's what the gardener thought,  
 or he would never have put me here."

"You may grow," interrupted the big ugly post,  
 "but it will be a long time before you are as big as I  
 used to be, and before you can weather the storms  
 I've seen. Why, I can't even remember them all,  
 there have been so many."

"Talk on," said the merry brook, "and on, and  
 on, and on, and on. For that is all you can do. You  
 have no roots, no way to grow or do anything  
 else—"

"Except decay. I have roots, and I want to use  
 them. I want to grow! More than anything else I  
 want to grow."

"You will," sang the brook, "you will, you will,  
 you will. If you just keep drinking of my waters  
 sweet, and looking up."

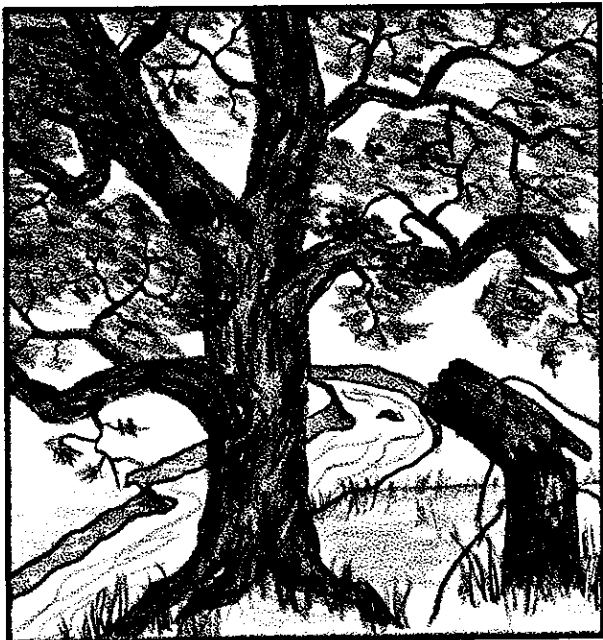
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Summer days sped by, and do you know what  
 happened? The little sapling grew. He grew big  
 long husky roots that could drink more water, and  
 then he grew more leaves that could take in more  
 of the precious sunshine. And then he used the  
 sunshine to grow more roots. And pretty  
 soon—would you believe it? Just look and see for  
 yourself!

And what about the post? See what happened  
 to ugly Mr. Post.

Now let me ask: Which will you be, sapling or  
 post? A lifeless, decaying stump, or a tree of  
 righteousness that will live and grow through all  
 eternity?

MM



## CHRIST the Hope of the World

*O Friend, do you stand at the crossroads of life,  
 Bewildered, dismayed by the envy and strife,  
 The carnage and lust, the hatred and greed  
 Extant in the world? Do you faint at the need  
 For someone to come and cause sinning to cease  
 And out of the chaos bring order and peace?  
 If so, then for you is the banner unfurled  
 That says Christ is coming, the Hope of the world.*

*The hope of the world is established in Right,  
 And shall not be vested in power and might;  
 Though He who delivers the world from its chains  
 Shall make use of both in acquiring His gains;  
 But when war and tumult are brought to an end,  
 And peace and good will all our footsteps attend,  
 Then mercy and love shall distinguish His reign  
 Who, born to be King, governs earth's vast domain.*

*The world is now sick, even nigh unto death  
 And no one is able to quicken its breath,  
 Or fan into flame the few embers of hope;  
 No soul with earth's troubles is able to cope.  
 In councils and synods they're seeking to find  
 A sure panacea for ailing mankind,  
 Forgetting the promise He left us to cheer:  
 "Look up, your redemption is now drawing near!"*

*The hope of the world lies in Jesus' return,  
 And for this even now our longing hearts yearn!  
 For when He returns He will banish all crime  
 And bring in a reign that is grand and sublime.  
 So don't be alarmed—things will turn out all right;  
 The dawning of Day will dispel the dark night.  
 And don't be dismayed at the evil darts hurled,  
 For lo: He is coming, the Hope of the world!*

—Contributed

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Confidence is one of the most important  
 weapons in a warrior's armory. Fear is always  
 wasteful. The man who calmly expects to win has  
 already begun to conquer.



## How Shall We Grow?

***"I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon."***  
—Hosea 14:5-7.

**I**N THESE verses the prophet Hosea paints a beautiful word picture of spiritual growth, health and prosperity. Could words better express how the divine power transforms the human soul and causes it to blossom and bear fruit, to grow in beauty and in usefulness, than these words of the Lord?

The Prophet employs a combination of emblems—the lily, the cedar, the olive, the cornfield, the vineyard, because it requires all of these to furnish an adequate picture of the blessed outcome of growth.

First is the picture of growth: "He shall grow as the lily." There are various plants of the lily family that flourish in Palestine, which are noted not only for their beauty but for their rapid and luxuriant growth. So many varieties of lilies, but they all grow—some in heat, others in coolness; some in soil, others in water. Some grow tall, others grow with broad leaves over the surface of a quiet pool; but they all *grow*.

We cannot stand still spiritually. Our spiritual life cannot be like the unprogressive motion of the squirrel in a cage who jumps onto the wheel and turns it, the faster he frisks the faster the wheel revolves, but he himself makes no progress. If we are not advancing, growing, we are going backwards, losing.

The child in the home is measured from time to time. Once he was two feet high, then two feet two inches. Time passes, he is four feet tall. Each time that a gain in inches is discovered, how delighted he is! How anxious he is to be as tall as father, or some greatly admired friend. Then comes the time when he stops growing; he will never be any taller. That time need never come in the spiritual life.

However long one lives, his character can keep on growing, expanding, becoming nobler and nobler with the passing years.

If each of us had been measured a year ago and then again today, should we find a gain in height? or a loss? If there were a way in which each could have been measured spiritually, then and now, what would the results show?

Here are some searching questions we need to ask ourselves. Each of us was once a little child; what have we done for ourselves? What have we gained? What have we lost? We are stronger in muscle, stronger in intellect, stronger in body, but what of the higher nature? Consider Paul's catalogue of faith, hope, love. Have we gained in these, or lost? Is it easier to pray, or harder, now that we are older? Have the experiences of life brought us nearer to God and made Him seem more to us, or have they carried us further from Him and made Him seem more shadowy and unreal? What have we done with ourselves? Have we grown, or have we lost?

But Hosea used other symbols to show luxuriant growth. "He shall . . . cast forth his roots as Lebanon." The lily grows fast, but is fragile; stability is also needed. The tender plant that grows quickly to maturity is quickly killed by frost. Not so with the cedars of Lebanon. This faithful plant of the Lord grows "as the lily," but "casts forth its roots as Lebanon." It is like the plant the prophet Jeremiah pictured: the tree "planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit" (Jer. 17:8).

There is no substitute for deep, firmly anchored roots that can draw a steady supply of water and nourishment from the soil. Just so the plant that is God's true "Israel." He "shall . . . cast forth his roots as Lebanon," and find the source of continual nourishment.

Then too, "his branches spread." The allusion here is again to the cedars of Lebanon. It is an image of fixedness and forceful reserve. The cedar of Lebanon is far-famed for its strength and stateliness. Very deeply rooted, its main trunk sends out numerous branches that spread out horizontally, tier upon tier, until the diameter of the ground compassed by the tree is even greater than its height. In like manner, the branches of God's spiritual plants spread, when the roots are struck down deep into the hidden life of faith, prayer and fidelity to God. Such a plant is morally robust and strong to withstand any temptation that arises.

Then Hosea pictures beauty. "His beauty shall be as the olive tree, and his smell as Lebanon." There is doubtless a natural glory in the slender gray-green foliage of the olive; but to the people of Palestine, the attractiveness of the olive consisted largely in its capacity to yield fruit, from which they pressed valuable oil. This emblem is thus a suggestion of the beauty of holiness, a growing, vigorous character which shows itself in yielding fruit unto holiness. If our life has high moral tone, intense spiritual earnestness, strong and deep-rooted convictions, an attractive Christlike character, we will be bearing fruit, the fruit of the spirit. And "they that dwell under his shadow shall return; they shall

revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon."

To such, God will be "as the dew." He will provide the life-giving moisture so vital to growth. "I will be as the dew unto Israel: he shall grow. . . ."

Thank God, we can grow! In this respect, a tree is more wonderful than a mountain. The mountain is dead, the tree is a thing of life. The mountain is slowly crumbling away, the tree is growing and becoming the parent of new trees. And how much more wonderful is a man than a tree. With a man, as with a tree, growth is the law of life. When growth ceases, decay begins. We not only can but *must* grow, or we shall die.

How shall we grow? "As the lily," casting forth our "roots as Lebanon," with branches that spread and beauty that shall be "as the olive tree." This is Hosea's picture of thriving, spiritual growth.

And what does that mean, translated into our terms? It means a more teachable Spirit, eager to sit at the feet of Jesus and learn of Him; a sturdier Faith, a faith that grasps the unseen Hand and holds it even amid the shadows; a bolder Courage that hails difficulties with delight and is ever on the offensive against wrong; and a more consuming Love, a love that forgets self and is lost in the service of God.

*O that I may grow!  
What though time cuts his furrow in my face,  
My heart may ever add grace unto grace,  
Grace with added days still keeping pace.  
O that I may grow!*

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## *Self-Denial and Self-Denial Week*

Sunday, February 1, will begin the annual observance of self-denial week by the members of the Megiddo Church and all others who may wish to observe it with us.

During this week we will limit our varieties of food to a selection of three at each meal. We may vary our selection from meal to meal, choosing from common foods, refraining from all specialties, cakes, cookies, pastries, and fancy foods. We shall think not so much of our tastes as of our need.

What is the purpose of our self-denial? It a test of our powers of self-control, a quality which is fundamental to all Christlike living. It is an exercise to help get us in shape so that God can use us—now

and forever in His eternal plan.

Our real self-denial is that which is directed against the "lust of the flesh, and the lust of the eye, and the pride of life," which every one of us must renounce if we would love God with all our heart, all our soul, all our mind and all our strength. There may be no particular value in giving up certain articles of food for a time; but there is great value in honest self-examination, in learning to exercise self-control, and in the disciplined cultivation of those virtues that enable us to face the struggles and uncertainties of life with joy and confidence. Let our self-denial week be a reminder of this, and it should be well worthwhile. MM

# Inquiries and Answers

## Concerning the Sabbath

**"Please accept this letter in the spirit of love in which it is written. The book *The Sabbath* which I received from you makes me sad, yes, heartsick. I do not doubt your sincerity for one moment, but I fear that many who read that book—unless they search the Scriptures for themselves—will be misled away from actual Bible truth. In my 50 years of Bible study I have never seen so much distortion and 'explaining away' as you have done. Brethren, you are not digging deep enough in the Scriptures. Those who dig for gold do not just scratch the surface; they go deep to find it. Let me give you one example of your distortions: Romans 10:4. 'Christ is the end of the law for righteousness to everyone that believeth.' I grant that a surface reading appears to sustain your bold assertion, but you are far from right in your conclusion. Christ was the end of the law—as a means of obtaining righteousness. We must understand what the word *end* means. Does James 5:11 ['ye have seen the end of the Lord'] do away with the Lord? God forbid! See I Tim. 1:5. Use the word PURPOSE and it makes sense—and real meaning."**

I am sure you are sincere in your belief that the command to "remember the sabbath day, to keep it holy" applies to us as much as to any one ever, and we are sincere in believing that the command was nullified with the end of the law of Moses.

But there is always a possibility that a person may be sincerely *wrong*. For this reason we need to go to the Word of God and see what it says. This is what we have attempted to do in our booklet, *The Sabbath*.

What about the words of Paul, that "Christ is the end of the law for righteousness to every one that believeth"? According to Taylor's Greek-English Lexicon, the word "end" is used in differing contexts, and "what 'end' is intended the reader must determine by the context." We surely realize that the "end of the Lord" in James 5:11 is not doing away with the Lord! But there are texts where the word "end" means something other than "pur-

pose." For example, Romans 6:21, "the end of those things is death"; Phil. 3:19, "Whose end is destruction"; Hebrews 6:8, "that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned."

In what sense are we to understand how Christ is the "end of the law for righteousness"? The word "end" can suggest "fulfillment," "completion." It can also mean "termination." When we look for the meaning of a word, however, we must be very careful to preserve the original author's intent, and see that our understanding is in harmony with Scripture teaching.

We know from many other passages that the law of Moses *did end, terminated, reached completion*. It served its purpose and was therefore *removed*. "There is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof" (Heb. 7:18). "Now that which decayeth and waxeth old is ready to vanish away" (Heb. 8:13). "He taketh away the first, that he may establish the second" (Heb. 10:9). In Second Corinthians 3 Paul speaks directly of the law "written and engraven in stones" as "that which is done away," "is abolished" (vs. 7, 11, 13). Verse 14 says the "veil is done away in Christ," which agrees with the thought of Rom. 10:4 that "Christ is the end of the law." In Colossians 2, Paul spoke of it as being "nailed . . . to his cross," and concludes: "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon or of the sabbath days: which are a shadow of things to come" (vs. 14-16). He includes the "sabbath days" as part of the "shadow of things to come" which were "done away." Therefore we see no inconsistency in saying Christ is the "end of the law," that law of Moses which is "done away."

MM

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***It is said that jealousy is love, but I deny it; for though jealousy be procured by love, as ashes are by fire, yet jealousy extinguishes love as ashes smother the flame.*** —de Navarre

## **We Are Responsible**

*(Continued from page 9)*

done or failed to do. Nobody else can stand there for us; we shall have to stand there for ourselves, alone, shorn of all pretense and excuse, alone with only our naked character to witness for or against us. We will be on our own.

The law of our land permits people drawn into court to employ the services of a lawyer to defend them. The lawyer acts on behalf of the accused. In some cases the defendants are honest, but must engage a lawyer to protect their rightful claim; but many a dishonest person hires a lawyer to pettifog for him.

But when we stand before the Grand Assize, no one will be able to act in our behalf. God is very exacting, and He has told us that salvation is most specifically an individual matter. Not even a righteous Noah, Daniel or Job will be able to influence the decision of the Judge in our favor.

When we stand there at Judgment, if we have failed to overcome the evils of our nature, we shall be forced to acknowledge it. And will it not be the greatest possible shame as we stand before Christ, the saints, and myriads of angels if we are found guilty, of a besetment that we have denied again and again through life? If, on the other hand, we have conquered ourselves and become pure and spotless and can face Him unashamed, will it not be the most glorious moment of our lives! Our righteous character will speak for us, and oh, the joy that will thrill us!

As we go about our daily transactions, we should be constantly aware that "all things are naked and opened unto the eyes of him with whom we have to do" (Heb. 4:13). Our every word, thought and motive is being weighed and recorded. And that moment on our own, that moment when we shall stand before the Judge, will reveal all. There will be nothing new, only the record that we ourselves have written, and the sins already known to us but unrepented of—and unforsaken.

Seeing that such an auspicious moment awaits us, should we not be taking very seriously our responsibility now for the life that God has given us?

### **Checking Ourselves**

We need to look upon each day as divinely granted, and call ourselves to account each night. What did I gain today—or lose? Where could I have done better? What passions did I restrain? What virtues did I add? What temptations did I resist?

It is a serious duty, of all duties the most serious, to look into our own hearts and honestly appraise our own conduct. But how else can we improve? How else can we fashion the character image of what we want to be through all eternity? It is a responsibility now, with a penalty for failure. But by and by we shall see what a glorious privilege it was as the vistas of our usefulness expand in the unending wonders in God's mighty universe.

But first will come that moment on our own, that moment when we shall have to stand our trial before the Great White Throne.

*We must go and stand our trial,  
We have to stand it by ourselves,  
Oh! Nobody else can stand it for us;  
We have to stand it for ourselves.*

Nor can anyone else prepare us for that moment; others can help us, but nobody else can do the examining, the comparing, the criticizing, the improving which must be done; we have to do it for ourselves. We are responsible.

Oh! Let us take our responsibility more seriously than ever before. Let us remember that moment that is coming, that moment when we shall have to stand alone before our Judge, and pass the time of our sojourning here in fear. So shall that moment bring to us supreme joy and victory and be the beginning of a life that will go on and on, from glory to glory, a part of eternity itself. MM

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# Letters

## That Little Member

Such a small member of our body, this muscle called the tongue, but what a magnitude of good can be wrought by it and likewise what a great deal of evil can be proclaimed by it. The tongue was formed by an all-knowing and loving God for many purposes. Though small, it was to be of great importance.

Even so, the tongue can cause another person to decrease with a wilting sensation, when it lashes out in a scolding or jeering manner. Fault finding, taking pleasure in relating another's failings, passing on a juicy bit of gossip, even telling of a true event in sordid details can leave others feeling gloomy. If a merry heart doeth good like a medicine what a great deal of poison we must be able to inject in another by the wrong use of the tongue.

On the other hand, speaking words of encouragement, talking about the good in others, relating happy experiences, and pointing to our Divine Helper are all a means of increasing and uplifting a person. A little tongue, this day, can start someone on the downward journey to death, or that same tongue can encourage one to prepare for eternal life.

Let us give heed, today, to the use we make of that small tongue of ours, for it will bear fruit and they that use it—as well as they that hear it—shall eat the fruit thereof.

*Covington, Georgia*

L. G.

## A Bit of History

It's hard to believe that my mother met Brother Nichols twice. The first time she must have been about three years old. She can still remember the visit and what he said, that he would like to take her and her sister (who was about 18 months old) back to America with him, one in each pocket.

I remember my grandfather telling me how he met Brother Nichols the first time and became a Megiddo. Being the leader of the Salvation Army, he and his brothers decided to go to a meeting where Brother Nichols was speaking in order to gain converts. However, things turned out rather different from what they expected. You could say they were all converted overnight—quite a few of the family went back to America.

*Winchester, England*

J. T.

## Striving to Overcome

It helps so much to be stirred up and told over again of the precious promises God has promised us.

Truly we have a great treasure—the Bible. We don't think of it often enough.

I am striving to overcome the old evil nature and become a new man.

*Kinards, South Carolina*

E. C.

## Higher and Higher

We certainly want to be partakers with Christ in that soon coming Kingdom. We are in the last hour so our efforts have to really count.

We can contact the heavenly springs by daily reading of the Word, studying, meditating, praying and practicing. There must be a daily collective storing up for eternal life.

Such frequent contacts will renew our hearts and minds and lift us high above our sordid surroundings. As we absorb this atmosphere, we become filled more and more with peace and rejoicing.

Freeing ourselves from animosities, grudges and prejudices, we begin to grow straight and tall, green and flourishing and as each day passes we can reach higher and higher in gathering spiritual refreshment.

We must have God uppermost in our thoughts and conversation at all times. On that high level we can draw deeply from the lofty reservoir of Truth that will strengthen us so we can go down into the valleys of every day life with new vigor and new hope. Nothing will be too hard, too heavy or drag us down to earth's levels for we have our heads above the clouds partaking of the heavenly atmosphere.

If we make a habit of keeping God's Word it will become a strong cord sufficient to pull us into the Kingdom.

*Peru, Iowa*

F. B.

## Ever Looking

The time is growing shorter every day, and unless we are using this time left to us to the glory of God it will do us no good when the Master comes. We are promised sufficient time to do the work if we don't waste it. It is a great work to get the old man into subjection and every evil eradicated. God does not want burnt offerings but the offering of a humble heart with the evil crushed.

To be ashamed is a dreadful experience. Shame means we have been neglectful to complete the task put to us. There is a possibility we will be ashamed at His coming. We are warned to "Watch ye therefore for ye know not when the master of the house cometh, at even, or at midnight or at the cockcrowing or in the morning: lest coming suddenly he find you sleeping" (Mark 13:35-36).

We do not want to be caught sleeping when He returns. We are told in Heb. 9:28, "Unto them that look for him shall he appear the second time." Let us be watching and praying, ever looking for His soon return.

*Carrollton, Ohio*

M. W.

## Expecting Great Things from God

We all have expectations for things in our daily lives. But our real hope is in the great things that come from God. These things are enduring, lasting through all eternity. Some things in everyday life are pleasant, some are unpleasant. It is only the great reward that only God can give that will be all good, to those worthy to obtain it.

*Alice, Texas*

C. F.



## Good Signs

A motto is brought to mind about a smile: "The thing that goes the farthest toward making life worthwhile. It costs the least and does the most, is just a pleasant smile. It's full of worth and goodness with hardy kindness blent, it's worth a million dollars, and it doesn't cost a cent."

The "Stop" sign is probably the one we all see most often in traveling. It is also very important in the spiritual. Stop, think before we speak or act. The Rev. Maud Hembree said, "Count to ten before you speak or act."

"Yield" is another sign that must be obeyed. It also has a spiritual meaning. Yield not to temptation for danger is near. We must be on our guard at all times.

Then there are signs, "Wrong Way—Do Not Enter—Go Back." In the spiritual we must be alert to them. Disobeying any one of them could prove fatal.

There are also signs to regulate our speed: 55 miles per hour Maximum, 40 miles per hour for the Minimum. No danger of traveling too fast on God's Highway. But are we traveling at least the minimum? We must keep up the pace and keep working.

Then there is the sign "No Return," a road of no return to the highway. How thankful we should be that God is still calling. We should get in the strait way and stay there.

Another sign for our protection is "Fasten Seat Belt." But for our spiritual safety, we must put on the whole armour of God. Then we will be safe and free from danger.

*N. Ft. Myers, Florida*

E.B.

## Thankful and Watching

We always need to remind each other of the great importance to watch ourselves in all we do to keep our thoughts, words and actions under full control of God's Word.

Many times we fail to keep this great prize in view; so we are thankful that for all our many failures we have not been cut off.

We are very thankful that our loving Father has given us a little more time to make that great change from old to new.

We have very little time left to cleanse ourselves from our old natural ways. This great day of the Lord is very near; we can say that we are living in the closing minutes of the last days—high time indeed to wake up, make the very most of this very short and fleeting time, and keep on fighting more strongly to be a winner.

We still have much to do to overcome in all points. With our Father's kind help we will climb higher above ourselves.

*Vernon, British Columbia*

A. & Z.S.

## Danger

It is always good to exhort and admonish one another to do better in our Christian lives. Many times we fail to keep the most important things in mind. There is great danger in this. We must keep striving more strongly to keep the things of our natural minds outside, and to use the remaining time to please the Lord. It is so easy to allow our minds to drift, neglecting to watch our thoughts, words and actions.

*Laurel, Indiana*

E.M.

## Finally, Brethren

### On Being Presentable

**I**F WE WERE about to be ushered into the presence of some great dignitary of this world, or to be presented before some large audience for praise and acclaim, our whole thought would center on making ourselves presentable. And a large part of our preparation would be precise personal grooming.

The priests and Levites had frequently to present themselves before the Lord, and each fresh presenting meant fresh preparing. The Law forbade their coming directly from whatever they happened to be doing to perform their temple duties. They had first to make themselves presentable.

This was the lesson Jesus taught in the parable of the marriage of the king's son. There are, by specific design, minimum entrance requirements. Every guest must be properly attired and presentable. One guest fell short of this, and the king immediately ordered his exit—not having on the "wedding garment," he was not presentable.

A great Day of presenting is ahead, a Day when Christ shall take His faithful bride and she will be presented "faultless before the presence of his glory, with exceeding joy." That presenting will be honor and glory which is, from our vantage point, indescribable. With it will come a gesture of honor, a mark of approval, and all the glory that God can lavish on His sons and daughters who make themselves ready. Who would want to be found unpresentable at such a time?

This great presenting was the cherished expectation of the apostle Paul. He longed to present his brethren as "a chaste virgin to Christ," "to present them "holy and unblameable and unreprouvable in his sight" (Col. 1:22), as the spiritual father of those he had begotten in the faith. Again he preached, "warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labour, striving according to his working, which worketh in me mightily." Paul himself wanted to be included in that presenting, "knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you" (II Cor. 4:14).

What of us? Are we getting ourselves presentable? How well groomed are we? Are we putting on those garments of righteousness, so we may be among those presented faultless before the presence of His glory with "exceeding joy"? Are we presentable?

MM

# The Proper Order

*Life has left one deep impression. . . Human hands cannot erase; . . . It has helped me in my journey. . . Each successive test to face. . . For I've found among all classes. . . Who would sing the harvest song. . . Trials must precede the glory, . . . All must work their way along.*

*I have heard attorneys battle. . . For the wrong and for the right, . . . Heard them eloquently rattle. . . Points by Blackstone in their fight; . . . But I found their education. . . Came by weary hours of toil; . . . For they gained their information. . . As they burned the midnight oil.*

*I have listened to musicians. . . As a multitude they swayed. . . By the difficult renditions. . . They with such precision played. . . But I knew that constant practice. . . Lay behind each one's success; . . . For to only such is given. . . Any right to fame's caress.*

*So with all to heights aspiring, . . . As they mingle with the throng; . . . Ere they reap the fruits of harvest. . . They must labor hard and long. . . They must practice self-denial, . . . And with hardships oft contend; . . . But if to their purpose loyal, . . . Finally the trials end.*

*Therefore, Christian, why grow weary. . . If the way seems hard and long? . . . 'Tis as easy to be cheery, . . . Singing as you go along. . . Just remember well my story, . . . When you'd lay your burden down. . . First the trials, then the glory. . . To each one who'd wear the crown.* —L. L. S.