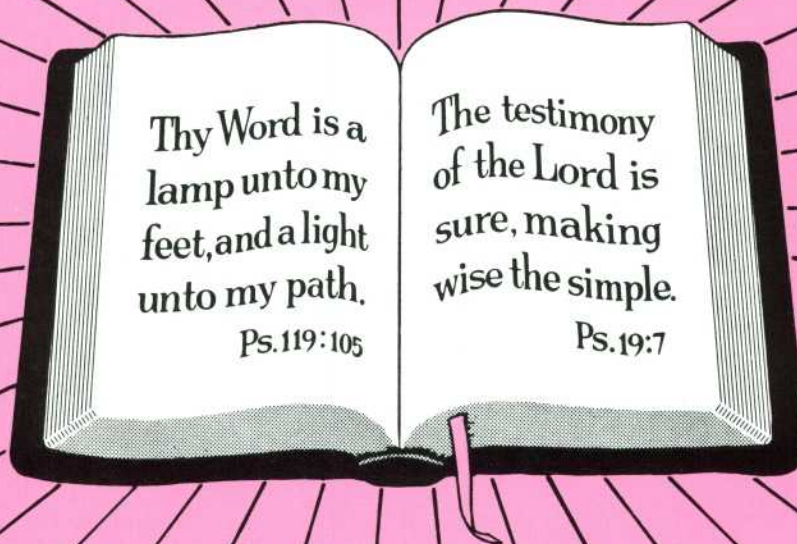


Megiddo Message

DEVOTED TO THE CAUSE OF CHRIST



In the Perspective of Eternity

Ten Distinctives of a Healthy Christian

Consider

An Honest Man

Be Patient: Hold On

TOO MANY of us appear to always be in a hurry. We don't know where we're going, but we're already, so to speak, ten minutes late.

Have you ever noticed how many times evil things are done in a hurry? Jesus pointedly told Judas, "... That thou doest, do quickly" (John 13:27). The tempter offered Jesus the kingdoms of the world "if thou wilt fall down and worship me" (Matt. 4:9). He was really saying, "I'll give you a short cut to the kingdoms of the world—now—in a hurry!"

Impatience is closely related to selfishness. Our egos clamor for immediate attention. Whether we're waiting for an elevator, for service in a restaurant, or for the traffic light to change, something in us thinks we deserve instant service.

"Patience overcomes everything," says an ancient proverb. Another says, "The world is his, who has patience." Jesus surpasses all with His statement: "In your patience possess ye your souls" (Luke 21:19).

Patience for us has two aspects: patience in the everyday affairs of life, and patience as we await the coming of our King and the New Era He will bring. In the former, patience is the calm control that takes every incident of each day with a steady endurance and humble acceptance that is never ruffled, flurried, frustrated or enraged. It is the ability to address problems one at a time with a deliberate and controlled state of mind that trusts God above all, is anxious only for *His* interests.

In the latter situation, what the apostle Paul called the "patient waiting for Christ," we would do well to realize that "waiting" time is "working" time, and that if there had been no seeming delay, we would have been cut off long ago. While the time seems to tarry, we should be making our footsteps *fly* toward the goal set before us. The extended time is entirely in our favor.

To the persecuted Christians of the first century, both types of patience were indispensable. Patience meant biding God's time and accepting whatever He allowed. Patience meant enduring whatever trials and persecution might come as temporary inconveniences, light afflictions. For however dismal the *outlook*, the *uplook* was incomparably glorious! This is why the astute James wrote, "Be patient." What would the outcome be? During what period of time should

they be patient and hold on? "Be patient therefore, brethren, unto the coming of the Lord. . . ." (Jas. 5:7). In other words, *however* long the intervening time, hold on.

The same message reverberates to us today. *Be patient, Christ is coming* to do what we cannot. To these scattered, persecuted Christians, the coming of Christ meant deliverance from suffering and persecution. It meant, too, the solving of the world's ills and problems which were, even then, almost beyond description. It meant also the coming of a time of unbroken fellowship.

All of life is really a series of separations. Whatever our age or stage in this life, we are always having to say "goodbye"—from the time a child toddles off to grade school, to high school, to life on his own and finally to death, life is a series of "goodbye's." But in the New Age that is coming, if faithful, we shall be delivered from the bondage of the earthly, when we shall receive the reward of life immortal, and then there will be no more partings.

Be patient, God is working, even though our eye may not be able to discern His work. James compares the patience we need to that which the farmer has as he waits for a harvest of the crop he is tending (5:7). The farmer plows, plants, cultivates, and then must wait for the results.

To us, God is the Master Husbandman, and He is patiently waiting while we develop those perfect fruits of holiness He is seeking. But He will not always wait. The time of harvest will come.

James gives yet another reason to have patience. *Be patient, the Judge is at the Door*. Even the best judges of this world are partial and finite. But James reminds us of a coming day when the supreme Judge will take things in hand. How sad to be carrying grudges against fellow believers when He appears. This is no time to retaliate or seek revenge, when the Judge is at the door.

Why, then, should I be patient? First, because God requires it as an indispensable part of my own character development; second, because God is at work; third, because "the coming of the Lord draweth nigh"; and fourth, because "the judge standeth before the door."

MM

Megiddo means

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

We believe

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

We believe

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

We believe

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

We believe

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

We believe

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

We believe

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

We believe

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

Bible quotations

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

NEB—New English Bible

NIV—New International Version

NAS—New American Standard

RSV—Revised Standard Version

TLB—The Living Bible

TEV—Today's English Version

JB—The Jerusalem Bible, Reader's Edition

Phillips—The New Testament in Modern English

Berkeley—The Modern Language New Testament

Weymouth—The New Testament in Modern Speech

Moffatt—The Bible, A New Translation

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

Rotherham—The Emphasized Old Testament

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

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

In the Perspective of Eternity

“Vivere Sub Specie Eternitatis”

A MOMENT, an hour, a day, a week, a month; another year has passed into eternity, and we have reached another landmark in our journey through life. It is time to reassess our priorities, check our compass, and make sure that we are heading in the right direction.

At this important junction of life, it seems appropriate to ask ourselves a few questions: What value do I place upon this special thing called “my life”? What am I doing with it? What am I accomplishing of *eternal* worth? What do I hope to accomplish in the next week, the next month, the next year, if it be granted me?

The early Christians had a sublime motto for this type of thinking. They called it: *Vivere sub specie eternitatis*, that is, living in the perspective of eternity.

It is the thought expressed in the words of our hymn: “What is this great thing we know, What delights and stirs us so? . . . What is faith’s foundation strong? What awakes our lips to song? . . .” There is but one answer: “Hope that in the kingdom fair Life eternal we shall share, Still praising God.”

This is a weighty and much needed challenge for us who are continually tempted to compromise with materialism in its various and sometimes seemingly sublime forms. What is it that animates every aspiring Christian? It is: *vivere sub specie eternitatis*, that is, to live in the perspective of eternity.

The Biblical concepts that “our citizenship is in heaven” (Phil. 3:20, margin) and “for here have we no continuing city, but we seek one to come” (Heb. 13:14) do not figure in popular religious teaching.

God forbid that such should be our plight, we who are privileged to share the faith once delivered to the saints. God forbid that we, who live almost in the foreglory of the approaching Day, should miss the eternal perspective.

Perspective: Its Effects

What does the perspective of eternity do to our view of this world?

Again and again the Bible tells us that we need to break the iron grip of this-worldliness. We are too easily satisfied with small goals, too easily content with sufficient to eat and drink and clothe ourselves. We should feel every moment that we are not permanently at home here. Our citizenship is in the world to come. We are strangers in this land, pilgrims, migrant workers on a temporary assignment, ambassadors extraordinary, or simply persons in exile. There is something of all these characteristics in the life of a dedicated Christian.

But there is also a sense of belonging to another world, an expectation of splendor and glory that gives color to all our actions. Thinking about that better world creates an eagerness to apply the standards of eternity to our present decision-making. During our life right now we must be sanctified and totally remade mentally and morally into God’s image in order to be ready for the heritage of eternity. Cleansed and changed and more and more drawn into His light, we need to become what He means us to be. Well we know that this old hard heart of ours cannot inherit the Kingdom.

A small segment of time is this life of ours—in the perspective of eternity. But it is ours for a purpose. This life is not all that God has to offer. His whole creation tells of purpose. And whether or not we have any part in that eternal purpose is our choice. Eternity belongs to God. Yes, days and years and millenniums are His own. And what is our life, in this perspective? Only a brief moment.

Yet, the ages of eternity *can* be our own.

Distant vision . . .

changes our evaluation of the things around us. Thus saith the Lord, "Consider your ways." What is important? What do we love most? What do we count of greatest value? What of the character we are building day by day? We will be tomorrow only what we make of ourselves today. We will be no better than we force ourselves to live and no worse than we permit ourselves the freedom to be. We are making our own choice. Daily as life is passing, we are deciding; we are creating ourselves.

Each moment, regardless of our tasks, we have the opportunity to prepare for real life, for eternity. For this reason, it is important that we keep in mind our perspective, to live and work continually before the backdrop of our hope. In all that we do, we can have but one underlying thought: What will glorify God and prepare me for life in eternity?

What is our perspective, yours and mine? What animates our lives and keeps us moving toward our goals? As the days are passing, are we making maximum spiritual progress? Are we living in the perspective of eternity? Are we living with the thought of future life and glory continually before us as the all-pervading theme of our lives?

Life for each of us is filled with the ordinary: ordinary tasks, ordinary relationships, ordinary assignments to perform. How are we using this life of ours? Are we deriving from the ordinary its deeper, hidden, eternal value? Let us remember that time for us is worth only what we invest in it.

Instinctively we see only the present. We dwell on the numberless petty scenes and incidents, happinesses and grudges of our everyday existence, seeking small goals and finding small gratifications. Do we realize what we are missing?

An eagle and a stork were talking. "Come with me," said the eagle to the stork, "up where the air is fresh and clear, the sky is blue, and the view beyond description. You don't know what you are missing, down here in this swamp all the time. Soar with me, up to the heights!" The stork was silent for a moment, and then, squinting up at the sky, replied thoughtfully, "Are there any snails up there?"

If we are limited by a snail perspective, if all we can think about is satisfying our small, momentary needs, we lack the perspective of eternity. But why continue this way? Why encumber our minds with what the limited vision of mortal eyes can perceive, failing to use faith's telescope to look beyond. Why not change and see in our mortal experiences the steppingstones to eternity?

What value do I place upon this special thing called "my life"? What am I doing with it?

The eternal perspective gives meaning to every experience in this world. Instead of the snail perspective, we see a broader picture and can accept even the most difficult situations that come into our lives.

Perspective and Vision

We need the broader perspective of eternity to live beyond this world. What is our perspective? It is largely a matter of vision, viewpoint or comparison, or a combination of all three. Whatever the situation, the perspective of eternity gives a new dimension to life.

Perspective is a matter of vision. How far can you see? This is mainly determined by your altitude, where you are standing. If among tall buildings, you may be able to see no farther than the nearest building. From the shore you can watch a ship to a distance of two or three miles before it disappears over the horizon. Flying at an altitude of 35,000 feet, you can see some 450 miles of the earth's surface, from horizon to horizon. The astronauts who leave the earth in a spaceship can see the entire 25,000-mile circumference of the earth much as we look at the moon. How far, then, is it possible to see? It all depends on your perspective.

The same is true of our spiritual vision. How far we can see depends upon how high, spiritually speaking, we live. We find ourselves in a low level, near-sighted society where long-range vision is almost non-existent. Near goals of materialism control the aspiring, and still nearer goals of immediate necessity motivate the rest. Few, very few, acknowledge anything beyond the present. Fewer still have the vision to be each day "laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

Distant vision comes with altitude. The higher we climb the mountain of holiness, the better our view of the Land of Promise, the surer the promises become to us, and the surer our claim upon them. Altitude makes all the difference. Each new day is our opportunity to live higher than we have ever lived before.

Perspective is also a matter of viewpoint and comparison. It is our inner attitude, our point of view, how

What do we love most? What do we count of greatest value? We will be tomorrow only what we make of ourselves today.

we see our existence and our lives in relation to other lives and the whole realm of existence. In the perspective of eternity, we see life—our own life—in relation to the long-range goals of our great Creator and time without end, and every moment takes on new meaning.

We are all familiar with the story of the three different bricklayers who were asked the simple question: "What are you doing?" One was doing what he had been told to do—quite obviously, he was laying bricks. The second was earning bread to provide for his family. The third replied, "I am helping to build a great cathedral." The three men, from all appearances, were doing the same task. But how different their perspectives.

This same difference in thinking applies to each and every aspect of life. Much of our happiness or our despair results from our viewpoint. The same prison walls confined the apostle Paul along with many a common criminal of his day. But to Paul it was a prison of hope; to the others a prison of defeat. What made the difference? Not the prison but the man. The same task can be performed as a drudgery or a delight and to the glory of God. What makes the difference? Not the task, but the perspective of the person doing the task.

Perspective gives us the ability to compare, judge and evaluate. We may seek—and find—some security in the "things" of this world, in houses and lands and family and brethren. God does not deny us these blessings, insofar as we thank Him for what we have of them and use as unto Him. But we must see them in proper perspective, and—much as we appreciate them—must keep our hearts fixed on the heavenlies. For what is 70 years of the very best pleasures of this world, all of which will vanish in the end, compared with 60 billion ages of life among the angels of God?

We might conceivably, by some stroke of good fortune, secure a portion of the honor and recognition of this world—or it may be only the compliments and approval of our friends and neighbors that we seek. But what is a whole lifetime of the greatest earthly honor—compared with the recognition of the angels and the high and Holy God of heaven?

The same perspective applies to the negatives of this world. Even physical losses and disabilities cannot deprive us of the glory of our opportunity. As long as we have life, there is always struggle, challenge and the opportunity to improve in the sight of God.

The perspective of eternity also affects our losses. It may be something forcefully taken from us, or a voluntary sacrifice we are asked to make. The sacrifice may seem to require all our powers of body and mind; it may take all the spiritual gumption we can muster, and may leave us without the very thing that seemed to bring meaning to our lives. But compare: even 50 years of the severest personal sacrifice with even ten thousand years in eternity, with the choicest of friendships and companions and never a thought of parting!

A few years, or months, or days—or even hours—of suffering may seem endless. But in the perspective of eternity, what is even twenty years of intense suffering—compared with ten million ages of life crowned with more than eye has ever seen, or ear has heard, or the heart of man has imagined!

The perspective of eternity re-frames all our prospects and experiences here and now and transforms them into meaningful pictures of opportunity.

In the perspective of eternity, the only real values are those which we can carry with us into the world to come, those which we can keep forever.

In the perspective of eternity, our life, even though it be eighty, ninety or one hundred years, is but a pinprick on the periphery of the everlasting. Yet that pinprick is vital, laden with opportunity and challenge.

Why do we permit ourselves to be hemmed in by the walls and ceilings of our daily fortunes or misfortunes, when the endless reaches of eternity can be ours? How is it that we do not look beyond today to ascertain its potential in preparing us for better things? What of its accomplishments and its long-range possibilities in the perspective of eternity?

We need to add that perspective of the early Christians to our lives, live *sub vivere eternitatis*, to find our breadth and depth and height within the love of God. We need to expand our minds so that we can take in a maximum of God's thoughts, plans and purposes for us.

A Heavenly Viewpoint

We need to learn to look at our life as it is seen by the mighty God of the heavens—our Creator, our Sustainer, our Provider, our Father. To us, life consists of sleeping, eating, and waking, interspersed with various tasks, pleasures, successes and failures. But unless all is dominated by our unquenchable desire for real life,

we are before God exceedingly insignificant. And shall He, who has an eternity in which to select His family, choose those who are so satisfied with the present that they must subordinate His interests?

This life is but the prelude, the opening chord of a beautiful symphony which God will someday perform for us if we will learn and do our part now. Someday our planet will ring with the echoes of His praises—and that day lies but a moment distant in the perspective of eternity. As each day passes, "God is working out His purpose; He has planned this earth should be/ Someday free from every evil, blest with immortality." It *shall* be—someday soon.

The bondage of earthly things need not confine us. Ours is the greatest liberty of any people on earth. Instead of feeling bound by our physical limitations or misfortunes, we can use them—whatever their shape or nature—to raise us higher.

The scenes of our daily life become so familiar that we fail to recognize their value; but in the perspective of eternity, this is our training ground. This is our chance to learn to eat the "butter and honey," to have a genuine break with evil and a real devotion to good. Each moment enriches our spiritual heritage if we truly redeem it. Each moment is another opportunity to prove ourselves of eternal use to the Creator Himself!

The precious privilege of that higher horizon must cast a soberness and a discernment over the things of earth. Living in the light of eternity will always create a certain distance between the Christian and the affairs of this world. Nothing of here and now will concern him unduly, nor will he be shaken or upset by events around him. He will

(Continued on page 13)

In Singleness of Heart

WHEN we pause in the midst of our busy routine to assess our individual progress, to face the facts squarely of what we have done and what remains yet to be done, we find the greatest progress has been made at times when we were pursuing the goal with our *whole* heart. Indeed, had we always remained in this frame of mind, had we always kept our spiritual tension that tight, we would not see so much left undone.

As we look at the lives of those who have won in this great race for eternal life, we see one characteristic predominating: an undivided mind. They never lost sight of what they were working for. Those who fell behind or gave up entirely were those who allowed their interests to wander to any and everything of this world. Detrimental forces took control of their minds, and soon they were defeated. Such a man was Demas. Zealous at the first, he allowed some lesser interest take first place in his mind. What a warning to us!

Probably one of the greatest problems with most of the unfaithful is that they did not think of God. The impression was not deep enough to be indelible. And we can be sure that if we are not impressed deeply enough, if we do not keep God and His interests uppermost in our minds, there can be no sure progress.

If we allow some earthly or selfish ambition to assume control of our minds, it will be impossible for us to serve the Lord as He requires us to.

The only way we can succeed is to let the law of God monitor our minds at all times. As our founder said, "If we have His law constantly dwelling within, bubbling up and running over, it will drive away dependent spells, sensitiveness, and every other evil."

Those who agree to serve God will be tested in every way to see if God's law is supreme in their lives, to see if any other desire or interest is of greater worth to them than what He has offered. He tests first on one point, then another, to give us opportunity to prove that He is the supreme object of our confidence, that there is nothing in our heart's desires and affections that we esteem above His law.

A little boy once said that Enoch walked and walked with God so long that he got so far away from his own home and so near to God's that God asked him in to stay with Him. In a spiritual sense, this may have been what really happened. The more Enoch walked with God, the more he was attracted to continue walking with God. His mind was constantly in touch with God. And having left so far behind the things of this life, so near did he get to God in heart that God invited him into His family.

Wouldn't we like such an invitation?

No small test was Enoch's, to live a godly life in an ungodly world for three hundred years. But through that steady perseverance and single-heartedness he won God's approval.

Should we not do the same?

MM

And Still She Speaks

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



Do you want to do something worth talking about? Conquer your old natural disposition.

It means something to seek this wisdom of God. It does not mean Sunday religion, coming to church with a long face and then six days of "do as you please." We have the wisdom of God to rule our thoughts, our actions, our words.

Everything God asks us to believe is in harmony with true science and reason, and this helps us build our faith. Now add to your faith courage to live by it, and do not be afraid of what relatives or anyone else will think. Add, and keep adding all the Christian graces. You will have to learn to add—you will not complete it in a day or a week, but you must keep adding.

Keep adding, adding more patience today than yesterday. The little trivial things of life try our patience more than the big things. The clothesline breaks, or someone does not do something the way you would. Be patient. He does not ask you to do it in a day, but He will give you time, if you just grow.

We have to think where we are going, what we are doing. We cannot just go hit or miss. Whether we eat, drink or whatsoever we do, we must do all to the glory of God. That touches every aspect of life. We have to do all to the glory of the Master. We will have to give an account of how we spend our time.

The Mighty God invites us to seek Him. "Seek good that ye may live," seek righteousness, seek peace; turn your mind to God and then your hope will be secure, your hope of the care of God in that time that is coming.

Confession alone is not sufficient to blot out our sins; we must confess and forsake, then God's mercy will flow out. But if we sin and confess, sin and confess, and never forsake, we can never expect mercy; for He will never forgive until we forsake.

God is merciful and will help us to grow strong enough to resist temptation; He will not cut us off if we are in earnest, but we must be growing, grow into holiness of character.

Jealousy is just as natural as to breathe. The man or woman that has not been jealous does not live on the face of this earth. They may not have it as much as someone else, but oh, look out for that old green monster!

We must be willing to be guided, to be meek and humble under all circumstances, then we shall have that peace which passes understanding; peace the world knows nothing of, perfect peace because our mind is stayed on Him.

I would not give anything for a man that did not aspire to greatness. But we must learn to aspire to the right kind of greatness—greatness that will not end in the tomb.

Every sin is a weight that bears us down. A man running a literal race would be thought a fool if he ran the race with literal weights fastened to him. He would be counted a simpleton. So with a man running this race for eternal life—all selfishness, jealousy, envy, anger and pride are weights that we must lay aside so that we can run with fleetness.

Ten Distinctives of a Healthy Christian

by Frank Minirth

I HAVE asked several different people to name the five most mentally healthy men in the Bible. Of course, the list and the order of the list varied from one individual to the next, but I found that Daniel was almost always in the list and that he was usually listed second only to Christ.

In Daniel 6:1-5 the following is recorded: "It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; And over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm. Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against

this Daniel, except we find it against him concerning the law of his God."

These verses, along with the rest of the life of Daniel, reveal several significant insights into the characteristics of mental health. With 10 million neurotics, 9 million alcoholics, 5 million emotionally disturbed children, 4 million antisocial personalities, 2 million psychotics, and 1 million hard-drug addicts in America today, one might wonder if mental health exists. It does! And Daniel illustrates it well!

Daniel was only sixteen years old when Judah was taken into exile by Babylon. He was a choice young man. Nebuchadnezzar chose Daniel to be trained to occupy a position of administration and authority. Daniel had no physical blemish, was intelligent, quick to learn, and was socially poised. He was a gifted young man. The Scriptures note he had "exceptional qualities."

Every now and then in life all of us come across someone who is truly gifted in several areas. Like you, I can recall a school classmate who was very gifted. He was a good athlete, Straight-A student, and was exceptional in every way. Daniel was such a man.

Ezekiel called Noah, Job, and Daniel righteous men. This was quite an honor considering that Daniel was a contemporary of Ezekiel. If most of us were giving a talk today

on godly men, we would most likely draw our characters from the past—not from the present. Christ also made reference to Daniel. Reference is also made to him in Hebrews 11—God's list of the great men of faith.

Very little is known of Daniel's first sixteen years, but he must have come from an unusually stable family background. I believe God used those first sixteen years to build a man of incredible mental strength as illustrated by the following ten characteristics of mental health.

(1) An Ability to Withstand Change

The mentally healthy individual can react appropriately in the face of stress. He has self-control, discipline, and emotional control. He can accept what is unchangeable. He is free from excessive and prolonged anxiety or depression in the face of change.

As Daniel 5 opens, Daniel was about eighty years old. Over the years he had faced unbelievable change. He had been taken from his country at a young age, never to see many of his relatives and friends again. He was taken to a new home, a new school, and a new social situation. On a stress test he would have had enough points to have a nervous problem, but

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he withstood it well.

As we grow in Christ, we can withstand more stress than usual but we need to understand that all of us have our limit. Recently a young man sat in my office and related that he could not understand why he was depressed. He had had a number of life changes in the past years, more than any person could be expected to handle alone.

(2) The Ability to Function at Full Capacity, Physically, Intellectually, and Emotionally

Probably the most practical criteria of mental health is how an individual is functioning physically, intellectually, and emotionally. In fact, the definition of neurosis is "not functioning adequately physically, intellectually, and emotionally over an extended period of time." Many of the individuals I see cannot function adequately because of worry, anxiety, depression or mental confusion.

Daniel excelled physically, intellectually, and emotionally throughout life. He excelled as a youth. He excelled under three different kings. He excelled for over eighty years physically, intellectually, and emotionally.

(3) A Good Attitude—Optimistic, Confident, Secure

A mentally healthy individual is often apparent by his good attitude. He is basically secure and reflects this in his confidence, optimism, and sense of humor.

Daniel had confidence because of his faith in God. As a youth he was confident God could make him physically strong even though he refused the king's food. He was confident before Nebuchadnezzar that he could interpret a dream he had never heard. He was confident with a second king to the point of being able to tell the king of his

impending death. This confidence was evident to yet a third king who wanted to set him over his whole kingdom.

(4) An Unwavering Purpose for Life

One of the major determinates that keeps a person on a mentally stable path is that he have an unwavering purpose for life. In the reception room at our clinic we have a little pamphlet that says, "A person is born, grows up, goes to school, gets a job, marries, eventually dies—is this all there is to life?" We want people to think about what their real purpose in life is. We want them to ask themselves the question, "What will last in life?"

Daniel had an ingrained, unwavering purpose for life. He had an eternal perspective. He lived for God and His principles. His brain was programmed through and through with an unwavering purpose for God. This purpose gave him contentment, happiness, inner peace, and mental stability.

(5) The Ability to Relate to People and Build Relationships with Others

In determining the mental health of people that come to my office I have often taken special note of how they relate to others (wife, friends, employer, etc.). It takes a mentally healthy person to relate well to a variety of people. It is especially significant if he can consistently relate well to those with whom he is close.

Daniel related well as a youth, a period when many of us are too rebellious to relate well. He related well as an old man, when many of us are too set in our ways to relate well. He even related well to a foreign people.

6) Balance in Several Important Areas

An individual with balance to his life has long been recognized as an individual of mental health. There needs to be a balance between being dependent and independent, between being organized and creative, between spiritual coldness and excessive emotionalism.

Daniel had a balance between being dependent and independent. As a youth he often had to depend on various foreign people in positions of authority over him. And yet, he could be independent when needed. Although he was trained in the foreign schools, he was never brainwashed as they had hoped. He could be open and flexible when needed (an important aspect of mental health), but he knew where to draw the line and be independent.

Also, Daniel would have had to have a balance between being organized and being creative. Organization is more of an obsessive-compulsive personality trait; whereas creativity is more of an hysterical personality trait. A highly efficient and effective person has a healthy balance of both. Daniel had both.

Daniel had a balance spiritually. In chapter five, we noted his emphasis on the Word of God. In Daniel 10:12 the emphasis is on prayer with the following words, "Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words." In Daniel 12:3 are these words, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

(7) Dependable

A mark of mental health and health they look for the most in employees, I am sure most of them would say this one.

Daniel was outstanding in regard to being dependable. The passage in Daniel, chapter five, noted that he was trustworthy, not corrupt, and not negligent. The presidents and princes could find no fault nor occasion against Daniel. This is remarkable when one considers the hundreds of people that must have worked under him. Daniel had strong internal standards that made him dependable. Because of these he could resist social and environmental pressure; he could resist sin; he could avoid being impulsive. He was dependable.

(8) Other-centered, Not Self-Centered

When I am looking for criteria of mental health on a psychological test, I look for scales that would indicate that a person tends to be other-centered rather than self-centered. When a person is all wrapped up in his own selfish desires—anger, jealousy, suspicions, and problems—he has very little to give to others, and is not being emotionally mature and healthy.

Daniel was other-centered. Although the presidents and princes were angry and jealous of Daniel, there is no indication that Daniel ever had a bad attitude toward them. Daniel showed concern for a group of wise men once and even intervened for their lives. He was other-centered. He had enough emotional strength left over in dealing with his own problems to give to others.

(9) A Person of the Word

I believe that a major indication that a Christian is mentally healthy is that he is in the Word of God

daily. Daily time in the Word is not only an indication that a person is mentally healthy, but it is also the reason *why* he is mentally healthy. Jesus once told a group of people that they did err because they did not know the Word of God. The Word of God produces peace, joy, contentment, and all the aspects of mental health of which we routinely think. It works against anxiety, depression, defensiveness, immaturity, and all the things we routinely consider indications of a lack of mental health.

Daniel was a man of God's Word. He greatly valued "the law of his God." This is why he was mentally stable. This is why his mental stability was reflected in his extreme courage in facing lions, foreign kings, and people that were jealous of him.

(10) An Acceptance of God as Our Primary Support System

Skeptics have accused Christians of using God as a crutch. Mental health is realizing that we all have dependency needs and then meeting those needs in healthy ways. God desires that we let Him be our primary support system.

I was recently impressed as I was reading the following words spoken by the Lord to the children of Israel, "I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown" (Jer. 2:2).

Daniel was a man that watched his world crumble around him as a youth. His external support system fell apart. More than any other single reason, Daniel was mentally healthy because God was his support system—a system that could never fail.

MM

*Scripture quotations are from the Authorized (King James) Version.

More Enthusiastic

WE AS Christians have a big job to perfect our character so it is well pleasing to the Lord. Strict obedience is the command He gives us: "Obey and live" or "disobey and die" and "to him that knoweth to do good and doeth it not, to him it is sin." Discipline is absolutely essential to condition God's soldiers for eternal life.

The way of salvation calls for a strict training course; but it is for our benefit. We can't have eternal life without it. The rule is in I Cor. 10:31; we must do all to the glory of God, even our eating and drinking. This means getting rid of all bitterness, prejudice, impatience, every fleshly desire, evil thoughts and selfish intents.

I'd like to develop enthusiasm like a young farmer that lives near here. He's up bright and early every morning. I can see him from my window feeding the chickens and pigs and throwing down hay for the sheep. He works with such gusto, like he really enjoys his work. The animals seem so glad to see him and he acts like he enjoys caring for them. I've thought many times, Why shouldn't I enjoy doing the work of the Lord with such enthusiasm? It's not because I don't have the knowledge and wisdom before me. God has entrusted us with life, intelligence and knowledge. Now it is up to us to put it to use. With God's help we can follow the rules. We can learn to rule and govern self.

I read an article on thoughts and how to approach this gigantic undertaking. It says that we should simply take one thought at a time as it enters the mind. If it does not stand the test of purity, it must be replaced by a nobler, elevating thought. And as we progress to higher ground, the thoughts of God will become more delightful to us. We will even acquire a disgust for our naturally evil thoughts and ways. —Contributed

Consider

An earnest entreaty by our founder, Rev. L. T. Nichols

A CAREFUL and prayerful meditation, a steady, careful study of the Word, and an anxiety and determination to *do* the will of the Lord is what will fit you for the future. This is plain. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:17-18). He tells you in the 17th verse to "come out from among them and be ye separate, saith the Lord;" and in the 18th verse He says, "And I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Here we have this lesson, here we have these testimonies, here we have it all. Shall we do it, and gain the wonderful eternity to come? Would you not like to gain the glorious home where sorrow will never come? You will not have a father or mother, a brother or sister there that will be emaciated, or suffer any pain and agony; but every one will be in the bloom of youth, clothed with a beauty that will never tarnish, an intellect that will never dim, invigorated with a strength of constitution that will never decay, an eye that will never cease to glitter, a countenance that will never cease to glow.

Would you not rather live ten thousand years in glory and beauty than three score years in pain? When you have lived ten thousand years in glory, will it not be better than to do as you please for a few years now and by and by be filled with pain and trouble, and sickness, and disease? Pretty soon, remember, you will have a headache or a stomachache or a heartache. If you do not have it now, you will pretty soon. You will go through all this sooner or later. Or be hoarse; would you not rather be where you would never be hoarse? In that grand future your voice will be strong and beautiful.

Would you not rather hear in eternity the sweet accents of your voice sounding forth in clarion notes which will float along down and people will run to hear till thousands will listen to the story you tell? And the beauty of it is, it will last for ever. All will glow and glitter in beauty and glory through the endless ages of eternity—where fire cannot destroy nor water undermine.

Would you not rather live in an age where you will have power like our Master, and do as He did when He was on the sea?

He was asleep in the ship and there arose a great storm of wind. The waves beat high and broke over the ship until it was full of water. His disciples who were with Him in the ship went and awoke Him, saying, "Master, carest thou not that we perish?" And He arose in the midst of the storm and rebuked the wind, and said to the sea, "Peace, be still." And the wind ceased and there was a great calm. When the storm was raging, the winds blowing, and the waves dashing and foaming, He had only to say, "Peace, be still," and it was calm. Would you not rather have this power than all the frivolities of the world?

I look around me, and I wonder how many of these young people before me will live as long as I have? But suppose you all do. Suppose you live one hundred years; the days, months and years would flit by, one after another, and your hair would grow gray, sickness would come, and soon the old grim monster Death would lay his cold, repulsive hand on your shoulder, and down to the tomb you would have to go.

What would you give then to be ready? and what will you say? You will say, O that I had listened, that I had paid attention and worked while I had the opportunity; then had my peace been as a river, and my righteousness as the waves of the sea. For unless our righteousness shall exceed the righteousness of the Scribes and Pharisees by whom we are surrounded, we shall in no

case enter into the kingdom of heaven; not in one instance.

And would you not rather have a home, and pleasures that will never end? Oh, those pleasures will be worth something! You have never seen a beautiful thing yet. You never enjoyed a pleasure in this life worth a snap of your finger compared to those you will get when once you are permitted to pass over the threshold into the beautiful city of God. One look in the mirror—oh! you will have such lovely forms, glowing in beauty, a vigor of constitution and a strength you know nothing of now—think of it!

"They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles." You will have power so that you will go up as easily as you come down. "They shall run and not be weary, they shall walk and not faint."

What would you give for such a life as that, a life where you will never grow old; a life that will last! Oh, it will not be just for a year, but it will last and last, not only for a score, or three score and ten, or one hundred years, but thousands and millions, years without number! And not only life, but blending with its beauty and grandeur will be the knowledge that will enable us to carry on the work of the Almighty through the endless cycles of eternity. When you are there and can look back into the world you left behind you will say, "I would not take all the world for one day in this beautiful kingdom."

If this grand knowledge will not cause you to go to work and serve the Lord, you do not deserve life.

Give these things your candid consideration: not for my sake, I do not say these things for my sake, but for your own. I do not say this for my sake, oh no. I am determined to cross the grand threshold, whether you do or not. But I know there are a few names in Sardis, who have not defiled their garments; and they shall walk with me in white; for they are worthy.

Oh, what a pleasure! To be part of that grand company clad in pure garments of white; just to think of it! They have not defiled their garments, because they have not touched the unclean. There are only a few names in Sardis; and they shall walk with me in white, for they are worthy.

Do not think you can fool along and be worthy. You must get down to business and offer your body a living sacrifice, holy, acceptable unto God.

I know my Master is coming soon, and if I take up my cross daily and follow Him, will He not pay me exceeding, abundantly above all I can ask or think? I can well afford to serve the Lord with all my mind, might and strength; and I want you to do the same. MM

In the Perspective of Eternity

(Continued from page 7)

be found in a constant state of preparedness, his one concern to be ready for the returning Christ. He will even be willing to suffer for Christ. If our reference point is in the world to come, we will not be trapped in reactions of bitterness or cynicism, nor will we be controlled by what events and people do to us.

Our whole concern now is to act responsibly here while we seek a better world, honoring our eternal calling in everything we do. Things of here and now must always take second place in our hierarchy of values. The Kingdom first; everything else second.

Whatever we must do, let us live today for tomorrow. Let us subordinate our own ambitions and build out of our daily tasks a character that God will choose to give to the ages. Let us rededicate ourselves and all our interests wholeheartedly to the eternal things which God has offered. Remember, "the visible things are transitory: it is the invisible things that are really permanent"—*in the perspective of eternity!* MM

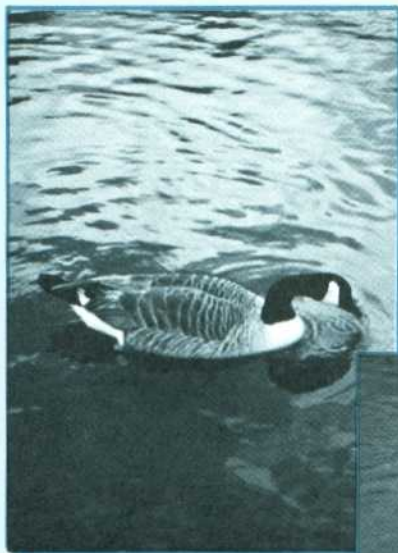
Announcing Abib

The Sacred New Year and Abib is approaching once again. The new moon following the March equinox occurs this year on April 1. Accordingly, our annual observance of Abib First will begin the evening of Sunday, April 1 and continue through Monday, April 2, Bible time being measured from evening to evening (Lev. 23:32).

Abib will be celebrated at the Megiddo Church with special services of prayer and praise marking both the beginning of the New Year and the remembrance of Christ, His birth, life, work, ministry and future destiny.

The anniversary of Christ's New Passover this year (Abib 13) will occur the evening of April 13, followed by the anniversary of His Resurrection on the morning of April 16.

Plan now to join us during this sacred season.



Lines to Live By

Growing, Growing

*Oh, let me grow!
About me life is bursting
And spreading trees are reaching toward the sky,
And everywhere is God's good power defeating
The stagnant earth and lifting life on high.*

*Oh, let me grow!
Shall I alone be dying
When earth and sky obey his slightest nod?
Am I a dwarf in God's great universe defying
The laws of life that lift men up to God?*

*Then let me grow!
This world is mere beginning;
Soul, thou art born for larger things than this;
Eternal mansions wait thy ardent winning,
Adventures high, the battlements of God,
Thy Master's kiss!*

Oh, let me grow!

CALM me, my God, and keep me calm,
While these hot breezes blow;
Be like the night-dew's cooling balm
Upon earth's fevered brow!

Calm me, my God, and keep me calm,
Soft resting on Thy breast;
Soothe me with holy hymn and psalm,
And bid my spirit rest.

Yes; keep me calm, though loud and rude
The sounds my ear that greet;
Calm in the closet's solitude,
Calm in the bustling street;

Calm in the hour of buoyant health,
Calm in my hour of pain;
Calm in my poverty or wealth,
Calm in my loss or gain;

Calm in the sufferance of wrong,
Like Him who bore such shame;
Calm 'mid the threatening, taunting throng,
Who hate Thy holy Name;

Calm when the great world's news with power
My listening spirit stir;
Let not the tidings of the hour
E'er find too fond an ear;

Calm as the ray of sun or star
Which storms assail in vain,
Moving unruffled through earth's war
Th' eternal calm to gain!

—Selected

*Love and faith shall be the climate of my
life today and always.*

THE LORD had a job that He needed done,
But I had so much to do,
I said, You get somebody else,
Or wait till I get through.

I don't know how the Lord made out,
But He seemed to get along,
And down, deep down in my sneaking heart,
I knew I'd done God wrong.

Now when the Lord has a job for me,
I never whine nor shirk.
I drop whatever I have on hand
And do the Lord's good work.

And my own work can go along,
Or wait till I get through—
For somebody else will take your crown
If he does your work for you.

*GREAT GOD! what do I see and hear,
The end of things created,
The Judge of all men doth appear,
On clouds of glory seated.
The trumpet sounds, the graves restore
The dead which they contained before:—
Prepare, my soul, to meet HIM!*

*Great Judge! To THEE our prayers we pour,
In deep abasement bending:
O shield us through the final hour,
Thy wondrous love extending!
May we, in this our trial day,
With faithful hearts Thy Word obey,
And thus prepare to meet THEE!*
—Selected

Points for the Month:

Week 1: In every triumph there is a lot of "try."

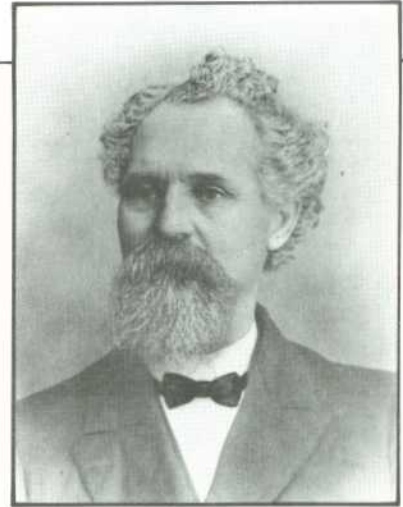
Week 2: When we agree to serve God, He expects us to do what we have promised.

Week 3: It is a spiritual axiom that every time we are disturbed there is something wrong with us.

Week 4: Dwell on your blessings and not on your troubles.

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

An Honest Man



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

Chapter Six

A New Missionary Effort

AS THE years passed, Mr. Nichols felt the necessity of extending his missionary labors. He had an earnest desire to come into personal touch with greater numbers of people and tell them the good news of the soon-coming Kingdom of God. He knew from his study of the Bible, that we were in the last days of Gentile times, that the time was drawing near for Christ to take the reins of government on this earth and the judgments of God to be poured out. Writing of this time, he says,

"Looking at the world around us and seeing how few were keeping the commandments of Jesus, how few were looking for His coming, how few were ready to receive Him, we felt constrained to start out in our mission work at any cost. I had a lovely home not many miles from Minneapolis; a kind, loving wife who has stood by my side for nearly forty years, helping me bear the trials of life and sharing with me its joys; a large shop where I was manufacturing articles of my own invention, bringing in a good income, and an ever-increasing demand for the same; but temporal consideration could not stand in the way of duty. There was a God-given command in Joel 2:1, 'Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand.' Also in Joel 2:15-16: 'Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation.'"

He felt that in order to sanctify the congregation, they must first be gathered together, and that only by the personal contact of everyday life could the greater work of moral perfection be accomplished. Meditating upon these commands and how they could best be obeyed, he conceived the idea of a mission boat, concluding that more good could be accomplished at less expense by this method than by any other, the boat serving as a home for the brethren and the waterways of the United States, principally the Mississippi River and its tributaries, giving access to unlimited territory for their missionary efforts.

To think was to act with this resourceful leader. Immediately plans were drawn for a large three-decked steamboat and construction was begun. Dimensions were 205 feet overall, beam 40 feet, with two engines, each of 125 h.p. The boat when completed had 52 staterooms, a complete machine shop for manufacturing and repair work, a carpenter shop and a flour mill. It was steam heated throughout, lighted by acetylene gas and fitted in every way for safety and comfort, the total cost being about \$22,000. Each family had its own staterooms, cupboards, lockers, section in the large refrigerator, etc., the family lines being as carefully drawn then and subsequently as in an apartment house. In no sense could the enterprise be termed communal.

The name chosen for this remarkable craft was *Megiddo*, a Hebrew word signifying "God is in this place with a band of troops," a name which since has been used to designate the religious organization founded by him. Brother Nichols superintended the construction of the boat, and while this work was in progress the brethren engaged in disposing of their farms and property, preparatory to entering the new mode of living. Time was driving him hard; the shipbuilders were lagging grievously with their contract and winter was approaching. Not willing to be trapped by the close of navigation, he met the emergency with characteristic directness and energy. Rallying a large force of his brethren, he took them to Lyons, Iowa, where the boat was being built, and insisted that they be added to the working force. This additional labor turned the tide, and the launching took place on Oct. 24, 1901. The following account appeared in the *Clinton Herald*:

"Yesterday at the Godfrey Marine Ways was witnessed a strange and

unusual sight, attendant upon the launching of the Mission boat *Megiddo*, which for several months has been under construction for the Mission Band.

"Long before the time arrived for the launching, crowds began to assemble. The weather was beautiful, an ideal October day. About four o'clock music was heard, and headed by the Rev. L. T. Nichols and led by a brass band, a large number of the group marched onto the levee, alternately playing and singing a missionary hymn. A brief

With this resourceful leader, to think was to act.

prayer followed, and then 'Nearer My God to Thee' was beautifully rendered by the band; after which the Rev. Mr. Nichols delivered an address upon the proposed work of the Mission Band. He said the chief aim of the organization would be the turning of men and women from the ways of iniquity to higher, nobler Christian lives. He spoke of the prevalence of vice and sin, and called attention to the fleeting character of human life; and impressed upon his hearers the need of being in readiness when the final summons came. He paused in his remarks to say—'Praise the Lord,' as the last stay was knocked away and the great steamer glided smoothly down the ways and out upon the water.

"Mr. Nichols was listened to with the closest attention; then in the gathering twilight, the gray-haired leader of the Mission Band pronounced a heartfelt benediction upon the silent crowd before him.

Once more forming a regular order, with their band playing, they marched back to their quarters in the Randall House, leaving behind them upon the waters of the Mississippi, their future home, the *Megiddo*, with the Stars and Stripes floating from the lofty staff at the bow. All present were much impressed with the earnestness and sincerity of the Christian workers and wish them success."

Where did the band come from? Well, that is a story which we may as well tell right here. Mr. Nichols saw that he would need music as a part of the missionary work, and there is nothing like a band to attract people's attention. His followers had had little or no musical instruction, a few being familiar with the piano, but none had played a band instrument. "Never mind; we will have a band." A few weeks previous to the launching, he purchased the necessary instruments for a band of twenty-two pieces. Assembling the most likely candidates, he proceeded to teach them the rudiments of music from a blackboard chart. In an hour or two they were making something approximating tones; the next step was to play a scale. This accomplished, the leader wrote the music to "Home, Sweet Home" on the board and served notice that they must play it before the lesson was ended. (This, remember, was still the first lesson.) Dawn was breaking when the players left the classroom; but they had played "Home, Sweet Home." Thereafter the music for all services was furnished by the band, which drew favorable comment in many newspaper reports during the coming campaigns.

Before the finishing touches were put on the boat, the future occupants were taking possession. Loading the furniture and household necessities for such a large family

was no small task, but was executed by willing hands while the boat was being completed. Cold weather was fast approaching, and they must get started before the river was frozen over. By request the locks at Keokuk, Iowa, were kept open two weeks later than was customary for the benefit of the *Megiddo*. On November 16, 1901, before their craft was fully completed and without even a trial trip, Captain Nichols

boat, being directly in its path, was in grave danger of being cut to pieces. The men rushed to the island, felled trees, and dragging them to the bank began undergirding the boat all around to break the force of the ice. Many times their hurriedly constructed barrier was carried away by the current and weight of ice and had to be replaced with more trees from the island. No one slept that night and everything

and was afterward the companion of the *Megiddo* in all her travels.

On March 13, 1902, the large tent which had been purchased for the purpose was pitched at the corner of Fourth and Looney Streets, and services were held for ten days. They were well attended and many books were sold to interested persons. The tent had a seating capacity of 1000 persons and was lighted with acetylene gas.

On the 27th of March, the *Megiddo* with her crew set out for the North, traveling 50 to 60 miles each day, often more, reaching St. Louis April 8th, where they stopped for two weeks. The next stop was made at Alton, Illinois. Finding plenty of good clean water, green trees and a healthful Northern atmosphere, the tent was again pitched and a series of very interesting and well-attended meetings was held. Proceeding on up the river on May 9th, the next stop was at Louisiana, Missouri, thence northward to Fort Madison, Iowa, May 13th, where services were held until May 29th. Sunday, June 1st, Captain Nichols held a meeting in Central Park, speaking from the band stand to a very attentive audience.

The next points visited were Lyons and Clinton, Iowa. At Clinton, landing at a fine beach, Captain Nichols addressed an audience of about 400 people from the deck of the *Megiddo*. The tent was afterward pitched in River Front Park, and a series of meetings held. On June 17, Clinton was left behind and the next landing made was at Winona, Minnesota. Here another series of meetings was held until the 26th of the month. On the 27th, which was Sunday, Wabasha was visited and two services held. July 1st saw the *Megiddo* anchored at St. Paul, Minnesota, where the summer was spent. During this time many of the ladies had taken up

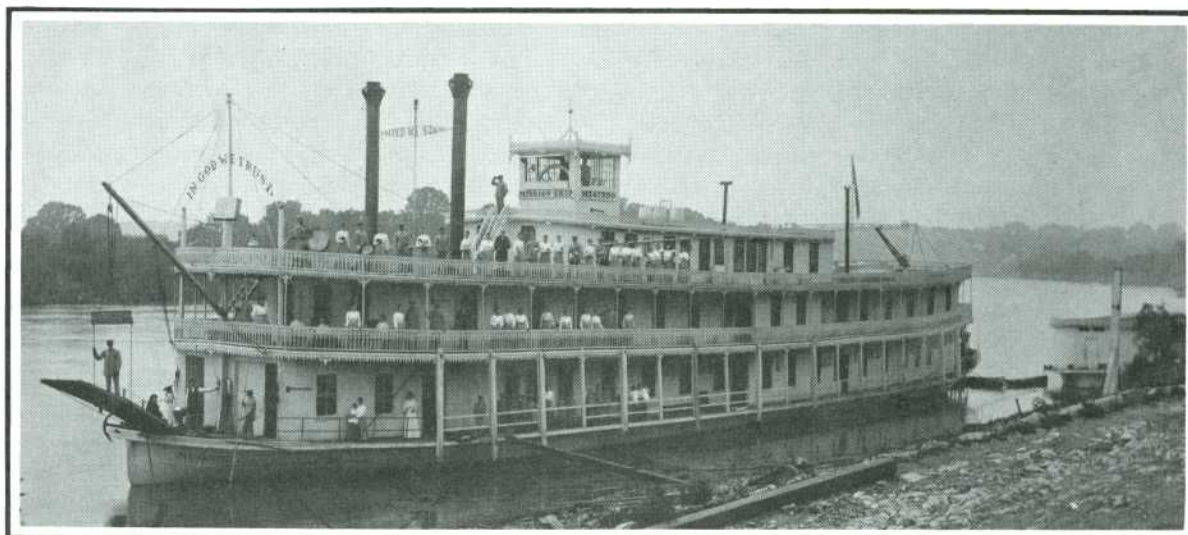
The name chosen for this craft was *Megiddo*, a Hebrew word signifying "God is in this place with a band of troops."

and his band of gospel mariners steamed out upon the Father of Waters. Thirty families, including seventeen children, ninety persons in all, left good homes and willingly went aboard, braving the uncertainties of river life to aid in sounding the midnight cry to a world in darkness. They hurried south with all possible despatch, but even then the ice had formed in the locks ahead of them; not in sufficient quantities, however, to stop their progress; and the journey proceeded.

Traveling southward, they touched at Rock Island, Dubuque, St. Louis, and minor ports. At Island 40, just above Memphis, the *Megiddo* was for a time in grave peril, causing great apprehension and suspense on the part of the passengers. While all were seated in the assembly room, ready for the regular evening service, a loud crashing and crackling was heard. Upon investigation it was found that an immense ice floe from the Ohio River was being carried down by the current. The

was readied for a speedy evacuation of the boat in case she foundered.

For two days and three nights this peril continued; finally, on the third morning, Captain Nichols told the engineer to steam up and they would try to move out of danger. The hired captain protested, saying that it could never be done as there were tons of ice frozen to the boat. Captain Nichols, however, decided to make the trial, preferring to take the chances of a move rather than remain longer in their present dangerous location. So by his orders the move was carried out. Watching for an opening in the ice floe and pushing out across the river away from the current, they were soon in quiet water and all danger was past. All breathed a sigh of relief and a prayer of heartfelt thanks to God for safe deliverance. The *Megiddo* now steamed on down to Memphis, Tennessee, reaching there December 23, 1901, where it was decided to remain for the winter. While there, a small barge for carrying necessary supplies was built,



The Mission Ship Megiddo

crochet work, making shawls, scarfs, sweaters, etc., which were sold, the proceeds adding materially to the income of the group. While in St. Paul, meetings were held in their large tent on Summit Avenue. Many pamphlets on Bible subjects were also sold from the boat at all points visited.

On October 9th, the *Megiddo* again headed southward, stopping first at St. Louis, where a series of meetings were held, and from there to Paducah, Kentucky, on the Ohio River, where the Captain addressed several attentive audiences at the Second Presbyterian Church. The next move was to Nashville, Tennessee, on the Cumberland River, where the Captain decided to spend the winter, as it was already December. Through the courtesy of Captain Thomas Ryman and Major E. B. Stahlman, the services were held in the Tabernacle. During the five months spent here, a great many sermons were preached and solemn admonitions given by Captain Nichols. The last six meetings

were held on Market Square, where large numbers of people listened attentively. The Captain preached his farewell sermon there on May 16, 1903, after which he thanked the people for the kind and courteous hospitality they had received while in Nashville.

Heading down the river again, a series of meetings lasting three weeks was held in Clarksville, Tennessee, the tent being filled to capacity most of the time. The press here, as in Nashville, gave considerable space to favorable comment upon the work and extracts of sermons from time to time. Proceeding further, meetings were held at Eddyville and Smithland, Kentucky. On June 15th, being again on the Ohio River, they proceeded up to Golconda, where three meetings were held and many books sold; thence to Shawneetown, where a stop was made for a few meetings. On June 23, Henderson, Kentucky was reached, where the meetings were attended by immense crowds. Evansville, Indiana was next on July

13th, where meetings were held until August 3d.

While in Evansville, Indiana, a minister of the Christian Church, Mr. Davis by name, challenged Captain Nichols through the press to a discussion. This challenge was accepted by the Captain, also through the press, and an invitation extended to Mr. Davis to come to the tent to arrange the details. Mr. Davis failed to appear at the appointed time but came some days later and after the meeting made an ugly speech, saying that if Mr. Nichols wanted to discuss, they had a "Big Gun" in California whom they would bring to meet him. Captain Nichols then refused to discuss with Mr. Davis, saying that he would wait for the "big gun" and would deposit \$1000 in an Evansville bank as an evidence of good faith that he would return to Evansville when his opponent reached there. Being accused by one of Mr. Davis' members of refusing to discuss with his pastor, Mr. Nichols then said that he would discuss with the big

man and with Mr. Davis as well. However, Mr. Davis never came to arrange the discussion.

The last meeting in Evansville was held August 3d; then on to Newburg, Indiana, where the *Megiddo* anchored for ten days. Being urged to stop at Enterprise over Sunday, Captain Nichols held two meetings there. Owensboro, Kentucky was the next landing, and here the largest crowds of the summer attended the meetings. All was ended abruptly, however, by the news that the river was getting so low that they would be unable to reach Louisville unless they moved at once. That port being safely reached, a week's meetings were held: then, crossing the river to Jeffersonville, Indiana, another week was spent in proclaiming the good news of the Kingdom. Madison, Indiana was next visited and about a week devoted to the work in that place.

On October 6th, the boat started for Carrollton, Kentucky, and on the 7th, Captain Nichols was taken ill. After a few days of rest and sensible home treatment he recovered and was able to conduct a few meetings here. About this time, feeling that his health was failing, he told the brethren his plans for the future. The work would have to be continued in a less strenuous manner. It was decided to sell the boat, locate in some city, possibly Rochester, New York, and from that point as headquarters continue to spread the light by means of literature and other methods that might be worked out later.

Three weeks later, Lawrenceburg was reached, then on to Cincinnati, for a few weeks. Starting on the return trip Nov. 18th, meetings were held in Lawrenceburg, Vevay, Louisville, Cloverport, Troy and Rockport. The Captain then started for Evansville, but they ran aground on a

sand bar near Shawneetown, Illinois. The work of getting afloat now began, and hard work it proved to be. For a time all attempts proved futile, and it seemed that the craft had suddenly become tired and decided to spend the rest of her days in that spot. Danger was added to the situation by the ice, which was coming down in sufficient quantities to be threatening. Sixty-four tons of coal had previously been loaded, all of which, together with much of the provisions, canned fruit, etc., was now unloaded in order to lighten the vessel and get her afloat once more. A number of the more timid passengers also moved ashore and stayed at a hotel. For six days, from Dec. 14 to 20, the peril continued; then, after much hard labor for the men and great suspense and anxiety for all, she was again floated.

Everything was reloaded, the passengers came aboard, and the *Megiddo* was once more on her way, when lo! almost immediately another bar was struck and she was again grounded. All this came about through the error of an inefficient young pilot, who, upon being hired, boasted that he knew every inch of the river. He was now summarily dismissed. It required 24 hours this time, with strenuous exertions and the aid of the *Conveyor*, a boat which had been employed on the previous occasion, to free her from the mud. Another pilot was found who proved his ability by a clever maneuver, in which he forced the boat through a very narrow, shallow channel called a "dog run." Thereafter the sailing was smooth, and Paducah, Kentucky was reached on Dec. 22, 1903. Here the *Megiddo* was sold to the Chattanooga & Tennessee River Packet Co. All necessary alterations were made by the brethren under the supervision of the new owners.

The gigantic task of moving now began. Four carloads of freight and one of baggage were removed from the boat and forwarded. A car was chartered for the passengers and on January 25, 1904, all bade farewell to their floating home and boarded the train for Rochester, New York, which was to be their future home.

A short review of life on the boat is here appropriate. All went aboard voluntarily, as before stated, but some with misgivings as to the outcome. Now, after more than two years spent in efforts to enlighten others and in purifying themselves, all would admit without hesitation that it had been an excellent training school where, under the capable guidance and instruction of their Captain, they had been fitting themselves for the Kingdom. Living together had brought valuable lessons in the necessary virtues of unselfishness, self-denial, industry and economy. Thirty women all cooking in one kitchen upon one large range, and no cross or angry words—here was something to be found nowhere else in the world. Seventeen children living together day after day, having their regular school work and learning other lessons of usefulness with never a quarrel is a situation unheard of elsewhere; and yet all this was done because all believed it must be done in order to carry out the command, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

A number of those who went on the boat had no income and wondered how they would make a living. Captain Nichols assured them in the beginning that, as long as they lived in obedience, they should never want while he had a loaf of bread. At all points where they stopped for any length of time, the men went

ashore and sought whatever work they could find—carpentry, painting, decorating, landscaping, etc. Usually each man followed his special trade, and found no difficulty in obtaining work. Meanwhile, all practiced economy; and luxuries of the table, such as tea, coffee and pastry, were dispensed with. But every one had a sufficiency of good nourishing food. Not a man used liquor or tobacco in any form. Upon leaving the boat, all were in better circumstances financially and surely stronger spiritually than when they went aboard; and they owed it all to the wise counsel of their leader.

During the two years on the boat, Captain Nichols had added three more pamphlets to his growing list of publications. *History of the Megiddo Mission*, *Treatise on Hell* and *Treatise on the Devil* were written and published while he was preaching almost nightly and often daily during most of this period. Is it any wonder that, under the stress of his arduous duties, his health began to fail? The responsibilities resting upon him incident to life on the boat and his strenuous endeavors to give light to a world in darkness both by tongue and pen, were indeed work for the strongest.

The conviction that the Lord was speaking to him through his failing health led him to make the change now being effected. His missionary efforts did not cease with the boat, however, but were carried on more extensively after locating in Rochester, by methods which will be mentioned later.

(To Be Continued) MM

My lamp shall be lit (adequacy) and my loins girt (readiness) for any task.

HONEST Through and Through

IN ALL walks of life honesty is a virtue to be admired and respected.

If we were to employ a person to work for us, honesty is one of the first characteristics we would look for. We would want to know how trustworthy he was, how dependable, whether he was a person we would want to take care of our business transactions.

Is God less wise? He, too, wants men and women of character, honest in all matters temporal and spiritual. He wants those He calls to be strictly honest. How can He settle for less, when He is offering them the highest position to which mortal man can attain?

And if any cheat, they simply cheat themselves out of this great honor.

Unlike the temporal employment where both employer and employee benefit from work well done, our spiritual labor in the service of the Lord is all for ourselves. We reap all the benefits. How this should behoove every one of us to be strictly honest in our business.

What is the honesty God requires of us in practical, everyday terms? First it is honesty in admitting the falsity of any belief contrary to the Word of God.

This done, even greater honesty is required in living a life wholly devoted to God.

The human heart or mind is so deceitful that it must be watched continually. If it is not watched, it will try to cheat us out of eternal life with all its glory.

Honesty demands that we learn not to think more highly of self than we ought to think, or to accept any praise or virtue that is not ours. Honesty demands that we weigh well every word, thought, act and motive to see if we have a just weight, or if we are cheating ourselves by not coming up to the exact standard. Honesty demands that all be done to the honor and glory of God if we are to receive that eternal weight of glory.

We must learn to think honestly and act honestly until it becomes second nature, until our minds are so full of honest thoughts that there will be no room for dishonest thoughts.

Then, too, we need to be honest when told of our faults. This is one of the most difficult times to be honest. When we are reproved we so often forget what we are working for and try to justify ourselves, not realizing that it is for our good. We forget that by our unyielding attitude we are depriving ourselves of the eternal reward. We are not honest with ourselves.

As we see the Day of God drawing nearer and nearer, when our great High Priest shall arrive from heaven, let us make haste to be more honest with God, honest with one another, and honest with ourselves; in short, honest through and through.

MM

Concerning Humility

**“ . . . Be clothed with humility: for God resisteth the proud, and giveth grace to the humble”
(1 Peter 5:5).**

IT HAS been stated that humility is the perfect quietness of the heart. Humility is an outward sign of inward grace. Acts 20:19 says, “Serving the Lord with all humility of mind.”

For the average person, true humility is an attribute very difficult to obtain and retain. It seems to be natural for all of us to take pride in ourselves. There is a little feeling of superiority in practically every person, a quality which encourages us to continue going our own way, to feel a certain ability and competence in ourselves as we are.

Lack of confidence in one's ability is a debilitating thing. Most persons love to feel their competency, weak and inadequate though that competence may appear in the eyes of others more gifted or more experienced and with more actual ability and knowledge. But Proverbs 15:33 warns us, “The fear of the Lord is the instruction of wisdom; and before honour is humility.”

Self-assurance gives stamina, courage, and a willingness to try the impossible. It provides initiative, creativity, capability. Those who are afraid to try something difficult or different or unusual will never accomplish anything worthwhile and will remain in a deep rut all their lives, filled with fear, inadequacy, and helplessness. They will live futile lives.

However, there are a number of instances in the books of Matthew, Mark, and Luke where Jesus Christ told His disciples not to seek the high places of honor but to be more anxious to serve.

In Ephesians 4:1-3, the apostle Paul states: “I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring

to keep the unity of the Spirit in the bond of peace.”

Philippians 2:3 informs us to “Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.” And James 4:10 reiterates almost the same message: “Humble yourselves in the sight of the Lord, and he shall lift you up.”

Humility does not mean weakness of strength or character. It does not indicate a lack of initiative and ability and confidence. Humility does not even mean reticence, although gentleness and meekness are part of its components. Humility means there is a lack of boastfulness and braggadocio. It indicates a humbleness of heart and mind, kindness, patience, love, understanding, compassion, a willingness to trust and be trustful. Humility in the Christian indicates a total submission to the divine will, a setting aside of self and seeking first the interests of God and His Kingdom.

“Before destruction the heart of man is haughty, and before honour is humility” (Proverbs 18:12). Humility is one virtue that disappears the moment we think we have it—and feel proud of the knowledge! Feelings of pride, arrogance, scorn, haughtiness, boastfulness, self-praise and self-glorification and other detrimental attributes of character will cause humility to vanish. To retain humility, we are to sink self out of sight and put Christ first in our lives.

That is why the Wise Man exhorted, “By humility and the fear of the Lord are riches, and honour, and life” (Proverbs 22:4). And Micah tells us (6:8), “. . . O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.” This is true humility. MM

Success Comes In "CANS," Failure In "CAN'TS"

IN EVERYDAY life we see people fumbling, faltering, and failing at the business of life simply because they do not think they can succeed. Then, at the same time, we see other men and women—far less gifted by nature, far less experienced, and far less trained—who succeed simply because they have more persistence to keep pressing on to the higher goals and the richer rewards.

Thinking we CAN makes all the difference to a person's success or failure. See how often just keeping at it meets the daily need! It is astonishing the distance we can cover if we just stay everlastingly at it.

In many an endeavor, advancement has been measured in inches, feet, and yards instead of in miles; but the goal was finally reached. Pioneers such as Mr. Edison had to meet ridicule, opposition, indifference, and disappointment; but they succeeded, because they kept on.

All biography has been called mere footnotes on the men and women who have had the patience, persistence, and strength to stay with the task or project to the end. All of the quitters went down to nameless graves and were forgotten. Abraham Lincoln, in his youth, said, "I will study and work hard, and some day my chance will come." It came: and he was equal to its unparalleled demands, for he had

done what he could along the way.

Time and time again it is a man's belief in himself that calls out the last ounce of energy needful to carry him from mediocrity to achievement. Time and time again the words of Jesus prove true in everyday affairs, "According to your faith be it unto you."

These words are true also in matters of the spirit. It was Abraham's faith that carried him through to success, enabling him to become perfect before God. For, "without faith it is impossible to please him."

The faith of Zacharias and Elisabeth enabled them to walk in all the commandments and ordinances of the Lord blameless.

If the Apostle Paul, who suffered the loss of all things that he might win Christ, had been of the "I can't" class, he would never have been able to say, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness" (II Tim. 4:7-8). He knew he had succeeded in gaining a victory over self. He succeeded because he faithfully and persistently kept his eye fixed on the goal, the prize of life eternal. He forgot the things behind and followed Christ's example to the end.

We likewise should follow the example of our Master, seeking to

improve our minds and grow in character. For our own self-discipline it would be well to do every day at least one thing we naturally do not like to do. In this way our moral fiber will be toughened and our will strengthened, and we will press on to success.

As we draw nearer our goal, we must put forth all the power we can muster, endeavoring to put away all evil while we yet have time and strength. What joy will fill our being in that soon coming Day if we now conquer all sin and evil and are worthy to stand with the faithful few who said "I CAN" and accomplished the great work of overcoming all evil; who believed God and placed all their trust in His strong, unflinching arm!

MM

Found In An Old Bible

Forget the things that are behind: forget injuries, slights, unkind words. Be too big to be hurt; too great to be unkind; too busy to quarrel; too wise to engage in unseemly gossip; too strong to permit little annoyances to turn you from life's big road; too clean to stain your character with any kind of impurity.

• The Devil the Son of God?

“Was the Devil really the son of God and because of his enormous sins was cast to the earth?”

The Scriptures do not support the idea of an inhabitant of heaven sinning and being cast out of heaven and becoming a devil roaming this earth to tempt man to do wrong. This notion is a holdover from the beliefs of primitive peoples who thought that they were surrounded with spirits, ghosts and demons.

Theologians try to read this thought into the words of Isaiah 14:12, “How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!” The 16th verse shows that this “Lucifer” was a man: “Is this the man that made the earth to tremble, that did shake kingdoms?” And the 4th verse specifies who the “Lucifer” is, “. . . thou shalt take up this proverb against the king of Babylon.” Lucifer was the king of Babylon cast down from his throne, conquered by the Medes and Persians. The Biblical account is explicit.

The word Satan is from the Hebrew root *stn*, meaning “to block,” “to attack,” “to malign.” The Old Testament term “devil” has its origin in Hebrew judicial terminology as the “adversary,” especially in the sense of the accuser at court (Zech. 3:1).

The Greek word *diabolos* is the equivalent of the Hebrew *stn*, and means “an accuser, calumniator,” one who defames or reviles. It was the word *diabolos* that Jesus employed in John 6:70 when He said of Judas, “Have not I chosen you twelve, and one of you is a devil?”—note that Jesus does not say one of them is possessed of a devil but one of them is a devil.

It is interesting to note that the apostle Peter said “your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour” (1 Pet. 5:8). If Peter meant this to refer to a literal devil and a literal lion why does not someone ever see this “roaring lion”? A roaring lion is quite obvious, but there is no authentic proof that anyone during recorded history ever saw a literal devil.

There have been claims that they heard him or saw him in a dream. But the fact remains that the belief in a

fiend to tempt men to do wrong is a pagan doctrine.

The book of James sums up the truth of the matter in these words: “Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man; But every man is tempted, when he is drawn away of his own lust, and enticed” (James 1:13-14).

• Hell and the Souls of the Dead

“Is hell really a separate place where the souls of the dead go to await judgment or is it the grave?”

Theology says that hell is a place of torment where immortal souls are kept awaiting judgment. The Bible teaches no such unreasonable doctrine.

The theological conception of hell is based on three false premises:

- 1) that man possesses a soul that cannot die. The prophet Ezekiel says, “The soul that sinneth it shall die” (Ezek. 18:20);
- 2) that man possesses a soul separate from the body. The truth is that man IS a soul; he does not possess one; it is not something separate from the body. It is man himself. The Hebrew word *nephesh* translated “soul” means a living creature, a person, sometimes applied to animals; life; beast; body; breath. The soul is the whole living person;
- 3) that the word translated “hell” in the Bible means a burning, fiery abyss, superintended by the devil.

The word “hell” occurs 54 times in the KJV of the Bible, 31 of these are in the Old Testament and 23 in the New Testament. In the Old Testament, hell is translated from the Hebrew word *Sheol*; in the New Testament it is translated from the Greek words *Hades* or *Gehenna* and once from *Tartarus*. According to Cruden’s Concordance “this word is generally used in the Old Testament to translate the Hebrew word *Sheol* which really means simply the place of the dead without reference to happiness or the reverse.”

The word *Hades* is translated hell 11 times in the

New Testament and is the equivalent of *Sheol* in the Old Testament. *Gehenna*, also translated hell in the New Testament, occurs 12 times and should not be translated at all as it is a proper name designating a specific place. But again, the comparison is appropriate. That which was consigned to *Gehenna* was destroyed, not preserved in torment.

Paul states in Romans 6:23, "The wages of sin is death." He does not say that it is eternal torment.

One of the prime reasons behind the belief in literal Hellfire is a misunderstanding of the use of the term "fire" in the Scriptures. The word is many times used symbolically and is not meant to be taken literally. The Hebrew Lexicon gives the following definition of "fire": "A symbol of destruction, whether of men or things, so that to be destroyed by war is said to be destroyed by fire: figuratively used of the judgments of God." Fire consumes, destroys, burns up. It in no way preserves, tortures or torments.

To summarize: The prophet Job said, "If I wait, the grave is mine house" (Job 17:13). Solomon said, "The living know that they shall die: but the dead know not any thing" (Eccl. 9:5). And Paul in I Corinthians 15, "But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain." The good do not go to heaven at death, neither do the bad go to hell. All covenant-makers wait in the grave until resurrected at the second coming of Christ, at which time they shall be judged and rewarded (Luke 14:14). This is the only hope the Bible holds out to mortal man.

For more evidence on this important subject, see our booklet, "The Devil and Hell of the Bible."

• Heavens and Heavens

"How many 'heavens' are there?"

The Bible uses the word "heavens" with three different meanings.

- 1) First, the political heavens consists of the rulers of the nations on earth (ex. Isa. 1:2, "Hear O heavens and give ear O earth"). Literal heavens could not hear, but the rulers could hear the word of the Lord.
- 2) There is the heaven where Jesus was taken to the throne of His Father. He said of that heaven in Matt. 5:34, "Swear not at all; neither by heaven for it is God's throne." Previously Jesus had said, "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). Only those who are pure in heart will ever be allowed in that heaven. Jesus also said in John 13:33, "Whither I go, ye cannot come." No

man in his natural state will ever get to the "heaven" which is the throne of God.

- 3) The word "heaven" as we use it is rather a general term meaning any place other than the earth. Space is so vast that no man can even conceive of its scope. When the Bible states that Elijah was taken up into heaven, we do not believe that he was taken to the throne of God or to the heaven which is God's abode. At one time our Milky Way galaxy was thought to be the entire universe, but now astronomers know that it is only one of billions of galaxies. In all this vast creation could not there be some place where a mortal man could live without contradicting Jesus' statements? Anyone who takes the position that heaven is only one world where God dwells has a very small conception of the vast reaches of space. We have no idea how many worlds there are in space, but we are assured in Eccl. 1:9, "The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun."

The angels which have visited this earth and the great number which John saw in vision—ten thousand times ten thousand, and thousands of thousands—surrounding Christ's throne had to come from somewhere.

We believe that there are myriads of worlds that have been already glorified and filled with immortal beings, and that other planets are like our earth, in the process of development.

Courage

*Oft, as we run the weary way
That leads through shadows unto day,
With trial sore amazed,
We deem our sorrows are unknown,
Our battle joined and fought alone,
Our victory unpraised.*

*Faithless and blind! We cannot trace
The witnesses above our race,
Beyond our senses' ken;
The mighty cloud of all who died
With faithful rapture, humble pride,
For love of God and man.*

—Selected

Marvels Coming!

How grand it will be, if we are worthy, to participate in the New Era where all things have been made new and we can rejoice evermore!

One never ceases to wonder at the marvels of the changing seasons, and I had been thinking of the great change to come, when everything will be made new, and how grand it will be to be there. Then when the Millennium's work is finished the Eternal change! We certainly do not have the comprehension of what it shall be like. It will be so gloriously different. No wonder Paul wrote, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

In His mercy and loving kindness He has given us "the vision splendid and grand" for His Kingdom. Our faith and hope should be all centered in this glorious vision which one day soon will begin to turn to the wonder of its great reality. We shall be able to see the fulfillment of God's great promises, and then we will rejoice that we did hold fast to the end, the lifeline of truth and righteousness, and use the trials to make our characters shine with praise to God's honour and glory!

Australia

A. B.

Improving

I am still getting the *Megiddo Message*, and it is the most important message too. The *Megiddo Message* is so precious to me and helps to give me hope. But as I read and meditate and labor to be more spiritually minded, little by little, things improve for me. God has done a lot for me.

Ohio

A.A.

Controlling One Person

Many things are taking place in the world today which should cause us to take a good look at ourselves. Let us examine ourselves to see what progress we are making and make haste to get rid of all sin.

Hurt feelings and bitterness can cause so much pain and be such a waste of time. People used to think—and still do—that the devil tempts us, but it is the old nature, the working of our old natural mind. They have failed to read James 1:13-15.

When we consider the difficulty we have in controlling one person, ourselves, we must realize it will take time and much patience to acquire a right spirit. But it will be worth all our labor. For whatever we give up for the Kingdom of God, we will be repaid many times over in this age and in the age to come we will have eternal life.

Ohio

E. McQ.

Blessed

We are certainly blessed to have access to all those good cassette tapes and their wonderful storehouse of spiritual food. How we should rejoice that we live today and can worship as we please and not have to hide in caves as they did when the Christians were persecuted.

We should never cease being thankful for this blessing. And if we overcome all the sins that beset us and become worthy of living in that soon coming day, what a wonderful time it will be.

Ohio

M. W.

Keep the Door Closed

How we can thank and praise God for the many, many blessings God has bestowed upon us and has led us out into quiet places where we can live peaceable lives and work out our salvation with fear and trembling, in the fear of doing wrong.

We know it won't be very long before Elijah and Christ will be appearing. Our task for today and every day is to get rid of what is wrong in our life, both inside and outside. When we are meditating on God's Word and thinking about all the wonderful blessings He has bestowed upon us, the devil, so to speak, has a job to get the door open. But as soon as we stop, he is ready to come in.

Newfoundland

D. T.

New News

The Bible is never old news. Always we can learn from the Prophets of old. Forward, ever forward goes His Word, nothing and no one can change it.

There are many things which go awry, yet the Truth of God helps me to keep on an even keel. Listening to the cassette tapes helps to build me up to face the morrow. Eternity will not be any too long for any of us, if we make the grade. I have given serious thought to that. This existence will end. Real Life will not.

To know we may renew our strength, mount up as eagles if found worthy is an incentive to work harder, to watch and pray. We have time now, so let us make good use of it while it is today.

England

N. T.

Think More

Thank you for your informative, inspiring *Message* magazine that leads one to study more and think more and worship more fully.

Florida

E. S.

Obituary

Iola S. Garner

On January 4, we received word of the death of Iola Simmons Garner, of Charleston, Mississippi. The Simmons family has had a long acquaintance with the Megiddo Church, dating back to the early 1920s when the father, Mr. James Simmons, becoming convinced of the Bible principle, diligently instructed his ten children in the Word of God.

The following obituary was received from the Simmons family:

"Once again we were reminded that death is still our enemy, for last Thursday he snatched from our midst our Sister, Mrs. Iola S. Garner.

"Sister Iola became seriously interested in the Megiddo faith about the year 1952 while the missionaries were visiting in our home. Through a close study of the Scriptures, she found that religion is a duty. She said, 'I thought I had to get religion, and I thought I had one.' From then on through life, she closely studied and understood that the *doers* of the commandments are the ones who will have right to the Tree of life and will enter through the gates into the City.

"She is survived by four sisters, Ms. Lillian Simmons, Mrs. Tanzil Marlene Nash, Mrs. Elvira Willis, Ms. Rubye Simmons, and one brother, Themanuel Simmons, all of Charleston.

"Life can be eternal, the good Lord said, . . . So trust in God and doubt Him never . . . For all who love Him live forever. . . . And there is nothing you need to fear, . . . For faith in God makes all things clear."

Signed, The Family

FINALLY, BRETHREN

Admitting Mistakes

A MISTAKE is one thing; not to be willing to admit it when it is brought to our attention is something else. We have all made many mistakes through our lives which could not be classified as anything that would affect our spiritual growth, mistakes which would not necessarily be a sin. But our failure to admit an error when it is called to our attention is worse than the mistake itself.

Some of the best lessons we ever learn come from our mistakes and failures. The error of the past is the wisdom and success of the future. A mistake is evidence that someone has tried to do something. If we will admit our mistakes, we can grow thereby. The careful person will never make as many mistakes as the careless; the slow, cautious person will not make as many mistakes as the swift. It is quite possible, though, to be so slow as to be in the "never do anything" class.

In our spiritual walk through life, a transgression will take us down hill; not to admit it will take us further down the grade, for it is only adding sin to sin. The prophet Isaiah tells us (30:1), "Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they made add sin to sin."

If trying to cover up our mistakes, we are practicing deception. Jeremiah tells us, "The heart is deceitful above all things, and desperately wicked; who can know it?" (Jer. 17:9).

Even to admit a mistake is not enough. No employer wants to hire a person who keeps making the same mistake again and again—even if he is willing to admit it! Neither does God want those working in His vineyard who keep making the same mistakes; for He says we must not only confess but forsake them. We read in Prov. 28:13, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy."

Should we be too proud and haughty to admit that we have made a mistake, let us remember that "Pride goeth before destruction, and a haughty spirit before a fall" (Prov. 16:18).

If we would advance toward "the prize of the high calling of God in Christ Jesus," we must stay clear of the pitfalls along the way. Our every thought must be on the future. To take our eyes off the road, to look back wistfully to the past, is to lose sight of the vast new opportunities ahead. Jesus said, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62).

The greatest mistake we can make is to turn from God's commandments—this is far more than a mistake. It is sin, and it will eventually cost us our life, unless we turn before it is too late.

The best preparation for the future is to see well to the present, with the last duty well done. Then in that coming Day, when the Master says, "Well done," how glad we shall be that all our sins were overcome and every evil forsaken!

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