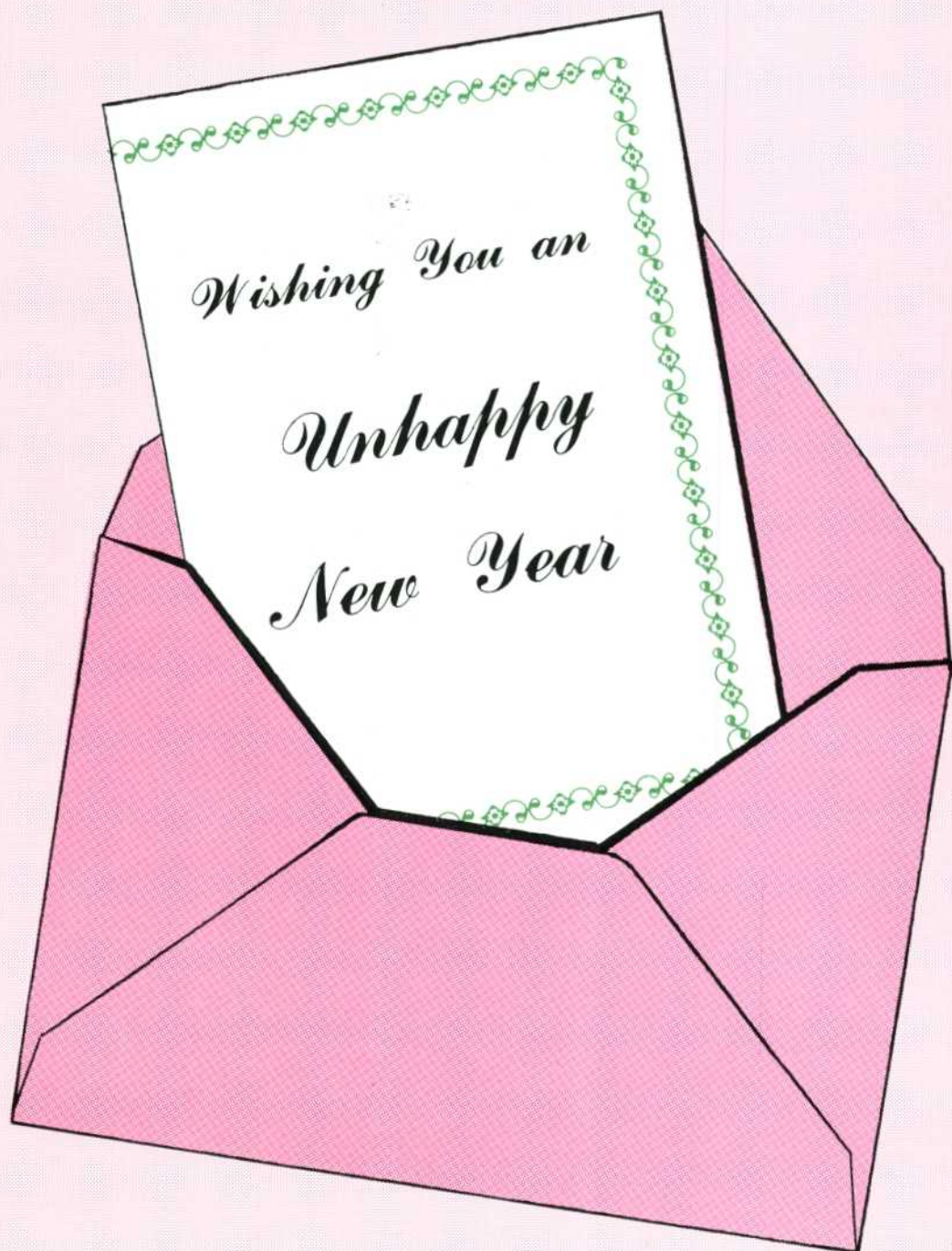


Megiddo Message



Megiddo Message

Vol. 62, No. 4

April, 1975

OFFICIAL ORGAN OF
THE MEGIDDO MISSION CHURCH
L. T. NICHOLS, *Founder*
KENNETH E. FLOWERDAY, *Editor*

A religious magazine, devoted to the cause of Christ and published for the dissemination of Bible truth alone.

The MEGIDDO MESSAGE will

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- Answer perplexing religious questions
- Give you courage for these uncertain times
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Published monthly by the
MEGIDDO MISSION CHURCH
481 Thurston Road
Rochester, N. Y. 14619

● **SUBSCRIPTION RATES:** One year, \$2.00; six months, \$1.00. Make checks or money orders for all literature payable to the Megiddo Mission Church. Please notify promptly of any change of address. Foreign subscribers, please make all payments by international money order, available at most banks and post offices.

Second Class Postage paid at Rochester, New York.

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Editorially Speaking . . .

Supreme Allegiance to CHRIST

"WE HAVE no king but Caesar!" What an admission the throng in Jerusalem made in that cry! What a revelation of the condition of their hearts! How earthbound was their vision, how limited to the things of here and now. These supposedly representative citizens and leaders of the "chosen" people were deliberately committing themselves to the domination of an earthly despot. They disregarded completely their supreme obligation—to God.

Time revealed the folly of their choice. The temporal power to which they avowed allegiance that day turned upon them, laid waste their holy city and scattered their people abroad. And in time, that power, too, was broken.

We who enjoy the blessings of life today should remember that we owe our very existence to God. Do we, caught up in the secular routine of every day, forget this, and cry, "We subject ourselves to the temporal powers alone. We have no spiritual power or authority in our lives"? We would never frame the words upon our lips, but what do our lives *show*? *Who* or *what* is the power in *our* lives?

As striving Christians, we appreciate the benefits of protection and the security which is possible through civil government. And we are ready to "render . . . to all their dues" (Rom. 13:7). This means that to Caesar go those things "that are Caesar's." But it also and even more vitally means that we must render "unto God the things that are God's." If we cry, "We have no king but Caesar," we have no alternative but to reject Christ and the eternal plan for this earth. Our affection cannot be centered both *here* and *there*.

"The world passeth away, and the lust thereof." Everything in this present arrangement is temporary. We must recognize this fact and not allow our affection to be bound up with it. Our hope and our whole purpose in life is to have our citizenship confirmed in the world to come, and to pledge our allegiance to Him whose right shall be to reign forever. By doing this, we renounce all temporal lords of wealth, education, fame, or fashion, and give our whole devotion to Christ.

What happens if we violate our rights and privileges as citizens of our land? We place ourselves under the penalty of law. In like manner, we will have to suffer if we vow our supreme allegiance to Christ and fail to act upon it.

The kingdoms of this world are passing away. How imperative that we attach ourselves to an order that is eternal, even the heavenly order which shall soon be set up here on earth! If our citizenship in *that* world is secure, we cannot join the Jerusalem throng who cry "We have no king but Caesar." We are looking for the day when we can unite with those who cast every crown before the Eternal King and shout: "And he shall reign forever and ever!" ●●

Wishing You An Unhappy New Year

YOU would think it very strange were I to say to you, "I wish you a very unhappy New Year." If you would take me seriously, you would at least think me odd, and perhaps cruel. Yet there is a case to be made for the possibilities that lie in being unhappy.

Let me start at what may seem some distance from the main theme and then work back toward it. Look with me at that experience we call pain. You would think from all the advertisements which describe the pain killers, that pain is an awful thing, and so it is! So we welcome these commercials about Anacin or Bufferin for our headaches, Aspirin for arthritis, Alka-Seltzer or Pepto-Bismol for our stomach distress, Dristan for our nasal drip, and Deep Heating Rub for our muscle aches. And, in addition, under prescriptions from physicians we may find relief from stress through sedatives and tranquilizers.

Even the smallest of Nature's creatures, the one-celled animal, gravitates naturally toward pleasurable experiences and seeks to avoid the unpleasant. Everyone likes pleasure. Almost no one likes or enjoys pain.

Yet pain is our ally. It indicates a source of irritation or infection. The story is told of a man who had surgery because of a ruptured appendix. He had a rough time of it since too much time elapsed before this was done. But it couldn't be helped for all the tests were negative. There was no pain in his right side, and other tests revealed as little. Had the pain been present, diagnosis would have been easy.

A man who counsels others says: "Often people come into my office under some great mental anguish. As they relate their problems, I sense that they hurt deeply inside and are often moved to tears, whether it be personal or involving others. But always, in spite of the painful condition, I

sense that in the pain itself there is hope. Less sensitive people wouldn't be there. When a person has done some wrong, is pained by it, and comes to get it out before someone else, I then feel that the first step has been taken toward the solution. So pain helps us to do that. We recognize the problem and move to its potential solution."

And getting right at it is important. If one feels a pain in the body and stubbornly ignores it, then it might be too late. Recognizing and doing something about the pain is all-important. I hope initially that my point is made. Pain can be a terrible thing, but it is also our ally. It points us to the illness or place of infection and cries out, "You had better do something about this *now!*"

Let us apply this to the New Year and ourselves. For too many of us life has settled down to being lived in the same old rut. We accept our mediocrities, our moral failures, our stage in life as being inevitable. Life is drab. Making New Year's resolutions has long become a thing of the past. Others of us have lost our awareness of the will and way of God. We walk in our own way.

Then others are simply spiritual dropouts, no longer caring about God, no longer feeling sensitive to His presence or condemned by His judgment. Now it would be a marvelous thing if such people could feel themselves in an unhappy state and be goaded by the pain that is in them to seek something better which they do not have.

What could be more beneficial in these instances than the presence of pain? Let's call it the guilty conscience. A leading psychiatrist calls it "the seasoning of our daily lives," but many of us don't have it. This psychiatrist says, "When someone comes to see me with a guilty feeling about some wrong committed, I actually rejoice within, since I know that they are well on the road to recovery if they deal with the guilt properly."

But there are those who take a different approach. They follow Sigmund Freud who said the church gave people a guilt complex, and criticized it for goading the guilt-ridden people within its fellowship. His solution to such problems was "For-

The thought and introductory portion of this article are adapted from an article by Tom A. Whiting, "Unhappy New Year," published by *The New Pulpit Digest*, January-February, 1974. Used by permission.

get it!" For many that is today's solution, but it is not the solution demanded by the God of heaven who declared through His ancient prophet Ezekiel. "Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations" (Ezek. 36:31). The people of today become their own god and trim down their own morality to suit their own consciences. But it won't work. God's love and forgiveness are needed, and are conditioned upon complete reformation on our part. Then real peace comes because we are better persons. Thus to the self-satisfied, the mediocre, the lazy and indifferent, those covenant-makers who have become slow and dull, forgetting their sacred promise to the Eternal, the greatest gift that might be wished upon them in this New Year is the unhappy state, that they might be stimulated to do better.

Is it not one of the problems of our world that we have lost the guilty conscience? For such this might well be their epitaph: "We lost God first, then we lost His will, and with this loss went conscience." God is no longer authority to this permissive generation. People make up their own minds about what is right and what is wrong. Social practices which would have been heartily condemned a few years ago are now tolerated in all circles, even in better society.

Many absent themselves from God's house and feel no guilt because they have also lost Him. We abuse our brothers and suffer little from it for the same reason. What is needed is pain to show the place of infection. The world at large needs this, and it should be a warning even to us who profess better things.

If we doubt this, we have only to look at those who have been saved by such feelings of pain. There are many instances in the Bible. For example, Psalm 51, which is often referred to as David's psalm. This is a classic picture of a man who loved God but fell away from Him in a moment of passion. He allowed his lust to lead him to commit a most shameful act, then to cover his carnality he planned the death of a member of his armed forces.

Now without pain that experience could have slipped by unnoticed. But Nathan the prophet knew of the event, and had the courage to confront the king. "You have done wrong," was the gist of his remarks. Psalm 51 shows what happened to David when he felt the pain of sin: Penitently he said: "Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee and thee only have I sinned, and done this evil in thy sight" (vs. 1-4).

King David wanted to be made clean, and that pain gave us David the sinner who knew what it was to be forgiven. With forgiveness came real joy: "Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee" (vs. 12-13). His spiritual health was directly related to the pain he felt in his conscience, for it said something is wrong that needs correcting, and he corrected it.

If we turn to the New Testament, we find a man like the most of us—Simon Peter. He was weak and vacillating. He helped Jesus at times and was against Him at other times. You will remember the night in the palace courtyard when he denied that he even knew Christ! To add to his shame, he remembered that Christ had predicted that he would do this. So there was much remorse and Peter wept. Had he not felt this dejection, there might have been no great apostle, no great leader of the early Church.

It is in the very place where sin hits a man hardest he can grow strongest. A leading surgeon made the statement that sometimes when a bone is broken and mends properly it is stronger at that point than anywhere else. Now in the spiritual realm such was Paul's experience. Even though he thought he was right, he was living up to the commandments of the law of Moses according to the best of his ability, yet he was working against God.

He started by persecuting Christians, a bad and bloody business which he never forgot and for which he never forgave himself. He too, had the pain of conscience—not because he was weak and committed sin wilfully, but because he was mistaken. He had lived in all good conscience before God and men. He thought he was doing God's service, but when it was made plain to him that he was doing wrong he became so unhappy about it that he "conferred not with flesh and blood" but was "immediately obedient to the heavenly vision." Paul for a long time must have suspected he ought to be a Christian. He had the idea in his head; he must have played with it and pushed it off. But suddenly the time came when the idea jelled, and what had been vague became clear, cogent, commanding, and took possession of him.

Christ never eliminated the qualities that made Peter, Peter and Paul, Paul. Peter's impetuosity

and Paul's imperturbable drive were still there when Christ got through with them. But Christ used those qualities for His own better purposes.

Pain not only points to a source of infection, but if detected in time, produces new health. It is dangerous to delay. This is true especially with some diseases such as cancer. In the realm of the spirit, delay is also harmful. It may cause the pain to be accepted and then go unnoticed. This is the unpardonable sin—sin no longer felt, separation from God not felt, the conscience gone to sleep. God forgives sin that is recognized, confessed, and overcome. He cannot forgive unless one asks and works for it, for this reason an unhappy New Year for some could be a great blessing.

One of the greatest hindrances to progress in the spiritual life is complacency. Once we become satisfied with our progress we stagnate, we cease to progress, we no longer grow. It is at such times that we need something to jar us into motion, to make us unhappy with ourselves, to re-awaken in ourselves a desire for change, for constructive action, for improvement.

God is a God of progress, and has no use for stagnation. He wants us to grow. The words of Paul are clear on this point: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, . . . unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, . . . but speaking the truth in love, may grow up into him in all things, which is the head, even Christ" (Eph. 4:11-15).

We must grow out of ourselves. We naturally are too satisfied with ourselves, and that means stagnation. To generate the spiritual ambition to change we must become unhappy with our failure to progress, so unhappy that we will take ourselves in hand and force a change in our ways.

Let us consider some of the inherent evils where our ways need changing: James declares: "Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?" Now, "envy is the rottenness of the bones," says the wise author of the book of Proverbs. The Knox Bible translates the last part of the verse, "envy wastes the frame." If King Solomon had been writing today he might well have said, "envy produces bone cancer." And who could fail to be unhappy to learn he was afflicted with bone cancer? Yet year after year

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April, 1975

Abib Means ---

"month of green ears," "spring or sprouting month." God commanded Moses to observe "the month Abib" (Deut. 16:1; Ex. 12:2; 13:4).

Abib 1 — begins this year on the evening of April 11 and continues through the day of April 12, Bible time being measured from evening to evening (Lev. 23:32). This is the first day of the sacred year, and the day on which we observe the anniversary of our Saviour's birth.

Abib 13 — is the anniversary of the night when Jesus partook of the Last Supper with His disciples before He suffered. It falls on the evening of April 23 this year. At this time we partake of the emblems (unleavened bread and grape juice) in obedience to the command, "This do in remembrance of me." We recognize the emblems as symbols, the bread representing the knowledge of the law of God which we must learn, and the juice representing the wholehearted surrender and life of obedience which our covenant with God involves. On the night of the anniversary of the Lord's Supper each year we renew our covenant with God to comply with His commands in their entirety; and we go forth into the new year with a new determination to suffer "with Christ" that most significant death—the death of our own sinful nature. In this way we follow in Christ's footsteps (I Pet. 2:21; Rom. 6:10).

Abib 15 — is the anniversary of the Resurrection of Christ. It begins this year on the evening of April 25, the morning of April 26 being our observance of the Resurrection Morning, the day when "very early in the morning" the women found their way to the tomb and learned from the lips of the angel, "He is not here; he is risen"! Fifty days later is the anniversary of Pentecost (Lev. 23:16), which falls this year on June 13, 14. ●●

we allow the evil fruit of envy to flourish in our lives. What fools we mortals are!

In Galatians 5 we find listed seventeen "works of the flesh," the list closing with the words, "they which do such things shall not inherit the kingdom of God." What active disciple of Christ, what man in his right senses could fail to be unhappy with the prospect of being shut out of God's Kingdom! Yet we are so shortsighted that we nourish in our lives evils that will have that very effect.

But among these seventeen evils are such seemingly innocent sins as "hatred, variance, emulations, wrath, strife, seditions, heresies, envyings." We might shrink from the thought of harboring in our lives such corroding evils as adultery, fornication, witchcraft, murders, drunkenness, but the lesser evils will bar us from God's Kingdom as completely as the grosser.

Let us take a critical look at ourselves lest some of these evils are present in our individual heart. There is "hatred." Hatred is just the opposite of love. If we are unhappy about the sin of hatred, we

will not allow it to dominate our life pattern. If we have love for our brother we will try to help him in every way possible. We will not always be trying to pick flaws with him, or put the worst construction upon every word he may speak. We will not be indifferent to his interests and needs, but we will try to be a good example that we may help him to grow spiritually.

"Emulations": to emulate is to show a desire to excel or outdo another; to try to downgrade another's abilities or accomplishments with the object of enhancing our own image by so doing. It is an evidence that we are thinking too highly of ourselves. The Rev. M. Hembree, our former pastor, once said, "If we desire to excel, let it be to excel in humility."

"Wrath" is a work of the flesh, and brings no good to the wrathful man or to the one against whom his wrath is directed. To get angry makes a fool of us: "anger rests in the bosom of fools." We too often refuse to admit that we are fools.

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A New Year Prayer

Eternal Father, Thou who hast committed to us the swift and solemn trust of life, and hast mercifully and patiently led us to the gateway of another year, at its threshold we pause in our pilgrimage to raise our pilgrim song. For pilgrims and sojourners we are, as all our fathers were. Here we have no continuing city, but we seek one to come. Clouds and darkness are round about us. We know not what a day may bring forth. But as those whose eyes watch for the morning, we look to Thee, the only sure and abiding reality in a world of flux and change.

Experience has shown us that we can trust in Thee. Beneath the surface of the earth, crusted and cold during the long winter months, the germs of life, the seeds for the Spring's early growing and later harvest were kept safe by Thee, and shall in time burst forth into growing plants, providing food and sustenance for mankind.

Help us to perceive in these recurring phenomena evidence of the truthfulness of Thy promises. As the earth brings forth her bud, and as the garden causes the things sown in it to spring forth, so surely in due time shall the great things planned for the earth and mankind meet their fulfillment. War, bloodshed, the inhumanity of man to man, together with all sin and iniquity, will cease. It will be replaced by a new and better era, for Thou

wilt cause righteousness and praise to spring forth before all the nations.

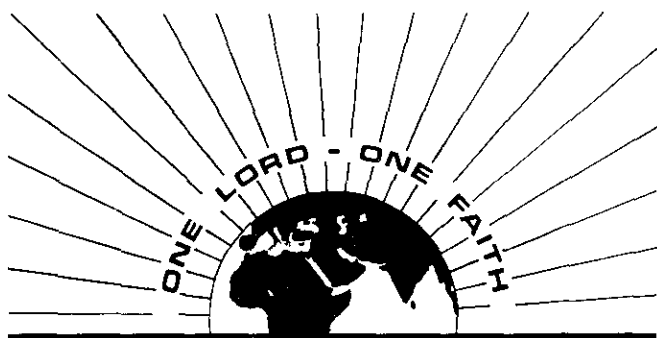
Father, grant that in hope of this better Day in which worthy mortals may share, we may accomplish a complete thawing of the frozen crusted surface of our old attitudes, old prejudices, old animosities. Thou art working in the hearts of men to develop material for the building of a better world, bringing nearer the divine event toward which the whole creation moves.

O God of light and life, transform us by the renewing of our minds, that this New Year may mark the beginning of a new life, a life wholly devoted to Thee.

Give us with the New Year a fresh dedication of our lives to Thee, a deep and earnest determination to live according to Thy will. May our homes be better ordered, our work for Thee better done, our faith more firmly fixed in Thy unbreakable promises.

And now, gracious heavenly Father, look with Thy compassion upon the sick and heal them, if it be Thy will. Bring comfort to the sorrowing where human words fail. Sustain the weak with Thy mighty hand where there is no other help available.

And may Thy Kingdom come, Thy will be done in earth as it is done in heaven. In Jesus' name we pray. Amen.



Coming: One New Government

Are you one who would like the basic fundamentals of Bible faith, simple and easy to read? Is the whole thought of the living God, the Bible, Christ and salvation new to you? Then read this page. Read it each month. If you speak another language as well as English, translate it so that your friends may read also, and use this page as an introductory unit of study each month. It will help you to a greater understanding of our world, its purpose and its destiny.

OUR own observation and reason should convince us that only God could create and sustain a universe so complex as the one in which we live. There are literally millions of heavenly bodies in the starry heavens above us. We ourselves are beings so intricate that no power less than an Omnipotent God could have created us. Nothing can create itself.

The Bible is yet another marvel, proving the existence of the Almighty God. Written by about forty authors who lived in widely scattered areas over a period of about 1500 years, the Bible has one central theme: God's plan for this earth. All the writers voiced the same plan, the same principles, and the same eternal truths, proving beyond doubt that their work was directed by the hand of God.

The Bible also foretold hundreds of future events, all of which have come to pass as predicted. It foretold the fall of cities, which happened just as prophesied. It told of four world kingdoms that would rise and rule and fall—while only the first of them was in existence. History confirms that these four kingdoms rose, ruled, and fell exactly as prophesied.

The Bible further reveals that in the time of the last of these kingdoms, God Himself will set up a kingdom of peace and righteousness which will

last forever. We want to learn more about this Kingdom of God.

There has been much speculation and confusion as to what the Kingdom of God will be. A kingdom normally has a king, co-rulers, laws, subjects to rule over, and a territory. God's Kingdom will be no exception. It will have all the aspects of a worldly kingdom. But unlike worldly kingdoms, it will be a righteous kingdom; and it will be unending.

In our last lesson we learned that "the Lord shall be king over all the earth" (Zech 14:9). He will be the Head over all, but He will not rule alone. He will have assistants.

Who will reign with Christ? Jesus promised this honor to the "overcomers": "To him that overcometh will I grant to sit with me in my throne" (Rev. 3:21). Again He promised "power over the nations" to him "that overcometh and keepeth [His] works unto the end" (Rev. 2:26). These "overcomers" are people who have "overcome evil with good," who have subdued their natural inclinations to everything God calls "evil" and have filled their lives with godly virtues.

These same "overcomers" will be made "kings and priests" unto God and "shall reign on the earth" (Rev. 5:10). We find the number of these co-rulers revealed in Revelation 14:1, 3-4: "And I looked, and, lo, a Lamb [Christ] stood on the Mount Sion, and with him an hundred forty and four thousand, . . . which were redeemed from the earth, . . . being the firstfruits unto God and to the Lamb."

Who are those to be ruled over?

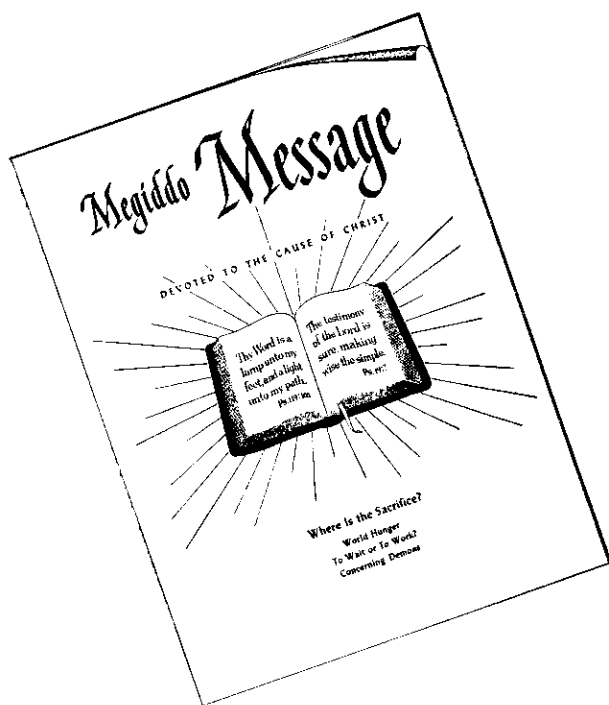
We learn of this great number in Revelation 7:9: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands."

This "great multitude, which no man could number" seen in vision by the Revelator represent the nations over whom Christ and the saints will rule. It is not literally a number that cannot be counted, but a number as yet not revealed, a number no one knows. They stand before the throne, which is a symbol of the rulership of Christ and His saints.

What will be the source of the law that will govern them?

We learn from Isaiah 2 and Micah 4 just where the laws that will govern this new Kingdom will come from: "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." These laws cannot be sidestepped; for if one steps out of

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After

60

Years . . .

. . . the Work Goes On

WITH this issue, the *Megiddo Message* is sixty years old, "going on sixty-one."

Sounds like we're getting old? rather wrinkled and gray? Not at all. In fact, the passage of time has had the reverse effect. We are sixty years stronger. Sixty years more mature. Sixty years nearer to the great Day when the message of the *Message* will become reality, when the God of heaven will suddenly interrupt the course of world affairs and send His Son to take the throne of Earth's domain and transform our world into a heavenly sphere.

To our readers who have come to look upon the *Message* as a friend, a source of comfort and spiritual strength, a beam of light in a world of midnight darkness, its discontinuance might seem something like a reversion to pre-jet, pre-telephone, pre-light bulb days. But there is no thought of discontinuance. The *Message* is dedicated to the cause of Christ, and it will continue to go on, God willing, until the great Day arrives.

Through sixty years of development, the travels of the *Message* have changed constantly, its circuitous route now winding in all directions—to all parts of our nation, into the northern lands of Canada, down to South America, over the seas to England and Africa, and on to India and Australia and the isles in the southern sea. Wherever it goes, it binds together the hearts of those who with us

share the vision of the future, the promises of the Bible, the hopes and expectations of all God's people through the ages—the New Age that is sure to come.

However far the *Message* goes, it is always looking ahead—because it is the message of the Bible, and the Bible is a forward-looking book. Its whole objective is for the future, for that is where the Lord will shortly do great things.

And so we look ahead.

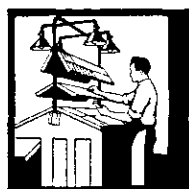
But there is something to be said for an occasional backward glance, to see from whence by the help of God we have come. Everything in this world has a history—even the *Message*. And it has occurred to us that our readers might be interested in a brief biography on our sixtieth anniversary.

Yes? Then read on, and see how it all came about.

The Embryo

For many years the Megiddo Mission had felt the need of a periodical. A regularly printed circulating issue had been among the founder's dreams; but he died in 1912 with the dream unrealized. We had pamphlets and booklets, which provided a foundation of Scriptural understanding; but these served only to "plant" the seeds of Bible faith. All "watering" had to be done by letter or by personal visit.

From year to year the periodical proposition was postponed in favor of work apparently more needful. But in the spring of 1914, shortly before Wilhelm the Last precipitated the great unpleasantness, the time seemed ripe for the conception of a new helper in the mission field.



A few blocks from the Mission Home resided two boys, aged 14 and 12 years. These lads had journalistic aspirations, the elder having been permitted by the longsuffering editor of a village newspaper to linger from time to time during school vacation within the sacred limits of the pressroom.

The mother of these two budding journalists had seen the crying need of a magazine for use as a missionary auxiliary. So she suggested to her two sons that they might undertake its publication. The suggestion was acted upon immediately, since it meant something new for boyish hands and minds to do (and had the double benefit of keeping them occupied and quiet for comparatively long periods of time).

The only equipment of the new "firm" was an archaic typewriter of a species long (and fortunately) extinct. The contraption, when properly approached and manipulated, would occasionally write. The lines were none too straight, the letters were much too dim, and the spacing hopelessly erratic.

But with much youthful excitement and energy and considerable labor, the first edition was secretly prepared and the *Megiddo News* made its first public appearance on the 31st of March, 1914.

When the papers were ready to be marketed, however, the senior editor balked—lost his nerve, so to speak—deeming the product unworthy of presentation. So the junior partner had to act as newsboy, delivering the first copies to the Mission Home. Editor No. 1 sat in the printshop (the dining room of the family's home), waiting for Editor No. 2 to return and report failure. However, in a few minutes the junior editor rushed in, wild-eyed, and demanded more copies at once! The people wanted more!

This auspicious introduction marked the beginning of success for the *Megiddo News*, as well as the inception of its multitudinous woes. For every additional copy "printed" meant so much more violent exercise on that unspeakable typewriter!

The whole product did not really amount to much—two dinky little sheets of letter-sized typewriter paper, written on both sides. Contents: "Extracts of Sunday's Sermon," "Local News," and weather forecast.

But the embryo publication grew rapidly; faster, in fact, than the editors desired. All day long the ancient, rickety typewriter clacked, while evenings were occupied in making up for time lost in coaxing the worn-out machine to do its duty.

Soon the need for a duplicating device became imperative. A hektograph proved to be a delusion and a snare, though despite the manifold troubles few copies were wasted (as any reader at the time would have unhesitatingly believed).

After about seven weekly issues, the presumptive typewriter expired, and a small 5x9 hand press was purchased by the Mission authorities, who were ready to give the work the greatest of encouragement—and forbearance, together with a limited amount of support. This press was also of an obsolete type, older, if anything, than the typewriter. The outfit included individual type characters which had to be set up by hand, one character at a time, and a hand roller to be used in inking the press. The whole thing, before using, was a marvel in the eyes of the young editors; but disillusionment was swift. The press simply could not be persuaded to print on all four corners and the center of the page at the same time. The typewriter seemed a light affliction compared with this abomination.

Fortunately only a few copies were printed on this press before it was relegated to its proper place.

The Church group now stepped in and began to back the project actively, sensing the potential of the printing idea. A larger, self-inking Franklin job press was purchased, together with more type (which still had to be set by hand, letter by tiny letter), and was installed in a commodious and generally comfortable workroom—in the attic of the editor's home. Writers for the *News* were given regular assignments, and production started on a larger scale.

While these were happier days, trials were numerous. Morale, as well as machinery, needed development. At times, after a particularly hectic session in the hot workshop, a page or galley of type would be "pied" (spilled) at the point of going to press, with no time to save the edition. Such occasions were "life's darkest moments" for the youthful printers. Again, the press, in the hands of unskilled mechanics, would seem to fail wholly. Several times the editors announced that the *News* had died from natural causes; but always it revived, and the work went forward.



Infancy

Scarcely more than a year after the idea was conceived, the *Megiddo News* had grown sufficiently to enter the world as a real, independent publication; and on April 18, 1915, appeared the first issue of the more appropriately named periodical, *The Megiddo Message*. For even then it was a herald of Bible hope to a dying world, the message of the Lord's return, the message of the coming Kingdom of God, the message of the work necessary to be done by all who would be partakers in the blessings of the age to come.

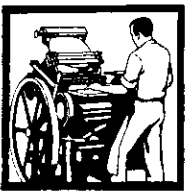
But there were yet many stages of development to come. The infant paper appeared in various bizarre forms, including two pages printed on one side only and pinned together; also a half-size, four page, one-piece edition. While being published in this latter form, during the summer of 1915, the printing plant, having outgrown the home attic of the editors (then ages 15 and 13), was removed to more spacious quarters on the Church premises—the spare bedroom of the Mission Home. A nearby enclosed porch served as a composing room.

Although still woefully handicapped by lack of equipment, the work continued to forge ahead, tributes of appreciation pouring in from all quarters from those who could find no other spiritual water of life in a dry and thirsty land.

Later during the same year we entered the mail-order field, advertising free literature in a few rural periodicals, and filling the subsequent orders for books. This opened a whole new field of vast possibilities for the *Message*. With each free booklet requested, a sample copy of the *Message* was enclosed, and many a hungry soul found spiritual sustenance through this simple means. Subscription lists grew apace—as did the labor of publishing.

But every problem found some solution, and the Lord's work continued to move forward. In March, 1916, the publication date was changed, the weekly edition being abandoned in favor of a bi-weekly issue double in size. In 1920 the *Message* was admitted by the Post Office Department as second-class mail matter, this new rating considerably lessening postage expense.

Childhood

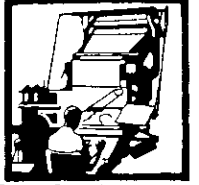


In 1921 the tedious task of setting type letter by letter became an outdated art—to the joy and relief of all concerned—when the Church group purchased a linotype, a machine capable of forming letters and

casting them on lead bars, line by line. Now the *Message* could grow without the hazards of “pie” at the critical moment.

The next piece of machinery acquired was a stitcher, which did away with the slow process of pasting sheets together.

Still there was one serious drawback: Every sheet had to be folded before printing and twice refolded, due to the small size of our only press. In 1923 this difficulty was overcome by the purchase of a 15x22 heavy-duty Golding letterpress capable of handling two pages at once on a single flat sheet.



In 1925 the *Message* living quarters were once again too small. So a small addition was built onto the Mission Home to make working conditions for the printers more commodious. But the addition was scarcely completed when a much larger hand-fed cylinder press was purchased—which practically filled the new space, leaving no place for the paper cutter and folder. Something had to give—and again it was the outside wall. A new room was erected by volunteer workers in a single day.

Improved machinery and equipment was added from time to time through the succeeding years, as the work went steadily forward. But still the publishing task was hampered by inconvenience, due to lack of space.

In due time this problem also found a solution: In 1950 a new building erected on the Church premises was dedicated to the work. And for the first time in its thirty-six years of life, the *Message* had a home of its own. The wandering days were ended. The publication had finally reached

Maturity

But maturity does not mean a cessation of growth. It is simply a point of stabilization, a time when goals become more clearly defined and additional improvements can be evaluated.

The year 1964 saw another change for the *Message*, as the biweekly publication was abandoned in favor of a monthly publication double in size. The change proved beneficial and the work went forward.

And so the *Message* has grown from its earliest infant days to become the chief instrument and organ of the Megiddo Mission Church, to broadcast the message of hope and deliverance to a suffering world. There have been still more improvements in very recent times: the acquisition of two collators for assembling the *Message* (purchased in 1968 and 1974), a larger Miehle Horizontal Press in 1970, a larger folding machine in 1970, and an-

other linotype in 1974. And still the work goes on. It is the work of God, and we are grateful as He continues to prosper it.

Our readers would enjoy a visit to our regular monthly "mailing bee," when volunteer workers of the Rochester Congregation assemble in the printshop's mailing room to wrap and sort and bag the current edition for mailing. The room is a beehive of activity; the task being completed in about two hours, the *Message* is ready to go on its way.

After sixty years—what is it? There is but one word in our motto: "Forward!" There must be no

retreat or withdrawal as the Day of the Lord speeds on apace. There must be no Gallipoli in our campaign against the powers of darkness. There can be no resting on our laurels. Each objective gained reveals a higher peak yet to be scaled. Self must be obliterated and the cause of Christ our only inspiring motive. Greater achievement calls for greater effort—until He comes, whose work it is, and the everlasting gospel is preached to all who dwell on the earth, "to every nation, and kindred, and tongue, and people."

Till then, little *Message*, FORWARD! ••

The Message--Why?

WHY bother with so small a publication? We cannot expect to convert the world or reach any great number of people—why try?

It is because we are "devoted to the cause of Christ." Like the apostles of old, we have a message to proclaim and we cannot keep silent. "We cannot but speak the things which we have seen and heard"—no divine revelations, no visions, no ecstatic experiences, no angelic visits; these are not part of the plan of God for our day. But we do have a sincere conviction of the things which we believe.

We have the Bible, and we must defend it.

We have hope, and we must claim it.

We have life, and we must use it.

We have a message, and we must proclaim it!

The *Message* is a religious publication. That means that we are concerned with our relationship with God. It means that we are talking about the vital issues of life and death—eternal life and eternal death. And in view of our limited mortal allotment of days, this subject becomes supremely important.

So the *Message*, above all else, strives to be accurate, truthful, Scriptural. How can we afford to be any less when under the scrutiny of One who is omnipotent?

The main objectives of the *Message* may be summarized in a few basic statements:

1) To strengthen faith in the Bible and its Author.

Faith is sorely lacking in our world today. Gods April, 1975

of humanism, secularism, materialism have in too many lives displaced confidence in the Supreme and Almighty Creator. All this fulfills the words of Jesus: "When the Son of man cometh, shall he find faith on the earth?"

But lest *our* faith fail, we need to do all we can to build faith in ourselves and others. So we try to take note of every prophecy that is fulfilled, every evidence that the Bible is indeed the Word of God, every indication that His plan is steadily being carried to one grand completion. Such facts help to maintain faith.

2) To answer perplexing religious questions.

Nothing is more disheartening than religious confusion. So many religious groups teach so many different—and conflicting—ideas. Who is right? Small wonder that modern man turns away from religion in despair.

But the Bible *has* the answers. It is a book with a message, a message that can sustain us even in times like these. And it is a message solidly founded in fact and evidence. God does not ask of us a cowardly defense or a blind belief.

The Bible presents sound doctrine, and the teaching of that doctrine is one of the primary objectives of the *Message*—not for the sake of knowledge alone but as an aid to a better life and a stronger faith. The Bible is a book so designed that by studying it we can build our faith in it. "Faith cometh by hearing... the word of God" (Rom. 10:17)—because it is reasonable, harmonious and plain. An understanding of the Bible and God's plan for this earth gives breadth and

depth and purpose to all of one's life. It adds a third dimension, without which life is flat and meaningless.

In answering questions on various Bible subjects, the *Message* follows one basic plan: to look first at the overall teaching of the Bible; then to see how the particular question can relate to the whole. In this way it seeks for unity rather than conflict—and unity there will be, for the God of the Bible is *one*, and He has *one* plan and *one* gospel throughout.

3) To uphold a standard above the world's moral corruption.

As our world sinks lower and lower into immorality and vice, it is every Christian's continual desire and prayer that he may maintain a standard of conduct acceptable to God. The *Message* aims to present material in line with such an unvarying standard, for God's standard cannot change. Temporary laws, such as those given to Noah, or Abraham, or Moses, may be withdrawn; but God's principles are eternal and unchanging. The Bible admonishes that we "be not conformed to this world," and what God called "wrong" a thousand years ago, or a hundred years ago, or yesterday, is still wrong today.

4) To reveal how to develop a character acceptable to God.

The Bible is not simply a book to be read, nor is it a doctrine to be believed; it prescribes a certain *type of life to be lived*. It is a thorough furnisher unto all good works (I Tim. 3:17).

God is holy, and He requires that His children also be holy. "Don't let your character be moulded by the desires of your ignorant days, but be holy in every department of your lives, for the one who has called you is himself holy. The Scripture says: Ye shall be holy; for I am holy" (I Pet. 1:14-16, Phillips). A high level of achievement for mortals to reach! But it is our conviction that such an achievement is not only possible but mandatory for all who would be saved.

The *Message* emphasizes this vital truth, and shows its practical application to everyday life in 1975. True religion is above all else practical, and if it is to be of benefit to us as individuals it must be vital and living in our lives each day. What we think, what we feel, what we say, what we do—our whole life must be *recast* by it. Only such a life will be acceptable to God.

5) To give peace and harmony and meaning to life.

The *Message* points out the changed life which will result from the application of Bible principles to daily life. For example, consider the words of

the apostle Paul: "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another" (Eph. 4:31-32). Just consider what the family picture would be across our nation if every member of every household lived by this one command.

Applying Bible principles to our lives creates peace and harmony by removing the situations which would mar peace. Even the most provoking situation becomes nothing to disturb the perfect poise of the true Christian.

6) To give stability and hope in an uncertain world.

Never has the world situation been more complex and more uncertain than it is at present. The words of Jesus are fulfilled; men's hearts are "failing them for fear, and for looking after those things which are coming on the earth." The powers in the political heavens are shaken.

In times like these the *Message* tries to give its readers a balanced spiritual perspective which can see all events—personal, social, national, political—as building toward the great Day when our world will become the "kingdom of our Lord," with new administrators and re-made inhabitants.

Having such an overview of the whole plan, all things take on new meaning; and the Christian can have steady courage and faith through the most trying hour. He need not be affected by the atmosphere of the age, for he can be sure that God is true and that all things are working together according to His plan.

What Makes It Different?

The *Message* is different from the majority of publications circulated today. What makes the difference?

The most distinguishing characteristic is without question its emphasis upon Bible support for everything that is printed. One point is always uppermost in the editor's mind as he reviews the copy for publication: What saith the Lord?

A second primary distinction is our method of relating the Bible to our lives today. The application of Bible principles to daily life is not a *result of* salvation—it is a *prerequisite to* salvation. Spiritual life is not the result of some mystic force at work in our lives or the Holy Spirit in our hearts; it is the result of our own diligent application of what we learn from the Word of God.

Thus obedience to Biblical commands is always central, personal and imperative. Rather than discuss personal experience and relate it to the Word

of God, the *Message* discusses the Word of God and tells how human experience must relate to it. It projects the Word of God—first, last and always.

The *Message* is different in what it does *not* have, as well as in what it has. Because we are “devoted to the cause of Christ,” we must be highly selective of the material we publish.

We use:

1) **No material which does not stand squarely upon true Bible teaching to the best of our understanding.** Because of the Bible admonition to “Prove all things; hold fast that which is good,” we publish only that which is harmonious with general Bible teaching.

2) **No paid advertisements.** These, we feel, would be a distraction to our readers, who want articles and departments from which they can gain spiritual benefit. Consequently, the *Message* is not a money-making proposition; it never has paid its own way, and it never will.

3) **No appeals or requests for contributions or financial support.** The *Message* has a minimal subscription fee—\$2.00 per year—which covers only a small fraction of the cost involved in its publication. And it is mailed free of charge to thousands of libraries for the benefit of the reading public. Yet the *Message* has never lacked for the support needed to carry on.

4) **Nothing that tends to demoralize or discourage Christian effort.** Our aim is to encourage and build up, never to tear down.

5) **Nothing that is sensational or which would tend to depreciate the value of the priceless treasure which is ours in the Word of God.** An occasional sensational article might tend to build up readership; a touch of emotionalism and a little stretching of the truth might have its appeal; but such would be a sacrifice far too costly to sustain. Our work is God’s and our constant question should be, What is true? What is right? What is Biblical? What is inspiring to the spiritual life?

6) **Nothing that is sophisticated or overly technical.** We want our *Message* to be conservative, clear and easy to understand.

Wherever the *Message* travels, to Orient or Occident, to metropolis or backwoods hamlet, we want it to be God’s messenger, bearing tidings of hope, comfort and courage—hope of escape from the wreckage when the man-made Colossus of wickedness totters and falls to ruin and makes place for the brighter, clearer, better age. The task of warning the world of the coming judgments of God and preparing some to receive Christ when He comes is laid upon us, and “woe unto us if we preach not this gospel!”

Letters

Deceased

We are sad to be writing you of the death of our dear Mother, aged 92, on February 9, but we are thankful her suffering ended so mercifully. Her mind was clear till the last, and she spoke of her hope of meeting again on the resurrection morning.

We humbly say “Thy will be done,” and we shall press on and upwards to “higher ground” in our spiritual lives, fully believing that “all things work together for good to them that love God.”

Queensland, Australia Misses Alice and Jean Biddle

Sister Biddle had been actively interested in the Megiddo Church since 1955. She is survived by her two daughters, Alice and Jean, who made a home for their aged mother and who cared for her faithfully through her prolonged illness. Sisters Alice and Jean Biddle maintain a lively interest in the Church, are regular recipients of our literature and steady correspondents. We always look forward to their “good news” from a far country, and we extend our warmest sympathies to them in their loss.

We have also been notified of the death of Miss Jessie Stephens, of Aberdeen, Scotland, who corresponded regularly with the Church as long as health permitted. She had been a subscriber to the Megiddo Message since 1937. No details of her death or surviving family are available. —THE EDITOR.

April, 1975

HAVE YOU READ?..

HISTORY OF THE MEGIDDO MISSION
THE COMING OF JESUS AND ELIJAH
WHAT MUST WE DO TO BE SAVED?
GOD’S SPIRITUAL CREATION
THE KINGDOM OF GOD
THE GREAT APOSTASY
AFTER DEATH, WHAT?
HELL AND THE DEVIL
TRINITY OR UNITY?
THE HOLY SPIRIT
THE ATONEMENT
THE SABBATH

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**GOD'S MAN
FOR
CRISIS HOUR**

THE Bible includes many "things written aforetime," which according to the apostle Paul were written "for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4).

Among the many things recorded is one topic of special interest to us in this age: It is the record of the life and character and prophetic ministry of one named Elijah.

Introducing the Prophet

Elijah was a man "subject to like passions as we" (James 5:17). And he lived in times not wholly dissimilar to our own. Now, as then, false religions flourish in the world, and wickedness is rampant. Now, as then, the kings and rulers of earth pursue their own course of action without regard for God or His plan. And now, as then, God calls to all who will stand up for His cause to be a clear witness to His truth. We can gain much encouragement and instruction from the life of this great man of God.

Our foremost interest in the prophet Elijah at this time in history is the result of what another man of God has spoken:

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Malachi 4: 5-6). The prophecy was confirmed by Jesus Himself: "Elias [Elijah] truly shall first come, and restore all things" (Matt. 17:11).

The prophecy stands today unchanged, unchallenged and unfulfilled: "Behold, I will send you Elijah the prophet." But its days of unfulfillment are numbered. For all who are privileged to live in these closing hours of an era, the most critical time in all of human history, there is approaching one supreme moment. For that moment we are praying, watching and working with all our mind and might. In that moment are bound up the hopes and fears of all the years and ages. It is the moment when the prophet Elijah, the same illustrious man of God who lived in Israel centuries ago, shall shock the world with his appearance and uncompromising message: "*The King is coming!*"

The life of the prophet Elijah did not conclude according to the pattern of mankind. The record tells us that "Elijah went up by a whirlwind into heaven" (II Kings 2:11). God had special plans for this loyal servant, and someday soon they shall become reality. Elijah is to be the herald of the King of kings.

The arrival of Elijah the prophet will inaugurate a whole series of events which God has ordained. Soon upon his appearance will come the glorified and immortal Christ in all the splendor of celestial might. He shall come to recompense His saints, to abolish sin and evil, to fill the earth with His people, and reign forever and ever.

Why not get better acquainted with the earthly life of this man whom we shall shortly meet, when he arrives to begin the consummation of God's great plan? Why not learn all we can about him so that when we meet him face to face we can feel acquainted with him and know that he is God's man for these times!

From Where?

"He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.

"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:

"So the Lord alone did lead him, and there was no strange god with him" —Deuteronomy 32:10-12.

Though these words bear no historic connection with Elijah the prophet, they describe the life-long relationship with the Eternal God which Elijah maintained. They even describe what must have been true of the Prophet's early life—God "led him about, he instructed him"—for Elijah was a God-directed man.

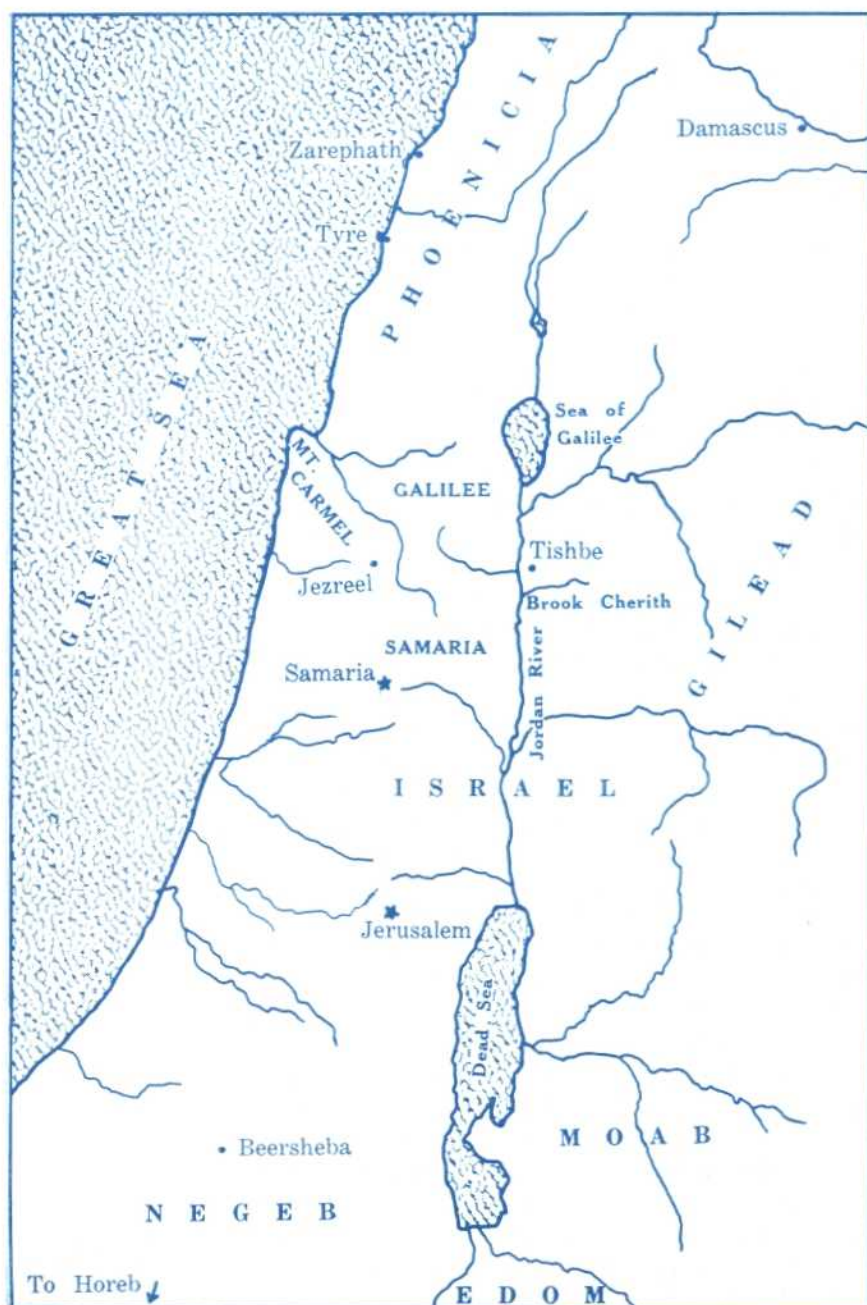
We would like to know of Elijah's home and family, of his youthful lessons and testings as he learned early in life to stand solidly for the faith of the true God. But the Biblical writer did not choose to tell us anything. He brings the Prophet upon the scene abruptly and without introduction, a mature spokesman for God and a vigorous opponent of all false and idolatrous faith.

But though we know nothing of his father or mother or relatives, we may conjecture that one parent or both were loyal servants of the true God, for at his very first appearance in the Biblical record, Elijah is already the appointed representative of "the Lord God of Israel" (I Kings 17:1).

It is likely that Elijah was reared in the rugged mountain district east of Jordan called Gilead, for the record tells us he was called "Elijah the Tishbite, who was of the inhabitants of Gilead" (I Kings 17:1). And his early training in that land included many lessons in simplicity, self-denial and hardship—and most important of all, a steady, growing faith in the God

of Israel. A character that ranks among the greatest of the Hebrew prophets was not the product of a royal court. It might be said of Elijah what was later written of John the Baptist: "He was in the desert till the day of his showing unto Israel."

We may glean one bit of information about the Prophet from his name, for Hebrew names were often significant and their assignment God-directed. *Elijah* means in Hebrew, "Jehovah is my God," or "My God is Jehovah." How fitting a name for the man God had sent to bring Israel back from the depths of apostasy and waywardness! How fitting that He should be a man bearing such a name!



The Setting

At the time Elijah the prophet made his bold and sudden appearance in the palace of Ahab, about the middle of the ninth century B. C., things were in bad shape in the nation of Israel—about as bad in every way as they could be. The king was Ahab, whose royal inheritance included fifty years of invasion, bloodshed, strife and trouble.

A bad beginning, but the end was destined to be much, much worse. For Ahab was no redeemer. The Bible records but one distinction that was his:

Out of Gilead . . .

GILEAD, the homeland of Elijah, was rugged hill country lying on the east side of the River Jordan. It was a rich pasture land for cattle, picturesque and productive. It was said of Gilead that "the soil amply repays the labor of the husbandman."

In the time of Elijah, Gilead already had an interesting history. The name itself means "hill of witness."

Jacob was acquainted with Gilead. After he had served Laban for twenty years, he took his wives and his possessions and fled to Mount Gilead (Gen. 31:21-25, 38). When Laban pursued Jacob and overtook him, it was in Gilead that the two entered into a covenant, the words of which have come down to us today: "The Lord watch between me and thee, when we are absent one from another" (Gen. 31:49).

Another interesting bit of history occurred at the time the Israelites were deciding which tribe should have what portion of land in Palestine. The tribes of Reuben, Gad, and the half tribe of Manasseh put in a special request: that they might have their portion on the east side of Jordan in the land of Gilead, because they "had a very great multitude of cattle," and Gilead was "a place for cattle." Moses consented and granted their request, on condition that the tribes meet certain requirements which would keep them on a par with the rest of Israel.

Elijah was not the first great man to arise from Gilead. Gideon was of the tribe of Manasseh, a native of Gilead. Is it strange, then, that two hundred years after the time of Elijah, the prophet Jeremiah should look to Gilead for a deliverer? "Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?" (Jer. 8:22). ●●

He "did evil in the sight of the Lord above all that were before him" (I Kings 16:30). Jeroboam had been bad—he had tried to worship God with graven images. But Ahab sought to dethrone Him totally.

But the credit for the evil does not belong entirely to Ahab. By himself Ahab might have been bad enough, but Ahab had a capable helpmeet and promoter and designer of wickedness—the daughter of Ethbaal, the priest-king of Tyre in the neighbor-nation of Phoenicia. Her name was Jezebel. Ahab's father Omri instigated the marriage, probably in an effort to consolidate the position of Israel with the potentially dangerous Phoenicia. But this woman was responsible for more trouble and infamy in Israel than any other woman in the nation's history.

Jezebel was an ardent worshiper of the pagan fertility gods, named Baal and Ashtaroath, and her life commitment was to make other men worship her idols. She had nothing but raging hatred for the true God, and her fiercely domineering disposition made her influence widespread.

Idolatry in Israel was nothing new. The worship of false gods had been a temptation from the earliest days of the nation's existence. Since the days of Solomon, idolatry had made terrible inroads upon the life and ways of the Hebrew people. They forgot the first and second commandments of their ancient law:

"Thou shalt have no other gods before me.

"Thou shalt not make unto thee any graven image, or any likeness of anything. . . .

"Thou shalt not bow down thyself to them, nor serve them" —Exodus 20:3-5

Israel's experience with idolatry is a lesson to us of the insidious growth of sin. What the fathers would have vigorously opposed in the days of David, the people in the time of Ahab meekly accepted. And so iniquity grew, and multiplied, as is always the case. "A little leaven leaveneth the whole lump" (I Cor. 5:6). One small sin tolerated in our lives so soon mushrooms to amazing proportions. There is only one thing to do: watch for the smallest beginning.

But Israel did not do this. And with the arrival of the powerful Jezebel, the situation worsened rapidly. Baal worship entered Israel bearing the prestige of a great god of a successful, powerful and wealthy nation. The Phoenicians were strong and successful, and whatever they did, they claimed their gods did for them. They attributed all good things to their gods—the rain, the dew, and the increase of forest, vine, flock and field. All came

MEGIDDO MESSAGE

from Baal and Ashtaroath.

Thus idolatry in Israel was promoted, even to excess. Ahab knew it was wrong, but this easy-going monarch did not see the matter as so important. The nation needed help—which the God of Israel had not been providing (because of Israel's apostasy!)—why not try some other gods? There was nothing to lose. And Israel *might* gain—Jezebel's gods just *might* be the unifying force the nation sorely needed. So Ahab let her pursue her intents.

To compliment her activities, Ahab constructed a magnificent temple in the capital city of Samaria which could house 450 priests of Baal. And Jezebel wanted even more—she had another sanctuary erected for 400 priests of Ashtaroath, whom she fed at her own table (I Kings 18:19). Meanwhile, this wicked woman worked to exterminate the worship of the true God—

And she almost succeeded. Almost—but suddenly there stood before the king

A Man of God!

When God has a work to be done, He always finds a man to do it. And He finds the right man at the right time. When God's hour strikes, His man is ready. So it was with Elijah the prophet.

When he arrived at the royal palace in Samaria, we do not read of his soliciting any admission or waiting to be formally invited. Nor did he make any apologies for his abrupt appearance. But we can picture him standing in humble garb before the richly-dressed king, lifting his hand toward heaven and solemnly affirming the judgments which the Most High was about to send upon Israel. His voice is heavy and commanding:

"As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word" (I Kings 17:1).

"As the Lord God of Israel liveth, before whom I stand...."

April, 1975



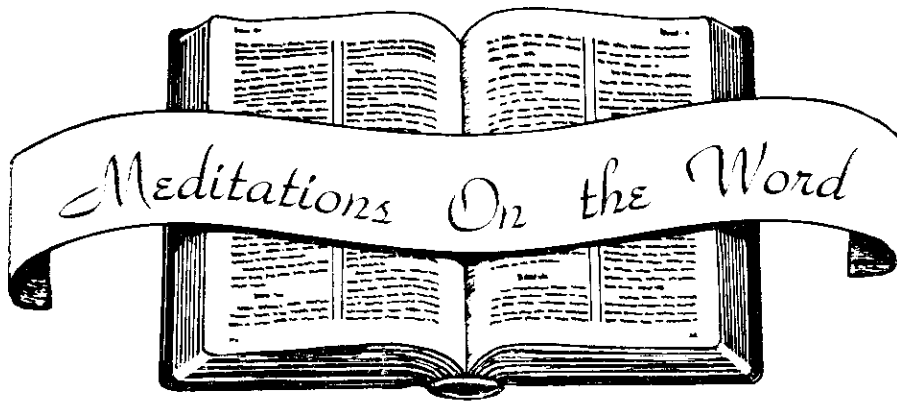
***"As the Lord God of Israel liveth,
before whom I stand . . ."***

These words tell something of the Prophet's background. He was at that time already *standing* in the presence of God. He was and had been a worshiper of the living God. He was committed to Him, ready to do whatever He said. He was God's humble, ready servant. Though at that moment he stood in the presence of an earthly monarch named Ahab, he was not Ahab's servant. Elijah belonged to One infinitely greater—Elijah was *God's* man.

We need to cultivate this wholehearted commitment to God in *our* lives. We need that constant, steady awareness of God to feel at all times as did Elijah, "I stand in the presence of God."

Elijah may have come from the backwoods of Israel, but he knew of the wickedness and idolatry that was being practiced. Doubtless he heard tidings from messenger after messenger, how Jezebel had thrown down God's altars and slain His prophets and replaced them with her own pagan rites and Tyrian deities. All this kindled such a burning fire in his heart that he could not be silent. He spoke—first to God, in yearning prayer (James 5:17), and then to the king of Israel. With courage

(Continued on page 27)



"Walk about Zion, and go round about her: tell the towers thereof"
—Psalm 48:12

IN Scriptural times cities were walled. A man walled-in his home. This was necessary as a safety measure. Communities did not care to spend the money to maintain law enforcement groups as we do today; each city or town, as well as each individual home, needed its own wall to keep thieves and intruders out.

So it is not surprising that the Psalmist, wishing to express the security that Mighty God provides, should allude to the walls and towers of his beloved city Jerusalem.

The wall provided security. The Lord our God provides much more: security through life, and provision for an enduring life in the world to come. God is a "sun and shield" to all who walk uprightly. "The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33:27). He is a wall and bulwark: "Salvation will God appoint for walls and bulwarks." He is the keeper of our peace: "Thou wilt keep him in perfect peace, whose mind is stayed on thee" (Isa. 26:1, 3). He gives security to the clean of hands: "Thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou

shalt take thy rest in safety" (Job 11:18).

The towers rising above the walls of Jerusalem emphasized the walls' strength. They were symbols of endurance, of impregnability. They were provisioned to be used as a refuge if the rest of the wall should be carried by assault. From their safety a sally might be organized, or a siege withstood until help arrived. The towers were individual high points that could easily be seen, and counted; they towered high above the massive walls that supported them. The entire wall could not be the height of the tower, else there could be no towers. For strength the walls were buttressed, and the more massive the buttress, the higher the tower extending above it could be. God's strong city also has towers, men and women who tower far above the ordinary, though loyal, individuals making up the body of the wall.

The apostle Paul was one such tower. The hope of endless life so strengthened him that no trial or misfortune could overwhelm him; no physical affliction could get him down; no conflict, however hazardous, could

dismay him. He allowed no task, however great, to daunt him; but his reaction to every challenge was: "I can do all things through Christ which strengtheneth me" (Phil. 4:13). He was altogether too great a tower of strength to succumb to any kind of trial. He was persuaded that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature" should be able to separate him from the love and wholehearted devotion which bound him to God (Rom. 8:38-39).

Peter and John proved themselves towers of strength when, shortly after Pentecost, they said to the council: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (Acts 4:19-20). They had preached through Jesus the resurrection from the dead; they had healed a lame man in the temple. Now the Sadducees, displeased at their preaching of Christ, came upon them and jailed them until the next morning. When brought to trial and threatened the fol-

lowing day, Peter and John uttered the aforementioned brave words.

Joseph was a tower of strength when as a youth he was sold into slavery by his jealous brethren. Later, when exposed to a temptation of the most demoralizing nature, as a young man of integrity and high moral stature he stood firmly and unflinchingly for the right, loyal to his master and to his God. Joseph also revealed great moral stature in another situation. He was one of the few men who could stand prosperity as well as adversity. After languishing in prison for a number of years on charges that were entirely fraudulent, he was brought out of prison and raised to the second highest position in the Egyptian government. Only the Pharaoh himself was above him. In this position he behaved himself as wisely and with the same godly humility that he had manifested when he had been unjustly bound in prison.

We must not fail to count Daniel and his three brave Hebrew comrades among the towers of strength. The latter, when they dared to defy the king of Babylon and refused to worship the image he had set up on the Plain of Dura; and the former, when Darius the Mede forbade anyone to pray to any other god but the king. Daniel prayed to the true God three times daily before the open window toward Jerusalem as he had done before. He was not afraid of the king's decree.

Moses the great Emancipator was a tower of strength. No weakling could have challenged Pharaoh again and again to let God's people go as did

he. Only a strong man could have brought the children of Israel through the Wilderness and safe to the gateway to the Promised Land. The people were just out of slavery, an undisciplined and unwieldy body of people. They were stubborn, rebellious, unappreciative, unmindful of their singular deliverance. Yet in forty years Moses had forged them into a homogeneous body of people capable of self-government.

Hebrews 11 is a notable listing of God's mighty "towers." And who can deny that in our own generation and time there are towers among the living and towers among the sleeping.

Not all towers are of the same height. Not all towers silhouette themselves against the horizon with the same vividness, yet they may be a tower of strength to someone. "We who are strong ought to bear the infirmities of the weak," said the apostle Paul. That is the same as saying, We who are strong should be towers of strength to those less strong; we should be a visible landmark or guidepost to those not sure of the way to go.

Let us stiffen our Christian fiber, "strengthen the weak hands and confirm the feeble knees."

Let us reinforce our too flexible spines so we can stand erect that all who observe us can see at a glance that we are a tower worthy of emulation, a tower that will ultimately enhance the beauty of the walls of the spiritual Jerusalem on which will be inscribed the names of the twelve tribes of spiritual Israel, and whose twelve gates will bear the names of the twelve apostles of the Lamb. ●●

Unhappy New Year

(Continued from page 6)

"Jealousy": We are all familiar with the sin of jealousy. The Word of God declares that "jealousy is as cruel as the grave." How unhappy we should be if this evil flourishes in our lives.

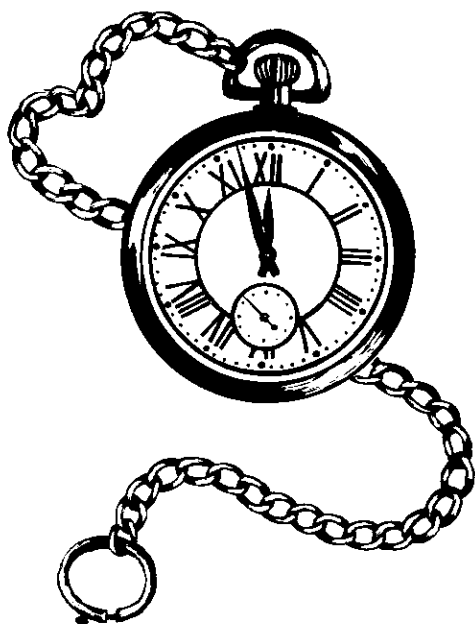
There is a bit of early American history with which most Americans are not very familiar, which points up the value of becoming unhappy over our failures. When George Washington assumed the command of the American forces at Cambridge, one of his first duties was to order the court martial of Captain Collender who was guilty of cowardice at the Battle of Bunker Hill. "It is with inexpressible concern," wrote Washington in his official orders, "that the General upon his first arrival in the Army, should find an officer sentenced by a general court martial to be cashiered for cowardice—a

crime of all others the most infamous in a soldier, the most injurious to an Army, and the last to be forgiven."

So Captain Collender was deprived of his commission and expelled in disgrace. But no sooner had this befallen him than Collender re-enlisted in the Army as a private, and at the Battle of Long Island exhibited such conspicuous courage that George Washington publicly revoked the sentence and restored him to his captaincy. He was so unhappy about his conduct that brought him such disgrace that he immediately set about making a better record for himself.

That is the action for each earnest life-seeker to take during the coming year if we would make maximum progress. Then at Judgment Day we will learn that the unhappiness with our shortcomings that we experienced during our Christian journey has brought us the "Well Done" of the Judge, with the result that "joy unspeakable and full of glory" will be ours to enjoy as long as the sun endures. ●●

Time to WATCH!



"My coming can be compared with that of a man who went on a trip to another country. He laid out his employees' work for them to do while he was gone, and told the gatekeeper to watch for his return.

"Keep a sharp lookout; for you do not know when I will come, at evening, at midnight, early dawn or late daybreak. Don't let Me find you sleeping. Watch for My return! This is My message to you and to everyone else"

—Mark 13:34-37, Living Letters

THE clock is ticking off the minutes. Slowly, steadily the time that started to be counted when Adam was called to work in the vineyard is slipping away. Six thousand years are nearly gone. Twenty-five hundred had already passed in Moses' day. With the period of the Judges and the Kings, the Captivity and the Return, another thousand years sped into eternity. Then there was a brief interval of silence, of some four hundred years, and the first great milestone in time was reached. It was time for the birth of the Messiah.

The Child Jesus grew to mankind; and after a brief three-year ministry marked by turbulence and trouble, He was put to death. Time ticked on, and the third day, as He had planned, God raised Him from the dead. Christ triumphed over the grave. And only forty days later when He had finished speaking "of the things pertaining to the kingdom of God," He was taken up "and a cloud received him out of their [the apostles] sight."

It has been nearly two thousand years since all this happened. And Jesus' words still stand, unfulfilled: "If I go away, I will come again." He *did* go away, and just as surely He *is* coming again.

Four thousand years before the birth of Christ, plus approximately two thousand since, means that very little time remains—how much we do not know.

What time is it, then?

It is TIME TO WATCH!

The master in Jesus' parable who went away left specific orders for his stewards to *watch*. "Watch for My return! This is My message to you and to everyone else. . . . Don't let me find you sleeping."

The clock ticks off the minutes. But for the watchman, time goes by uncounted. The ticking clock is unimportant, for the watchman has been given orders to watch—not the clock, but for His coming! His whole intent is on *preparedness*—"lest coming suddenly, I find you sleeping." If he is to be found faithful, watching must be the very fiber of his life, a purpose from which he has no rest. He must live and think in constant expectation of the Master's arrival.

We as Christians are all commissioned to be watchmen. "Watch for my return," commanded the Master, for you do not know when I will come." We cannot know exactly the time; we cannot know the hour when He shall come; but as signs in nature reveal the approach of spring, so the watchman can tell by the signs in the world when the Lord's advent is near.

We now can see the signs; it is time to watch!

There is great danger of our surrendering to the thinking of "time enough yet." Such a spirit leads to certain disaster, for it tends to relaxation, ease and distractions for which the diligent watchman should have no time.

There is a fable which tells of three apprentice

"devils" who were coming to this earth to finish their apprenticeship. They were talking to "Satan," the chief of the devils, about their plans to tempt and to ruin men. The first said, "I will tell men that there is no God." Satan answered, "That will not delude many, for they know that there is a God." The second said, "I will tell men there is no hope." Satan answered in the negative again: "You will deceive no one that way; men know that they must live by hope." The third said, "I will tell men that there is no hurry." "Go," said Satan, "and you will ruin men by the thousands."

"Plenty of time" is the most dangerous of all delusions. It has been said that the "most dangerous day in a man's life is when he learns that there is such a word as *tomorrow*." Our Christian work must not be put off until tomorrow—for who knows if *today* may be the day when He will come?

Time for us may end with shattering suddenness; and there is great danger that that great Day will find us unprepared. When time seems to go on day after day without event; when all things seem to "continue as they were from the beginning," there is grave danger that we may forget our duty as watchmen. Fair weather days *can* be days of great accomplishment; but this requires planning, effort and diligent attention to every opportunity. Procrastination is our perpetual enemy, the attitude of: Why bother about the leaky roof when the sun is shining?

But this was not Noah's philosophy when God told him to prepare an ark against the coming flood. When Lot and his family fled out of Sodom, there was no fire or smell of smoke. It was "business as usual" right up to the last minute. People "were eating and drinking, buying and selling, planting and building." But had Lot tarried until he could see the destruction coming down, it would have been too late to save his life. Hence Jesus' solemn warning: "Even thus shall it be in the day when the Son of man is revealed" (Luke 17:30).

Jesus was telling of His own diligent watchfulness when He said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4). There is only one way to watch: that is to *get ready*.

Never must we become so immersed in the things of time that we forget eternity; never must we let our involvement in secular affairs, however necessary, distract us from remembering that there is a God, and that the issues of life and death are in His hands. Shortly He shall send His Son. The Day of the Lord *will* come, in God's own appointed time.

The clock is ticking, ticking. What time is it? It is *time to WATCH!*

April, 1975

Kathy
Kandor's
Korner

Thank You, God

"OH, NO!" I groaned inwardly, trying to focus a sleepy eye on the clock by my bed. But there was no mistake, a second long look told me that.

I sighed as I reached over to turn off the alarm before it sounded. The beginning of another busy day. Breakfast to fix, and lunches to pack, and little ones to hurry off to catch the waiting schoolbus. Then all the dozen tasks of tidying up after all were safely on their way—and besides, it was house-cleaning time!

I suddenly felt sorry for myself. Hadn't I earned a little vacation, after scrubbing little ears and faces morning after morning, and frantically hunting down missing socks and ties and gloves, or half-absentmindedly listening to someone's spelling words or science questions? And what about those hundreds of tubs of washings!

What would it feel like some morning just to relax, with nothing particular to get up for?

As such thoughts played in my mind, I felt myself dissolving into a sea of self-pity. "I don't think anyone really appreciates all the things I have to do!"

A long stretch and a yawn told me that Neal was also awake. "Well," he spoke, his voice still thick with sleep, "if I'm going to get another coat on that cabinet before I go to work"—another yawn, and he continued, "I guess I had better get about it. This is going to be a day at the office—which I don't quite look forward to. One of our most difficult customers is coming in, and the boss has given me the honor of doing the business with

(Continued on page 27)

"I Have Given You an Example"

A STUDY of the teachings of Jesus is indeed a worthwhile pursuit. His life and work have been studied by men of all walks of life, and countless volumes have been written in attempts to convey His teachings to humanity. Yet the very simplicity and directness of His teachings appears to be the cause of His being misunderstood by millions. People study *what* He taught and did; it is equally fascinating and instructive to observe *how* He did it.

The chief glory of Jesus as a Teacher is that He exemplified everything that He taught. There is perfect consistency between His action and precept. Jesus preached high and lived high. He always was the realization of the ideal He taught. He was never the theorist, the abstract reasoner, but was always what He taught. From this angle He stands a solitary figure in history.

Jesus knew that the best approach to human hearts was true consistency between what He taught and His conduct. He would not ask others to do anything without first treading the path Himself. For this reason, in all things which God expects of men, He could say: "I have given you an example."¹

He Obeyed

Jesus' life was one continuous act of obedience. He rightly deserves the title of the world's most obedient Man. From His early youth when He realized He must be about His Father's business—though it involved many quiet years in submission to His parents—until the climax of His earthly life when He expired on the cross, we can see how truly He had fulfilled the aim He had expressed: "I seek not mine own will, but the will of the Father which hath sent me"; "I do always those things that please him."²

Far from being a sign of weakness, Jesus' obedience opens up a beautiful vista. Man is not subject to blind forces; he is a free creature. Here we have no lasting city. The unseen port of destiny may be reached only by following directions, and obedience to the specified directions constitutes the finest art of living. To assert that we are able to chart our own course without obedience to a higher

Power is to manifest immaturity, not maturity. Obedience, Jesus demonstrated, is the only profitable course of action.

Obedience is difficult. The stranglehold which habits have upon an individual makes it a bitter struggle to obey God. But Jesus practiced the very virtues which men find to be so galling. His method was, as He said of Himself, "not to do mine own will, but the will of him who sent me."³

Observing His obedience in later years we are forced to admit the utter simplicity and commonness of His life as a boy and later a carpenter in Nazareth. His neighbors knew Him only as a carpenter, unusual in kindness, yes, but so common as not to draw unusual attention. They did not then perceive nor did they later understand the extent of His training in obedience and what lay hidden in that obedient boy and diligent workman.

If Jesus had been ambitious in a worldly sense, He would have found thousands ready to yield to Him. He was keenly aware that the people had designs to make Him king and have Him free them from the galling yoke of Rome, but, while He was not afraid of leadership, He had no commission from His Father to serve the temporal wants of the people. Rather, His first task was to relieve the spiritual misery of the human race by showing them a way of life. "He humbled himself, and became obedient."⁴ We, who are so readily drawn away from the main road into the bypaths of life, are shamed by His fidelity. We are slow to accept His way: "My meat is to do the will of him that sent me, and to finish his work."⁵

His sense of obedience was so strong that it became fruitful in courage which shattered the accumulation of traditions which the religious legalists had built up around divine law. The accepted style of the day was externalism. The conscientious Jew was burdened with over six hundred regulations. There was much lifting of the hands and very little of the heart. The repressiveness of these rules is evident as we hear Jesus cry out against

1. John 13:15 2. John 5:39; 8:29 3. John 6:38
4. Phil. 2:8 5. John 4:34

their advocates (Matthew 23). Peter later argued against such practices as a yoke "which neither our fathers nor we were able to bear."⁶ And Paul frequently in his letters denounced Jewish externalism. The following words from a modern translation are especially expressive of his thoughts about formalism: "So if, through your faith in Christ, you are dead to the principles of this world's life, why, as if you were still part and parcel of this world-wide system, do you take in the slightest notice of these purely human prohibitions—'Don't touch this,' 'Don't taste that' and 'Don't handle the other'? 'This,' 'that' and 'the other' will all pass away after use!... In actual practice they do honor, not to God, but to man's own pride."⁷

Jesus was obedient to the higher law of justice and He always placed obedience to God above human egotism, self-righteousness and formalism, nor would He cringe before those who delighted to think that their own notion of religion was preferable to what God had laid down.

Jesus always spoke of God as a loving Father. In this way He induced men to obey God out of love. Obedience, inspired by love and trust, is manly. It is humbleness and nobility. Conformity to the will of God is a virtue perfectly exemplified by Jesus. It is not at all surprising that He said, "Learn of me; for I am meek and lowly in heart."⁸

He Remained a Commoner

With the superior intellect and ability which Jesus possessed, it would have been easy for Him to attain worldly greatness. Had He wished to do so He could have amassed riches, or He could have attended a noted school and become a famous teacher, or could have risen high in political circles. But He chose to remain poor. The word does not imply destitution, for God does not desire that men go famished and ill-clad, in which condition it is extremely difficult to serve Him. He was not concerned about amassing riches, nor, on the other hand, was He ever miserable or anxious. Through the years He had developed the condition of "neither poverty nor riches."⁹

By His choice of a commoner's life He went to the root of the matter, teaching the human race that happiness may be found by ordinary people in ordinary circumstances doing ordinary tasks.

By working at the humble trade of carpentry, Jesus taught the lesson that vision and character may be developed in the lowly occupations. His life is an inspiration for those who must remain at the post of duty with no opportunity for leisure or travel. It matters more *what* one is at his place of occupation rather than *where*.

Jesus understood fully the depths of the human heart, its loneliness, and the mistaken remedies which men employ. The development of the sciences, arts and education; the promotion of material progress and economic security, these captivate numerous minds. Education and prosperity do not constitute happiness and spiritual well-being. They may be an asset; they should be a means to the end. Jesus did not condemn learning and progress, but He did condemn the mistaken attitude which makes these things an end in themselves. He would condemn the cultured who feel culture and refinement as the final and ultimate goals in life. He would condemn the rich men who feel that with the possession of riches all power is theirs and that they may do with riches as they please. He was

*A new commandment I give unto you,
That ye love one another;
As I have loved you,
That ye also love one another . . .
By this shall all men know
That ye are my disciples,
If ye have love one to another . . .
Peace I leave with you,
My peace I give unto you.
Let not your heart be troubled,
Neither let it be afraid . . .
These things have I spoken unto you,
That in me ye might have peace.
In the world ye shall have tribulation:
But be of good cheer.
I have overcome the world. --Jesus*

6. Acts 15:10

7. Col. 2:20-23, Phillips

8. Matt. 11:29

9. Prov. 30:8

concerned with what riches and culture *do* to the possessor. Whatever a man's interest in life, it becomes an evil thing when it is erected as the supreme goal in life and the striving for it blots out the vision of the goal beyond. Jesus sought to elevate men, to assist them to place the spiritual above the temporal. Achievements in skyscrapers and transportation, while magnificent, are not equal to architecture in character.

By His life as an ordinary individual, He showed that greatness can be attained without money, or prestige, and without courting the favors of the powerful; and that the best in life, the love of God, is more easily acquired when one does not fuss and fume and worry over worldly possessions.

The practice of prayer is certainly one phase of Jesus' life that added immeasurably to His success. He lived in constant communication with God. Busy and burdened as His life was, He never permitted it to be such as to cause Him to forget the Unseen. In this, too, He taught a vital principle in life.

In times of stress and in days of momentous decisions He resorted to prayer in secret. On one memorable occasion it is said of Him that He "went out into a mountain to pray, and continued all night in prayer to God."¹⁰ It was after such a night of prayer that He chose the twelve apostles. The apostles would one day be pillars of the infant Church, and He needed help to select them. Prayer assists in making the right decisions.

We pass over this road of life but once. Since it is easy to miss the right road, it is not weakness or shame to ask for the right way. The enemies along the road are numerous and would frequently lead us astray. Jesus, knowing this, taught that men "ought always to pray, and not to faint."¹¹

Jesus did not fail to pray also for His disciples. When Peter's courage was failing, our Lord petitioned the Father on his behalf. "I have prayed for thee," He said to Peter, "that thy faith fail not."¹² Nor did He concern Himself with the apostles only, but His prayer reached down through the centuries, even to our day, as He prayed "for them also which shall believe on me through their word."¹³

During the agonizing hours of Gethsemane it was His earnest prayer which caused Him to emerge from the ordeal a sure and confident man. We cannot know the details of those hours in prayer before He submitted to the arrest, but we can see how with faith and trust He confided all to the Father when He said, "Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine, be done."¹⁴

By this experience He taught the lesson to men

of all ages, that when they too are plagued with doubts and pursued by misunderstanding on the part of others, when they pass through weary nights of darkness, and their spirits are almost crushed by difficulty, in communion with the Father there is strength and reassurance.

He Forgave

When in His Sermon on the Mount Jesus said, "Love your enemies,"¹⁵ the startling pronouncement set Him apart from all leaders of men. No one has ever equaled this standard of mercy and forgiveness, nor has anyone ever approached Him in the practice of so noble a principle. He understood that ignorance is the cause of many of life's hatreds, and malice flourishes because of perverted attitudes.

In spite of all the hate manifested against Him, there is not the least evidence that He ever permitted hatred in His heart. He never harbored a grudge against those who spoke evil of Him; and there is every indication that His heart was free of thoughts of revenge or delight in the downfall of an enemy. Jesus was capable of denouncing self-righteousness and hypocrisy in a most severe manner. He was opposed to sin in all its forms, but He was always ready to welcome the repentant sinner to His friendship. His forgiveness and tenderness drew to Him the public sinners who at heart were more or less honest, and the very spirit of forgiveness on His part was the force that moved these sinners to righteousness, for in Him they felt a Teacher and a Leader whom they wished not to disappoint.

In the Garden, He healed the severed ear of one who had come to arrest Him; He healed him as though he were an old friend. Though surrounded by scoffers and men crammed with villainy, His utterance on the cross, "Father, forgive them, for they know not what they do,"¹⁶ has won for Him a place in many an unbelieving heart.

For our smaller hearts and minds this example is difficult to fathom; the practice seems much beyond us. But it is this example of manhood at its highest that can teach and convince us that to keep hatred and revenge out of our hearts will eventually win much more than does vindictiveness. And it must have been just such lessons that prompted Lincoln's tolerant expression, "with malice toward none, with charity toward all."

10. Luke 6:12 11. Luke 18:1 12. Luke 22:32
 13. John 17:20 14. Luke 22:42 15. Matt. 5:44
 16. Luke 23:34

He Was Joyful

While Jesus is often described as a Man of Sorrows, and while it is true that He often was sad because of the plight of humanity, it is nevertheless incorrect to class Him as a sad Man. His life was one of love to God and neighbor; forgiveness to the erring and kindness to the weak—such a man is not sad or brooding or disappointed.

We see Him at His best by contrast. In condemning the hypocritical leaders, He said: "And when ye fast, do not look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen of men."¹⁷ This is an indirect testimony concerning His own cheerful appearance. He lived what He taught in this respect, as He did also in regard to the eight Beatitudes which He gave as eight laws for those who wish to achieve the Christian joy of living. And these Beatitudes end with, "Rejoice, and be exceeding glad."

He foreknew the coming of His Passion, and it must have been in His mind frequently, yet it did not rob Him of His joy. Even on the eve of His suffering, during the course of His numerous exhortations to the apostles He expressed the one desire for them: "that *my* joy may remain in you, and that *your* joy may be full."¹⁸ That Last Supper was a period of solemn memories. The apostles' minds were heavy with foreboding, but He talked earnestly. He wanted to lift up their hearts, to make them think nobly, to fill their spirits with a conquering faith. "My peace I leave with you"; "Be of good cheer." Peace, joy, cheer were words by which He wished to be remembered. These are not words of a sad or despondent man.

He was saddened often by the ingratitude of humanity and their blindness to the light; but He rejoiced in that a few humble ones were enlightened and were working for the glory of the Father.

He Suffered

Suffering of one kind or another has always been the lot of humanity. Jesus, as our Example, did not escape it. He felt on many occasions the pains of self-denial. He experienced hunger. His Passion is perhaps the best known part of His life. He did not submit to His suffering in a stoical manner. He did not deny that pain is pain and is hard to bear. In the Garden it was His most earnest appeal to the Father to avoid the coming suffering if at all possible. Jesus did not seek suffering, but when faced with it He accepted it most heroically rather than deny His mission.

Many in the world today are afraid to face the stern facts of suffering and run away from it. Jesus said in effect: Look at Me, and learn how to

meet suffering. It is easy to grumble and turn against God because of ill health, poverty, or because we are unsuccessful. But these troubles confront the rich as well as the poor; the talented as well as the untalented. Jesus' advice is to accept the unavoidable pains or difficulties. Naturally He would have us do all we can to eliminate disease or poverty; but He also understood that many of our pains and troubles come through our own ignorance and stupidity. They are often burdens of our own creation.

When God is all in all in one's life as Jesus taught He should be, sufferings because of such disappointments may be avoided. When the heart is set on heavenly treasures, ¹⁹ if earthly things pass away we will not be brokenhearted. If the way He prescribes is hard, He does so that we may gain something higher—His joy.

His Triumph—and Ours

Jesus, by His sincere devotion to His Father's will, passed every test successfully and was able to say to His apostles, "I have overcome the world."²⁰ And later, from the Father's throne He sent a message, stating: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."²¹ That will be the grand climax of our following His example; then we shall be rewarded according as our works have been. ²²

All through His career Jesus urged men toward the highest. He spurred them to tackle great tasks. "Launch out into the deep!" ²³ He charged His fishermen, and this command certainly extended beyond the immediate present and had a profound effect upon the lives of the humble men who responded to His call.

His own life and teaching proved to be most challenging, and truly He *did* challenge men to attempt the highest in service and purity. "He that is able to receive it, let him receive it." ²⁴

Whoever feels the impulse to have his own life count for the ages of Eternity can have no surer guide for his present activities than Jesus. Let such a one learn the lessons He taught and imitate the example He set; and let him take up his cross at his post of duty. Let his love to God and service to his fellowman claim his attention, and whether his work be simple or great—let it above all else be sincere. ●●

17 Matt. 6:16

20. John 16:33

23. Luke 5:4

18. John 15:11

21. Rev. 3:21

24. Matt. 19:12

19. Matt. 6:20

22. Rev. 22:12

Just Checking Up

Young Tony went into the neighborhood drugstore and dialed a number on the pay phone.

"Do you need a stock boy?" he asked.

There was a slight pause.

"Is his work satisfactory?" the boy continued.

As Tony hung up, the puzzled druggist was looking at him. "I thought your mother told me you already had a job."

"I do," replied Tony promptly. "Those were the people I work for. I was just checking up on myself."

How long since you and I checked up on ourselves? How long since we stood aside and looked hard and long at ourselves as others see us—and as God sees us—and asked dispassionately, "Is *his* work satisfactory? How is *he* really doing?"

This is the attitude that keeps any good workman producing better and still better work. He's concerned about the quality of the work he does and likes to check up on it now and then. He doesn't want to be represented by any piece of work that is less than the very best he can do.

Are you as concerned about your spiritual work as Tony was about his job? Is your work always satisfactory? How about it? How recently have you checked up on yourself? It might pay you to ask your heavenly Employer tonight. ●●

Coming: One New Government

(Continued from page 7)

the way he shall "hear a word behind [him] saying, This is the way, walk ye in it" (Isa. 30:21).

Where will the Kingdom of God be located?

We find our answer in the words of the prophet Zechariah: "The Lord shall be king over all the earth"; also in the words of the Revelator: "we shall reign on the earth." The Psalmist gives added evidence to the fact that the Kingdom will be on

the earth. Six times in Psalm 37 he repeats in varying words the promise that "The righteous shall inherit the land, and dwell therein for ever" (v. 29).

Now we have learned that the Kingdom of God is to be like other kingdoms in that it will have a King, associate rulers, people who are ruled over, laws, and territory. Two outstanding facts will distinguish this Kingdom of God from all previous world governments. This kingdom will be both universal and everlasting. It will extend "from sea to sea, and from the river unto the ends of the earth" (Ps. 72:8). And it shall be "an everlasting kingdom, and all dominions [rulers, margin] shall serve and obey" Christ as the King and His associate rulers (Dan. 7:27). All people on earth will have to submit to this one new and supreme authority when Christ sets up His Kingdom on the earth. All will be one nation under God.

When will the Kingdom be established?

No one knows the exact day, nor even the year when the Kingdom will come. When God revealed His plan through the Creation allegory recorded in Genesis, chapters 1-3, He set aside six days for work and one day for rest. From II Peter 3:8 we learn that, prophetically speaking, "one day is with the Lord as a thousand years," hence He plans to work with men for six thousand years. At the end of that period of time, Christ will take over the work and God will rest. No one knows the exact number of years that have elapsed since the time of Adam, but all signs point to the fact that the six thousand years are nearly spent and that the thousand-year day of rest, the reign of Christ and His saints, is very near.

Jesus said, "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matt. 24:36). But Paul told of something we *can* identify. He called it the "times and seasons" which would immediately precede Christ's second advent (I Thess. 5:1). We can recognize these "times and seasons" because the Scriptures tell us what to expect.

In Luke 17, Jesus was answering the Pharisee's question: "When will the kingdom of God come?" He gave the impression that His coming would be sudden, when it was business-as-usual with the world and the majority would not be looking for Him. "As things were in Noah's days, . . . As things were in Lot's days, . . . it will be like that on the day when the Son of Man is revealed" (vs. 26-29 NEB).

Again in Luke 21, Jesus gave more signs that would portend His coming: "And there shall be signs in the sun, and in the moon, and in the stars;

and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." And then He added: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (vs. 25-28).

The sun, moon, and stars, the "powers of heaven" represent the rulers, the high ones, the political powers of earth. The sea is the "sea of nations" (Rev. 17:15). This prophecy is being fulfilled in our day. The rulers of all the major nations of the world are greatly shaken by the effects of inflation, recession, trade imbalances, and threats to their sovereignty and the fear of all-

out war. These signs tell us that the day is near when we can expect God to break His long silence.

Another prophecy being fulfilled today that proves that the end of Gentile times is very near is that of the apostle Paul in II Timothy 3: "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof" (vs. 1-5).

The fulfillment of these and other prophecies proves that we are living in "the times and seasons" when we can expect the establishment of the Kingdom of God. ●●

Kathy Kandor's Korner

(Continued from page 21)

him." He paused long enough to stretch again.

"Kathy, do you know what I read yesterday? I keep thinking of it."

"What is it?" I asked.

"A statement by Charles Kingsley. Something like this: 'Thank God every morning that you have something you have to do, that cannot be avoided.'"

"Seems like a strange thing to be thankful for," I responded, still blue from my mood of self-pity.

"Is it strange?" Neal questioned. "Think it over. What would it be like to wonder every moment all day long what you were going to do next?"

"Uh-huh," I replied rather blankly, thinking I would just like to try such a schedule for a day.

"Really, Kathy, the things we complain about—what would it be like *without* them? They're the things that keep us healthy and happy in spite of our complainings. I can't think that I would be nearly so happy if I were free to do anything I pleased any time. Probably wouldn't be happy doing any one thing very long!"

"Could be," I replied, wondering how much the guilt I felt could be heard in my voice. Neal seemed to have a way of reading my thoughts sometimes.

"So I told myself this morning, 'Stop complaining about the rut you are in. Routine duties are the tracks you need to keep going straight.' Isn't that right?"

Yes, Neal *was* right. And Neal *is* right.

That was a couple of years ago, and I have never forgotten the lesson. Each morning as I awake, I

whisper a prayer instead of a groan. "Thank you, God, for work that *must* be done today, and for the strength to do it," and I slip out of bed eager for a fresh opportunity to show the thankfulness I feel. And it really works—I am so much happier!

Won't you try it, too?

Yours for an ever more thankful me,

Kathy

ELIJAH

(Continued from page 17)

and confidence he delivered his message:

"... There shall not be dew nor rain these years, but according to my word."

Elijah exercised a strong faith in the unfailing power of God. Everywhere the land of Israel was covered with verdure and life. The Prophet might have stopped to wonder how streams that had never ceased to flow could become dry, or how hills and valleys so green and productive could be burned with drought. But he gave no place to unbelief. He fully believed that God would humble apostate Israel, and that through judgment the nation might be brought to repentance.

Like a thunderbolt out of a clear sky his words must have hit the ears of the wicked king. And before wicked Ahab could recover from his astonishment or make reply, the man was gone—as abruptly as he had come. Time would be the witness to his message. ●●

(TO BE CONTINUED)



*Brightness of the Father's glory,
Shall Thy praise unuttered lie?
Break, my tongue, such guilty silence!
Sing! He cometh from on high!
From the highest court of heaven,
Let the flaming angels sing!
From the humble hearts of earthborns
Let our praise forever ring!*

--Sel. and alt.

