

Megiddo Message

NOVEMBER, 2002



*For mellow tints of autumn days
O Lord we lift our
heartfelt praise.*



WHO WANTS ADVICE?

Who wants advice? Nobody? I don't believe it, because I know how valuable advice has been to me. The big problem is, most of us don't want anyone to know that we want it. That would mean admitting someone might know something I don't! But it would be wise to remember, *"The way of a fool seems right to him, but a wise man listens to advice"* (Proverbs 12:15 NIV).

What is your attitude toward taking advice? I do not mean cutting remarks but well-intended, beneficial, constructive advice. I may not always agree with it, but I have to acknowledge that the other person has reasons for believing or thinking as he does and I might benefit from listening to those reasons. Who am I to say that I am always right, or that I always know the answer?

The trouble is that when I ask for advice, I don't always like what I get. But the advice I don't like may be just as valuable as the advice I like. Perhaps someone hesitates to advise me because he knows it will be hard for me to take. He gives me the advice anyway, and it does hurt! How does that person feel toward me? I know that he genuinely cares about me and my standing before God. What is my attitude toward this individual? Do I count him an enemy? Never! That would be like turning on my best friend, for that is what such a one is.

But this is not to say that all advice is good or even useful. Sometimes its value is limited by the fact that the one giving the advice does not know the whole situation. But this does not upset me, because I know that person is sincerely trying to be helpful.

By far the largest obstacle in benefiting from advice is not the attitude of the giver but my attitude as the receiver. If I am humble and teachable in spirit, I can benefit. If I already "know it all," the advice will fall on deaf ears and I will have lost a valuable opportunity—simply by keeping my own mind closed and thinking I already have all the wisdom I need. Such an attitude is fatal when we are serving God, who knows how desperately we need guidance. Did not the Prophet say, *"it is not in man who walks to direct his own steps"*? (Jer. 10:23). God wants those who are ready to listen and change their ways for His.

Did you ever hear advice that challenged you—

because you had to grow to carry it through? This is the time to be even more grateful, because another has shown an area where I need growth, and also a way to make it happen. This is where we need to be long in patience and kindness with one another. Who am I to be demanding of others, when I myself have needed so much help?



*God wants
those who are
ready to listen
and change their
ways for His.*

Taking advice may also save me from a serious mistake I would have made had I not been properly informed. Maybe I did not ask for the advice, or maybe the advisor was not fully informed, but I am foolish if I reject beneficial advice.

What is the right spirit in which to take advice? Two words are enough: humbly grateful. After all, is the advisor against me, or on my side? If we go through life thinking everyone who does not agree with us is against us, where will this lead? Only to self-destruction, and the end will be disaster.

If I feel someone is against me because he is saying something I disagree with, I am only hurting myself!

What would Jesus have me do? What does every teacher do? And what does every wise student do? They listen. I need to take the advice that comes my way, evaluate it in the light of Scripture and give thanks to God.

Learning how to disagree and take disagreement in a kindly spirit is a Christian grace we all need to add. We cannot expect everyone to like what we do, or do what we like. Nor will we always agree. But if there is a Christian principle involved, we must tread carefully, lest we find ourselves rejecting a message from heaven.

Are you ready for some advice? Take it! ♦

Remember AND THANK GOD!

We are all by nature such escape artists. We avoid what we need most. It is so easy to talk about anything—except what really matters. It is so easy to pass the time of day, to talk about idle nothings—but isn't this dishonoring to the God who has done so much for us, in us, and around us, and who has promised so much more? This is why God gave us memory—He knew how desperately we would need it to help and encourage one another!

One way is to remember the wonderful works of God in our behalf.

We need to think, too, of what may be His will for us. We need to look back over the day, the week, the year, to see God at work in our lives, directing, supporting, training us for the tasks for which He has chosen us. We need to see where we have come from, and where we are going. We need to sort out the things we have done, and the things that remain yet to be done.

We need also a deeper kind of remembering; a remembering that is both a searching and a finding. The process is much like the process of praying, as we seek to learn the truth

about ourselves and our lives at their deepest level; to understand, learn, and grow.

We should look back and thank God that by His mercy we have survived to this day. After 30, 40, 60, or 80 years, in spite of all the hazards of our modern world, we have made it to this day and hour! Shouldn't we thank God?

In this way we find peace, peace that comes from looking

continued on page 5



*Remember and hope;
remember and work;
remember and pray;
remember and give thanks.*



DAVID *Remembers*

The life of King David was a life filled with events to remember. Not events of small consequence, but *great* events—great as seen from God's point of view. For David had linked his life to God, and nothing mattered to David except it mattered also to God. David's life was rich with experiences that drew him closer to God.

Quite near the beginning of David's long reign was an occasion that called for great thanksgiving and great rejoicing. David rejoiced especially because it was a victory for his God.

When David was made king by the men of Judah and set up his headquarters in Hebron, his dominion was small; much of the land of Israel was still loyal to Saul's family. But with the passing of time, the people of Israel slowly came over to David's side until, after about

seven years, all of Israel had transferred their allegiance to him.

Now, with all of Israel under him, David immediately took two significant steps: first, he removed his capital to Jerusalem, calling it "*the city of David.*" And second, he made plans to bring the sacred ark of the covenant to Jerusalem. David wanted to make Jerusalem a center of faith as well as of government. He wanted God to be with him in his chosen city, for David was God's chosen ruler; David ruled *with* God and *under* God.

continued on page 5

Megiddo Message

NOVEMBER 2002
Volume 89, No.9

EDITORIAL

2 Who Wants Advice?

THANKSGIVING FEATURE

3 Remember...And Thank God!

3 David Remembers

6 It Is So Easy to Forget the Creator! by Edward Shayler

6 Wholehearted Gratitude by Russell Hamby

9 Obituary Lottie M. Kapica

A Talent to Bury by Lottie M Kapica

MEMORIAL FEATURE

10 Megiddo Afloat (Articles published in local newspapers) "Original Sin" Not Good Doctrine • No Hell Nor Devil Mission Band Has a Big Crowd at Their First Meeting Glad Tidings • Megiddo Boat Comes to Carrollton Nichols Head of the Crusaders Mission Preacher Says We Are Celebrating Wrong Date

BIBLE QUESTIONS

14 Know Your Bible?

When • Finish the Quotation • Where Was (Were)

ARTICLE

15 Because It Works!

QUESTIONS AND ANSWERS

16 Why Religion? • Is Jesus God?

ARTICLE

18 What Will You Harvest? (What did you plant?) by Ruth Sisson

19 TV Survey

BACK COVER

God who touches earth with beauty

The **Megiddo Message** (USPS 338-120) (ISSN 0194-7826) is published monthly (except March/April and September/October issues) by the Megiddo Church, 481 Thurston Road, Rochester, New York 14619. Telephone: 585-235-4150. Periodicals postage paid at Rochester, New York.

Publication Staff: Ruth E. Sisson, Editor; Gerald R. Payne, Executive Editor. Art and design by Margaret A. Tremblay; Subscriptions Manager, Donna R. Mathias.

Subscription Rate and Renewals: One year (ten issues) \$5.00. Send to Megiddo Church, 481 Thurston Road, Rochester, New York 14619-1697. Or call 585-235-4150.

Note: For the protection of our subscribers, we do not sell, rent, lease, publish or distribute our mailing list.

Address Changes? Be sure to notify promptly of any change in your address. Please include your old mailing label and your new address. Send to Megiddo Church, 481 Thurston Road, Rochester, New York 14619-1697. **Postmaster:** Send all changes of address to Megiddo Church, 481 Thurston Road, Rochester, NY 14619.

URL: www.megiddo.com

E-mail address: megiddo@megiddo.com

Manuscript Policy: Unsolicited manuscripts for publication are not accepted.

The **Megiddo Message** is the official organ of the Megiddo Church, Inc., founded in 1880 by L. T. Nichols. Publication was begun in 1914. Maud Hembree, Editor-in-Chief (1914-1935); Ella M. Skeels, Executive Editor (1935-1945); Percy J. Thatcher, Editor (1945-1958); Kenneth E. Flowerday, Editor (1958-1985); Newton H. Payne, Editor (1985-1997).

The **Megiddo Message** is available in microfilm from Bell & Howell Information and Learning, Serials Acquisitions, 300 North Zeeb Road, Ann Arbor, MI 48106.

Indexing: The Megiddo Message is indexed annually, in December. Combined indexing available, 1944-1996.

Bible Quotations: Unidentified quotations are from the King James Version or the New 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; JB—The Jerusalem Bible; Phillips—The New Testament in Modern English; Moffatt—The Bible, A New Translation; NRSV—New Revised Standard Version; NLT—The New Living Translation; NCV—The New Century Version.

Note: If you wish to remove label on cover, warm with hair dryer and carefully peel off.

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 (2 Cor. 10:4-5).

WE BELIEVE...

- ♦ in God, the Creator and sustainer of the earth, the world, the universes, and all life, in whom we "live, and move, and have our being."
- ♦ in the Bible as our only source of true knowledge about God and His purposes and plans for His creation and for the salvation of humankind.
- ♦ in Jesus Christ, the Son of God and our Perfect Example, who was conceived of the Holy Spirit and born of a virgin; who ministered among His brethren, was crucified, resurrected, and 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.

- ♦ in the Holy Spirit, the openly manifest power of God, which God bestowed at various times and in various ways to reveal His knowledge to humankind, to support His spokesmen, to confirm His utterances, and to demonstrate His supreme power and authority.
- ♦ in life as the gift of God, and in our sacred responsibility to use it for God and His coming Kingdom.
- ♦ in humankind as providing the raw material from which shall be selected and developed a superior, God-honoring people upon whom God will bestow the blessings of immortal life in His soon-coming Kingdom.
- ♦ in ourselves as capable, with the help of God, of applying to our own lives the precepts and principles taught in the Word of God, in this way perfecting that high quality of moral character which God has promised to recompense with life eternal in His heavenly Kingdom on earth.

- ♦ in the promise of God, that Jesus Christ will soon return to rid the earth of all sin and suffering and inaugurate an eternal and worldwide kingdom of peace and righteousness, until God's will is done here as it is now done in heaven.

THE HERALD AND THE KING

OUR PLANET will soon witness the greatest events in its history. For centuries God has been silent. But that silence will soon be broken by the arrival of Elijah the prophet, who comes to herald the Second Advent of Jesus Christ. "*Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:...lest I come and smite the earth with a curse*" (Mal. 4:5-6).

Then shall follow the King of kings and Lord of lords, to begin His momentous work of transforming our world into the glorious and eternal Kingdom of God.

Remember... AND THANK GOD!

continued from page 3

back and realizing something we so easily fail to see: that we are never really alone if we belong to God.

This is why David cried out in his great psalm of thanksgiving: *"Give thanks to the Lord...Remember the wonders he has done, his miracles, and the judgments he pronounced"* (Psalm 105:1, 5 NIV).

Remember, and thank God.

What Memories!

Remember...and what memories there are—for David, and for us. For David, there were memories of great sins, and great repentances. And triumphing over all was the mercy of God. When David truly repented, God truly forgave. What could give greater cause for thanksgiving! No wonder David sang his exultant song: *"Oh give thanks unto the Lord!... Sing to the Lord, all the earth; proclaim the good news of His salvation from day to day"* (1 Chron. 16:8, 23).

David was grateful for every day through which God had helped him to survive himself, his darkness, his weakness and his folly. He was thankful for every day God had allowed him to go on through thick and thin to the next day, and the next day, and the next. Remembering all, he sang for joy!

We, too, need this time to remember. There has never been a time when God wasn't with His people as the strength beyond their strength, and wisdom beyond their wisdom, and the spirit behind their will. To remember is to realize that each one of us is here today by God's grace.

We need also to remember what God is doing, and that our whole life is only a second, a second that is preparing us for an

eternity of joy and glory and happiness past all comparing!

So David continues his song: *"Let the sea roar, and all its fullness; let the field rejoice, and all that is in it. Then the trees of the woods shall rejoice before the Lord, for He is coming to judge the earth"* (1 Chron. 16:32–33).

"The trees of the woods shall rejoice." **Shall** is the verb of hope. "There shall be" is the promise of hope with certainty. Only God can say, *"There shall...!"* or *"Then shall...!"* and

*Shall is the word
of hope. Only God can say
"shall" and mean it.*

mean it. "Shall" speaks to us of everything that God has promised to do or give. *"There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away"* (Rev. 21:3–4).

God's Kingdom *shall* come, His will *shall* be done on earth as it is in heaven. Then shall the trees of the woods sing for joy, and all near or far rejoice together.

In the meanwhile we want to remember and hope; remember and work; remember and pray; remember and give thanks. We want to remember and look up—gratefully, expectantly, knowing that He who has promised is able—abundantly able—to fulfill.

Truly it is a time to remember—and thank God! ♦

DAVID *Remembers* *continued from page 3*

In the time of Moses, the ark of the covenant had symbolized the presence of God in Israel. Could it not mean the same in the city of David?

Many years had passed since the sons of Eli had taken the ark to battle with them and the victorious Philistines had captured it. But the Philistines found the ark no charm of good fortune—rather, it was a troublesome thing, demolishing their gods and bringing plagues on their people. Finally, after some seven months of moving it from one place to another, they put it on a new cart drawn by two cows and sent it back to Israel, glad to be rid of it.

For some fifty years the ark rested in the house of Abinadab in Kirjath-jearim. So when David resolved to move the ark to Jerusalem, he went to Kirjath-jearim, some eight or nine miles

from Jerusalem, with his company of men.

They loaded the ark onto a new ox-drawn cart, and began the trip to Jerusalem. All went well until the oxen stumbled and Uzzah reached out his hand to steady the ark—and was immediately struck dead by the Lord.

David was stunned. Why was Uzzah smitten? Was God not pleased with David's desire to bring the ark back to Jerusalem? Immediately he called a halt to the moving operation, and made temporary arrangements for the ark to

rest in the nearby house of Obed-edom.

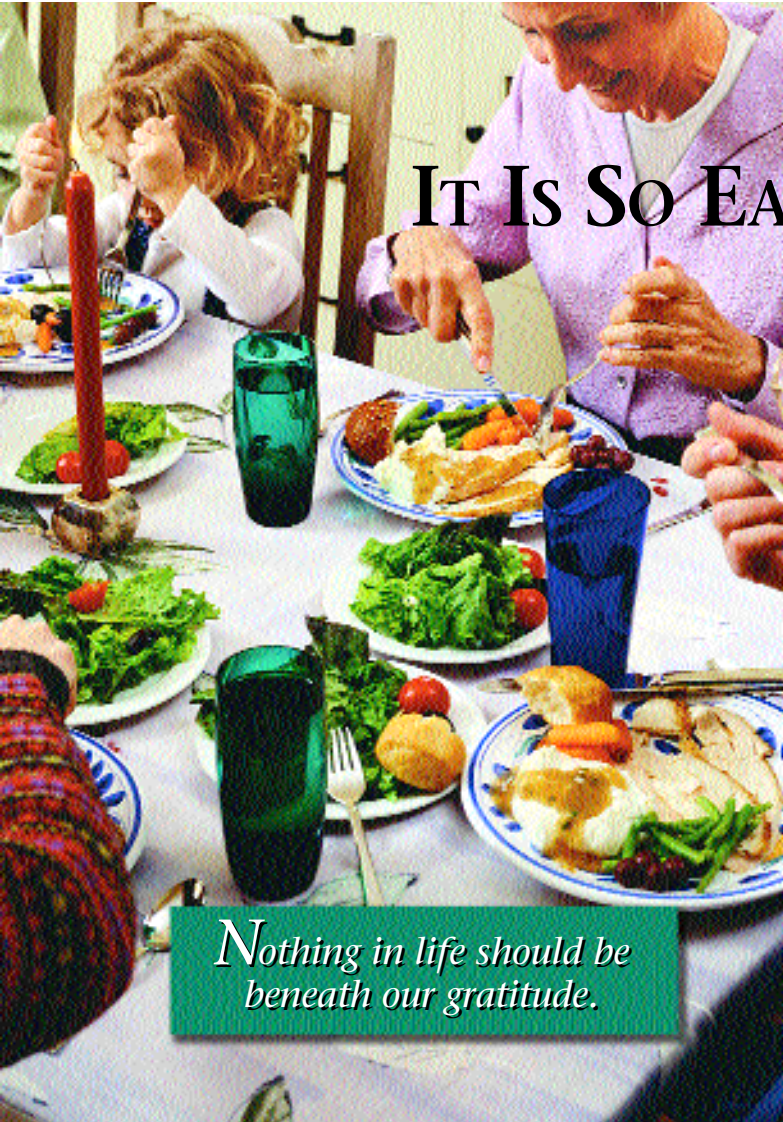
Did David—or anyone else in Israel—wonder if the ark was still sacred, or if the ancient laws of God were still binding?

And does not God mean what He says to us today just as surely, just as firmly, as then?

About three months later, David decided to try again, but this time, before he began, he made a diligent study of the law of Moses. David had learned his lesson. "The Lord destroyed us before," he told the Levites, "because we handled the matter improperly—you were not carrying it." This time he would do everything in his power to transport the ark in the proper, honorary manner God would bless. The story is recorded in 1 Chronicles 15.

*Still today God means what
He says just as surely, just as
firmly as ever before.*

continued on page 15



IT IS SO EASY TO

Forget THE Creator!

by EDWARD SHAYLER

*Oh, worship the King all glorious above,
And gratefully sing His wonderful love;
Our Shield and Defender, The Ancient of Days,
Pavilioned in splendor, and girded with praise.*

I awakened this morning to a beautiful day, and was greeted by having had a wonderful rest in what I believe to be the most comfortable bed in the country. The sheets were clean and newly changed, the window was open and a lovely breeze was blowing, and I began to credit myself with the wonderful home that I had. I washed my dentures, shaved with nice hot water and a new razor blade, then a warm shower with plenty of water. I put on some nice clean, comfortable clothes, and hearing aids in my ears! (Are they comfortable?) Oh, yes, "what wonderful invention," I say to myself.

Now for breakfast. I usually have cereal, homemade fruit juice, a banana, milk, and coffee. What! No milk? Well, the

*Nothing in life should be
beneath our gratitude.*

WHOLEHEARTED Gratitude

by RUSSELL

Didn't the Psalmist have a beautiful attitude? "I will praise You, O Lord, with my whole heart; I will tell of all Your marvelous works" (Ps. 9:1). It is so very important to be unstinting in our gratitude to God. I have never met anyone who has not liked to be thanked when thanks was due. Surely God, too, wants us to tell Him that we know that all we have ultimately has come to us by His grace, generosity, and love. Surely God wants us to have the humility to admit that without His goodness and kindness toward us life wouldn't be worth living. In fact, we couldn't even live without Him!

Job was admonished to "stop and consider the wondrous works of God" (Job 37:14). That is what we need to do as well. Thanksgiving offers us an opportunity simply to ponder the mystery and majesty of God's wonderful creation—

this earth, which brings forth its plentiful bounty to feed and clothe us; the birds and animals, which make their contribution to our welfare and happiness; the flowers and trees, which delight our eyes and cheer our spirits; the white snow and sparkling rain, which provide us with the best drink of all, precious water. Thanksgiving is the time to consider the wondrous works of God.

We might be more grateful to God if we fell upon hard times for a while. Don't you think that if we had to grub for food, went hungry for some time, we would be in a more proper mood to celebrate Thanksgiving? Somehow those who have little and then get enough to make life just a little easier know better how to be thankful.

Certainly the Pilgrims were ready to be wholeheartedly thankful when those who had managed to survive that first

bitter winter came to the next fall's harvest. Half of those brave settlers had died. The rest scarcely eked out an existence, holding on desperately despite starvation, sickness, and cold. When things began to look a little better, they were indeed grateful to God for life and harvest and hope for a better future.

William Bradford, one of their leaders, looked to the time when their children would say, "Our fathers were Englishmen who came over this great ocean and were ready to perish in the wilderness; but they cried unto the Lord, and He heard their voice and looked on their adversity. Let them therefore praise the Lord because He is good and His mercies endure forever. Yea, let them which have been redeemed of the Lord show how He hath delivered them from the hand of the oppressor. When they wandered in

store is not that far, and besides it is such a beautiful day! I will go and get some.

The day is beginning to get warm, so I turn on the air-conditioner as I pass the switch in the hall on the way to the garage. The car is nice and cool. I press a button, the automatic doors open. I start the car, and soon I am at the store. I purchase the milk and return, re-open the automatic doors, drive the car into the garage, and close the door.

Now for breakfast. But first, GRACE!

Then I ask myself, "Didn't I forget something?" Yes I did! I forgot to give thanks for the blessings of a beautiful new day and a wonderful night of comfortable sleep, and all of the conveniences God has provided. How can a person apologize for forgetting such wonderful blessings?

Then I began to think further. First, my breakfast: the milk came from Quebec; the cereal came from the United States, the banana from Central America, the fruit juice from Ontario and British Columbia, and the coffee from Columbia in South America.

*The earth with its stores of wonders untold,
Almighty Thy pow'r hath founded of old;
Hath 'stablished it fast by a changeless decree,
And round it hath cast, like a mantle, the sea.*

Then I went back to my childhood days of the 1920s, and thought about the morning of a beautiful, warm spring day. I wakened to a same beautiful morning in a nice comfortable bed with a straw mattress, one that had sheets made from flour sacks. And then it was earlier in the morning, around 4:30 AM. I put on my only pair of pants (bib overalls), and

that was all. My blouse and shoes had to be kept for best and for school. My brothers and I went to the well pump, rinsed our mouths, sloshed water on our heads and were off to the barn. As I enjoyed the pungent smell of wolf willow, the sun was just rising and there was a lovely breeze.

Then to the work! All our farm animals had to be fed, watered, milked, turned out to pasture, the barn cleaned, and eggs gathered. We hurried so that we could jump in the

*Our gratitude to God should
be as regular as our heartbeat.*

slough (no soap) before breakfast. Next was a breakfast of porridge, homemade bread, butter and milk. The porridge was made from oats we grew on the farm, the bread was made from wheat we grew on the farm, the milk and the butter were from our cow. The yeast for the bread was from a bowl kept in the pantry (the yeast would live if kept warm and was fed regularly).

After breakfast came the household chores: emptying the slop bucket into the pigs trough, bringing in a supply of wood, separating the cream from the milk and lowering it in the well to keep it cool, getting both drinking and wash water for the day, (the wash water came from the slough, and from snow in winter).

continued on page 8



*I will praise You, O Lord, with
my whole heart; I will tell of all
Your marvelous works. —Psalm 9:1*

the desert wilderness out of the way and found no city to dwell in, both hungry and thirsty, their soul was overwhelmed in them. Let them confess before the Lord His loving kindness and His wonderful works before the sons of men." The Pilgrims thanked God wholeheartedly, and they hoped their descendants would also.

Most of us aren't direct descendants

of those who came over on the *Mayflower*, but nothing could bring us closer to the spirit of those first settlers than to be profoundly grateful to God. How wonderful it would be if each of us slipped off alone at some time on Thanksgiving Day and expressed our love to God for a while. It wouldn't have to be anything formal, just a little heart-to-heart talk with our heavenly

Father, telling Him how much life means to us, how appreciative we are of our families and friends, how much we love this blessed and beautiful country with all our cherished freedoms, and how grateful we are for the Church that keeps reminding us of His love and offering us an opportunity to serve our fellowman. There is so much for which we can be thankful to God.

continued on page 8

IT IS SO EASY TO *Forget* THE Creator!

continued from page 7

School was next, and was two and a half miles away. Our classes began at 8.30am and ended at 4.00pm. The walk to school was the highlight of my day, for this is when I discovered all the wonders of nature. Sometimes I could just hide

*Be thankful for what you
have received and also for what
you have escaped.*

and lay in the grass thinking about all these marvelous things, or just listen to the frogs, birds and all of the sounds, and smell the summer fragrance.

While reminiscing about these days, my mind turned to the pet animals. There usually was a new calf, a lamb, or a duck or goose, also the dog, and even a horse. We were always told not to make pets of them but for me it was part of my life, as we didn't have any other type of entertainment. This was also a time when some wild animals were prevalent.

*Thy bountiful care, what tongue can recite!
It breathes in the air, it shines in the light;
It streams from the hills, it descends to the plain,
And sweetly distills in the dew and the rain.*

Then my thoughts went to the time when Jesus Christ was growing up and beginning His new day. Immediately I felt my young life was also blessed and I had many comforts that even He did not have. I thought about the tools of iron, steel and wood that we had to make life more pleasant; items like a well pump, a cream separator, a stove, door hinges, drawer handles, screws, glue, wagons, plows, threshing machines, windows, fanning mills, grain crushers, chairs, beds, lamps. The list is endless. Even in my young days there were many items that were manufactured and sold, such as buggies, harnesses, glass, buckles, hooks, cloth, wool, leather, etc. When Jesus lived on earth there were many of the same chores to do without all the help we had learned to expect. If Jesus wanted to make the labor easier, the items to which I was accustomed had to be hand-made, which required much effort and time.

Consider also His breakfast. The staples may have been similar, but the method was much more difficult. Think about the shelter for the milk-producing animal. How would it be constructed? There was no lumber unless it was hand-made. The stool to sit on had to be fashioned (from wood), also the container to hold the milk (likely clay pottery). Where would the water for the animals come from? At best it had to be lifted to the surface from a well. That bucket also had to be made, the well had to be dug and somehow secured so that it did not cave in.

And then the bread. Baking bread requires an oven, making flour means grinding grain. Yeast is fragile, butter means separating milk and churning, grain that needs crushing to make porridge. Even dishes were made by hand. Grain had

continued on page 13

WHOLEHEARTED *Gratitude* continued from page 7

If even that attitude does not spur us to be thankful, then perhaps we ought to be like the fellow who was attending a prayer meeting. The members of the group were telling why they were grateful. This particular old fellow, in poor health, without much money, nagged at home by an ever-complaining wife, said very simply, "I'm thankful that I am alive."

That may not sound very profound, but it is certainly something to consider—being thankful just for being alive. The older I get, the more grateful I am that I have lived another year, another month, another day, even another hour. I recall a story I once heard a minister tell of going out to the cemetery one time with an eighty-year-old man to bury one of his friends. As they walked among the tombstones going to the grave, the old gentleman kept stopping to point to the names of those already buried. "I knew him," he would say. "I knew her," and he would tell the minis-

ter a little about each one. Suddenly the old gentleman was overwhelmed by the fact that he knew more people in the cemetery than he knew back in town. "I've got more friends out here," he said, "than I have in the town!" The minister closed his story, adding, "Now the old gentleman has gone to join his friends."

One day you and I are going to travel that last, long journey, too. In the meantime we have life in this world, life with its challenges, and blessings, and times of joy and ecstasy. Life with its occasional pain but also with its excitement, and victories, and surprises, and times of incomparable inspirations when we feel lifted out of ourselves into the very presence of the living God. How can anyone be ungrateful? How can anyone fail to thank God for the sheer joy of living, whatever our circumstances!

I like what the British actor Robert Morely had to say about gratitude. "I

am not an introspective man," he said, "but I am, I hope, a grateful one. Life has treated me kindly, and should she suddenly withdraw her favors, I hope I shall always be mindful that for over fifty years the sun has shone on my back." Thank God we know whom to thank.

When you consider all your piled-up blessings, how can you fail to say with the Psalmist, "*I will give thanks to the Lord with my whole heart; I will tell of all thy wonderful deeds.*" ♦

**Russell Hamby
lives with his
wife Betty in
Grandbury,
Texas. His Bible
studies take
him on spiritual
adventures
which he enjoys
sharing.**





LOTTIE M. KAPICA

On October 18, 2002, we met to pay our last respects to a friend and sister, Lottie M. Kapica, affectionately known to her church family as Sister Lottie. She was born on May 24, 1915, in Sayreville, New Jersey, to John Wnek and Margaret Mikulski, both of whom were born in Poland and newly emigrated to the United States. In 1936 she was married to Stanley A. Kapica, with whom she lived until his death in 2000. Together they were the happy parents of two daughters, Theresa Kraus of Sayreville, NJ, and Ann Kapica, of Escalon, CA; also three sons, Stanley, of Greensboro, NC; John, of Rochester, NY; and Frank, of Harleyville, PA; all of whom survive her. She is also survived by eight grandchildren and three great-grandchildren. The aging parents were looked after by Frank Kapica, who made his home with them for many years. Since October of 1999, John Kapica took responsibility for their needs so that they could continue to remain in their home. The following year, after the death of her husband, John and his wife Wynona took Sister Lottie into their home to care for her during her final year of failing health.

Sister Lottie was a zealous member of the Megiddo Church for close to 50 years. She had been Roman Catholic until in the late 1940s she became disenchanted with the church and started to look elsewhere. Among the churches she tried was a small protestant church in Zarapeth, New Jersey. At one of the services she was met by a Mrs. Barbara Hornum, who handed her a *Megiddo Message* and asked her to read it. She read it, and to use Sister Lottie's words, "I had my eyes opened." Soon after they started to meet on Sundays in Mrs. Hornum's home as often as Sister Lottie was able to get away. About 1950 they made their first visit to the Megiddo headquarters in Rochester. In 1952 she became a member.

If one word could summarize Sister

Lottie's life, I believe it would be the word *uncompromising*. She knew what she believed, and practiced it with enthusiasm. Everyone around her knew of her uncompromising commitment. Devotions and Bible study were part of her daily routine. She called the cassette recordings from the Church her lifeline. She made frequent and extended visits to the Church, and was grateful to her husband who made it possible for her to spend significant time with her Church family. Between visits, she corresponded actively with the members, both here and abroad, to strengthen others and be strengthened in the faith. Many of her writings were published in the *Megiddo Message*. Even in years of declining health her letters were still inspiring and filled with hope.

Sister Lottie was thoughtful and considerate, a good wife and mother, a hard worker, steady and consistent, one who was "always there" for her family with three good meals every day, and plenty of "good advice" thrown in. John recalls a great variety in the meals, as she tried to provide the best possible nutrition. "We never knew what she would come up with next," says John. Her eldest son Stanley says she was a "saint," adding

that "anyone who could put up with the five of us *had* to be!" He recalls that each of them was introduced to the flat iron at about age 13, with the simple statement, "it's something you need to do." A strong defender of right principles, she did her best to instill Christian values. Whenever one needed a listening ear, she was there. When it came to matters of right and wrong, no one ever had to wonder where she stood.

Most of all Sister Lottie was concerned about her own spiritual growth. She lived in expectancy. Her prevailing thought each day, often expressed, was, "Perhaps, Today?" realizing that one day will be our last because Jesus will come and all the great events foretold will come to pass. She wanted more than anything else to live to see the arrival of Elijah. The Lord did not grant this wish; His mercy is greater than we can imagine. But she will not be disappointed, because one day soon the great Day will burst in upon us. The dead in Christ will awake (1 Thess. 4:16), and together with the living believers will rise "to meet the Lord in the air."

Jesus' coming is as sure as tomorrow's sunrise. She WILL NOT be disappointed. She will live again. ♦

A TALENT TO BURY

by LOTTIE M. KAPICA

I want to pass on a few words I read this evening.

A pastor gave a sermon on the parable of the Talents. He spoke particularly about the "one talent" Christian and every man's duty to use the talent God has entrusted to him.

On the way out of the church, a parishioner said to him, "I must be one of these one-talent folks you were speaking of. I have only one talent—I can speak my mind. When I have something to say, I say it."

The pastor smiled and replied graciously, "It may be, my friend, that if you gave some thought to it, you would realize that it is *one talent the Lord would have you bury.*"

Speaking our mind is all too often a source of satisfaction to the speaker rather than a way of serving the Lord with our talent. If the talent for saying what we think were channeled into service for God, we would undoubtedly be able to speak words of comfort or words of reproof, as the need might be, in such a way as would bless the hearer. Think what real satisfaction this would bring the speaker!

Speaking one's mind is emptiness. Speaking a word for the Lord brings with it a glow in our hearts and imparts a message of cheer and goodwill to the listener. ♦



Evansville, Indiana
July 23, 1903

"ORIGINAL SIN" NOT GOOD DOCTRINE

MEGIDDO MISSION LEADER
SCOUTS THE BELIEF

INNOCENT DESCENDANTS OF ADAM
ARE NOT TO SUFFER BY
HIS MISDEEDS

THE Rev. L. T. Nichols of the "Megiddo" mission boat made a rousing talk last night to a large crowd assembled in the tent. He said the subject he was going to talk on was one of vast importance. He knew that some of the things he was telling them were entirely different to what they had been accustomed to, and some did not like the things. He said the people were not bound to believe and accept his views; but if the Bible taught them he surely thought they would want to accept them. The idea that the whole human race was condemned because Adam happened to take a bite of apple was the most outrageous. What sense or reason, love or justice would there be in hanging him for something his great-great-grandfather had done?

"R. Ingersol said right, when he called it a 'Damnation trap,'" continued Rev. Mr. Nichols.

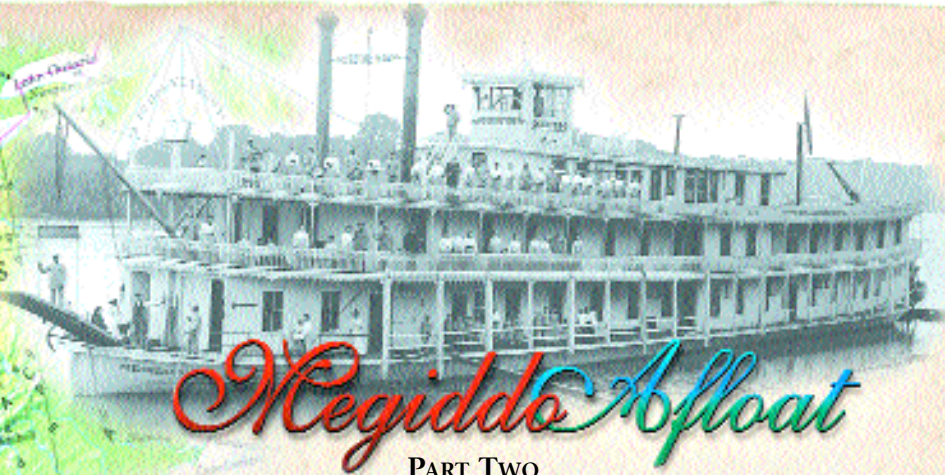
"Those who believed it would often quote the 5th chapter of Romans for proof, but they missed the qualifying

term every time, which was: Because 'all have sinned.' That was the reason all were condemned, because all have sinned. The whole of the reward and punishment talked about was future, after the judgment. 'I have set before thee life and death,' with no reference whatever to this present life or natural death—which come to good and bad alike."

He illustrated by the man Lee who started the trouble here two or three weeks ago. If he were brought back, condemned and hanged, would that be natural death? No, certainly not; it would be penal death. If he took sick and died before the sentence would be executed, would that be penal death? No, certainly not; that would be natural death.

"So the Bible says, 'If ye live after the flesh, ye shall die.' When? After judgment. Never a penal death until after the culprit had had a hearing and the sentence of the law passed upon him. What Adam did affected no one else. Just as the Bible said, 'Every one of us must give account of himself to God'—of himself and no one else."

The idea that God got himself into trouble when Adam ate the apple was bad enough, but the way he got out was worse still. He illustrated by the case of Lee again. "Suppose when he was brought in, the judge would say, 'Yes you are guilty, but poor fellow, I will have somebody else die for you, an innocent man,' and the judge went and picked out the very best man in town to die instead of him. What would you think of it?" asked Mr. Nichols. Now, God was represented as doing worse than that, for the judge here could not pick out anyone who had not sinned, but God chose one who was perfect and innocent! Never was such a thing done by God! Christ never died for everybody on the face of the earth, good, bad and indifferent.



Owensboro, Kentucky
August, 1903

NO HELL NOR DEVIL

TO BOTHER THE CHRISTIAN
BRETHREN EITHER WAKING OR
SLEEPING

MEETINGS COMMENCE TOMORROW
NIGHT

The meetings of the "Christian Brethren" will commence Thursday evening. Services will commence at 7:45 p.m. promptly whether there is any audience or not. They will be preceded by a parade by the band in their own band wagon and a short concert in front of the tent. The services will consist of songs, prayers, scriptural readings and sermons by Capt. L. T. Nichols, the leader of the band, and Mrs. Maud Hembree, the lady minister aboard the boat.

The occupants have been busy ever since landing here in getting the boat into shape, cleaning up the river bank in its immediate front and in every way preparing for an extended stay here. After the tent is all in shape and everything in readiness, they will search for work and will have no difficulty in finding it, as they are all excellent workmen and sober and gentlemanly men.

The doctrine which they will teach is one which will seem peculiar to many people. They believe in neither hell nor the devil. "We cannot conceive of a God who would be of such a disposition that He would relegate His children to eternal punishment and torture them for the few sins they could commit here in three score years and ten." Capt. Nichols is full of his doctrine and has an instantaneous answer for every question put to him. He is of pleasing, prepossessing appearance and carries with him the impression of being a man of strong convictions.

The occupants of the boat are already making friends in the city. They are all kind, courteous, and inoffensive. They are true to their faith and have an eye for business. Their stay will not be regretted in any manner by this city.

*Madison, Indiana
September, 1903*

MISSION BAND

HAS A BIG CROWD AT THEIR FIRST MEETING

Plain, Pointed, Practical
Statement of their Objectives
by Rev. Nichols

The large Megiddo tent was filled to overflowing last night and numbers of people outside. The whole get-up of this band is strikingly different to anything we have seen heretofore. The men and women composing the company appear so earnest-minded, so business-like and inoffensive that it leaves a wonder as to how such an organization is brought about and sustained.

Mrs. Maud Hembree, assistant preacher for the group, read a chapter in the Psalms, and the Rev. L. T. Nichols explained to the large audience the object and purpose of the Megiddo's visit. He said that his one object and purpose was that he might be the means in God's hand of doing some good. They were not here to establish a church, nor to take one member away from their church, but to make real Christians of those already in the churches and to show to all the truthfulness of the Bible. Inconsistent Christians made infidels of those who made no profession, and the world had converted the church instead of the church converting the world. He did not come to them proposing to have had some fresh revelation from God. God had revealed Himself in His Word and since the days of the Apostles in no other way, and all who professed to have received direct revelations were following a vain delusion. This God-given revelation, the Bible, was his only creed, and of that he had made a thorough study and he stood prepared to defend that blessed Book.

Rev. Nichols has great and wonderful faith in the Bible. To inspire other people with that same faith was the reason he was here and if the audience would come night after night, they would get a

blessing and something worth coming to hear. He would tell them nothing but what he could plainly read to them from the Bible. He illustrated one point by an example in algebra, which he told his hearers was as easy as eating one's dinner; but some of the audience thought it would be a pretty tough dinner for them, judging by the looks on their faces.

*Madison, Indiana
September, 1903*

GLAD TIDINGS

GREAT MISSION STEAMER MEGIDDO

As briefly announced in last evening's Courier, the Megiddo Mission boat is now in port at Madison, having come up from Louisville, in the command of Rev. L. T. Nichols, with our friend Captain John Oyler as pilot.

The three-deck steamer has proved itself to be one of the best steamers on the river. It made eight miles an hour yesterday between Louisville and Madison. It has over fifty commodious staterooms or small homes, all handsomely furnished, and each occupied by a separate family. On the second deck is a large chapel, twenty feet by thirty-six feet, with seats to accommodate all eighty-five members on board.

Concerning the project Mr. Nichols says: "We have on board a first-class tailor, clerks, paper hangers, painters, sign painters, machinists, carpenters, teamsters, masons, plasterers, bricklayers, landscapers and men who can do all general work. All will be thankful for any work they can get while stopping at Madison. We have also a machine shop on board where we manufacture a number of articles, the sale of which will assist our work.

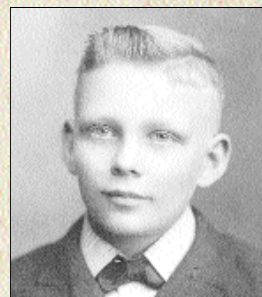
"Our public meetings are free to all, and any wishing to ask Bible questions is welcome to come to the boat at any time; to be shown over the boat a free-will offering of twenty-five cents is accepted; this freewill offering is used to help defray expenses and aid the poor, thus helping on with the great work. Ministers are welcome to tour the boat free of charge.

"Over forty years ago, when only a boy of fourteen, I started out to proclaim what I honestly believed to be the truth, and from that day to the present time I have labored without hope of fee or reward in this life. Like Paul of old, I

determined to be free from all men; so during the more than forty years of my ministry, I have never received one dollar's salary, and never shall. Blest with a good constitution, I labored hard for years by day and studied by night this blessed Bible, in Hebrew, Greek and English, that I might attain to a knowledge of its more than wonderful pages. Truth was the gem for which I sought, 'O tell me where it can be found!' After years of careful, earnest study, I rejoice with joy unspeakable to know that I hold in my hands the gem for which I sought, the blessed Bible.

"I started out with the determination to add courage to my faith, and no matter what the opposition to fearlessly proclaim whatever I could read in this Book.

"We do not come to you in our own name. God has not spoken to us or to any man or woman since He spoke to



Victor Knutson, a young boy on the Megiddo, located with the group to Rochester, New York, and remained with them until his death in 1969.

John on the Isle of Patmos. No angelic being, commissioned by God, has come to us with a new revelation. We come to you speaking only the words of Jesus, and the apostles and prophets.

By a study of the Scriptures for over forty years, we have become convinced without a lingering doubt that life eternal and all its attendant blessings will be given only to those who fear God and keep His commandments, serving Him with all their mind, might and strength. We know that outside the blessed promises of His Word there is no hope of a hereafter. Science, with all its wonders, cannot raise one man from death's slumber; with all their wonderful knowledge, they can give no hope beyond the tomb. Nothing but the mighty hand of God can perpetuate our existence beyond the grave.

"Looking at the world around us and seeing how few were keeping His commandments, how few were looking for His coming, and how few were ready to

receive Him, we felt constrained to start out upon this mission work, at any cost. So here we are, with our mission boat."

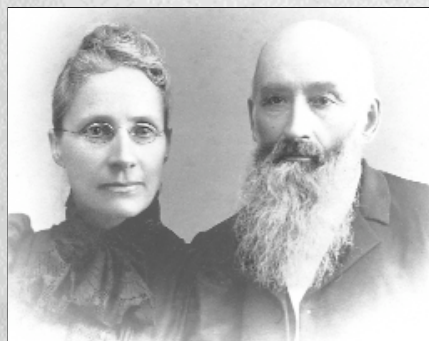
Captain Nichols, assisted by a lady minister Mrs. Hembree, will begin the meetings in this city tomorrow evening, and a great turnout is anticipated. The Gospel wagon will be driven through the streets tomorrow, with music, and banners flying to the breeze.

*Carrollton, Kentucky
October 23, 1903*

MEGIDDO BOAT

COMES TO CARROLLTON

The "Megiddo" Mission Boat began their active campaign Wednesday morning when, with their big band wagon, they went round the principal streets. The music was of quite a high order and evidently much enjoyed. Their first



Mary Eastman Lee, frontier school teacher of L. T. Nichols, became a lifelong follower of his, along with her father Martin G. Lee (right).

meeting was held in the Court house at 7:30 Wednesday night, and a very large company attended, every seat being taken, and the closest attention was paid to the Mission Preacher's talk.

The Rev. L. T. Nichols is a very interesting speaker. He said the Mission people had not come to Carrollton to take a single member out of the Methodist church, or the Baptist church, or any other church, but to do good, to convert those already in the church to become better Christians. It was a deplorable fact, Capt. Nichols went on to say, that instead of the world being converted by the church, it had been turned the other way, and the church had been converted by the world; and pride and worldly amusements had well nigh destroyed old-fashioned piety.

He contrasted the simplicity of 50

years ago and the reverence paid to religion with the fashion and pride and indifference everywhere prevalent today.

Speaking of children, he said that the Bible commanded us to bring up our children to obey their parents, but it seemed nowadays that the parents had to obey the children. The great fault, said Captain Nichols, was that we were not educated right. He illustrated by a little child belonging to the Megiddo band, a girl two or three years of age, who showed the greatest confidence when held high in the air, and who, the preacher said, never got angry, was always patient and kind. Young as she was, she was taught it was wrong to get angry, and then she never saw anyone getting angry, for 80 people lived on the Megiddo Boat and never had a spat or a hair pull.

It must be a good religion, said Rev. Nichols, which could produce such fruits as that. He asked if there were 30 women, members of any church, in Carrollton, who would cook all on one range without anger and cross words.

Our education was at fault. People did not realize that they must keep all God's commandments in order to be saved. The ministers did not preach it, and come out on their congregations as they should. He wanted every minister to join hands with him, and become a real power for good.

People did not know how good God was. They thought that until about 6,000 years ago God had never done anything, never made a man even, but sat on a dunce block or asleep. He could not worship such a God as that. Who could love or esteem a millionaire who should come to live at Carrollton and never do a single thing to help along; never start a factory, never help the poor, but just live to save up every cent? Impossible to love or esteem such a man.

So if God had lived through the long eternity past, and although filled with wisdom and knowledge, had never blessed or helped anyone, He would not be worth loving or worshipping.

Through the courtesy of the Red Men, the meetings will be held in the Opera house for the next few nights, up to and including Sunday night, at 7:30 each evening.

The singing and playing of the brass band is really delightful, and the whole get up of the Megiddo Band is superior. The steamship is something altogether unique, and ought to be visited by everyone. We hear that they leave on Tuesday for Lawrenceburg and Cincinnati.

*Cincinnati Inquirer
November 6, 1903*

NICHOLS Head of the Crusaders

TELLS OF WORK AND EXPLAINS CREED

MISSION STEAMBOAT A MARVEL OF CLEANLINESS AND CONVENIENCE

THE energy of the astute business man, combined with a remarkable unselfishness; a kindly personality, yet as dominant and firm as that of an accomplished General—these are the qualities which are revealed in Captain L. T. Nichols, head of the invading host of 80 who have come to regenerate Cincinnati, as he tells of the enterprises which have made possible the fitting up of the steamer Megiddo, of the expenses of running it and of the doctrine which has bid defiance to all previously accepted dogmas on heaven and hell, repulsive to the soul of the Captain.

Captain Nichols's steamboat community is not socialistic nor communistic. His 80 followers have nothing in common except an ardent zeal for the work at which during the past two years they have been unceasingly engaged. Full scope is allowed to the individual and what he earns at his work on shore is his. He pays for the use of his apartments and for his food. This, with true business instinct, the Captain buys at wholesale, yet sells to his followers at cost. The apartment rent, together with voluntary contributions, is applied to the running of the boat. Altogether Captain Nichols' community is a sort of corporation—all parts distinct, yet all working together, forming a harmonious whole.

Captain Nichols was once a wealthy farmer. Deeply religious, a student of the Bible and of broad sympathies, his soul rebelled against the social conditions and the consequent laxity to which he saw the world drifting. He states that he looked for the remedy in the theories of the Socialists and the social reformers. Both were wanting, and on further search he found the solution in the Bible.

According to Captain Nichols the six days of labor mentioned in Genesis "foreshadowed" 6,000 years, at the end of which would come the millennium.

With this in view he set about to regenerate the world in preparation of the second coming of Christ and the mil-

lennium. He sold his farm and his other possessions and with the proceeds built his boat. He called for assistants and from all parts of the world his 80 followers came to him. Since that time they have been traveling down the Mississippi from St. Paul to Memphis, up the Nashville and Cumberland Rivers and up the Ohio to Cincinnati.

At Nashville the crusaders own 35 houses. Only three of these belong to Captain Nichols. Twenty-two three room cottages were built in 14 hours each by the 40 men in the party, all of whom are skilled mechanics. The Captain, who stood all the expenses of building them, deeded these houses over to his men. He bought ten others, and these he disposed of similarly. The rent now accruing goes to the individual to whom the house belongs. He applies it at will to the crusade work.

The boat represents in itself the very essence of neatness and propriety. Cleanliness is the dominating characteristic. The boiler room is as clean as the kitchen and the coal stoker is as clean as the trim little women who sit in their apartments and knit all day—a veritable spotless town.

On the lowest deck of the boat are the dining rooms, small, cozy affairs; the common kitchen, with its long, fire-brick oven, the long row of flour bins along the wall, and the larders filled with the latest delicacies. “We believe in eating,” said Captain Nichols, “but place the seal of prohibition on liquor.”

*Paducah, Kentucky
December 31, 1903*

MISSION PREACHER

SAYS WE ARE CELEBRATING WRONG DATE

REV. L. T. NICHOLS, of the Megiddo Mission Boat, was the preacher at the Second Presbyterian church last night and gave his hearers quite a little to think about. In the course of his remarks he said that the first thing for a Christian to do was to become instructed. Knowledge was the beginning of everything. Thousands and millions, for instance, were believing that this was the last day of 1903 and that 1903 years ago on the 25th day of December Christ was born. Christ was no more born on the 25th of December than that every man in Paducah was born on December 25. All the Christian world was following a pagan fable. Ministers and laymen were all in the dark alike on this subject.

The Bible was not to blame. God declared emphatically when the first of the year was. January was not mentioned in the Bible. In Exodus 12 God told His people that the month Abib should be the beginning of the year to them. Abib means “spring or sprouting month” and was always in March or April, never in December. People would never think of

celebrating a friend’s birthday two or three months before or after it happens, and could God be pleased with people who would celebrate the beginning of His new year at the wrong time?

The Megiddo’s mission was not to the slums and lowest types of humankind, but to the church members and to those who think, to get them to study and search the Scriptures. He asked the professing Christians present how much time they had spent reading their Bibles yesterday, the day before, and the day before that.

How could they expect to be saved and go on so carelessly?

Nobody could come to Jesus in a day, said Elder Nichols. To come to Jesus means something—it means what God declares it means, that no man can come to Jesus unless he has been taught of God (John 6:44). To come to Jesus means to get the same character as Jesus had. People will not take the trouble to “search the Scriptures” so that they might come to Jesus, and so Christ declared “They will not come.” To come to Jesus was the work of a lifetime, and the Elder declared that he would rather be the means of getting half a dozen in the audience to really get down in earnest into the reverent study of the Scriptures and becoming really anxious to gain eternal life than to have all the wealth of the Klondike given him. ♦

continued next issue

IT IS SO EASY TO *Forget* THE Creator!

continued from page 8

to be threshed without a steel fork; the wooden one must have been very heavy.

Yes, the making of clothing, bedding, furniture, even utensils took much labor and time. Also the material was not always the better type. Long distances were laborious and took much time. Where did He get the time to study? Lamps were an inferior type, and fuel for them limited.

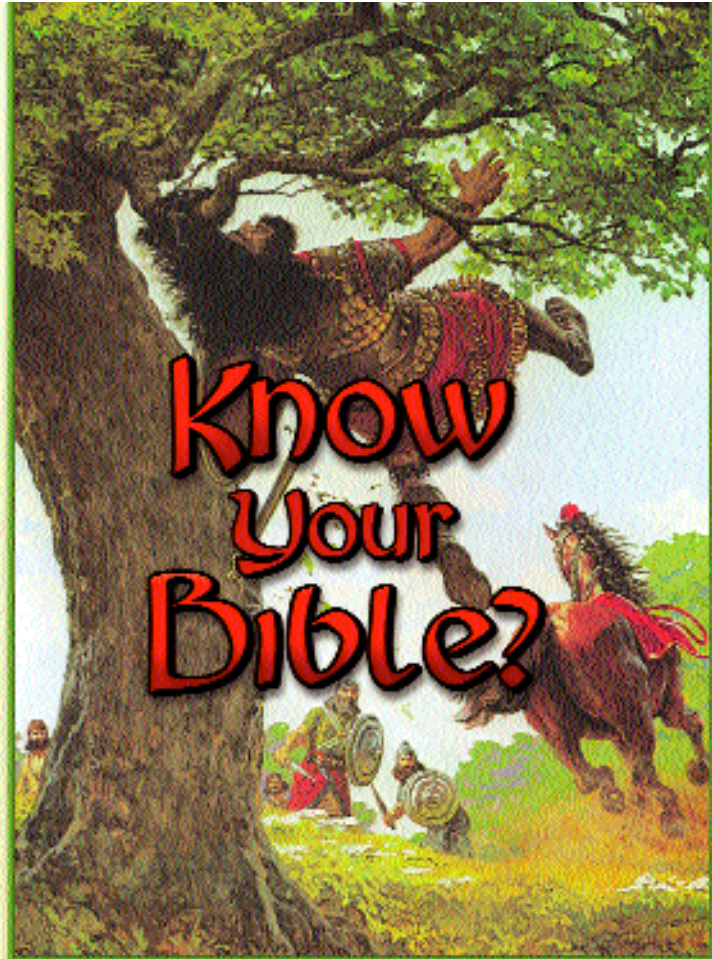
Yet, this man was brilliant. He had a command of words that people even today must study to understand. His words were well spoken and with authority and wisdom. And He changed the world like no other man who ever lived. Another awesome thought is that He was only thirty-three years old when His life on earth ended.

Suddenly I was startled from my reverie. The telephone began to ring. It was someone who wanted to know if I would be interested in having my groceries delivered, which would save me the effort of going to get them. My mind went to the reality of my world and I began to think about how mankind has become a prisoner of his own devices by making himself

dependant on these conveniences. Mass production has become the engine to supply methods that are affordable. The system chews up large quantities of materials in the process. Cost cutting is a paramount pastime and increases profits. This process is not all bad, but when it is applied to unnecessary items such as entertainment and art, the reverence for the Creator is lost and huge waste takes place with an attitude of “Oh! Well, I’ll get another one tomorrow.” Instead of men being grateful for the resources of earth and using them to the glory of the Creator, they are using them for themselves and their own selfish ends.

Let us not be one of them. Let us show a genuine gratefulness for everything, large or small, that God has allowed us to enjoy. And let us be good stewards of everything on this earth, like Caleb, so that when Jesus returns and the promised rewards are given, we may be granted a share on this earth made over new!

*Oh, measureless might, ineffable love!
While angels delight to hymn Thee above,
The humbler creation, though feeble their lays,
With true adoration shall lisp to Thy praise! ♦*



Know Your Bible?

WHEN

1. When did Paul spend three years in Arabia?
2. When and where did the fall of manna cease?
3. When does the passover begin?
4. When did Christ make the promise to send the Holy Spirit to His followers?
5. When was Moses compelled to cover his face with a veil?
6. When a Hebrew bondservant chose perpetual servitude, what ceremony bound him to it?
7. When did Christ say to His disciples, "It is I; be not afraid"?
8. When did Peter rebuke Christ?

FINISH THE QUOTATION

1. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, _____."
2. "When thou saidst, Seek ye my face; _____."
3. "A false balance is _____; but a just weight is _____."
4. "Wisdom excelleth folly, as far as _____."
5. "Surely in vain the net is spread _____."
6. "Let God be true, but _____."
7. "I have planted, _____ watered; but God _____."
8. "It is good for a man that he bear _____."
9. "How beautiful upon the mountains are the feet of him _____."
10. "We are laborers _____."

WHERE WAS (WERE)

1. Abraham when he made his covenant with Abimelech, king of the Philistines?
2. John the Baptist born?
3. Mary and Joseph when the decree went out for all to be taxed?
4. The shepherds of Bethlehem when an angel appeared unto them?
5. Paul when he lived in his own rented house?
6. Christ when Judas took his final leave from Him?
7. Ruth when she met Naomi's son and was married to him?
8. Jesus when He talked with the Samaritan woman?
9. King Belshazzar when he saw the writing on the wall?
10. The native place of Andrew, Peter and Philip?
11. Absalom when he was killed?

ANSWERS TO QUESTIONS ABOVE

WHEN

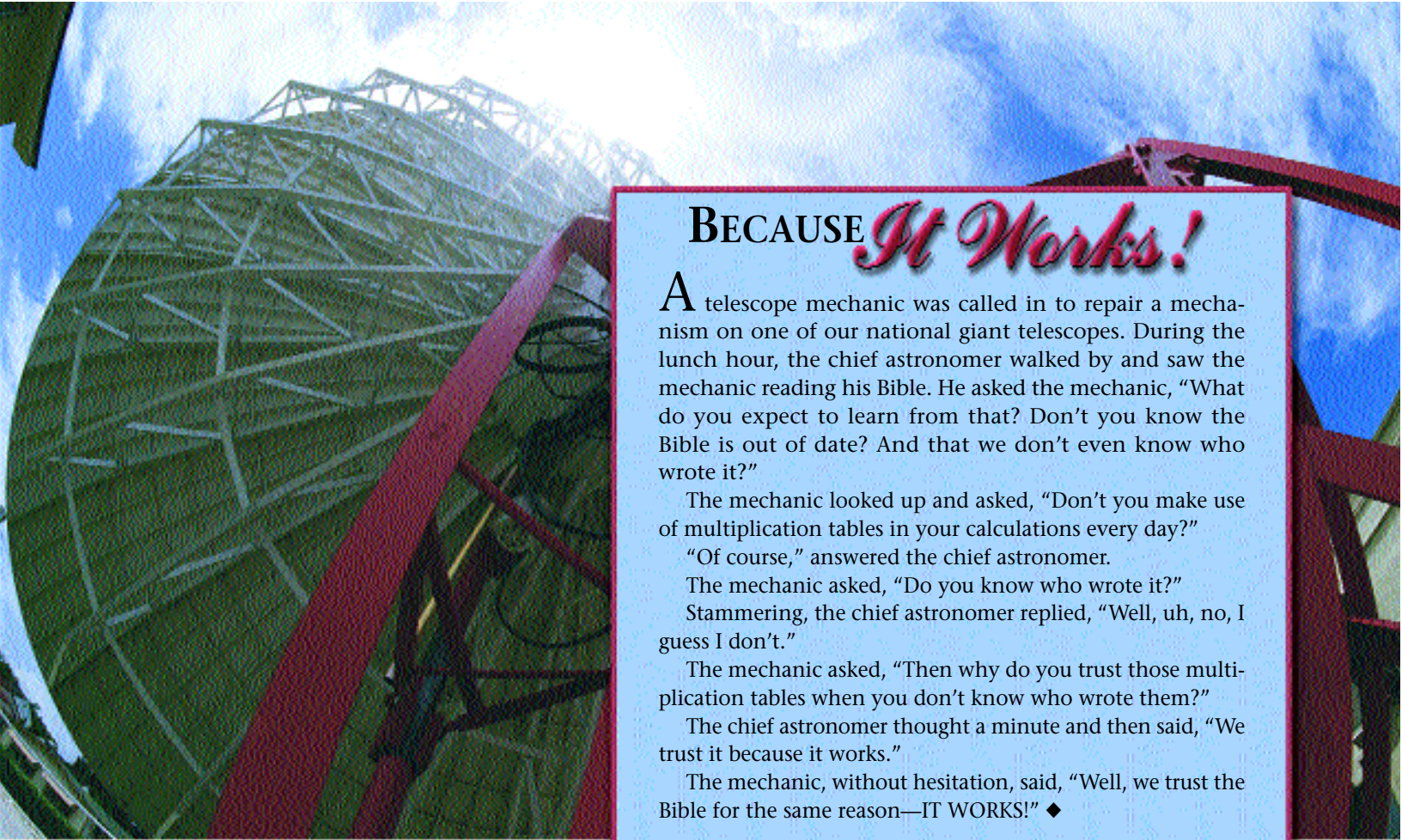
1. Immediately after his conversion (Gal. 1:1, 15-18)
2. When the Israelites reached Canaan, and began to eat of the old corn of the land (Josh. 5:12)
3. On the fourteenth day of the first month (Abib) (Num. 9:5; Deut. 16:1)
4. In His discourse at the Last Supper (John 13:1; 14:26)
5. When his face shone after talking with God (angel) on Mt. Sinai (Ex. 34:29-35)
6. The master thrust an awl through the slave's ear into the door of his house (Deut. 15:12-17)
7. Walking to them on the sea in the storm (John 6:16-20)
8. When Christ foretold His crucifixion (Mark 8:31-32)

FINISH THE QUOTATION

1. "the things which God hath prepared for them that love him" (1 Cor. 2:9)
2. "my heart said unto thee, Thy face, Lord, will I seek" (Ps. 27:8)
3. "abomination to the Lord: his delight" (Prov. 11:1)
4. "light excelleth darkness" (Eccl. 2:13)
5. "in the sight of any bird" (Prov. 1:17)
6. "every man a liar" (Rom. 3:4)
7. "Apollos watered; God gave the increase" (1 Cor. 3:6)
8. "the yoke in his youth" (Lam. 3:27)
9. "that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Isa. 52:7)
10. "together with God: ye are God's husbandry, ye are God's building" (1 Cor. 3:9)

WHERE WAS (WERE)

1. Beersheba (Gen. 21:22-32)
2. In a city in the hill country of Juda (Luke 1:39, 40, 57-60)
3. Nazareth (Luke 2:1-5)
4. In the field watching their flocks (Luke 2:8-9)
5. In Rome (Acts 28:16, 30)
6. At the feast of the Passover, in the upper room (Mark 14:15; John 13:1-2; 26-30)
7. In the land of Moab (Ruth 1:1-5)
8. At Jacob's well in Samaria (John 4:1-7)
9. At a feast in his palace (Dan. 5:1-5)
10. Bethsaida (John 1:44)
11. Hanging in a giant oak tree by his hair (2 Sam. 18:9-14)



BECAUSE *It Works!*

A telescope mechanic was called in to repair a mechanism on one of our national giant telescopes. During the lunch hour, the chief astronomer walked by and saw the mechanic reading his Bible. He asked the mechanic, "What do you expect to learn from that? Don't you know the Bible is out of date? And that we don't even know who wrote it?"

The mechanic looked up and asked, "Don't you make use of multiplication tables in your calculations every day?"

"Of course," answered the chief astronomer.

The mechanic asked, "Do you know who wrote it?"

Stammering, the chief astronomer replied, "Well, uh, no, I guess I don't."

The mechanic asked, "Then why do you trust those multiplication tables when you don't know who wrote them?"

The chief astronomer thought a minute and then said, "We trust it because it works."

The mechanic, without hesitation, said, "Well, we trust the Bible for the same reason—IT WORKS!" ♦

DAVID *Remembers* continued from page 3

First he prepared a special tent in which the ark could rest. Then he planned just how the ark should be handled. "No one except the Levites may carry it, for God has chosen them for this purpose; they are to minister to him forever" (v. 2). David told the Levites to sanctify themselves in preparation for carrying the Ark of the God of Israel. They were to carry it "on their shoulders with its carrying poles, just as the Lord had instructed Moses" (v. 15).

In addition to all this, David also instructed the chief of the Levites to "appoint their brethren to be the singers with instruments of musick, psalteries and harps and cymbals, sounding, by lifting up the voice with joy" (1 Chron. 15:16). Then he invited "all Israel" to Jerusalem to celebrate the event (1 Chron. 15:3).

It was a great occasion. At the appointed time the musicians played, and the singers sang, and the Levites lifted the ark to their shoulders. They took six steps. Then they stopped—and waited while their brethren sacrificed seven bulls and seven lambs to the Lord—in gratitude for not destroying them. Then they proceeded, all the way to David's new tent. "And so," we read, "they brought up the ark of the covenant of the Lord with joy" (v. 28). This time David knew he was not doing it alone; this time the effort had God's blessing, for we read that "God helped the Levites who were carrying the ark of the covenant of the Lord" (1 Chron. 15:26 NIV). Yes, God was helping.

David did all that was written in the law of God, and more. The occasion lacked nothing that David was able to

lavish upon it. Even the attire of David and the ministering Levites was specially prepared.

And so "all Israel brought up the ark of the covenant of the Lord with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps" (1 Chron. 15:28). It was a time of great joy, a time of great thanksgiving, a time of great remembering.

This day of thanksgiving was significant in another way: it heard the first performance of David's choir, for we read that at this time "David began the custom of using choirs in the Tabernacle to sing thanksgiving to the Lord." Asaph was assigned the task of directing the choir.

The song they sang was especially composed by David for the occasion, and it is one of the most beautiful psalms on record. Notice the exultant mood of the psalm expressed in its short, rapid, almost staccato phrases. Notice, too, its strong beats of joyous gratitude: "give thanks... call... make known... sing... talk... glory... rejoice." This is the first stanza of the song:

"Oh, give thanks to the Lord!

Call upon His name;

Make known His deeds among the peoples!

Sing to Him, sing psalms to Him;

Talk of all His wondrous works!

Glory in His holy name;

Let the hearts of those rejoice who seek the Lord!"

(1 Chron. 16:8-10)

It was a time to remember, and thank God! ♦

WHY RELIGION?

by GERALD R. PAYNE

"I am interested in finding the Lord. The practice of religion seems to stir up unease and confusion within myself. I am not sure the Bible can be trusted. I cannot believe that God would condemn anyone to hell because of who they are. I have seen more intolerance and hypocrisy in many of the churches I have attended than makes me comfortable."

Have you thought about why the practice of religion "seems to stir up uneasiness and confusion"? Could it be that you have been following a religion that is not supported by the authority of the Bible and the God who is "not the author of confusion but of peace"?

A religion has value only to the extent of its foundation and the authority behind it. Anyone can make statements, promises, or threats; but we have no reason to "believe" that person until we check what is supporting those statements, promises, or threats; until we learn who is able to give them force. Suppose I promise to give you ten thousand dollars. You need to have, first of all, some surety that I have that amount of money. Next, you need to know that I am willing to give it away. And third, you need to know that I am willing to give it to you. Only then do you have reason to believe my promise.

We need to look at religion in the same way. A person (representing some religion) tells us that God is offering salvation, and that that salvation costs us nothing in effort, commitment, money or any resource we have to give. Several questions immediately rise in our mind: First, who is this God, and what evidence do we have that He exists? What is the salvation He is offering? What evidence do we have that He is willing to give it to us? What are the conditions on which He will give it?

When we have answered these questions satisfactorily, then we are able to determine the validity of that religion.

Why Do We Believe the Bible?

If we accept the Bible as God's message to humankind, written to reveal Himself and His plans to us, we have to decide whether we can trust that Bible, whether it is what it claims to be. To do this we must involve ourselves in extensive and serious study. There is no way to know from simply reading casually, or even intensely for a short period of time. We must study it subject by subject, compare its symbols and allegories, and learn about its Author, what God is offering and what He asks of His human family. Only then are we in a position to say whether that Bible is or is not reliable.

We believe the Bible is indeed the Word of God, and that it contains reliable information about God's plan and purposes. In fact, we believe that the Bible is without error in the original form in which God delivered it to us. Errors in translation and copying have crept in, but even these are minimal, and in general do not present a problem in understanding its message and teachings.

If you are trying to decide whether you can trust the Bible,

we encourage you to check it thoroughly, study it with an open mind, and you will be amazed at the information it contains. You will also be amazed to learn how up to date it is, and how relevant to our lives today.

We believe the Bible presents one God, who has one plan of salvation, and who is working according to that plan to ultimately bring about a perfect world, in which there will be no pain, no suffering, no violence, and no unhappiness.

If you would like to look further into this topic, we have a few articles that may help you determine a direction for your study of the Bible, so that you can be satisfied that it is indeed the Word of God and a reliable guide for your life. If you will send us your address, we will forward you our basic study on the Bible, and some information that may help you to start your own study of it. Of all the books in all the libraries in the world, we are convinced that the Bible alone gives accurate information about our Creator, the destiny of the earth and the creation, and our own prospects of future life.

If you study the Bible, you will find that it does not support belief in a hell such as you mention. God does not condemn anyone to suffer eternally for whatever hurt or wrong they can commit in one brief lifetime. The Bible tells us that *"the wages of sin is death,"* nonentity, oblivion, a state of total unconsciousness, because *"The dead know not anything"* (Rom. 6:23; Eccl. 9:5). It tells us that when a man dies, *"that very day his thoughts perish"* (Ps. 146:4).

Neither does the Bible uphold hypocrisy. But it is intolerant of many types of conduct, even conduct which may be accepted in our modern society. For an outline of conduct the Bible condemns, see such passages as Gal. 5:19–21; or Jesus' list in Mark 7:21–23. It condemns various forms of misconduct, ranging from murder to evil imaginations and evil thoughts. God is not concerned with making us comfortable, but only that we are right according to His standard. And His standard does not change with changing times. The application may change, but the principles are the same. With God, right is right and wrong is never right.

We urge you to continue your interest in the Bible, and are sure that you will find it rewarding if you continue with an open mind, and are ready to apply what you learn to your life.

♦ Is Jesus God?

"I'd like to ask about these passages which in the Greek call Jesus God: Rom. 9:5, 1 Tim. 3:16. I know you don't believe Jesus is God."

In Romans 9:3–5, Paul is reviewing the advantages of the Jewish people who were his *"kinsmen according to the flesh, who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers and of whom as concerning the flesh, Christ came. Who is over all, God blessed for ever. Amen."*

There is no question about his statement until we come to the last part of verse 5, where Paul says that the patriarchs are the human ancestors of Jesus. Why does he follow with the statement, *"Who is over all, God blessed for ever"*? The problem seems to be one of translation.

In this passage, Paul is recalling God's goodness to the Jewish people. He concludes by speaking of Christ's descent from the Jewish line, to which he attaches an exclamation of praise. The question is, does Paul link the exclamation to Christ, saying Christ is the one who is God over all to be praised forever, or does he simply follow the statement about Christ with an exclamation to God for all He has done? We believe that the latter is the intended meaning of the text, first because it harmonizes with the general teaching of the Bible about Jesus and God; and second, because it is a proper rendering of the original text of this passage.

Let us read the passage as it is translated in some of the newer versions; for example, the New English Bible: *"Theirs are the patriarchs, and from them, in natural descent, sprang the Messiah. May God, supreme above all, be blessed for ever!"* No suggestion here that Jesus is God, nor is there any violation of the original text. The Moffatt Bible reads, *"The patriarchs are theirs, and theirs too (so far as natural descent goes) is the Christ. (Blessed for evermore be the God who is over all!)"* A footnote in the New Living Translation Bible reads: Or "May God, who rules over everything, be praised forever. Amen." Also, a footnote in the New International Version reads: "Or ...Christ, who is over all. God be forever praised!" Punctuation is not part of the inspired text, as there was no punctuation in the original Greek. And Paul's thought seems clear.

After rehearsing the God-given benefits enjoyed by his people, it seems natural that he would close his statement with an exclamation of praise to God.

What is the Apostle Paul saying in 1 Timothy 3:16? It reads in our common version: *"God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."* If we think about each of these actions, we realize each one is specifically appropriate to Christ, not to God. In fact, it is the story of Jesus' career from its beginning to its climax.

- 1 Jesus Christ was *"manifest in the flesh."* Just as John wrote in the first of his gospel, *"the life was manifest, and we saw him"* (1 John 1:2). He was *"flesh and blood"* like His brethren (Heb 2:14; Acts 3:20-22).
- 2 Jesus was *"seen by angels"*—what would be the point to say

that God was seen by angels? God dwells among the angels of heaven; Jesus was visited by angels. They came to announce His birth (Luke 2:8-11). Angels came to strengthen Him after the temptation in the wilderness (Matt. 4:11). An angel came to Him in the Garden of Gethsemane to strengthen Him (Luke 22:43).

- 3 Jesus was *"preached among the Gentiles,"* as by Paul himself (Rom. 10:18).
- 4 Jesus was *"believed on in the world"*—by His Apostles and *"We have come to believe and know that you are the Christ, the Son of the living God"* (John 6:69).
- 5 Jesus was *"received up into glory"* when He ascended to heaven (Luke 24:51; Acts 1:10-11), just as had been prophesied (Ps. 110:1).

What better description could we have of the life of Jesus Christ!

Why, then, does the passage begin with *"God was manifest..."* etc.?

First, we do not find the Bible supporting any idea that Jesus is God the Creator, the God who is *"from everlasting to everlasting"* (Ps. 90:2), God Almighty, God Omnipotent. None of these qualities describe one who was born of a virgin, whose life began at a specific point in time, who stated numerous times that He was the *"son of God,"* and who said Himself clearly, *"My Father is greater than I"* (John 14:28).

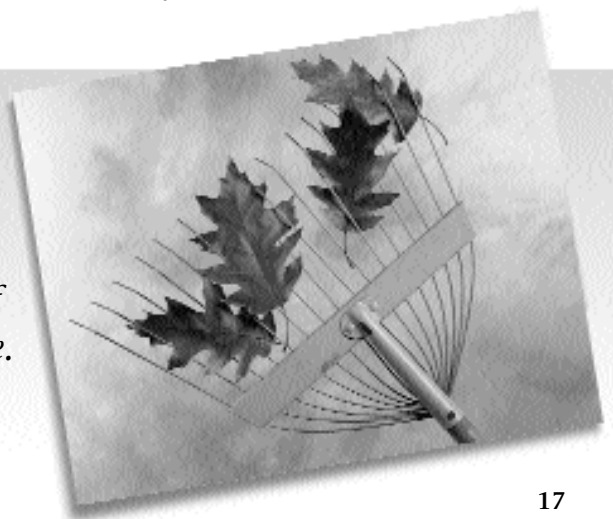
Why is Jesus at times addressed with His Father's name? Because, as is normal with fathers and sons, He being the Son of God bears His Father's name. Before His birth, the angel said that He would be *"God with us,"* that is, God's representative among men, *"Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel,"* which is translated, *"God with us"* (Matt. 1:23). Jesus would not be the eternal God of heaven but *"God with us,"* God's Son to dwell among us.

Jesus came in His Father's name, and doing His Father's will. In fact He said, *"The Father has not left Me alone, for I always do those things that please Him"* (John 8:29).

In the same way Moses was called *"God"* to the children of Israel (Ex. 4:16) not because Moses was in any sense God in heaven but because he represented the Divine authority to the people and was commissioned by God to speak for Him. No one would suggest that Moses was the eternal God, but only that he was delivering God's orders and the people were to listen. In the same way Jesus spoke the words of His Father and with Divine authority (Matt. 7:29). ♦

*Be thankful for what you have received
and also for what you have escaped.*

*The best attitude to have toward one's work of
building a character is a keep-at-it-tude and grat-titude.*





WHAT WILL YOU *Harvest?*

(What did you plant?)

by RUTH E. SISSON

ing time. Planting is not a once a year occasion. We are planting every day right up to the end of our day of opportunity!

Referring again to Paul's letter to the Galatians, let us think about another statement of this principle: *"For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life"* (Gal. 6:8). This faces us not only with the basic and central decision of choosing the type of seed we will sow, but at the same time we realize we are choosing our harvest. We are either sowing to the flesh and will reap corruption, or we are sowing to the Spirit and will reap life everlasting.

Did you ever feel like saying, "I don't care what God wants me to do, I will do what I want to"? That is sowing seeds of corruption, no matter how good the thing you intend to do.

Giving in to pride, or malicious gossip, or anger is sowing corruption, and will result in a corrupted harvest unless we dig up that seed by repenting.

Paul at the beginning of the sixth chapter of Galatians states very carefully what one must do who finds a fellow Christian overtaken by a fault. He says: *"Brothers, if someone is caught in a sin, you who are spiritual should restore him gently. But watch yourself, or you also may be tempted"* (Gal. 6:1 NIV).

His word to us as individuals here is very direct. Not one of us is immune to temptation. Not one of us is so sure-footed that we cannot stumble. If we think we are, we have stumbled already. All of us, if not exceedingly careful, can sow the wrong seed and reap the wrong harvest.

Keep On!

What is Paul's advice for keeping on? *"And let us not be weary in well doing: for in due season we shall reap, if we faint not"* (Gal. 6:9).

We read the same thought in Hebrews 10: *"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry"* (Heb. 10:36-37). It takes patience to go on and on, when we cannot see the fulfillment of the great events we are expecting. It takes patience to wait for the promise of the Lord to be fulfilled, so that we can see the results of our sowing. But harvest Day will come; every one will reap what he has sown.

What are you and I sowing today, tomorrow? What can we expect to harvest? ♦

TV Survey: Fill in, and mail or FAX to 585-436-3627 or reply from our website at **www.megiddo.com**

In many parts of the world harvest time brings changing scenes. Brightly colored leaves, or heavy branches of red, yellow, or green streaked apples. Rows of brown tasseled corn, or the beauty of grapes hanging in thick triangular clusters. Orchards in the American northwest are filling endless boxes with individually wrapped pears or apples or plums for distant customers, while in the warmer climates people will soon be packing crates of oranges and grapefruit.

But wherever the harvest is taking place, the universal answer to the question "What are you harvesting?" is *what you planted*.

There is only one time to determine what the harvest will be, and that is at planting time. Harvest time is not the time to change one's mind and say, "I really wanted corn instead of wheat." Or "I wish I had cabbage and not beans."

God means the yearly time of harvest to remind us of the solemn reality that there is an unbreakable connection between what we plant and what we harvest. He warned clearly: *"Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap"* (Gal. 6:7). It is just that fixed, he says, and don't let any amount of optimism fool you. Your choices of what you do with your days and years are like seeds. They will determine the harvest, and that harvest will be apparent to you and everyone else.

So the most important question of life becomes, What am I sowing? This problem, that decision, this temptation, is a seed planted that will one day bear fruit. Our decision this moment will affect our harvest. And we can't put off the plant-

TV SURVEY

Since TV has become a part of nearly every household in America, as well as abroad, we believe that understanding and controlling the effects of TV on our lives is tremendously important. You can be a part of this important study by completing and returning the enclosed survey. We sincerely appreciate your response. All responses will remain confidential.

1. Approximately how many hours per day do you watch TV? ☐ less than 1 ☐ between 1-3 ☐ more than 3
2. Approximately how many hours per day is TV left on unattended? ☐ less than 1 ☐ between 1-3 ☐ more than 3
3. What is your main reason for watching TV? ☐ pastime ☐ information ☐ entertainment ☐ other
4. Approximately how many hours per week do you spend watching the following ?


<input type="checkbox"/> religion	<input type="checkbox"/> education/instruction	<input type="checkbox"/> science fiction	<input type="checkbox"/> other _____
<input type="checkbox"/> business	<input type="checkbox"/> movies	<input type="checkbox"/> soaps	_____
<input type="checkbox"/> comedy	<input type="checkbox"/> nature	<input type="checkbox"/> sports	<input type="checkbox"/> other _____
<input type="checkbox"/> documentary	<input type="checkbox"/> news	<input type="checkbox"/> talk shows	_____
5. How would you describe the general effect of TV watching in your home?
☐ positive ☐ negative ☐ no visible effect
6. What word best describes your opinion of the commercials on TV?
☐ appealing ☐ sensual ☐ objectionable ☐ compelling ☐ no opinion
7. How much influence have TV commercials had on your spending?
☐ none ☐ some ☐ would spend far less without them
8. Have you done anything to control or curb the effects of TV on your household? _____ If yes, what?
☐ discuss harmful effects with family ☐ watch discriminately ☐ watch less ☐ record potentially good programs and fast forward over commercials and not view poor material ☐ no TV ☐ Other _____
9. What word best describes how watching TV affects you emotionally?
☐ unsettling ☐ upsetting ☐ stimulating ☐ calming ☐ no effect
10. What word best describes how watching TV affects your spiritual life?
☐ unsettling ☐ displacing ☐ reinforcing ☐ no effect
11. If you have children, how many hours per day do they watch TV? _____ under 6 _____ pre-teen _____ teen
 - a. What types of programs? (check all that apply)
☐ sports ☐ news ☐ educational TV ☐ movies ☐ other _____
 - b. Who most frequently chooses the programs they view? ☐ parent/guardian ☐ child ☐ no plan
 - c. What criteria determine which programs they will see? (check all that apply)
☐ time of program ☐ family activities ☐ quality of program ☐ other _____
 - d. Are your children supervised while watching TV? ☐ yes ☐ no
 - e. Have you observed any behavioral changes in your child (children) as a result of watching TV? ☐ yes ☐ no
12. How has watching TV altered your family activities? (check all that apply)
☐ less time together ☐ less activities together ☐ more time together ☐ more activities together
13. Have you ever tried a "no TV" week? ☐ yes ☐ no If yes, was it successful? ☐ yes ☐ no
14. How would a "no TV" schedule affect you? (check all that apply)
☐ feel lost ☐ feel relieved ☐ feel lonely ☐ other _____
15. How often do you combine TV viewing with another family activity, such as eating?
☐ daily ☐ once a week ☐ once a month ☐ almost never
16. Additional comments _____

Thank you!

Thank you!

Name (optional) _____ Date _____

Please return survey to: Megiddo Church, Attn: TV Survey, 481 Thurston Road, Rochester, NY 14619



*God who touches earth with beauty,
Make my heart anew;
With your Spirit recreate me,
Pure and strong and true.*

*Like your springs and running waters
Make me crystal pure,
Like your rocks of towering grandeur
Make me strong and sure.*

*Like your dancing waves in sunlight
Make me glad and free,
Like the straightness of the pine trees
Make me upright be.*

*Like the arching of the heavens
Lift my thoughts above,
Turn my dreams to noble action,
Ministries of love.*

-Mary S. Edgar