

# Megiddo Message



He Showed Us The Way To Life



# Megiddo Message

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## INDEX

He Showed Us The Way To Life . . . . .	3
Wholehearted Devotion to God . . . . .	4
The Devil . . . . .	8
Meditations on the Word . . . . .	11
Sharing the Membership of the Saints . . . . .	12
Understanding the Bible . . . . .	13
ISRAEL . . . . .	17
Cat-Like Watchfulness . . . . .	21
THINK! . . . . .	22
Learning the Hard Way . . . . .	23
Selected Quotes on Hope . . . . .	27
Don't . . . . .	Cover

## Editorially Speaking...

### Delete the Expletives!

PROFANITY became a live topic suddenly with the publishing of the transcript of the President's tapes. Rather than offend a public which might expect something better from such a high office, the words "expletives deleted" appeared in the transcripts.

Our purpose here is not to involve ourselves in a political issue but to alert one another to the principles of the Bible and the honor of all things sacred. An expletive is defined as "an exclamatory word or phrase; especially one that is obscene or profane; one that serves as a filler."

Both obscene, profane language and "filler" words are condemned by God. The law as given to Moses in the wilderness was plain in its denunciation: "Thou shalt not take the name of the Lord thy God in vain." There was no suggestion that even a slight degree of such language might be allowable.

Idle words will bring judgment. Said Jesus, "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:36-37). "Idle words" would include expletives.

Jesus said also, "Swear not at all; . . . But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil" (Matt. 5:34, 37). "Whatsoever is more than these" suggests the use of needless interjections and expletives, and such "cometh of evil."

Present-day conversation is filled with expletives and near-profanities, sometimes referred to as "four letter words" or "minced oaths." Some people justify them because they are "typically American" or because they convey strong feeling. But such words are not appropriate for a Christian on any occasion. They must be deleted, not only from transcript, but from conversation. And if we incline to let such words slip unawares, we need to think again about the words of the practical James: "If anyone considers himself religious and yet does not keep a tight rein on his tongue, he deceives himself and his religion is worthless" (Jas. 1:26, NIV).

James wrote also that the tongue is a "fire, a world of iniquity, . . . full of deadly poison. . . . Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be" (Jas. 3:8-10).

As covenant-makers before God, we stand accountable for all our words. How dangerous to use any word, even an interjection, which lies below the standard Christ set for His disciples. Any carelessness in our speech dulls our spiritual sensitiveness and will weaken our testimony as Christians.

Lest we be condemned in the day of Judgment, we need to delete all the expletives from our conversation, and utter daily the petition of David: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." ●●





# He Showed Us The Way To Life

To every man there openeth ...  
A Way, and Ways, and a Way;  
.... And the High Soul climbs  
the High Way, ... And the Low  
Soul gropes the Low, ... And in  
between, on the misty flats, ...  
The rest drift to and fro.

—John Oxenham

**P**ERSONAL experience has proven beyond doubt the wisdom of the ancient seer of Israel: "It is not in man that walketh to direct his steps." Birds can find their way across the Atlantic by an indefinable instinct; fish can swim through miles of water without guide or compass. But we as human creatures are not so endowed. We have no built-in sense of direction, no instinct to tell us which way to go. We must reason; we must study; we must choose—for God has set before us two roads, one leading to Death and the other to Life.

And thank God, we are not left without a signpost to point the way. When we come to the crossroads of life, we are not left to guess which way leads where. We can know. We can know because of the Guidebook He has provided. We can know because of the tireless efforts of one who went before us and

studied the Guidebook, and then, following its directions, set up a marker to show us the way. Such was the lifelong task of our founder, Reverend L. T. Nichols.

It is the principle of the Almighty to do nothing for mankind that they can do for themselves. He wants men to grow, to develop and to acquire strength and virtue from their own resources. Thus He provides the means—the life, the intellect, the memory, the willpower and reason-power. He furnishes the instructions, the Bible, and it is every man's responsibility to make fullest use of these God-given powers.

There was a time when God worked openly with men. He spoke through dreams and visions; He worked by placing divine power in trustworthy human hands. He supported His cause by openly subduing opposition and promoting the right. But the time came when He was ready to provide a completed written Word for the guidance of mankind, and at that time He chose to withdraw all visible support.

*Come, ye children, hearken unto me: I will teach you the fear of the Lord.*

*What man is he that desireth life, and loveth many days, that he may see good?*

—Psalm 34:11-12

But alas! no sooner had this part of the plan been finished than the evil and carnal forces of human nature began to break down the standards He had set up and modify the truth that He

(Continued on page 25)



This month marks the 130th anniversary of the birth of Rev. L. T. Nichols, founder of the Megiddo Mission Church. He was born in Elkhart, Indiana, October 1, 1844.

*Those who were acquainted with Rev. L. T. Nichols knew also his brilliant portrayals of the future, which he repeated often as an incentive to right living. He spoke of that future world; he dreamed of it; he visualized it; he lived for it.*

*In familiar discourse, such as that which follows, he lifted his congregation to realms celestial. Then, with their desire awakened, he enforced upon their minds the work to be done to enter the world to come, that everyday wholehearted devotion to God which must become the life-pattern of all who shall be saved.*

## Wholehearted

**W**E WISH TO SAY a few words to encourage and invigorate our minds, and to enable us to become so stimulated in the inner man that we will be fully constrained to enter into the work before us with renewed strength and growing energy. Our devotion to truth must be so deep that we will make all we have and are subservient to the will of God. Let us inquire, Who among us is in reality becoming thus invigorated and energized? In answering this inquiry, we look not for words only, but for words backed up by unmistakable *works* of righteousness, works that will show that we are engaged in the work of the Lord.

The nearness of the coming of our Master should cause us to enter into this inquiry with greater longings and with more true heartfelt desire than ever before to know our real standing before God. It should cause us to have a growing desire to know ourselves just as God sees and knows us. Indeed we should have greater impressions of heart and should make great searchings of heart until we seek out and drive from our heart every evil. But alas! how few will search for evil. How few, in the language of the 38th Psalm, are saying, "I will declare mine iniquity; I will be sorry for my sin."

**Every one of us must turn a new leaf**, if we expect to hear the Master say to us, "Come and enjoy sweet rest with Me in our eternal home. You have been faithful in a few things; you have searched your heart and driven iniquity far away; you have purified your heart from evil; you have become morally perfect. I will now make you ruler over many things. I will make you free from every physical ailment, from every sorrow, from every danger, and fill you with immortal vigor. I will give you every conceivable pleasure which you can enjoy for evermore. Because you have delighted in Me, and guided your tongue aright, I will now delight in you. You shall sing the praise of the re-

deemed of all ages and ascribe all honor to the high and lofty One who sits upon the throne of eternity."

To be found ready to engage in this future work of Jehovah should so inspire our inmost soul that we would be found all engaged at the present time in fitting and equipping ourselves with the proper clothing that will assure us of being ready when that glorious time has arrived. It should cause such a longing anxiety to remove all obstacles, great or small, that may lie in the way of our entering the blissful shore of Jehovah's glory, that we would never tire or become negligent in doing this noble work.

**To have right to the tree of life—what a blessing!** To have a right to enter through the pearly gates and compose a part of the happy throng that will glow with grandeur and beauty, that will thrill with praise to the Creator as we meet and greet and partake of the beatitudes of the future—such blessings are too wonderful for the human heart to comprehend. They are beyond, yes, says Paul, they are "exceeding abundantly above all that we ask or think." No wonder Peter styles them "exceeding great and precious promises."

How they swell the goodness of God into a fathomless ocean; yea, like space unending in every direction. To think of basking for evermore in such wonderful sunshine of bliss with more than ecstatic joy should keep our hearts filled with constant gratitude and deep-settled devotion to the mighty and everlasting God. Our devotion to God should be so pure, of such sterling quality, so unmixed with lesser considerations, that we will ever be found reverentially bowing in meek submission to His sovereign will. Our devotion should be such that we will lovingly, willingly and joyfully take off our stiff necks and throw away our hard hearts and no longer refuse to obey His voice, no longer refuse correction. Our devotion should cause us to draw near to the Omnipotent One who has offered us every future blessing upon such easy terms. He asks only that we seek the good and re-

# Devotion to God

## Its Meaning and Reward

fuse the evil. He requires that we perform only those things which will make us noble in His sight, that will make us more joyful now, and in the end secure to ourselves the endless beatitudes and triumphant joys of the angels. Each move, each turn, every moment will increase our joy as we onward progress upon the unending plain of eternity, as we are introduced, perhaps by a Gabriel, to new worlds on high, and are permitted to view their glory and participate in their celestial joy and gladness. We shall indeed stand filled with joyful astonishment and happy amazement and will be led to exclaim in the language of the Revelator: "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name?" As soon as the grand sentiment contained in the song of Moses and the Lamb has been joyfully uttered, we shall hear a response from a great multitude composed of many waters, the angel choir from on high, saying, "Alleluia, for the Lord God omnipotent reigneth." What a right, what a pleasure to utter those sweet words in glory, and to hear such a response as this!

Beloved brethren, is not this enough to cause us to do as commanded in Psalm 63:1, Seek the Lord early and daily, yea, continually long for His ways to be carried out in our everyday life? Is it not enough to cause our inmost soul to thirst and long after God?

As we look around us and view this mighty panorama of nations and know of a certainty that these words, spoken so long ago, are now being fulfilled before our eyes, it should cause our faith to be increased. Our longing for God will be increased until we will delight to do His will and we will be led to exclaim, "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God." We will not only cry out by words but our actions will be in union with our words so that we will indeed "search and try our ways, and turn again to the

Lord." We will lift up our hearts as well as our hands in this longing cry after God. But alas! how few will thus cry after God. Notwithstanding this future home in glory, filled with resplendent beauty, surrounded with sweet bliss, laden with every conceivable comfort, embellished with the beauties of Jehovah—notwithstanding all this—few will in reality go to work and take the pains to increase their faith so as to fully believe that such a glad-some home is really awaiting every God-fearer.

Those who are in deed and in truth longing for God can see that our world today is a dry and thirsty land. But it is one thing not to dispute these undeniable facts, and quite another to take them into our very being so that they become a working factor within, manipulating and regulating all our affairs in life. It is quite another thing to have them become the impelling power in every thought, act and feeling through life.

**We have our choice:** to serve God in humility and joyfulness of heart and reap the endless beatitudes of glory in the world to come; or serve our flesh in sorrow of heart now, and reap in the end dismal gloom, solitude, death. It would seem that every sane, enlightened mind would make choice of the former, and so conduct itself each day, each hour, each moment as to dispel all doubt and be fully assured of reaping endless life in the good time coming. This assurance will produce an inward joy that will repay us a thousand times over here and now, to say nothing of the future joy we shall experience when we are ushered through the pearly gates and into the Elysian fields of bliss, there to enjoy for evermore the fruits of our labors. To be at home with the saints of all ages, and to realize that we are indeed a part of that stately band, will be pleasure far beyond our capacity at the present time to comprehend. Nothing short of experience can ever cause us to realize this wonderful pleasure.

As we form a part of this holy throng and begin to realize their nobility of action, their majestic appearance, sublimity of thought, stateliness of being,

their loftiness in every way, our hearts will begin to well up with increased adoration to the high and lofty God. It will be spontaneous, will gush forth in tones both clear and loud, speaking forth a joy no mortal ever knew, as the words are repeated by all: "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. . . . Thou

would not like to form a part of this happy company? *We can if we will.*

John heard in advance that grand Hallelujah Chorus that shall fairly rend the heavens at the marriage feast of the Lamb. He heard "as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." Blessed be God! we can prepare ourselves so as to be worthy of hearing those wonderful words safe in glory. It seems that we would quicken our pace until our entire mind, might and strength would be used to push forward in this work. We must become so absorbed in divine things that our mind with all its power will be lost to the low and groveling world by which we are surrounded.

**Devotion to God's everlasting truth** will afford much more joy and happiness than this poor fleeting world with its meager, short-lived comforts can possibly give. Think of hearing angels from on high saying, "His wife hath made herself ready." I would rather have this one pleasure than all the pleasures of the world combined. The pleasures of this world will soon end, but the pleasures we gain by obedience to the truth will never end. They will not only last for eternity, but they will ever be on the increase, multiplying continually. There in that world to come our hearts will become more and more capable of enjoying ourselves; our hearts will become increasingly sensitive to the feelings of pleasure, until we can testify from experience that it is indeed "exceeding abundantly above" all that we could have asked or anticipated. We will then realize what it is to participate in the fulfillment of Psalm 36:8, "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures." Wonderful promises! We shall drink to our fullest satisfaction of the river of God's pleasures. "For with thee is the fountain of life." What a promise! what a thought! what a comfort to think of being permitted to experience the fulfillment of these wonderful predictions!

If only we would let our mind's eye run out and behold this grand river of pleasures, and consider that it will be an ever-flowing stream, it would seem that we could not rest until we had secured a true, genuine pass that would permit us to walk on eternity's shore and drink of endless pleasures.

Remember, those pleasures are proffered upon the condition of our becoming dead to the world and all alive to God. Show me a Christian, and I will

---

## The Peaceful Hour

Oh, be careful, for a moment,  
At the early dawn of day!  
Let the heart in deep contrition  
Think what's best to do and say!  
Join in pray'r before thy Maker  
Ere one sin has entered in;  
There in lowly, sweet communion  
Ask for victory to win.

Stop! and think, at least a moment  
With thy Bible by thy side;  
Turn and read some sacred portion  
From this storehouse opened wide;  
Let it guide thee ev'ry moment  
When you sit, or walk, or ride;  
Then will spring bright hope and beauty  
To within thy heart abide.

Then there'll be a glorious morning  
You may share for evermore:  
'Twill be better far than money  
When probation day is o'er;  
Beauty, grandeur, wealth and glory  
It will yield on Zion's shore,  
To be clothed in dazzling beauty,  
Soar aloft to die no more.

Oh, what bliss 'twill be to linger  
On that bright, celestial shore!  
There to bask with Christ forever,  
Throughout ages evermore.  
There to be all life and action,  
Go with freedom of the wind;  
Ev'ry act and thought so holy,  
We'll forget we ever sinned.

—L. T. Nichols

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art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created." Who

# A Prayer

Almighty God, Source of all mercies, we thank Thee for all Thou hast given, and for all Thou hast forgiven us. We thank Thee for all the mercies which in our blindness we have passed over, for the blessings hidden from our minds when we are dull; for the marvel of beauty in which Thou hast set our lives. We thank Thee for Thy love which is new every morning, shedding upon us the life-giving power of Thy grace.

We thank Thee for all who have helped us with our problems when temptations were strong, when we needed encouragement. We thank Thee for those to whom we may go at any time, with whom we can talk and keep nothing back, knowing they will understand—and help us. We thank Thee for the desire to help others, and for the power to help them, and for the desire to be helped ourselves.

We thank Thee for protecting us in weakness; for renewing our strength; for guiding us into opportunities to help others and to set forward Christ's Cause in our community and in our time. Above all we thank Thee for opening the eyes of our understanding to comprehend Thy magnificent plan for the earth and mankind; for Thy Word

which is as a lamp to our feet and a light to our path, that we may be guided in the path that leads to Thee.

We appreciate Thy care in blocking us when we are traveling the wrong road, and pray that we may always be sensitive to the restraints of Thy divine precepts. And once we know a thing is a divine command may we fly to obey it.

Give us within our own hearts the peace that passes understanding. Take from us anxieties which detract and weaken us; take from us doubts which have no foundation, and weaken our faith and endurance. Take from us wrong desires, false ambitions; above all take from us any estrangement from Thee, and grant us the peace and joy of sins forgiven, of accomplishment in the divine life, of visible growth into holiness.

And may Thy Kingdom come, Thy will be done in earth as it is done in heaven, until every knee shall bow to Thee, every tongue sing Thy praise, and Thy glory fill the earth as the waters cover the sea. All this we ask through our Mediator and Saviour, Jesus Christ our Lord, who with Thee we would honor and obey. Amen.

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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, his mouth will be speaking. All such will keep away from the contaminating world as much as possible, so that they can better meditate upon the noble and wonderful things of God, so they may be better enabled to crucify self and exalt God alone. They will be in constant fear of doing something that will shut them out of that summerland of love. They will be watching every crook and turn for fear that they will be found doing something wrong. When they are overtaken in a fault, they will humbly confess and go to work with renewed zeal to turn from it. They will realize from the depths of their hearts the exceeding sinfulness of sin. They will view sin as a horrible act, however small the transgression may be. Then, and not until then, will anyone in reality turn from it.

The righteousness with which we must be clothed

is made up of obedience to every word of God. As Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." This calls upon us to pay more attention to the Word of the Lord, and less to the things of the world. It will necessitate a more diligent study of the Word for the purpose of becoming examples "in word, in conversation, in charity, in spirit, in faith, in purity." If we do this, self will sink into insignificance, and we will consider the words of the Lord's mouth more than our necessary food, more than thousands of gold and silver; they will become the apple of our eye. It will be our chief delight to be found walking in obedience to them. Such will be the Christian's devotion to truth. These things are worth our whole mind and consideration, our care and utmost attention, in order to be found ready to be born into incorruption and to partake with fullness of joy from the river of God's eternal pleasures. ●●



# THE DEVIL

## WHO IS HE?

***A Spirit - A "Fallen" Angel - A Power - A Man ???***

### Who Is the Devil?

**I**S THERE a devil, a real being with an individual personality? If so, who created him, and why does an all-powerful God of righteousness and love permit him to exist?

Or is the devil a spirit of evil influence, a force that continually inspires evil and devises mischief? (Could such an influence exist without personality?)

Exactly who or what is the devil?

Many persons through the ages have pondered these questions, and many answers have been offered. Some believe that the devil is a hideous-looking horned creature whose cloven hoofs and spiked tail assist him in presiding over the torture of the wicked dead. Others believe him to be some unidentified agent of evil whose chief business is to defame God, attack righteous men, and stir up evil men against God. Others believe him to be a disobedient fallen angel who long ago was cast out of heaven because of his rebellion against God. Still others hold to a rather vague feeling that the devil is a personality or a spirit of evil or a demon, continually opposing God and all that is good.

But we are convinced that none of these views is correct, and that none of them is wholly and solely Bible-supported. How does the Bible use the term devil? Jesus addressed His apostles: "Have not I chosen you twelve, and one of you is a devil?" (John 6:70)—not, one of you *is possessed with* a devil but "one of you *is a devil*." On another occasion Jesus spoke similarly to Peter: "Get thee behind me, Satan: thou art an offence unto me" (Matt. 16:23).

### The Source of Evil

What, according to the Bible, is the source of evil if it is not the workings of a literal devil?

Jesus strikes at the very root of the matter:

Evil proceeds from the depths of the human heart. The evil thought allowed to conceive and bring forth sin is the defiling agent to mankind. "For from within, out of the heart [or mind] of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man" (Mark 7:21-23). These are the words of Jesus, and the language is too plain to be mistaken. How can you or I claim to be pure in heart unless we put away all these thirteen evils which Jesus said defile the man? When we have put away these evils, we have killed the only devil that we need ever fear.

James the servant of God was close enough to the source of divine knowledge to have known what he was talking about, and he declared: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man; but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James 1:13-15). The merciful God never tempts any man to evil. And He never created a devil to lure us away. The writer witnesses that he never once experienced any such influence in his entire life. "*Every* man"—no exceptions—"every man is tempted when he is drawn away of his own lust, and enticed." Here is a devil that is present in every human being.

The man who steals does so because he lusts to possess that which does not belong to him. The liar lies because it is to his interest to suppress the truth. He wants to save his face, to hide his true identity lest the facts about him be disclosed and his reputation be caused to suffer. The proud man or woman is proud because self-importance



is natural, and he or she does not make the necessary effort to control it.

It is the development of an uncontrollable taste for intoxicating liquor that brings the alcoholic to a state of degradation almost worse than death itself, and not the influence of a personal devil that operates against the man's will. The immoral man is immoral because he lacks self-control. It is easier for him to give way to his base passions than to banish them. Lust conceives and brings forth sin, but in every case it is the offender himself who is the culprit. And the same is true of anger, malice, jealousy, envy, sensitiveness, and every other sin that defiles.

### The Doctrine of Demons

Where did belief in a devil such as is accepted by popular theology originate?

The answer is simple: in the imagination of man himself. From more than seven thousand years of human history on this planet have emerged a multitude of ideas, superstitions, and philosophies. Men have thought and dreamed, rationalized and reasoned, feared and imagined. By nature men crave security and fear harm.

To satisfy his cravings and explain his fears, primitive man early developed polytheistic faiths which included spirits and demons and devils of every description. He thought of every healthful breeze, every green tree, every solid rock, every rain-filled cloud as being possessed with a living spirit that blessed him; sometimes he called it "god" and worshiped it. The lightning that shattered his home or set fire to his forest, or the flood that destroyed his crops, or the disease that threatened his life, all were evil spirits, or demons, or devils, spirits to be ameliorated—if possible—or charmed, or driven off.

Firm belief in demons and devils has been current in every society. Among the ancient Assyrians and Babylonians, superstition was rife; the demonic world was so prolific that its inhabitants were divided into classes, or orders, according to the imagined power of each.

From the most ancient times the spirit world lay very near to the average Chinese. Good and evil spirits were objects of religious worship or superstitious fear. Egypt had such a vast array of demons and spirits, it is said, that a definition of each was impossible—every object and every being was possessed with some kind of "demon" or "demons."

The Celtic people (early inhabitants of Great Britain) combined beneficent and maleficent dispositions in their demons, which were magical in

their behavior and supernatural in their endowments. The influence of such demons, it was thought, could be resisted by enticing them with piety and virtue.

Even the reasoning Greeks tempered their rationalism with superstition, believing that at death the soul of man went to the heavenly Elysium, but the "shade" went to the underworld, where it lived a shadowy, semi-conscious existence. The ghosts of the dead, they believed, tragically sought vengeance on the living. One had to pass their tombs in silence or attract their fury. Illness and insanity were explained as demonic possession.

Aristotle believed that all men have demons which accompany them during the whole period of their mortal existence. The Stoics were firmly convinced of the reality of demons which, having like passions with men, and responding to their desires and fears, superintended and directed their fortunes.

Outstanding in demonology was the faith of the Persians. They thought of the world as controlled by a dual power of good and evil. These opposing forces were engaged in constant warfare until the last millennial cycles of the world preceding a day of judgment when perfect man shall, by the aid of the heavenly hosts, overcome the power of evil for ever. The Persians conceived of these present forces of evil as under the leadership of their creator Ahriman, who brought them forth to wage war against heaven and earth. These demons, equal in activity to the divine forces created by the power of good, were thought of as spirits or bodiless agents who gathered as aides about the standard of Ahriman and formed the council of hell.

The Romans regarded the spirits as helpful to mankind if correctly approached and held in honor; but they feared the larvae, a species of ghosts, for they were the souls of wicked men and now wandered about at night in the dreaded form of specters.

Where, then, is the source of belief in demons or devils? Not in the Bible, but in paganism.

It seems ridiculously inconsistent to suppose that a God of infinite wisdom would stoop to such nonsense as to ask His children to believe in demons or evil spirits. But in the early centuries following the ministry of Christ, the belief crept into the Christian church as it apostatized from the teachings of Jesus. And today nearly all major religious groups hold some form of this belief. Leading commentators all take for granted the existence of demons or a devil.

### The Devil of Christendom

Hastings' *Encyclopedia of Religion and Ethics*

informs us in part: "The earliest Fathers of the Church, acquainted with the angelology and demonology of Scripture and of Jewish apocalyptic literature, all affirm or imply the existence of spirits good and evil. . . . Opposition to Gnostic speculation led earlier writers to insist on the fact that angels and demons were created beings, while some writers refuse to allow to the former any part in the work of creation. . . . The earlier writers more usually identify the 'sons of God' with angels. . . . The legend of the fall of the angels, and the person of Satan especially, led later writers to indulge

committed carnal sins with the daughters of men. Justin called them *angeli fornicatores*. †

John Milton, the blind poet and theologian, in his epic "Paradise Lost," formed into symbolic poetry the thinking of the Protestant world in the seventeenth century, picturing a war in the high courts of heaven where dwells the Almighty; and from which once pure, bright angels were ejected and cast to earth where they have henceforth waged a mighty conflict against God and man.

What was the source of this belief? Let us repeat: not the Bible, but paganism. Persians, Romans, Teutronics, Tibetans, Jains, Japanese, Indians, Moslems, and almost any ancient people you can mention—all recognized spirits or powers of evil.

But the Bible does not.

### Modern Beliefs in Devils

Even today, the Catholic Church, together with most Protestant denominations, believe in the existence of a devil and demons. We quote from *The New Library of Catholic Knowledge*, Vol. 1, "Preparing the Way," by M. E. Odell (Hawthorn Books, 1963):

"Intelligent beings created by God have only two fundamental choices: They may choose to love God and serve him, . . . or they can turn away from God and aim only at pleasing themselves. In the latter case they cut themselves off from his goodness and love and therefore they become evil. The good, bright glorious angels who deliberately turned away from God became hideous and evil devils, and Lucifer, the light-bearer as he was called, became Satan, the worst of them all."

Even the Worldwide Church of God believes in a literal devil. We quote from the *Plain Truth*, April, 1968: "There was a superarchangel, a cherub named Lucifer, created with great knowledge, wisdom, beauty, trained at the very seat of God's Throne of the Government of the Universe. Thoroughly trained, . . . Lucifer was placed on a throne in Eden, on this earth, to administer the Government of God over angels who then populated this earth.

"Under God's Government, the earth was filled with happiness, abundance, joy. But this Lucifer allowed himself to be filled with vanity, envy of God's supremacy as Ruler of the whole Universe,

(Continued on page 21)

\* *Encyclopedia of Religion and Ethics*, ed. by James Hastings, Vol. 4. pp. 578, 579.

† Marcello Craveri, *The Life of Jesus*, 1967.

# HAVE YOU READ?--

HISTORY OF THE MEGIDDO MISSION  
THE COMING OF JESUS AND ELIJAH  
WHAT MUST WE DO TO BE SAVED?  
GOD'S SPIRITUAL CREATION  
THE KINGDOM OF GOD  
THE GREAT APOSTASY  
AFTER DEATH, WHAT?  
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in speculation as to the problem of evil and the relation of evil spirits to God. It would appear that the majority at least of later writers held the view that angels were capable of sinning, being possessed, like men of free will."\* (We will discuss the capability of angels to sin in a later article.)

The idea of the devil was founded not in the Bible but in the thinking of such Alexandrian writers as Clement, and Origen. And in the second century, Justin Martyr forged the legend (suggested to him by Gen. 6:2) that Satan and his devils were once good angels, who had been deposed for having



**L**ET THE words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer," was the prayer of the poet-king of Israel. He might with good logic have given the meditation of the heart the first place, for it is there that the words of our mouth and the works of our hands are conceived and ordered. Man's greatest asset is his mental equipment, his complex brain which can remember and reason from cause to effect, which can weigh and balance and choose his course of action. Nothing like it exists in all the visible creation.

But this ability to think and reason and meditate is not necessarily a blessing: it can and often does make the thinker and those whose lives are within his sphere of influence, very unhappy. As with everything else, it is a tool which can be used for good or evil. A fire engine is a valuable piece of equipment, but if it is used to throw kerosene on the fire, it is a curse instead of a blessing. So if the mind meditates the wrong things and so prompts wrong actions, it is worse than useless. Obviously, then, the function of meditation, which involves both planning and reflection, requires rigid control and direction if it is to be acceptable in the sight of the Creator of both mind and body.

The Psalmist, who sometimes failed lamentably to take his own advice and suffered greatly thereby, states the guiding principle in the plainest of words: "Blessed is the man that walketh not in the counsel of the ungodly . . . but his delight is in the law of the Lord; and in his law doth he meditate day and night" (Ps. 1:1-2). Saint Paul is more specific as he reveals the secret of his success: "Finally, brethren, whatsoever things are true, . . . honest, . . . just, . . . pure, . . . lovely, . . . of good report; if there be any virtue, and if there be any

*"Meditate upon these things:  
give thyself wholly to them; that  
thy profiting may appear to all"*  
—1 Timothy 4:15

praise, think on these things" (Phil. 4:8). Conversely, if there is no virtue or praise apparent in a subject, do not think or meditate upon it. "If you can see

no glory to God in a thing," said our Founder, "just let it alone," even in thought. For it is a definite principle of the Christian faith that we are responsible for the thoughts we harbor. Cherished foolishness in thought is sin (Prov. 24:9); cherished hatred is murder (1 John 3:15); cherished lust is counted adultery (Matt. 5:28).

Other translations make the idea in our text more active and less contemplative. "Be diligent in these things" (Revised Version); "Attend to these duties" (Moffatt); "Cultivate these things" (Goodspeed). No difference—it is merely meditation translated into action—the only kind worth having.

Some of "these things" are enumerated in the preceding verses: "... be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine." But for "these things" to affect our eternal salvation, we must not only meditate and act upon them, but it must be a sustained, continuous, single-minded service. "Give thyself wholly to them." God has promised to give us for our labor a reward "exceeding abundantly above all that we ask or think," and we are very small and insignificant; is it too much that we give ourselves wholly to the task of making ourselves worthy of it? Not earning it—we could never do that in a million years of a perfect life—but just making ourselves worthy by complying with the conditions. "A double minded man is unstable in all his ways," says the practical James. "Let not that man think that he shall receive anything of the Lord." And his Teacher laid

*(Continued on page 26)*



*The following address was given by our pastor, Rev. K. E. Flowerday, at the Men's Progressive Fellowship Meeting, Labor Day, Sept. 2, 1974.*

## Sharing the Membership of the Saints

**"YOU** share the membership of the saints." This was written centuries ago in an important letter which bears the title, "The Epistle of Paul the Apostle to the Ephesians." The translation is by the famous New Testament scholar, James Moffatt.

Do we share the membership of the saints? Are we truly part of the one living brotherhood whose aim and object it is to gain eternal salvation? If this be our common goal, how we should strive to help each other, to stimulate and encourage one another.

Christians are duty-bound to believe in the communion of saints. To them, those who died in the faith—recently or ages ago—are not extinguished and forgotten. If written in the Lamb's Book of Life, they are only sleeping for a short period, to be awakened at the return of Christ when He comes to gather together all the loyal members of the body.

Every time we meet, even if our congregation seems numerically small, "we" are not all present. The thousands of known and unknown men and women who in their day kept the faith, fought the good fight, and served God's cause loyally, are part of our company.

We owe a tremendous debt to all of them, those who went before us, who stood for truth and right, for justice and brotherhood with God. We should feel encouraged by the thought that we may fellowship with the saints of every age. So many of them lived through difficult times; yet they knew that what seemed to be a grim end could be a divine beginning of something better and far greater.

We are not alone. We are part of a great tradition; we are in a noble succession of the servants of God. As the writer of Hebrews (12:1-2, RSV) declared: "Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God."

The holy men and women enumerated in Hebrews 11, to which chapter 12:1-2 refers, were all masters of faith. They lived and worked in difficult times. They took many steps in the dark, entirely by faith, and they now await their reward. Of them 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."

Let us also be persuaded; let us show the same strength of faith. Let us know beyond a shadow of doubt that the things we look forward to will likewise be realized. The Day of the Lord *will* come; as covenant-makers we shall stand before the Judgment seat of Christ; we shall be rewarded for all that we have done, whether good or bad.

Let us believe these things with a conviction that cannot be diluted. Let us keep reassuring ourselves that no effort for God and righteousness will go unrewarded. And let us constantly renew our determination that nothing shall separate us from our profound hope—of securing life eternal in the world to come. ●●

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## Words to WALK By

*It is better to do a small deed than to intend to do a great one.*

*The easiest person to deceive is yourself.*

*The longer you carry a grudge, the heavier it becomes.*

*Why speed if the minute you save is your last?*

*The longest journey begins with the first step.*

*Good work is like seed sown—it grows, it spreads, and it sows itself again.*

*The great use of life is to spend it for something that outlasts it.*

*No person was ever honored for what he received. Honor is the reward for what he gave.*

*You are young only once, but you can stay immature indefinitely.*

*Who is more foolish—the child afraid of the dark, or the man afraid of the light?*

*Conduct your life as if you expect today to be your last day.*

*He is the freeman whom the truth makes free, and all are slaves beside.*

# UNDERSTANDING THE BIBLE

"Study to shew thyself approved unto God."

## Man and the Earth

**I**S THERE any evidence that an evolutionary process resulted in the formation of the earth and all the varied forms of life upon it? Do we find any proof of new elements and new species continuing to be formed by a process of evolution?

The answer is a resounding NO! True, there is a certain amount of change within a species—the physical features of men have altered slightly even in recent years. But there is absolutely no evidence of change which could ever result in one species progressing into a totally different plant or animal. Nor is there any evidence that a given species could ever of itself form itself into a new organism with new organs.

"One generation passeth away, and another generation cometh: but the earth abideth for ever... there is no new thing under the sun. Is there anything whereof it may be said, See, this is new? it hath been already of old time, which was before us" (Eccl. 1:4, 10).

It has been said that the writer of Ecclesiastes was mistaken when he wrote that "there is no new thing under the sun." It is further claimed that both history and science have proved King Solomon wrong, and that now theology is beginning to agree. Because man has in recent years discovered many new elements, harnessed the atom, and worked out countless inventions he believes that he has indeed found much new under the sun.

For man to try to prove the inspired Word uninspired by such reasonings only points up the faulty reasonings of man. Was not the atom in existence all the time? Man only recently learned how to release its energy. New **discoveries** are not new **creations**.

The words of King Solomon are true: Generations are born; they live and they die; leaders rise and fall, but the earth abides forever.

In our first lesson on this subject we studied briefly the subject of evolution and its claims. We will continue our study, following our outline:

## II. God the Creator

### A. Biblical Proof of Creation

### B. Non-Biblical Proof of Creation

We learned in our previous lesson that the "fact" of evolution proves to be the "fiction" of evolution. Absolutely no proof exists for the formation of matter by evolution.

In this issue we will study the proof of the Creation, both that which is to be found in the Bible and that which we may observe. To accept the Creation as a fact makes it unnecessary to add theory to theory in an attempt to solve the many riddles of evolution. As we study the evidence we will find that the numerous suppositions of the evolutionary theory quickly evaporate in the warm light of true science and Bible knowledge.

## II. GOD THE CREATOR

"What is the world?" asks the poet.

**"This is a piece too fair to be the child of chance, and not of care.**

**No atoms casually together hurl'd could e'er produce so beautiful a world."**

Whatever is made requires a maker. This simple fact was recognized by the above quoted poet. And the fact is as true in the secular and scientific realm as in the religious. This point is well illustrated by an incident in the life of Sir Isaac Newton, the eminent British scientist, a scholar well-known for his formulation of the law of gravitation.

Mr. Newton once had a mechanic construct a replica of our solar system with balls representing the planets geared together so as to move in harmony when a crank was turned. The miniature solar system occupied a prominent place in Mr. Newton's office.

One day Mr. Newton was visited by a scientist friend who did not believe in God. Recognizing the miniature solar system, the friend slowly turned the crank and admired the invention. Turning to Mr. Newton, he exclaimed: "How exquisite! Who made it?"

Without looking up Mr. Newton answered, "Nobody!"

The infidel friend was aghast, but thinking perhaps Mr. Newton did not understand his question he asked again, "Who made it?"

Mr. Newton, a firm believer in God, seized the opportunity, explaining that the admired instrument "just happened" to assume its present form, to which the infidel replied, "Of course somebody made it, and I'd like to know who he is!"

Mr. Newton's explanation to his friend is worth repeating: "This thing is but a puny imitation of a much grander system whose laws you know, and I am not able to convince you that this mere toy is without a designer and maker: yet you profess to believe that the great original from which the design is taken has come into being without either designer or maker! Now tell me by what sort of reasoning do you reach such an incongruous conclusion?"

Mr. Newton's argument was conclusive and the friend was converted. Yet today, more than two hundred years later, men are wont to believe that the entire universe came into being by a chance accumulation of matter and that life evolved from a single-celled creature that still inhabits the ponds and lakes of the world.

We may not be able to understand **how** the universe and our earth was created, but we know that it was God's work. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear" (Heb. 11:3). Some things must be accepted by faith, as evidenced by the writer to the Hebrews.

Nothing "casually together hurled could ever produce so beautiful a world," as the poet writes. No, the earth did not just happen; it was created as was all life. Only an Omnipotent God could perform such a work.

#### A. Biblical Proof of a Creator

It is commonly accepted that no human beings were present to witness the Creation, hence we can offer no firsthand record of the event. Science may propose theories by which creation may have happened, but science has nothing but mere theories to back up theories.

The fossils in the rocks in the earth's crust provide some historical facts about species that once inhabited the earth, many of which are now extinct, but fossils reveal nothing about the creation of the earth or the living things that inhabit it.

While we lack an historical record as such, we do have authoritative proof that God is the Creator.

Our only record is to be found not in the works of men, but in God's Word, the Holy Bible, and while it does not give us all the details we would like to know, it gives sufficient proof. Such questions as to **when** and **how** God created the earth and the first life upon it will have to be answered when we meet the Great King and His angelic host.

For proof that God is the Creator, we will go to the "sure word of prophecy," God's own Word, written for us by "holy men of God" who "spake as they were moved by the Holy Spirit" (II Pet. 1:19-21).

**1. Proof from the Old Testament.** The Patriarchs and prophets received their messages direct from God through the means of visions or angels. Their recorded utterances offer abundant proof that all things did not evolve, but that God is the Creator of the earth and everything upon it.

**a. The testimony of Moses.** It is generally agreed that Moses wrote the first five books of the Bible and it is evident from these writings that he understood God as the Creator of all things. Not a word is said that would indicate an evolutionary process in progress. Very little is directly stated concerning the Creation, but in all the events of Moses' life as the leader of the children of Israel, God was supreme. Speaking to the multitude as they neared the Promised Land, he acknowledged God as the Creator, calling on them to remember all that God had done for them (Deut. 4:32).

**b. Job,** recognized as one of the Patriarchs, testified to the great work of the Almighty: "The spirit of God hath made me, and the breath of the Almighty hath given me life." He acknowledged God as the Creator of the great constellations of the heavens, Arcturus, Orion, and the Pleiades; he knew that man was created and that he could not live without the breath God gave him. Job pictured God as one who "stretcheth out the north over the empty place, and hangeth the earth upon nothing," and of Him he said, "Great things doeth he, which we cannot comprehend" (Job 33:4; 9:8; 26:7).

This is but a small sampling of the testimony to the Creator contained in the book of Job. **Job could not comprehend the works of God, nor can we, but he did not doubt the Creation. Not a word of the entire book suggests that all things came about by an evolutionary process.**

To those who might doubt His work, God speaks through Job: "Answer thou me. Where wast thou when I laid the foundations of the earth? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof? Hast thou perceived the breadth of the earth? declare if thou knowest it all" (Job 38:3-6, 18).



c. **The testimony of Isaiah concerning the Creator.** Like all other true prophets, Isaiah received his message direct from God and he understood God as the Creator of all things. "To whom then will ye liken God? . . . Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" And again he speaks of "the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain" (Isa. 40:18, 28; 45:18). **Isaiah's message is clear; God is the Creator. There is no hint of an evolutionary process. God, one God over all, the Creator and Sustainer of all things, is the crux of Isaiah's words.**

d. **Jeremiah** lived his life close to the Almighty and he did not leave us in the dark as to his understanding of the Almighty's work. He wrote for us all the words he received from the Lord and among them we find: "I have made the earth, the man and the beast that are upon the ground, by my great power." Again he pays tribute to God, saying, "He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding" (Jer. 27:5; 51:15).

As with others quoted, this is but a small part of the tribute paid to God as Creator by the prophet **Jeremiah**. And he, too, leaves no room for an evolutionary process. To **Jeremiah**, God was "the maker thereof, the Lord that formed it [the earth]."

e. **Other Old Testament proof.** We will not try to cover in detail all proof contained in the Scriptures, but will briefly mention others.

To the **Wise Man**, God was the "great God that formed all things" (Prov. 26:10); **King Hezekiah** acknowledged Him as God alone, who "hast made heaven and earth" (II Ki. 19:15); **Nehemiah** saw Him as the maker of "the earth and all things . . . therein" (Neh. 9:6); the **Psalmist** saw the heavens as "the work of [His] fingers," and said that "the heavens declare the glory of God; and the firmament sheweth his handywork" (Ps. 8:3; 19:1).

The prophet **Amos**, a herdsman who no doubt spent many nights under the stars, recognized God as "he that formeth the mountains, and created the wind, . . . that maketh the seven stars and Orion, . . . that buildeth his stories in the heaven" (Amos 4:13; 5:8; 9:6).

**Jonah** said he feared "the Lord, the God of heaven, which hath made the sea and the dry land," and **Zechariah** pictured God as the one "which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him" (Zech. 12:1). **In all the testimony of**

the prophets there is no suggestion of evolution, but all with one accord proclaim the Almighty God as the Creator of all things.

2. **Proof from the New Testament.** While the New Testament writers were not as vocal concerning the Creation, their recorded words are emphatic. Nothing in their writings supports the evolutionary viewpoint.

If evolution were a fact, Jesus should have been acquainted with it. In His three-year career He made only a few brief references to the creation, but none that would lead to the evolutionary theory. It is evident from the few statements He made regarding the Creation that He knew His Father as the Creator of all things.

That the apostles and other New Testament writers understood God to be the Creator of all things is likewise evident from their statements. We will offer some of their testimony as proof that God is the Creator.

a. **Peter and John.** Soon after Pentecost, Peter and John found themselves in trouble with the authorities for healing a lame man. After being released unharmed, they offered a prayer to God: "Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is" (Acts 4:24), an Old Testament quotation. By using the words of **Moses** they affirmed their belief in the Old Testament Scriptures which unequivocally declare God to be the Creator.

b. **Stephen.** In his answer to his accusers, Stephen freely quoted the Old Testament Scriptures. Among the words quoted were those of **Isaiah**, "Hath not my hand made all these things?" (Isa. 66:2; Acts 7:50), words that prove that Stephen, filled with the Holy Spirit, understood that God was the Creator of all things.

c. **Paul**, the letter-writing apostle, frequently gave testimony to the Creator, making mention of God as Creator in several of his Epistles. To the men of Athens he said, "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands" (Acts 17:24; see also Rom. 11:36; Eph. 3:9). **Certainly there is nothing in the writings of Paul to support the theory of evolution. On the contrary, it is obvious that God was understood to be Creator of all things.**

## B. Non-Biblical Proof of a Creator

Man has developed many complex machines. The space vehicles that have successfully borne men to the moon and back to earth testify to his creative ability. Computers do the work of thousands of humans, yet they must be assembled from man-made

parts—and then the computer cannot operate without controls programmed by human brains and human hands.

While machines may testify to the creative ability of man, the complex system of the human body testifies to the Almighty Creator. Even in his mortal state, man is a living testimony to a Creator. When we stop to consider the functioning of the human body we are led to exclaim with the Psalmist: "I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works" (Ps. 139:14).

And are we not "fearfully and wonderfully" made? You and I, and all other humans developed from a tiny egg smaller than the period at the end of this sentence. From that tiny beginning developed many specialized organs, including eyes that see, ears that hear, feet that walk, a tongue that can talk, and a brain that can think and control all others parts of the body! Men may have advanced far in technology, but the human body is the ultimate in technology—and no man had anything to do with its design or operation.

Can we doubt the existence of a Creator?

The animal creation is likewise a testimony to the Creator. Evolution makes no allowance for the supernatural and gives no credit to a Creator. Rather, all things are left to happenstance, to blind chance.

In the book, **Marvels and Mysteries of Our Animal World**, we read the evolution story: "Five hundred million years ago the first fish evolved.... No 'link' connected this new beast to any previous form of life. The fish just appeared with that structure which divides all animals into higher and lower life: the backbone."

Must we believe that "the fish just appeared?" NO! The fish were created by God Almighty as were all other living creatures. Nothing can have life except it is given by God, who "giveth to all life, and breath."

The same book further states: "In an ancient age a lowly, reptile-like bird somehow turned his scales into feathers and achieved the first true flight. Since that momentous deed, forest, field and waters have become adorned with the color and music of the most beautiful creatures of all—some 8600 species of birds that we know today.... Mammals began their evolution some 200 million years ago during the great Age of Reptiles."

Other similarly broad statements cover the development of various forms of life on earth according to evolution. Can we believe that a "reptile-like bird somehow turned his scales into feathers," or that "a fish-like creature left the sea and crawled ashore" in some past age?

No, although we are not told how the bird was clothed with feathers, we are confident that a fish did not become a bird and turn his scales into feathers! This would be a truly "momentous deed" for any animal to accomplish! **Birds were likewise a part of the life created by the Almighty even though there is no record of their beginning. God did not choose to inform us of all the details of the Creation; such information has no bearing on our salvation, the most important part of our life.**

The nature book referred to above discusses the remarkable ability of birds: "Perhaps the most challenging mystery is how birds can find their way unerringly over thousands of miles of featureless ocean. During most of the year a species of the shearwater bird wanders over the Pacific, from Japan to California and north to the Aleutian Islands. Yet the birds arrive at their nesting grounds off the coast of Australia—millions of them darkening the sky—on the same day every year! How do they do it? These birds were not following older birds but a far more ancient guidance system, an instinct acquired in the egg."

But did they acquire that instinct by blind chance? Could any evolutionary accident have given them such a remarkable ability? The efficient navigation system implanted in the bird testifies to the ability of its Creator. It was not acquired by happenstance or by blind chance, but was God-given when the first of its kind was created and that instinct has been transmitted through the egg over a period of countless ages—another testimony to the Almighty Creator.

There is no theory in existence today that even begins to explain the origin of life by natural means. The molecules in a single cell are extremely complicated and as perfectly formed as a precision instrument. To think that such a system could have come into being by itself is unbelievable. The more one learns about the chemical structure and organs of living matter, the more difficult it is to accept such a theory as that of evolution—that these organs developed from lower forms by natural processes. **Life did not arise of itself. God is the First Cause and the Creator of all things; He created not only the first cell, but He gave life and breath to all.**

*Reprints of these studies are available  
upon request.*

# ISRAEL

Yesterday

Today

Tomorrow

## The Great Return

**T**HE Bible reveals that at the second advent of Christ there will be a great ingathering. This ingathering will include all of God's faithful children, all true Israelites. Jesus foretold it when, speaking prophetically of Himself, He said, "And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven" (Mark 13:27). The apostle Paul also anticipated this time when "...in the dispensation of the fulness of times" God will "gather together in one all things in Christ" (Eph. 1:10).

Many texts often applied to the present-day return of Israel apply even more fittingly to this great ingathering. God's elect having been called from among every nation and people through a period of six thousand years, they will have to be assembled. And this will be the great ingathering foreseen by many of Israel's prophets, when "I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; and... I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God" (Amos 9:14-15).

This is the time when "he that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob [present Israel returning to the homeland is not "redeemed" by God], and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all" (Jer. 31:10-12). Here is a prophecy which shall be fulfilled to all who have part in that glorious returning.

The prophet Isaiah also foresaw this great ingathering at the end of the ages, when Christ shall gather His own from the four corners of the earth. It shall occur, wrote the Prophet, in the day when "there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord... shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isa. 11:10-12). Isaiah 11:9 definitely states the time when this shall be: it shall be when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

The prophet Hosea also foretold this ingathering: "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel.... Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days" (Hos. 1:11; 3:5). The setting is obviously Millennial, for Israel today is not of one mind to seek the Lord their God.

### FIRST, Conversion—THEN, Return

Who shall take part in the great future ingathering? All of God's elect (Mark 13:27), His faithful children, spiritual Israel, those who will have part in His kingdom.

Many of the prophecies of the return describe this select group of people whom God will gather to honor and bless. For example, Ezekiel 36: \* "And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall

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\* Those who believe the return of the Jews today is significant often see it as a movement permitted by God to justify His ancient promise, not to reward Israelite faithfulness. Israel, therefore, is returning in an unrepentant, hard-



be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land [not yet fulfilled]. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you" (vs. 23-25). How will God do this? How will He have a people clean from all their filthiness, and from all their idols? He will do it by separating from among them all that do evil, all that are unclean, all that worship idols. He will never abrogate His age-honored policy; He will never remove the sin from the sinner who refuses to repent and change his manner of life (Prov. 28: 13; Isa. 55:6-7). He will simply remove the sinner (Ps. 101:8; Isa. 13:9); and when only the righteous remain, God will have a people pure and clean. These shall merit His special blessing. Though they formerly were among those who "profaned" God's great Name, they will have removed all stain of sin from their record by turning and doing right before God, hence shall be permitted to live.

Isaiah 43 also describes the great ingathering of God's own: "I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name" (vs. 6-7)—note that these are "called by [God's] name." The remainder of the verse shows the honor to be bestowed upon these chosen people: "for I have created him for my glory, I have formed him; yea, I have made him." Here again is special divine favor for those who return.

Jeremiah 31, as noted above, also speaks of the true Israelites who shall return—Israelites who merit the blessing and favor of God: "Behold, I

will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, . . . they shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of water in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn" (Jer. 31:8-9). The prophecy continues with more promises of divine favor: "He that scattered Israel will gather him, and keep him, as a shepherd doth his flock" (v. 10).

But this return is an event in which not all of natural Israel shall participate—the same Prophet who foretells it mentions two factors in connection with God's fulfillment of His promise: 1) those who "return" must first have returned to following God's ways; 2) God's foreknowledge that only a limited number of Israel [natural Israel] would show their good judgment by returning. He says: "Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you. . . . Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God. . . . Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion" (Jer. 3:12-14). This is revealing: "one of a city, and two of a family"—no place for the whole of natural Israel to be included in the blessing.

The basis of God's acceptance and mercy is always the same—His mercy is toward those who "fear him" and "work righteousness." This thought is stressed in the last part of Jeremiah 3:19, "Thou shalt call me, My father; and shall not turn away from me." This identifies the Israel who shall re-

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hearted, unworthy state. They point to the words of Ezekiel, which seem to picture this: "But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, Thus saith the Lord God: I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went."

The evidence presented in the foregoing articles in this series has shown plainly that God is not presently favoring natural Israel, hence the statements in Ezekiel 36 cannot apply entirely to the present return. But as we have seen, Bible prophecies were sometimes applied to more than one situation and sometimes in such a way as to remove the prophecy entirely from its original context. This may have occurred in Ezekiel 36. But should we choose to apply the prophecy of Ezekiel 36:22 to the present return of Israel to the Holy Land, this would be no proof of an over-all purpose of God to bless the natural-born Jews as a nation.

There seems to be no justification for applying all the forecasts in Ezekiel 36 to the present time. To apply portions to the return from the Babylonian Captivity seems more in harmony with the context. The first fifteen verses are an

oracle addressed to the mountains of Israel, and the second part of the chapter contains a series of oracles concerning the house of Israel. Because the enemy has rejoiced at the downfall of the mountains of Israel and claimed them as a possession, he must suffer for it (vs. 1-7); but the mountains of Israel will again be fruitful and the cities be inhabited (vs. 8-15). This forecast seems to apply to the Babylonian Captivity more than to any event since.

Verses 16-21 seem to picture the reaction of the neighboring nations at the time of the Captivity, rather than the general Dispersion in A. D. 70.

"But for mine holy name's sake, which ye have profaned among the heathen, whither ye went" (v. 22) seems to picture Israel at the time of the Captivity, rather than in recent years.

From the point of view of a Babylonian, the defeat of Judah and the exile of its people were ample demonstrations of the bankruptcy of its God. He had clearly proved Himself unable to protect His people, and as such was quite discredited. Therefore, the Lord took action to restore them in their land when the days of the Captivity were fulfilled, as He had promised—not because they were so worthy, but to justify "mine holy name . . . which ye have profaned among the heathen" (v. 22).

turn and be eternally blessed; they shall be a people who have been converted to God, and these "shall not turn away from me," says the Lord.

### **A New Covenant**

After the faithful of the first period of God's working with men are assembled and rewarded, the work of extending God's blessing and knowledge worldwide will begin. The Lord, having been established on His throne as King over all the earth, will call upon all nations to submit to His righteous authority and learn the ways of the God of heaven. They shall preach the "everlasting gospel" unto "them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come" (Rev. 14:6-7).

Those who submit to the new authority and agree to be subject to its laws will be spared (Zech. 13:8-9); and these individuals will form the nucleus from which will spring a whole new generation which will become the subjects of the Kingdom. And what will be the agreement under which these people shall serve God? It will be the "new covenant" promised long ago as an essential in the complete fulfillment of God's plan for this earth. We read of this covenant in Jeremiah 31: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: . . . this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:31-34).

Here is described a work which cannot and will not be accomplished in a few hours, or a few days. It will require much time, much instruction, much discipline, and much application. A whole new generation will need instructing in the ways of the Lord, to be taught how to work, how to live, and how to prepare for the greater life—even immortality—which they shall see around them in God's glorified faithful servants. The writing of God's law in the hearts of all this people will, in reality, be the work of the entire thousand years of Christ's reign. For when God's law is fully written in their hearts, it will mean that they have reached per-

fection, the standard of character which God requires of all who shall live eternally (Matt. 5:48; Rom. 2:7; Rev. 22:14).

This new generation will have their eyes opened suddenly to the reality of God's work upon earth—they shall find themselves born into the midst of it already in full progress.

But this does not mean that the laws of the new covenant will be instantly implanted in their hearts and in their "inward parts." Conviction is but the first step toward their coming into full harmony with God and having His laws so deeply engraven in their hearts that they obey them implicitly.



## **Glorious Things Are Spoken**

Glorious things of thee are spoken,  
Zion, city of our God;  
He whose word cannot be broken  
Formed thee for His own abode.  
On the Rock of Ages founded,  
What can shake thy sure repose?  
With salvation's walls surrounded,  
Thou mayst smile at all thy foes.

See! the streams of living waters,  
Springing from eternal love,  
Will supply thy sons and daughters,  
And all fear of want remove.  
Who can faint when such a river  
Flows to e'er their thirst assuage,  
Grace, which, like the Lord the Giver,  
Never fails from age to age?

Blest inhabitants of Zion,  
Walking where their Master trod,  
Jesus, crowned thy King forever  
Makes them kings and priests to God.  
'Tis His truth His people raises  
While they bless the King of kings;  
And as priests, His solemn praises  
Each for a thank offering brings.

Saviour, if of Zion's city  
I someday a member am,  
Let the world deride or pity,  
I will glory in Thy Name.  
Fading is the worldling's pleasure,  
All his boasted pomp and show;  
Solid joys and lasting treasure  
None but Zion's children know.  
—Sel. and alt.

## All Israel—United and Glorified

The Bible pictures in glowing terms the happiness and peace of the day when all God's faithful children shall be united and glorified, to enjoy forever the bliss of immortality. Wrote the prophet Isaiah, "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation" (Isa. 25:9).

And again: "But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end" (Isa. 45:17).

And again: "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people" (Isa. 28:5).

### Israel's Future

The prophet Ezekiel foresaw in vision the whole scope of God's plan for Israel. The setting in the vision was a valley full of dry bones (Ezekiel 37), which the Prophet identifies as "the whole house of Israel" (v. 11). The vision is often interpreted as a picture of the revival of hope among dispersed Israel, who are moved to return to their homeland. But an application of the prophecy to the "whole house" of *spiritual* Israel seems more realistic.

Ezekiel's vision pictures the bones coming alive at a time when Israel knows the Lord their God (v. 13). "Behold, O my people, I will open your graves, and cause you to come up out of your graves" (Ezek. 37:12-13).

If we apply the prophecy to the "whole house" of greater Israel, we have in the dry bones an illustration of the natural, unregenerate condition of all who might seek to belong to God's living family of believers. When these prospective believers "hear the word of the Lord," they begin to come to life in a spiritual sense. And the reviving continues until they are no longer dry bones in God's sight but living beings, clothed with flesh and skin, the chosen people of God.

The prophet Isaiah, speaking for God, describes this same blessed nation: "This people have I formed for myself; they shall shew forth my praise. . . . I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins" (Isa. 43:21, 25).

The same time is described by the prophet Amos: "And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; . . . And I will plant them upon their

land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God" (Amos 9:14-15).

God's prophet Jeremiah also foresaw this blessed time: "Thus saith the Lord; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; and I will also glorify them, and they shall not be small.

"Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: . . . and ye shall be my people, and I will be your God. . . . in the latter days ye shall consider it" (Jer. 30:18-24).

How can we feel certain that the main fulfillment of all these prophecies is reserved for the selected members of spiritual Israel, whose time of blessing is yet future?

Because, in the words of Ezekiel the prophet, we have not yet seen the "whole house" of natural Israel come alive with hope (Ezek. 37:11). We have not yet seen the response of "all the nations" to the call of God to "be gathered together." God has not said to natural Israel, "This people have I formed for myself; they shall shew forth my praise" (Isa. 43:21)—the land is not unanimous in serving Him.

We have not yet seen the gathering together of "every one that is called by my name" (Isa. 43:6-7). We do not yet see a nation of Israel established so firmly that it may be said of her inhabitants, "They shall no more be pulled up out of their land which I have given them" (Amos 9:15). We have not yet seen the city out of which is proceeding "thanksgiving and the voice of them that make merry." Nor have we seen God "punish" all who oppose the nation of Israel—Israel's foes today are as prosperous as her friends.

And the reason is one: natural Israel is NOT God's select and chosen people; and He is not their God.

But the time is coming when one nation shall fill the whole earth and all people everywhere shall praise and bless the glory of the Lord God of Israel, and the "law shall go forth from Zion, and the word of the Lord from Jerusalem" (Mic. 4:2).

And then, "all Israel shall be saved"—God's truly chosen, faithful, spiritual nation—Israelites indeed!

## Cat-Like Watchfulness

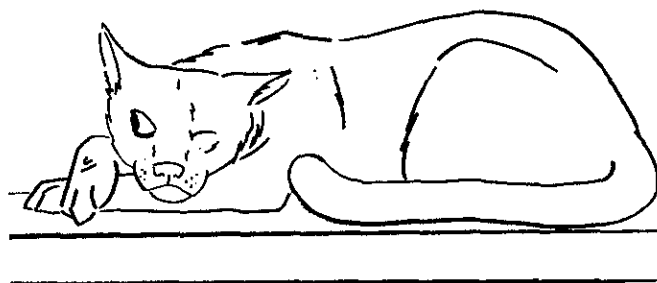
In this tense time just before the close of the age, the importance of watchfulness cannot be stressed too strongly. The New English Bible phrases Paul as saying in II Timothy 3:1, "You must face the fact: the final age of this world is to be a time of troubles." And Phillips' rendering goes on to say, "it will be full of dangers." When danger is present, the normal position one takes is that of alertness and intense watchfulness.

I have a cat which I think may be used as an example of watchfulness. If we would use the same alertness, the same diligence, the same untiring wariness as this cat, we not only would be ready but waiting for our Lord to come. We would be ready to greet Him with joy and not with sorrow; with "I did it!" instead of "I wish I had" or "If I had."

This cat is on unfriendly terms with the neighbor's dog. The dog lies in wait for hours trying to catch the cat off guard. The cat will not go out of the house or off the porch before surveying the surroundings to see if the dog is lurking somewhere. When he is being fed, the cat will take one or two mouthfuls of food quickly, then stop and look all around to see if his enemy is trying to catch him unawares. When he sleeps, he will choose a place where he has all the advantages, should the dog try to attack him. He will sleep under the car. Or he will stretch out on the beam over the hay chute (should the dog decide to jump at him there, the dog would fall backward and drop through the hay chute some ten or twenty feet to the lower floor!). Such resting places might not provide the best in cat-comfort, but they are life-preserving.

This has its parallel in our spiritual lives. Many positions, many things we must do, many things we must refrain from doing may not be what we of ourselves would choose or even like; but if we really want the great boon of eternal life which God has offered us, we will do them with joy, knowing that "tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed" (Rom. 5:3-5).

The Apostle to us Gentiles commented on the effect his reproof had had on the Corinthian brethren. He said, "What carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation,



yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge [what eagerness to see justice done]" (II Cor. 7:11).

We should stir up in ourselves this same ardent, earnest desire and be watchful as the Corinthians became, watchful of every thought we think and every move we make. We want to be found in a watchful position when the consummation of all things arrives and this worn-out type of man's misgovernment ends. We want to be ready to face the new government fully prepared—because we were watchful. Try! try! try! We *can* do it! ●●

*Mrs. E. B., Albion, New York*

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## The Devil

*(Continued from page 10)*

and a self-centered desire to get, take, have. He organized a rebellion. A third of the angels followed him. They swept on up to attack Almighty God on His Throne in heaven—to seize Power over the Universe.

"But God's Power is supreme. Lucifer and his angels 'fell' back down to the earth. Lucifer was renamed Satan, and his angels became demons."

Where is the Bible evidence for such a tale? Would a reasonable God expect us to believe that?

Other religious persons and groups define the devil less literally, as a symbol or representative power of evil; but their beliefs are often confused and inconsistent. For example, they give to a symbolic devil or power of evil physical, human or beastly qualities and abilities, i. e., the devil tempts, the devil defiles, the devil lures into sin. How could a spirit or influence or unembodied personality have any of these abilities?

No such inconsistencies are the product of the Divine Mind. ●● (CONTINUED NEXT ISSUE)



# THINK!

*Transpose the proper names in each sentence below.*

1. SUSEJ' light was so bright it outshone the noonday sun when He appeared to LAUP.
2. SUAMME was the city the two disciples were journeying to when EJSSU appeared to them.
3. DRCOAS was a dressmaker whom EETRP raised from the dead. BTIAHAT was another name for RCDOAS.
4. NZERAAHT was the home town of HRCSIT.
5. HTOMSA was a doubter. What was Jesus' answer to him when He told him to put his hand in His side and in His hands?
6. TEPSNEH cried, "Lord, lay not this sin to their charge"?
7. MTITOYH was a young man who went on a missionary journey with PLUA.
8. ZLAASUR had two sisters named, AMTHRA and YRAM.
9. PRETE and DERWNA were brothers and disciples of JSUSE.
10. ARZAHCSIA and LZIBTHEAE were both righteous before God.

## Answers

1. Jesus — Paul (Acts 26:13)
2. Emmaus — Jesus (Luke 24:13)
3. Dorcas — Peter — Tabitha (Acts 9:36-40)
4. Nazareth — Christ (Matt. 2:23)
5. Thomas (John 20:29)
6. Stephen (Acts 7:60)
7. Timothy (Acts 16:1-3)
8. Lazarus — Martha — Mary (John 11:1-2)
9. Peter — Andrew (Matt. 10:2)
10. Zacharias — Elizabeth (Luke 1:5-6)

## Match the wife with her husband.

- |                    |              |
|--------------------|--------------|
| _____ 1. Abraham   | a. Rebecca   |
| _____ 2. Isaac     | b. Hannah    |
| _____ 3. Zacharias | c. Priscilla |
| _____ 4. Aquilla   | d. Sapphira  |
| _____ 5. Chilion   | e. Orpah     |
| _____ 6. Boaz      | f. Elizabeth |
| _____ 7. Elkanah   | g. Michal    |
| _____ 8. Ananias   | h. Asenath   |
| _____ 9. David     | i. Sarah     |
| _____ 10. Joseph   | j. Ruth      |

## What Would You Do?

1. If you had a LAVER — would you put it in the bookcase, plant it in the garden, or drink it?
2. If you had an EPHAH — would you cook it for dinner, use it for a cane, or measure with it?
3. If you had a SHEKEL — would you put it in the church collection, read it, or sleep on it?
4. If you had a CONEY — would you put it in the cupboard, give it to the zoo, or write with it?
5. If you had SPIKENARD — would you nail it on the wall, sing it, or use it for ointment?
6. If you had TIMBREL — would you use it to keep the rain off, feed it to the dog, or beat a rhythm on it?
7. If you had CUMMIN — would you sew with it, use it for a basket, or put it in your food?
8. If you had a MANTLE — would you wear it, chop it down, or put it in a cage?
9. If you had a SPINDLE — would you ride in it, spin with it, or put it in the bank?
10. If you had KINE — would you put them in a pasture, use them for blankets, or hang them up?

## The Famine Ends

*In the following story supply the missing words.*

One day a poor widow was gathering \_\_\_\_\_ by the city gate. She was going to build a \_\_\_\_\_. As she went here and there to find some \_\_\_\_\_, she saw a man coming toward her. He was \_\_\_\_\_ the prophet.

He asked her to bring him a little \_\_\_\_\_ to \_\_\_\_\_. She was so happy to help him. As she went to get him a drink, he called after her, "Please bring me a little \_\_\_\_\_, too."

The poor woman hardly knew what to say. There was a \_\_\_\_\_ in the land, and she had only a little bit of \_\_\_\_\_ for herself and her son.

She said, "I have only a handful of \_\_\_\_\_ in a \_\_\_\_\_ and a little \_\_\_\_\_ in a cruise."

\_\_\_\_\_ said, "Do not be afraid, but make me a little \_\_\_\_\_ first and bring it to me, then make some for you and \_\_\_\_\_."

The woman did as the \_\_\_\_\_ had asked.

She invited him to \_\_\_\_\_ and live with them until the \_\_\_\_\_ was over.

All the days of the famine God blessed them and the \_\_\_\_\_ and \_\_\_\_\_ never ran out.

*Read I Kings 17 to know if your answers are correct.*



# Learning the Hard Way

## Part 2

### Ronald Goes to Work



The next morning found Ronald busy packing his clothes while Mr. Parker put some things into the car. Ronald was going to Uncle Bill's farm and work all summer to pay for the bicycle and auto repairs. He had been looking forward to a boy's camping trip this summer, and an exciting roundup in July—he was even on the planning committee. But all this was suddenly changed. Ronald would have to work.

It was a beautiful day as Ronald and his father left the Parker home for Uncle Bill's farm. But Ronald did not notice. He hardly spoke a word all the way.

At last they arrived at Uncle Bill's. The whole family was in the yard—Uncle Bill and Aunt Peggy, their daughter Ann, and a son Thomas. Thomas was just one year older than Ronald.

"Why if it isn't Fred Parker! What brings you here this morning?" Uncle Bill greeted them in his usual good cheer.

"I've brought you an extra hand for the summer. Can you use it?"

"Sure thing, nothing could be better. Always need help on a farm." Uncle Bill turned to Tom, "Will you show Ronald around while your Uncle Fred and I have a chat? We haven't seen each other for months."

"Sure, come with me, Ron," and the two boys were off to the barn.

"Bill," Mr. Parker began, "I don't know what to do with that boy. He thinks he knows everything. He won't take any advice." And Mr. Parker told his story.

"I understand. But you know, Fred, there's always *work* on the farm."

"Now don't favor him. Treat him like you would Tom; and if he needs disciplining, give him what you would give your own boy."

"Don't worry, Fred. We'll get along all right."

"If you need me any time, just phone. Good-bye."

Mr. Parker left, and Uncle Bill called the boys. "Tom! Ronald!"

"We're coming," answered Tom. In a few minutes the boys were there.

"Well, Ronald, you are going to stay with us awhile, I hear. That's just fine. There are lots of things to do on the farm, and I know you'll like it. But first, I have some business in town. So I'm leaving Tom to run the farm. Do whatever he tells you, Ronald. And take care of things, Tom. I'll be back as early as I can make it.

"All right, Dad. We'll get along fine. Bye, Dad."

The two boys started back toward the barn. "Now Ronald, we've got lots to do. First I'll show you how to feed the

cows. Give them just what I say, no more and no less. Then I will show you what to do with the chickens. I'll do the milking, then you can wash up the milking equipment, while I get the tractor ready to cultivate the corn. If the weather is good I might be able to do it all this week."

Ronald sighed. Sounded like a full program, for sure. And he didn't just like to take orders from Tom, who was only one year older. But this being the first day, he decided to make the best of it.

Night came at last, and Aunt Peg and Ann had the regular country supper prepared. After supper, Ronald left the table and went into the living room to sit down. How good it felt to just sit! Tom and Uncle Bill helped to clear the table. "Where is Ronald?" asked Uncle Bill.

"In the living room," answered Ann.

"Ronald," Uncle Bill spoke to Ronald who had sprawled himself in a corner of the big overstuffed sofa. "We *all* help with the dishes in our house."

"Boys don't have to do dishes," replied Ronald curtly.

"Well, they do here—and *no exceptions*."

Ronald swaggered out to the kitchen and put a few dishes in the sink. "I wish I could run away from this place," he thought to himself, "but they would

only bring me back again."

After dishes, Tom asked Ronald if he wouldn't like to go down to the old swimming hole to freshen up.

"No," said Ronald, as he slumped down in the big chair once again. Tom went alone, and when he returned, they all enjoyed their evening devotions together, then joined hands and recited the Lord's Prayer before retiring for the night.

The next morning Uncle Bill, Aunt Peg, Tom and Ann were all up early. Tom called Ronald, and then went whistling down the stairs. But Ronald did not make any effort to get up. The family sat down to breakfast without him, and before they finished Ronald came down rubbing his eyes. "Do we eat breakfast here in the middle of the night?" Uncle Bill's reply was simple: "Next time you are late, sonny boy, there will be no food for you." Ronald didn't much care at this point, he was still half-asleep.

After breakfast and a morning prayer, Uncle Bill, Tom and Ronald went to the barn to take care of the cows. "You know how much to feed the cows, Ron, I will go on with the milking." Ronald muttered to himself as he picked up the feed scoop and ambled down the walkway. "Wish I could *kill* all these animals, then they'd be sorry." After chores were finished, Ronald washed up the milking machines while Tom put the cultivator on the tractor. Tom was whistling happily as he worked. Tom liked to cultivate corn.

Suddenly Tom remembered that he hadn't warned Ron about Red. Red had a new calf, and she was really dangerous. He stopped the tractor and ran over to the barn. "Ron, I forgot to tell you. You'd better keep away from big Red. She is the one with the new calf, and she is dangerous."

"Oh. I know how to take care of her. I'm not afraid of any cow," boasted Ronald. Tom returned to his cultivating.

Ronald jumped the fence, thinking he'd like to pet the new calf. He was still several yards from the calf when

old Red saw him. She lowered her head and made straight for him. Ronald started to run. And so did Red. And if Tom hadn't been right there with a pitchfork to keep her back, while Ronald scrambled through the fence, it might have been too bad for Ronald. "You think you know everything," said Tom. "Now go to the house and have Mom fix that barbed-wire cut on your arm." The rest of that day was routine.

The next morning Tom called Ron again, but he just turned over and went back to sleep. Breakfast was well under way when Ronald came stumbling downstairs. "Good morning!" everyone greeted Ronald in unison.

"Guess I must have fallen asleep again," Ronald grumbled. He drew his chair up to the table as he said, "I'll have some pancakes and a couple of eggs, and—"

Uncle Bill interrupted. "You heard what I said yesterday, that if you were late again, there would be no food."

"Has a fellow got to starve, too, around here?" Ronald was obviously displeased, but started away as Uncle Bill repeated his message. "There will be no food. Go out into the bright sunshine and start your work, and you will be surprised how quick noontime will come around, and how good everything will taste."

Ronald went out, dragging his feet, and began his chores. "Tom gives me all the jobs he doesn't want to do. I can drive that tractor just as good as he can. Let him feed the old chickens, and wash the milking machines and pails. I am just as smart as he is—maybe even smarter. He's only one year older than me." But there was no time now; Tom was already heading the tractor out to the cornfield.

The day was hot, and about mid-morning, Tom stopped to get a drink of cool spring water over by the milkhouse and to rest a few minutes.

"This is my chance," Ronald said to himself, "to show Tom that I can drive that tractor!" and he dashed over to the tractor and climbed on. He began

to push buttons, and all at once the tractor started. "Why this is easy, just like I thought," Ronald praised himself at his success, and across the field he went. Soon he came to the end of the rows. "Now what shall I do?" he thought. He turned the wheel and the tractor swung around, but the cultivator caught in the fence. Crack-snap! went the cultivator, and the tractor zigzagged through the corn, Ronald trying frantically to stop it. Just then Tom came out of the milkhouse and saw Ronald plowing diagonally across the corn.

"How do you stop this thing?" cried Ronald frantically. Tom ran and jumped on the back of the tractor and soon had it stopped. "But where is the cultivator?" he asked.

"Back there by the fence," whispered Ron. "There wasn't anything I could do. It got caught."

"I'll have to get Dad," said Tom.

"What should I do?" asked Ronald.

"I don't care what you do." Tom was already half-way to the barn.

Uncle Bill examined the broken cultivator. "Too much for us to fix, I'm afraid. We'll have to take it to Harrison's. I'll get the pick-up truck, and we can load it." Uncle Bill completely ignored Ronald, who stood sulking nearby. They didn't even ask him to help load it. After they had it loaded, Uncle Bill and Tom got into the truck and drove away, leaving Ronald standing there. Ronald didn't know what to do. He sat down in the shade, but the mosquitoes pestered him. After awhile he strolled up to the house. Aunt Peg met him, a bucket in her hand. "Would you like to pick us some strawberries for dinner?"

Just then Uncle Bill and Tom returned. "Don't let *him* pick strawberries. He'll pick all the green ones and he will have us all sick." Tom didn't think too well of his cousin's workmanship.

"No. I don't know anything," Ronald said to himself. "I guess I'm just plain no good." He stood there with his head down.

"I would like to pick the berries.

Aunt Peg, but I don't know if I can."

"Well, just pick the red ones," his aunt replied in an encouraging tone. "I think you can do it if you try."

Ronald ran off to the berry patch, and soon he came back with his bucket filled. "Are these all right?" he asked. "They look all right to me." His aunt was reassuring.

After dinner, Ronald went to the barn, fed the cows, and chickens, gathered the eggs, and then went to find Tom. "Is there anything else I can do?"

Tom smiled. "No, thank you. You have done enough for now."

"Tom, I don't know anything, but I will work hard all summer to pay for the cultivator. Honest, I will."

Uncle Bill overheard and smiled. "I thought you had to pay for the car and a bicycle."

"I know. I'll do this, too. I will. Really, I will."

The next day Uncle Bill and Tom went to town to get some feed for the livestock. When they were home again, Tom asked Ron if he wouldn't like to learn how to drive the tractor.

"Oh, no!" Ron threw up his hands. "I don't want to ever touch that thing again."

Tom laughed. "You can learn how. I will teach you. Don't be afraid."

"Well, then, maybe I'll try. Will you stay with me?"

And so the summer went. And Ronald had the best summer he had ever had—because he learned to listen to others who knew more than he.

"You see," said Uncle Bill when Ron was preparing to leave for home, "it is a lot more fun when you don't think you know it all and everyone learns and works together."

"Sure is! I'll *never* think I know everything again! And I thank you and Aunt Peg and Tom for helping me." ●●

## He Showed Us the Way to Life

*(Continued from page 3)*

had given. The signpost pointing the road that leads to Life was broken down, and the masses thronged down the broad easy way to Death. This time was clearly foreseen by the Sacred Writers. The apostle Paul, referring to the return of Christ in the last days, stated: "... that day shall not come except there come a falling away first, and that man of sin be revealed" (II Thess. 2:3). He also foretold that after his departure grievous wolves would enter in among the brethren, having no mercy on the flock (Acts 20:29-30). This same condition was foretold by Jesus in the parable of the Ten Virgins. Speaking of Himself as the Bridegroom, He related that "while the bridegroom tarried, they all slumbered and slept" (Matt. 25:5).

These prophecies of Holy Writ are confirmed in fact by the history of the time. Of the seventh century the historian Mosheim comments: "During this century true religion lay buried under a senseless mass of superstition, and was unable to raise her head."

The destructive work was not completed in a moment—it was a gradual, insidious trend, continued until every principle of the grand structure of true religion was pulled down and every precept broken. The signpost pointing the way to life was removed. And not content merely with this, men proceeded to obscure the road by annihilating everything that opposed their ideas and heaping endless traditions and fables upon its entrance.

So thorough was the corrupting work that the real principles of truth were totally concealed. The Guidebook remained, but no living man or woman

either knew or proclaimed its living message. There was neither honest desire to know nor inclination to practice its noble truth.

Such was the condition when the task of uncovering the hidden road was begun. To appreciate fully the magnitude of the task of removing the heap of tradition and fables and erecting once again the signpost to point the way as it did in the days of Jesus would involve the review of countless councils and decrees, heresies and counter-heresies, speculations and debates of monks, popes, philosophers and reformers. For every device that presumptuous men could employ had been used to make religion conform to human opinions.

Were it not for the signpost standing today to point the way, we still would come to the crossroads and leave, confused.

To rediscover the road to life as mapped out in the Divine Book, took more than scholarliness; it took an inner love of virtue and truth. More than hours of research, more than a thorough knowledge of literature, it took a love and hunger for right, an absolute and uncompromising honesty and a superhuman faith in God and truth. It took a whole-souled devotion to that truth until the printed page became absorbed by human flesh and true religion once again became living, vital, active, a power capable of recreating men in righteousness and true holiness. Such was the accomplishment for which we honor our founder. He showed us the way to Life. ●●

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If man had a God small enough for his understanding, he would not have one large enough for his needs.



## Meditations On the Word

(Continued from page 11)

down the principle that "no servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Luke 16:13). The only truly happy and successful life is the completely consecrated, fully surrendered life, "none of self and all of Thee."

The last sentence of our text uses the word "profiting" in an archaic sense, the true idea being better expressed by "progress," which is the word found in practically all other translations. The law of life is progress, and when we cease to go forward, we immediately begin to slip backward, for time marches on. It is imperative that we keep our minds active and rust-free, that we may be alert to the dangers and the opportunities that surround us. It is only the alert who will survive in God's eternal future. If our conception of things divine is not constantly widening, our discernment of good and evil growing keener, our faith and our works visibly increasing as the days pass, we are not progressing, and the progressive new world is not for us. If we fail at the moment to pass this test, let us rejoice that a little more time has been granted us—less, perhaps, than we think—and make the very most of it.

Were we to perform the duties prescribed in the Law with no other object than that our progress might be noted by others, our works would be completely unacceptable; for we are often warned against the low, contemptible motive of seeking the praise of men. "How can ye believe," said Jesus, "which receive honor one of another, and seek not the honor that cometh from God only?" (John 5:44). "If I yet pleased men, I should not be the servant of Christ," wrote the great Apostle. The rendering of this phrase in the *Emphatic Diaglott* is better: "Make these things thy care: be occupied in them; so that thy progress may be manifest in all things." Note that this eliminates the idea of our good works appearing to all men—a thing which should not enter into our motives—and substitutes the thought of manifest or visible progress in all things, which we know is a basic principle of the Faith.

The love of approbation is perfectly natural, and it is not wrong except as it is misused. We all like praise, spoken or unspoken. But we should seek the approval of God, and not man. By daily comparison of our lives with the Word—"holding our soul in one hand and the law in the other"—we can

know whether or not we are approved. If on the road to the Kingdom, we will not have to set up a stake or use a micrometer to see if we are progressing. Many times we will have to see ourselves through the eyes of others, for it is natural to view ourselves in a deceptively favorable light. If our works are pleasing to God, we need have no fear of being misunderstood by His people, who are as ready to see the good fruits as the evil. If we claim to be one of His, let us remember this principle. It works in both directions. Are we as ready to give due credit as to accept it? Can we bear to be surpassed without a twinge of jealousy? Do we reserve our tributes for the dead, while begrudging them to the living? Let us never forget that a word of deserved praise or encouragement is good medicine for both giver and receiver. ●●

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From A Reader—

### Sin Is Still SIN

I read recently where a journalist declared, "It's time we revived the idea that there is such a thing as sin, just plain old wilful sin. It's time we brought self-discipline back into style."

One of the words in the Bible for sin is rebellion. Each time we sin, we are expressing our rebellion against God.

Modern man tends to think of sin as no more than a name for the little slips and blunders of life's journey, with no more consequence than tripping over a stick.

The Bible takes no such view. Scripture tells us that sin, when it is finished, "bringeth forth death" (James 1:15).

Sin is not just immoral sin; it is also self-centeredness that does not give thought to God; it is selfishness and sensitiveness and deceitfulness and a host of other evils.

Great and good men have had to pay for their sins—they have had to turn from them.

The memory of our sins can be put to good use if we are willing to turn from them and do right.

Just as a man seldom thinks of water unless he is thirsty, so a sinner never responds to the love of God until he becomes conscious of his sin.

I wonder how seriously we are concerned with our sin.

Mrs. S., Wausau, Wisconsin

MEGIDDO MESSAGE

## On Habit

Habits are to the soul what the veins and arteries are to the blood—the course in which it moves.

—Horace Bushnell

*Sow an act and you reap a habit.  
Sow a habit and you reap a character.  
Sow a character and you reap a destiny.*

*Good habits result from resisting temptation.*  
—Ancient Proverb

The habits of time are the soul's rest for eternity. Character is the sum and expression of all preceding habit.

—G. B. Cheever

Bad habits are as infectious by example as the plague itself is by contact.

—Fielding

*A single bad habit will mar an otherwise faultless character, as an inkdrop soileth the pure white page.*

—Hosea Ballou

Beware of the habit of ancient Judah: "This hath been thy manner from thy youth, that thou obeyedst not my voice."

—Jeremiah 22:21

Habit has more force in forming our characters than our opinions have. The mind takes its tone and complexion from what it habitually contemplates.

—Robert Hall

*The habit of virtue cannot be formed in a closet. Habits are formed by acts of reason in a persevering struggle through temptation.*

—Gilpin

*Habit is either the best of servants, or the worst of masters.*

—Emmons

*There is an easy way to salvation: Just little by little become accustomed to doing what is right.*

—M. Hembree

Any act often repeated soon forms a habit; and habit allowed, steadily gains in strength. At first it may be but as the spider's web, easily broken through, but if not resisted it soon binds us with chains of steel.

—Tyron Edwards

A large part of Christian virtue consists in good habits.

—Paley

*When we practice good actions awhile, they become easy; when they are easy, we take pleasure in them; when they please us, we do them frequently; and then, by frequency of act, they grow into a habit.*

—Tillotson

*We first make our habits, and then our habits make us. All habits gather, by unseen degrees, as brooks make rivers, and rivers run to seas.*

—Dryden

The chains of habit are seldom heavy enough to be felt until they are too strong to be broken.

—Johnson

*Habit is a cable. We weave a thread of it every day, and at last we cannot break it.*

—H. Mann

*Habit is the deepest law of human nature.*

—Carlyle

Cultivate only the habits that you are willing should master you.

—Elbert Hubbard



Don't think you're beautiful without  
If you are vile within;  
Don't travel on the road of doubt  
If you would conquer sin.  
Don't seek the pleasures of the earth  
If you would gain God's crown;  
Don't think you'll live a life of worth  
While evil has you down.

Don't think you're noble and sublime  
If you are full of pride;  
Don't hope in life to rise and climb  
By drifting with the tide;  
Don't stop because the way seems closed  
That leads to Zion's height;  
Don't go the way that's least opposed  
And think you're going right.

Don't think you'll be a great success  
By simply getting rich;  
Don't think because you're in distress  
You're down in failure's ditch;  
Don't go the way you know is wrong  
And think you'll win the race;  
Don't think that traveling with the throng  
Will win a heavenly grace.

Don't think with habits that are vile  
You'll climb the hill of fame;  
Don't think because a wrong's in style  
It cannot hurt your name;  
Don't think that you can harbor hate  
And still be Kingdom-bound;  
Don't hesitate to give your all  
When God and truth you've found!

—Selected