

# Megiddo Message

Vol. 76, No. 5  
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*O* that my life may so possess  
the beauties of Your holiness  
that every word I speak...may bless.



## “This ONE Thing I Do...”

*I press for the mark of the prize of the high calling  
of God in Christ Jesus!” —St. Paul*

**E**very time a train, ship, or plane leaves its station, port or airfield, it is with one particular objective—a destination.

In every game there is one object—to win.

Every businessman has one primary purpose—to make a profit.

When Columbus left Spain with his three small ships, his one driving purpose was to find the East Indies. Everything he did was focused toward that one goal.

When Admiral Byrd set out in 1926, his one idea was to reach the North Pole.

As Christians, we, too, have one goal in life. The apostle Paul said it in these clear-cut words: “This one thing I do.” What was that one thing? “Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus” (Phil. 3:13-14).

This high calling of God in Christ Jesus was the one and only subject of Paul’s life. To it he was totally dedicated. Whether among his brethren, or on the highway, or sitting in prison, this “one thing” was on his mind: “I press toward the mark for the prize of the high calling of God in Christ Jesus.”

As he neared the end of his life, his one thought was to finish his appointed course of service: “That I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God” (Acts 20:24).

This singleness of purpose is rare in our world today. We have so many modern distractions, so many interests that could easily draw us away

from our one high calling. Petty or principal, they so easily become predominant. O that we could lift our voice with the apostle Paul and say with emphasis, “This ONE thing I do...I press for the mark of the prize of the high calling of God in Christ Jesus!”

What does this mean in terms of everyday life? Does it mean that we must become recluses or introverts? Does it mean that we must be every moment reading, or studying, or memorizing the Word to please God?

We know that Paul’s life was practical. When he said “This one thing I do,” he was busy, active, meeting his own needs and doing for others as much as he was able. But whether he was traveling, or tentmaking, or visiting, or preaching, one thought was foremost in his mind; his one goal shone over and above and around and through everything else: “This one thing I do.” Whatever the moment’s physical demand, he was also at that same moment pursuing his one goal. He could be Christ’s servant just as actively while he was tentmaking as while he was preaching. In his mind’s eye was the purpose of God and the great future upon which he had set his heart.

This was what Christ did also. Whether He was traveling or preaching or ministering or relaxing, His one thought was His Father’s purpose. How else could He say, “I do always those things that please him [the Father]”?

The apostle Paul was doing the same. He was copying Christ, and he wanted his brethren to do the same. How else could he have said: “Copy me, as I copy Christ” (I Cor. 11:1)?

*(Continued on page 26)*



## Megiddo means...

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

### We believe

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

### We believe

—in the Bible as our only source of knowledge about God and His purposes and plans for the salvation of humankind.

### We believe

—in Jesus Christ the Son of God and our Perfect Example, who was born of a Virgin, ministered among men, was crucified, resurrected, taken to heaven, and seated at the right hand of the Father, crowned with immortal glory, and who shall shortly return to be king of the whole earth.

### We believe

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

### We believe

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

### We believe

—in ourselves as capable of applying the precepts and principles of the Word of God in our own lives, in this way perfecting that high quality of character which God has promised to reward with life everlasting in His heavenly Kingdom on earth.

### We believe

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

## Bible Quotations

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

**NEB**—New English Bible

**NIV**—New International Version

**NASB**—New American Standard Bible

**RSV**—Revised Standard Version

**TLB**—The Living Bible

**TEV**—Today's English Version

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

**Phillips**—The New Testament in Modern English

**Berkeley**—The Modern Language New Testament

**Weymouth**—The New Testament in Modern Speech

**Goodspeed**—The New Testament translated by Edgar J. Goodspeed

**Moffatt**—The Bible, A New Translation

**AAT**—The Bible: An American Translation

## About Our Cover

Our cover photo was taken by Mr. & Mrs. David Sutton at the Garden Center of Rochester, Rochester, N. Y.

# Megiddo Message

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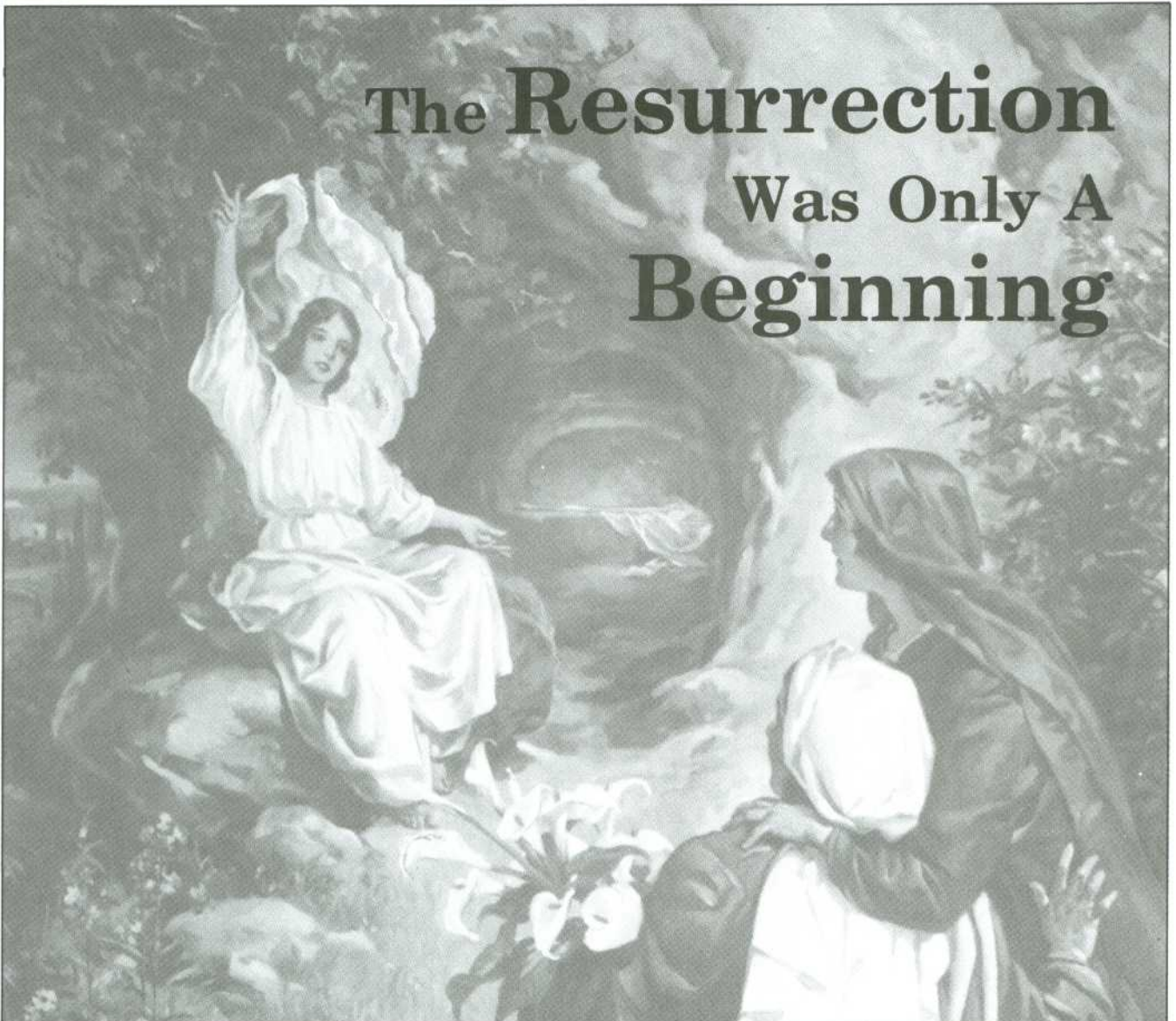
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MEGIDDO is a way of believing and living, grounded solidly in the Bible as the reliable Word of our Creator. A total view of life, the world and the universe, it sees all events, men and nations moving together toward one God-ordained climax: the Kingdom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

# The Resurrection Was Only A Beginning



*Scripture: Matt. 28:1-10*

**The Scriptures give  
mighty testimony  
to the resurrection of  
Christ.**

**I**n the cold gray of the early morning, three women are wending their way through the darkened streets of Jerusalem. It is the dawn of the first day of the week. The day promises to be bright; but their hearts are heavy. Their feet plod wearily over the rough stones of the streets of Jerusalem. The day before the Sabbath their hopes had been crushed. The horrifying tremors of defeat still shake their hearts. To see their Lord and Master dying a cruel death by crucifixion—He whom they had loved, believed, trusted, followed. It had been their hope that He would somehow redeem Israel, deliver them from their Roman oppressors, and set up His own government. Had they misunderstood Him? Was it all just a dream? And now, in this early morning hour, their hopes lie in the darkness of the tomb.



In their hands these women carry spices. As a last measure of devotion they want somehow to anoint the dead body of Jesus. Each of these women has her own singular regard for Christ. Salome is the wife of Zebedee (Matt. 27:56; Mark 15:40) and the mother of the apostles James and John. With her is Mary wife of Cleophas, the mother of James the Less, another of the Twelve. Then there is Mary Magdalene, whom Jesus had granted a marvelous deliverance from her former life. In another part of Jerusalem are other women having the same purpose, bent on the same mission, also finding their way to the tomb in the dim light of the early morning.

But all have one problem. The tomb is sealed by a large stone. They know, because they saw it. They know also that the tomb is heavily guarded—did they not hear that Pilate had given the command, “Make it as sure as you can”? What can be the solution? How can they possibly move the heavy stone away from the tomb? How can they gain access to the tomb so that they may use the spices they are bringing? They wonder as they continue on their way.

At length they arrive at the tomb, and—what has happened? Where are the soldiers, the guards? And lo, the stone that had covered the entrance to the sepulchre—it is rolled away. Carefully they tip-toe to the door of the sepulchre and look in. The tomb is empty! The body of Jesus is gone! What can this mean? What has happened?

We know from the written Record what those women at that moment did *not* know. In the quiet garden where the tomb of Jesus was situated there had been already that morning a great commotion. The guards who had been watching the tomb had been suddenly startled in the darkness of the morning by an earthquake, and a dazzling brightness that descended

from heaven and came and rolled back the stone from the door. In terror the guards had fled. Yes, something *had* happened.

But the women at the tomb cannot imagine what. To Mary Magdalene it can mean only one thing. Someone has come by night and stolen the body of Jesus. Without waiting for further evidence or thinking about what Jesus Himself had said, she dashes off. Her first thought is to tell the disciples the tragic news. The body of Jesus is *gone!* she reports.

Quick as a flash Peter and John are on their feet, out the door, and racing down the street to see for themselves. What is the matter with Mary? This cannot be. What has happened? John is the first to arrive at the sepulchre, and the first to look inside. Only moments later, Peter is there, too, and he proceeds right into the sepulchre. Yes, there are the linen clothes, and the napkin off by itself. Mary Magdalene is *right!* What *has* happened? Sadly, Peter and John walk back to their home. Even then the possibility of a resurrection does not enter their minds.

Mary Magdalene tarries in the garden, weeping. “And as she wept,” we read, “she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain” (John 20:11-12). They ask why she is weeping, and she tells them that someone has taken away her Lord. No sooner has she said this than she turns to see a man whom she thinks is the gardener. He addresses the same question to her. “Woman,” He asks, “why weepest thou? whom seekest thou?” And she gives him the same answer she has just given the two angels.

Then this Stranger says simply, “Mary.” Immediately she recognizes Him. “Rabboni!” she exclaims, which is to say, “Master.” The Voice she knows so well has spoken; it is unmistakable now. It is

**T**he Gospels record the resurrection; the Epistles confirm it. The facts are there for us to examine with the utmost rigor, and they will stand any amount of critical investigation.

then that Jesus speaks to her those immortal words so full of meaning. Our Common Version renders them, “Touch me not; for I am not yet ascended to my Father.” More correctly translated they are, “Linger not, do not tarry,...but go to my brethren and say unto them, I ascend unto my Father, and your Father; and to my God, and your God” (John 20:17). In other words, Don’t delay, Mary; don’t linger with thoughts of defeat and death; but go and share the news with My brethren. Tell them the resurrection is only a beginning. From here I go to My Father to be judged and glorified; to My Father, and your Father, to My God, and your God. And then, someday in the far future, some glorious Day, I will return.

**The Verity of the Resurrection**  
Is there any slightest question about the verity of the resurrection? There is not. If we question it, we find ourselves questioning the entire Scriptural record and its many eyewitness accounts; indeed, what *can* we trust? But as long as

**T**he empty tomb was the cradle of the early Church.

men are allowed to think for themselves, they will doubt, dispute, and criticize the Word of God.

Those who attempt to throw doubt upon the resurrection of Christ say that the disciples merely had hallucinations and visions similar to the psychological phenomenon of mass hallucination reported on occasion throughout the centuries of human history. But is it possible that so-called "doubting Thomas" would have believed unless he had actually touched Jesus after His resurrection? Is it possible that these women who were early at the tomb were victims of hallucination? Does the Gospel account give any hint of such an idea? And what of the record of all that Jesus did after His resurrection—do "visions" and phantoms eat fish by the side of the Sea of Galilee as Jesus did after building a real fire made of actual sticks?

Furthermore, if Christ did not experience a real resurrection from the grave, after all the prophecies He gave His disciples before His death, would He not be only a lying or mistaken prophet and not worthy of our recognition today? Would we not be in a worse perplexity than the followers of Buddha, Mohammed, Confucius, or Zoroaster, who never even ventured to predict that they would rise from the dead?

The Scriptures give mighty testimony to the resurrection of Christ. Consider the evidence penned by the beloved physician Luke. Consider his profession. Luke is a scientist. He has an analytical mind, one that assimilates, then sorts out and evaluates information cautiously and deliberately. Doctors can't afford to make mistakes. Mistakes are too costly! The accuracy of their statements is a matter of great consequence in their profession, seriously affecting people's lives. Luke's writings reflect this accurate, careful attention to detail, this serious approach. And what does this physician's

## Let Us Pray...

Eternal Creator, before whom the night is as day and the darkness shineth as the light, in whose hand is the life of every living thing, we worship Thee. Thanks be to Thee for the note of victory that fills our hearts today! Thanks to Thee for our living Lord over whom death could not hold dominion. Thanks to Thee for the rich heritage of faith that is ours, for the surety that there is a power that can conquer death, that what we see is not all there is.

We rejoice anew this Resurrection morning that the Savior abolished death and brought life and immortality to light through the gospel, but remind us of the responsibility that rests with each of us before we can expect a share in that exaltation. We must submit ourselves as totally as did He, must actually crucify each sinful desire and tendency, must totally remake ourselves according to Thy high and holy Pattern, before Thou wilt grant us Thy eternal blessings.

Our most merciful Father, we confess with shame our slowness in submitting to Thy will for our lives. Times without number we have reveled in the dust of our own ways and thoughts, and refused Thine. Time and again we have denied our faith by our actions—and even by our thoughts. For all we seek Thy pardon.

O Thou to whom a thousand years are but as yesterday when it is past, and as a watch in the night, we pray Thee to refresh us with new hope. Lift our vision above the immediate and transitory and fix our eye on that which is eternal. Say to us this Resurrection morning that there *is* hope for us, real hope—if we but do on our part. We ourselves may someday escape the bondage of mortality and share the joys of the immortals—if only we now take the steps to qualify for that reward.

To this great end we live, not for the momentary but for the eternal. We know that if we are truly sincere in this, nothing here shall be able to disarm or discourage us, nothing here shall overwhelm us because Thou art with us.

We pray this morning for Thy people, wherever they may be. Sustain and support all who are in the throes of suffering, and uphold them with the power of hope. And wilt Thou keep us all pressing mightily to complete the task we have begun that we may be ready to receive Thy full salvation. In the name of Him who is our hope of Light and Life and Joy without end we pray. Amen.

calculating mind say about the probability of Jesus' resurrection? Let us read: "To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God" (Acts 1:3)."

### "By Many Infallible Proofs"

Jesus showed Himself alive after His passion—and it was "by many

infallible proofs." Let us contemplate those four words. There were more than several proofs—there were *many*, and Luke considered them *infallible*. According to Hebrew law, lives could be terminated by the testimony of only two witnesses. But Luke was not concerning himself with any marginal evidence; he was prepared to cite *infallible* proofs—and *many* of them.

Let us also consider that word "infallible." It means "incapable of error." The wise use such a word as "infallible" cautiously. Few observations, conclusions or accounts in this world qualify for such description; few are totally incapable of error. But Luke contended that concerning the resurrection there were *infallible* proofs—and many of them.

Are we justified in counting so much on the meaning of "infallible"? The new versions agree. The original Greek word *tekmeerion*, translated "infallible" in our Common Version is defined as "a sign, indubitable token, clear proof," in *The Analytical Greek Lexicon*; and as "convincing proof" in the Shorter Lexicon of the Greek New Testament (Gingrich, Univ. of Chicago Press, 1973). The word "infallible" may be strong, but that is just what Luke meant to say. We have no reason to doubt.

There is also a certain finality about the word "proofs." It crowds out reservations, doubts, misgivings. *Proof* asserts an actuality. Doctor Luke intends to be understood. He insists that the resurrection can be *proven*; that the collection of evidence is infallible, compelling any reasonable mind to accept the report as fact.

All of the New Testament writers convey this same certainty in discussing the resurrection of Christ. It has been truly said that the empty tomb was the cradle of the early Church. The Gospels record it; the Epistles confirm it. The facts are there for us to examine with the utmost rigor. They will stand any amount of critical investigation. The mighty record of the Acts of the Apostles all stems from the resurrection power that raised Christ from the dead. Even the day of Pentecost, with the descent of the Holy Spirit, was a direct result of the resurrection. On that great Day began a movement that spread the gospel widely during that age, giving unmistakable evidence that Christ

the Lord was risen indeed.

Consider also the powerful effect of the resurrection on the disciples. We may seriously doubt whether the Church would have emerged from the cloud of gloom and despair that enveloped the disciples after their flame of faith was extinguished on Golgotha. It was relighted, however, never to go out again when Mary excitedly brought word that she had seen and talked with the Master. Faith was re-ignited when the disciples themselves experienced the thrill of talking with their Master, walking with Him, eating with Him, meeting with Him during those forty days. Faith was re-sparked when they finally understood the significance of those things which had at the time seemed so dark and mystifying.

#### **The Confirmation of the Soldiers**

The soldiers who were guarding the tomb of Christ give us yet another confirmation of the resurrection. Can we think for a moment that they—whose lives depended upon doing what they were commissioned to do, in this case to watch the tomb and keep it secure—can we think for a moment that these soldiers would have fabricated any stories of a resurrection, or an empty tomb, if such had *not truly happened and have been undeniable fact*? Furthermore, would they not have done anything in their power to produce the dead body of Jesus if it had been anywhere to be found? Would they not instinctively have done anything in their power to disprove the resurrection? To tell of an empty tomb that *they* had guarded was the utmost in shame and disgrace—which they would have prevented *if they could have*.

The resurrection of Jesus was a matter of historic fact to the apostle Paul. He had learned of Jesus' death from his brethren the Jews who hated Christ. He had learned of Jesus' resurrection from Jesus Himself! He had *seen* the risen

**T**he resurrection was the beginning of what is destined to reach on and on into eternity, to bless hundreds and millions and billions and quadrillions of happy immortals in the future.

Lord. He *knew* beyond any possibility of doubt that Jesus was alive. In his great resurrection sermon, recorded in First Corinthians 15, Paul recounts in detail the evidence of the resurrection. Jesus had been crucified; He had also been resurrected, for He had been *seen*. And it was no single isolated appearance to an unknown and unidentified individual. Jesus had been seen by His disciples on several occasions, one time by more than 500 brethren at once. At the time Paul was writing this Epistle, the majority of these 500 brethren were still alive. This means there were more than 250 people living to testify that Paul's account was true; and if it had not

*(Continued on page 9)*

**I**t is this great afterward that we are anticipating, the glorious afterward in which we may participate.



# Not Yet,... But Surely

*We see not yet the throne of Christ uplifted,  
Nor yet all nations bowed to His commands;  
Sorrow and sin His heritage have rifted,  
He has not yet the sceptre in His hands;  
But we see Jesus, clothed in power supernal,  
The keys of death and hell are His alone;  
And He shall come, our Saviour, King Eternal,  
To reign in glory, saving all His own.*

*We see not yet the holy consummation  
When He shall rule, commanding every eye;  
But we endure, amid earth's sharp negation,  
As seeing One invisible on high.  
The King is coming, to His own appearing,  
And we would serve, nor shall we serve in vain;  
For we know surely that the hour is nearing  
When He shall come with kingly power to reign!*

## Surely...surely... surely...surely!

“My covenant will I not break, nor alter the thing that is gone out of my lips.” (Ps. 89:34)

“God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?” (Num. 23:19)

“For I am the Lord: I will speak, and the word that I shall speak shall come to pass;...[I will] say the word, and will perform it, saith the Lord God.” (Ezek. 12:25)

“Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations.” (Deut. 7:9)



been true, it would have met with immediate objection and would not have come down to us as part of the sacred canon of Scripture. Climaxing all of Paul's evidence was this personal testimony: "And last of all he was seen of me also, as of one born out of due time" (I Cor. 15:8). Skeptical minds may wave away even the most convincing evidence; but who can argue with experience? Paul had *seen*. The 500 brethren had *seen*. Jesus was the risen Christ.

#### Present Testimony

There is another interesting fact in Paul's account of the resurrection. At the time he was writing, the resurrection was history by ten or more years, yet Paul wrote of it as having present force and significance. "Now," he said, "is Christ risen from the dead, and become the firstfruits of them that slept" (I Cor. 15:20). Jesus is *now* alive, says Paul; His resurrection has lost none of its meaning. Jesus is just as alive today as He was that resurrection morning. "Now is Christ risen." Paul could say it; *we* can say it; *now* is Christ risen, now and forever. It is the everlasting *now*.

Paul goes so far as to say that without the resurrection of Christ our preaching is "vain, and our faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not" (I Cor. 15:14-15). For "if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable" (I Cor. 15:16-19). But—and here is the glorious climax—"now is Christ risen from the dead, and become the firstfruits of them that slept" (v. 20).

#### Only A Beginning

The resurrection, however, was only a beginning. The finality of what it started is destined to reach clear into eternity and to bless hundreds and millions and billions and quadrillions of people. "Now is Christ risen from the dead, and become the firstfruits of them that slept....But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (v. 23). Christ was the first, the beginning, the firstfruits from the dead. The *afterward* shall reach on and on and on. It is this great *afterward* that we are anticipating, the glorious afterward in which *we* may participate.

The resurrection was only a beginning; but oh, what a beginning! It marked *finis* to the earthly career and stamped the Father's approval on a life wholly dedicated. Thus Christ became our perfect pattern, pointing out the life that pleases God from beginning to consummation. The resurrection of Christ is our assurance that the power of God is real and that it can be used in *our* behalf. We are all mortal and subject to death; but for the power of God we would not exist, and we would have absolutely no hope of future life. The resurrection is the divine stamp of certitude on our faith. It is our assurance that God *will* work in our behalf and that the final steps in our glorification can as certainly be carried out and we be able to share with Christ the bliss of an endless life.

The resurrection is a vital link in our salvation. We serve a *risen* Christ, He who once was dead and now is alive forevermore. Without the resurrection we would have no intercessor, no Savior, no perfect pattern, and no King. But Jesus lives, now and forever. His tomb is empty forever.

#### Someday Soon...

Someday, perhaps very soon, other tombs will be empty. Every member of the true Church of God will

come alive. Those who sleep in Christ will join those who live, and together all will rise to meet the Lord in the air when He returns (I Thess. 4:16-18). May the arrival of that Day be for us the day of great beginnings, the beginning of a series of steps that will culminate in our being made equal to the angels of heaven, never again to experience sickness, sorrow, pain or death (Luke 20:35-36).

May each of us concentrate so diligently on emulating Christ's attitude and example in *our* lives now that we may be a part of the glorious afterward—"afterward, they that are Christ's at his coming," the afterward of immortality!

MM

**T**he resurrection marked *finis* to the earthly career and stamped the Father's approval on a life wholly dedicated.



## Leaves That Heal

***“What are the ‘leaves’ that ‘heal’ in Revelation 22? What do they represent? What is the healing?”***

The passage in question describes a most unusual picture. As translated in the New English Bible it reads: “Then he showed me the river of the water of life, sparkling like crystal, flowing from the throne of God and of the Lamb down the middle of the city’s street. On either side of the river stood a tree of life, which yields twelve crops of fruit, one for each month of the year; the leaves of the trees serve for the healing of the nations. Every accursed thing shall disappear” (Rev. 22:1-2, NEB).

Let us analyze the picture. First, the setting is the center of a city. Coursing down the middle of the main street of the city is a river, called “a river of the water of life.” This river originates at “the throne of God and of the Lamb.” On either side of this river is a tree, called “the tree of life.” These trees bear fruit in a singular manner—they “yield crops of fruit, one for each month of the year”—in other words, continually. The leaves of these trees are useful, providing “healing” for “the nations.”

What is the city?

Revelation 22 is a continuation of the account recorded in the preceding chapter, in which John describes a vision he has seen of “the holy city, the new Jerusalem, coming down from God out of heaven.” He has explained that the city is “the bride, the Lamb’s wife” (Rev. 21:9), and it is said to come down from heaven because it is designed, built and authorized by God. In beautiful symbolic language the faithful are represented as this spiritual city, which will come into being after Christ and the saints have taken over the government of the earth. Into this city nothing may come that defiles, nothing that can cause harm. Only they can enter whose names are “written in the Lamb’s book of life.”

Now what about the river that flows through this city?

The Revelator describes it as a “pure river of water of life” flowing through the midst of this spiritual city, or “coursing down main street,” as it is paraphrased in the Living Bible. This river is the same pictured by the prophet Ezekiel (chapter 47), which

began as a mere trickle of water and grew and grew until it was described as “waters to swim in, a river that could not be passed over” (Ezek. 47:5). In this passage the knowledge of God is represented as water, the same water of life which Jesus offered the woman of Samaria, the water of divine knowledge which will “spring up into everlasting life” (John 4:14). It is water that purifies from sin, water which cleanses, and most of all, water that perpetuates life. Everywhere this river goes, it carries its wonderful life-giving property. “It shall come to pass, that... every thing shall live whither the river cometh” (Ezek. 47:9).

What are the trees which grow along the banks of this river? They, too, must be spiritual—can we picture literal trees growing in a spiritual city beside a spiritual river? Following the Bible rule, we must “compare spiritual things with spiritual” (I Cor. 2:13) if we would understand the Divine Mind.

In the Bible, people of God who possess His knowledge of salvation and dispense it to others are called, in Scriptural terminology, trees, “trees of righteousness, the planting of the Lord” (Isa. 61:3). The Psalmist compared the righteous man to “a tree, planted by the rivers of water,” bringing forth fruit in its season, whose “leaf also shall not wither” (Ps. 1:3). The prophet Jeremiah made the same comparison (Jer. 17:7-8).

Such trees bear fruit, and again the terminology is figurative. The fruit of these trees is abundant and perfect, and of benefit to everyone. Jesus highlighted the importance of bearing this good fruit when He said, “Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples” (John 15:8). It is the fruit of a righteous, God-directed life, the fruit of holiness, the fruit of the Spirit, which is patience, kindness, love, joy, peace, long-suffering, goodness, faith and all the Christlike virtues (Gal. 5:22-23).

What about the leaves of the trees? What do they represent?

The Revelator says that the “leaves” provide “healing for the nations.”

After God’s judgments have swept over the earth, removing all that is opposed to the new and better



order, there will be great need for healing worldwide. There will doubtless be need for physical healing, for the people of that age "shall not say, I am sick" (Isa. 33:24). But this special healing includes far more than healing the victims of disease and physical infirmity. Immediately following the battle of Armageddon, there will still be many deep wounds caused by the sin that has only recently been removed. All who live will need healing of one type or another.

Much of the healing process will be done through new programs of education. The survivors of God's judgments will need to be instructed in the worship of the one true God and the higher life of love, obedience and devotion that He requires. Those who are "trees of righteousness," or approved servants of God, will share in this blessed task. Using the power of God and the means He will provide, they will dispense help and healing worldwide. This great healing work was described prophetically by Isaiah in these words: "And I will send those that escape ...unto the nations,...and to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles" (Isa. 66:19). This will continue until the prophecy of Jeremiah is fulfilled, and "They shall

teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:34).

The prophet Ezekiel makes a very similar point on the usefulness of the trees that will grow by this river of life: "the fruit thereof shall be for meat, and the leaf thereof for medicine" (Ezek. 47:12)—another way of describing the healing that will be needed for spiritual maladies.

The result of this universal "healing" program is described by the prophet Isaiah (32:17-18): "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places" (Isa. 32:17-18).

Specific aspects of this "healing" might include education in right living, personal discipline, the proper guidance and instruction of children, and the establishing of new spiritual and moral goals for everyone worldwide. The process will continue until the prophecy of Zephaniah 3:15 is fulfilled, when "thou shalt not see evil any more." MM

## *Did You Get the Lesson?*

**A** teacher was trying to explain to his students that all things around us can teach us something, not only the things of God's creation but also those which men have made.

*"What can an airplane teach us?" asked one of the students dubiously.*

*"That it is possible to rise above our surroundings," the teacher replied.*

*"And a light bulb?"*

*"That we are made to shine and be a light to others."*

*"And a telegram?"*

*"That every word is taken into account and you must pay for it," the teacher answered again.*

*"And a telephone?" the student kept asking.*

*"That they can hear in heaven what we are speaking here."*

**Be careful of your thoughts—your thoughts are heard in heaven.**



## Facing the Future WITH CONFIDENCE

*"Do not throw away your confidence, for it carries a great reward. You need endurance, if you are to do God's will and win what he has promised. For 'soon, very soon' (in the words of Scripture), 'he who is to come will come; he will not delay; and by faith my righteous servant shall find life; but if a man shrinks back, I take no pleasure in him.' But we are not among those who shrink back and are lost; we have the faith to make life our own"*

—Hebrews 10:35-39, NEB

**C**onfidence is an essential part of every life. Confidence is what impels one to work for a reward not yet in his possession. The day worker is confident he will receive his wages at the end of the week, hence is willing to invest his time and energies for values not yet in his grasp. The self-employed, the small business man, or professional man, all have a certain amount of faith in the honesty of the public. Each feels he is taking somewhat of a chance; he knows some of his customers are bad risks; yet he feels the percentage of this type of people is small enough that the risk is worth taking.

Without confidence, very little business could be transacted in the financial world. For business to proceed at a high level people must have faith in their currency, in their banks, in the soundness of the securities issued by their utilities, their municipalities and their industrial organizations.

The public's confidence often is imposed upon by unscrupulous men whose only thought is to enrich themselves, no matter how many other people they may rob in the process. This is a side of the picture that need not even remotely be considered when our partnership is with the Eternal. It is "impossible for God to lie." He has promised, "My covenant will I not break, nor alter the thing that is gone out of my lips" (Heb. 6:18; Ps. 89:34). Being of "too pure eyes to behold evil," He

certainly is too pure to perpetrate evil Himself.

Apart from the self-contained Scriptural evidence, there is a vast and well nigh unfathomable quantity of evidence in the visible creation to support our confidence in the existence of one great First Cause, one infinite Creator, and our belief that the universe—including our earth—is existing by His design and creative power. To anyone having a sound mind—whatever his religious convictions—there is much to lead him to believe that our earth was created by a superior Intelligence, that its existence and the presence of the human family is not the result of an accident or any series of accidents, no matter how long the time allotted for such "accidents" to occur. The intricate design of the human body, to say nothing of the universe, silences any idea that it might have been the product of blind evolution or the workings of the wild forces of nature.

Can we contemplate a Being sufficiently powerful to create an island in space as suited to human habitation as our earth, and people it with beings endowed with powers of reason and reflection, capable of attaining a high standard of morality, being content to allow the sin and chaos of the present to go on indefinitely? Our only logical conclusion can be that He must have a long-range plan which is working out according to schedule. The present can only be the means to a much greater



end. Surely the fittest shall survive, and righteousness ultimately shall triumph over the forces of evil. Whatever a man sows he shall reap, and to the one who consistently sows a righteous life, a blissful reward shall be the result.

This viewpoint not only is logical, it is Scriptural as well. It is the *very* "plan" the Almighty has been working on throughout eternity. The following proof texts amply highlight the successive steps of the plan.

"Thus saith the Lord,...I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded" (Isa. 45:11-12).

"But as truly as I live, all the earth shall be filled with the glory of the Lord" (Num. 14:21).

"The Lord cometh out of his place to punish the inhabitants of the earth for their iniquity ... For when thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:21, 9).

"And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid" (Mic. 4:3-4).

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the

Spirit shall of the Spirit reap life everlasting" (Gal. 6:7-8).

But all of this can be seen now only by the eye of faith. This is why the writer to the Hebrews admonished: "Now do not drop that confidence of yours; it carries with it a rich hope of reward" (Moffatt Bible). Confidence in God and His divine promises is indispensable; we simply cannot make any progress in the spiritual life without it. Hence the warning is timely:

"Do not throw away your confidence, for it carries a great reward. You need endurance, if you are to do God's will and win what he has promised." If we allow our faith reserve to lower to the vanishing point, we shall be like a car with an empty gas tank. We shall come to a standstill—simply to an absence of the means of propulsion!

The verse that follows emphasizes the need for patient endurance: "You need endurance, if you are to do God's will and win what he has promised. For 'soon, very soon' (in the words of Scripture), 'he who is to come will come; he will not delay.'" The time elements enters into it here. It sometimes takes more moral strength to be able to patiently *wait* than to endure a more active form of trial. To one who sincerely believes Christ will return, who for many years has looked for Him, confident that these are indeed the "last days" and that the advent of the Messiah is imminent, the fact of His arrival seeming to tarry may prove a real test of faith. This is the very situation Hebrews addresses, with this solid assurance: "For in a little, a very little now, the Coming One will arrive without delay. Meantime my just man shall live on by his faith" (Moffatt).

If our desire to live in God's glorious Tomorrow is overwhelm-

ing, if we would willingly exchange a thousand lives like this for that life in glory, our soul will not "shrink back." We will not surrender to the disheartening scoffs of the unbeliever: "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (II Pet. 3:4). Just because Christ does not appear by the time we may have felt to be His latest possible arrival date is no evidence He is not coming, nor any reason for us to lose confidence.

"Of that day and hour knoweth no man," said Jesus (Matt. 24:36), but He later instructed Paul to tell us that the times and seasons we should know and know "perfectly" (I Thess. 5:1-2), that we should not be in darkness as the unbelieving world.

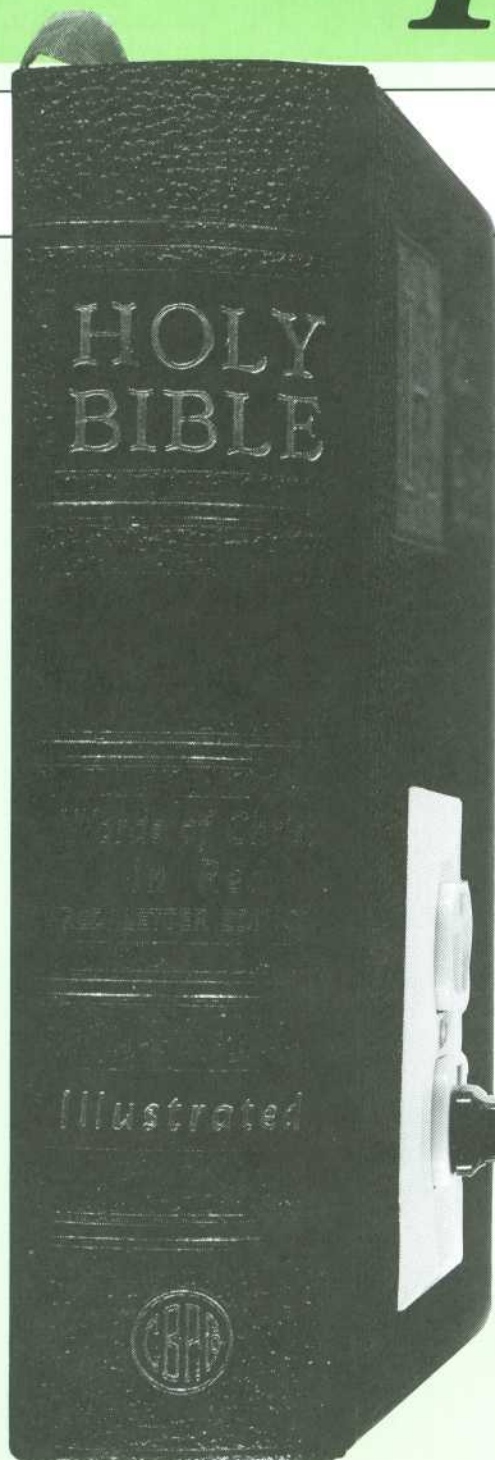
Let us not be of those who "shrink back and are lost," but let us daily feed our faith, believing all of God's blessed promises, surrendering fully to His just and holy demands, living on by our faith, and so "find life," endless life in the world to come. MM

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**I** *f our desire to live in God's glorious Tomorrow is overwhelming, our soul will not "shrink back."*



# PLUG IN



“Energetic” seemed like such an appropriate word to describe our Christian lives that we decided to investigate its origins. Our findings were interesting.

By consulting Webster’s Dictionary we found the following:

“Energetic” is an English word derived from the Greek *energetikos*, from *energein*, to be in action, from *energes*, *energos*, working, active; *en* (in), and *ergon* (work); characterized by or exhibiting energy; operating with force, vigor, and effect; forcible; powerful; efficacious: as an energetic man, energetic methods.

How very descriptive are these terms of our fellow pilgrims on the road to life: energetic, full of energy, “in work.”

Energy is closely linked to work, whether it be in the study of physics, physiology or electronics. Perhaps the most straightforward definition of energy is found in electronics: “energy is the capacity to do work.” We define work as moving an object against an opposing force.

To move a crowded elevator up 10 floors requires a large amount of energy. The result is work. Or to pull a mile long railroad train loaded with granite up a mountain range; not to mention the energy used by modern rockets to hurl many tons into outer space.

When we explore the realm of Christian service, we realize that this idea is inadequate. Changing the analogy to suit the situation we must think of work as “moving” our minds (or thought-power) against an opposing force (our natural ways of thinking and behaving). And what an opposing force our old nature is!

Now energy has to have a source, whether it be the electricity to drive the motor that raises the elevator, or the fuel that powers the locomotive or the rocket. But



# TO POWER

*"I am not ashamed of the gospel. I see it as the very power of God working for the salvation of everyone who believes it....I see in it God's plan for making men right in his sight, a process begun and continued by their faith. For, as the scripture says: The righteous shall live by faith." —Romans 1:16-17*

have you ever considered the source of the energy required for the work to move our minds in opposition to our carnal desires and toward righteousness? Some may think they already have it in themselves. But just suppose God had never sent a prophet, or a priest, or an apostle, or Christ—how much could we accomplish in becoming what God wants us to be? Suppose He had never given us His Word—what could we know about Him or His plan? How would we know where to begin or end? We would be powerless, for "all things that pertain unto life and godliness" come "through the knowledge of him that hath called us to glory and virtue" (II Pet. 1:3).

Without the written Word of God, without His prophets and apostles, pastors and teachers He has provided us, we would know nothing. Of ourselves we have nothing with which to do any part of this great work He has assigned us. We are like an elevator motor with no electricity, or a locomotive with no diesel, or a rocket with no fuel. We can go absolutely nowhere. God wants us to realize our naturally powerless condition and go to Him with a "humble and contrite heart." Then He allows us to

even begin to comprehend.

When electricity leaves the power plant it is stepped up to thousands of volts. What do you suppose would happen if you connected this stepped-up power directly to the elevator motor? It would literally explode. So it is with this mind-propelling energy God provides us. We are not connected directly to the Source because we are not able to use such a vast amount of power—we can't even look upon the Source and live. But God knows just the right amount to give us, just the right amount for us to comprehend, as He has revealed in His written Word. Using this, we have power adequate for all our needs.

Many electronic or electrical components are required to pass a "hot pot" test whereby a high voltage is applied to determine the dielectric strength, i.e., how much voltage this component can accept before its insulation breaks down. Our "hot pot" test is what the Bible calls our "fiery trial." God, too, will have His people tried and tested, to know that they are the right quality. The apostle Peter described this special testing when he wrote to His brethren who were even then in the midst of it: "Beloved, do not be surprised at the fiery ordeal among you, which

comes upon you for your testing, as though some strange thing were happening to you; but to the degree that you share the sufferings of Christ, keep on rejoicing; so that at the revelation of His glory, you may rejoice with exultation" (I Peter 4:12-13, NAS).

But our testing differs from that of electrical components in one significant way: the quality of the component is fixed and cannot improve. God's "hot pot" test, rightly used, can develop us. As we use the energy God supplies for us, we can improve. And as we improve, He will increase the power as we are able to bear it until we have passed the "hot pot" test.

God uses the "fiery trial" to test everyone of us that is connected to His great Source of power. If we prove faulty and break down prematurely, He will cast us aside. But if we survive His testing we will be selected to receive the great change, ultimately to become part of the great Source of power. We can then look forward to being the means of helping thousands and millions of others in the glorious ages to come. Only the finest parts will be selected for this, and each one selected will be completely changed, made into new material. We will still be the same you, the

*(Continued on page 19)*

tap into His supply of energy, where is more power than we can



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# In Defense of the Bible

**Let us lift up our hearts and voices as one  
against the growing evil of unbelief.**

*Can we depend upon the Bible? Through the years the Bible has been challenged. It is still being challenged today. But still it stands, a lamp to the feet of all who seek a better world. The Bible stands, because it is able to defend itself. Consider the following evidence, presented in its defense by our founder, Rev. L. T. Nichols, more than eighty years ago.*

**B**eloved brethren and respected friends:

I take pleasure in again calling your attention to matters of vital importance to our eternal salvation.

The inerrancy of the Bible is a serious matter for us to consider; for upon it depends not only our present but also our eternal welfare. The Bible has not only been the forerunner but the very foundation of civilization; without it, no nation can prosper spiritually. Therefore, anything that tends to undermine faith in this blessed Volume only ends in bringing misery and a curse upon the people. Our perception need not be very far-seeing to grasp the unrest and discord which will inevitably follow the loss of faith in the unerring Word of the Lord.

To look at this matter as an event of a day or a week would not be so alarming; but let our minds view it as reaching from generation to generation, and it arises with alarming dimensions. Loss of faith in the Word of the Lord is like a deadly poison which will breed indescribable mischief, resulting in increased and widespread degradation and misery.

The Bible is either all human, or it is all divine. It is not true that "a belief in the inerrancy of the Bible is no longer possible for an educated man." The King James Version is not free from error; but with the help of the original Hebrew and Greek, every vital error can be fairly taken away, leaving the Bible free from

**T**ake away the  
Bible, and all  
civilization  
will begin to drift  
backward toward the  
dark days of savagery.



contradiction, absurdity and impossibility. This is a great claim, but nothing less accords it the full honor it is due as the Word of the Lord.

Science is a cold and heartless—in fact impossible—substitute for true religion. Science is simply knowledge applied to a useful end. Science never did and never could create anything. Its province is simply to discover the laws and conditions already existing, and to turn that knowledge to profitable use. Between science and the Bible, when rightly understood, no antagonism can exist. The Bible is the true foundation upon which we can build and be secure. If the Bible were taken away, the people would be left to govern themselves simply by their own ideas of right and wrong, without any higher law to govern them and with only their own finite minds to regulate their conduct toward one another.

Take away the Bible, and all civilization will begin to drift backward toward the dark days of savagery. Socialism will spread, anarchy will rule, and corrupt commercialism will become the stability of the times. Such a state of things no sane person can desire. Let us then begin to lift up our hearts and voices as one against the growing evil of unbelief.

Fifty years ago it would have been considered sacrilege to talk as some ministers talk now, and as the higher critics of our nation are now doing. Can we afford to instill into the minds of the rising generation that the Bible is to be placed on a level with the productions of Zoroaster, Plato, Swedenborg and Shakespeare? If such teachings are imbibed by the rising generation, what can we as reasonable men and women expect?

How long will it take to drive

the Bible from our homes, and completely from our hearts? We will then be left with only our own ideas of right and wrong to govern us; we will have no law higher than our finite minds to regulate our conduct in life. Nothing short of a wholly inspired Bible and a firm belief in its teachings will effectually work in the hearts of men and women so that they will put away all wrath, all malice, all hatred and evil speaking. Why do we find church members giving way to these evils? Simply because they lack faith in the Word of God. Convince a person that the Almighty means just what He has said, that they which do such things as getting angry, jealous, or proud shall not inherit the Kingdom of God, and we shall see good will begin to flow, purity of heart to manifest itself, and a real living Christian to be the gladsome result, and soon we shall have heaven on earth. There would be no need of lawyers, police or armies, as a result, we should have billions of dollars to use in caring for the poor, and much to spare, out of the great wealth of the world which is now worse than wasted.

The clergy are to some extent to blame for the present state of degradation. Let each in all candor and seriousness ask: Have all the ministers really studied the Bible, putting forth every effort to see if they could bring it into harmony with itself and all science and nature? Have they carefully studied the languages in which the Bible was written originally, to see if unity could be reached, to see if all its parts could harmonize? No idea of true Bible teaching can be reached when one text is arrayed against another. In order to understand it rightly, we must divest ourselves of our own preconceived ideas and come to it with an

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**C**onvince a person that the Almighty means just what He has said, that they who get angry, jealous, or proud shall not inherit the Kingdom of God, and we should soon have heaven on earth.

open mind, ready and willing to believe just what can be understood by comparing scripture with scripture.

We must realize that since God spoke to John on the Isle of Patmos, no one has ever heard a single item from heaven, whether by wireless telegraphy or other means. Our Bible has passed through several translations. The translators were not inspired, as were the "holy men of old" through whom God spoke; and being human, the translators made some mistakes. If God had used wireless telegraphy or spoken through an angel as He did in olden times, to convey the proper meaning to the minds of the translators, we would have an errorless translation. But He did not.

Let each one ask: How is it that in the languages in which the Bible was originally written all apparent discrepancies fade away? Can it be a matter of chance? No, it is a matter of divine arrangement, proving the Bible to be far different from any other literature.

### Let the Bible Interpret Itself

In the study of this wonderful Book, we must let the Bible be its own interpreter, and also the expositor of what we find therein. "Whereby, when ye read, ye may understand," says the apostle Paul in Ephesians 3:4; therefore let us be of the class who have this Holy Word to rely upon, and not of the class who take cold science for its only religion.

Science has its place; but it is neither life, power, nor intellect. It has never produced anything great or small. As we have said, science is simply knowledge applied. Science is said to light our houses; but not so. Science only unfolds certain facts and laws already in operation, by which we can go to work and have as the result of our labor electricity, steam, etc. When did science ever create a sun to give light by day, and Orion to move in conjunction with other stars at night? Never. Science only deals with and throws light upon existing facts and laws, seeking to discover what they are and how man can use and apply them so as to have certain results follow. Science never creates.

Science cannot bring into existence a living bird, to say nothing of producing a sun, moon, or star, or the greatest of all mech-

anisms, man. Science cannot maintain the heavenly bodies after they are created and set in motion. Let the heart cease to beat for a period of time; can science cause it to start beating again? Can science impart life and intelligence to the lifeless form? Never. Then why try to induce people to receive as their soul-stirring religion that which can neither create nor give life either present or future?

What we want to do is not to receive science as our religion but to show that science is in harmony with the Bible, the two blending in one common unity with all of nature and nature's laws. If this can be done, we shall soon be able to stimulate faith in ourselves, and in those who hear us.

Let all join with us in spending our energy along this line, and see how quickly the tables will begin to turn for the better. Is it not worth trying? And as we see seeming discrepancies fade when tried at the bar of reason and evidence, when the facts are brought out, the Word of the Lord comes forth triumphant, forming a mighty bulwark of entrenchment behind which we can stand without any fear of unbelief undermining.

If every vital alleged error of the Bible can be removed, does it not prove that "every word of God is pure"? Also does it not prove that the Bible can rightly be termed a "strong tower" into which the righteous can run and be safe, secure from every blast of unbelief?

#### A Few Alleged Inconsistencies...

Let us mention a few alleged inconsistencies of the Bible. We have always been taught that about six thousand years ago God made the earth, the world, and the first man. This would be inconsistent with the attributes

of an all-wise, ever-working, merciful Being. The Bible nowhere sets forth such an idea. We read in Psalm 103:17 that "the mercy of the Lord is from everlasting to everlasting upon them that fear him." For untold ages men and women have existed who needed the mercy of God. Angels without number existed long prior to Adam; Adam was only the first man of our race who was brought into the spiritual garden of the Lord to work out his salvation.

Angels are declared to be *men*. "The man Gabriel, ...being caused to fly swiftly..." (Dan. 9:21). Adam was not the first living being God ever made. The happy immortal family around the throne of God in the worlds on high comprise a number billions of times greater than the entire Adamic race, even "an innumerable company of angels." Therefore the discrepancy fades away and God stands forth, as claimed in the Bible, "a God of love, and plenteous in mercy."

Thus the prehistoric ages discovered by science are brought into union with the God of the Bible, as plainly set forth upon its pages. The Bible does not teach that God was on a journey, or fast asleep in holy isolation through a long eternity past. He has always been at work saving humanity, and will always continue to do so.

With this glowing unity set forth before our mental vision, can we not rejoice? Rejoice because Jehovah is clothed with greater majesty and stands forth as a Being more worthy of our love and admiration; as declared, "God is wisdom, God is love," and "His mercy endureth for ever."

Again let us consider an objection which Colonel Ingersoll once declared to be the greatest impossibility of Scripture. "One little

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**S**cience only deals with and throws light upon existing facts and laws, and discovers what they are and how we can use....Science never creates.



window in the ark, eighteen inches square. How could sufficient air come through such an opening to vivify the blood of all within that three-story structure?"

How do we extricate ourselves from the dilemma and prove the narrative to be reasonable, in strict harmony with science?

In reading over the text in Hebrew, I was astonished to find three Hebrew words translated "window." I took my Gesenius' Hebrew Lexicon and looked up the word *tzohar*, the Hebrew word used in Genesis 6:16 and translated by King James "a window." What do you suppose the definition is? When I read it I was so overjoyed I could hardly utter a word, and could only say, "Bless the Lord, O my soul!" Gesenius gives a word for word rendering, and it reads: "Light shalt thou make for the ark, i.e., windows of a cubit long shalt thou make them, the windows."

Praise the Lord! the discrepancy faded away; the discrepancy proved to be a fallacy; the impossibility vanished, and the Bible stood forth vindicated in all harmony with facts and rea-

son. The first opportunity I had, I set the matter before Colonel Ingersoll through one of his representatives, with the result that Mr. Ingersoll made a frank acknowledgment before hundreds of people that we had fairly removed the difficulty.

So let us continue to use fairness and kindness, relying upon evidence; for we believe that "the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth" (II Tim. 2:24-25).

We leave it with you, to judge whether the Bible stands vindicated.

**C**an we even dimly  
imagine the meaning of  
becoming a son or daughter of the  
great Creator?

*Truth is the gem for which we seek;*

*Oh, tell us, where can it be found?  
For this we search and pray and weep*

*That truth may in our hearts abound.*

*We want the truth on every point;  
We want it, too, to practice by;  
Divine in nature, 'tis the best,  
For truth will ever stand the test.*

*Seize, friends, the truth where'er 'tis found,*

*On heathen or on Christian ground.*

*Among your friends, among your foes,*

*The plant's divine, where'er it grows.*

MM

## Plug In To Power

*(Continued from page 15)*

same me, but made imperishable, never to suffer fatigue or any strain from over load.

We have all read about this power in the Bible. Jesus used it to feed the multitude with a few fishes and a loaf of bread. By it, Paul and Silas were freed from prison. By it, Christ raised Lazarus from the dead, and by it Christ was Himself resurrected and carried into heaven.

The Bible is filled with examples of this power or energy in action, and its many prophecies tell how this power will be used in the future to hurl mountains of sin into the sea, restore the dead to life, and create a whole new world in righteous-

ness. Beyond all this, it can even be used to create another world or even a whole universe. This is power beyond all imagination.

How do we get connected to it?

When we hold a Bible, we hold the vital link to this power. But connecting to it isn't as simple as plugging a motor into a socket. To become connected we must first *learn* about this energy and what it can and will accomplish. Then we must *plug ourselves in*—commit ourselves to using it every day, every hour, every moment, to make ourselves like Christ. Before we can expect to move mountains, we must first transform ourselves.

This accomplished, God will link us to His great source of energy when Christ returns, and show us the wonders of His salvation. —Contributed



# TWILIGHT:

## *A Tale of the Apostasy*

### Chapter 2: The Coming of Lykas

To be a Christian in those days was to ready to live or die, at the caprice of the state. Only an electrifying hope, a confidence in God surer than life itself, could sustain them.

Two weeks later Severian entered the room, his plump countenance wreathed in smiles.

"Important news, brethren," he said, "wonderful news! I believe I have a convert."

A chorus of laughter, frankly doubtful, greeted the announcement.

"A convert!" Palladius echoed. "There is no such thing any more. Why, there hasn't been a convert in—how long is it, brother Simon?"

"A long time, Palladius. Wulf, here, was the last—his parents were Arians—and he is the only one that I recall in fifteen years. This is not at all a popular way, and the number continually grows less instead of greater."

"True enough," said Perdix. "In the last year we have lost three of our number: the wife of Apollon by death and the two sons of Selim by desertion. Too bad that the boys should find the lewd and vulgar theater more

attractive than eternal life in glory. It must be hard on their parents."

"Yes, but we have all been through the same thing," Arsacius was speaking. "My own children left the narrow way many years ago. Palladius had two sisters and a brother in the faith. Where are they now? But did not Jesus say that a man's foes should be they of his own household?"

"It is an old story," said Simon, "but we need not destroy ourselves because we cannot save our children, as Selim and his wife seem to be doing. I see they are not here again tonight. Our faith today is largely a hereditary thing, but when this generation passes, I fail to see how the light can be kept burning. So far as I know, this band and the one at Palmyra are the only ones left. I don't know of more than three proselytes in the past fifty years, while death and desertion thin our ranks regularly.

The outlook truly is dark, but we need not concern ourselves particularly about it; the one thing needful is to use the present so as to make our future secure."

"Yes," interposed Wulf, "for we need all the time we have. There is no telling how soon the whole band may be wiped out. If the Bishop doesn't do it, the Persians will."

"Oh, I don't know; I believe I would rather throw myself upon the mercy of Chosroes than that of Valentine. The church is more lenient to the heathen than to heretics, and perhaps the Persians feel the same way. But, Severian, perhaps we have misjudged your convert. Let's hear about him."

Severian seated himself and began.

"Ten days ago I was at my desk when I heard two of my fellow-workers engaged in a hot debate over the nature of Christ. One of them was taking the Monophysite position, the other



the orthodox. Well, I listened to them for a while, and they displayed their ignorance so plainly and so often that I could stand it no longer. I interrupted and unfolded to them the Scriptures, showing them that Christ possessed only the human nature and not the nature of angels, nor a fusion of the human and divine."

"Severian!" exclaimed Simon, "I thought you promised to betray the faith to no one. What have you done?"

"I know, brother, but this was a chance to let my light shine and I could not keep silence. The men tried to question me further as to my belief, but I saw that they were not seeking for truth but were only idly curious, so I refused to say any more, and they dropped the matter."

"Perhaps they did, and perhaps not," growled Wulf.

"But the best is yet to come," Severian went on. "The third day a young man, Lykas by name, a Cretan of good family, approached me privately and volunteered the information that he had overheard my explanation of the Scriptures and it interested him profoundly. He implored me not to disclose his interest to any one, as it would be perilous, but assured me that he was weary of formalism, dogmatic strifes and ecclesiastical tyranny, and altogether unsatisfied with what his church offered. I questioned him until I was certain of his sincerity, then little by little I taught him the major principles of truth.

"He receives everything eagerly, and asks questions without number. He has an unusually keen mind, and best of all, wants to know what he must *do* to be saved. He says that as fast as he learns, he wants to put it into practice, even though he knows it to be a perilous and prohibited

way and it may mean the loss of all things. I am very much encouraged; in fact, I believe it was God's will that I should go to the Treasury for his sake."

"Strange things have happened," said Simon when the other had ended his narrative, "and may happen again. It seems it cannot be true, but if so I shall rejoice. However, I would like to talk to the man myself before admitting him to our meetings."

Severian was plainly nettled.

"Oh, very well. If you cannot trust my judgment, I shall introduce him to you privately."

Simon shook his head.

"It is not that I distrust you, but there is too much at stake. Two are better than one."

"Then I shall tell him to meet you on the roof of my house tomorrow night."

After the rendezvous, Simon expressed himself as satisfied with the new convert's sincerity, and waxed enthusiastic over this unexpected, almost miraculous occurrence. It seemed that God had once more remembered his people! In due time Lykas received the password, then came an evening when Severian introduced him in the assembly. He proved to be a handsome fellow of thirty-three, and his quiet and courteous manner, his evident humility and desire to learn at once impressed almost the entire group. When he entered the dimly lighted room, his keen eyes scanned the circle of interested faces. He was introduced to each one of the little company.

"And this is Wulf," said Severian, as the towering figure of the Goth loomed out of the shadows. Lykas smiled and extended his hand, but as the giant grasped it a look of terror blanched the countenance of the Cretan.

Severian laughed. "Don't be afraid of him, brother. He is big, but quite harmless since brother

**W***e need all the time we have. There is no telling how soon the whole band may be wiped out."*  
—Wulf

Simon has tamed him."

"Not Simon, but the truth," the leader corrected.

Lykas regained his composure.

"You will pardon me," he said, "but my nerves have never been the same since the time I chanced to be in the path of a barbarian raid into Thrace, and the sight of a northerner always startles me."

"In Christ Jesus, brother, there is neither Jew nor Greek, Barbarian, Scythian, bond nor free, but we are all one," Simon assured him. Wulf's features were set, expressionless, and he kept silence.

Weeks lengthened into months, and day by day the young Cretan grew in favor with the little congregation. His engaging personality, vivacity, cheerfulness and pathetic eagerness to secure every crumb of the Word, even to receive reproof joyfully, completely eradicated the last suspicion which might have lingered. He often remarked that inasmuch as he had made a late start in the race for eternal life, he must needs run ten times as fast to overtake his brethren. Only Wulf refused to "warm up" to him. Simon took him to task for his aloofness.



"Master, I do not trust the man," was the reply.

"But why not? Have you met him before?"

"Yes."

"Where?"

"In Constantinople."

"What has he done to you? Why do you not tell me what

you know about him?"

"To me personally he has done nothing."

"But tell me about him."

"No, master," said the Goth, slowly; "what is past is past, and he now professes the truth. It would not be fair nor decent of me to embarrass him by reveal-

ing it so long as he is trying to overcome. Perhaps it is only prejudice on my part, and I misjudge the man. Besides, my own past is none too savory, and I had better hold my tongue."

And more than this he refused to say.



### Chapter 3: ESCAPE



**C**ame a breathless September night when the gathering included Apollon the old and Selim and his wife Epigraphia. Theodore entered the room. As he passed Simon's chair, the latter stared in amazement.

"Theodore!" he exclaimed, "in the name of all common sense, why are you wearing that heavy sheepskin coat in this awful heat? Are you mad?"

The youth hung his head.

"I do it to mortify my body, father," he said almost inaudibly. "When I think evil thoughts I put on this coat and wear it to punish myself."

"Nonsense! take it off! That is not the way to crucify the flesh. Forget the evil thoughts; crowd them out of your mind with good thoughts. Your method only keeps you reminded of them. It is morbid. You are a Christian, not a monk of the desert or a stylite. Come, boy, be sensible; take it off."

Reluctantly Theodore obeyed. Palladius arrived, late, as usual. Only Lykas was absent. Presently he was admitted, agitation showing in his every look

and action.

"*Babai*, Lykas!" said Severian, "what is the matter?"

"Everything!" he replied in a strained voice. "Brace yourselves and prepare for the worst. Our 'heresy' is known to the Bishop, and he has issued orders for our apprehension."

Every one present was on his feet, crowding around the speaker.

"God have mercy upon us!" groaned Severian. "Do they know our names?"

"Yes, every one but mine. I have not been a 'heretic' long enough. How the secret leaked out I cannot imagine, but the news was told me in confidence by a priest who does not know of the change in my life, and I know that he spoke the truth."

"This, then, is the end." Simon was deadly calm. "Brethren, let us pray."

With one accord they knelt, while Simon poured out his soul to God, entreating as did his Master in Gethsemane,—"however, not my will, but Thine, be done." His fervent plea infused strength and calmness into the others, for courage, no less than panic, is contagious.

"Now brethren," he said as they arose, "let us sit down and see what can be done. It will do no good to become hysterical and terror-stricken. If they kill us, we shall but die. We have nothing to fear unless we are not ready. This should remind us of the time we have wasted in the past. Lykas, when does the blow fall?"

**Y**ou know that  
the power of  
the Holy Spirit  
to work miracles, and  
visible angelic visitation,  
have long ago ceased  
entirely." —Severian



"Perhaps not at all, father. We have three days in which to plan our escape."

"Escape?" Severian was incredulous. "Escape, with the country full of brigands and the city full of spies and the Persians invading our borders?"

"There is always a chance. While there is life, there is hope. Better to die at the hands of the Persians or the robbers than to trust ourselves to the tender mercies of Valentine and his bloody crew. But here is my plan.

"This is Sunday. They know that we shall meet Wednesday, and it is planned to raid the gathering in order to get evidence. I doubt if we shall be under surveillance in the meantime, for they know us to be harmless, respectable people with homes and business connections in the city, and they do not dream that we are warned. We must, therefore, get out of the city before that time."

"But how? The gates and bridges will certainly be watched, even if our homes are not."

"True, but do you not remember how the great Apostle Paul escaped from this city? The walls are not patrolled, and have not been for years; and we can easily procure ropes and baskets. I can have a boat in readiness to cross the Badara."

"But where do you suggest that we go?"

"There is not much choice as to where we can go. Only two roads are open now. The road over the mountains to Sidon has been in the hands of bandits for a long time, while the Jerusalem route was cut a month ago by Isauri-

ans, and is still in their hands. No one reaches the other end alive. If Bonosus were half a man he would make short work of these barbarians and brigands, but that is not the point now. The road to Constantinople is open but is infested by the Bishop's spies and soldiers, and we should never get far in that direction. Palmyra, then, is our only remaining hope. I know that it lies in the path of the Persian invasion, but possibly we can get through their lines in disguise and make our way to Mesopotamia, or even to India. It is a slender chance, but worth taking, for we cannot stay here, and the other roads mean certain death."

"The young man's counsel seems good," said Simon. "What say the rest of you?"

Nods and murmurs of assent were the only answer.

"Very well, Lykas, let's hear the rest of it."

"I recommend that the party be divided for the sake of safety. So large a party would be sure to excite suspicion in every oasis, and the first Damascus-bound caravan would report our flight and pursuit would be started. Valentine is not the man to let his prey escape him, once he has started action.

"Let Severian take charge of the first party, which will include the women and children, with Wulf as a bodyguard. The rest of us can hide in the mountains for a few days and follow them later. Tuesday night we escape over

the north wall in baskets, cross the river and on the north bank will be horses for Severian's party. I know a cave in the mountains which we can reach on foot before daylight."

"Truly," said Severian, "the chance is slender; but might not God work a miracle and deliver us?"

"You know better than that, Severian," answered Simon. "You know that the power of the Holy Spirit to work miracles, and visible angelic visitation, have long ago ceased entirely. Since the year 70, when Jerusalem was destroyed, no real miracles have been known."

"But 'the angel of the Lord encampeth around about them that fear him, and delivereth them,'" said Anna. "Does not that apply now?"

"Yes, indeed, but God does not always see fit to deliver. If we have finished our work, or if we have wasted our time, we have no promise of deliverance. John the Baptist was not delivered; his work was done, and throughout the centuries there have been martyrs whom God did not deliver. If it is His will that we live, we shall be spared by some means. But God does nothing for us which we can do for ourselves. In this case we shall do all we can for our own safety, and whatever the outcome, let us not charge God foolishly, but strive from this moment to purge ourselves from the last thing which might hide His face from us." He rose to his feet in a decisive stance.

**D**o not pray for easier lives—pray to be made stronger.  
Do not pray for tasks equal to your strength.  
Pray for strength equal to your tasks.



***Father, I am eager to learn the lessons  
that You are trying to teach me.***

*Save me from making the same mistake over and over again,  
from falling into the same temptations time after time;  
From doing things that I know I should not do  
before they become a habit which I cannot break.*

*Save me from failing to realize my own weaknesses,  
or refusing to see my faults;  
From persisting in a course of action  
which I know will lead to trouble and ruin.*

*Help me daily to grow stronger, purer, kinder.*

*Forgive me for the times I have discouraged others,  
instead of encouraging them.*

*Forgive me if I have grumbled and complained,  
and so made things unhappy for myself and others.*

*Forgive me where I have been cross,  
or irritable,  
or faultfinding,  
or difficult to live with.*

*Forgive me where I have made it  
easier for someone else to do wrong, or  
harder to do right.*

*Forgive me where I have hurt another.  
Forgive me for anything of which I ought to be ashamed,  
and grant me the strength to walk more closely with You.  
Amen.*

"Brethren," he said, "the time for action has come. Who of you will fly with us from this sin cursed city into the unknown?"

Instantly every one present, with three exceptions, was on his feet.

"I! I! I!" came the chorus of answers.

"What of you, Selim? You know that to stay is to deny the faith or to die."

Epigraphia answered.

"We do not consider it worth the risk just at present. Selim has his business here, and—and our chil-

dren are also here, and we feel that it would be better for us to agree with them outwardly, for the time being, knowing that we can still keep the truth in our hearts."

"Ah, no, sister! You are sadly mistaken. To renounce the faith outwardly is to abandon it entirely. Christ wants no cowardly followers."

Nevertheless, they remained obdurate in their decision to stay.

Epigraphia spoke:

"There is one last thing we can

do for you, even though it involves great risk for us. Our house is built against the north wall of the city, and you can escape from our window."

Simon's eyes rested upon Apollon, his white head bowed upon his breast, grief written large in his countenance.

"And, Apollon, are you not going with us?"

The old man's eyes filled with tears as he quavered:

"Simon, God knows my heart is with you, and if I were younger I



would be at your side, but my body is too feeble. I would only delay your escape. My days are numbered, and there is little that Valentine can do to me. I had best take my chances here, but be assured that I shall never, never deny the faith."

"God be with you, Apollon."

Details of provisioning and careful memorizing of plans occupied the rest of the meeting. After the departure of the flock the household of Simon held another conference. Mary was the first to speak.

"Did you think, Simon, that I would leave you and go ahead with Severian? For forty years I have been by your side through storm and sunshine, and now, if it comes to that, I shall perish with you."

"And I," said Ione resolutely, "shall most certainly stay with my father and mother. When my own parents suffered martyrdom for the faith, you took me into your home, and all I have and am I owe to you. 'Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge. Where thou diest will I die, and there will I be buried: The Lord do so to me, and more also, if aught but death part thee and me.'"

"It seems," observed Simon, as they remained adamant, "that the party is to be completely rearranged. I myself did not exactly agree with Lykas' division, but I didn't want to discourage him, for he is doing a great deal for us in this emergency. But for him we should all be trapped without warning. I thought we could work out a better arrangement before Tuesday. Now, since you and Ione insist upon accompanying me, my idea of a decision is this. I am responsible for the safety of my flock, and I could never go ahead and leave any of them behind to shift for themselves. For the first party, Severian, Perdix and Rhea with her children, Anna, and Theo-

dore, who is not strong and could not well endure the hardships in the mountains. And Wulf—"

"Master," Wulf interposed, "I have always obeyed you, but in this case I must defy you. I shall never leave you to the care of others."

"What! would you leave the women and children unprotected?"

"No; Perdix and Severian are strong men, and Theodore is of some use. If I should go, there would be no able-bodied man here save Lykas and Palladius, and Palladius is not young. Your life, master, is most important and it is my duty to guard it. I shall never leave your side."

\* \* \* \* \*

Tuesday night found all the band, white-faced and tense, gathered in the house of Selim. The holy serenity of Simon, the philosophical coolness of Palladius and the unquenchable cheerfulness and optimism of Lykas kept down hysteria, and Wulf, with a stern hand, enforced silence. Selim's window in the wall opened and a basket was cautiously hung outside. Into it climbed Theodore, and Wulf carefully lowered him to the ground, where he reconnoitered.

"All clear!" he called softly.

One by one the fugitives were lowered by the brawny arms of the Goth, who himself slid down the rope. Selim pulled the basket in and after a whispered farewell closed the window, shutting himself from them forever. In silence they were rowed across the river. The night was dark and moonless. From the shadows of an abandoned and ruinous shed Lykas led seven horses.

"Mary and Ione insist upon staying with us, Lykas," whispered Simon.

Lykas chuckled under his breath. "I thought they would. Come, Anna, get aboard."

One by one they mounted. The precious water-skins were filled and

loaded on the seventh horse. "What's this?" exclaimed Lykas.

"That is Wulf's horse!"

"Wulf stays with us," said Simon. "We have reorganized the party."

Lykas said nothing. A hasty, sad farewell, for perhaps the two groups should never in this life meet again. Silently Lykas led the way across the valley and into the foothills. Dawn found them toiling wearily along an unused trail which scaled the face of a rugged precipice. The location was strange to all but the young Cretan. Presently the trail dipped sharply to a little mountain torrent, and in the cliff opposite was seen a dark aperture.

"Our home for a few days," said Lykas. "I discovered this place while hunting years ago, and a provident discovery it was."

By evening "housekeeping" was well under way. Some food had been brought, but it rapidly disappeared, and by the next evening was nearly exhausted. Hunting was evidently in order, but upon investigation it was found that no one had brought a bow.

"It wouldn't be natural for us to leave without forgetting something," growled Wulf.

"Right!" Palladius agreed, "and a fine 'forget' it was, too, with the hills full of brigands."

"Well," said the Goth, "I can rig up a sling, but I doubt if I can hit anything."

Armed with his sling and a pocket full of stones he sallied out, hoping against hope for a cast at a standing wild goat or antelope. The best he could do, however, was to bag a couple of rock-rabbits, which did not go far toward allaying the increasing hunger of the band. Simon and Arsacius were ill from the unwonted exertions of the night march. Something must be done. As they sat around the mouth of the cave that night, Lykas said:

"We must have food, and we must have bows and arrows for our protection in the desert. I am

safe in Damascus, or I suppose that I am; so tomorrow I shall go down and buy what we need, then we can continue our journey Sunday."

"Why wait until Sunday?"

"Because Simon and Arsacius are in no condition to travel tomorrow, and Saturday a large caravan leaves for Palmyra. We would be safer to keep out of their sight. Wulf can come with me to help carry the load. I am sure that I can get him in and out of the city; and while there I can arrange for our mounts."

The following morning, as the two were about to depart, Simon called Wulf aside.

"Here, my son, is a friend which speaks a universal language. It may be of service to you." He handed the Goth a purse well filled with gold pieces. Wulf's eyes widened with surprise, but he said nothing. A few steps down the trail he stopped abruptly and hurried back.

"Palladius," he said, "if Lykas returns alone, throw him over a cliff and escape for your life."

Palladius laughed.

"Nonsense. Wulf! Forget your suspicions and prejudices. But for Lykas we should all have been in the Bishop's frying-pan by this time."

"Well, remember what I said," was Wulf's parting shot. He hastened to overtake the Cretan.

Palladius turned to Simon.

"Where did you find all the gold? Been discovering buried treasure in the cave?"

"Not exactly," replied Simon with a laugh. "I am just that much ahead of Valentine and his chief prosecutor, Alexander, a human vulture, if ever there was one. I know that arrest for heresy means confiscation of property, and for some time I have been prepared."

"What did you do?"

"I mortgaged my house to the bank for all I could get,—fourteen hundred *solidi*, and have kept the

cash at hand, ready for flight, if it came to that. They may get it, but they will have to run farther for it."

Palladius slapped his thigh and roared with mirth.

"The wisdom of Solomon!" he cried. "I would give a *solidus* to see Alexander's face when he finds that the bank owns the house. And Valentine, while he may be a big man in Damascus, can't dictate to the bankers. Good work, Simon!"

(Next issue: *The Betrayal*)

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## "This One Thing I Do..."

(Continued from page 2)

Our founder, L. T. Nichols, had this same continual, overruling purpose propelling him. In his own words, "Blessed be God, of all things that cause my heart to be light...I am thinking of that glad time to come—whether in the ditch, paddling like a paddy, or in the pulpit, it doesn't matter to me. I am longing for His return. I rejoice to know that He is coming."

This is our task today, whatever we may have to do: to see that everything is done as unto Christ and for His glory. Serving God does not consist of a life *apart from* our daily obligations and activities; it is a life consisting of those very activities, all

with the continual thought and concern of belonging to God and His eternal purpose. How great our responsibility in this, that others may watch us and say, "So that is what Christ is like!"

It is not that we are responsible for our conduct only during times of worship and prayer, or only when we are with others. Even greater is our responsibility for our personal relationship to God, for the thoughts of our mind and the feelings of our heart. All must be part of "This one thing I do."

We cannot pursue two goals and reach either. We cannot be divided, serving our own interests *and* the interest of Christ. God created us, and everything we have and are is His. We have no right to use His property for selfish ends, petty satisfactions, worldly goals.

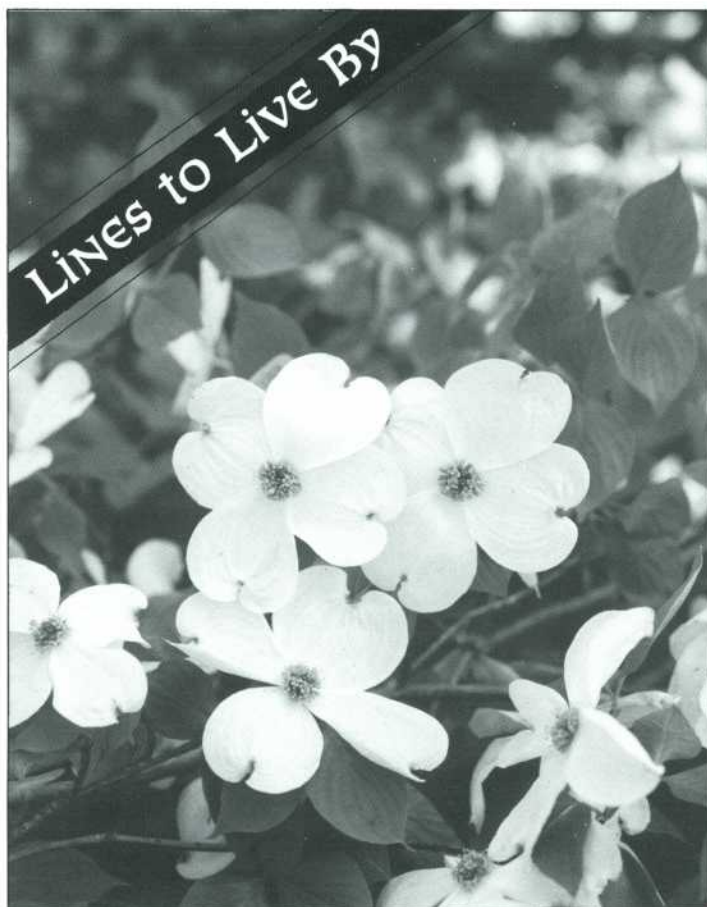
Let us, then, focus our lives on our one goal: on preparing ourselves for a place in the glorious coming Kingdom of Christ, to live when God's will is done on earth as now it is done in the countless universes above. Let us be each and every day, whatever our occupation, all and only what God wants us to be, with every other interest in life secondary to "This one thing."

When we are granted an eternal place in the Kingdom of Christ, we will know that it was worth it. MM

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**H**ere is a truth we need to record at the very depth of our being: that all our efforts for God count.





*How very real You are to me.  
Give me wisdom to choose the best.  
Help me perform each task with zest.  
Give me vision to see Your plan  
Use me, Lord, wherever you can.*

Avoid even looking at temptation; the more you see of it, the better it may look.

Some Christians are like wheelbarrows, they have to be pushed.

A man is also known by the company he avoids.

A halfhearted follower of Christ can never render wholehearted service.

*"The tongue is a small part of the body, but it makes great boasts. Consider what a great forest is set on fire by a small spark. The tongue also is a fire, a world of evil among the parts of the body. It corrupts the whole person, sets the whole course of his life on fire.... With the tongue we praise our Lord and Father, and with it we curse men" (Jas. 3:5-6, 9 NIV).*

*The tongue can be a blessing,  
And the tongue can be a curse;  
Say, friend, how are you using yours,  
For better or for worse?*



Amid the fluctuating scenes of this world, the fleeting fortunes of man, and the uncertain forms of human religion, we have a sure foundation on which to stand—the Solid Rock or Word of God. Build your faith on this Solid Rock; all else is shifting sand.





# GOD FIRST!

*"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength... Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray. My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up... Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice."*

In my bedroom hangs this Motto,  
And its place is near the door,  
So that it will e'er remind me  
God, all else must be before!

Never do I cross the threshold  
Than the Motto seems to say  
"Just a word with God, thy Father,  
Ere thou goest on thy way."

When I'm dressing in the morning,  
As I see it hanging there,  
It reminds me of my duties,  
Help for which I seek in prayer.

Duties, burdens, worries, troubles,  
All may come to me this day;  
How can I prepare to meet them?  
How, I ask, except I pray!

When I plan fresh undertakings,  
Then the Motto seems to say,  
"Don't in thy own strength begin it;  
First of all, about it PRAY!"

When I'm ready, dressed for walking,  
With so little time to spare,  
Still I cannot leave my bedroom  
'Till I've seen the Motto there—

'Till I've stopped for just a moment,  
And in earnest, secret prayer  
Placed myself and all my doings  
In my Heavenly Father's care.

Nightly, too, the Motto speaketh,  
When for rest I would prepare;  
Then it whispers its sweet message,  
"First go meet thy God in prayer!"

Yes, "God First!" must be my Motto  
If I would succeed each day;  
Do you wish your ways to prosper?  
Then about them you must pray.

Yes, let "God First!" be your Motto,  
Let it help you to prepare  
For life's duties, cares or pleasures,  
Take them to thy God in prayer.