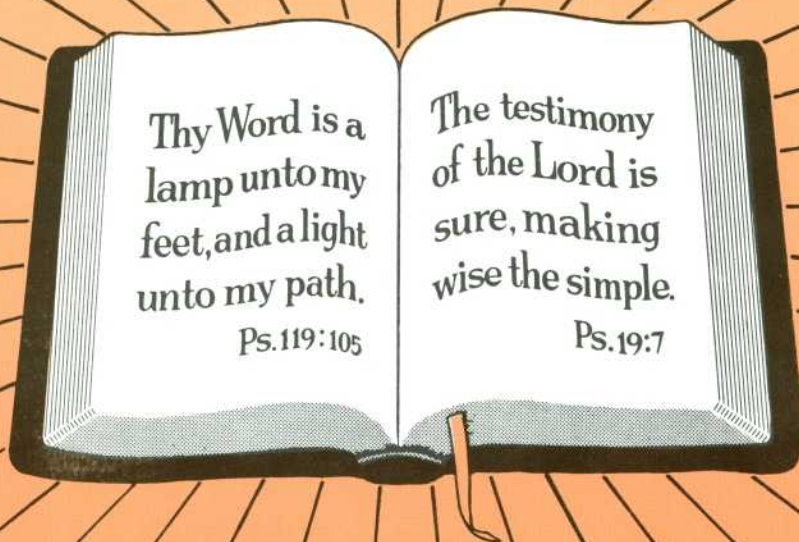


Megiddo Message

DEVOTED TO THE CAUSE OF CHRIST



Sweeter As the Years Go By

Too Old to Change?

We Must Bear Much . . . Meekness

An Honest Man

Deeds, Not Words

THE STATEMENT has been so often repeated, that actions are the tell-tale of our words. Yet how often has it been believed? And practiced? Actions, not words, tell the story.

In Matthew 7:21 is recorded this wonderfully practical teaching that strikes home to each of us. The speaker is no less a personage than the Master Himself. Listen to His message: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

How we perform is the clearest statement of what we profess. It is said that there are two atheisms, not one. There is the atheism of unbelief and the atheism of misconduct. Each atheism is perilous, but the atheism of conduct is the more perilous because it is the less obvious and can betray us almost before we are aware of it. As James warns, "But be ye doers of the word, and not hearers only, deceiving your own selves" (James 1:22).

The quality of our life is far more convincing than the quality of our profession. I am reminded of the story of the little boy who stopped one day to watch a minister who was repairing his wooden fence. When the minister addressed the child, his only response was, "My daddy does that, too." But the child did not leave. He stayed, and stayed, and stayed, just silently watching. As the child asked no questions, the minister continued working, but wondering to himself what kept the boy

watching so closely. Surely he wasn't interested in learning how to repair a fence! At length the minister asked the youngster his intent, to which the boy replied, "I just wanted to see what you say when you hit your thumb."

This is the way the world is watching us. They look at professing Christians day after day and ask themselves, "What makes them different from anyone else?" They are watching, some idly, some curiously, some critically, some earnestly. What they are watching is our conduct. Are we different from other people? better disciplined? more competent to cope? more buoyant? more self-controlled? Is there in us a quality of spirit so inviting that others want to know the secret of our confidence and our peace? Or do the supposed "sheep" look like "wolves" in the real world of deeds?

The responsibility is each of ours. There is no escaping it. The Master of men challenges us to make our lips and lives agree. By our fruits we are known.

No matter how enthusiastic our words, our actions will be heard above them. So easily does the atheism of contradictory conduct nullify our profession of faith. Jesus' warning words should be ever with us: "Not every one that says . . . but he who does." It is His masterful way of saying, "I am watching, so be sure to do what you say you should. I want to see that vibrant and radiant living in which the God you serve gives a shining splendor to the life you live among men. I am looking for *deeds*, not *words*."

MM

Megiddo means

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

We believe

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

We believe

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

We believe

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

We believe

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

We believe

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

We believe

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

We believe

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

Bible quotations

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

NEB—*New English Bible*

NIV—*New International Version*

NAS—*New American Standard*

RSV—*Revised Standard Version*

TLB—*The Living Bible*

TEV—*Today's English Version*

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

Phillips—*The New Testament in Modern English*

Berkeley—*The Modern Language New Testament*

Weymouth—*The New Testament in Modern Speech*

Moffatt—*The Bible, A New Translation*

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

Rotherham—*The Emphasized Old Testament*

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

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

Sweeter As the Years Go By

GOD IS a God of increase. Nothing in His world is static. Everything that lives grows. Seeds germinate, plants and animals all multiply. Plants make seeds, and trees bear fruit.

Everything about God and His world is in motion, increasing, growing. Onward is the watchword of the universe. New worlds are always being created, new foundations are being laid, new spheres perfected.

We see this same eternal expansion to a limited degree in the realm of divine revelation. God has such a vast storehouse of knowledge that our finite minds can scarcely comprehend its immensity. But through the ages when He was working openly with men, He was continually instructing them in that plan. Little by little He revealed what they needed to know to serve Him, along with a brief insight into what He was doing, and as they grew in knowledge and capacity, He revealed more, and yet more. Still the half was not told—nor the quarter, nor the tenth, nor the millionth part of the tenth! Only in the eternal ages will we be able to grasp the magnitude and scope of what we commonly call the “truth,” the manifold wisdom of God. It was an awareness of this fact that caused the apostle Paul to exclaim, “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!” (Rom. 11:33).

The same eternally progressive God is always calling mankind upward and onward, to higher and yet higher levels of moral and spiritual attainment. There can be no satisfaction short of perfection, no stopping until we reach the land of hope and glory. Until then, it is always *onward*.

This constant onward progress has been God’s requirement of all who have chosen to serve Him through the ages. Those who would be commended by

God for their virtue are admonished to add yet more of it—to add and keep on adding, and adding, and adding—virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity. “For if these things be in you”—that is not enough. These things must be in you “and abound”! More, and yet more!

This is the pattern of the entire Christian life, always increasing, always *looking forward* and *going forward*!

We have each experienced a measure of this divine expansion in our own lives. It is expressed in the words of our song: “Sweeter as the years go by.” Not sweetness in the sense of that which is all “sugar and spice and everything nice,” but sweetness as a deep satisfaction, inspiration and spiritual delight.

When we first learned the principles of true religion, we were amazed at their beauty, their depth of meaning, and the abundance of supporting Scriptural evidence. We marveled that millions could be so blind as to fail to see the wonder of it all.

But years go by, and—fact unsurpassable—the evidence grows! There is more, and more, and yet more—of what we already had thought to be above measure. It was this fact that caused our leader to exclaim in the words of the hymn we sing, “O the unfadable beauties of truth! Better than all we behold; Beauties abounding in mercies there found, Better, far better, than gold . . . O the unfadable beauties of truth! No one can ever compare Poor, fleeting pleasures of this world unto Gems that are brilliant and rare.”

The same principle of increase is true in our Christian lives, both of our possibilities and of our duty. We know when we begin that the way will be demanding. There will be crosses to bear, burdens to lift, and a stubborn human nature to conquer. As we go on, as we comprehend more and more of what God expects of us, our inner conviction broadens also. As we grow

in experience, we grow in comprehension and appreciation. The more we learn of the struggles and lives of other people of God in past ages, the more we are able to appreciate their problems—and our own. And the more help we receive in return. It is a case of more and more. King Solomon said it in these words, although he did not experience it: “the path of the just is as the shining light, that shineth more and more unto the perfect day” (Prov. 4:18).

This same pattern of increase is also seen in our personal progress in the divine life. As we practice right living, our desire to do right increases, and we want *more and more* to practice it. At the same time, doing right becomes easier, just as anything we do repeatedly becomes easier. Like begets like, and we find ourselves more and more *inclined* to *doing* right, *feeling* right, *thinking* right. As a result, our affections are removed from the realm of this world, and our lives become more stable, more settled, less affected by the ups and downs of every day.

This is the tendency we must promote and encourage. It is not automatic, but it is possible. We know, as our former pastor, Rev. Maud Hembree observed, that something will tempt or try us as long as we live. However, as we overcome certain characteristics of our dispositions, as we try again and again to redirect our thinking—blessed reality!—our tastes *do* change, our love for God *does* grow, our temptations *do* lessen, and we find that Christlike living becomes more and more a reality. As we discipline ourselves, as we learn to say a definite “no” to ourselves in things we know are not for our best spiritual interests, we find saying “no” in other areas becomes easier. We learn that we *can* overcome! We *can* abound more and more in good works! And it is truly, “sweeter as the years go by.”

This inner realization brings a joy and radiant delight to all our lives. When we know where we are going, and that we are indeed on the way, should we not be encouraged? And when we realize what lies at the end of this route—not a short spell of happiness and success but life, life, immortal life!—are we not thrilled to realize that we are indeed *on the way*?

This brings us to another sense in which we experience more and more sweetness as the years go by. It is the reality—and nearness—of the reward. The nearer we progress toward the kingdom, the more we overcome our evil propensities, the more we put on the character of the Lord Jesus, the nearer—and sweeter—becomes the goal.

This “sweetness” is not a tangible thing. It is much like natural sweetness. One peach is sweet, another is

There can be no satisfaction short of perfection, no stopping until we reach the land of hope and glory.

sweeter. What is the difference? On the outside, the two peaches may look very much alike. The difference lies in what each has—or is—on the *inside*. So with the sweetness in our lives. It is determined by what we are doing *inside*, whether we are using the experiences of life as the bees use nectar—to make honey—or whether we are allowing them to harden and distress us.

Life is sweeter as the years go by—because of what lies ahead. The present, with all its comforts and pleasures, does not offer the satisfactions we seek, because it is so temporary. We live in the midst of change. Nothing we know is permanent. Every moment of our time, whatever its burden of pain or its thrill of joy, is fleeting.

There is an account of an Indian monarch who suffered many hours of discouragement. He desired a motto short enough to be engraved on his ring as a suitable reminder alike in prosperity and adversity. After many suggestions had been rejected, his daughter offered an emerald bearing this inscription: “This, too, shall pass away.” And so, whatever it be of the present, it shall. Our high and happy moments are wonderful, if only they could go on forever. We do not want sound health to be interrupted. We do not want our family circles broken. We do not want our friends to leave us, or our strength to fail. We do not want our privileges to be withdrawn or the sun of our successes to go down. But alas! Change is the law of our lives. We are powerless to stay its onward march. The present, however ideal, leaves us with longings unfulfilled—and a keener longing for the future.

The last two decades have brought human achievements beyond the farthest imagination of our grandparents—the development of atomic energy and nuclear power, space exploits which have placed men on the moon and brought them safely back to earth, the unbelievable powers of the laser beam, phenomenal advances in the various fields of communication, medicine, and science, and the technology which has made all these possible. Still, in all this, we find no lasting satisfaction. In fact, our feeling of distrust of the present intensifies as we see our proud civilization con-

Life is sweeter as the years go by— because of what lies ahead.

fronting problems which defy human solution.

We look out upon all the heathen splendor and pagan power of modern Babylon and see at the heart of it the fatal void. A deep and awful night hides at the very center of the bright achievements of modern culture. We see mighty structures erected not upon the Rock of Ages but upon the shifting sands of human standards and human philosophies. And we hear the message, as if whispered in our ear: "This too shall pass away."

But we are not melancholy. Our hearts are vibrant with expectancy. We have a nostalgia for the future. We are not at home; the present scenes are merely passing views of landscape en route. Our home is in the eternal Kingdom of God—our heart is there already. By faith we can already hear the angel choir, and feel the glory and bliss of immortal duration. Our expectation is so vivid that nothing here can distract us from arriving at that glorious new home.

Without this vision of the future, which God has given in His Word, life is meaningless and futile. But because as Christians we know something of divine happenings which are just ahead, life is radiant with purpose and anticipation. Better times are coming! Life which will be glorious and satisfying and enduring is

ahead! The darkness of the present does not discourage us; the future will be indescribably magnificent! Does anyone wonder that we feel a nostalgia for the future?

That future will begin with the arrival of the King and His forerunner. The Second Advent was the hope which kept alive the early Church. And it is our hope today. Whether it will happen this week, this month, or this year, we do not know. But our hearts are bound up in its reality. Soon or late, it is coming. It may be yet today! It is the inner longing and expectancy which keeps us living and looking forward.

As committed followers of Christ, we dare not forget it—"lest coming suddenly, he find you sleeping." We cannot forget it because we have an obligation to fulfill *before He comes*. The words of the Master are ringing in our ears: "Therefore be ye also ready . . ."

And if we are ready, what lies beyond the moment of His arrival for us? "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Cor. 2:9).

Does not our longing for the future grow more and more acute as we think about those promises? And is it not sweeter as the years go by—as we draw nearer and nearer to the reality?

Oh, let this hope give such impetus to our life of service now that every day God grants us will be spent in earnest preparation. For soon, we shall see "the glorious appearing of . . . our Saviour Jesus Christ." He is coming! And if we are ready, all that is sweet now will grow sweeter and better and more and more glorious—forever—as the years go by. MM

The Better Way

TIME is such a precious thing. How foolish to waste it in a senseless pursuit of physical pleasure and material things. We all know that material things cannot bring lasting satisfaction, nor can they make life meaningful.

King Solomon, after considering all the material possessions that were available to him and the great things he had built, concluded that they brought little meaning to life

itself. He said, "Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun" (Eccl. 2:11).

What is the better way? What is the most profitable use of our time? Is it not better to invest it so as to gain more time?

There are vastly better ways to engage our time than in the pursuit of physical pleasure and materialism. We read in John 8:32, "And ye shall know the truth, and the truth

shall make you free." Here is genuine satisfaction, fulfillment, real joy and freedom. And this freedom, once achieved, will not be for a day or a year, but through all eternity. Contributed

**MASTER, speak! Thy servant heareth,
Waiting for Thy gracious word,
Longing for Thy voice that cheereth;
Master, let it now be heard.**

—Selected.

Helping or Hindering?

MANY A professed worker is often unconsciously a hinderer of the cause which he is claiming to promote. A vexation arises and our expressions of impatience hinder others from taking it patiently. Disappointment, an ailment, or even weather depresses us; and our look or tone of depression hinders others from maintaining a cheerful and thankful spirit. We let out a fear-filled or discouraged remark, and another's hope and zeal is wet-blanketed. We say an unkind word, and another is hindered in learning the holy lesson of charity that "thinketh no evil." We yield an inch in some doubtful matter, and another is emboldened to take an ell. We do an inexpedient thing, and another feels justified in doing an unlawful thing.

Paul abstained from many things which might have been lawful lest by indulging he prove a hindrance to another. "If meat make my brother to offend," he said, "I will eat no flesh." This principle must be applied in every phase of life's daily intercourse. "The right course," Paul advises, "is to abstain . . . from anything that your brother feels to be a stumblingblock." This is true Christian helpfulness.

How easily we may hinder without so much as a word or an act! For wrong feeling is more infectious than wrongdoing. And the various phases of ill-temper—gloominess, touchiness, discontent, irritability—do we realize how contagious these are?

In the armies of Israel high morale among the soldiers was regarded of such importance that soldiers of negative attitudes were dishonorably discharged. At Moses' direction the officers spoke unto the soldiers, saying, "What man is there that is fearful and faint-hearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart." Faint-heartedness was sure to be contagious, and a hindrance to others. It is no less so in spiritual warfare.

Again the lesson comes to us from Israel of old. When the Gadites and the Reubenites asked for an inheritance on the east side of Jordan while the other tribes had yet to drive out the seven nations from Canaan, Moses asked that the warriors from these two tribes aid in the conquest of the promised possession, lest, he said, ye "discourage the heart of the children of Israel from going over into the land which the Lord hath given them. Shall your brethren go to war, and shall ye sit here?" By not helping they would hinder.

Jesus agreed when He said: "He that is not with me is against me." We are either for or against, helpers or

hinderers; there is no neutrality. There is no standing still. If we are not tugging at the oars, we are drifting downstream.

Hindrances are unavoidable. Indeed, without temptations, trials, stumblingblocks, no strength could be developed. But "woe to the man by whom the hindrance does come! Whoever is a hindrance to one of these little ones who believe in me, better for him to have a great millstone hung round his neck and be sunk in the deep sea." "The Son of man will dispatch his angels, and they will gather out of the Realm [Kingdom] all who are hindrances" (Moffatt).

If the Lord should ask each unfaithful one, "Who did hinder you?" are we sure that our names could escape mention? MM

Watch . . .

THE EVILS of our nature are many. Some of us are more inclined toward impatience, some are more readily provoked to anger, some to outbursts of jealousy, to pride that goes before destruction, which can be the ruin of our chances for eternal life if not checked in time. Foolishness may be at the bottom of the list of the 13 evils mentioned by our Master; nonetheless it is an evil which must be overcome. For "the thought of foolishness is sin."

The worst of all mockeries is a religion that leaves the heart unchanged. As Christians we are in the process of being changed, trained, disciplined, made over new. Every day is a training, disciplining school for us. There can be no weekends off or month-long vacations, to do as we please. It is an all-out commitment taking in all the leisure moments as well as all the active hours of every day.

The Word of God stands forever. It does not alter to suit our individual fancies or notions. We must be true to the cause of righteousness. Every day must see some sin crucified, some battle fought, some good done, some victory won. Let every fall be followed by a rise and every step gained become not a resting place but a fresh start to further and higher progress. Ours is a banner which must be displayed "because of the truth." There is no other equal to it.

As we face our challenges, the cares and concerns of our days, may we perceive that all is for our good, that the law of God may be displayed in every activity of our lives. It is our daily assignment. To forget it is to come short in the final day of account and miss the glory just ahead.

Is our present life full of problems? The life to come will be full of joy. Be of good cheer. Some day soon, all will be different.
—Contributed

Too Old To Change?

“TOO OLD to change.” What does that mean? That we cannot change our way of speaking or thinking? that we cannot erase a hurt feeling, or remove a grudge? that we cannot alter an attitude, or support a better idea, or change an opinion if proven wrong?

“If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new” (II Cor. 5:17). These words of Paul indicate the necessity of change. No one was ever born a new creature, and only a new creature is acceptable to God.

Some would have us believe it is possible to be too old to change. In other words, if we haven’t become all we intended to be by the time we are, say, sixty, or seventy, or seventy-five, or whatever the magic stopping point is, we cannot help ourselves. Even though we may be able to work, and think, and enjoy life, we have outgrown the ability to learn.

Which is another way of saying that if we haven’t completed the re-making of our character by such-and-such a point in life, we can do nothing more about it.

Can this be true? Must changing be reserved for the younger generation? Is there an age limit on changing our ways?

IT has been said, “You can’t teach an old dog new tricks.” That may be true of dogs, but it is not

true of humans. It may not be as easy to change as we grow older, but it *can* be done and it *has* been done. At fifty we can change. At sixty we can change. At seventy we can change. At eighty we can change. At ninety we can change. Says one, “I don’t care how old a person is; he can change.” Anyone who has maintained his mental faculties can change, regardless of age. And if his goal is the kingdom of God, he *must* change.

This is not to say that we should wait until we are fifty, or sixty, or seventy to begin. Nothing could be more contrary to the divine scheme. At whatever point in life we learn what we should do, our first business is to *do* it. “Make the very most of your time,” is a command for all of us at all ages. Now is the time to serve the Lord, whatever time “now” happens to be. For there is a point beyond which we will not be able to serve God. Opportunity for everyone ends at some point.

But as age creeps on us, is there any exemption from the obligation of doing what we know? There is none.

What about Enoch? He was a senior citizen before he started walking with God. The record we have of him is very brief, but it is recorded that he was sixty-five when Methuselah was born, and that “Enoch walked with God . . . three hundred years” after Methuselah’s

birth. No one can walk with God unless they are in step with Him. We can be sure that it would have required some changes on Enoch’s part to walk with God three hundred years. It may have taken sixty-five years to get in perfect step with God!

Consider Abraham. When God called him to move out of his homeland to a place he had never seen, he was already 75 years old. Perhaps we would have thought God rather hard on us, had we been in Abraham’s place. We would think Him quite unfair to make such a demand of a senior citizen. Abraham might have said, “I’ve lived my whole life in this valley; why should I leave it now?” Abraham’s service for God did not begin until he was well past what we consider retirement age. His age was no barrier to change.

Or consider Moses. He was eighty when he set out to lead an unruly throng of slaves through uncharted territory. Did he say, “Now, God, I’m 80 years old; I’m too old for a job like that”? Or did he say, “A man at eighty can’t be expected to change his way of life so drastically”? No, his only hesitation concerned his ability to speak. But God had an answer for this. God promised to be with Moses and teach him what to speak.

By the time Moses arrived at the border of the Promised Land with the children of Israel, he was 120

years old and still active; he had been tried, as by fire, but "his eye was not dim, nor his natural force abated." But what change of heart and character those years had wrought! And all after eighty!

If Enoch could start walking with God at 65; if Abraham, called at age 75, could make such drastic changes; if Moses, called at 80, could change, what excuse is left for us? Granted, these men lived to an age unknown in our day, nevertheless they had to change as much in their day as we do in ours. And they at the age of eighty had had just as many years to establish firm patterns and habits of life as we have by the same age. And human nature is human nature, then or now. Those who lived in the twentieth century B.C. had the same nature to overcome as we who live in the twentieth century A.D. Circumstances may have changed, but human nature remains the same.

THERE is no question that it is hard to change an established pattern or habit. This is true at any age. And the longer that habit is practiced and reinforced, the more difficult it is to change. But there is a vast difference between a *difficult* task and an *impossible* one. A change may be *difficult*, but so long as we have sufficient power of body and mind, praise God! it is *not* impossible.

Often it is not so much that bad habits need to be *broken* as *replaced*. Every bad habit must be replaced by a good habit. And the older person is not the only one who has that difficulty. Just try to teach a child who has established the habit of slamming a screen door, not to do so. It takes just as much effort for that child to make the change once that habit has been formed as it does for an older person.

At any age, we are all creatures of habit. Were we unable to form habits, we would waste endless amounts of time doing common tasks. Imagine how time consuming our simplest daily chores would be if we had to give conscious thought to each. Thank God that we can form good habits to help us!

PERHAPS the most revolutionary change that we must accomplish is the changing of our thought-habits. Bitter thoughts, jealous thoughts, selfish thoughts, petty thoughts spring into our minds almost without our even thinking! They must be replaced—by pure thoughts, patient thoughts, great thoughts, *God's* thoughts.

The law of God demands that we *control* our thoughts, and such control is not easy. When we are serving God, we are not free to think about anything that happens to come into our minds. Instinctively, without thinking, we let our minds wander in all directions. As Christians we must learn to control our thoughts, forbidding all that have no spiritual value. Here is the advice of the apostle Paul: "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all" (I Tim. 4:15). Again, "All that is true, all that is noble, all that is just and pure, all that is lovable and gracious, whatever is excellent and admirable—fill all your thoughts with these things" (Phil 4:8, NEB). The habit of daily reading God's Word will provide both exhortation and meditation.

Change is a vital part of the Christian life. Life is a growth, and to grow is to change. We are not expected to grow physically after we reach maturity, but we are to keep progressing *spiritually* as long as we live. God has given us this life, and it is ours to use for growth, for improvement. As long as we

have any ways that are not God's, any thoughts that are not godlike, any feelings that are not in accord with the law of God, we must be willing to change. We should not look upon this changing as a chore but should welcome the opportunity and ask God to help us put off our old, natural ways and put on the new, for He has promised to reward us amply.

If we profess to be disciples of Christ, we *must* change.

Have you ever used the excuse that you were too old to change? It just isn't true. Often older people excuse in themselves the traits that in other people they would call stubbornness, ill-temper, impatience, or selfishness. How is this possible? They explain to themselves—if not to others—that this is just the way they *are* and that it is impossible for them to be any different. They have an attitude of "take me as I am, or leave me alone."

But let us never fool ourselves. To remain as we are is to remain outside the kingdom of God. To be "set in our own ways" is to be set forever outside the kingdom. To say we cannot change because we are too old is to say we are too old to improve—which is only another excuse for our lack of initiative; it is not a reason. God will not accept any excuses.

CHANGE is not reserved for children, for young people, or for middle-aged people. It is for all who profess to be God's children.

Physical change comes without conscious thought or effort. We just naturally progress from childhood to old age. But the change from an old creature to a new does not come naturally. It does not come without effort, serious effort on our part. But if we would obtain God's favor, it is absolutely necessary. There is no automatic exemp-

tion just because we happen to be senior citizens. Whatever our settlements at any age or stage of life, they must be overcome. We must change; old things must go; all things must become new.

So drastic is the change from the old nature to the new that men of God who knew it firsthand referred to it as a death. "Put to death, therefore, whatever belongs to your earthly nature," wrote Paul to the Colossians. "You used to walk in these ways, in the life you once lived. But now you must rid yourselves of all such things as these: anger, rage, malice, slander, and filthy language from your lips. Do not lie to each other, since you have taken off your old self with its practices and have put on the new self" (3:5-10, NIV). Paul was speaking, but he was speaking for God, and God never asks of us anything we cannot do.

Writing to the Romans, Paul identified this change as a death to sin, as crucifixion of the old self: "For we know that our old self was crucified with him so that the body of sin might be rendered powerless, that we should no longer be slaves to sin" (Rom. 6:6, NIV). Then Paul goes on to say that "If we died with Christ, we believe that we will also live with him . . . if we have been united with him in his death, we will certainly also be united with him in his resurrection" (vs. 8, 5). Paul was willing to do whatever was necessary to be worthy of a resurrection like Christ's. The resurrection was his hope, "If by any means I might attain unto the resurrection of the dead" (Phil. 3:11). If we share his hope and would share in Christ's resurrection, we must be willing to die as Christ died—to sin.

PAUL received his instruction from Jesus, and his writings abound in guidelines for changing

the old self into the new. He not only tells us what to take off, but what to put on in its place. "Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. . . . forgive whatever grievances you may have against one another. . . . And over all these virtues put on love, which binds them all together in perfect unity" (Col. 3:12-14, NIV). And that love or charity that binds all together is the keeping of the commandments, for it is written, "If you love me, you will obey what I command," and again, "This is love for God: to obey his commands" (John 14:15; I John 5:3, NIV). Obedience is for all ages; and obedience means change.

Paul reminded the Ephesians of what they had learned about changing their ways, and made no mention of any exemption for advanced age. He wrote: "You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; to be made new in the attitude of your minds; and to put on the new self, created to be like God in true righteousness and holiness" (Eph. 4:22-24 NIV). Always the change is to be made by the individual.

Peter also outlined a strategy for change. And he made no reservations for youth or old age. "Make every effort to add to your faith goodness; and to goodness, knowledge; and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love. For if you possess these qualities in increasing measure, they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ.

"Therefore, my brothers, be all

the more eager to make your calling and election sure. For if you do these things, you will never fall, and you will receive a rich welcome into the eternal kingdom of our Lord and Savior Jesus Christ" (II Pet. 1:5-8, 10-11, NIV). Knowledge, to be effective, must be transformed into action. Nobody is going to do it for us; we have to do it for ourselves. And knowing that the younger the tree, the more pliable it is, we should busy ourselves making the necessary additions to our character now—as soon as we possibly can.

"We shall not all sleep, but we shall all be changed." That change is the great change we all hope to experience. Of all changes it is the greatest, most dramatic change; and it is one that we cannot make for ourselves. This change will come with the return of Jesus from heaven.

But it will not come to everyone. It will never be brought to us unless we have made the change from the old creature to the new, from our ways to God's ways. If we have made this change before His coming, then we can be assured that "he will change our [mortal] body, that it may be fashioned like unto his glorious body," from mortality to immortality; from a body that is subject to all the ills and defects of this world, into a perfect body that is not subject to disease or death, a body that will survive to all eternity.

This is a change worth *changing* for!

MM

*Never falter, never waver
When temptation comes your way.
God will give you strength in measure
All you need, from day to day.*

*Praise Him for His loving kindness
Thank Him for His mercy too
Truly yield to His dominion—
In that Day He'll honor you.*

And Still She Speaks

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



The light of divine Truth gives life. It reveals to us what we must do, if we would live forever. It shows us that we have a cross to take up. When we are tempted to become angry, we must take up our cross and deny ourselves. We must learn to "let patience have her perfect work."

When we are really hungry for the bread of Heaven and the water of life we will take up our cross joyfully.

"To whom then will ye liken me, or shall I be equal? saith the Holy One." He says, You look up, lift up your eyes to the heavens above and see what I have done; behold the glory of My handiwork. That is reasonable and just. If a man is a musician, he wants to show what he can do at his instrument. If he is an artist, he wants to exhibit his pictures and show what he can accomplish with his brush. And so with the God of heaven; He says: You lift up your eyes on high and view My finished handiwork; this is what I can do. And certainly He has a wonderful handiwork, far beyond the power of man to accomplish, proving His greatness, His power and His glory. How thankful we should be that we can serve such a God!

What a glorious privilege it is to fight for Jesus in His absence. We should be always training how to fight spiritually for Him. During an earthly siege many a soldier dies and perishes. But not one soldier of the Lord Jesus Christ will ever be killed—or forgotten.

When we learn to recognize our weak points, we must watch and resist them. As we often tell you, temptation is not sin if we do not yield to it. But watch, cease yielding to temptation.

God is just; He knows. Our temptation maybe to read something we see plainly is not to the glory of God. With some people reading is almost a passion. If naturally a lover of reading we must be on our watch, because there is a commandment to redeem the time. Our time does not belong to us. So whatever the temptation, resist it, when we learn what God's commandments are.

Oh, to think of living in an age so grand, when every ruler will be just and righteous, and every inhabitant will be willing to listen to God's law and obey His commandments! Every ruler will rule in righteousness, and dispense justice. What a wonderful world that will be!

We can get no good from these words unless they are a moving power to cause us to grow in the divine life. Just strive to follow in the way of His commandments one week, and wherever you fail, put a mark on that place and strive harder next week to avoid it. God will help until we have overcome all evil with good.

It is wonderful to get ourselves awake so we will realize we must cease to do evil and learn to do well, not sin and confess, sin and confess, and then keep right on sinning.

How dependent we are upon the mighty God of heaven! We can have health and strength today and in a moment we can be stricken down. One might have an abundance in this world and have it all carried away by fire or tempest or storm, or in various ways. We do not want to glory in anything belonging to time and career, but, in the words of Jer. 9:24, "let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord."



We Must Bear Much . . . Meekness

by Rev. Ella M. Skeels

The following are notes from a Sunday School Class conducted by Rev. Ella M. Skeels, pastor of the Megiddo Church from 1935 to 1945. The lessons on this important virtue are as needful today as then.

MEELINESS! Does it mean to go around in a limp, indefinable way, always lingering in the background with no courage to stand up for the right? On the contrary, there are times when it takes a great amount of courage to meekly and humbly keep the commandments. Moses, the meekest man, added courage to refuse to be called the son of Pharaoh's daughter, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." The pleasures of sin would have been for only one brief moment and then gone forever. But his faithfulness to God away back there just for that little while will soon give him pleasures that will never end, pleasures beyond what eye hath seen or ear heard.

Meekness includes so many qualities. Naaman the leper was a great example of meekness when in his high position he listened to his wife's little maid and sought the Prophet to heal him. He was disappointed that the Prophet did not accept his gifts, and it hurt his pride that the Prophet did not come out and make a great ado over him; so he flew

into a rage and was not going to do as he was told. But his servants came and reasoned with him: "If the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash and be clean?" So he humbled himself again and meekly obeyed and dipped in the water seven times as the Prophet commanded, and became healed of his loathsome disease. Just so in the spiritual, we must dip in this water of life every time the evil manifests itself; and if we keep meekly dipping, we shall soon find that we, too, are healed of our iniquities.

Meekness also covers courage. Did it not take great moral courage for Jesus, who was our example of humbleness and meekness, to cry against those who were teaching contrary to God in His day, "Woe unto you . . . whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness"?

We find the greatest promises are made to those who are meek. Jesus said, "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (Matt. 23:12). The Psalmist declares: "The earth feared, and was still, when God arose to judgment, to save all the meek of the earth.

. . . For the Lord taketh pleasure in his people: he will beautify the meek with salvation" (Ps. 76:8-9; 149:4). "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5). This is the greatest inheritance that can come to anyone. Let us all strive through meekness to obtain it.

We must hasten to "put on" this meekness. We must follow after it. Where do we find that? Read I Tim. 6:11-12 to learn what we must follow after: "righteousness, godliness, faith, love, patience, meekness." Why must we follow after meekness? To become like the pattern, like Christ. Yes, we must follow the pattern in order to lay hold on eternal life.

We have to give up our own way to be meek. Paul in Colossians 3:12 says that we must put on meekness. These are his instructions: He who keeps the commandments has understanding and will receive eternal life. Where do we find that meekness will give instruction? Read II Tim. 2:25. And it will give more than instruction. It will give "repentance to the acknowledging of the truth." God wants "a meek and quiet spirit, which is in the sight of God of great price" (I Pet. 3:4).

We must have meekness in everything. As Peter says, "If any man speak, let him speak as the oracles of God" (I Pet. 4:11).

If we are truly meek, we will show this meekness to everybody, but especially to the household of faith. How must we receive the word of God? With joy, with meekness. Yes, we must receive it with meekness, and with humbleness of mind. As James writes, we must lay aside all—what? Filthiness. What else? Superfluity of naughtiness. Can we have a little naughtiness if it is not a superfluity? No, even a little is a superfluity. You must receive this word of God in meekness (Jas. 1:21).

It is a great—and rewarding—work to be meek. Read Ephesians 4:1-3. You have to “walk worthy” of our high calling “with all lowliness.” Then, too, we must be ready to give an answer for the hope that is in us “with meekness and fear” (1 Pet. 3:15). We must show “out of a good conversation our works with meekness of wisdom” (Jas. 3:13).

Meekness is something that will manifest or make known your works. Paul tells us plainly in 1 Cor. 4:21 that it is in the spirit of meekness that our love is manifested. How did Paul beseech his brethren? He besought them with love and good works and such like, by the meekness and gentleness of Christ (II Cor. 10:1). By this same “meekness and gentleness of Christ” he manifests his love. What does he mean when he says, I beseech you? He means, I entreat, I earnestly desire of you. Yes, he begged of them, he pleaded with them to do whatsoever they were commanded.

Meekness is something to seek for. “Seek righteousness, seek meekness” (Zeph. 2:3). Why should we seek it? That we may be “hid.” Hid when? “In the day of the Lord’s anger.” His judgments are coming, and we will want a safe place of hiding then.

Psalm 25:9-10 shows that God’s ways and paths are truth. And truth

is what will make us—bound, enslave us? No, truth will make us free. Free from what? The law of sin and death. We are not under bondage any more to the elements of the world. We do not desire to be in bondage again after we have been made free (Gal. 4:9; 5:1). This truth has made you free. Stand fast in it. That is what we must do all the time, *stand fast*.

The meek are promised a lifting up. What are they going to be lifted out of? Darkness and error. What will they obtain by getting out of darkness? Immortality, eternal life. Lifted out of this mortal state to the immortal state. Lifted to life, power, glory, dominion. See what we can be. We may not be anything in this world, but we can be somebody then if we do what the Lord tells us.

The meek are going to be beautified with salvation (Ps. 149:4). Psalm 45:10-13 tells about the ones who are going to be beautiful. The King’s daughter is all glorious within. She has allowed this truth to work until she has become glorious. The Lord has promised that He will change all who will allow His word to work effectually in them. He will change them from glory to glory. Wrought gold is formed by labor. We do not become wrought gold by taking our ease, doing what we please, but we

have to be worked over. We must be active Christians. We must be cleansed; purified, sanctified. What does sanctify mean? “To be set apart.” Something sanctified is set apart for God, so He can make use of it in the future. He can use us if we become sanctified, cleansed, purified now.

Wrought gold is beaten and hammered down. We are rough, unhewn stones when taken out of the quarry, and have to be chiseled, shaped and carved into His image. It takes a hammer to do this. What kind of a hammer? A little tack hammer? No, the mighty hammer of truth must come down with power. It is heavy enough to chisel off the rough spots, and break the rock in pieces. We have to become polished. What is the polishing process? It is as we said a while ago, “Let the righteous smite me.” We have to have trials and reproofs. That is the polishing process. Frequently we do not like them. They hurt terribly sometimes, until we get strong so we can stand them.

How good it would be if every one would stand up for the right every time. We have to get to that place before Elijah comes. Do not shrink under anything of that kind. Stand up for the right every time, whatever the test may be. MM

Not the Easy Way

THERE is a poem about a wild duck who could fly high and far. But one day he landed in a barnyard. Life in the barnyard was less exciting, but so much easier. The duck enjoyed living and eating with the tame ducks, and he became fat and lazy. Gradually he forgot how to fly.

In the spring and fall, however, as the wild ducks flew overhead, something stirred inside him, but he could not rise to join them. He was too fat, and too weak. The poem ends with these lines:

***“He’s a pretty good duck for the shape he’s in,
But he isn’t the duck that he might have been.”***

God won’t be satisfied with anything less than our best. He commands, “Be ye therefore perfect, even as your Father which is in heaven is perfect” (Matt. 5:48). He will never take less than the full standard He has set. This should cause us to work even harder for the prize.

—Contributed



Lines to Live By

One Day at a Time

ONE DAY at a time, with its failures and fears,
With its hurts and mistakes, with its weakness and tears,
With its portion of pain and its burden of care;
One day at a time we must meet and must bear.

One day at a time to be patient and strong;
To be calm under trial and sweet under wrong;
Then its toiling shall pass and its sorrow shall cease;
It shall darken and die, and the night shall bring peace.

One day at a time—so my prayer shall ascend
To Him who has promised to keep to the end,
“O Thou merciful Christ, be Thou near all the way;
Give courage and patience and strength for the day.”

Swift cometh His answer, so clear and so sweet;
“Yea, I will be with thee, thy troubles to meet;
I will not forget thee, nor fail thee, nor grieve;
I will not forsake thee; I never will leave.”

Not yesterday's load are we called on to bear,
Nor the morrow's uncertain and shadowy care;
Why should we look forward or back with dismay?
Our needs, as our mercies, are just for the day.

One day at a time, and the day is His day;
He hath numbered its hours, though they haste or delay.
His grace is sufficient; we walk not alone;
As the day, so the strength that He giveth His own.

—Selected

AWAKE, my soul, and with the sun
Thy daily stage of duty run,
Shake off dull sloth and joyful rise.
To pay thy morning sacrifice.

Thy precious time, misspent, redeem.
Each present day Thy love esteem,
Improve thy talent with due care,
For the Great Day thyself prepare.

In conversation be sincere,
Keep conscience, as the noontide, clear;
Think how all-seeing God thy ways
And all thy secret thoughts, surveys.

Wake, and lift up thyself, my heart,
And with the angels bear thy part,
Who all night long, unwearied sing
High praises to the eternal King.

Awake, awake, ye heavenly choir,
May your devotion me inspire,
That I, like you, my age may spend,
Like you, may on my God attend.

"LET US consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another . . ."
Hebrews 10:24-25 RSV.

MEAN things other people do
Can't hurt me much, I find,
Unless I let revengeful thoughts
Destroy my peace of mind.

With Generous Hand

DO YOU think your burden heavy?
Other fainting souls are near.
Tell them of the Truth that strengthens,
Pass along a word of cheer.
'Tis the surest way to lighten
Your own burdens day by day;
Shed a beam of hope to brighten
Some discouraged brother's way.

All about us in the darkness
There are those who walk alone.
There are others, sad, disheartened,
By misfortune overthrown.
And your song of hope will cheer them
Like a beacon in the night.
Just to know a friend is near them
May to them be life and light.

'Tis the way to hope and courage
For the battles we must fight;
Thus we brighten our own pathway
When we give another light.
As we speak to cheer another
Soon our hearts are all aglow,
And the gladness of our brother
Comes to us in overflow.

Of the precious oil of heaven,
Though you have a scant supply,
Share it, for to you 'twas given,
And your cruse will not run dry.
Give it not just for the asking,
Seek some one who is in need
Of the joy in which you're basking.
You can do no better deed.

Tell the good news of the Kingdom
To the weary, worn and sad;
Tell them of our blessed Saviour—
Make their countenances glad.
Tell what we must do to merit
God's salvation in that day
When He gives the Holy Spirit
To the ones who now obey.

—L.L.S.

Points for the Month:

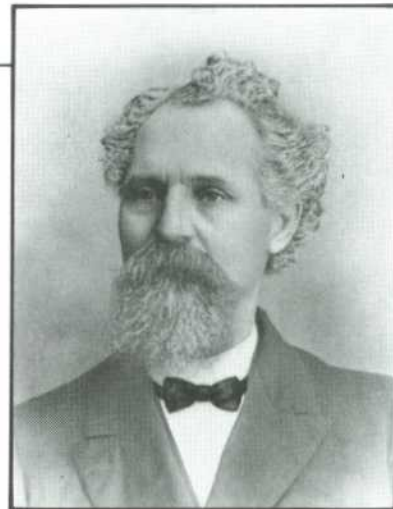
Week 1: Ask. Believe. Commit. Do.

Week 2: Lord, help us speed up our journey toward life.

Week 3: No fruit of the spirit ever leaves a bad aftertaste.

Week 4: Feed your faith, and your doubts will starve to death.

An Honest Man



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

Chapter Nine While He Sleeps

IT IS related that the funeral of Jemima Wilkinson, a religious enthusiast and leader who founded a communal settlement in Western New York in the late eighteenth century, was interrupted by members of a rival sect who shouted the prophecy (true in this case) that "a house built upon a single prop will fall."

No doubt the scribes and Pharisees muttered something like that in their beards the day they crucified the Galilean Carpenter who had disturbed their well-fed repose. And some may have entertained a similar idea when the forceful, dynamic leader of the Megiddo Mission group departed from the scene. In fact, forecasts were overheard giving the organization he founded no more than five years of life.

However, after more than 70 years we submit that these prophecies were in error—considerably so. A house built upon a single prop *will* fall when that prop is removed: but such a characterization does not and never did apply to the work begun by L. T. Nichols. Jesus founded an enduring structure on the words of the Prophets and the direct inspiration of His Heavenly Father. Mr. Nichols built his house on the writings of "the apostles and prophets, Jesus Christ himself being the chief corner stone" (Eph. 2:20). He himself was no part of the foundation, but a wise master-builder. There is no "single prop" in the house which God builds, unless one traces back to the ultimate Source, the Creator of all things Himself.

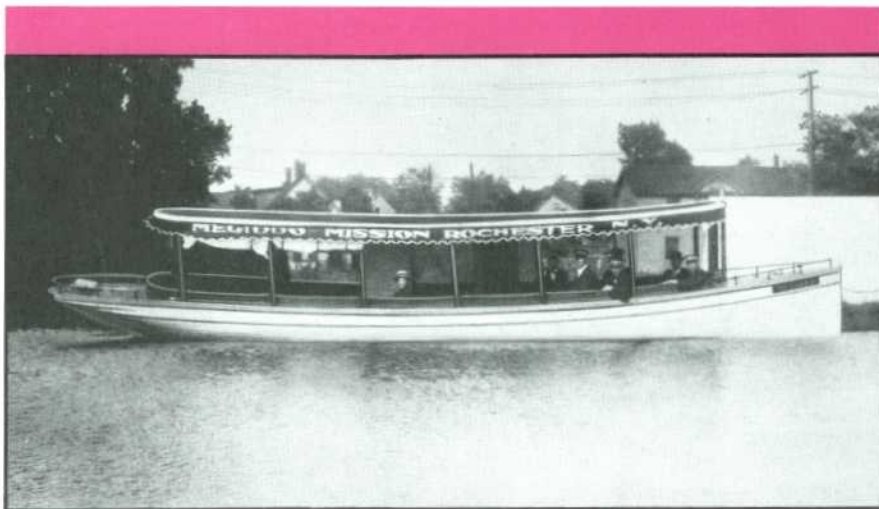
When Captain Nichols died, his cause and work did not cease. It has never ceased. In 1912 the personal missionary work performed by deaconesses and male colporteurs was in full tide and continued so for many years, large groups being kept in the field.

In 1913 a new thing was created to supplement the older methods. A

group of young men organized under the name of the Megiddo Progressive Workers, with the object of spiritual advancement and preparation for missionary work. The following summer the initial effort was made in the upper Hudson River and Lake Champlain area. A large tent provided living quarters for the eight missionaries who canvassed the countryside on foot and on bicycles, distributing books and carrying the message of the soon coming of Elijah and Jesus.

Mr. Nichols would have delighted in this sort of thing, and even more in what followed. The Empire State is well supplied with good inland waterways and navigable lakes, and in 1915 the Progressives put into action, on a more modest scale, a plan which the Captain brought with him to Rochester but laid aside for the time. A yacht was purchased and equipped, and *Megiddo II* plied the waters of the Erie and Barge Canals throughout the season. Being found inconvenient, it was exchanged the next year for a better one, some 40 feet in length, with living accommodations for six men. For several years *Megiddo III* was a familiar and beautiful sight on the canals, rivers and lakes of the State. Thousands of miles were traveled, and tens of thousands of man-hours spent in this branch of the service. Bicycles were replaced as auxiliaries by motorcycles and automobiles.

By 1924 the territory adjacent to the waterways had been pretty well covered and the "Gospel Marines" became a motorized unit. The boat was sold, with many a throb of regret at the memory of the golden hours spent in her cabin or on her decks, and the versatile missionaries and their brethren began construction of a large Gospel Car on a 2-1/2 ton truck chassis. Nowadays it would have been a trailer or an



Gospel Mariners

Between 1915 and 1923, the Megiddo II (above) and its successor Megiddo III (below) plied the water of the canals, lakes and rivers of New York State, traveling thousands of miles.



RV, but that was before the recreation era. Like the boat, it contained accommodations for a crew of six, being well constructed and beautifully finished inside and out. Now the highways of the nation lay before them, and for seven years it moved in New York, Pennsylvania and Ohio with an enthusiastic crew of volunteers.

The young men who manned the

boats and Gospel Car were not clergymen but mechanics and businessmen who had caught a vision of better things to come and burned to tell the glad news to others. Some would leave their trades for three or four months at a time, others could spend only a brief vacation, but crews were always found and the work went forward. Public meetings in churches and halls be-



Desiring broader fields, Megiddo missionaries took to the road in 1924, constructing what today would be called an RV, a home-away-from-home, the "Gospel Car."

came an important feature, and in 1926 a large tent for this purpose was added and used as long as the Car was operated.

As the automobile came more and more into daily use, the Megiddo Band found it an invaluable tool in the dissemination of the Gospel. Mr. Nichols was no die-hard conservative fearing new things or condemning modern inventions such as automobiles as "works of the devil." He owned a car himself, a White Steamer, amusing now but very good in and for its day. As the years passed, automobile parties carried the name and the message of Megiddo far and wide, short trips and long trips, over the United States and much of Canada.

In the quarter-century since the first Megiddo missionaries went forth from Rochester, a change had come over America, and, for that matter, the whole world. At the beginning it was not too difficult to find religious people who were glad to sit down and talk of eternal things. But with the passage of the years, a creeping paralysis of irreligion, skepticism, indifference and cynicism made it increasingly difficult to awaken a response to the call of God. The pursuit of pleasure and money had choked out the spirituality of mil-

lions upon millions. The decline of religion became more than a literary phrase; it was a lamentable reality.

A faith which had always been unpopular with the masses by reason of its unyielding insistence upon purity of character was bound to feel this change of temper. More and more miles had to be traveled to find a listening ear. The advent of radio and television was the last straw. It was no longer necessary to read or even to think, and a great invention became a mental anesthetic.

But still the work did not cease. The closing of the door of personal work was the opening of a wider one, leading to broader fields. We would advertise! Wherever Uncle Sam's mail went, we could go. In fact, this arm of the work was already in operation and had been for some years. Small notices advertising *Free Book: Elijah Coming Before Christ* were inserted in nationally circulated magazines. The response was gratifying. Thousands upon thousands of booklets were sent out in this way, and many of them proved to be keys to a deeper interest. This branch of the work still functions.

Mr. Nichols was a man of one

idea but many plans. His idea was to work out his own salvation and prepare a people for the coming of the Lord. His plans, whether temporal or spiritual, were directed toward that end. One of these was the publication of a periodical, to keep the "good news" flowing in a continual stream. But when one has so many plans, some of them must wait their turn. Other things were more important, and the periodical was still waiting its turn when his plans were cut short by death.

But again the work did not cease, and on March 31, 1914, the Megiddo News, later the *Megiddo Message*, made its appearance. Mr. Nichols would have felt like laughing at the crude appearance of the first issue, laboriously typed out by two boys of 14 and 12. But he would not have laughed, for he would have seen its possibilities, as did his successors. After a short and precarious infancy, the little paper began to grow. New machinery and equipment were acquired from time to time, until now we have a modern printing plant, and after seventy rich and eventful years the *Message* is still a vital and active part of a continuing work. No outside advertising is carried, and there is an annual deficit instead of a profit, as many subscriptions

are sent free. Yet we believe it is a most profitable enterprise, with spiritual dividends being paid continually and a special distribution of tremendous proportions to come when the "books are opened."

With the passing of Brother Nichols, his mantle fell upon Sister Maud Hembree, as the person most able to guide the destinies of the church he had fathered. That she did her work faithfully and well, no one who knew her can deny. For twenty-three years she cared for her flock, through storm and sunshine, through prosperity and depression, reproving, warning, counselling, encouraging, exhorting; preaching publicly three times a week without script or notes in addition to writing copiously for the *Message*. A reporter, gathering material for a character sketch, once asked her what her hobby was. Her instant reply was: "Studying to defend the Bible."

But it was more than a hobby; it was her whole life. As infidelity and atheism poured in like a flood, abetted by the Modernist clergy, she grasped the "Sword of the Spirit" and hewed with might and main, proving to all who had honesty of heart the inerrancy and inspiration of the Holy Scriptures, the only unchanging code of morality and the only hope of salvation for dying man. An assault upon its divinity distressed her far more than a lying attack upon her own good name would have done.

In 1932, at nearly 80 years of age, she began the composition of a book which would answer a multitude of objections brought against the Bible, most of which had appeared since her teacher's death. The first volume of 384 pages finished, there still remained much to be written, and in spite of her failing strength and advanced age, she immediately set to work on the

second. Time was crowding her as she felt herself growing weaker, but her indomitable spirit and "earnest devotion to a cause held dear" sustained her until in 1934 she laid down her pen. Her monument: 816 pages of irrefutable evidence in defense of the Book she loved above all else.

Shortly before her death, a little over a year later at the age of 82, she requested that copies be placed free of charge in the local libraries, that the public might read and be convinced. That accomplished, offers were mailed to libraries all over the country. So thoroughly was this work done that in eight years there were very few states or large areas untouched. In all, nearly 3000 sets of *The Known Bible and Its Defense* were made available to library patrons and high school and college students in the United States and Canada. All this was done without any financial return whatever.

**"Step by step He leads us onward,
Step by step the way reveals;
But what in the future lieth
In His mercy He conceals."**

How much the future holds of the continuation of the life and work of L. T. Nichols!—we cannot now tell. But imagine. . . .

To witness the meeting of Moses and Joshua, of David and Jonathan, of Elijah and Elisha, of Jesus and the Twelve, of Paul and Timothy—yes, and Stephen—what a meeting that will be! And to behold and share in the reunion of the "great wonder" of the latter days and his Band, the man who, without angel, vision or Holy Spirit, exhumed the buried Truth and gave to a dying world the way of salvation in all its purity—to see him greet his brethren and sisters as they awake, perhaps to see him call

THE COMING OF Jesus and Elijah AND THE GREAT BATTLE OF Armageddon

REV. L. T. NICHOLS



"Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple."—Mal. 3:1.

**The next missionary:
small advertisements for
"Elijah Coming before
Christ" were placed in
nationally circulated
magazines.**

The Megiddo News

FOUNDED BY L. T. NICHOLS, 1914

Published by the Megiddo Mission, 1000 North Main Street, Chicago, Ill.

Last Sunday's Statement

The Megiddo News, published last Sunday, contains a full and complete statement of the position of the Megiddo Mission regarding the coming of Jesus and Elijah, and the great battle of Armageddon. This statement is a full and complete answer to the charges made by the Chicago Tribune, and is a full and complete statement of the position of the Megiddo Mission regarding the coming of Jesus and Elijah, and the great battle of Armageddon.

Local News

The Megiddo News, published last Sunday, contains a full and complete statement of the position of the Megiddo Mission regarding the coming of Jesus and Elijah, and the great battle of Armageddon. This statement is a full and complete answer to the charges made by the Chicago Tribune, and is a full and complete statement of the position of the Megiddo Mission regarding the coming of Jesus and Elijah, and the great battle of Armageddon.

**The Megiddo News,
forerunner of the
Megiddo Message, first
published March 31, 1914.**



Maud Hembree
Pastor 1912-1935



Ella M. Skeels
Pastor 1935-1945

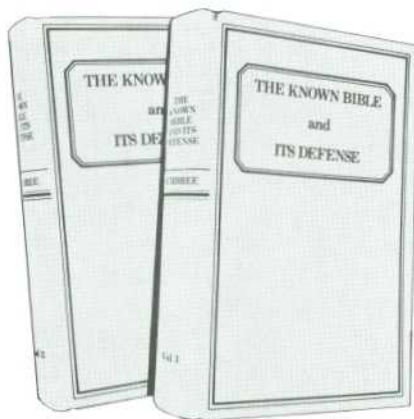
them forth himself, and to be among the living faithful to share his embrace—what a meeting *that* will be!

How much there will be to ask and to tell and to show! The first few days after the Resurrection, we fancy, will be crowded ones. We think Brother Nichols will be pleased to see his home and grounds even more beautiful than he left them, and the brotherhood prospering in a temporal way. The improvements and additions to the church he built will meet his approval, for the law of his life was progress. We shall want to see his face when he views the fountain built as a memorial to his successor, Sister Hembree, on the lawn of his old home, and reads with misty eyes the inscription: "*Many daughters have done virtuously but thou excellest them all.*" This will please him, for he believed in rendering honor to whom honor is due.

To see him greet the faithful guides who have borne the standard since his passing—who could view that meeting unmoved? There will be joy at that gathering—but there will also be sorrow. "They are not all Israel which are of Israel";

and through the years some of them of understanding have fallen by the way. There will come the solemn moment when we individually are presented to our Founder. Everything—*everything* depends upon our spiritual condition when we are presented, for, remember, he will render our account.

"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Hebrews 13:17).



In 1934, Rev. Maud Hembree published two volumes in defense of the harmony and authority of the Bible.

A small affair, this religion? That depends upon the viewpoint. Viewed from the throne of God, in the perspective of Eternity, it becomes a stupendous thing, too great for our finite, mortal minds to grasp. It will require time—but only in eternity will there be time for mental development and expansion sufficient to comprehend fully the splendor and significance of the life of the great man whom it is our privilege and delight to honor.

Public Discussions of L.T. NICHOLS

A REVIEW OF some of Mr. Nichols' public debates might be interesting to our readers. He was a debater, and a good one, not for the sake of argument or self-exaltation but for the advancement of truth and defense of the Holy Scriptures. What better or fairer way to convince his listeners, he reasoned, than to have both sides present to state and defend their positions? He was good because he knew he was right, and he had no difficulty proving it. It is a noticeable fact that his opponents were never willing to try it a second time.

Barring his impromptu discussions with various ministers in his teenage appearances, his first public debate was in 1869 with a Mr. Wilcox, at Wrightstown, Wisconsin. A large hall was provided for the purpose, and an immense audience attended each meeting. The subject discussed was "The Resurrection," Mr. Wilcox affirming that all come forth from the grave immortal. Mr. Nichols answered with Bible evidence, showing that the individual is raised with a mortal body, is then judged, and finally rewarded with immortality, eternal life, or eternal death and destruction, according to his works. In those immature days only the beginnings of the whole truth were visible, yet even then the evidence was ample to win the victory.

The next debate came in 1877, as mentioned earlier. Professor Campbell, who was then President of the Christian College of Monmouth, Oregon, also editor of the *Christian Messenger*, later president of the State Normal School of Oregon, was urged by his friends to defend his beliefs on the platform with this

newcomer, L. T. Nichols. Mr. Campbell, a learned man and a master of languages including Hebrew, and knowing his opponent to be a farmer, consented, no doubt anticipating an easy victory. Carlton, Oregon, where the discussion was held, was only a village, so in the absence of a larger building, an immense warehouse was secured for the purpose. The discussion lasted four days, having two sessions each day, each speaker being allotted one hour at each session. After the first meeting, Mr. Campbell realized that he had "met his Waterloo."

While speaking upon the immortality of man, Mr. Nichols quoted Gen. 7:22, "All in whose nostrils was the breath of life, of all that was in the dry land, died," explaining that the word "breath" was translated from the Hebrew word *ruach*, which is the same word used in Ps. 146:4, "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish;" also in Eccl. 3:19, showing that both man and beast have the same breath. He read for the definitions of *ruach*, the following: "Spirit; breath, breath of the mouth; breath of the nostrils; the vital principle which shows itself in the breathing of the mouth and nostrils, whether of man or beasts."

Professor Campbell denied that the word *ruach* was in the 7th chapter of Genesis, whereupon Mr. Nichols in his next speech reiterated his statements in regard to the word, and told Prof. Campbell that he must retract his statements before the discussion could proceed further, and that unless he did so, he would call upon a Hebrew by birth to come to the platform and read the disputed verse to the audience. Mr. Campbell then asked for a little time in which to look up the word, saying that he was somewhat rusty in his Hebrew while

Mr. Nichols was kept bright by constant study. His remark caused amusement among many in the congregation, for people who knew Mr. Nichols saw him going about his daily occupation as usual, being engaged at the time of this discussion in building a barn. Mr. Campbell was given until the next day to look up the word, and upon his return to the platform the next morning he was greeted by Mr. Nichols with the words, "Well, Mr. Campbell, how did you find the Hebrew?" The reply came in a whisper, "I found that you were right." Mr. Nichols said, "I knew I was right, and you must now retract your statement before this audience." Mr. Campbell, although much embarrassed, complied with this demand, and the discussion continued. However, Mr. Campbell could never fill his hour, and asked permission to have a friend use the concordance to locate his Bible references for him, which request was granted. He then read the references handed him without any regard whatever to their fitness for the argument. Mr. Nichols had such a vast amount of Bible testimony at his command, quoting from memory, readily giving chapter and verse, and had so much evidence to present, that his hour was gone all too soon. He asked if he might have the unused portion of his opponent's time, but was refused, Mr. Campbell remarking, "No; you talk too much now."

This discussion was attended by many hundreds of people, some coming 100 miles, some 60, and many driving 40 miles each day. A deep and enthusiastic interest was manifested throughout.

As mentioned earlier, this was the occasion of the conversion of his successor, Maud Hembree.

In the year 1878, a discussion was held in Salem, Oregon, with a

Seventh Day Adventist minister, Mr. VanHorn, the subject being "The Sabbath." Mr. Nichols had searched out the truth on this subject several years previous to this time, but when Mr. VanHorn entered into the discussion he thought that his opponent, in common with the other religious teachers of the day, believed that the Ten Commandment law given to Moses was still in force and should be obeyed, consequently he could not deny that the seventh day Sabbath must be kept holy. However, before the debate ended, he learned, much to his dismay, that Mr. Nichols took a very different stand. Mr. Nichols first showed that the Children of Israel were not commanded to keep the Sabbath until after their departure from Egypt, and that the law which was written and engraven in stones was done away. He proved that Jesus never once commanded anyone to keep the Sabbath, also that Saturday was not the seventh day of Bible time; so the Adventists were wrong both in doctrine and practice. Thus ended the discussion.

In 1887, he again crossed swords with the Adventists in a discussion held at Owatonna, Minnesota, with two Adventist ministers, Messrs. Gregory and Scramm. As usual, the "Sword of the Spirit," wielded by an able arm, proved the better weapon, one of the Sabbatarians afterward remarking that from the first meeting he felt as if he were in chains! The proposition that the Mosaic law was not binding in this age so effectually spiked their guns that they were totally helpless. This ended his public discussion with members of the Adventist faith; for, although he repeatedly challenged them to meet him in open and friendly debate, not one of them had the courage to accept.

On the heels of this debate came another in February, 1888, this time

with a Baptist pastor, Mr. First by name. The scene was laid in Barry, Ill. The subject under discussion was the necessity of keeping all the commandments in order to gain salvation, Mr. First affirming that Christ did all that was necessary for us, and that we had but to trust in His blood and the vicarious sacrifice of His body. This proposition, however, lacked the important element of Scriptural proof, while Mr. Nichols brought upon the stand numerous plain texts proving that except our "righteousness shall exceed the righteousness of the scribes and Pharisees," we "shall in no case enter the kingdom of heaven."

In the course of the discussion Mr. First, having been driven out of the Bible, attempted to introduce the historian Josephus, as evidence. Mr. Nichols, of course, objected, referring the matter to the chairman for settlement. The chairman, an infidel, read from the rules originally agreed upon that the theme of the debate was "Resolved, the Bible teaches—." This excluded Josephus, as well as all other mortal and fallible commentators. The pagan doctrine of eternal torment was also thoroughly aired and proved to be both inhuman and unscriptural, God having provided eternal death as the wages of sin (Rom. 6:23).

After two more years of earnest toil in the vineyard of the Lord, as well as for daily bread, he challenged the world-famous infidel, Col. Robert Ingersoll, whose writings had received his careful study. The redoubtable "Colonel," however, professed to be too busy at that time to engage in a debate, but sent as a substitute Mr. W. F. Jamieson. Kasson, Minnesota, was chosen as the meeting place, and the discussion opened in September, 1890, with a lively interest as to the outcome manifested in the town and

surrounding country. Mr. Jamieson advanced the timeworn arguments used by the infidels against God and the Bible, and very plausible they may have sounded to one uninstructed in the Word. But a man properly educated in the Scriptures would soon have detected the fatal defect in the unbeliever's arguments—a defect of which he himself was unaware; viz., his powerful diatribes were directed against the false theories taught by the churches as emanating from the Bible, and not at the Blessed Book itself.

Mr. Nichols replied to each accusation by proving that the Bible is one Divine harmony, in accord with nature, science and reason; not, as Mr. Jamieson stated, "abounding in absurdities, impossibilities and contradictions." Instead, the contradictions, etc., arose through attempting to harmonize the absurd and unreasonable teachings of the churches with the true teachings of the Bible. For example, the idea that God created from nothing the earth, sun, moon and stars and all that in them is, in six 24-hour days, about six thousand years ago, was brought up by the infidel as absolutely untrue and impossible, and yet taught by the Bible. To his great surprise, this argument, which had overthrown many a well-meaning church member, proved utterly powerless in the face of indisputable evidence produced by Mr. Nichols that the Genesis story had no reference to the literal Creation but to the creation of God's future Kingdom, which would be six thousand years in preparing, the seventh day, or Sabbath, representing the grand Millennium, when the world shall have rest from sin (See II Peter 3:8).

Many other points were discussed and many eye-opening polemics advanced from both sides, but the

Bible came through unscarred and vindicated, Mr. Jamieson having failed to substantiate a single charge against it. If the text on a controverted point was obscure, a short research into the original Hebrew or Greek immediately cleared up the situation.

Finding himself checkmated at every turn by Brother Nichols' masterful logic and handling of the Scriptures, the infidel devoted the greater part of his time to long panegyrics in praise of the mind and accomplishments of man unaided by God, evading the subjects under discussion. After this encounter, noted infidels who were addicted to public debate found it convenient to be "busy" when challenged by Mr. Nichols.

The next discussion in which he engaged was with one of the ablest exponents of the most insidious and dangerous of modern cults—Professor Moses Hull, Spiritualist. It was during a convention of Mediums in Minneapolis in October, 1891, that the controversy was arranged. Many of these visiting wizards and conjurers were in attendance at each session. Prof. Hull confined himself to relating wild tales of the disembodied spirits, etc., which he or other men (usually other men) had seen or heard. Mr. Nichols asked for a demonstration, stating that signs were for the unbelievers, and repeatedly challenged Mr. Hull or any other medium to perform one trick which he could not expose. The response which one might have expected from men so confident was conspicuous because of its absence, so the conclusion was naturally reached that the pretensions of Spiritualism were fraudulent.

Mr. Hull, however, made a final proposition to Mr. Nichols, as follows: "Mr. Nichols, if I die before you do, I will certainly return and appear to you, to convince you that

the dead are alive and conscious." A short time afterward, Prof. Hull was killed in an accident. To date, nothing has been seen or heard of his "spirit".

* * *

This was the last of his public discussions, not through his own choice but because of the extreme unwillingness of any minister or priest to meet him. After locating in Rochester, he recognized in the late well-known Pastor C. T. Russell an ultra-dangerous disseminator of a weird mixture of half-truths and Romish superstition; so, at the close of one of Mr. Russell's lectures, in

the presence of a number of witnesses, Mr. Nichols challenged him to a friendly public debate for the purpose of proving which of the two could read his faith in the Bible. The challenge, which was repeated in the press, was promptly refused by Pastor Russell—for no good reason except fear.

From that time until the day of his death, standing offers were made by him of large sums of money to any minister of Rochester who would meet him on the platform in an old-fashioned religious discussion. These offers were not accepted by any of the clergy of the city. MM

Steadfastness The Vital Virtue

THE GREEKS had a legend about a fellow named Sisyphus who was condemned to rolling a large boulder up a hill, and each time he reached the top it would roll down to the bottom again. Sisyphus was condemned for eternity to that frustrating task.

The legend has lived, no doubt, because we all seem to be the progeny of Sisyphus, patiently pushing our boulders uphill.

The Bible has a good word for those who have that spirit of diligence, who are what it calls "steadfast."

Being steadfast isn't too exciting. It's probably the duller of all the virtues. Even the word steadfast has a heavy, stolid, lifeless sound to it. There aren't many thrills in being steadfast.

Yet the Bible has great commendation for those who have this quality. Again and again in the Bible, steadfastness is exalted as a vital virtue, however unglamorous it may appear. Great are the rewards for those who champion steadfastness. That is why Hosea urges his people to "press on" and then cites the familiar statement that God desires "steadfast love and not sacrifice" (Hos. 6:1-6), a verse re-stated by Jesus in Matthew (9:9-13). In Romans, Abraham is used as a model of steadfastness. "No distrust made him waver" (Rom. 4:20). These passages are calls to a steady, unwavering loyalty.

Steadfastness matures slowly, but like a long-term savings certificate it will bring its ultimate pay-off.

We all need steadfastness. The person who is not anchored in God has no power to resist the physical and moral blandishments of the world.

A great violinist Sarasate was once called a genius by a famous critic. "Genius!" he snorted. "I practiced 14 hours a day for 37 years, and now they call me a genius!"

Greatness is the child of diligent and persevering steadfastness. Why give up? Why not persevere! MM

• Elijah and Enoch Translated

"Please comment on the position taken by the Radio Church of God, that Elijah and Enoch were not translated but died as other men."

All we know of Elijah and Enoch is what we read in the Scriptures.

As for Enoch, we read in Genesis 5:24, "And Enoch walked with God: and he was not; for God took him." And in Hebrews 11:5, "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony that he pleased God."

This is the record. We see no reason to doubt it and every reason to believe it. If we cannot believe the Word of God, what can we believe?

The dictionary gives for the definition of "translate": "1. to remove to another place, position or office. 2. to remove to heaven without death as Enoch was translated."

As for Elijah, we know of no event in Scripture that is better documented than the fact that Elijah did not die but was taken away. Elisha witnessed the departure. Elijah had previously informed Elisha that only if he saw him taken up would he receive a double portion of his spirit.

II Kings 2:11-14 states, "And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it. . . . And he took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; And he took the mantle of Elijah . . . and smote the waters, . . . they parted hither and thither: and Elisha went over." The fact that Elisha received the power of Elijah is proof that Elisha witnessed Elijah being taken from this earth, for he was promised that power only if he actually saw Elijah depart. Verse 7 of II Kings 2 indicates that the 50 sons of the prophets also witnessed this event. And one last evidence is the fact that the fifty men searched for three days and could find no trace of Elijah.

If you would like more information on this subject

and on the seeming contradiction between Elijah being taken to heaven and Jesus' words in John 3:13, "no man hath ascended up to heaven," send for our booklet, "Elijah Then Christ."

• Elijah to Raise the Dead?

"Without meaning to find fault, I'm afraid that I cannot go along with the theory of Elijah being the one who performs the task of raising the dead, because of John 5:25, 'The hour is coming, . . . when the dead shall hear the voice of the Son of God: and they that hear shall live.' And also verse 28 where Jesus, still speaking of Himself, says, 'The hour is coming, in the which all that are in the graves shall hear his voice.'"

"I hope you won't mind if I put in a word about the statement in John 3:13, 'And no man hath ascended up to heaven, but he that came down from heaven.' I believe a possible solution would be that Christ was the only one who ascended, because Enoch and Elijah were taken. I also have a Greek New Testament in which the translation reads: 'And no one has ascended into the heavens if not the one who descended, the Son of man.' In either case it leaves us room to believe that Elijah did indeed go up to heaven in a chariot of fire. And I believe this means spiritual fire."

I am sure that we agree that there will be some very interesting and awesome events taking place when God again intervenes in the affairs of this earth. We would all like to know more of the details of these events, but for now we will have to be content with what the Bible reveals.

As for Elijah raising the dead, the Bible nowhere states this as a fact. We base our conclusions on the following:

Jesus states in Matthew 17:11, "Elias truly shall first come, and restore all things." Just what the "all things" include we do not know. We do know that when Elijah was on earth he had the power to raise the dead. It seems reasonable to assume that he will possess that power and more when he returns.

First Thessalonians 4:16 mentions "the voice of the

archangel" and "the trump of God." The meaning of archangel is "chief messenger"—could not that "chief messenger" be Elijah? Also, verse 17 indicates that the living will join the resurrected to meet the Lord in the air at the time He arrives. If this is to happen, someone must have already resurrected the dead so that both the living and those who had been asleep could rise to meet the Lord in the air. Again, Elijah, possessing divine power from God, could fill this role.

The text you cite does not contradict this premise. Just because Elijah does the physical act of resurrecting by the power of God does not mean that those resurrected will not "hear the voice of the Son of God." We have little or no idea of how the power of God operates, and Elijah will be doing the work using power given him by God or Christ.

• Concerning the Sabbath

"I enjoy your Megiddo Message magazine very much. Thank you for sending it. Please answer one question for me. You worship on the seventh day, don't you? Or, at least, you keep that day holy."

In answer to your question, we do not believe that we are required to keep the seventh day holy any more than any other day.

Much religion today is far too shallow. One group will concentrate on baptism, another on the name of the church, another on the particular day they worship, etc. They specialize in outward forms while ignoring the true meaning of God's law, the inner cleansing of the individual. As Jesus so aptly stated in Matt. 23:24, "Ye blind guides, which strain at a gnat, and swallow a camel."

There are many reasons why we do not keep Saturday (usually assumed to be the "seventh day") as a day of worship. The Lord commanded the children of Israel to keep the seventh day as a Sabbath. He also commanded them to keep Abib as the first month of the year, and the seventh day of that month Abib, the seventh day of the sacred year, was to be the first sabbath; the fourteenth day the second sabbath, etc. (See Lev. 23:3-5, 15-16, 24). The Hebrew calendar was a lunar calendar. Their year began on the first new moon in the spring and the first day of the year was the first day of the week regardless of the name or number of the day of the old week on which it fell. Following this, the seventh day of the year was the Sabbath, etc. There is no one on this earth that can prove to you or me that Saturday of the Gregorian calendar corresponds with the seventh day of the Hebrew calendar.

We believe the Bible plainly teaches that the Mosaic

law was abolished at the time of the crucifixion of Christ. The apostle Paul spoke of the law as that which "is abolished" and that which "is done away in Christ" (II Cor. 3:13-14). If we were trying to keep the Mosaic law, the seventh day of the Hebrew calendar would begin this year on the evening of Saturday and last to the evening of Sunday (the first new moon following the spring equinox occurred on Sunday, April 1, making that evening the beginning of the first day of the year and the first day of the week).

Although the Sabbath law itself is not binding today, we believe that it was a divine institution and that we are obligated to recognize the principle behind the law. Accordingly we set aside one day each week during which we refrain from unnecessary work and give ourselves to religious devotion and spiritual renewal. In a very literal sense, every day belongs to God and must be lived as in His presence. But God intended that the pattern of our lives should not be one of continuous labor. We too easily forget Him. By the routine of six days of labor and one of rest, we keep ourselves reminded of our supreme duty to God and our dependence upon Him.

At the Close of Day

*Was I empty, Master, when You needed me today?
Was I wholly yielded, as a vessel made of clay?
Was I fully consecrated, ready at Thy hand?
Was I waiting, Master, to go forth at Thy command?*

*Was I burdened, rather, with a load of worldly care?
Was I doing this and that, or rushing here and there?
Was I busy seeking pleasure, after my own choice?
Was I so engrossed with self I could not hear Thy voice?*

*Oh, why did I waste this day I held within my grip?
Oh, why did I carelessly ignore it, let it slip?
Oh why did I fail to hear, dear Lord, Thy soft request?
Oh, why did I fail to go, and do, at Thy behest?*

*What if this had been my final chance to do Thy will?
What if, ere the morning dawns, this heart lies cold and still?
What if, at the break of day, I stand before Thy throne?
What if, stripped of earthly things, I stand undone, alone?*

*Master, bend Thy loving ear and listen to me pray!
Master, blot out all of the idle follies of today!
Master, should Thou yet see fit to use this life of mine,
Master, help me work with Thee, and keep my hand
in Thine.*

—Selected

Blessings Unnoticed?

For several years I have thought of the many blessings God has given us. Some times I wonder just how many go unnoticed. Many people would be hurt were they to do something for another that was not noticed. But our God continues to shower us with blessings even during times when we certainly do not deserve it. Is He not a God "full of mercy and long-suffering?"

Such a wonderful God as this surely deserves our praise and wholehearted devotions. Not only does He deserve it, but He has every right to demand it. We may not always think so at the time, but I have learned this one thing: every demand is a blessing if we obey. Oh, let us not be slack in obedience, but work diligently for the greater blessing to be bestowed upon the faithful at Christ's return.

Georgia

G. P.

Stronger

I have been receiving your magazine for a few months now. I enjoy it very much; and it helps me a lot in learning to live for God.

I truly believe we are living in the very last days and I'm trying to learn to live the way God would have me by learning His will and learning to let Him lead and guide me.

There have been quite a lot of trials in my path in the last few months. But praise God, by trusting in Him, I've come through and a little stronger and a little wiser. And I give all the praise to God; because, even through the worse times, He's taught me lessons I needed and that His way is the only way. Yes, Jesus is our only hope and salvation. He's the only way now as well as the future way.

Could you please renew my subscription to the *Megiddo Message*. I saw on my last issue it is expiring, and I don't want to miss a copy.

North Carolina

Z. W.

Be Diligent

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus."

Would this mean that there is a real work to do and that each covenant-maker must read, study, meditate and keep the commandments in order to gain that highest goal of life eternal in the world so soon to be established upon earth? The answer must be: Yes. And we must be diligent in our work.

Carelessness, indifference, negligence—traits so instinctive to all human nature—were perils to the Israelites. Thus Moses warned urgently and repeatedly: Be diligent. And Moses' command resounds to us: Lest we forget, let us be diligent. If we would always remember what we have seen and heard, the great things God has done for us, and the greatest things He has promised to do for those who are godly, how diligent we must be!

Our interest must be intense and unrelenting if we are to succeed. It is true, also, that without enthusiasm we could never have the drive to carry us over the obstacles we encounter each day.

So let us be diligent, enthusiastic to make our calling and election sure; that in that soon-coming day we can hear the loving words from our King: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Mississippi

R. S.

Never Alone

I pray to remember all the things that we have prayed for: For strength, to carry on moment by moment every day, to forget the past and press on to future glories, to keep in mind that spiritual help is one of the greatest blessings we have.

Though circumstances may not permit daily association with those of like faith who are capable of administering spiritual help, yet the Lord has provided means that such help is available for everyone who has acquired an earnest desire for it. Help is extended to all who pray fervently for it. We can remember that if we are determined to do, and if in anything we be otherwise minded, God shall reveal it to us (Phil. 3:15). It is such a blessing to be living at the fireside of truth. How necessary to give heed to the warnings received, knowing that our future life depends upon it.

We are told in the Bible of a great man of authority, who realized the necessity of aid. While the eunuch was riding along in his chariot, reading Isaiah, Phillip, instructed by an angel, ran and joined himself to the chariot. "Understandest thou what thou readest?" he asked the eunuch. How humble he was and answered, "How can I except some man should guide me?"

If I didn't have all these cassette tapes, sermons and communications, I would be lost. How thankful I am to receive all this aid from the fountain-head of truth.

Iowa

W. P.

Never Tire

How far have we advanced in purifying ourselves should be the question before each of us. "Never be tired of doing right" (II Thess. 3:13, LB). The more we do right, the more it will grow into a habit.

We know that time is running out. We must pay attention—prepare, crowd as much good into our today as we can. Tomorrow may be too late. "Behold, now is the accepted time; behold now is the day of salvation" (II Cor. 6:2).

Nebraska

M. M.

A Billion Years?

Yet of all the things and knowledge I do possess the greatest is the fact that I can achieve a status which will allow me to live forever and ever. The more anyone thinks about this and the fantastic implications associated with it, the more it grows. Major events in your life dry up to a trivial nothing. But to live forever in the Kingdom will provide the means whereby you could really learn and gain wisdom and understanding. Can you imagine living for a million years and then double that and then live a billion years more? How gracious our Father in Heaven to give us time now and to forgive our transgressions when we turn from them.

Louisiana

D. K.

Wondering

I wonder how Elijah will look, older or younger; also Enoch —maybe about the same as when they left?

We know these things will be, for we have been warned to look up and get ourselves ready when we see them coming to pass.

I am so thankful for the cassette tapes and Messages and that we still have time to keep working out our salvation. I'm afraid we wouldn't amount to much without all that help.

Iowa

E. T.

Pressing

We must be on our guard at all times. We must press with all our might toward the goal for such a reward. He requires a willing service with a perfect heart, to fear him and to walk in all His ways. We must love and serve Him with all our mind.

We may have overcome much, but unless we lay aside every weight and every sin that besets us we will never get right with God.

Georgia

S. J.

We Must Work

Let us all work for the things that will give us a life which is higher, nobler and more grand than this world can give, a life which will not perish but which will go on forever.

So we must work and put off all our evil ways, and work with all our mind, might, and strength. It will be well worth the prize if only we can win. So let us strive to obtain the prize.

Iowa

B. M.

■ FINALLY, BRETHRIEN ■

I Refuse To Worry!

WHY? Because worry is a threat to my spiritual and physical life. It means I can't trust God to work all things together for my spiritual good.

The Bible is definite in its commands not to worry. If we belong to God and believe that He is in charge of the directing and overseeing of our lives, to bring us safely through, why worry? Why not take the suggestion of the apostle Peter, "Casting all your care upon him; for he careth for you" (I Pet. 5:7). And why not believe Philippians 4:6-7 and "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding shall keep your hearts and minds through Christ Jesus."

I refuse to worry because:

- 1) Worry shows a lack of trust in my Heavenly Father.
- 2) Worry actually hinders my inner growth and development.
- 3) Worry keeps me from being my best mentally and physically.

Worry and a peace that passes understanding cannot both be in the same heart at the same time. It is either one or the other. You have to decide which one you will allow. I find that it is a matter of setting my will in the right direction. Once we decide not to worry, it is up to us to use our will-power to carry out our decision and to redirect the energy previously consumed in worry to more profitable ends.

I find that the greater the problem, the longer it takes me to completely turn it over to God. Also the greater the temptation to pick it up again. But in this area as in others, the greater the irritations, the greater the victory when it is accomplished.

I have determined to "refuse to worry." This does not mean that I will never worry. But it means that as soon as I realize that I am losing my inner peace, and that my mind is going into a cycle of inefficient whirling around a center of fear, I take action. With my conscious will I take control of my mind and concentrate on His abundant works in my behalf and His ability to work all together for my good. For it is all true. He will never fail or forsake us if we belong to Him.

MM

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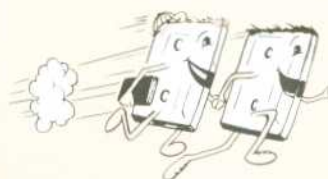
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