

# Megiddo Message



***I call that mind free,***

***which escapes the bondage of trivialities,  
which instead of stopping at the material  
universe and making it a prison-wall,  
passes beyond it to its Author,  
and finds in His radiant signatures  
stamped upon all creation,  
helps to its own spiritual enlargement.***

***(Continued on page 2)***



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***I call that mind free,***

*which jealously guards its intellectual rights and powers,  
which calls no man master,  
which does not content itself with a passive or hereditary faith,  
which opens itself to light whencesoever it may come,  
which receives all truth as an angel from heaven.*

***I call that mind free,***

*which is not imprisoned in itself,  
which delights in virtue and sympathizes with suffering,  
which conquers pride, anger, and sloth,  
and offers itself up a willing servant  
to the cause of truth and righteousness.*

***I call that mind free,***

*which is not passively framed by outward circumstances,  
which is not swept away by the torrents of events,  
which is not the creature of accidental impulse,  
but which bends events to its own improvement  
and acts from resolute purpose,  
from immutable principles which it has deliberately espoused.*

***I call that mind free,***

*which protects itself against the usurpations of society,  
which does not cower to human opinion,  
which feels itself accountable to a higher tribunal than man's,  
which respects a higher law than fashion,  
which respects itself too much to be the slave or tool  
of the many or the few.*

***I call that mind free***

*which, through confidence in God and in the power of virtue,  
has cast off all fear but that of wrongdoing;  
which no menace or peril can enthrall,  
which is calm in the midst of tumults,  
and possesses itself, though all else be lost.*

***I call that mind free,***

*which resists the bondage of habit,  
which does not mechanically repeat itself and copy the past,  
which does not live on its old virtues,  
which does not enslave itself to custom,  
but which forgets what is behind,  
is alert for new and higher commissions from God,  
and rejoices to pour itself forth in fresh and higher exertions.*

***I call that mind free***

*which, conscious of its affinity with God,  
and confiding in His promises by Jesus Christ,  
devotes itself faithfully to the unfolding of all its powers,  
which hopes to advance forever,  
and which finds inexhaustible power, both for action and suffering,  
in the prospect of immortality.*

*Selected*



## Megiddo means...

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

### We believe

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

### We believe

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

### We believe

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

### We believe

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

### We believe

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

### We believe

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

### We believe

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

## Bible Quotations

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

**NEB**—New English Bible

**NIV**—New International Version

**NASB**—New American Standard Bible

**RSV**—Revised Standard Version

**TLB**—The Living Bible

**TEV**—Today's English Version

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

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

**Berkeley**—The Modern Language New Testament

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

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

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

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

## About Our Cover

Our cover photo was taken by Mr. & Mrs. David Sutton at one of the Spray Lakes in Kananaskis Valley, Alberta Canada.

# 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; Newton H. Payne, President and Editor; Ruth E. Sisson, Executive 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.

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# CHRISTIANITY and/or DEMOCRACY

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**I**ndependence Day comes each year to remind us of our heritage. We are grateful for those who have gone before us, for the great work they have accomplished in our behalf. Though unaware, they were instruments in the hand of God, fulfilling His plans, bringing about a land where the light of divine knowledge could once again shine, where divine knowledge could once again be proclaimed and believed, where men and women could once again be free to serve God according to the dictates of their conscience, where true religion could once again live, and grow, and bear fruit for the eternal Kingdom.

The key word in all of this is *democracy*. Without a democratic government, we would not know the liberties we now enjoy—freedom to think, freedom to believe, to work, to worship in any way that we choose.

Yes, thank God for democracy.

But is democracy the ultimate? Is it the very best type of government possible?

Democratic government has much to recommend it. Even in these morally degenerative times, we are still grateful for its guardianship. We thank God because we see it as His work to make possible the shining of Divine Truth in these last days. Yes, thank God for America.

We today, due in large measure to our form of government, enjoy blessings never thought of by our ancestors. Few places in the world enjoy so much liberty as we. Beyond religious liberty, our freedom of thought and freedom from oppression have given our people the inspiration to accomplish what otherwise would have been impossible in the fields of invention, medicine, and technology which have benefited all of us.

But much as we appreciate the protective wings of our democratic system, we cannot overlook its weaknesses. With all due honor to those who make our laws and maintain peace and order, we recognize a higher Power, we owe a higher alle-

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**W**e thank God that  
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possible our freedom  
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giance—to God. And His government, His system of authority is not democracy.

### What Is Democracy?

“The basis of a sound democratic state is liberty.” As modern as this statement sounds, it is a quotation from Aristotle. Democracy was not born in the United States. The earliest record of it is in the pre-Christian era in ancient Greece and Rome. These governments were direct democracies, in which all citizens were permitted to speak and vote in assemblies that resembled New England town meetings. It was literally government “by the people,” the will of the majority prevailing.

While our democracy differs in that it is a representative government, or government by popularly elected representatives of the people rather than by a general assembly of the people themselves, it nevertheless is built upon the same basis. It is government by the people. Representative government was unknown and unnecessary in Greece and Rome because each city state was very small (rarely more than 10,000 citizens). With our larger concentrations of people, direct government by all is impractical.

Therefore we define democracy today as a political system in which the people rule through any form of government they choose to establish. In a representative democracy, representatives are usually elected by popular vote.

The democratic system of government is based on the idea that the majority will likely be right. “Democracy is the recurrent suspicion that more than half of the people are right more than half of the time” (E. B. White).

In a constitutional democracy, a written constitution states the guidelines by which the representatives must act, and those who govern are accountable to those governed. They must adhere to the constitution to the degree that those governed require. This in turn makes

possible the citizens’ direct responsibility for the acts of government.

What does this mean? It means that a democratic government is no better than those who are governed. The majority opinion becomes the standard.

### Democracy Vs. Christianity

Let us compare democracy with Christianity, looking at each as a form of government.

#### 1: Authority

Democracy is rule by the people. Authority under democracy is vested in persons elected by the people, and those elected are responsible and accountable to the people who elected them. Accountability is to the majority.

Authority under Christianity is vested in God and those commissioned by Him, as an angel of God, or Jesus Christ, who has received His authority from God. All are responsible directly to these, whatever their position in relation to their fellow men. All accountability is to God, who is just and fair, the judge of all, and who will render to every man according to his works (Jer. 17:10; Rom. 14:12).

Christianity is a type of rule by God, and this highest government is not democracy. The people under it have no voice in it. They have no right or authority to say what is right or what is wrong, what is good or what is evil. Neither do they have any right to execute judgment upon others, unless directly authorized by God. Why? Because “It is not in man that walketh to direct his steps” (Jer. 10:23).

Does Christianity, then, endanger the rights of those who submit to it? Not at all, for those under it have learned that they can trust God implicitly to do more and better for them than they could ever ask or imagine. They have full confidence that what He says will be right and in their best interest, even though they may not fully understand His methods of working, His laws, or His judgments.

Christians have no fear that God’s laws are ever unjust, or His mandates unfair. The chief point of difference between Christianity and democracy is that the government of Christianity is looking at the people’s best interest *both now and future*. Democracy benefits only the present life.

#### 2: Individual Rights

Democracy exalts the rights of each individual, while Christianity requires submission. “Submit yourselves therefore to God” (James 4:7). “Humble yourselves therefore under the mighty hand of God,

**D**emocracy is the recurrent suspicion that more than half of the people are right more than half of the time”

—E. B. White

that he may exalt you in due time” (I Pet. 5:6). “Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted” (Matt. 23:12). So taught the Master and His Apostles.

But this submission, this bowing to authority is also in the best interest of the individual. It is, in reality, the way to the highest exaltation, for those who now submit to the authority of God will be given the honor of being co-heirs with Christ, co-rulers with Him in the coming New World (Rom. 8:17; Rev. 3:21).

#### 3: Responsibility

Here again democracy and Christianity differ greatly. Responsibility under democracy is to one’s fellow man. Each person is free to do as he or she pleases if it does not hinder or harm another.



Responsibility under Christianity is the same, but it does not stop here. Under Christianity, one is responsible not only in the negative but in the positive. He not only *must not do* certain things but he *must do* other things. He must not harm or hurt his brother, but this alone is not enough. He must also work positively for his brother's good, by setting a good example, by encouraging, helping,

**A**uthority under democracy is vested in the people. Authority under Christianity belongs to God.

lifting, acting in every possible way to build up and never to tear down.

Under both democracy and Christianity, it is the obligation of every individual to know the law, in order to obey it. While this is not a critical issue in democracy, under Christianity it requires serious application and effort. As Paul admonished Timothy, "Study to show thyself approved unto God" (II Tim. 2:15). This studying is not just to acquire knowledge but also to learn how to apply it, to live acceptably before a righteous and supreme God.

We might know how to plant and harvest a bountiful crop. But all this knowledge would put no food on our table unless we exercised it, unless we actually put it to work. So when we learn of God and His laws, we can expect no benefit until we apply it. We might know the Bible from cover to cover, but this knowledge will do us no good until we use it as God intended it to be used—to develop and perfect a holy character before Him.

#### 4) Benefits

Here democracy and Christianity differ the most widely. Democracy provides temporal benefits, an environment in which one is free to develop his or her interests during the present life. Christianity reaches further, offering opportunity for eternal development, eternal life, eternal expansion. There is just no comparison here. Democracy benefits for the moment; Christianity benefits for time and eternity.

Under democracy one may pursue happiness in any way he or she chooses, given the personal limitations of environment and circumstance, physical and mental. Christianity promises ultimately to remove all limitations, so that those under it can enjoy *real and abundant life*, with every blessing conceivable to the human mind. For "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Cor. 2:9).

#### God's Ideal—A Perfect World

Some day soon the Lord's prayer will be fulfilled and God's will shall be done on earth as it is now done in heaven. God is going to establish the ideal government on earth, a government under His direct authority. Christ will be the King (Zech. 14:9), and He will have His personally chosen and qualified associates, all qualified on the basis of character. If we hope to become citizens of that new world we must now prove that we can be law abiding. We must become pure, "even as he [Christ] is pure" (I John 3:3). Our garments of holiness must be "without spot, or wrinkle, or any such thing" (Eph. 5:27).

God is seeking the very best for His "world to come," and all must meet His standard. There will be no such thing as pardon and parole for offenses remaining. All must be removed (forsaken and forgiven) in advance.

When God gives a law, He means

it. This type of government is not democratic, and it is not to the liking of everyone. But if we would have the benefits of that superior system, we must submit to its mandates. God cannot guarantee a perfect environment and at the same time be tolerant of evil. "The righteous Lord loveth righteousness"—and righteousness only. He cannot truly *love* the good without *hating* the evil.

To be acceptable in the sight of a righteous God, we must become like David when he said, "I delight to do thy will, O my God" (Ps. 40:8). All who can say this have cast away their pride and humbled themselves before God. They have learned to recognize themselves as they are and see their relationship to God as God sees it. They have learned to put away "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings,...and such like" (Gal. 5:19-21). They have learned that these are deadly poisons and have poured them out and filled their vessels instead from the pure springs of living water that give life, everlasting life! They are anxious to do this because they have learned that evil does not bring happiness, contentment and peace, but rather distress and suffering, and, in the end, death.

#### The Weaknesses of Democracy

In the present age of human management, democracy has benefited those privileged to live under it. Government of the people, for the people, and by the people has many temporal advantages. But it is not the ultimate. It is not the type of government God has ordained for the future. It is not the type of government Christ will inaugurate at His return.

Why?

Let us look at the results of democracy in the United States. Because a democracy takes for its standard the opinion of the majority, what will happen when that



majority opinion is faulty? If the majority condone an evil practice, how can a democracy restrain it?

This is the situation at present. As standards decline, democracy declines, both in its effectiveness as a type of government and in the level of life and opportunity that it can offer its citizens.

Why do immorality, greed, hostility and crime run rampant in our nation today? Because democracy as a type of government is ineffective in dealing with them. This ineffectiveness is everywhere visible. One can hardly read a newspaper without seeing some mention of immorality, dishonesty or treason among high officials. And as far as morality is concerned, we now have what is almost the equal of Sodom and Gomorrah. And today's democracy has little power to restrain it.

The declining moral standards under our democratic system can be seen in the growing homosexuality. "Gay" parades have drawn thousands in our big cities. Is it not an open evidence of sodomy, especially when it is causing an epidemic of AIDS, and religious leaders are so slow to condemn the real cause of the problem? Has the public conscience become so seared that people really believe they are giving their lives for an honorable cause—when thousands are suffering and dying with an incurable disease? Yet few want to be told what to do to correct the problem, and so the iniquity—and the disease—abound.

Another evidence of the weakness of the democratic system is seen in its judicial branch. In an effort to be fair to the accused, the system has gone so far to protect the criminal that it has created a threat to the law-abiding. Even officials are indicted many times, and let go without punishment. Compounding the problem is the fact that many jails and prisons are filled beyond capacity, so that the judicial system cannot function effectively—there is no place to confine the convicted.

We have also seen where government by the people has degenerated to become government by those who "yell the loudest." Many times minority groups have to be forcibly restrained as they create a furor out of all proportion to the issues involved. The result: laws are liberalized, or not enforced. Other times, might becomes right. The monster of drug abuse persists, despite gargantuan efforts to restrain it—because the forces of evil are stronger than the forces of good.

A democratic government cannot be strong against issues on which people are divided—abortion, drugs, alcohol, pornography, and the many forms of filth broadcast on the air waves. As a result, there is little that can be done against the evils of today....—that is, there is little that can be done *under human authority*. But this is soon to change. Christ is coming to rule "with a rod of iron" (Rev. 2:26-27), and to bring about a new system of government that will not be democracy. He is coming to put down evil forcibly, to compel men and women to learn righteousness, to live right, and to remove all who oppose Him. He will not *ask* their support—He will *demand* it.

Those who refuse will be removed. It is the only way to correct the evils running rampant. It is the only way to bring in an age of peace and happiness for the benefit of all.

The prophet Isaiah tells the method Christ will use—not verbal persuasion (democracy) but force (judgment). "When thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:9). When His judgments are in the earth *they shall learn*, and what glorious learning it will be!

All forms of man's misrule—democracy included—are destined to a great fall. The God of heaven has other designs, as superior to those of men as the heavens are above the earth (Isa. 55:8-9). Hear

**D**emocracy exalts the rights of each individual, while Christianity requires submission.

the question posed by the Psalmist: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" (Ps. 15:1). The answer is an upward reach for each and every person on earth. Who would abide? Who would aspire to live eternally in the presence of God?

Listen to the answer. "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor" (Ps. 15:2-3).

When the Lord was working directly with human governments, even for a civil nation, His laws were exacting. When He brought the children of Israel out of Egyptian bondage, He gave into the hand of Moses the "Ten Commandments" as well as other laws needed to govern and discipline the great nation of Israel. These laws were exact and severe, so severe that the breaking of certain laws required death to the offender. But it was the only way to restrain evil. Under our democratic

*(Continued on page 13)*

**D**emocracy benefits for the moment; Christianity benefits for time and eternity.





## *A Letter to You*

Concluded

by Maud Hembree

Pastor of the Megiddo Church, 1912-1935

*For Part 1 of this letter,  
see the June 1989 issue*

No doctrine is more plainly taught in the Scriptures than the second coming of Christ. Paul testified, "Unto them that look for him shall He appear the second time" (Heb.9:28). And angels proclaimed, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

Yet a minister in Rochester said a few weeks ago that the teaching of the second advent of Jesus Christ is a dangerous doctrine. This same preacher admitted, "It is built up out of the words of Scripture. It can produce a 'proof text' for every detail." The minister condemned himself. How can a doctrine which is "built up out of the words of Scripture" and "has a proof text for every detail" be a dangerous doctrine? What do you think he presented as the greatest objection to it? Listen to his objection! "It presents as an object of faith a program which in most of its details is so totally at variance with the whole modern conception of the universe and of God's methods of spiritual operation that it is simply incredible to thousands of devout Christian people." What an idea! To think that the Mighty God will have to adapt His thoughts to modern conceptions; if He does not, people will not accept them. Listen to Jesus! "Ye hypocrites, well did Esaias prophesy of you, saying, 'This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me.' But in vain they do worship me, teaching for doctrines the commandments of men."

If Jesus stood in our midst today He would speak the same to the hypocrites of this day, that their worship is vain if they teach "the commandments of men"—the ideas of contemporary thought in any age.

God does not have to be reconciled to our ways; but we, if we hope for



His mercy, must accept His thoughts. After Jesus had said these words, the disciples came and told Him that the Pharisees were offended at His plain language. What answer did Jesus give, and what answer would He give today? He said, "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch" (Matt. 15:7-9, 14). Remember that these are the words of Jesus—not mine: If you follow the blind leaders you will go into the ditch with them.

When we hear from ministers who profess to teach the Bible such words in opposition to its plainest revealed truths, we are reminded of the words of the Prophet, "The leaders of the people cause them to err; and they that are led of them are destroyed" (Isa. 9:16).

Not only did Jesus teach that He was coming again, but He also taught that He is coming as a King, to conquer and rule the world in righteousness, and to set up His eternal kingdom. When Pilate said to Jesus, "Art thou a king then?" Jesus answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world." Jesus did not teach that He had then come to exercise His kingly authority, for in Luke 19 He said to His disciples, "A certain nobleman went into a far country to receive for himself a kingdom, and to return." And He said unto His servants, "Occupy till I come."

Jesus also taught in Matthew 25 that it would be many years before His return: "For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods... after a long time the lord of those servants cometh, and reckoneth with them." We are to

occupy now during His absence, and when He comes He will say to the faithful, "Come, ye blessed of my Father, inherit the kingdom prepared for you." This is what Jesus commanded us to pray for, "thy kingdom come. Thy will be done in earth as in heaven." Do you think that Jesus would command us to pray for His kingdom to come, and His will to be done on earth, and never intend to return to accomplish the mighty task?

### THEY WILL SAY, "PEACE, PEACE," WHEN THERE IS NO PEACE

Jesus knew that moral suasion would never bring peace on earth and good will among men, for He plainly revealed to us the condition of the world at His coming: "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark. And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24:38-39). You have only to look at the condition of the world at the present day, socially, religiously and politically, to realize that Jesus was inspired and the Bible proven true; while the many who have proclaimed that the world was being converted are proven false. Fulfilled prophecy is the rule Jesus gave, by which we can know that the Bible is true and was never penned by man, for He said in John 14:29, "I have told you before it come to pass, that, when it is come to pass, ye might believe."

The world will not be in a state of tranquillity when Christ appears upon the scene, for He told us in Luke 21:25-27, 31 that "there shall be signs in the

**D**ivine intervention is the sole and only remedy for the dreadful evils that everywhere exist.

**O**ur hope is no fake, no fiction or fancy, nor is it founded on the folklore of any land; but upon the sure and certain Word of the Lord.



**T**he newspaper, if intelligently edited, is up to date; the Bible is, and always has been, centuries ahead of date. The newspaper tells what happened yesterday; the Bible tells us what is going to happen a thousand years hence.

sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity;...men's hearts failing them for fear, and for looking after those things which are coming on the earth." Look at the physical sun and moon, and you can see no signs of decay; but look at the political heavens to which Jesus referred, look at the rulers of earth, the suns of Russia, Germany, Austria, Turkey, Bulgaria, and see how their suns have set; and Anarchy with her flaming torch threatening the world, men's hearts are failing them for fear. Jesus continued: "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

What does the prophet Joel say the world will be doing when Christ appears? Preparing for war, waking up the mighty men, and the weak saying, "I am strong," beating their plowshares into swords and their pruninghooks into spears,—all nations prepared for war. The next grand event the Prophet was caused to chronicle of future times was, "thither cause thy mighty ones to come down, O Lord....Put ye in the sickle, for the harvest is ripe...for their wickedness is great" (Joel 3:9-11, 13). The Prophet reveals that when

Christ, God's mighty one, appears upon the scene, the world will be prepared for war to such an extent that even the once weak nations will have declared themselves mighty.

### "PEACE, PEACE"

In telling us these things before they come to pass, the inspired writers did not forget to tell us of something else the world would be doing when Jesus appears, something so opposed to the ideas of war and strife depicted by Joel. Jesus chose Paul to bear this message, who, in speaking of Christ's coming, said: "For the Lord himself shall descend from heaven... and the dead in Christ shall rise first...But of the times and the seasons, brethren, ye have no need that I write unto you." They did not know the day and hour of Christ's coming, but they understood the times and seasons; for as Paul said, "Ye brethren are not in darkness, that that day should overtake you as a thief." Speaking of the world, he said, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." To the great masses of mankind Christ will come as a thief—His arrival as King will be unexpected by the world at large. What does Paul say they will be doing when Christ appears? "For when they shall say, 'Peace and safety;' then sudden destruction cometh upon them...and they shall not escape" (I Thess. 4:16; 5:2-3).

Do you take in the wonderful import of this evidence—two events so opposed to each other, one foretold by the prophet Joel about 2500 years ago, and the other by the apostle Paul over 1800 years in the past, both to be fulfilled at the same time? Who can doubt that a Higher Power, not the mere hand of man, caused these words to be penned?

The character of the Bible is fittingly expressed by the following: "There are people who think the

Bible is an old-fashioned book, when, as a matter of fact, it is more modern than the morning newspaper. The newspaper, if intelligently edited, is up to date; the Bible is, and always has been, centuries ahead of date. The newspaper tells us what happened yesterday; the Bible tells us what is going to happen a thousand years hence. The newspaper gives us the incidents of the hour, the surface movements over the earth; the Bible opens up the deeps of life and tells what will be the outcome of these events."

The great ones of earth may sit at the peace table and talk "Peace," but they will never be able to straighten out the tangled affairs of this sinsick world. We are not looking for Christ to come as a Lamb, but as He is revealed in the Scriptures, "the Lion of the tribe of Judah," coming "conquering and to conquer" (Rev. 5:5 and 6:2). Only the Lion of the Tribe of Judah can break up the tangle in which human affairs are at present involved. The relentless arm of righteous retribution ("in righteousness He doth judge and make war") is alone adequate to break in pieces every oppressor, mete out justice to all, and lay the foundation for that state of peace on earth and good will among men that will be everlasting.

When Christ comes, calling on all nations to submit to His righteous rule, put away all evil, and lay down their arms and learn war no more, instead of welcoming the righteous King who is coming to bless they will rise against Him, as we read in Revelation 19:19, "I saw the beast and the kings of the earth, and their armies, gathered together to make war against Him." Who is the "Him" against whom the powers of earth will make war? Revelation 17:14 tells us: "these shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings."

This will be the great battle of



Armageddon, when Christ will bind the devil, that is, bring all opposition, under control, destroying all who will not submit, and then begin His glorious reign of one thousand years. A new government will arise out of the universal chaos; peace will overspread the scene; armies will disband; the arts of war will be suppressed and humankind be set free to worship God under heaven-sent guides and governors, to live in joyful harmony everywhere, surrounded with plenty and delivered from sorrow, disease and death.

### CHRIST THE ONLY REMEDY FOR THIS WORLD

Mankind has been so long bewildered by the teachings of the various sects and creeds, so confused by those who try to read into the Bible the so-called orthodox beliefs, that the glorious revelations of the wonderful Book on the future of this earth are almost entirely overlooked. Yet the Bible is most explicit in declaring that Divine intervention is the sole and only remedy for the dreadful evils that everywhere exist; that Christ will return to earth armed with power to break in pieces and destroy human government as at present constituted, to replace the conglomeration of incapable authorities that now misrule the earth with the unerring, righteous rule of Jesus.

The world will be startled out of its stupor of unbelief and indifference by the sudden appearing of the Christ who comes not to supplicate but to conquer and rule in righteousness. The rich stores of earth will no longer be squandered, or laid up in the coffers of the millionaires, but, as the prophet Isaiah declares: "Her merchandise and her hire shall be holiness to the Lord; it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing."

We write these few words with

the kindest of feelings to all, with but one desire: to save you from the destruction which is coming on the earth, and to help you to attain that far more exceeding and eternal weight of glory that God will give to the faithful. Our hope is no fake, no fiction or fancy, nor is it founded on the folklore of any land; it is a sure and certain hope, founded on evidence no man can refute.

Our work through the years has demonstrated that our object in life has not been a selfish one. To help enlighten humanity was the greatest object in the life of our founder, Rev. L.T. Nichols. Early in life, before he was able to pay printers' bills, he bought a small printing press and, assisted by his mother, wife, sister and brother, he sent out hundreds of free pamphlets in an effort to dispel religious darkness. He traveled extensively in the United States and twice visited Europe, and eighteen years ago he built a large mission steamer on the Mississippi, and with a band of ninety left comfortable homes to brave the dangers and uncertainties of life on the water for over two years, and all with the one ambition of spreading the sure and certain hope held out by the Word of God.

### HE SEARCHED AS FOR HIDDEN TREASURE

You may ask, "What do you have that others do not? If so many of the wise of the world have been in darkness, why should he succeed in finding truth?" On that principle, why should Columbus discover another continent, when so many had failed? Why should Galileo be the first of that age to really prove that the earth was not the center of the universe, when the learned of that time and the masses of mankind were so bitterly opposed to it? Why should Mr. Edison discover more in the last few years than the great ones of earth discovered in centuries? Had you known Mr. Nichols as we have

known him for fifty, forty, and twenty years, and known the deep longing for truth and love for humanity that moved him, and then had seen him bend every energy of his masterly mind in his effort to discard error and find truth, you would not wonder that he succeeded.

Read the short sketch of his life in our "History of the Megiddo Church" and you will see that even as a boy of thirteen, "Truth was the gem for which he sought."

**N**ot only did  
Jesus teach  
that He was  
coming again, but He also  
taught that He is coming  
as a King, to conquer and  
rule the world in  
righteousness, and to set  
up His eternal kingdom.

For over fifty years he searched for the knowledge of God, to prove that the Bible is in harmony with itself, with nature and all true science, with no thought of fee or hope of reward in this life. He preached fifty years and never in any way took a dollar of salary, but spent thousands of dollars in the promulgation of what he believed to be the true teaching of the Bible.

Send for his works and you will find him truly the greatest Bible student and discoverer of truth in these latter days, and the greatest benefactor to mankind.

Send for his treatise on "The Trinity," and you will learn that the Bible never taught a pagan trinity but that God and Christ were one in mind, speaking the same divine Knowledge; that no doctrine of the "fall of man" ever



disgraced the pages of God's holy Book; that the God of the Bible never condemned any member of the human race for what another did, and never required the literal death of His innocent Son as a penalty before He could forgive His erring children.

Read his treatises on Hell and the Devil and you will see that God is not the author of eternal torment, but that the doctrine came from the pagans; that God never created a devil to tempt you through life and torment you through eternity. This, too, is part of the great "Comedy of Errors" to which multitudes have been turned aside!

Another, the "Treatise on the Coming of Jesus and Elijah," will reveal God's mercy in that before the second appearing of Christ He will send Elijah, the grand prophet of old, to warn the world that they must repent and turn from their sins to God. And, best of all, his lecture on the Kingdom of God will treat on the subject of the glorious kingdom to be set up by Christ, the future King of this earth, at His second appearing.

That the righteous shall eternally inhabit the earth is another of the plain teachings of the Scriptures of truth, that it is God's purpose that this earth shall be the eternal home of the righteous. They affirm that "Those that wait upon the Lord, they shall inherit the earth... The righteous shall inherit the land, and dwell therein for ever" (Ps. 37:9, 22, 29), confirmed by the words of Jesus in Matthew 5:5, "Blessed are the meek: for

they shall inherit the earth." Not only did Jesus promise this earth to the meek, but He told His disciples that where He was going they could not come (John 13:33); and then comforted them with the words, "I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3).

### **WE HAVE NEVER SOLICITED MONEY**

Fifteen years ago we came to Rochester, and during those fifteen years we have sent our missionaries and our literature to all parts of the United States, Canada and to England. This work has not been done by soliciting donations, for in the fifteen years we have lived in Rochester we have never asked a contribution from any man or woman, either to build our little church or to carry on our mission work. This would be a small thing had we wealthy members in our midst; but we are a working class of people, and have not a rich man or woman in our band, and yet poverty is not known in our midst. We owe our comfortable surroundings to obedience to the principles of the same grand Book that we are spending our lives to defend. We have heeded the prayer of the wise man, "Give me neither poverty nor riches" (Prov.30:8); and also the command, "Having food and raiment let us be therewith content" (I Tim. 6:7-8). During all these years not a penny has been spent for tobacco in any form, for it is not food and

only injures the system; no means have been used for wines or liquors of any kind—only what might be useful for medicinal purposes—and we would not fellowship anyone who uses them; neither do we follow the costly path which the goddess of fashion has marked out, where fashions change every few months, and mortgaged homes, bad debts, and ruined lives are the harvest she sows.

We are commanded to "redeem the time, because the days are evil," therefore have no time to spend in card playing, dancing, picture shows, etc., and therefore we have more to spend in helping others. The pastor receives no salary, and the organist and band are glad to donate what time they have to the service of the Lord; so people can thus better realize how we can live and yet have means to carry on our mission work and share our knowledge with others.

In conclusion I would entreat you to study the Bible, be governed by its God-given rules, and then obey its precious precepts. Having thus done you will be spared from the terrible destruction that will cleanse the earth from all wickedness and be prepared to live eternally in God's glorious coming Kingdom on earth.

*Maud Hembree,*

Maud Hembree  
Pastor of the Megiddo Church

**O**nly the relentless arm of Divine retribution  
is adequate to break up the tangle of human  
affairs and lay the foundation for eternal peace  
on earth and good will among men.



## Christianity and/or Democracy?

(Continued from page 7)

system, this type of law enforcement is not possible, no one having superhuman power to *know* absolutely who is guilty and who is innocent.

Not until Christ returns will justice truly be executed with judgment and for the good of all. And not until then will we have peace in the land; not until He judges the nations in righteousness; not until He rebukes all the nations will men learn to live in peace. "And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more" (Mic. 4:3).

Won't it be wonderful when men no longer engage in war? Only the supreme authority of God acting through Christ will ever bring about this peaceful time. "...I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise" (Isa. 60:17-18).

Then evil will be banished from the face of the earth. "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever....The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more" (Isa. 32:17; Zeph. 3:15).

No more favoritism, no more unjust judgment will be tolerated but "Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face" (Ps. 89:14).

No longer shall evil be allowed to flourish when Christ sits on the throne of earth. "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall judge thy people with righteousness, and thy poor with judgment" (Ps. 72:7, 2).

Power will no longer rest in the hands of tyrants or those who are anything less than righteous, for "...the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7:27).

The haughty, the high-minded, the arrogant, the deceitful will not be found in the Kingdom of God. "But the meek shall inherit the earth; and shall delight themselves in the abundance of peace" (Ps. 37:11).

There will be no poverty. Our every need will be abundantly filled. There will be no more fear of danger, or of hunger or thirst, for "...it shall come to pass, that before they call, I will answer; and while

they are yet speaking, I will hear" (Isa. 65:24). Every physical and spiritual need of these favored individuals will be met, and thankfulness will abound, for we read that "In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted" (Ps. 89:16).

"Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance" (Ps. 89:15). The congregation of saints living in that glorious day will indeed be a people most blessed, "For thou art the glory of their strength: and in thy favor our horn shall be exalted" (Ps. 89:17).

Despite the shortcomings of our present governments, let us thank God for the peace and the freedom we enjoy. Let us never take it for granted. Surely the mighty hand of God has been at work making a way for those who would love and reverence Him.

The signs of the times are screaming for our Lord's return! The hour is imminent! We are seeing prophecies for these last days being fulfilled right before our very eyes. As times grow worse, may our faith grow stronger and stronger, that we may be able to say, "This is what the Lord showed us from times past. We knew already, for the Lord has declared it. Our confidence is in the Lord God, for He is gracious and not one promise will ever fail. He is our God." MM

## Another Day

*Another day the Lord has sent  
Another day to pray,  
Another day to labor on,  
To serve Him and obey.*

*Another day to make amends  
And set our records straight;  
Another day to read God's Word  
And on it meditate.*

*Another day! how thankful we  
Should be for time to make  
Our calling and election sure  
Before it is too late.*

*Another day! we thank You, Lord,  
For all Your tender care  
And may we use it all for You—  
This is our humble prayer.*

—Contributed



# To the Victor

Upon the pages of Sacred Scripture are inscribed many shining promises—promises so expansive and so enduring that our finite minds fail utterly to comprehend them. The Eternal Creator's ability to give is unlimited. His mercy and goodness extends from everlasting in the past to everlasting in the future. The only limitation is on our side, in our capacity to receive.

And that capacity need not be limited forever. God has provided a way by which we can obtain these promises. They are for "the victor"—which means that God's promises are to act as an incentive, to urge us to fight fearlessly and courageously against the evils that beset us. That is why they are for "the victors"—if there were no battle, there could be no victory!

Hearken! It is the Lord who speaks; it is a message that thunders from Patmos.

*"To the victor I will give the privilege of eating the fruit of the Tree of Life, which is in the Paradise of God" —Rev. 2:7.*

What is the promise? It is "the privilege of eating the fruit of the Tree of Life, which is in the Paradise of God." It is life! What greater boon could we desire?

Would we be granted this grandest of all privileges? Would we eat through all eternity of the tree of life that is in the midst of the paradise of God?

Then let us be victors. Let us win in the conquest of ourselves, for greater is he who can rule his spirit than he who conquers a city (Prov. 16:32). This victory requires us to subject ourselves to a standard of conduct far above a mere legal obedience to rules and regulations. We must think right. We must do right.

Victory over our thoughts is of first importance, for our character gradually takes on the hue of our personal meditations. Victorious thinking, then, will result in victorious living. Jesus taught the lesson that all evil results from evil thoughts; if we are controlled by sordid and ungodly thoughts, our character will become warped. Likewise, virtue will spring from virtuous, victorious thinking.

*"The victor shall be in no way hurt by the Second Death" —Rev. 2:11.*

Freedom from death—what an exceeding great and precious promise! But again, this promise is reserved. It is reserved for "the victor."

Are we on the way to becoming victors through and through? Are we fully loyal to Him? Let us look closely.



# I Will Give...

Second Timothy 3:2, 5 contains an important truth for every aspiring Christian. Merely *looking like* a godly person isn't the same as *being* one. We must develop the inner strength and character that distinguishes all of God's soldiers. We must have that inner light that comes through a continual yielding to God. Without these our attacks upon evil are mere pretense of godliness, something that is infirm and totally lacking in power.

Jesus Christ is a light that knows no power failure. Christians are windows through which the glory of Christ should shine. Are we willing to have the glare of self-glory eliminated so that Christ may shine forth through us?

Many a professing Christian's life lacks much of being what Jesus calls a victor. A victor is *in control* of himself. Whatever happens he cannot be moved to do wrong. Nothing will cause him to lose control. A vexation, an expression of impatience or a look or tone of depression, an unkind word, a discouraging remark—none can move him to do wrong. He is a "victor."

*"To the victor I will give some of the hidden manna, and a white stone with a new name inscribed upon it known only to him who receives it" —Rev. 2:17.*

Manna was "angel food" that sustained the lives of the Israelites in the wilderness. What will be the composition of this "hidden manna"? We are not told, but we know that it will give life, immortal life. Here is the new store that will nourish the blessed inhabitants of that new world. It is a symbol of that which perpetuates life—forever!

Then there is another promise here: all the victors shall be presented with a "white stone" in which will be inscribed a new name. This new name will be a mark of accomplishment, a mark of acceptance that will assure its holder to everything beyond.

*"To the victor, the one who obeys My commands to the very end, I will give authority over the nations"—Rev. 2:26.*

Of all things this world can give, nothing is more alluring than power. The inherent desire for importance drives man to seek power over his fellows by fair means and foul. Almost invariably the will to power is abused; but rightly under-

(Continued on page 26)



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# JESUS.

## “Made...after the power of an endless life.”

*In a bemired and soggy world, filled with cynicism and doubt, we can yet live pure and upright, in the power of an endless life. Following the example of Jesus, we can yet feel the thrill of a faith that reaches across time and strikes hands with the God of eternity.*

**I**n the midst of a lengthy discussion in the Epistle to the Hebrews appears this tremendously dynamic description of Jesus: “Who is made...after the power of an endless life.” The words are intriguing; they stop us abruptly. Of whom could this be said but Jesus? No one we have ever seen or known is made “after the power of an endless life.” No one—but Jesus.

The author has been comparing the old with the new; the outworn, outmoded, earth-bound Jewish system of laws and customs with the new and infinitely superior system of faith and obedience inaugurated by Christ. The former was a priesthood “after the law of a carnal commandment,” that is, it was based on physical qualifications of inheritance and ancestry. Christ came, a priest of a higher order, with higher qualifications, a priesthood that imparts “the power of an endless life,” a priest of whom God Himself could say, “Thou art a priest for ever...” (Heb. 7:16-17).

Here is Jesus introduced to us in His highest capacity, in all the nobility and glory of His high calling. His authority is independent of the temporary ordinances and customs of the Jewish system out of which He came, for Jesus has been at this time developed, perfected, judged, glorified and exalted, freed for ever from the bounds of time and circumstance.

“Who is made...after the power of an endless life.” In these words the author has taken the whole matter of Jesus’ life out of the familiar and ordinary, out of the limitations of the human realm to which we are so accustomed, and has placed it in line with the living, creative, ongoing

cosmic force behind the universes. He wants us to see Jesus in a long-range perspective, one whose beginning was like us, but who has become an integral part of eternity itself. No longer is He one like His brethren. Now His whole existence is vivified by the power of an endless life.

### **Endless Life!**

Life! It is a miracle which holds our keenest attention. No wonder Jesus was seized by its possibilities. Life is the key to all that is profitable, pleasant and delightful. Life is the gift of God. We cannot create it, much less preserve it. It is not our own, it is a trust from God.

Life on this planet exists by so narrow a margin. It walks a straitened path between the threat of disease on one hand and accident on the other, always on the verge of extinction. Instinctively we cling to it. In a desperate desire to extend it, we grasp it ever more tightly as the years go by, hoping to wrest from it its secrets, to live it to the full. But here we reach our limit. We can go only to a point. Here we reach the limit of mortal capability, and must look up. Where shall we look? We look to Jesus, who alone of all our earthborn race is “made...after the power of an endless life.”

How splendidly those words describe the whole life and purpose of Jesus. Even during His mortal career, Jesus was no ordinary human being pursuing the normal round of work, worry and rest. His life was propelled by a higher power. He lived on a higher plane than those around Him. “My meat,” He said, “is to do the will of him that sent me, and to finish his work” (John 4:34). Again, “My Father



worketh hitherto, and I work.... I am come in my Father's name. ...I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me" (John 5:17, 43, 30). So absolute was His dedication to that higher life that He could say, "I do nothing of myself; but as my Father hath taught me, I speak these things....For I do always those things that please him" (John 8:28-29).

Here lay the secret of His power—in His total dedication, in His unfaltering obedience.

### The Lesson For Us

How shall *we* understand the art of mastering life? How shall we learn to live our life so as to extract from it the greatest good, both in this world and in the world to come? How shall we learn the scale of values by which we may determine what is really important?

The answer lies in looking to Jesus. Into the few short months and years of His mortal career He crowded so much of the depths of life's meaning, so much of high aspiration, so much of divine illumination, that these qualities, along with His unfaltering moral determination made His brief life the measuring stick by which all who follow can measure their achievements. How did He do it? He lived, even in the mortal state, "after the power of an endless life." The forces of the eternal imparted more power and energy to His life than that which was natural. He lived by the lift of the far view.

Many scholars have tried to locate Jesus in His exact historical, social and political setting, to know what the people of Jesus' time thought, how they lived, and with what ideas they approached life. But such knowl-

edge, interesting though it be, does not begin to touch the real source of the power that made Jesus what He was and is. Suppose we could describe accurately the philosophy of life accepted generally in His time—even that did little or nothing to lift Caiaphas or Judas to Jesus' level of goodness and greatness. Suppose we could finally settle the last detail of the history of His betrayal, His death, His burial—these were not the facts which electrified and empowered those nearest to Him.

Jesus' life can be understood only as the inspired Scriptures reveal Him, the Son of God, perfected, glorified, exalted, and shortly to return as King of the whole earth.

It was not the physical, the historical, or the legal, political or social which distinguished Jesus from His contemporaries. It was the power from above that motivated His life. It was the resurrection and the endlessness that His Father had set before Him. It was the prospect of life.

Jesus was a specialist on life. He was its champion. He was called "the Son of man" because He seemed to be the most perfect example of all that is highest and finest in a human being. He was called "the Son of God" because He belonged to the Eternal One, to the Father who is the designer and bestower of life, and the author of immortality. In His human, everyday life He was expressing the Eternal's purposes.

The will of the Father was His will. When people listened to Him, they felt the power and authority of God in every word. When they followed Him, they knew the thrill of the cause that belonged to God. If they comprehended Him at all, they realized that here was no ordinary man.

**A**s men and women whose destination is the Kingdom of God, we must learn to see our lives as part of God's great enterprise. We must not lose the big picture.

Here was one empowered and directed by God. Even in the dire moments of His suffering on the cross there was the haunting consciousness, even in His executioners, that this man had something beyond their power to kill.

### The Results

Through the centuries, numerous doctrines have been formulated about Jesus, the most of them inconsistent with His life and teaching. Why? Because man at his best is incapable of putting into words the real force, the dynamic element in Jesus of Nazareth. Jesus eludes the dogma; He is bigger than our intel-

**J**esus was no ordinary human being. His life was propelled by a higher power. He lived on a higher plane than those around Him. In His human, everyday life He was expressing His Father's purposes.



lectual pigeonholes. He marches on, in the same sense that life is always moving forward. While He is in one sense "Jesus Christ the same yesterday, today and for ever," in another sense He is new and vital and contemporary. There is nothing static about Him. He is no perfect marble statue. Jesus is alive! Jesus was made "after the power of an endless life," and the example and power of that life reaches even to us in this century.

### The Source of Jesus' Power

What was the source of Jesus' power?

Among the greatest of Jesus' interpreters were the apostles. In their writings are profound explanations of the overmastering power of Jesus. They described Him as a man from among His brethren, one whose entire life focused forward. "In him was life; and the life was the light of men," writes the beloved John of the divine wisdom He so perfectly personified (John 1:4). "For as the Father hath life in himself; so hath he given to the Son to have life in himself" (John 5:26). "[him] God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it," says Peter (Acts 2:24). The apostle Paul wrote of "Christ, who is our life" (Col. 3:4). Indeed,

He is our life; for only through Him shall we ever receive the eternal, even "glory and honor and immortality" (Rom. 2:7), if we are judged worthy when He returns.

To those who wrote the Scriptures, the words they penned were attempts to record for others the reality by which they had been gripped. Mastered by the magnetic and powerful personality of Jesus, they felt and knew that He was made "after the power of an endless life." How else could they explain His tremendous accumulation of living and vital power. "That which was from the beginning," wrote the beloved John, "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us; that which we have seen and heard declare we unto you" (I John 1:1-3)—Christ was a vivid reality to them. They were thrilled by the fact that right among them had lived the Son of God, He who was the perfect embodiment of the eternal wisdom of God, the Word of life in all its vital power, He who came bringing the bright and glowing prospect of *real life*!

They were gripped by His message, activated by His challenge.

Take again their words about His resurrection. They could not explain it, but they knew it had happened. They had been caught up in a rushing spiritual current they could not explain.

At first it seemed impossible. They had seen Him crucified, to be sure, but only a few hours and He was once again among them! And as powerful as had been His personality before the crucifixion, it was even more powerful this side of the grave. The words of the angel: "He is not here, he is risen" kept ringing in their ears. And while the debate went on as to exactly what had happened, the disciples went forth everywhere to preach the gospel of Jesus Christ crucified, resurrected, glorified and returning—a gospel that changes lives, revives hope, and electrifies all whom it touches.

### The Effect Upon Us

How does Jesus' life affect us today? It challenges us no less than it challenged His disciples then. Jesus has the same effect upon us as He had upon those disciples after the resurrection, for He is alive! No other religion has a hero who can say, "I am He that liveth and was dead, and behold I am alive for evermore." In Him is our surety of life. Because He lives, we, too, can look forward to life. Through the path He trod is *our* path made plain. In His perfect pattern is our way to life. His path of holiness is the path we must tread.

And what of the effects of His shining character upon us? His humility shames our self-exalting pride. His largeness of soul defies our cheap smallness. He who when He was reviled "reviled not again, when he suffered he threatened not," Jesus calls us to that which is noble

**I**t was not the physical, the historical, or the legal, political or social which distinguished Jesus from His contemporaries. It was the power from above that motivated His life, the prospect of resurrection and endless life that His Father had set before Him.



and heroic. His perfection inspires us to all that is holy and pure. He is our paragon, always out front, beckoning us to follow in His steps.

These are the realities to which He calls us. And still He lives, and lives, and lives "after the power of an endless life." It is this far view of Him that teaches us to lift our eyes above our short-range problems and by longer vision see all things working together in one divine plan for our eternal good. It is our privilege to feel here and now the lift of the far view that inspired Him. It is our delight to take each piece of work in which we are engaged and give it larger meaning by seeing it as *He* would see it—in the perspective of the far view, in the power of an endless life.

As men and women whose destination is the Kingdom of God, we must learn to see every circumstance and every event of our lives as part of that great enterprise. We must not lose the big picture. Just as one bending over a mosaic, fitting together the tiny pieces of stone into some small figure, gets his inspiration by lifting his eyes at times to view his sketch of the whole design, so we must look up and get the lift of the far view.

Many things cannot be understood until they are seen in the light of the far view. The goals we are unable to realize; the plans that crash about our heads; the sacrifices that seem so hard and needless to our short-range vision; the friends that turn against us; the burdens of mortality that almost overwhelm us—all these are meaningless in temporal perspective; they are self-defeating. Without the far view, we would soon die, brokenhearted and unfulfilled.

But in the light of the far view, we may be heroes in all of

these. Like those in the eleventh chapter of Hebrews, of whom it was said: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth" (Heb. 11:13). Had these people judged their lives by the goals of their contemporaries, they would have seemed as great failures to themselves and others as Jesus seemed upon the cross. But in the light of the far view, every event was a building block of hope, and in that distant prospect we may judge them infinitely greater than those who beat them down and persecuted them.

Hammurabi was a great king and a man of tremendous power in the ancient civilization out of which Abraham went; but it is Abraham, not Hammurabi—the man who left, not the man who stayed; the man who, to those in that country, seemingly failed, who lives on in the plan of God, whose future is sure, and whose faith has been a bulwark of heroism through the ages. The power of Egypt erected gigantic works and physical monuments on its soils, but the words of Moses, whom Pharaoh rejected, have lived on, while the civilization of the Nile has gone into eclipse. Rome in all its vast power and grandeur came and went; but the humble Galilean, whom it crucified, lives on eternally.

We cannot judge the worthiness of a cause by the crowd that follows it. We must think and plan and act in the light of God's purpose, not according to the plaudits of our contemporaries.

In the midst of a bemired and soggy world, with its cynicism and doubt and dread, we can yet live pure and upright in the light of the far view. We can yet live

**J**esus calls us to that which is noble and heroic. His perfection inspires us to all that is holy and pure. He is our paragon, always out front, beckoning us to follow in His steps.

after the power of an endless life, and feel the thrill of a faith that reaches across time and strikes hands with the God of eternity.

We are in a great procession; we work in a great cause that moves across the ages. We are within the compass of a power that is as resistless as the force that inspired Jesus, "the power of an endless life." Why shouldn't we feel the lift of the far view? MM

**T**he disciples went forth everywhere to preach the gospel of Jesus Christ crucified, resurrected, glorified and returning—a gospel that changes lives, revives hope, and electrifies all whom it touches.



# TWILIGHT:

## *A Tale of the Apostasy*

### Chapter 5: Flight

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

Near the caravansary they halted, while Palladius went ahead to purchase horses. After an hour he returned leading an oddly assorted string of animals.

"Camels!" exclaimed Mary. "Why—?"

"Yes, camels," said Palladius. "There was not a horse to be had, but they happened to have on hand three fast riding camels and plenty of asses. I bought the camels and four asses, one for baggage. Now, who rides what? For my part, I positively cannot ride a camel; the motion makes me deathly sick."

"Nor can I," said Arsacius. "Camel riding is for younger men than I."

"No more can I," said Simon, "in my present condition of health, although thirty years ago—. But here is the way it appears to me. Wulf, you and Mary and Ione are the strongest; you must take the camels and ride with all possible speed until

you reach Severian and warn him. We three will take the asses and turn aside into a little oasis village a few miles below the road, about a day's journey distant. There we shall wait and rest until we can secure horses, and will meet you in Bakra—or in the Resurrection."

"That's the way I had it figured out," Palladius broke in, "so I bought women's enclosed saddles for two of the camels. They seem to be good beasts, as good as ever I saw, and I wish you a pleasant voyage!"

"I cannot leave you, Simon!" cried Mary, weeping. "I cannot! Ask me not to leave you!"

"No, Mary," came the gentle but decisive answer, "family ties can have no consideration in this emergency. Your safety lies in speed. Ione has said that she needs more time to perfect herself, and I want her to have the best chance for escape. She needs you to care for her."

The maiden interrupted, "But

I want to take you with us."

"That cannot be; I am not physically able. Palladius can look after us, and three old men can hide in this village much more easily than a mixed company. I will give most of my money to you to care for the others. It seems to be God's will that we part for a season—may it be a short one!"

The parting plumbed the deepest abysses of sorrow. All were bathed in tears; even big Wulf sobbed convulsively, like a child. A prayer, and the camels knelt for their riders. As their tall, ghostly shapes lurched away into the blackness, Simon and his companions were silent, too deeply moved for words. The only sound was the mincing footsteps of the asses on the sand. Toward dawn they halted for a sorely needed rest. Arsacius, worn out with the night's ride, slumbered heavily. Palladius gazed thoughtfully at the paling stars; at last he spoke:



"Simon, why do men persecute one another for their religion?"

"It is *fear*, Palladius; fear lest another system better fitted to survive grow and supplant our own. Persecution is an admission of weakness on the part of the persecutor. That system which has no weaknesses has nothing to fear, and hence can afford to be tolerant."

"I once witnessed a persecution of the Nestorians by the heathen in Balkh. It was not a pleasant thing to see and remember. I fled to Samarkand, and found the same thing there, so I escaped through the territory of the Huns and reached Constantinople."

"And now you find yourself once more in the thick of it, and occupying the seat of honor."

"So it seems, if you want to call it that. But what greater honor can a man have than to die for the faith once delivered to the saints?"

"The church," said Simon deliberately, "from the days of the Apostles has been an apt and an eager pupil in the school of paganism. Paul said even in his day, 'The mystery of iniquity doth already begin to work,' and it has worked increasingly ever since. Compromise followed compromise, until the day when the church marched through the open doors into the Roman state and eagerly took the sword to gain temporal power for herself. Doctrines and practices alike were corrupted beyond recognition. Even Faustus the Manichee, the teacher of Augustine of Hippo, said of the Christians of his day: 'The sacrifices of the heathen you have turned into love-feasts, their idols into martyrs, whom you worship with similar devotion; you propitiate the shades of the dead with wine and vanities; the solemn days of the Gentiles

you keep with them, and certain it is that you have changed nothing from their manner of life.'"

"Faustus spoke the truth," said Palladius, "but he should see the church today. It is tenfold worse than in his day, or so it seems. Where in the words of the Lord Jesus do they find authority for the worship of images, of bones and relics; prayers to the saints, candles, beads, a hundred heathen additions in practice and form, to say nothing of the perversion of the doctrine? Why, Simon, I have seen rites in Lhasa conducted by the priests of the Buddha, the god of far Asia, which are almost exactly like the forms of the Orthodox Church today."

"No doubt. The church made herself a part of the world, and as she grew in power and prestige by the alliance with heathenism, she was seized with the same old sense of weakness, the same panic at the very suggestion of heresy as the pagan Caesars felt in the first century, for she knew as they did, that such rotten systems could be maintained only by force. Since the days of Constantine the history of the Church has been written in blood, not only of her martyrs at the hands of the world, but the blood of professing Christians shed by other professing Christians."

"Yes," Palladius agreed, "the heathen have a saying, 'There was a time when *even Christians* loved one another.' This little persecution, terrible as it is to us, is nothing compared with, for instance, the bloody conflicts between Arians and their enemies. The Roman colossus would crush our little band as carelessly as a man crushes an ant under his foot. Our end, if we are taken, will not be reported to Constantinople, or even to Antioch, of so

**W**hat greater honor can a man have than to die for the faith once delivered to the saints?"  
—Palladius

little account are we in these bad times."

"Very true, Palladius, but if our names are written in heaven, what have we to fear? An hour or a day or a week of torment will quickly be forgotten in the bliss of eternity. Misdirected force is always short-lived when measured by God's measuring-line, and always destroys itself. We have seen virtually the end of political Rome, and some day her ecclesiastical systems will follow the well-beaten path to oblivion."

"Yes, Simon; thank God that none of our persecutors are Christians, even though they bear that name. And for my part, I bear Valentine no ill-will or personal malice, for he will soon be eternally destroyed, and when his very name is forgotten we shall have just begun to enjoy our eternal reward."

"I see, comrade, that you are wisely considering the end of the matter, and, like Moses, have respect unto the recompense of the reward. How foolish to be like the man described by David, who was envious when he saw the prosperity of the wicked. Today I would not change places with Valentine,—no, not with Phocas himself."

A long silence, then Palladius spoke;

"What think you of the future? What of the truth when our little bands are stamped out? Shall



the powers of darkness wholly prevail?"

"For a time, it may be. Paul wrote of a 'falling away,' when the 'man of sin' shall be revealed. Perhaps we are witnessing that very thing. But however long the night may be, the morning also cometh, for Paul again said that at the resurrection 'we shall not all sleep.' Jesus himself told us that although 'while the bridegroom tarried they all slumbered and slept, at midnight' a cry should be made, 'Behold the bridegroom cometh; go ye out to meet him,' after which some

would arise and trim their lamps."

"Palladius, it seems to be God's plan; truth must fall in the street for want of a fit man to hold it upright, but the Scriptures assure us that its body shall not be put into a grave, but in time the spirit of life from God shall enter into it, and it will stand up. It may be hundreds of years in the future, but it will surely come to pass."

"Yes, I have read that in the Apocalypse of John. I have also read of this time in the prophet Daniel, that a certain power, 'the

fourth beast,' shall 'speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws, and they shall be given into his hand.' I see that we are living in the time of the fulfillment of these words."

"But," said Simon, "there too we have the bright lining of the cloud. For how long shall he have dominion? for ever? No; 'until a time and times and the dividing of time.' And then comes the glorious promise following: 'But the judgment shall sit, and they shall take away his domin-

***My Father, My God, thank You for everything***

*You send into my life.*

*Thank You for the rest of night  
and for the waking of the new day.*

*Guide and direct, I pray,*

*Through every hour, that I may be wholly Yours.*

*Help me to work aright, that every task may be so well done  
that I may be pleased to show it to You.*

*Help me always to speak uprightly.*

*Preserve me alike from too hasty speech,  
and from cowardly silence.*

*Help me to think aright.*

*So guard my mind and heart  
that no evil or bitter thought may enter there.*

*Help me to live as befits*

*Your honor and Your guidance,  
So that others may be helped by my example.*

*Grant today that I may shine*

*like a light reflecting Your presence,  
Your purpose, Your power in my life.*

*May everything I do bring credit to the name I bear,  
to the honor of my Master,  
whose I am and whom I seek to serve. Amen.*



ion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.' So you see that everything is working out according to a plan, and will all be right in the end."

"Well," answered Palladius, "when these bad times are ended and the truth once more comes to light, I trust that the people of God will not be persecuted and hounded as we are."

"I do not believe it will be so severe."

"Does the Scripture speak on this point, too?"

"You remember in the great allegory of Genesis, when God called Adam to Judgment, the summons came in the 'cool of the day.' I believe that by that time the sun of persecution will have lost some of its fierce heat."

"Good!" said the philosophical Palladius. "We can at least rejoice in their good fortune. But this old familiar sun overhead grows hot; we must be going. Arsacius wakes; let us read from the Word and ask our merciful Father to guide us."

At the second hour of the afternoon they reached their destination, a miserable Arab village of a few mud huts, and found lodging in the verminiferous inn. At noon the next day, a dustcovered troop, consisting of two decuries of mounted archers, Lykas and Alexander and a priest, rode into the hamlet. Amid the apprehensive stares of the inhabitants and the furious barking of all the dogs in the place, they made straight for the khan. The capture was pitifully easy. Manacled with heavy chains, the three old men were mounted behind soldiers and immediately started

for Damascus in charge of half the soldiers and a decurion. The remaining squad, with Lykas, smarting for vengeance, and Alexander, thirsting for gold, in the lead, continued eastward at a feverish pace.

The next night the pursuers bivouacked in the desert. They had just finished their evening meal when two Arabs, superbly mounted on tall white camels, rode up. Planting their spears in the sand some distance from the camp, they approached, making signs of peace. A desert sheik and his brother, they professed to be scouring the vicinity for runaway slaves. For a time they gossiped with the leaders, exchanging news of the desert for tidings from the city; then moving casually into the circle of soldiers a short distance away the sheik began a bantering conversation in Arabic. One of the number who spoke the language, replied. Sitting on the sand, they talked long and earnestly, the archer interpreting in whispers to his fellows.

\* \* \* \* \*

"There they are!"

Wulf pointed ahead, where a little group of men and horses showed black against the yellow sand and pitiless blue sky. The women, haggard, exhausted and dusty, revived as they eagerly watched the distance narrow. It was impossible to quicken their pace, for their camels were well-nigh spent. Three days of such grueling travel as they had endured would long before have broken the hearts of lower-bred beasts. Even more marvelous was the endurance of the two women, Wulf thought. Soon the two groups were embracing one another with tears of joy.

"But where is Theodore?" asked Mary, anxiously.

The wayfarers looked at one

another. Severian answered:

"Theodore has left us. Do you remember that monastic settlement in the caves a day and a half away from Damascus? Well, Theodore is there, a monk by this time. He always was a queer boy."

"Too bad," said Wulf; "he understood the truth well enough, but somehow his mind seemed to run to the extreme and outlandish, always trying to give pain to the literal flesh rather than to overcome the 'old man' within. Case of a twisted brain, I should say. He will probably end by becoming a stylite."

"Yes," said Mary, sadly, "but even on his pillar he will find that he cannot escape himself; his worse self will be with him until he himself puts it away, which he will never do under such conditions. God requires nothing of that kind, and I fear his life in the desert will be more than miserable, even though he has purchased his physical safety. This is what comes of inventing our own sacrifices, instead of offering those with which God is well pleased."

"He went out from us," said Perdix, "because he was not of us, like many another has done. But one more man overboard must not delay the ship in this dreadful storm. We that are left must row the harder."

The little caravan left the great highroad and turned abruptly to the south into the trackless desert. Ahead lay Bakra—and safety.

(Next Issue: *Awaiting the Hemlock*)

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**B**eware of the  
easy road—  
it always  
goes downhill.

## Who Are Made in the Similitude of God?

*"I understand Genesis 1:26, 'Let us make man in our image, after our likeness,' as an illustration of the purpose of God in bringing to perfection those who will compose the new creation, those who have become formed into the likeness of God mentally and morally, and finally physically. But how do we harmonize this thought with the passage in James 3:9, 'Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.' Please explain the seeming discrepancy."*

The third chapter of James is a discourse on the proper and improper use of the tongue, and its potential for evil and good. James is addressing "my brethren" (3:1), his immediate household of faith, the family of believers, in which he includes himself (notice that he uses the first personal pronoun "we" throughout the chapter).

James begins his discourse highlighting the importance of his subject with this profound statement: that whoever is able to control the tongue is "a perfect man, and able also to bridle the whole body" (3:2)—no small achievement!

His next thought is about the tremendous potential of the tongue, despite its very small size. He adds emphasis to the lesson by pointing to the rudder of a ship, a very small piece of equipment having great influence. Then he says concerning the tongue, "What a great forest a spark will set on fire!" (3:5, Goodspeed); "What a huge deck of timber can be set ablaze by the tiniest spark!" (NEB).

James' main concern is the effects of the uncontrolled tongue on the members of the body of Christ, as he says in verse 6: "The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body."

This far reaching potential of the tongue is also his thought in verse 9, the text in question. With this powerful little instrument we "bless...God, even the Father; and therewith curse we men, which are made after the similitude of God."

We have no problem with the first phrase. The

tongue is truly a wonderful instrument with which we can bless, praise, extol, magnify and exult our great Creator. We can also understand the second phrase, that we are not to curse men—this is a task which rightly belongs only to God. "Vengeance is mine; I will repay, saith the Lord" (Rom. 12:19).

The problem is with James' description of men: "which are made after the similitude of God." Does James mean to say that *all* men are made after the similitude of God and should be treated as such?

We know he did not. James knew the real world for what it is, and recognized that all are not naturally receptive to God's ways. In the very next chapter he speaks of those who are building a friendship with the world and are consequently God's enemies (4:4). Such do not qualify as men "which are made after the similitude of God." He speaks further of the proud whom "God resisteth" (James 4:6). In chapter 5 he talks about those who are far from God, who "have lived in pleasure on the earth, and been wanton" (5:1-6). He further warns believers about themselves falling into condemnation (5:12), and that one who "converteth the sinner from the error of his way shall save a soul from death" (5:20)—which he highly commends. One who would need such "converting" would surely not be in the image of God.

The apostle Paul spoke clearly of those rightly deserving the curse of God, and these are not made in God's image. He warned his brethren against those who are "enemies of the cross of Christ, ...whose end is destruction" (Phil. 3:18-19). Again Paul spoke of those who would receive the curse—and who deserve it—because of their preaching a gospel contrary to the truth. He says "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:8-9). He said also in his letter to the Galatians, "Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. 3:10).



The law of Moses pronounced a curse upon the disobedient, even specifying which disobedience would bring the curse (see Deut. 27:15-26). God set before mankind a choice: A blessing or a curse, "a blessing if ye obey, a curse if ye will not obey" (Deut. 11:26-28). The Wise Man recognized the same principle when he said, "The curse of the Lord is in the house of the wicked: but he blesseth the habitation of the just" (Prov. 3:33).

With these thoughts in mind, let us return to our text in question. What is James saying? Is he saying that we should not curse anyone because all are made after the similitude of God?

James' subject in this chapter is not the misuse of the tongue toward men in general but only a certain segment of men, those who are "made after the similitude of God," those who are aspiring to be part of God's new creation, those who belong to the family of believers, the "we" of verses 1-3, who are part of the body spoken of in verse 6. Of these "which are after the similitude of God," only Christ has been completely made in His image, having received the physical change; all others are believers working toward that end, being made mentally and morally in His likeness now. They belong even now to the family, as they take on more and more of His likeness, though their position is not permanent until they are glorified and receive the physical change (Phil. 3:20-21). They are said to belong even now, as the apostle John spoke of his brethren (1 John 3:2), "Beloved, now are we the sons of God"—not that we have fully attained, but we are going through the process of adoption.

The apostle Paul spoke of his brethren in the same manner in Romans 8, as those who have "not received the spirit of bondage again to fear; but... have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:15-17). The process was not yet complete; there was still an "if" in the matter, but true believers were to be encouraged by looking to the ultimate, to the glorious consummation of their self-sacrificing life, and to concentrate on what they were becoming even now, "children of God...heirs of God...joint-heirs with Christ."

James was appealing to all these, his brethren, to be circumspect in the use of the tongue, to live peaceably together, to use their words to upbuild, instruct, edify, rather than to curse or debase. It is not right, he says to bless God and then curse one another. "My brethren, these things ought not so to be" (3:10). God does not want us to be trees of good and evil, we must become all good.

In the succeeding verses he continues his thought. "Who is a wise man and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts"—here again is the effect of the improper use of the tongue, of "cursing" one another, the harboring of envy and bitterness, jealousy and rivalry. Do we wonder that he says, "My brethren, these things ought not so to be"—not among true believers, not among those who are being made in the similitude of God.

"But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth" (3:14)—another misuse of the tongue. "Do not pride yourself on that and be false to the truth" (Moffatt); "Do not speak boastfully and falsely, in defiance of the truth" (Weymouth); "Stop being proud of it and stop being false to the standard of truth" (Williams). Jealousy and strife are manifested chiefly by the tongue, and are destructive to relationships within the Church. James says, "This wisdom descendeth not from above" but "belongs to the earth, to the unspiritual nature" in each of us (Weymouth). "For where envying and strife is, there is confusion and every evil work."

True believers, those who are being made in the mental and moral likeness of God, and who are looking forward to being made someday like Christ, must guard carefully the use of the tongue. Well James knew that strife breeds more strife, harsh words call forth more harsh words. "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace" (3:17-18)—what a contrast to "cursing" one another! What a contrast to strife, and dissension and jealousy. Here is the true Christian's spirit, which all who are striving to be made into the likeness of God must demonstrate toward one another.

The temptation to "bite and devour one another" (Gal. 5:15), to "have bitter envying and strife in your hearts," has been a problem among believers in every age. Such traits belong to the old nature in each of us and must be subdued, put to death (Col. 3:8-10; Eph. 4:22-25). True believers must speak to one another in a peaceable manner, and leave all vengeance to God (Rom. 12:19), who will deal justly with all.

MM

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*I have ever judged others' religion by their lives, for it is from their lives and not their words that religion must be read.*

—Thomas Jefferson

*"By his faith he is speaking to us still"—Heb. 11 : 4, Moffatt.*

## Words for the Living

Excerpts from the sermons, talks and writings  
of Rev. L. T. Nichols (1844-1912).

*We want our houses all fixed up neat and nice, but what are they? Nothing compared to the future home in the summerland of love. To think of being there a trillion years! It is beyond our comprehension.*



*We used to have a printing office and had to correct the mistakes that we made in setting the type. If I worked to correct a sheet, and it came out as bad as ever, did I not have my work for nothing? So if you work to try to correct your ways by putting in more of your own ways, you will come out as bad as ever, and your work will be in vain. Why not follow what God says is right? Then your work will come out right.*



*Show me a Christian, and I will show you one who has the wonderful things of God uppermost in his mind, and he will be constantly talking of them. From this abundance in the heart the mouth will be speaking. He will be living in constant fear of doing something that will shut him out of the glory to come. He will be watching every crook and turn for fear he will do something wrong.*

*Better to deny ourselves now, and look forward to better things in the future, than to be using what does not belong to us. My wife and I started out with little. We had no carpet. Finally we sewed rags together for the first one we had. I helped to sew them. And we had a fine team, too. What do you think it was? A yoke of oxen. Would the young people of today think that a fine team? I think not. But we used to hitch them to our carriage, which was a stone-boat, and we did have some good rides. We were happier riding in our own stone-boat than in a carriage owned by someone else, with a mortgage on it.*



*We need to be more zealous in the things of the Lord. I would feel condemned if I let a day or an hour go by without a petition escaping my lips to God. We should love to offer a heartfelt prayer to God, and long for the times when we can talk with God.*



*We shall keep progressing for billions and billions of years, if we are worthy to be made immortal.*

*And after all that, we shall have only begun to see the King in His beauty.*

*"To The Victor I Will Give..."*

*(Continued from page 15)*

stood and controlled, it is a legitimate urge. Do we aspire to power? Would we be a part of that divine super-government which will right earth's wrongs? Then let us now give ourselves wholly to the task of winning the victory.

*"To the victor I will give the privilege of sitting down beside Me on My throne, as I also have won the victory and have sat down beside My Father on His throne" (Rev. 3:21, Weymouth).*

The coronation of the victor—here the promise of boundless grandeur to the one who is victorious through Christ flashes out in these amazing words, "I will give the privilege of sitting down beside Me on My throne." Here is not only felicity but authority and power as well. Christ does not allow His throne to put distance between Him and His followers. He shares His throne with him who conquers. This is one of the grandest promises of the Christian hope.

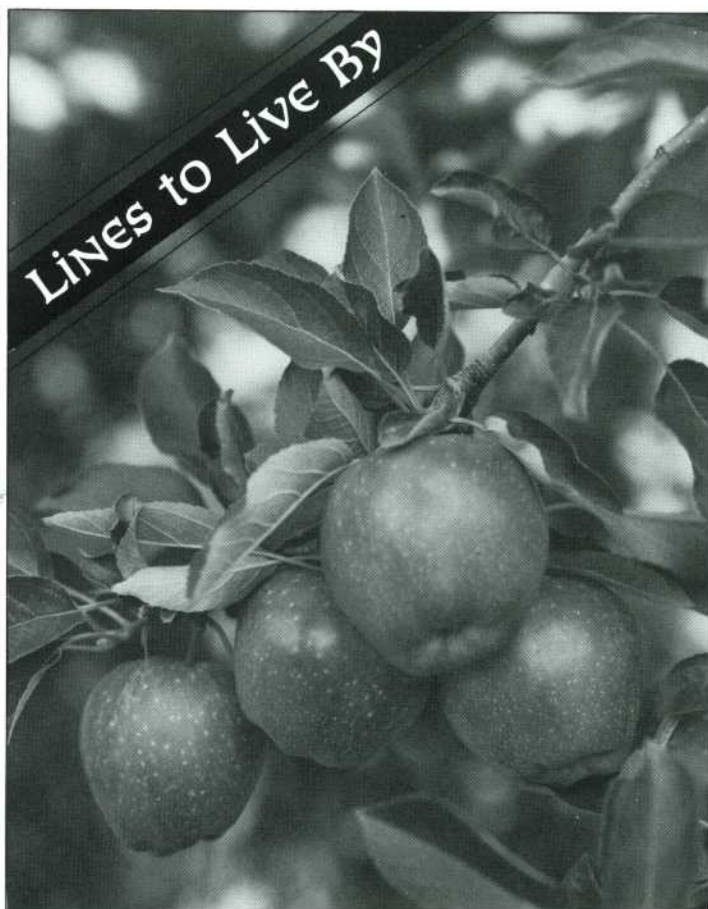
It is one of life's sternest truisms that we can't have everything, only a choice of things. In the things that really count, the choice is ours, all ours. And since we pass this way but once, the choice we make is a serious matter.

Trials will come, but to the Christian they are turned to good by the divine purpose. We are often led through valleys of suffering and over rugged paths of trouble, but all these experiences in the hand of a loving God are turned to work for our good.

With eternal values in view, and the solemn knowledge that a just God will judge all that we do, let us go forward prayerfully, fighting every battle as to the Lord. With God on our side we can win every battle against sin and someday share in the great and precious promises God has made "to the victors," even life for evermore.

MM





*Oh, let me read my Bible more,  
In it take fresh delight,  
By day to read these wonders o'er  
And meditate by night.*

Some people would find it easier to keep the faith if they would use it more.

*The truths of the Bible are unbreakable and unshakable.*

A sunny attitude on the inside dispels a gloomy atmosphere on the outside.

*When you flee temptation, don't leave a forwarding address.*

### SPEAK GENTLY

*Speak gently! It is better far to rule by love than fear;  
Speak gently—let no harsh words mar the good we might do here!  
Speak gently! For love whispers low the vows that true hearts bind;  
And gently friendship's accents flow—affection's voice is kind.*

*Speak gently to the little child! His love be sure to gain;  
Teach him in accents soft and mild; a child he'll not remain.  
Speak gently to the young, for they will have enough to bear—  
Pass through this life as best they may, 'tis full of anxious care.*

*Speak gently to the aged one, grieve not the careworn heart;  
The sands of life are nearly run—let each in peace depart.  
Speak gently, kindly, to the poor; let no harsh tone be heard;  
They have enough they must endure, without an unkind word.*

*Speak gently to the erring; they may have toiled in vain;  
Perchance unkindness made them so; oh, win them back again.  
Speak gently! He who gave His Word to bend man's stubborn will,  
When elements were in fierce strife, said to them, "Peace, be still."*

*Speak gently! 'Tis a little thing dropped in the heart's deep well;  
The good, the joy which it may bring, eternity shall tell.*

# Truth Never Dies

*Truth never dies. The ages come and go,  
The mountains wear away, the hills retire,  
Destruction lays earth's mighty cities low;  
And empires, states, and dynasties expire;  
But caught and handed onward by the wise,  
Truth never dies.*

*Though unreceived and scoffed at through the years;  
Though made the butt of ridicule and jest;  
Though held aloft for mockery and jeers,  
Denied by those of transient pow'rs possessed,  
Insulted by the insolence of lies,  
Truth never dies.*

*It answers not, it does not take offense,  
But with a mighty silence bides its time;  
As some great cliff that braves the elements,  
And lifts through all the storms its head sublime,  
It ever stands, uplifted by the wise;  
And never dies.*

*As rests the Sphinx amid Egyptian sands;  
As looms on high the snowy peak and crest;  
As firm and patient as Gibraltar stands;  
So truth, unwearied, waits the era blest  
When men shall turn to it with great surprise.  
Truth never dies. —Selected*