



# Megiddo Message

Vol. 12 No. 1

Freedom from Fear

July/August, 1985

# Freedom from Fear

Scripture Reading: Luke 21:25-36

**F**REEDOM is a noble word. We use it almost without thinking of its depths of meaning, both in our lives today and in the lives of those who came before us. We are deeply grateful to God for the heritage of freedom that we in America enjoy, a rich heritage won only at the price of blood and sacrifice. Yes, thank God for all the costly steps our forefathers took as instruments in a divine plan. Of all people on earth, we in America are most highly blessed. As nearly as can be hoped in this mortal sphere, the four great freedoms are ours: freedom of speech, freedom of religion, freedom from want, and freedom from fear.

We who have chosen to serve God enjoy freedoms greater than these. Our dedication to God gives us incomparable freedoms that those who do not know Him can never understand. In servitude to God there is challenge, there is responsibility, there is achievement. In God we can have freedom even from ourselves.

A young woman was complaining. In her all-out pursuit of happiness, she found herself horribly shackled—she was socially involved to the point where she could hardly endure the pressure. One of her friends, realizing her plight, suggested that she could not continue as she was, and that she should curtail some of her activities, to which, astonished, she replied: “You mean I don’t *have* to do the things I *want* to do?”

Isn’t this very often the case with us? Yes, the first step toward spiritual freedom is changing what we *want* to what God wants us to have. How very easily we become slaves to our wants. If we are seeking God’s approval on our lives, we must want to do what He wants us to do; we must want to think what He wants us to think; we must want to be what He wants us to be. Here is sacrifice; here is denial; but here is

freedom, true freedom which only the fully committed, fully dedicated can know. And only as we are willing to give up our *wants* will we find this freedom.

## Bondage to Fear

Perhaps the greatest and most subtle bondage today in America—indeed, in the whole world—is bondage to one frightful and demoralizing word: fear.

As living mortals, we instinctively fear a thousand things to a lesser or greater extent. People fear they will lose their money, their investments, their home, their companions, their health, their food, their work. And while in a time of prosperity these forebodings recede into the background, they are never completely gone. Many people also fear the loss of their good name and reputation. Almost everyone has some unspoken dread of the loss of love, the breakup of their family, crippling illness or death.

But in recent years a terror more ghastly than anything ever before known to the human race: it is the fear of nuclear holocaust.

War has always been the curse of civilization, robbing nations of their most promising strength and manhood. But with the advent of nuclear power in recent years, the picture has become no less than terrifying. The world today has enough accumulated nuclear weapons to make Hiroshima and Nagasaki look like small firecrackers. Put it all together, and you have a nuclear war chest which, according to one authority, equals 15 tons of TNT for every man, woman and child in the world.

The menace of nuclear war chills every social strata and clutches the entire globe. It is claimed that at this very moment enough nuclear weapons exist to totally wipe out life on planet Earth. And with more than 400,000 top scientists working on their development both in the United States and in Russia, their dreadful potential grows more and more terrible. Statistics are

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Note: *Freedom from Fear* is available as a complete church service on cassette. Price: \$3.00



## Becoming Sensitive

**A**S WE struggle with the imperfections of our own hearts and characters, to remold them by the standard of Christ, we think of sensitiveness as a negative. Who does not long to be free from the plague of a too-sensitive nature, to leave behind all the hurts and ills and grudges that have caused offense?

But sensitiveness is not all negative. In the world of medicine, the diseases most to be feared are those which give no sense of pain—until they have advanced so far that they are beyond help.

The apostle Paul spoke of those who were “past feeling” as being spiritually hopeless, failures to whom recovery was impossible, not because of the nature of the disease but because those afflicted had *no feeling*. Sin did not cause any pain, holiness did not give any sense of enrichment, the goals of the higher life did not stir any longings. The gospel message with all its warm and tender appeals left them utterly cold and untouched. There was no reaction of either indignation or love, no vexation and no joy. There was simply no response, no feeling.

Developing a proper sensitivity to the things of God is a vital part of the Christian’s task. And it is no haphazard process; for it must be a sensitivity directed, controlled and motivated by His law.

A properly directed sensitivity is not just a desirable option—it is a command; in fact, our spiritual growth promises to be in direct proportion to our spiritual awareness. Said the great Apostle, “They that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace” (Rom. 8:5-6). Before there can be real spiritual progress, there must be a keen sensitivity to the things of the spirit, a deep awareness of the presence of sin, an awakened consciousness of spiritual opportunities.

This spiritual sensitivity is what the author of Hebrews calls “discernment,” having the senses exercised to “discern both good and evil” (Heb. 5:14).

The apostle Paul has another term for it in his Epistle to the Philippians. And note that he sets up this sensitivity as a definite landmark of spiritual progress: “And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent” (Phil. 1:9-10). Approving things that are excellent is not an automatic result of deciding to follow Christ. It is a capability which comes from discipline and training, from a conscious effort to become sensitive to what God calls “excellent.” For we do not naturally possess this capacity for “true discrimination,” this ability to “approve” or even recognize what is really the highest and best.

Then we must take the process one step further. We must totally remake our fundamental appreciations until we can actually give personal endorsement to God’s standards—love what He loves, hate what He hates.

This is a high measure of accomplishment, but it all begins with becoming sensitive—sensitive to what is excellent, and equally sensitive to the presence of sin. The sooner we recognize a potential temptation to sin, the more effectively we shall be able to control and overpower it.

This special sensitivity will have one more effect: one word from God will mean more to us than all the sayings of all the men in the world combined. His promises will inspire us, His laws restrain us, His admonitions correct us, His praise encourages us. Whatever He says, there will be an immediate and appropriate response from within us—we will feel it, and feel it keenly.

If we do not, if there is no emotional response within, if we do not care enough for the things of God that our affections are captured by them, we will find someday that God has no eternal place for us in His bright new world.

*O God, create in me a growing sensitivity to the things of the Spirit, lest I grow weak and feeble—and perceive it not.*

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## Megiddo means

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

### We believe

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

### We believe

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

### We believe

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

### We believe

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

### We believe

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

### We believe

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

### We believe

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

## Bible quotations

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

## About Our Cover. . .

Our cover photograph is of the Second Falls, taken at Grimes Glen, Naples, New York.

# Megiddo Message

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The **MEGIDDO MESSAGE** is a religious magazine devoted to the cause of Christ, and published for the dissemination of Bible truth alone. Official organ of the Megiddo Church. L. T. Nichols, Founder; Kenneth E. Flowerday, President and Editor.

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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.

difficult to verify, but the nuclear arsenals of the great powers of earth stagger the mind. Add to these the countless small "tactical" weapons, the missiles capable of intercepting and destroying other missiles, the armed aircraft constantly patrolling the borders of our land, and the talk of "outer space" warfare, and do we wonder that men's hearts are failing them for fear?

The great powers also have active, well-stocked nuclear submarines roaming the oceans. Very recently the U.S.S. *Georgian*, a new submarine, joined our naval forces. This one submarine alone carries more destructive power than all the bombs that were dropped during World War II. The combined potential for destruction is beyond comprehension. With such an enormous quantity of nuclear ammunition in so many places and in so many hands, how frightening is the possibility of just one "mistake" firing! What would be left? What about the chances of some terrorist getting hands on a small stockpile and causing a worldwide catastrophe?

### Thinking . . .

Facts like these are arousing thinking men and women to take action, to acquaint people with the inevitably horrible effects of nuclear warfare, to press for peace and arms limitations and to restrict the advancement of nuclear power.

One significant effort has been by means of a TV film production called "The Day After," which more than 100 million Americans have already seen. The film pictures a small nuclear warhead—with the power of a single megaton of TNT—launched "by accident" and detonating above a large U.S. city. The warhead immediately kills more than 400,000 persons and injures another 600,000. The film portrays vividly the desolation, the destruction of human and animal life, and the long-term horrors caused by nuclear warfare. The scenario is numbing. It is indeed a "holocaust" on our civilization.

What are the possibilities of it in reality? Right now there are nearly fifty wars in progress on this earth; only a little spark and more could be ablaze. Yes, at any moment we could hear of, or perhaps even experience, nuclear blasts in several places about the earth, including the U.S. The U.S. and the U.S.S.R. would likely begin destroying each other's communication and spy satellites with nuclear weapons, if they felt the threat of the other warranted it. If this were to happen, men would literally be fainting and dying from fear and from anticipation of things yet to come. Is it any wonder that fear grips the hearts of thinking men and women? In a recent survey of a group of college stu-

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## ***The menace of nuclear war chills every social strata and clutches the entire globe.***

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dents, 70 percent said that they expected to die in a nuclear war. Do we wonder why?

Meanwhile, political and scientific leaders predict that we are on a breakneck course to the annihilation of human life on earth. When we think about the destructive potential of a single megaton nuclear bomb, and realize that the Soviets have bombs more than 50 times that powerful—the statistics are stunning. To many of the world's intellectuals, it is no longer a question of *Will* we destroy ourselves? but, rather, *When*?

The situation has led to the theory called MAD—Mutually Assured Destruction—which is based on the assumption that neither superpower would risk a nuclear first strike if the nuclear power of each is virtually equal. Hence the continuing build-up of nuclear armaments on both sides in the interest of national security.

### **The Solution**

What can be done? Who can tell the great powers of earth what to do? Can nuclear development be limited? Can it be justified? We leave the answering of these questions to God. There are many who feel strongly that nuclear weapons are immoral and as such should be done away, but this is totally beyond the scope of mortal power. Clearly we have reached a point which is, humanly speaking, a point of no return.

What everyone wants to know is, How will it all end? And when? As Christians, what a glorious privilege is ours. We do not have to live in suspense or fear—because we have read the final chapter of the story and know how it will all end! And that end is not an end to fear but to look forward to with lively, eager anticipation!

### **Our Concern**

What, then, is our concern in bringing this to mind? It is threefold: First, we want to build up our faith by noting a striking fulfillment of prophecy for our very day and time; second, to appreciate our unique freedom from fear, knowing that nuclear power will never get "out of control" because our God is always "in control" and "he that keepeth Israel shall neither slumber nor sleep" (Psalm 121); and third, we want to be alerted, warned, stimulated in our own effort against

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***Even in the face of the most frightful danger, we need not fear. God is still in control.***

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sin, lest we fall short of receiving the fullest benefits of our faith.

Let us consider each of these.

### **First: A Prophecy Fulfilled**

What is the prophecy that this unparalleled situation brings to mind? It is Jesus' own words, found in Luke 21:25, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken" (vs. 25-26).

Can we imagine a more vivid fulfillment of the prophetic word? Did we ever see a prophecy more specific? These words of Jesus were no broad, indefinite conjecture but a clear description of a situation unique

for the last days. Could any man without the aid of Divine knowledge have foreseen nearly 20 centuries in advance that fear and perplexity would grip the hearts of men and nations in these last days? Does it not strengthen our faith in the God who knows the end from the beginning?

What is Jesus' attitude in this prophecy? And what is to be the attitude of His people? Are they to be all alarmed, frightened, worried, nervous, anxious for their houses and lands in this fright-filled age? No, Jesus' words convey only a calm, controlled and dispassionate composure. There is no sign of fear or anxiety, but only of trust, confidence and faith. True, the world would be filled with "fear," and this fear is a strong term. The phrase "hearts failing for fear" comes from the Greek word *apopsucho* which is the combined form of *apo* and *psucho*. As a prefix *apo* usually denotes separation, departure, cessation, completion, reversal, and the Lexicon refers to its use in Luke 21:26. *Psucho* means "to breathe." Hence *apopsucho* means to breathe out, be separated from breath, i.e. faint:—hearts failing (*Thayer's Greek-English Lexicon of the New Testament and Strong's Exhaustive Concordance*).

The circumstances causing this fear would be awesome in nature. Men have always known fear, but when *this* fear would strike, it would be unlike any fear

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## *Let Us Pray . . .*

O Lord our strength and our fortress and our refuge in the day of affliction, the origin of our hope and the support of our life in a world of turbulence and distrust, we approach Thee this morning with confidence and faith. We come to Thee, knowing Thou alone art able to save. Thou alone art able to give us assurance of the future. In Thee alone can we place our confidence and know that it shall not be disappointed.

As we meet in Thy presence this morning, let the material and temporal give way to the spiritual and eternal. During this time of prayer, let us think solely upon Thee and our high and holy calling in life.

Thou God of all things large and small, who knowest our goings out and our comings in and art acquainted with all our ways; Thou to whom the future is as clear as the past is to us; we pray Thee to keep us safe in

this time of fear; be Thou our safety in danger and our stay in trouble: and may we have no fear save that of doing wrong.

Help us to take ever more seriously our responsibility to Thee, to be so watchful of every aspect and attitude of our lives that we can merit the high honor of being Thine own sons and daughters. And may we never allow any thought or feeling Thou canst not approve.

Grant to each of us the courage to crucify in our own lives the vanities, the immaturities, the conceits that separate from Thee. Give us a sense of holy purpose in our lives that no petty annoyances, disappointments, sorrows, or crosses can obscure. In Thee may we discover the power to be master in each and every situation we confront. In Thee may we live each and every day triumphantly.

We pray Thee to watch over Thy children wherever they may be. Still us within, surround us without, guide us from above, and keep us all moving steadily on to the goal Thou hast set before us, that we may share together a place of honor in Thy eternal, soon-coming Kingdom, for which we pray. Amen.

known before. What could fulfill such a prophecy more precisely than the discovery of nuclear power?

When there is dismay and foreboding all around, when fear has filled the hearts of men and their only thought is to gather all the pleasure they can from the present moment—"Eat, drink and be merry, for tomorrow we shall die"—what should the Christian do? Listen to the words of Jesus: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (v. 28). His message is not one of gloom and fear, but of hope!

### **"Fear Not"**

We must all agree that the deployment of nuclear weapons both in our own country and abroad, the sale of high technology to China, and the development of "attack and destroy" and "counterattack" rockets being built by the two most powerful nations on earth for outer space warfare, all add up to what would normally be counted a nightmare.

But above it all, the words of Scripture come ringing through: "Fear not." We have no need to fear. For us, it is but a message from heaven shouting at us to *run*. Never has the dawning of the better Day been so near, so imminent, or so sure. Prophecy upon prophecy has been confirmed, and God's promises *will* be fulfilled.

What, then, should be our reaction? The prophet Isaiah describes what it should be in these words: "Neither fear ye their fear, nor be afraid" (Isa. 8:12).

Even in the face of the most frightful danger, we need not fear. However hopeless the situation appears, we know that God is still in control, His plan is sure, and there is no cause for alarm.

This was the message Isaiah received from the Lord centuries ago, and it is a message we need today. Hear the tender, loving message from the Eternal as He speaks confidently to His loyal people: "But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away" (Isa. 41:8-9).

Though the terror of the present time is unprecedented, times of turbulence are not new. Times were turbulent in ancient Israel, in the days before the Captivity. And they were destined to get worse. But faithful, believing, God-fearing Israel had no ground for fear. Her source of strength was in God, with whom she had entered into a unique covenant relationship. God might be silent for a time, but He was not asleep. So while fear was haunting the nations around, true Israelites

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## ***Whatever happens, God's watchful eye is over His own.***

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could enjoy peace and security in God.

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. . . . For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel" (Isa. 41:10, 13-14). What richer, warmer promise could come from the heavenly Provider, He who is "the Lord, and thy redeemer, the Holy One of Israel"? Can we not claim this same promise today? Would God save His people from their enemies in ancient Babylon and then allow them to perish two and one-half millenniums later in a worldwide holocaust just before the end of the age and the culmination of all that He has promised?

No, a thousand times NO! God never allows any situation to exist which will be to the detriment of His people. Whatever happens, His watchful eye is over His own and He personally accompanies and sustains them in it. And this is no idle feeling or dream. He does not say, "Thou shalt feel that I am with thee." Feelings come and go; they are affected by many factors—health, circumstances, even the weather. God wants His people to build their confidence on *fact*, not feeling. They are to trust not in their changing moods but in God's fidelity. God has promised, and they can depend on it.

Too easily our fears leave God out of the reckoning. We forget the invincible Power of the universe who is behind us, above us, underneath us and around us. We foresee perils and obstacles, troubles and temptations and think we must confront them alone. We forget that to those who love God He works all things together for good. And that which cannot be worked for good does not happen! It is this silent, divine activity which lifts the believer out of the realm of happenstance and into the sphere of God's tender, loving concern. This is what David was thinking about when in the midst of danger he exulted, "The Lord is my light and my salvation: whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" (Ps. 27:1).

Hear the ringing confidence in this message from the

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## **God has plans for Planet Earth, and nuclear holocaust is no part of those plans.**

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Lord which Isaiah recorded for our learning: "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles" (Isa. 42:6). Just picture the intimate care and concern of God, calling us in righteousness, holding our hand, protecting us, keeping us. And then see what He purposes to do *through us*—we are to be "a covenant of the people, . . . a light of the Gentiles," to open blind eyes and bring those who sit in spiritual darkness out into the glorious light of day (v. 7).

In addition to all this, there are magnificent promises for the future. "Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them. Sing unto the Lord a new song, and his praise from the end of the earth" (vs. 9-10). A correct reading of the past and of the present prepares us for God's further and final advent in victory. And oh, the glory, the joy, the triumph the Prophet sees as he looks far ahead to the climax of the ages!

"Fear not" is perhaps the most often repeated phrase in the book of Isaiah. "Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him" (Isa. 43:5-7).

The prophet Isaiah would agree with the philosopher who said, "Nothing is so much to be feared as fear." Fear is atheism, utterly incompatible with trust in an all-powerful, all-faithful God. If we have God on our side, we do not need to fear.

### **Looking Ahead—with Hope**

The outlook for the future of man's governments looks bleak. Some wonder if our children perhaps won't even have a world in which to live. But in the divine picture, things have never been so bright! Never have we been so near to the reality of our glorious hope.

Whatever the predictions of the wise of this world, we are assured by God Himself of what *will be*. And

nuclear holocaust is not in the picture. "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else" (Isa. 45:18).

How timely are these words today! "He created it not in vain, he formed it to be inhabited." What kindness on the part of God to cause these words to be recorded for us, we who would live in these fear-filled days.

A passage from the book of Nehemiah is reassuring of the watch-care of our God. Nehemiah cries unto the Lord, "Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou *preservest them all*; and the host of heaven worshippeth thee" (Neh. 9:6). God is not going to allow their destruction—"Thou preservest them all"—the earth, the seas, and all that is therein.

Yes, God has plans for Planet Earth. And nuclear holocaust is no part of that plan.

The book of Ecclesiastes also has a special promise for our time that shows God's creation is eternal and not to be destroyed by human hands. We read: "I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it" (Eccl. 3:14). No matter how many weapons, or how powerful these weapons may be, even if men have the capability of destroying the earth itself, God's plans will not be altered—nothing can be put to it nor anything taken from it.

### **Another Fear**

There is yet another fear from which we are spared if we are serious in our effort to please God. Many people fear illness, disease, injury or premature death. By nature, God's people are no exception. But if we are sincerely serving God, we have a promise that frees us from this fear: "having promise of the life that now is, and of that which is to come" (I Tim. 4:8). We have no reason to fear, for we have the promise that nothing will be more than we can handle. Nothing will be beyond our strength to meet—with God. This assurance removes all fear of what life may bring to us, because we know that God will allow nothing to make it impossible for us to complete our work for Him. God's promise to Jeremiah is to us also: "I am with thee to deliver thee, saith the Lord" (Jer. 1:8). This places us entirely within the care of God.

But there is one fear that is ours, a type of fear we must have—fear of doing wrong, fear of failing in our



obligation to God. "Let us therefore fear," wrote the author of the book of Hebrews, "lest, a promise being left us of entering into his rest, any of you should seem to come short of it" (Heb. 4:1). "Let us therefore fear"—not fear a possible nuclear holocaust, or the inhumanity of man to man, or the threat of nation against nation, or the loss of our home or family or investments. We should fear lest we fail in our effort to please God; lest our life-effort count for naught and our knowledge of His law be in vain because we did not carry through to the end, because we allowed some sin to remain between us and God.

### **One Real Concern**

And now, let us ask: What am I doing? Is God concerned with me? Is my life one that He has marked for perpetuation in His glorious coming Kingdom? Am I living so as to be worthy of His loving care and protection through this tumultuous time and on into the eternal age that is soon to dawn? Am I walking as circumspectly as these times demand? Am I prepared for any trial I may be called upon to meet—with God? Am I making an all-out effort to prepare myself for the time to come? Is it my first and constant thought? Or, am I going along in a halfhearted, half-leisurely, half-thoughtful way?

Brethren, let us be alerted that our days are numbered. Are not the times literally screaming at us to "wake up! wake up! The Judge is at the door!"

Let us be warned right now, let us take heed right now. Let us set aside any fear or foreboding we may have of what this world is coming to and concentrate rather on *Who* is coming to this world, and make every moment count in preparation. This is no time for dawdling, no time for hesitating, no time for taking any liberties with anything God may not approve. Let us have but one fear—fear lest we come short of the great, the magnificent, the eternal reward upon which we have set our hearts.

Today is our only chance to secure it. Tomorrow may be too late.

### **Benediction**

*Dear Father, we thank Thee that we do not have to be haunted by the fear that grips the world today, or worry that Thy world will be blown out of existence through the detonation of the atom bomb. Thou hast promised that all nations shall someday serve Thy new King, not one nation alone with all others wiped out. Thou hast promised that all nations shall be represented when Thy Judgments are poured out, not a few survivors of a nuclear holocaust.*

*May it be our whole concern to be on the winning side when Thou shalt arise to shake terribly the earth and destroy the sinners thereof out of it, that we may be instrumental in bringing Thy blessings of righteousness and peace to all mankind. In Jesus' name. Amen*

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## **New Life in Christ**

*New mercies, new blessings, new light on thy way;  
New courage, new hope, and new strength for each day;  
New notes of thanksgiving, new chords of delight,  
New praise in the morning, new songs in the night;  
New wine in thy chalice, new altars to raise;  
New fruits for thy Master, new garments of praise;  
New gifts from His treasures, new smiles from His face;  
New streams from the Fountain, new gems by His grace;  
New stars for thy crown, and new tokens of love;  
New gleams of the glory that comes from above;  
New light of His countenance full and unpriced;  
All this be the joy of thy new life in Christ!*

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# Think—Turn—Live

ONE OF the foremost industrialists of the United States chose one word as the motto for his vast business empire nearly 50 years ago: THINK. Wherever employees of IBM turn they are confronted with this one word: Think. But, unfortunately, it takes more than such reminders to make people think.

Theoretically we all have the same instrument of thought, we are all endowed with a brain. But the majority, though very much concerned with what they shall eat, what they shall wear and what they shall do, give very little thought to the end of the matter. It is the failure to think things through that is causing the downward plunge in morality in our nation today.

The Psalmist gives testimony of his own experience which is good advice for us all: "I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments" (Ps. 119:59-60). Thought brought action. He said, "I thought on my ways," or in other words, he stopped to consider. Haggai meant to draw the same response by his plea from the Lord: "Thus saith the Lord of hosts; Consider your ways" (1:7). He was saying, give yourself a good examination, look at yourself from all sides and see how your life compares with God's law.

Again the Psalmist says: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Ps. 139:23-24). This is the proper mental attitude for us; we must have a willing mind surrendered to God's ways.

The proper thought pattern will bring results, for "as a man thinketh in his heart, so is he." If our thoughts are right, our feet will lead us in the right direction. We will obey the words of the Wise Man: "Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the

left; remove thy foot from evil" (Prov. 4:26-27). To ponder is to think, to consider carefully, to deliberate. If we do this, we will turn our feet in the direction of the Kingdom and press forward, turning neither to the right or to the left.

Turning the feet implies turning the whole body or changing direction of one's life. And if we *think* we will turn. When we think a thing through and know that it is wrong, we will turn from it. As the Proverb states, we will "turn from it and pass away."

David said, "I made haste, and delayed not to keep thy commandments." There is a sense of urgency in these words. He took time to stop and think, to consider well his ways, to think on the present and on the future.

Then, with the thinking done, it is time for action. "I turned my feet"—made an about-face to walk in the ways of the Lord.

The Scriptures contain many appeals to us to turn from our evil, self-centered ways. "Let us search and try our ways, and turn again to the Lord," lamented Jeremiah after his people had been taken into captivity. Ezekiel, a prophet of the captivity, called on the people to "Repent, and turn yourselves from your idols," and again, "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin" (Lam. 3:40; Ezek. 14:6; 18:30). "Turn thou to thy God: keep mercy and judgment and wait on thy God continually," says the prophet Hosea (12:6).

Jesus and the apostles taught the same doctrine. Jesus commissioned the apostles to preach "repentance and remission of sins" (Luke 24:47). To repent includes changing the mind, a necessary step in turning from sin. Only the sin that is forsaken or overcome is remitted, or in other words, pardoned.

Paul, reviewing his own life before King Agrippa, told how he himself turned abruptly toward the Lord and then went out teaching others to do the same,

*(Continued on page 13)*



# Every Day, Every Day

## We Need Truth

WE need pastors and teachers to guide us into all truth: the truth of what the promises of the Lord cover; the truth of the plan of salvation; the truth of the way God's Word works in the lives of people; the truth that can be mined from the treasury of God's Word; the truth that can be gleaned from the various experiences of life; the truth that adds stature and maturity to our character; the truth that gives insight and meaning to life; the truth that opens new dimensions and fresh horizons to our vision; the truth that gives meaning and purpose to everyday life.

## Real Belief

THE apostle Paul makes extensive use of the word *believe*. He knew how much our beliefs shape our characters. He could remember from personal experience how false religious ideas drove him with blind hatred to persecute the Christians. He could also recall what persecution he himself was later willing to endure for the sake of what he believed.

When we really believe in something, we put our trust in it. This implicit trust involves us in an intimate way with the object of our belief. We commit ourselves to what we believe in; we put our whole heart in it. When we believe in Jesus as Lord, we believe all that He said. We are willing to stake our all on His promises; we are willing to do all that He has commanded for the privileges and promises He offers us.

## "Right-Use-Ness"

GOD'S Word not only shows us our sin, it also identifies our righteousness. Identifying our sin reveals how far we are missing the mark by seeing the depth of our wrongness.

The word righteousness can be broken into three parts—right-use-ness. Righteousness is to make a right use of our capacities, our time, our talents, and our opportunities.

There is a law that governs the right use of all objects. We do not use a ball-point pen for a can opener, nor a safety razor to chop wood. To do so would be unright use. When these

objects do what they were designed to do, they are obeying the law of their proper function. When we write with the pen and shave with the razor we say a right use is being made of them. In the moral realm, right use is righteousness.

The "ness" ending on a word often indicates that a continuous condition is operative. We may be ill for a day, but if the condition continues it is an illness. We may be lazy today, but if it goes on and on, we are having a seige of laziness. In this sense, righteousness is doing the will of God consistently.

"Everyday with Paul," by Mendell Taylor. Copyright 1978 by Beacon Hill Press of Kansas City; used by permission.



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# Building Anew—for ETERNITY!

**H**OW LONG has it been since you last examined with a critical eye the construction of your spiritual house? Are you encouraged and pleased by what you see? Does your structure daily exhibit more and more of the fine quality materials, workmanship and design specified by the Master Builder?

Or—shamefully and regretfully—must you admit that all is not what it should be with the house you are attempting to build? Perhaps, after an honest appraisal, you find it fits the description given by the self-defeated King Solomon, who proved to his sorrow that “By much slothfulness the building decayeth, and through idleness of the hands the house droppeth through.” Certainly not a very pretty picture is this.

Does our spiritual building fall into this category? Has willful neglect and indifference brought our house into a similar state of disrepair?

If we are forced to answer in the affirmative, just what are we going to do about it? Isn't it high time we explored every possible angle to determine the exact cause of such inferior workmanship? Surely we will not be content to stand idly by while the remainder of our building crashes around us!

The choice is ours and ours alone.

To build anew, with eternity in mind, is that our true desire? If so, then we must exercise infinite care and patience to begin the recon-

struction with quality material. The crooked and rotten timbers we attempted to use previously must all be scrapped. And this time, oh, this time, we will look well to the foundation upon which we build. Our ultimate success, even life eternal, depends upon it!

And what comprises this foundation? Faith! Faith in God's Word, faith in His magnificent promises, and last but certainly not least, faith in our own latent possibilities, faith that we have the ability to build anew, to construct a spiritual house that will meet the specifications of the Master Builder.

But how can one acquire a faith so strong as to be virtually unmoved and unaffected by the harsh disciplines of daily life? The answer might be classified as relatively simple, but to achieve its full benefit will require all our mind, might and strength. It will demand that we carefully and prayerfully study God's Word to acquaint ourselves thoroughly with the blueprint of His plan and purpose for our lives. In reality, a knowledge of His Word must become so deeply engrained in our minds that it will become second nature to think faith, act faith and talk faith. This, then, is our foundation; this is where it all begins.

Now that our foundation is clearly defined, let's look to the framework of our spiritual house. Of what must it consist? Here our choice of

building material becomes especially critical. For remember, we are not building something temporary; we are building for eternity.

With this in mind I can think of nothing more advantageous than to seek the advice of the Master Builder Himself. What enabled Him to build so rapidly and so perfectly? His answer lay in prayer. Frequent, fervent communion with His heavenly Father provided a flawless framework for His spiritual house.

What of us? Are we one by one placing sturdy timbers of prayer into our structure? Does the hour of trial or strong temptation find us in humble, contrite communion with our God? Do we go to Him frequently to ask for guidance, especially when we are unsure of our way? In short, do we take Him into all of our plans? Remember, heartfelt prayer will provide staying power, and our building project will rapidly become a joy to behold.

But there still remains a tremendous amount of work to be accomplished. Our spiritual house, if it is to attain eternal worth, must incorporate many more essential materials. Perhaps it would be advantageous to examine a few of the items which must be used to complete our project.

The acquisition of a fixed purpose is of the utmost importance. It is so easy to vacillate between a halfhearted, maybe-yes-maybe-no attitude and one of total commit-



ment. The tendency all too frequently is to put off until tomorrow the rebuilding we should be doing today—and could be doing if a lazy, indifferent attitude were not depleting our energy. And, oh, let us be careful lest in those careless, thoughtless moments we yield to temptation and build shabbily and with inferior and worthless material. Remember, we will only have to tear it all out and rebuild again, and our construction time is rapidly slipping by. It could very well be now or never.

If we are laboring in dead earnest to build anew, if we truly have eternity set in our hearts, each new day will find us building new and finer materials into our structure. We will be busily tearing out all those crooked and unsightly timbers of anger, impatience and bitterness. In their place we will set finely worked

boards of patience, long-suffering and gentleness. Stubbornness will be ripped out and replaced with meekness, and those ugly green planks of jealousy will be replaced by beautiful, fine-grained planks of contentment and thankfulness.

And yet our building would remain grossly incomplete without the addition of a very important material. What is that? It is none other than the polished supporting beam of love, an unfaltering love of God, a love so deep and sincere that it does not question or doubt the necessity of building with materials exceedingly rare and precious. Yes, and not only a sincere, abiding love of God, but an ever increasing love of life will impel us to continue building anew for eternity—no matter what the cost.

Let us never, never forget, inspection day will come and our spiritual

house will be judged. Either it will be worthy to stand eternally, or it will be condemned as inferior and worthless. The final judgment of the Master Builder will be just, but it will also be inflexible. If we have attempted to conceal inferior building material His all-searching eye will find it out. We may have been able to conceal defects from a companion builder, perhaps even from ourselves, but then it will be apparent to all.

Oh, let us in the little time remaining concentrate all our efforts to build anew, build straight, build true. Try, if you can, to even faintly comprehend the joy and happiness that will flood our hearts if our spiritual house is approved and awarded a place in the world made over new, there to increase in beauty and usefulness as the countless years of eternity roll by! MM

## Think—Turn—Live

*(Continued from page 10)*

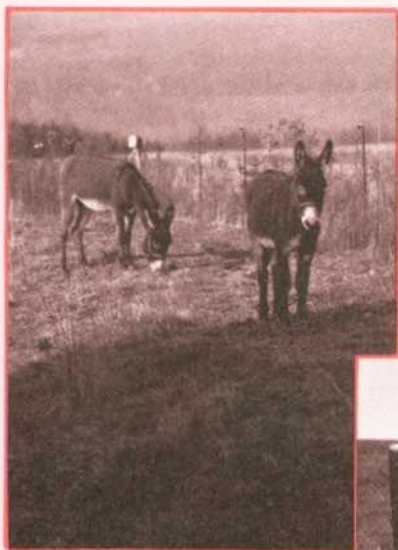
first the Jews and then the Gentiles, telling them “to repent and turn to God, and to prove their repentance by deeds” (Acts 26:20 NEB).

Thus if we think and turn and keep God’s commandments we too, can live. Life, with all the good things God has promised, is conditioned upon keeping the commandments. The Psalmist taught it. The Wise Man taught it. The prophets taught it. Jesus taught it. The apostles taught it. “Seek good, and not evil, that ye may live,” said Amos. “Give me understanding, and I shall live,” said David. “Keep my commandments, and live,” said the Wise Man. Jesus said to the lawyer who tempted Him, “This do, and thou shalt live,” referring to the command to love God “with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.” If we love God in this manner, we will be keeping the commandments.

The Psalmist dealt with the matter personally. He said, “I thought on my ways.” Only he could know

and overcome his evil ways. Let us stop long enough in our busy lives to think on our ways. If we do, and do it honestly, we will come to a like conclusion. We will realize the time is short, and now is the time for hurried action, and make haste and delay not to keep the commandments. We can think if we will. If we think, we will turn, and if we turn, we can live. MM

*How important that the door of our lips should be guarded by wisdom and love! We may be able to recall occasions when if we had taken even an instant to lift our thoughts to God, our reply to some remark would have been different, or our comment upon some individual or circumstance would not have been the same. If we had prayed before we spoke, we might have shaped our speech to our thoughts, and the result would have been a blessing to all concerned.*



## *Lines to Live By*

### **The Outlook**

THESE things shall be! a loftier race  
Than e'er the world hath known shall rise  
With flame of freedom in their souls,  
And light of knowledge in their eyes.

They shall be gentle, brave and strong,  
To spill no drop of blood, but dare  
All that may plant Christ's lordship firm  
On earth and fire, and sea, and air.

Nation with nation, land with land  
Unarmed shall live as comrades free;  
In every heart and brain shall throb  
The pulse of one fraternity.

New arts shall bloom of loftier mould  
And mightier music thrill the skies,  
And every life shall be a song  
When all the earth is paradise.

These things—they are no dreams—shall be  
When golden days for man shall dawn,  
And Christ shall rule the world in peace,  
And o'er the earth His will is done.

## The Will of God

I WORSHIP Thee, Thou mighty God!  
And all Thy ways adore.  
And every day I live I seem  
To love Thee more and more.

Thou wert the end, the blessed rule  
Of all our Saviour's tears;  
Thou wert the passion of His heart  
Those three and thirty years.

And He hath quickened in my soul  
A special love of Thee,  
A love to lose my will in His,  
And by that loss be free.

All that He blesses is my good,  
And unblest good is ill;  
And all is right though it seem wrong,  
If it be His sweet will!

—Selected.

*READ not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider.*

*“ABOVE all, give us freedom from hypocrisy, lukewarmness and a casual attitude in matters of faith.”*

## 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 all who will now obey.

—L.L.S.

## Points for the Month:

**Week 1:** Help us never to enter into temptation but flee from it.

**Week 2:** The faster we travel on the king's highway, the safer we are.

**Week 3:** Success is getting what you want; happiness is in wanting what you get.

**Week 4:** We must put our time, our talents and our treasury at the disposal of the Lord.

# MULES or MEN?

*"Be not like a horse or a mule,  
without sense, whose temper must  
be restrained with bridle and bit"*  
—Psalm 32:9, American Bible

**I** WONDER why we are told not to be as the mule. I think it would be a very good thing if some of us were a little more like him.

A mule is very patient and has an almost endless supply of courage and endurance. He carries heavy burdens and never complains. And he is an exceedingly useful animal, too. He is surefooted, and can walk with safety where a horse would stumble and fall, so he is employed to carry burdens on the rough and dangerous mountain tracks where no horse could venture.

Then why are we told not to be as the mule?

Well, I think you can guess. You know that sometimes men are compared to animals. When we speak of somebody who is very brave we say, "He's as bold as a lion." If we want to let people know that someone is easily frightened we say, "She is as timid as a rabbit." And if we are talking about a man who is crafty we say he is foxy. If we wish to tell people that someone is very obstinate, that he likes his own way and won't give it up for anybody, then we say, "He's as stubborn as a mule."

Yes, that is just the worst of Mr. Mule, and it is the one thing that spoils his usefulness. If he makes up his mind to take one road, you will find it almost impossible to per-

suade him to take another. If he gets into the habit of doing a thing a certain way there is almost no inducing him to do it any other way. And so he has to be held in by bit and bridle and whip and forced to do his work.

Now there are boys and girls, and men and women, too, who are much like mules. They like their own way and their own opinion, and just about nothing will make them alter.

I remember once hearing a story about a horse which was very obstinate. Of course a horse isn't a mule, but a horse can be very obstinate too when he chooses to be. And if you look at our text, you will see they are coupled here.

This horse belonged to a man who lived in the southern part of Scotland. He was a very fine animal and ran well, but he had one fault. On a certain road there was a point he *would not* pass. I don't know whether he had once been badly frightened there, or had been mistreated at that spot by a former owner, but when he came to that place he invariably stopped dead and refused to budge.

You can imagine that this was very inconvenient for the owner of the horse. He tried bribing the animal with lumps of sugar; he tried pulling him; he tried punishing him; but to no avail. In the end he had



to avoid that particular road.

The farmer had almost made up his mind to sell the stubborn animal when he thought of a friend who was very fond of horses and knew a lot about them. He told his friend of the difficulty. "Give me the beast for a day," his friend said. "I'll cure him."

And what do you think he did? Well, he mounted the horse and rode him straight up that road to the spot he always refused to pass. Of course, the animal stopped dead as usual. The man allowed him to stop and made no effort to go past the place. He just sat still and waited.

After about two hours the horse got a little tired of standing there and decided he would like to proceed. Then came the rider's chance. "No," he said, "No, you don't! You've chosen to stop here, and stop you shall." So he held him in tight and kept him there for six hours. When the horse was thoroughly sick of standing there, he let him go. And never again did the horse want to stop at that place!

Sometimes the only way to bridle obstinate people is to let them have their own way and suffer for it. This is the way the Lord does with us sometimes, too. When we refuse His way, He lets us do as we please. For the moment we may be pleased, but in the end it always comes to ruin, and we wish we had followed *His* way instead of our own.

Don't ever forget that it is to save you from the consequences of your own way, to save you from hurting yourself, that your father and mother say "No" sometimes. They don't like saying it any more than you like hearing it, but they do it *for your good*.

But there is a better way than that; it is the way of changing our

hearts and *wanting* to do what is right, *wanting* to obey. And how can we do that? By giving in of our own accord, by obeying willingly. And that is the only obedience that is worthwhile. For obedience that has to be dragged out of us by bit and bridle and whip, while our hearts are rebellious and disobedient, isn't worth anything.

The question is—Do we prefer to obey willingly or do we like to be forced to obey? Do we wish to be mules or men?

And what can make us want to obey, what can make us ready to give in? There is only one thing, and that is love. If we love enough we shall forget to think about ourselves and our own wishes and want only

to please and serve God and those we love.

Just one word more. God has His bit and bridle. And sometimes He has to use it, too, just as the farmer uses a bit and bridle on the stubborn mule. Rather than let us hurt ourselves He puts the bit of disappointment and hindrance in our mouth; rather than let us lose ourselves in wrong and foolish ways, he holds us back with the bridle of pain or sorrow.

But always He is thinking of our good. He wants to make something of us for His eternal Kingdom. He wants to break us of our mulish ways, for He will have no mules in His Kingdom.

Which will you be—mule or man?

MM

## THE VALUE OF A SMILE

It costs nothing, but creates much.

It enriches those who receive, without impoverishing those who give.

It happens in a flash and the memory of it sometimes lasts forever.

None are so rich they can get along without it, none so poor but are richer for its benefits.

It creates happiness in the home, fosters good will in business, and is the countersign of friends.

It is rest to the weary, daylight to the discouraged, sunshine to the sad, and nature's best antidote for trouble.

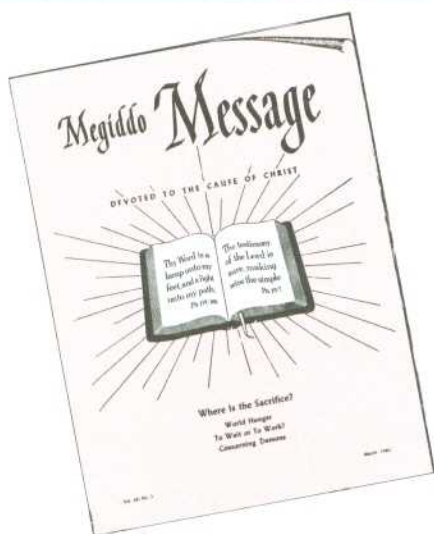
Yet it cannot be bought, begged, borrowed or stolen, for it is something that is no earthly good to anybody till it is given away!

And if in the last-minute rush of buying, some of our salespeople should be too tired to give you a smile, may we ask you to leave one of yours?

For nobody needs a smile so much as those who have none left to give!

—From a Merchant's bulletin board.

# The



# at

# Three Score and Ten

CAN IT be that the *Message* is seventy years old? Yes, that's right—the first *Megidido Message* was published in April, 1915, just seventy years ago!

Actually, seventy years is hardly worthy of mention to Him who “inhabits eternity,” to whom a thousand years are “but as yesterday when it is passed, and as a watch in the night.” But as we mortals measure time, it is the greater part of a lifetime.

Though the entire “message” of the *Message* and its publishers is forward, there is something to be said for an occasional backward glance, to see from where, by the help of God, we have come. Everything in this world has a history—even the *Message*. And it has occurred to us that our readers might be interested in a brief biography of the *Message* at three score and ten.

What does seventy years mean? It means that we are seventy years nearer the great Day when the “message” of the *Message* will become reality, when the God of heaven will suddenly interrupt the course of world affairs and send His Son to take the throne of Earth and transform our world into a heavenly sphere.

Through seventy years of development, this has been the “message” of the *Message* as it has traveled widely its circuitous route, winding in all directions—to all parts of our nation, into the northern lands of Canada, down to South America, over the seas to England and Europe, even finding its way into the heart of Poland; on to India and Australia and the isles in the southern sea. Wherever it goes, it binds together the hearts of those who with us share the vision of the future, the promises of the Bible, the hopes and expectations of all God's people for the New Age that is sure to come.

How did the *Message* come about?

## THE EMBRYO

A regularly printed circulating issue had been among the founder's dreams, but he died in 1912 with the dream unrealized. The group had pamphlets and booklets, which provided a foundation of Scriptural understanding; but these served only to “plant” the seeds of Bible faith. All “watering” had to be done by letter or by personal visit.

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

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

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

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

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



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

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

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

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

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

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

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

## INFANCY

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

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

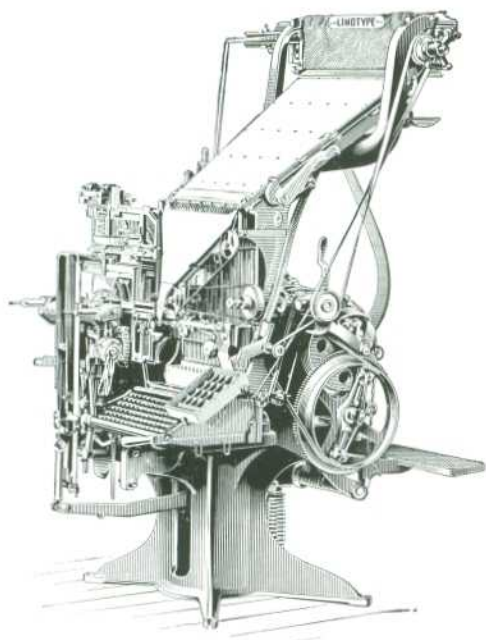
Although still woefully handicapped by lack of equipment, the work continued to forge ahead, tributes of appreciation pouring in from all quarters from those who could find no other spiritual water of life in a dry and thirsty land.

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

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

## CHILDHOOD

In 1921 the tedious task of setting type letter by letter became an outdated art—to the joy and relief of all concerned—when the church group purchased a linotype, a machine hailed as the greatest invention in the printing world since Gutenberg invented movable type in the fifteenth century. The linotype was capable of



forming letters and casting them on lead bars, one whole line at a time! Now the *Message* could grow without the hazards of "pie" at the critical moment.

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

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

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

But the publishing task continued to be hampered by inconvenience due to lack of space until 1950, when a new building erected on the Church premises was dedicated to the work. Now for the first time in its thirty-six years of life, the *Message* had a home of its own. The publication had finally reached

## MATURITY

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

The year 1963 saw another change for the *Message*, as the biweekly publication was abandoned in favor of a monthly publication double in size. The change proved beneficial and the work went forward.

Succeeding years saw the acquisition of more equipment to help with the work. Two collators for assembling the *Message* were purchased, one in 1968 and another in 1974, a larger Miehle Horizontal Press in 1970, a larger folding machine in 1970, and another linotype in 1974. But all these changes were minor, compared with the next change which we might call

## REJUVENATION

While the publishers of the *Message* had for a number of years been keenly aware of dramatic technological advancements in the printing world, they postponed the inevitable for a number of years, quietly hoping that the already sizeable investment in equipment could be made to serve until the New Age arrived.

But in 1980, all discernable "signs" seemed to indicate that the time for change had come, as replacement parts for the linotype became all but impossible to obtain. Hence the decision of the church group: to change printing methods—from letterpress to offset, from "hot" type to "cold."

A word about the nature of "cold" and "hot" type, about letterpress and offset printing, might be of interest at this point.

The "old" system (letterpress) was known as a "hot type" process, hot lead being required to form the "type" or letters used in the printing process. The linotype, mentioned above, performed this task quite capably. Hot lead, brought into contact with tiny molds, each the shape of a letter, formed a raised image that, when cold, was used for printing. The bars of type were then laid out in order in trays and inked for "proofing." Any change in the text required the re-casting of the entire line or lines affected. When all corrections had been made, the lead bars were secured in large "chases." The chases were laid one at a time into the bed of the press, where ink was rolled over the surface of the lead bars. Then a sheet of paper large enough to make four *Message* pages was pressed against the inked bars, and so the *Message* was "printed."

"Cold type" is called "cold" because no hot lead is used. The type is set by a strike-on method such as a

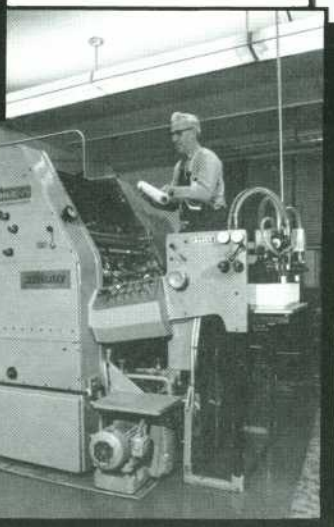




*Word processing . . .*



*Typesetting . . .*



*Printing . . .*



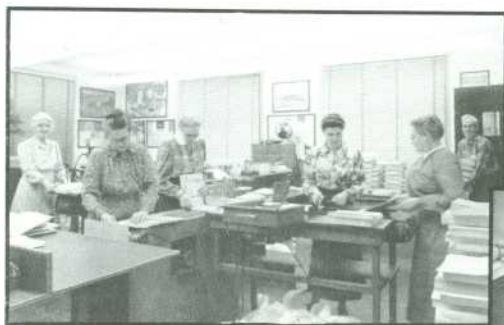
*Cutting . . .*



*Folding . . .*



*Collating . . .*



*Labeling . . . Sorting*



*Wrapping . . . Mailing*

# *The Message in the Making*

typewriter uses, or by phototypesetting, where typed material is produced photographically by exposing light sensitive film or paper. The sheet of "type" is then developed much like the film in a camera is developed, and is used to make a lightweight metal plate, which is in turn used for printing. "Cold" type, when first used, was generated on a machine something like a typewriter but with limited capabilities for justifying the copy (making the right margin "straight") by inserting extra space between words. But for many years these machines did not have the ability to space as evenly or as systematically as the linotype, and so for years the linotype, which could "do it better," remained the standard of the industry.

Until the arrival of "computerized" typesetting. By use of a computer, the exact space required for any particular letter of any particular type face could be electronically measured, "remembered" and recalled instantly in any size or style of letter desired. This capability opened a whole new field of typesetting possibilities, and the linotype has been relegated to history.

At the time the decision was made to change to offset printing, the copywriters had already discovered the usefulness of a new tool called the "word processor." A word processor is a computer designed especially for handling "words," having a keyboard, screen, and magnetic storage disks which "store" typed copy on disk. The stored material can be recalled to the screen at any time, changed or added to or subtracted from, and returned to the storage disk as many times as necessary—a process greatly reducing the amount of time required in preparation of the *Message* copy. Now, with the conversion to offset printing and phototypesetting, copy for the *Message* could be sent directly to the typesetter by a process called "communications," without having to be re-typed. This meant an additional saving of typing time, as well as extra proofreading and correcting.

The new method has proved tremendously advantageous, saving multiple re-typings formerly required, as well as extra proofreading and correcting time, and reducing typesetting time by as much as fifty percent.

Under the new system, copy for the *Message* is typed into a computer. When the time arrives for publication, the typed copy is "communicated" to the typesetter. This means that the two machines are connected by a wire, the computer "reads" material from its floppy disk and converts the words into a stream of "bits." These "bits" travel across a wire and into the typesetter (at an approximate speed of 1200 characters

per second). The typesetter receives the "bits," translates them into its own language, and stores them on its disks. The typesetter operator can then call any document (article, letter, sermon, etc.) to the screen of the typesetter and read the copy exactly as it left the computer. There is still work to be done, as the typesetter operator must tell the machine what type size to use, what type face, what length of line, etc., but the time saving is substantial. We are grateful to be able to say that this new system during the past four years has already saved literally hundreds of production hours and has made possible the output of more work with fewer hands.

Besides the saving in time, the phototypesetter has distinct advantages over a linotype in actual typesetting capability. Using the linotype, there was no way to form lines except by physically "typing" each and every character into the machine, in the proper sequence, with the proper commands so that the machine would use the proper "magazine" to cast the letters in hot lead. (A "magazine" is a set of tiny metal molds, one for each letter and character of the alphabet, which when filled with hot lead will form a particular size and shape of letter.) And there was only a very limited choice of type size and typeface. The size and shape of the metal molds that molded the hot lead determined the size and shape of the letter *exactly*, and the "setting" process, though efficient by former standards, was time-consuming and required a high level of skill—along with great patience and mechanical ability, the possible problems being manifold. Using the phototypesetter, type can be made larger or smaller simply with the typing of a command, thus copyfitting becomes much easier, less tedious, and less subject to error.

The phototypesetter now typesets copy for the *Message* by shining a beam of light through a negative. This forms an image which is then mirrored onto a piece of film. The size of the letter is determined by the position of the lens in relation to the light source. The film is developed, and the result is a typeset sheet ready to be "pasted-up" into a page that looks like a page in the *Message*.

All copy set on a phototypesetter is stored electronically on a magnetic surface called a "floppy disk." At any time, the disk which is storing a specific portion of the copy can be put into the machine, and the operator can "call" that copy to the screen, add to or delete or revise as needed, re-typeset the material, and re-store it on the disk. This means that corrections or revisions to copy can be made quickly and easily.

Once the copy is typeset and all the "pieces" have

been added (drawings, illustrations, headings, special lines, etc.), the "paste-up" is placed on the "bed" of a camera and "shot." From the negative produced in this "shot" a smooth-surfaced plate is made, which is then mounted on the press for printing. The plate produced in this manner is an inexpensive, light-weight metal—a real contrast to the 50+ pound lead chases which must be constantly lifted in and out of the press in letterpress printing.

What is the difference between letterpress printing and offset printing? The letterpress prints by applying ink to the raised, molded image of the letter and then pressing that letter against a sheet of paper. An offset press uses a smooth surface plate and operates on the principle that oil and water do not mix. A mixture of water and ink flow over the plate. The ink (oil base) adheres to the plate's image area and is repelled by the blank, non-image area. The inked image is then transferred onto a rubber blanket roller, and from the rubber blanket roller onto paper.

Conversion to offset printing called for other pieces of equipment—including a process camera, platemaker, and light table, as well as numerous small tools; all of which meant new skills to learn, including phototype-setting, process camera work, platemaking, and—last but not least—offset printing, the latter not being one of the simplest to master, with its delicate balances of water and ink. But the advantages are many, one of the most obvious being the weight of the materials being used. After all, what is heavier than lead! And all of letterpress printing requires lead—while the material most used in offset printing is about the weight of a sheet of paper! And the metal plates used in offset printing weigh only a few ounces!

Altogether, it was a mammoth setup and learning project which took the better part of a year to complete, but no one now working with the new system wishes to return to the old with its countless hours of typing, its cumbersome means of making corrections, its heavy lead "chases" and its nightmare of "downtime" (breakdowns). New, in this case, is definitely better.

### **New Mailing Methods**

With the decision to change from letterpress to offset printing came also a new method of addressing and mailing the magazine.

When the church began direct mailing literature during the 1920s, it became evident that this was no temporary addition to the church's work, and so the most up-to-date equipment available was purchased, an "Addressograph." This remarkable machine had a

keyboard much like a typewriter which was used to type the name of the subscriber. As each letter was pressed, a lightweight piece of metal about one inch by three inches in size, was impressed, so that the surface of the plate, when rubbed with ink and pressed against an envelope or a sheet of paper made an imprint of the name and address on it. These metal plates were then kept in drawers, and updated as necessary.

The method served the needs of the mailing department for more than fifty years—and might have continued to serve if something easier and faster had not come along: the computer.

The advantages of a computer were two-fold: first, the church already had purchased a computer for use in preparation of *Message* copywork; and second, the computer can be made to "count," "sort," and "select" almost any combination of names and addresses and print out on labels, envelopes or paper as needed. With postal requirements becoming more and more complex, and with the changing needs of the church group in providing copies of the *Message* to libraries and reading rooms, as well as to individuals, these extra capabilities became almost a necessity.

And, as usual, new equipment decreased the amount of time required to do the job. With computerized label generation, "days" of work have been reduced to hours. A subscriber's record can now be updated in seconds. And with the use of a high speed printer (printing characters at the rate of 160 per second), labels for all the *Message* subscribers can be printed in less than two hours. Each label is then affixed to each *Message* as the *Messages* move slowly across a belt-fed machine, after which they are bagged and delivered to the Post Office for mailing. The entire mailing process now requires less than a day.

And so the work goes on. It is the work of God, and we are grateful as He continues to prosper it.

Could our founders see our currently modest methods of production and mailing, they would think the New Age already arrived—and what will the next age bring!

After seventy years—what is our watchword? Only one word, "Forward!" There must be no retreat or withdrawal as the Day of the Lord speeds on apace. Meanwhile, the *real* work goes on, as we strive to bring every thought into captivity and make it "obey Christ," and to make the cause of Christ our only inspiring motive. Greater achievement calls for greater effort—until He comes, whose work it is, and the everlasting gospel is preached to all who dwell on the earth, "to every nation, and kindred, and tongue, and people."

Till then, little *Message*, FORWARD!

MM

### • What Baptism?

*"I don't get a chance to read every article in your publication, but I do try to thumb through it because I believe it contains an awful lot of good material.*

*"In reading your May 1984 issue, I've got to ask you about your short writing on 'Baptism Into Christ's Death' on page 25. The other night before going to sleep, I think it is a coincidence, I was wondering why baptism is said by some to be an outward sign of an inward change. Basically, you state that in your first paragraph when you say it was simply an outward form representing the inward cleansing which must take place in each convert. I'm not saying this is untrue, I just cannot come up with any scriptures which really say this.*

*"By being literal in using the God-given and developed mind that I have, I find that removing baptism from the Gospel is wrong. If the scriptures ask us to obey the Gospel, which they do in several places, and baptism is a part of that good news, I must not change what was done in the first century.*

*"If you look at Galatians 3:27, you'll notice that Paul does not mention putting on Christ's death, but being baptized into Christ and having put on Christ. Luke, of course, links baptism and repentance with salvation in Acts 2:38. And if doing the right thing by being baptized was unnecessary, why would Peter in I Peter 3:20-21 talk about the answer of a good conscience toward the Lord and baptism saving us?"*

*"I ask these questions not as a criticism, but in all honesty. And I wonder after listing the above scriptures why baptism is not required any more in this century as it was in the first century."*

Baptism is a topic requiring careful thought and study. Clearly it was part of the conditions of salvation during the first century, being a direct commandment, which was to be obeyed as much as any other. This fact alone, however, does not tell us that we must practice water baptism. People of God in different ages have received specific commands in their specific situations which were not intended for others.

Before we draw any firm conclusions, let us consider a few thoughts relative to the commands to "baptize" when those commands were first given.

First of all, we know the disciples of the first century were commanded to practice water baptism. Jesus' commission was: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19-20). Also in Mark's Gospel: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believed not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;" etc. (Mark 16:15-17).

We should note one basic fact with reference to the above texts: that baptism alone and of itself did not avail to salvation. Two points illustrate this. First, in Matthew's recording of Jesus' commission, the disciples were to "go," "teach," and "baptize." The last command is especially comprehensive: "Teaching them to observe all things whatsoever I have commanded you." Nothing that Jesus had taught them could be omitted from what they were to teach those whom they baptized. This fact would suggest that baptism alone was not sufficient to assure salvation. Those baptized had to "observe all things whatsoever I have commanded you"—and as we think over the numerous teachings of Jesus, i.e., in the Sermon on the Mount, His parables, His sermon the night of the Last Supper, we realize that those disciples had much more to do than simply to perform the right of baptism by immersing new disciples in water.

Second, in Mark's record of the commission, salvation is predicated on two points: "He that believeth and is baptized shall be saved." The point is basically the same as that made by Matthew, that new converts must be taught to "observe all things" that Jesus had taught; and since Jesus taught a religion of "doing" ("If ye know these things, happy are ye if ye do them"—John 13:17; "Whosoever heareth



these sayings of mine, and doeth them . . . ”—Matt. 7:24), only the obedient could be said truly and fully to believe.

We should also realize that in the New Testament, the term “baptism” is used both of literal baptism and also of a figurative or spiritual baptism. For example, when the disciples were introducing converts to the church, the new believers were “baptized”—a literal baptism in water. When the Apostle wrote to his brethren in Rome of being “buried with him [Christ] by baptism into death” (Rom. 6:4), he was not speaking of literal water baptism but of the “one” baptism which cleanses the inner life. This was Peter’s point in the text you cite (I Pet. 3:21): “not the putting away of the filth of the flesh, but the answer of a good conscience toward God.”

We agree with your conclusion, that water baptism was an “outward sign of an inward change.” You also state that you cannot find any scripture which really says this. This is perhaps your reason for your conclusion that literal water baptism is necessary today, since this is the only way to effect the

“inward change.” The text you cite in Galatians 3:27 shows a definite effect of “inward change”: “For as many of you as have been baptized into Christ have put on Christ.” Alternate translations of “put on Christ” are “clothed with Christ” or “put on the family of Christ”—clearly an act with spiritual significance, for no one would literally “wear” Christ. It is the likeness of Christ, or Christ’s manner of thinking and speaking which Paul refers to, not the literal Christ. And the baptism he speaks of is also more far-reaching than a mere dipping in literal water. A man or woman baptized in literal water may or may not have “put on” Christ; the person brought into Christ’s family by the “one baptism,” the inner cleansing of the heart, will have a new likeness.

Being “buried with” Christ “by baptism into death” signifies a total cleansing from sin, an inner “washing” to the point that all opposing God is put to “death.” This is the “one baptism,” the baptism that assures eternal salvation, the baptism of which the literal rite was a “type.”

MM

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## The Final Conquest

*WE have torn out the heart of the mountains, and emptied the veins of the earth.*

*WE have stripped the forests of verdure and blackened the land of our birth.*

*WE have harnessed the floods and the lightning and swept the rocks from our path.*

*WE have whispered across the waters and braved the storms in their wrath.*

*WE have walked on the floor of the rivers and followed the birds to the sky; we have sailed in the depths of the waters where long lost galleons lie.*

*WE have beaten the tasks of the Titans and wedded the winds to our needs. We have reared up towers like Babel and done the mightiest deeds.*

*WE have shortened time and distance, and narrowed the realms of space. We have everywhere spread dominion of the dauntless human race.*

*YEA, mighty are we and drivers of all that lives and delves. We have toiled and fought and mastered—but have yet to conquer ourselves!*  
—Selected.

## Keeping "On Top"

When we first learned the law of God, it brought us light out of darkness, knowledge instead of ignorance and a beautiful hope in place of uncertainty.

Even though the way to life is strait and narrow, there are blessings every step of the way. We lose all petty feelings and experience a feeling of love and warmth and contentment. Even so, there are perhaps days when we feel a little "down"—maybe we feel tired or out of sorts; but we only have to think of all the wonderful things God has promised those who endure unto the end to feel "on top" again.

South Wales

M.S.

## Building Character

Our God is a God of knowledge and by Him actions alone are weighed. He has no intention of saving people just because they are reputedly good, if they are not acting out His character building principles in their everyday lives. He has given us statutes and commandments that are eternally right and good for us to mold and pattern after. His approval and not man's, after all, is what counts.

We should take to ourselves the words of a very wise man of old, and profit by them, even though he did not. "Whatsoever thy hand findeth to do, do it with thy might." Here is work to be done with might, and might suggests force, aggressiveness, all that we have and are, with nothing left undone, nothing that would come short of gaining the full reward, faithfully and consistently doing our best.

Our opportunities are not forever. No generation has ever lived so near the day of the Lord's return as we do now. Each day must find us even

more consistently practicing self-control over our lower natures. We have not been chosen for ease but for battle.

If we would come off "more than conquerors" in these closing hours, not for one moment must we yield our ground to the tempter, but with God-given strength press at high speed for the prize of the high calling of God in Christ Jesus until the victory over self is complete.

New Jersey

L. K.

## Different

It really isn't easy being different on your own. Quite often people think I'm odd.

Life in England isn't as good as it was five years ago. It's not safe to leave the back door unlocked even in the daytime, and it's unwise for a woman to go out on her own in the dark. Crime is everywhere and no one seems safe any more. So many young people are rude and have no respect for anyone or anything. Yes, times are bad. It makes us look forward to the better Day that is coming.

England

J. T.

## In God's Hand

How much we have to look forward to, a brand new day, all its own, another never to be exactly the same. One more day to become pure in thought, act and deed; one more day to live closer to God; one more day to strive for perfection.

No, if we put our lives in God's hand, faith will take the place of worry and fear. God is a friend who will never let us down, a Father who disciplines His children, a loving God who always knows best.

Georgia

C. P.

## "Suspicion Yourself"

Our trials should help us grow. Though we do have reverses, faith gives us courage to press on. And thank God, we do mend!

I long to know more of the wonderful knowledge of God. Meditation is profitable for I am alone a lot. That one sentence in the sermon, "Learn to suspicion yourself," has saved me lots of harsh words which I should have regretted, for I am impulsive, quick to speak before thinking what effect my words might have, and when I realize it would have been wrong, then I am so thankful for that ever-present sentence of warning.

With so much Bible help in so many forms, our growth should be so progressive. We know the good time we are thinking of and working for will be exceedingly advanced, far, far beyond what man envisions. The cares of this life need not shut it out. We can use them to climb to higher ground, to reach the summit of perfection, if we will.

Surface living is not enough if we would have life.

England

N. T.

## Reading

We have been reading your "Elijah Then Christ". We like this tract very much. Please send us as many copies of *Elijah Then Christ* as the enclosed money order will cover.

May the Lord bless you Megiddo Church people as you labor for Him!

Pennsylvania

L. F.

## A Most Wonderful Hope

Is not God's offer of a crown of eternal life a most wonderful hope? May we "abound in hope" and pray for a stronger faith which will make us certain of the realities we do not see. May we also "watch," as we are commanded, lest coming suddenly He finds us asleep. We do not know the moment of His coming, so let us heed the warning to watch and pray, that we may keep awake.

It would be wonderful to be found worthy to live when the great change comes and sin is no more. May we then look to Him, for He will hear and help us if we continue in well doing and wait patiently for Him.

South Wales

R. B.

## More Patience!

I know that God allows certain things to happen in our lives. I also know that everything is working for our good. I know that all things happen for the best, and though there are times when life seems hard to bear, the one encouraging thought that keeps me going is the assurance that in the end all is working for our own good. With this in mind, it is much easier to keep our faith in the Almighty and let Him handle our lives.

I guess it is a lot harder to get "rid of the old man" than I had imagined! I am a patient person by nature and I know it takes time to build a solid house. But I guess I need more faith, more "hard work"—and maybe even more patience!

I thank God each and every day for my life and for my trials and ask that He will give me the strength I need to cope with life in general and strength to make myself a better person.

I can look back over my life and see where everything that happened to me has been for the best. Even out of hardships and hard and unhappy

times there have been some gains. One has to have a goal in life and, most of all, faith in God. If not, what does one have to fall back on? How people can live and not believe in God is beyond my understanding. But I have met many people since my first days of working at the college who do not believe and do not want to believe there is a God. This disbelief someday will be their downfall.

Maine

R. D.

## Shine!

The following Scripture comes to my mind when speaking of light and trying to shine: John 8:12, "Then spake Jesus again unto them saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

Our time left is so short. We must shine, and great will be our reward.

Texas

C. G.

## Our Hero

Christ was a true hero in every sense of the word; He had to struggle as every human is required to do, yet He rose above all the petty things that constantly pull us down.

It seems almost incredible that Christ accomplished so much in such a short time. To contemplate the greatness of Christ makes us feel so small, yet at the same time we are promised that we can grow into His stature. He expects us to overcome and to sit with Him on His throne. I have often asked myself, What would Christ do if He were in my situation? I often think of the restraint He used when brought before Herod and the High Priests. The Scriptures make sizeable note of those persons who when faced with a trying circumstance were able to hold their peace and act wisely. We read that David acted "wisely" and later that he acted

"more" wisely. Then there was Aaron, who was tried as by fire when his two sons offered "strange fire" to the Lord and were struck down for it. Aaron held his peace—and the angels were careful to take note.

We are extremely fortunate to be serving a God who is a God of knowledge, by whom "actions are weighed." We know He will never fail us, and He has given us the assurance that we can overcome and perfect our character to be more and more like Christ.

Louisiana

D. K.

## Using Our Trials

God's promises are waiting for us if we just make ourselves ready. All we have to do is get our life in control. No more worldly thoughts of envy, jealousy, hatred.

The trials we have are actually helping us get ready. We can say as Paul did that these afflictions are just for a moment, and as soon as we are victorious, we will remember them no more.

Trouble seems to put an edge on our courage. It can make us more kind and patient. It can make us more humble and thoughtful of others. Many times disadvantages and handicaps prove in the end to be blessings in disguise and we should make use of them instead of resenting them.

Iowa

W. P.

## Use the Time

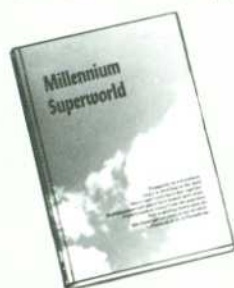
May we use the time we have! It takes our remaining lifetime to form characters our God will accept. May we "do noble things; not dream them all day long." We can be very thankful we have the true knowledge of God by which to live.

Nebraska

M. M.



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