

# Megiddo Message

## ***Hold High the Torch!***

*Hold high the torch!*

*You did not light its glow--*

*'Twas given you by other hands, you know.*

*'Tis yours to keep it burning ever bright,*

*'Tis yours to walk within its glowing light,*

*'Tis yours to hold, a beakon in the night;*

*For there are other feet that we must guide,*

*And others who go marching by our side.*

*If easier paths should beckon you to choose,*

*Would your small gain compare with all you'd lose?*

*If you should win the world for one brief day--*

*To stumble in the dark and lose your way?*

*Hold high the torch, the torch of hope divine!*

*Hold high the torch of faith, and let it shine!*

*Hold high the torch!*

*You did not light its glow--*

*'Twas given you by other hands, you know.*





# Facts Are Stubborn Things

WE CALL the Bible the Book of all books. We speak of its poetry, its drama, its history. In it we find nearly every literary form known to man. Yet it is not its literary forms that make it precious to us, but the fact that in it we find the knowledge of God. We hear Him speaking through the words of the prophets, apostles, and Jesus, revealing His power, wonderment, and might; revealing His plan, and how lowly mortals like ourselves may have a part in that far-reaching plan.

For centuries the Bible has stood as the only book which deals forthrightly and truthfully with the issues of man's origin, his reason for being, his responsibility, and his eternal destiny. Ultimately, the Bible is the only voice that can speak rightly of God's plan of salvation.

For those who will believe, trust and obey, the Bible abounds with precious promises. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him" (I Cor. 2:9). He is able to do "exceeding abundantly above all that we ask or think" (Eph. 3:20).

All this, and so much more, we know only through the Word of God. Do we treasure this divine Book as we ought? Do we realize its priceless value?

The Lord calls us to be a holy people. "Be ye holy, for I am holy" was His command to Israel long ago, and it is still His call today. Merely to sing of holiness, or talk about holiness, is not to be holy. To be God's holy people, holiness must be the driving force in our lives, governing all we do. "Whether therefore ye eat, or drink, or whatsoever ye do: do all to the glory of God" (I Cor. 10:31). These are some of the facts we find in the Word of God. And they cannot be withstood.

If we would benefit from our knowledge of this Sacred Volume, we must obey it. An athlete who is training to run a race

would not expect to develop strength and endurance by just reading or listening to good advice; he would realize that in order to win he must practice and grow strong. So in our spiritual lives, we must read, understand, and keep the things written for our learning (Prov. 4:10; Rom. 15:4).

The Bible presents facts from which there is no escape. After we have tried every alley of evasion, we shall still be face to face with this: that we are here on earth by laws which God has set in motion, that we have been given an opportunity to do something, to be somebody in God's sight, to live in a far better, glorious world. When we consider this seriously, we know that all that is holding us back is ourselves, our own indecision, our own lack of faith.

Why are we so slow to believe? We know the earth is the Lord's, and the fulness thereof. The heavens, those innumerable shining worlds above us, all belong to God. Here is plan, design, beauty, and creativity beyond our grandest comprehension. We know that we ourselves are living beings because God gave us life. And we know that the Book of all books is the Lord's. It has proved itself a thousand times—its prophecies, its harmonies, its teachings all stamping it divine. It stands forever as the unfailing Word of God.

We know it is of God, and we know what it teaches. We also know the age in which we are living, that the Day of the Lord is near, speeding apace. How can we hesitate in indecision? These things are facts which we cannot honestly escape or explain away. If we refuse to believe, the facts remain unchanged. By our unbelief we only hinder ourselves. God's purpose is going steadily forward.

Let's face the facts for what they are, realize the opportunity that is ours, and go after it with all our powers. We know God has spoken. Let's have the good sense to listen, believe, and obey. ●●

## MEGIDDO means

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

### *We believe*

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

### *We believe*

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

### *We believe*

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

### *We believe*

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

### *We believe*

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

### *We believe*

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

### *We believe*

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

## Bible Quotations in this issue:

Unidentified quotations are from the King James Version.

Other versions are identified as follows:

NEB—*New English Bible*

NIV—*New International Version*

NAS—*New American Standard*

RSV—*Revised Standard Version*

TLB—*The Living Bible*

TEV—*Today's English Version*

Phillips—*The New Testament in Modern English*

Berkeley—*The Modern Language New Testament*

Weymouth—*The New Testament in Modern Speech*

Moffatt—*The Bible, A New Translation*

# Megiddo Message

Vol. 65, No. 10

October, 1978

## EDITORIAL

### 2 Facts Are Stubborn Things

We can't change them. So why hesitate and waste precious opportunity?

## ARTICLES

### 4 Lest We Forget

We have so much to remember in this final hour of the age.

### 9 Smut!

It isn't for Christians. Pour on the discipline.

## SPECIAL FEATURES

### 10 The Inerrancy of the Bible

by Rev. L. T. Nichols

Is the Bible inerrant as God delivered it?

### 14 "He Being Dead Yet Speaketh"

Living lessons from the writings, sermons and discussions of our founder.

## REGULAR FEATURES

### 13 Kathy Kandor's Korner: *Choosing Better Company*

Sometimes we are judged by the company we keep

### 20 One Lord, One Faith: *The Holy Spirit Today, Part 2*

Was the Holy Spirit withdrawn? Do we have it today?

### 22 Scriptural Spotlight: *Striving for Mastery*

On I Cor. 9:25. The task calls for deliberate effort.

### 25 Questions

Concerning self-defense. Concerning John 13:33, 36

### 27 Our Readers Write

### 28 Cover Feature: *At Sunrise.*

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

The MEGIDDO MESSAGE is published monthly by the Megiddo Mission Church, 481 Thurston Road, Rochester, New York 14619. Second Class postage paid at Rochester, New York, SUBSCRIPTION RATES: One year, \$2.00.

# Lest We Forget

*“Fourscore and eighteen years ago our spiritual father brought forth upon this continent and in this place a new faith, conceived in spirituality and dedicated to the proposition that all men who should be saved should be like Christ.*

*“Now we are engaged in a great struggle, testing whether that faith or any faith so conceived and so dedicated, may long endure.*

*“We are met on the great battlefield of this war. We have gathered today to dedicate a portion of our time to remembering the work of those who have gone before us, who have fought the good fight victoriously and whose record of valiant deeds beckons us to follow. We have gathered to better equip ourselves for this same fight against the evil in ourselves, that the faith for which they stood may continue to stand. It is altogether fitting and proper that we should do this.*

*“But in a larger sense, we cannot further dedicate—we cannot further consecrate—we cannot further hallow this cause. It is of God, and the brave men and women who have struggled for the faith before us have consecrated it far above our poor power to add or to detract. But we are here to assure ourselves that the victory over sin they attained we may also attain. We ourselves may yet be victorious over sin and so prove ourselves worthy of a place of honor among them in the world to come.*

*“Their work is done; their fight is over. It is for us, the living, now to be dedicated here to the unfinished work which they so nobly advanced. It is for us to be here dedicated to the great task remaining before us, that the memory of the victory of these honored dead may stimulate us to greater fervor in the cause to which they gave the last measure of devotion; that we here highly resolve that these dead shall not be called to stand in triumph alone, that the faith for which they lived and died is our faith, and that this church, under God, shall have a new birth of spirituality that it may grow and thrive under that new government which shall shortly be set up on this earth, and which shall never perish from the earth.”*

---

Note: “Lest We Forget” is available on cassette as a church-service recording. Price: \$3.00

THIS PARAPHRASE of Lincoln’s Gettysburg Address reminds us of our tremendous heritage and priceless opportunity—an opportunity that can benefit us forever and ever, world without end, if we remember.

And so we gather here today to remember—lest we forget.

## Remembering

Remembering is a vital part of our Christian duty. Our very life depends upon it. God has given us minds that are capable of much more than merely sustaining ourselves in this world. God wants us to be continually aware of the purpose and destiny of our existence. He wants us to remember Him, His authority, His power, His law. “Forget ye not my law” is the message of His spokesman. If we would merit God’s eternal blessing, we must remember, for the “mercy of the Lord is from everlasting to everlasting . . . to such as keep his covenant, and to those that remember his commandments to do them” (Ps. 103:17-18).

The apostle Peter, as he neared the end of his noble career, seemed deeply concerned lest his brethren forget the important issues of life. Notice the earnest entreaties in his letter to them: “This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour. . . . I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance. . . . Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance” (II Pet. 3:1-2; 1:12-13, 15).

Centuries earlier Moses had spoken the same entreaty: “Therefore shall ye lay up these my words in your heart and in your soul, and bind

them for a sign upon your hand, that they may be as frontlets between your eyes" (Deut. 11:18). And there are scores of commands in the Scriptures to "remember" or "keep in mind" or "be mindful of" or "not forget" our sacred commitments and knowledge.

Among the commands for us to remember is this one in the book of Hebrews: "Remember your leaders, those who first spoke God's message to you; and reflecting upon the outcome of their life and work, follow the example of their faith" (Heb. 13:7, NEB). The Weymouth Bible renders it, "Remember your former leaders—it was they who brought you the Word of God." That is why we are here today—we want to remember the blessings that are singularly ours. God wants us to remember those who have gone before us in our day no less than the people of earlier centuries were to remember the prophets and apostles who had been their source of faith. God be praised for the tremendous heritage that is ours! We want to remember it gratefully, and "follow the example of their faith."

Today we remember especially our great deliverance from darkness, from superstition, and from the life that is destined only to nonentity. We praise God for the deliverer who gave his whole life to the task of reviving God's true teachings, that a few might be ready to welcome the Lord when He returns.

But we need not look back to find that which we should remember. We should also show our gratitude to those who labor among us now and are over us in the Lord. The apostle Paul put it this way in his letter to his brethren in Thessalonica: "We beg you, brothers, to acknowledge those who are working so hard among you, and in the Lord's fellowship are your leaders and counselors. Hold them in the highest possible esteem and affection for the work they do" (I Thess. 5:12-13, NEB). We want to remember them, and thank God for them. Indeed, where would we be without their heaven-sent guidance?

Today as we gather here it is easy to remember. But what about tomorrow, and the day after, and the day after that? Will we still remember all God wants us to? or will we in the midst of busy moments and daily absorptions lapse into forgetfulness? Let us beware, lest we forget.

#### Israel Was Warned

It might be well for us to review some of God's warnings that were given to help other people in other ages remember.

First, let us go back some 3500 years. It is the end of the long sojourn in the wilderness. The

time has come for the people to enter the Land of Promise. The grand old Lawgiver, his eagle eye undimmed by twelve decades, is delivering his farewell address.

Point by point he recalls God's dealings with them, this people who as children in Egypt saw the hand of the Lord in its terrible power against Pharaoh. He recalls the triumphant departure the night of the first Passover, the march through the Red Sea, the giving of the Law from the mount that shook with fire, the many trials of the march, and the all-sufficient Providence which has not forsaken them.

Then Moses sounds a solemn warning of Israel's responsibility in return for all these favors: "For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?"

"Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life." Yes, "Only take heed to thyself, and keep thy soul diligently, *lest thou forget.* . . ." (Deut. 4:7-9).

Not for Israel's sake alone were these words spoken; not for Israel's sake were they recorded and preserved for over three millenniums. They reach even to us, to warn *us*, lest *we* forget.

Nor was this Moses' only warning against forgetting. Grave danger should confront them when they should inherit "great and goodly cities" already built, "vineyards and olive trees" already planted and "wells" already dug. With all this suddenly theirs, would they still remember God? "Beware," warned Moses, "lest thou forget the Lord" (Deut. 6:10-12).

Only a little farther on in the same address, the warning is repeated again: "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. . . . Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein, and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied; and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, . . . and thou say in thine heart, My power

and the might of mine hand hath gotten me this wealth" (Deut. 8:2, 11-14, 17).

Oh, it is a danger Israel—and all of us—face. We mortals are so quick to take credit for ourselves. It might be well for us to check what is *our* first thought when something goes well for us. Do we think commendingly of our skill, or our power, or our keen foresight, or our good judgment as making possible our success—and forget God? Let us beware, for the warning to Israel also applies to us: "And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish" (Deut. 8:19).

### Stones of Remembrance

Because forgetting was so disastrous, the Lord arranged that Israel should have visible reminders. There was the yearly Passover, which they were commanded to keep throughout their generations to remind them of their miraculous deliverance from Egypt. Other sacred festivals were scattered all through the year to serve as reminders. Then there were the daily sacrifices and the regular gatherings at the tabernacle. All were to serve as visible reminders of their pledge to God and of God's work in their behalf.

God always wanted His people to remember His work in the past, and to see themselves as called to be part of His ongoing plan. When God spoke through His messengers, He frequently identified Himself as part of their dramatic history with these words: "I am the God of Abraham, the God of Isaac, and the God of Jacob your fathers." These great men were yet living in God's book of remembrance, and were not to be forgotten.

Israel also had special memorials of stone set up to help them remember. At the time they first established a working-covenant with God, when they were yet in the wilderness, Moses built an altar to certify the agreement. We read that Moses "rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel," lest they forget their sacred promise: "All that the Lord hath said will we do" (Ex. 24:4-7).

When the children of Israel passed over Jordan, Joshua commanded each of twelve men to carry a stone out of the Jordan River from the place where they had crossed, and to take it to the place where they would lodge that night, "that this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones? then ye shall answer

them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, . . . and these stones shall be for a memorial unto the children of Israel for ever" (Josh. 4:6-9). It was another precaution against forgetting.

We today need our stones of remembrance, just as Israel needed theirs; for we, too, are prone to forget. A few stones of remembrance, though meaningless in themselves, become stones of intrinsic worth if they keep us aware of God's mighty workings among us. It is a matter of wisdom and of duty to keep alive the heavenly experiences of yesterday. If we can look back and see God working among His people in times past, we can know with certainty that just so is He working among us today; we are part of the same plan.

### But Israel Forgot

But in spite of all the reminders, in spite of all the memorials and rites and religious ceremonies built into the lives of the Israelites and the repeated warnings of their God-fearing leaders, Israel forgot. A few among them remembered, but Israel as a nation forgot. And God fulfilled His promise: He forsook them as a nation. He was longsuffering, but His longsuffering reached a limit, and He set them aside. How could He continue to tolerate a people for whom He had done so much, and who showed so little gratitude in return?

And so they perished. They lost everything they had ever had—because they forgot God. "My people are destroyed for lack of knowledge," spoke God through His prophet Hosea. "Because thou hast rejected knowledge, I will also reject thee; . . . seeing thou hast forgotten the law of thy God, I will also forget thy children" (Hos. 4:6). Their forgetfulness ended in national disorder and disaster.

How could they forget? With so many privileges before them all the time and so many blessings—"the sonship, the glory, the covenants, the giving of the law, the worship, and the promises" (Rom. 9:4-5, RSV)—how could they forget God?

But let us not judge too hastily; what about ourselves? Their story has been written for *our* benefit, because we also are prone to forget. Times without number *we* have forgotten our sacred covenant; times without number we have been unmindful that we were dealing with Omnipotence. But God be thanked, our time of judgment has not yet come. We still have time to rectify our ways. Nevertheless, our time *shall* come, and can we expect God to deal any less severely with us than He dealt with Israel—if we forget?



## "If We Neglect . . ."

This is the warning of the book of Hebrews: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." "Therefore we ought"—there is no excuse. We may have excuses—even reasons—for some of our forgetting in this world; but before God? Never! "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation?" (Heb. 2:1-3). If Israel met downfall through transgression and carelessness, how shall we escape if we too are negligent?

In this passage is spelled out the real root of the problem of forgetfulness: *neglect*. It is a word that describes the terrifying tendency in all of us—it means literally "drifting." We can drift *away*, but we cannot drift *toward* God. We cannot drift into a perfect character. We do not

accidentally become strong spiritual giants. We do not become spiritually mature by accident. It is a carefully plotted course of diligence. It is a steady adherence to duty, and now is the time for us to be giving attention to it.

To "neglect" this great salvation is serious business. The same word translated "neglect" here is used in Jesus' parable of the marriage of the king's son. The king sent his servants out to invite people to come to the feast and the wedding, and their response was that they "made light of it" (Matt. 22:5). They did not openly refuse to come, but simply went their way, unimpressed, untouched.

Is this the way we regard our high calling? God forbid!

But here is the real root of forgetfulness—lack of intensity, lack of concern, cold indifference. Securing the great salvation offered us is no spare-time proposition. It is an undertaking that requires everything I have, everything I am. It is my life yielded to God, my will laid on His altar,

---

## Let Us Pray . . .

Dear Father, we thank Thee for permitting us to meet again in Thy name. And we pray that Thy Kingdom may come, Thy will be done in earth as now it is done in heaven where Thou dost reign supreme. We rejoice in the hope of a better Day when the sin, suffering, and weakness of this present era shall give way to a day of joy, happiness and eternal bliss, and Thy will shall be done in earth as now it is done in Thy finished heaven.

We thank Thee, dear Father, for all the blessings Thou hast given us, for the hidden blessings which in our selfishness and haste we may have overlooked; for heritage and hope, direction and support; love and loyalty; and all Thou hast yet to bestow. For the blessing of sunshine and rain, for pleasant homes and surroundings, and the therapy of refreshing sleep; for the challenge and satisfaction of work, gifts of creativity, concern and skill; for the ability to transform ourselves into towers of strength in divine things, and for the promise of eternal salvation in the world to come we are grateful.

For the contagion of courageous souls who have withstood the harassment of enemies and the

adulation of friends, who faced the worst yet epitomized the best, we are thankful.

From this mountaintop of worship we would scan with compassion this sin-plagued and suffering world, and pray for the coming of the Day when these fruits of man's selfishness and blundering will be replaced by Thy Kingdom of peace and righteousness.

Impress us with the need to remember our former leaders, those who have spoken to us the word of life, and esteem them very highly in love for their work's sake, ever following their noble example. We are so prone to forget, strengthen us against this weakness, and may we think more of others and remove that selfish spirit. More especially do we express our gratitude for the work of our noble Founder who uncovered for us the truth of Thy holy Word, and directed us to that narrow path which leads to everlasting life in Thy brighter Tomorrow.

From the security of this sanctuary we would pray for those who are exposed to every conceivable temptation, danger and testing, and pray that Thou wilt give them the strength to endure patiently to the end.

Encourage those in authority, in command of vast nations, who wield great power, that they might lead in such a way that we may be able to live quiet and peaceable lives in all godliness and honesty. But whatever comes may we continue faithful to the end. In Jesus' name. Amen.

my mind to think His thoughts, my hands to do His bidding, my heart to be centered on His eternity. Anything short of this is neglecting or making light of the great salvation I have been offered. Is not this reasonable?

But is all this necessary? Does God expect us to remember our great hope from one end of the day to the other, when such a multitude of duties crowd our lives, each requiring thoughtful attention? Will God not forgive a certain amount of forgetfulness when we are really "too busy"?

### Why We Forget

We all know how easily we can forget God and our great hope and purpose in life. But why is this? Why are we so inclined? We are not prone to forget everything, however busy we get. We don't forget to breathe, or eat, or sleep. Nor do we forget the work which is our livelihood. We are not likely to forget what means the most to us, what is closest to our hearts, what we truly love or cherish or enjoy. Forgetfulness is a problem when we are not sufficiently impressed, when our heart is not touched, when there is no emotional response within us which keeps the issue constantly alive within us, if only in the background at times.

A playwright, pointing out the lack of concern it is possible to have toward grave issues, has another man asking Pilate years after the crucifixion something about Jesus of Nazareth. Pilate answers meditatively, "Jesus of Nazareth. I cannot call him to mind." The ruler had forgotten, so little did Jesus matter to him!

We do not know whether this actually happened, but it illustrates how hard a human heart can become. The same possibility threatens our spiritual lives. Grave issues are before us, issues of eternal life and eternal death. And if we are so unimpressed that we pursue our work from one end of the day to the other with scarcely a thought of God, do we not show ourselves unworthy? Our work may require thought and concentration, but thoughts dart through our minds so fast that there is seldom a time when we can say we were thinking of only *one* thing; there is always something in the background of our minds, influencing the rest of our conscious mind. If we are not feeling well, we find ourselves quite conscious of it, however hard we try to concentrate on something else. And if we should lose our whole life's savings in a single night, there are few of us who would be able to go a whole day without thinking of it for weeks—or even years—to come. Can we say, then, that we can legitimately be "too busy"—even

with a multitude of duties—so that we forget our great hope and the wondrous future that is just ahead? God forbid!

Suppose we were to hire a man to repair a leaking roof. We would want to be sure he understood the problem, and that he had all the materials and tools he needed to repair it. So we would leave him to do the job. But suppose we returned at the end of the day and found he had done nothing about repairing the roof. He makes the excuse that he forgot what he was suppose to do. What would we think of him? Could he expect us to be sympathetic with his negligence? Could he possibly have been so forgetful that he forgot what he had agreed to do?

Can we wonder that God deals severely with forgetters, when He has done so much, and offered so much—and required, comparatively, so little?

The Lord has laid out the work He wants us to do, and has provided us with everything we need to do it. He has given us life and all the material we need to prepare ourselves for a better life. Do we not show ourselves exceedingly unworthy and ungrateful if in the midst of all this we *forget*?

Yet the danger is part of us; that is why we are warned, and warned, and warned, to remember, to be stirred, to be mindful of, to not forget.

### Thinking Ahead

If our hearts have been touched by God's overwhelming goodness in giving us this magnificent opportunity, in showing us how to escape from a life of worthlessness, what can possibly distract us? If we are constantly aware that someday we must give account for what we are doing here and now, how can we forget—even for a moment?

In an attempt to awaken people to think seriously about God and the coming judgment, a modern-day artist has done a series of black-and-white sketches pointing up the dire consequences of forgetting. The first several sketches in the series show a man who attends church regularly, but who takes his religion casually, doing just about anything he pleases. God is obviously not in all his thoughts, but the man appears to be enjoying life. Until—

Suddenly the pictures change to white on black. The day of Recompense has come, and the man is called to appear before the great white throne. His distraught countenance shows he has regrets, but there is no escape.

The man finds himself in front of a giant screen something like the modern television. His eyes quickly fasten on the screen, where pictures are

*(Continued on page 23)*



# SMUT!

**Y**OU DON'T have to live on Times Square to know that America is in the midst of a moral mudslide. "Porn" shops, massage parlors, and "adult" movies are all around us. Tons of smut are sent by mail every day. Books and magazines once sold under the counter now stare us in the face in drugstores and shopping marts. Anyone can get a glossy magazine that "shows everything," or a hard-core paperback detailing every sexual perversion known to humanity.

What keeps it going?

It is the built-in fact that no one wants to be ignorant. We have an instinctive drive to know what's going on. So people want to sneak a look at those magazines and books to satisfy their curiosity. And then there is that inner thing called lust—that craving to feed the tiger within us. And what about the enticement to do something illicit? Status is another reason. No one wants to appear "out of it" by not having read the latest. No doubt about it, the pull of pornography is powerful.

*Smut*, according to Webster, comes from a word meaning "to stain." It is used to describe something that soils or blackens. A synonym is soot. Smut is also used to describe that which blackens our moral thinking. It is "verbal or graphic obscenity: matter felt to be morally fouling."

How does smut soil? It presents men and women as animals. Human dignity and the sacred dimension of sex are obliterated. Words and pictures provoke erotic daydreaming and auto-erotic practices. A selfish, materialistic orientation toward sex is fostered.

Smut dulls and distorts a wholesome view of life by dwelling on perverted themes. It arouses unrealistic sexual expectations, preparing the way for disappointment and maladjustment in life.

Pornographic books and magazines do not satisfy the craving for sexual satisfaction. They add fuel to the flame. More explicit materials are then needed to deliver the same degree of arousal. An

addiction for a steady diet of such books can develop.

Indulging in smut can also lead to sexual perversion and crime. Some criminologists are convinced of this, and many psychologists agree. It's no coincidence that, in case after case, police report that pornography has been found in the possession of offenders.

The increase of pornography is more than a reflection of the general downward slide of national morality. It is one of the causes. It brutalizes and debases human life, endangering the very foundations of society.

In contrast to the negative view perpetrated by pornography, the Bible presents life as a sacred gift. God has given guidelines to help us protect and preserve it. To look at obscene pictures and to read suggestive novels affects our minds and is a clear violation of His laws and purposes for us. (See Psalm 19:14; Matt. 5:27-28; Rom. 1:24-32; 12:2; Eph. 5:3-5; Phil. 4:8; 1 Tim. 5:22; Rev. 22:14-15). God would have us think on a level far above the mud of degraded human thought, a level so far above it that the comparison of the distance between heaven and earth does not even suffice.

The least indulgence in smut is absolutely abhorrent to God who is holy and pure. The more we contact it, the duller our spiritual lives become and the more damage we do to our God-given potential for enjoying life.

The first thing any aspiring Christian should do about pornography is to nail down a firm decision not to buy it or read it—or even give it a passing glance. Make this decision now, before you are confronted with a tempting opportunity. Then pray for God's help in overcoming any temptations that may arise.

When the opportunity does come to leaf through a questionable magazine, or to study the pocket book rack, pour on the discipline. You will grow stronger with each resistance. And if you fail, stop immediately, ask God's forgiveness and determine never to allow yourself to do it again.

As a Christian citizen, let your convictions be known. There is plenty of good material to read. So slam the door on smut and open your life to those books and magazines that will instruct, edify and improve your character. Read that which will feed your higher interests.

Above all, immerse yourself in the Bible. Fill your mind with wholesome thoughts, and there won't be room for anything else. ●●

Major portions of this article are reprinted from *Vital Christianity*, November 2, 1975.

# The Inerrancy of the Bible

*Is the Bible right—after all?*

*Through the years it has been challenged. It is still being challenged today. But still it stands, a lamp to the feet of all who seek a better world.*

*The Bible stands, because it is able to defend itself. Consider the following evidence, presented in its defense by our founder, Rev. L. T. Nichols, more than seventy years ago.*

**B**ELOVED brethren and respected friends:  
I take pleasure in again calling your attention to matters of vital importance to our eternal salvation.

The inerrancy of the Bible is a serious matter for us to consider; for upon it depends not only our present but also our eternal welfare. The Bible has not only been the forerunner but the very foundation of civilization; without it, no nation can prosper spiritually. Therefore, anything that tends to undermine faith in this blessed Volume only ends in bringing misery and a curse upon the people. Our perception need not be very far-seeing to grasp the unrest and discord which will inevitably follow the loss of faith in the unerring Word of the Lord.

To look at this matter as an event of a day or a week would not be so alarming; but let our minds view it as reaching from generation to generation, and it arises with alarming dimensions. Loss of faith in the Word of the Lord is like a deadly poison which will breed indescribable mischief, resulting in increased and widespread degradation and misery.

The Bible is either all human, or it is all divine. It is not true that "a belief in the inerrancy of the Bible is no longer possible for an educated man." The King James Version is not free from error; but with the help of the original Hebrew and Greek, every vital error can be fairly taken away, leaving the Bible free from contradiction, absurdity and impossibility. This is a great claim, but nothing less accords it the full honor it is due as the Word of the Lord.

Science is a cold and heartless—in fact impos-

sible—substitute for true religion. Science is simply knowledge applied to a useful end. Science never did and never could create anything. Its province is simply to discover the laws and conditions already existing, and to turn that knowledge to profitable use. Between science and the Bible, when rightly understood, no antagonism can exist. The Bible is the true foundation upon which to build and be secure. If the Bible were taken away, the people would be left to govern themselves simply by their own ideas of right and wrong, without any higher law to govern them and with only their own finite minds to regulate their conduct toward one another.

Take away the Bible, and all civilization will begin to drift backward toward the dark days of savagery. Socialism will spread, anarchy will rule, and corrupt commercialism will become the stability of the times. Such a state of things no sane person can desire. Let us then begin to lift up our hearts and voices as one against the growing evil of unbelief.

Fifty years ago it would have been considered sacrilege to talk as some ministers talk now, and as the higher critics of our nation are now doing. Can we afford to instill into the minds of the rising generation that the Bible is to be placed on a level with the productions of Zoroaster, Plato, Swedenborg and Shakespeare? If such teachings are imbibed by the rising generation, what can we as reasonable men and women expect?

How long will it take to drive the Bible from our homes, and completely from our hearts? We will then be left with only our own ideas of right and wrong to govern us; we will have no law higher than our finite minds to regulate our conduct in life. Nothing short of a wholly inspired Bible and a firm belief in its teachings will effectually work in the hearts of men and women so that they will put away all wrath, all malice, all hatred and evil speaking. Why do we find church members giving way to these evils? Simply because they lack faith in the Word of God. Convince a person that the Almighty means just what He has said,

that they which do such things as getting angry, jealous, or proud shall not inherit the Kingdom of God, and we shall see good will begin to flow, purity of heart to manifest itself, and a real living Christian to be the gladsome result, and soon we shall have heaven on earth. There would be no need of lawyers, police or armies. As a result, we should have billions of dollars to use in caring for the poor, and much to spare, out of the great wealth of the world which is now worse than wasted.

The clergy are to some extent to blame for the present state of degradation. Let each in all candor and seriousness ask: Have all the ministers really studied the Bible, putting forth every effort to see if they could bring it into harmony with itself and all science and nature? Have they carefully studied the languages in which the Bible was written originally, to see if unity could be reached, to see if all its parts could harmonize? No idea of true Bible teaching can be reached when one text is arrayed against another. In order to understand it aright, we must divest ourselves of our own preconceived ideas and come to it with an open mind, ready and willing to believe just what can be understood by comparing scripture with scripture.

We must realize that since God spoke to John on the Isle of Patmos, no one has ever heard a single item from heaven, whether by wireless telegraphy or other means. Our Bible has passed through several translations. The translators were not inspired, as were the "holy men of old" through whom God spoke; and being human, the translators made some mistakes. If God had used wireless telegraphy or spoken through an angel as He did in olden times, to convey the proper meaning to the minds of the translators, we would have an errorless translation. But He did not.

Let each one ask: How is it that in the languages in which the Bible was originally written all apparent discrepancies fade away? Can it be a matter of chance? No, it is a matter of divine arrangement, proving the Bible to be far different from any other literature.

In the study of this wonderful Book, we must let the Bible be its own interpreter, and also the expositor of what we find therein. "Whereby, when ye read, ye may understand," says the apostle Paul in Ephesians 3:4; therefore let us be of the class who have this Holy Word to rely upon, and not of the class who take cold science for its only religion.

Science has its place; but it is neither life, power, nor intellect. It has never produced anything great or small. As we have said, science

is simply knowledge applied. Science is said to light our houses; but not so. Science only unfolds certain facts and laws already in operation, by which we can go to work and have as the result of our labor electricity, steam, etc. When did science ever create a sun to give light by day, an Orion to move in conjunction with other stars at night? Never. Science only deals with and throws light upon existing facts and laws, seeking to discover what they are and how man can use and apply them so as to have certain results follow. Science never creates.

Science cannot bring into existence a living bird, to say nothing of producing a sun, moon, or star, or the greatest of all mechanisms, man. Science cannot maintain the heavenly bodies after they are created and set in motion. Let the heart cease to beat for a period of time; can science cause it to start beating again? Can science impart life and intelligence to the lifeless form? Never. Then why try to induce people to receive as their soul-stirring religion that which can neither create nor give life either present or future?

What we want to do is not to receive science as our religion but to show that science is in harmony with the Bible, the two blending in one common unity with all of nature and nature's laws. If this can be done, we shall soon be able to stimulate faith in ourselves, and in those who hear us.

Let all join with us in spending our energy along this line, and see how quickly the tables will begin to turn for the better. Is it not worth trying? And as we see seeming discrepancies fade when tried at the bar of reason and evidence, when the facts are brought out, the Word of the Lord comes forth triumphant, forming a mighty bulwark of entrenchment behind which we can stand without any fear of unbelief undermining.

If every vital alleged error of the Bible can be removed, does it not prove that "every word of God is pure"? Also does it not prove that the Bible can rightly be termed a "strong tower" into which the righteous can run and be safe, secure from every blast of unbelief?

Let us mention a few alleged inconsistencies of the Bible. We have always been taught that about six thousand years ago God made the earth, the world, and the first man. This would be inconsistent with the attributes of an all-wise, ever-working, merciful Being. The Bible nowhere sets forth such an idea. We read in Psalm 103:17 that "the mercy of the Lord is from everlasting to everlasting upon them that fear him." For untold ages men and women have existed who needed the

mercy of God. Angels without number existed long prior to Adam; Adam was only the first man of our race who was brought into the spiritual garden of the Lord to work out his salvation.

Angels are declared to be *men*. "The man Gabriel, . . . being caused to fly swiftly . . ." (Dan. 9:21). Adam was not the first living being God ever made. The happy immortal family around the throne of God in the worlds on high comprise a number billions of times greater than the entire Adamic race, even "an innumerable company of angels." Therefore the discrepancy fades away and God stands forth, as claimed in the Bible, "a God of love, and plenteous in mercy."

Thus the prehistoric ages discovered by science are brought into union with the God of the Bible, as plainly set forth upon its pages. The Bible does not teach that God was on a journey, or fast asleep in holy isolation through a long eternity past. He has always been at work saving humanity, and will always continue to do so.

With this glowing unity set forth before our mental vision, can we not rejoice? Rejoice because Jehovah is clothed with greater majesty and stands forth as a Being more worthy of our love and admiration; as declared, "God is wisdom, God is love," and "His mercy endureth for ever."

Again let us consider an objection which Colonel Ingersoll once declared to be the greatest impossibility of Scripture. "One little window in the ark, eighteen inches square. How could sufficient air come through such an opening to vivify the blood of all within that three-story structure?"

How do we extricate ourselves from the dilemma and prove the narrative to be reasonable, in strict harmony with science?

In reading over the text in the Hebrew, I was astonished to find three Hebrew words translated "window." I took my Gesenius' Hebrew Lexicon and looked up the word *tzohar*, the Hebrew word used in Genesis 6:16 and translated by King James "a window." What do you suppose the definition is? When I read it I was so overjoyed I could hardly utter a word, and could only say, "Bless the Lord, O my soul!" Gesenius gives a word for word rendering, and it reads: "Light shalt thou make for the ark, i.e., windows of a cubit long shalt thou make them, the windows."

Praise the Lord! the discrepancy faded away; the discrepancy proved to be a fallacy; the impossibility vanished, and the Bible stood forth vindicated in all harmony with facts and reason. The first opportunity I had, I set the matter before Colonel Ingersoll through one of his representatives, with the result that Mr. Ingersoll made a frank acknowledgment before hundreds of people

that we had fairly removed the difficulty.

So let us continue to use fairness and kindness, relying upon evidence; for we believe that "the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth" (II Tim. 2:24-25).

We leave it with you, to judge whether the Bible stands vindicated. ●●

Truth is the gem for which we seek;  
Oh, tell us, where can it be found?  
For this we search and pray and weep  
That truth may in our hearts abound.

We want the truth on every point;  
We want it, too, to practice by;  
Divine in nature, 'tis the best,  
For truth will ever stand the test.

Seize, friends, the truth where'er 'tis found,  
On heathen or on Christian ground.  
Among your friends, among your foes,  
The plant's divine, where'er it grows.

---

## For Eternal Life!

We must strive to put on all the additions, of faith, virtue, knowledge, temperance, patience, godliness and brotherly kindness (II Pet. 1:5-7). If we put these on, according to God's will, we shall be worthy of eternal life.

Eternal life is beyond our minds to grasp! We shall live for a billion years, and this will be just a beginning.

Surely for this grand reward we can do the little required of us here and now to obtain life everlasting with Christ and all the saints.

It is a real fight to bring self under control. But who would have it otherwise! No one has ever had a sense of accomplishment who had everything handed to him on a silver platter, so to speak. God in all His wisdom knows this and is not going to give us anything unless we do our best for it, and work hard for it. Even then it is an "easy yoke" (Matt. 11:30). Whatever we can possibly do cannot earn anything like eternal life.

What a wonderful Master to work for; what a generous rewarder!

*A Friend in Manitoba*

MEGIDDO MESSAGE



**Kathy  
Kandor's  
Korner**

## Choosing Better Company

THE INSISTENT ringing of the phone aroused both of us from a sound sleep. Groggily I put out my hand to pick up the receiver—which was on the other side of the bed. By then Neal had answered it, and I could hear the shrill, high voice of a woman bombarding his ear. I knew that whoever she was, she was very disturbed.

"I'm so sorry, Mrs. DeKirk," replied Neal. His voice, though thick and unnatural, was pleasant and even. "I will see that something is done about it this morning, if Ken is at fault."

That statement brought me to my elbow fully awake.

When Mrs. DeKirk had finished airing her grievances, she hung up, and Neal turned to me with a sigh.

"It happened last night. Some of the boys rode their motorcycles across her flower beds. You know how she prizes her flowers. Well, from what she says, they are a shambles now. The roaring of the motorcycles awoke her, and she reached her window in time to recognize Jack Sanner and Bill Zimmerman speeding off in the moonlight. She said she couldn't be sure who the third cyclist was, but she suspects it was Ken because she has seen him chumming with Jack and Bill lately."

"But Neal," I protested. "Ken was *at home* last night."

"I know, Dear, but Ken will have to prove his innocence to Mrs. DeKirk's satisfaction, or take the consequences. You know Mrs. DeKirk."

"We have warned Ken time and again about keeping good company. Maybe this will be a lesson he won't forget."

I lay in bed turning the problem over in my mind. Ken really had needed some means of transportation to and from his new job, and a motorcycle was within his price range. But the temptation to go for a "spin" with the boys was causing

him to be absent from home more and more often of late. And the type of company he was choosing had been concerning us for some time.

"You said Jack and Bill were the two boys she saw?" I was still trying to put it all together.

"That's what I understood her to say. They *are* the two boys Ken has been out with, aren't they? Just seems as though I've heard those names." Neal's tone was weighted with concern as he went on. "And it doesn't seem to me I've heard much good connected with them."

I reached over and turned off the alarm. The night was over, for sure.

I was still turning the incident over in my mind as I prepared breakfast. We had talked to Ken several times about his choice of company. We had tried to tell him that he is responsible for choosing good companionship, and that it is far better to be alone than with bad companions. We had mentioned how disease is so much more contagious than health; we are so much more apt to imitate vice than virtue.

When we had questioned the reputation of this Jack, Ken had defended him, saying that while with him and Bill he had neither seen nor heard anything wrong. "Besides," he had said, "people are always looking for the worst in young folks, instead of trying to see the good in them."

I dropped a small amount of batter on the griddle, to test it for temperature. Ken wasn't the first to get into bad company. I thought of King David, who prayed, "Incline not my heart to any evil thing, to practice wicked works with men that work iniquity: and let me not eat of their dainties."

I poured some pancake batter onto the sizzling griddle as Ken, Keith and Karl all entered. "Pancakes!" exclaimed Karl; and Keith, in typical boy-fashion, inspected the maple syrup supply.

We were soon seated, and Neal gave thanks. It was not long before a mountain of pancakes had disappeared.

Neal laid his knife down and turned to Ken.

"Son, Mrs. DeKirk phoned this morning. She says Jack and Bill and a third boy have wrecked her flower beds with their motorcycles. It was last night. . . ."

Ken sat motionless, eyes wide open, staring at his father.

"She is assuming that you are the third boy because she has seen you with the other boys lately."

You could have heard a pin drop as all eyes turned to Ken. Ken's mouth opened in surprise.

Neal continued. "She wants you to come over

*(Continued on page 19)*

# "He Being Dead Yet Speaketh"

In Memory of  
Our Founder  
1844-1912

*Extracts from  
his writings, ser-  
mons, discussions,  
and experiences.*

## A Great Discovery: God's Great Plan

THE BIBLE teaches that it is the purpose of the Almighty to fill this earth with pure, holy and just persons. Time is nothing to One who has an eternity before Him. Suppose God should take seventy thousand years instead of the seven thousand which He has planned; would this detract any from His glory, mercy, goodness or justice? Not in the least. If there were not an eternity ahead, then there would be some argument for His injustice. But in its light, all is plain and in harmony with goodness, mercy and truth.

God never purposed to make a machine of man and force him to become holy and pure. If he had, there would be neither glory to God nor virtue to man. Therefore, God has allotted time enough in His wonderful plan to take out a sufficient number, those who would first go to work in this life and rule themselves in righteousness and become holy, thus becoming fit instruments to be used by the Lord to rule the world in righteousness.

God's great plan is far superior to any that



man could devise. I say God's *great* plan, for I would not have you think for one moment that I believe that the dealings of God with man and this planet are all that are or ever will be. No, no. This planet with its inhabitants is only a very minute speck of the great, grand and wonderful plan of Jehovah. This all-powerful Being has not been sitting on a dunce-block with hands idly folded through all eternity past. No, no. He has been, and is now, and ever will continue to work and prepare people for eternal life, joy and happiness. I have not a doubt but that thousands of planets are now inhabited by immortal, incorruptible, happy beings, and that thousands more will become thus inhabited in the endless future.

Suppose someone should come to our city and present every person with a thousand dollars. It would be a very kind act. And suppose he should leave with each person a little book of instructions, with the understanding that if these instructions, were carefully observed, the holder would upon his return receive a million dollars. Suppose he should come again to our city and find that only 25 persons had carried out his instructions. Is he any less kind? Is he unkind to give the million dollars only to these 25 persons? Has he not done a great kindness to the others in presenting them each a thousand dollars and giving them an opportunity to gain the million dollars? Most certainly he has. He has given them what he was under no obligation to give.

See how much more beneficent God is. He has permitted thousands and millions to have this present life, who will get no more simply because they would not obey His book of instructions. They had this life as a free gift, otherwise they would have had no existence whatever. And seeing that besides this the Almighty will give a vast multitude eternal life and clothe them with joy and gladness eternal, because they obeyed his instructions, who can lift his voice and say that the God of the Bible is not infinite in goodness?



### *All Absorbed*

It is with a heart filled with love and goodwill that I am spending my time in the hope that some few will become deeply interested and all absorbed in the Word of the Lord as the only source from which we can obtain information about the future of man or the goodness of God.

### *All Is God's*

I heard someone say, "That is Mr. Nichols' farm." No, it is not. I do not own anything. It all belongs to the Lord. Our tongue is not our own, or our time, or money, or talent, or life. All belongs to God.

### *Strait and Narrow*

A minister said to me one day, "Do you know what your way makes me think of?"

"I might guess," I said.

"Well," he said, "it makes me think of a narrow lane with great high walls on each side, and only a few can get into it."

I replied, "I am glad you say this, for Jesus said it is a narrow way that leads to life, and few will find it."

The minister said, "I want a wide highway, so we can go along arm in arm."

But where does the wide highway lead? It leads to death (Matt. 7:13-14).

### *Where Do You Eat?*

*We cannot eat of two tables at the same time.*

We cannot partake of the Lord's table and of the table of devils at the same time.

*We cannot slip a nut-cake off the devil's table into our pocket, and eat it at the Lord's table.*

### *We Have the True Teaching*

*If I were after worldly honor, notoriety or gain, I would not be pursuing the course I have in the past and ever intend to pursue. No, I am pursuing this course against the combined world simply because of having become perfectly satisfied that we have the true teaching of the Word, and that a knowledge of this Word and a willing obedience to it are absolutely necessary in order for us to partake of the great goodness of God in the eternal future.*

### *The Bible Is True*

I have made the Bible my study for many years, not to uphold any theory but solely for the purpose of arriving at the exact knowledge of the real teachings of Scripture, and I have been driven by the evidence to conclude that the Bible is true.

October, 1978

### *Angels Are Real Beings*

To be made like unto the angels is something worth living for. The man Gabriel, a real tangible being, not a mere flitter, came to Daniel.

*A professor told me the other day that angels are spirits that materialized. Well, they are already material, they do not need to materialize. They are real, tangible beings. They are not like his little "souls" that you can neither see, touch or handle, that have neither body, form or parts, or length, breadth, height nor thickness, that will neither contract nor expand, that are neither liquid nor solid, that are so small that you can put a thousand on the point of a pin. All that is the best description of nothing I ever heard of.*

*The angels of God are not like this.*

### *Just Outside the Bible*

*A certain man came out to one of our meetings. He said if he could get at Mr. Nichols with just three questions, he would wind him up.*

Well, he asked one question, and, to my surprise, he asked the second, but he did not know where the verse was that he was quoting. "But Mr. Nichols can tell," he said.

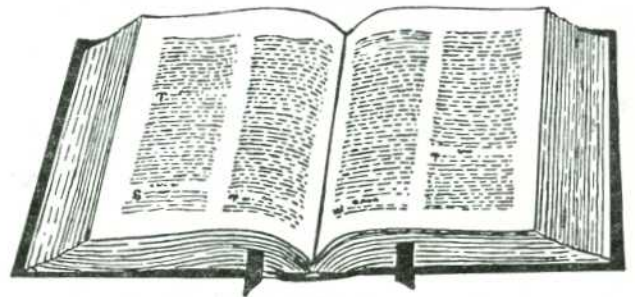
"Oh, yes," I replied, "it is in the 23rd chapter of Revelation."

Then he went on with his sermon until I said, "I am under the necessity of informing our friend that the text he quoted is just outside the Bible."

### *Traveling Fast Enough?*

*Suppose a man bicycles from here to Minneapolis (about 90 miles). He starts out at three A. M. and just keeps moving. Someone says to him, "So long as you can see yourself going forward, you will get there all right." But by noon he has gone only three miles. Do you think he can get into Minneapolis by sundown? You know if he tries with all his might, he cannot do it.*

Because we are moving does not mean that we will arrive on time. Are we moving fast enough so that we will get to the end of our road before the sun sets on our day of salvation?



*The Book he loved—the Bible*



### *Clean House . . .*

*Begin at home and clean your own house, then when you are all cleaned up, you can help others.*

### *Are You Clay or Gold?*

If you are gold, the fire will melt you, and the dross will come to the surface and be skimmed off; then you will come forth a pure vessel, a vessel in which the Lord will accept your offering. These words will soften you if you are the gold; if not, they will harden you.

### *Happy—Happier?*

*The man or woman who is actually doing the work, who sees the pearly gates wide open, will he have a heavy heart? Think you that he will be unhappy? Never. He will be happy today, and still happier tomorrow.*

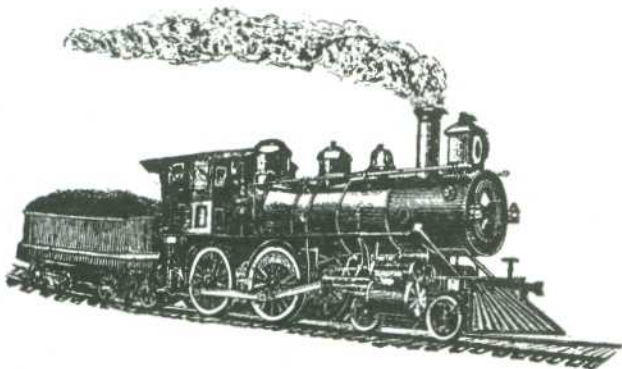
### *How Clean Can It Be?*

*God does not want an old dirty vessel. And if it is clean, it won't hurt us to wipe it out again.*

Keep in the way, keep on the right side. I would rather go to an extreme in the right, than to risk getting on the wrong side.

See how an engineer will care for his engine. (Locomotives in those days were kept up as show-pieces.) Though already bright as a dollar, he polishes it again. Isn't it better? for if he allows a speck of dust on it, he might get his walking papers.

*Better to go too far than not far enough.*



### *Be Like A Steam Engine*

*With the evidence we have of the truthfulness of God's Word, it seems it would make us like a steam engine, so we could plow through anything.*

### *Look to Yourselves*

*We can plainly see the way the world is going, but it seems quite another thing to see the way we are going. It is quite easy to see others, but so difficult to see our own faults. But we must be more interested in our own failings than in any one else's.*

### *Climb the Sunny Slope*

*Why climb up the dark side of a mountain, where you cannot see the chasms or pitfalls, when you can get on the bright sunny side?*

### *How Much Is It Worth?*

If the wonderful reward of endless rest and quietude in the grand summerland of love, to evermore partake of the endless beatitudes of glory is not worth our entire time to be spent doing the commandments, then we are not worthy of it.

### *A Very Delightful Work*

*To consecrate ourselves with all we have to do this work, so as to be sure of the reward, is not only a delightful work but a very delightful work, a work that grows lighter and lighter all the time; a work that will cause greater joy than anything else we could engage in. And as we see our heart getting purer and purer, we are filled with joy.*

The more we live the truth, the better we like to live it, and the more happiness we get.

### *In the Eleventh Hour*

*We are right down here in the end of time. The first, second, third, fourth, fifth, sixth, seventh, eighth, ninth, and tenth hours have all passed. We are in the eleventh hour, in the cool of the day. Soon the day will end. Can we not work for God in the little time that is left? How wonderful the goodness of God, that even down here He will give us time to get ourselves ready, that we may be saved.*

### *Take A Review*

You should take a review every night. Say to yourself, "Have I done any better today? Did I speak a little cross to this one? Can I do better tomorrow?"

### *Just Quit the Evil*

*You say you are trying to overcome your natural disposition? Try harder. Just quit the evil. Grit your teeth and say, "I won't do it. I will keep my patience."*



### Where Do You Live?

If we look on our little trials as grievous, we are living on "Grumble Street." It is an old, dirty street, not a fit place for a decent man to live. Look at the children of Israel. Most of them lived on Grumble Street, or Blue Avenue. We should live on Love Walk, Hallelujah Street, and Praise Avenue. Get on Hallelujah Street. Be rejoicing all the time in these wonderful things of God.

### No Small Pay!

To become a shining immortal is no small pay for the little God calls upon us to do. Indeed, it is wonderful pay, so great that the human mind cannot realize its greatness, no, not even a beginning of its greatness. It is too wonderful, too extensive, too eternal, too magnificent for the human mind to grasp! I do not wonder that Paul exclaimed, "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out."

### Meeting That Angel

You think it would be a great thing to meet the President of the United States, or the Queen of England. But how would you like to meet the angel who did the handwriting on the wall in ancient Babylon, twenty-five hundred years ago? How would you like to see such a personage as that? Think of the knowledge we could gain from a being like that!

### Realize God's Great Love

Unless you realize the great love of God, and realize the things He has promised are near at hand, you will not work.

### Ready to Trade?

A man has an old dog, lame, blind in one eye, and can't see out of the other. Another man comes along with a fine span of horses, nickel-plated harness, and a fine carriage. He tells the man that he will trade them for his old dog.

The man refuses. "Oh, no," he says, "that old dog is a faithful old dog. I won't trade him; you can keep your fine span of horses and carriage."

The other man says, "I'll trade, and give you a thousand dollars besides."

"No," he says, "I will not trade."

Now this life is the old dog; eternal life is the fine horses and carriage. And you would rather have the old dog that is good for nothing? That is what you say by your actions. That is why so few will be saved.



### How Long Is A Trillion?

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

Suppose Adam were here and had lived all this time, he would be only about six thousand years old now, only a second compared to eternity. And suppose he had commenced counting 1, 2, 3, 4, 5, when he was born six thousand years ago, and had counted at the rate of one a second for all those years until now—he would still have to count another 25,000 years to finish counting a trillion!

Then think of living all those years—and all that is only a tick of the clock of the grand eternity, so full of joy and happiness.

Do we realize what we are working for? One literal day of this day of salvation will work out for us billions of years of love, joy and happiness in eternity, if we will keep ourselves firm and straight and true.

### Which Pays Best?

I could have prospered. There was a time when I was making \$100 some days; I averaged \$25 a day; but I left it all for the work of the Lord. The company offered to increase my wages if I would stay with them. I had had good success, and they offered me a large salary, and a commission besides. But I saw I could not carry on that business and do my duty to God. The question was, Which would pay best? What would a life in the kingdom be worth? I could read in the Word of God that it would be exceeding abundantly above all we can ask or think.

I thought to myself, I don't want your paltry wages.

### God Seems Too Good

As I look around and see the wickedness, it makes me long for the time when the Mighty Potentate shall rule in righteousness; when the earth will no more groan under the tyranny of evil; when nothing but blessing will flow to all mankind. If it were a promise that some man had manufactured, it would come to naught; but seeing it is from the great and mighty God, we know it is sure. It seems too good for us poor mortals.

Never say, "I'm glad I'm not the only one in the wrong." Hope that you are.

### *Making Corrections*

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

### *We Didn't Have Everything . . .*

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

### *In Constant Fear*

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

### *Can I Be "Greatly Beloved"?*

Daniel lived godly and righteously. He mourned for the sins of his people, and prayed that they might see and turn from their evil. No wonder the angel spoke to him those wonderful words, "Thou art greatly beloved." How I would love to have such words spoken to me!

*What a blessing to work for! To have Gabriel come and say, "You are greatly beloved!" Words cannot express the joy that would fill my heart. We can, everyone of us, have those words spoken to us, if we give ourselves wholly to these things.*

### *At the Throne of Grace*

Just look at the worthies of old, how many times they were found at the throne of grace. We should love to go to the throne of grace, and often be found in sweet communion with God, asking for help to overcome our besetting sins. We all know we have many sins to be forsaken.

### *More Zealous*

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

### *Determined . . .*

I am determined that I will live in that summerland of love, and I am trying to get others to go with me. Will you go? Will you? I am bound for it, I'm on the way.

A pint of good, clear water to drink is worth a barrel poured on the floor.

### *Enthusiasm for What?*

If I were to go out with my two-inch auger and begin boring and strike a fountain, and it would send water up one hundred feet into the air, you would have enthusiasm enough. You would all be out to see the old geyser spout! You would be filled with zeal, no one would be sleepy or indifferent.

*But such a little thing to have interest in, compared to this greater matter of eternal things. To get the grand endless glory, it seems so hard to enthuse a man.*

*What enthusiasm we ought to have, realizing we have opportunity to prepare ourselves to live FOREVER.*

*If you should look out the window and see that house across the street on fire, how every one would be up! This house would be clean emptied in two minutes. Every individual would be straining every nerve to save that house.*

Strange that folks will work so hard to save a poor temporal house; and yet, to get a grand, eternal home, how little we seem ready to do.

To think that in this little "handbreadth" of time we can gain such glory! such honor! such pleasure! such reward! It seems we would rush to obtain it; but we pass along as unconcerned as though there were no glorious future.

### *A Plea . . .*

Why follow the way that will lead to that dark, dismal tomb, never no never to see light? I implore of you, each one, follow God as a dear child, then you can enjoy the pleasures of the world to come.

### *Real Progress Then*

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

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

## Keep A Right Attitude

Many Bible characters accomplished outstanding deeds not because of great and polished talents but because of a deep love of God and a right attitude toward Him and toward their fellowman. A young shepherd boy who normally would not have been able to do so was given the strength and ability to kill lions and bears which attacked his flock, and to defeat the great giant Goliath. The Galilean fishermen, though uneducated, were commissioned to carry the gospel of Christ to the world. And it was later said of them that they were turning the world "upside down." A poor widow who could give only two mites in reality gave more than all who contributed lavishly to the treasury. People with a proper attitude and love for God have often accomplished more worthwhile things than those who were more talented, but of the wrong disposition of heart.

But keeping a right attitude may be difficult. Sometimes we place too much emphasis on the wrong things, and put great pressure on people who otherwise might have a healthy outlook toward spiritual and moral values. Popularity, material worth, pleasures and high worldly position often are said to be the most desirable things. But as desirable as such things may seem, they are not the values that last. And the individual who places undue emphasis on such things may have good attitudes about some things; but not putting first things first in God's sight, he is not pleasing God.

How fortunate is the individual who has enough self-awareness and enough awareness otherwise to recognize that his greatest obligation to himself is to disregard the influences of this world and concentrate on his attitude toward God. Who can deny that this takes courage, in the face of the pressures of a vain and ridiculing world?

But attitude and courage go hand in hand. Living for God will be the most rewarding experience when we have the proper attitude. ●●

*From a Reader in Georgia*

---

### Kathy Kandor's Korner

*(Continued from page 13)*

today and help repair some of the damage you boys caused."

"But Dad, I wasn't with them last night. I was at home. You know I was at home all night," Ken protested.

I started to speak in Ken's defense, but something in Neal's eyes told me I should withhold.

"What makes her think I was in with them wrecking her beds?" he sputtered indignantly. "That's just jumping to conclusions!"

"She came to that conclusion because she knows she has seen you with them."

"But that doesn't make her conclusion right!" Ken was emphatic.

"No, it doesn't. But wouldn't you like to be able to tell her right now that you would *never* go out with such boys? that you choose better friends, or have none at all?"

Ken was silent. He knew his dad's opinion of Jack and Bill. He knew all too well. And maybe—maybe Dad was—

"Dad, I have gone out with Jack and Bill, but only on rides. Just because I go cycling with them doesn't mean I go around wrecking people's property with them!"

"That is what you will have to prove to Mrs. DeKirk." Neal was as emphatic as his son.

"And *how* am I supposed to go about doing *that*?" asked Ken, loftily.

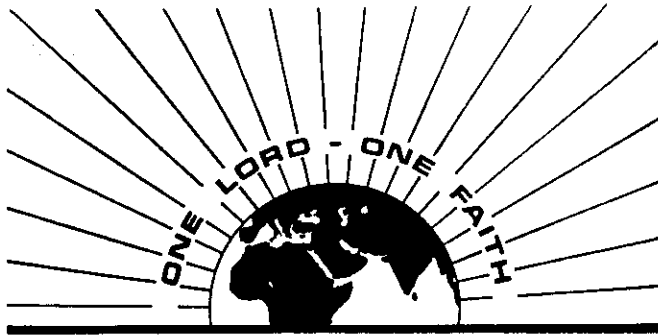
"That is up to you, Son. You know, there is an adage that says 'A man is known by the company he keeps.' That is what Mrs. DeKirk knows, too. You chose the company. Now you can decide how to distinguish yourself from them."

Ken frowned at his plate. "Now I suppose the whole town will be blaming me for the escapades of Jack and Bill. I'm going to go right over and talk with Mrs. DeKirk. And—" he hesitated as he stood up to leave the table—"from now on, I'll try to find better company."

"Good for you, Son." Neal smiled. "You know what happens when you leave a good apple and a bad one together for awhile. Pretty soon you have two bad apples. That is why we say so often, 'Choose your company, and watch your choice.'" Ken left the room, closing the door quietly behind him.

One glance at the girls' faces told me they were worried about their brother. Janet spoke. "What if he can't settle it with Mrs. DeKirk?"

Neal spoke assuringly. "Don't worry, Janet, he'll come out all right. But we can all take the lesson. It *does* make a difference what company we choose." ●●



# The Holy Spirit Today?

## Part 2

*We know that some of the people of God in other ages have possessed special gifts from God, gifts which we today do not have. This is evident from the records of their lives. The prophet Elijah, for example, could pray to God and watch fire come down from heaven, lapping up sacrifice, stones, water and all. Elisha did many miracles, parting the Jordan with his "mantle" (the power was from God), causing an axe-head to float, even restoring a child to life. The apostles and the disciples of the Apostolic Age had many different gifts from God. Some could heal, some could speak languages they never learned, some could teach effectively, some were given special inspiration to write the words of God. Those disciples who were gathered together for the first Pentecost after Jesus ascended to heaven (about 120 were present) received a special outpouring of divine power, the greatest known in any age (Acts 2).*

*But was the power given on the day of Pentecost to remain with God's people through all ages to come? In other words, do we or any other people today have this power or some form of it? We must go to the Word of God for our answer, and see what was the plan of God.*

**B**EFORE JESUS went to heaven, He told His disciples He would be sending them special power for a special purpose: "Ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). The power was given them by special arrangement to help them in spreading the message of the gospel to others. The task they had been assigned was great, and the time in which to accomplish it was limited; hence, the gift of divine

power by which they could demonstrate the divine authority behind them. "Through mighty signs and wonders, by the power of the Spirit of God" (Rom. 15:19), they could convince others of the truth of the gospel they were preaching.

The power given on the day of Pentecost was a fulfillment of prophecy. There was no question about this. Peter confirmed it in these words: "This is that which was spoken by the prophet Joel" (Acts 2:16). It was the "former rain, moderately" (Joel 2:23).

The apostles went out and preached "mightily," the Lord working with them, "confirming the word with signs following" (Mark 16:20).

Do we today have this power of the Holy Spirit with us? Can we use it as they did, to show the visible power of God among us?

We need to see what the Bible writers had to say about the power. Did any of them say that it was to abide forever? *Did they say anything that would indicate that people in all ages to come would have this power?*

At the time Jesus was telling His apostles about the power He would be sending, He told them something about its duration. He promised to be with them "with signs following" only "until the end of the age." This is the rendering of Matthew 28:19-20 in many of the newer versions. Our Common Version reads, "Lo, I am with you always, even unto the end of the world"; but the Greek word translated "world" does not refer to the ground upon which we walk. It is *aion*, and has among its different definitions "a segment of time," "one's lifetime," "a space of time clearly marked out or defined." Jesus was not promising to be with them in a visible manner, or by visible signs, for an unlimited duration of time. His promise was limited to that particular age, the time during which this special commission was to be fulfilled. It was the age during which the gospel was to be preached to all people (of the then-known world).

The Bible contains other indications that this special power was for a *limited time only*. The apostle Paul wrote that "whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away" (1 Cor. 13:8). In other words, where there were "tongues" (the power to speak or understand a language one never learned, by the gift of the Holy Spirit), this power was to cease. Where there were "prophecies" (knowledge of coming events by divine revelation of the Holy Spirit), such prophecies were to come to an end. Where there was knowledge by the power of the Holy Spirit, it was to vanish away. Why? Be-



cause the special power was to be withdrawn.

*When was this to happen?* "When that which is perfect is come," wrote the apostle Paul, "then that which is in part shall be done away" (I Cor. 13:9-10). What is "that which is perfect"? It is the completely revealed will of God, recorded in His written Word.

The commission Jesus gave to His apostles was, "Go ye therefore and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19-20). It was also their task to write the things which they had seen and heard for the benefit of those who should live in ages to come. For both of these tasks they needed special power. To be able to "go . . . and teach all nations" they needed divine help. And to write correctly the essential facts and teachings they had seen and heard during their short time with Christ, they also needed divine guidance. For these tasks they were promised, and granted, the help of the Holy Spirit (John 14:26), which would "bring all things to [their] remembrance."

Jesus sent the power, as He had promised, and the work was accomplished during that age or dispensation. Then what happened? The power was withdrawn. The end of the age arrived, the written testimony of God was completed when John penned "Amen" to Revelation, the city of Jerusalem fell into the hands of the Romans, the Jews were dispersed through all nations, and the power of the Holy Spirit was withdrawn.

*Why was the Holy Spirit withdrawn?* Was this an evidence that its purpose had failed? No, God's purposes never fail; it had accomplished its purpose. As Paul testified, "Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world" (Rom. 10:18).

We should keep in mind when we think of the Holy Spirit that it was not given to free God's servants from suffering, or to show what they could do, but to confirm to the people that these men were indeed messengers of God. It was an aid to compel men to believe their message as they were able to demonstrate the superhuman power behind their words. Without this power, the plan of God for that age could not have been fully carried out.

Since the Bible was completed about the same time that the power was withdrawn, it is not possible for the Bible to record the withdrawing of the power as a historical fact. But from its record we can know that the power was not intended as a permanent institution. It had no power to give salvation, which is the first concern of God's people in all ages. In his Epistle to the Corinthians,

Paul discussed at length the superior way of "love," that all-inclusive word which covers our whole duty and service to God (I Corinthians 13). By our obedience we show our love to God, our devotedness to Him, and our desire for what He has offered us. This is the "more excellent way," by which we may learn His law and "grow up into him in all things, . . . till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man" (Eph. 4:15, 13).

A careful study of the prophecy of Joel reveals that the divine gifts would not be continually present. He forecast two "rains," a "former" and a "latter"; and how could there possibly be *two* "rains" without a time between when there was *no* rain? There was to be a "former rain, moderately" and a "latter rain" in copious measure (the rain before the great harvest of the earth is gathered, as the Hebrew word for "latter rain" suggests).

We today are living during the time between the two "rains," the two outpourings of divine power. The "former" has been withdrawn, and the "latter" has not yet fallen. We await this coming latter rain, which will begin when the prophet Elijah, the herald of the approaching Christ, comes to "restore all things" (Matt. 17:11). How could he restore "all things" and fail to restore the promised Holy Spirit power?

This is why we are convinced that no one on earth today has this Holy Spirit power or any part of it. No one on earth today can do the miracles which the apostles performed. No one can say as was written of Jesus that He healed "all who came unto him." And the "latter" outpouring is to be greater than the former was! Who today has seen a severed ear restored instantly? Who has raised to life a person who was dead and buried four days? Who has any power to instantly restore a withered limb? We know that the power to do these miracles comes only from God.

There are wonders performed today, some of them beyond the understanding of the average man; there are phenomenal powers of the human mind and powers of magnetism, forces beyond our understanding. Then, too, God heals by natural laws, laws which He set in motion long ago, which operate perfectly and wonderfully. All good comes from God (Jas. 1:17), and when He chooses, when it suits His purpose, He can work through these laws and accomplish what would be otherwise impossible. But God is not working openly or visibly today through human instruments whom He has delegated to administer or dispense His power. The day for the great outpouring of the Holy Spirit is yet to come. And it *shall* come. ●●



# SCRIPTURAL SPOTLIGHT

*"And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible" (I Corinthians 9:25).*

THE ATHLETE striving for mastery is temperate; he spurns excesses and submits to discipline so that he may obtain the best *physical* results. The student seeking the mastery of some branch of knowledge is likewise "temperate"; he sacrifices many an innocent gratification in order to obtain the best *mental* results. So likewise the Christian seeking self-mastery is temperate; he submits in order to obtain the best *moral* results, and knows that they are available only at the price of rigid self-restraint.

The molding of noble character is a task calling for deliberate effort. There can be no mastery without sacrifice. As without training no power of man can be truly developed, so without self-denial, the higher life is impossible. Without self-restraint the beauty and worth of life are undeveloped. A well-balanced character suggests that that person has himself under effective control. Unbridled passion is a sign of failure not only at a single point but at the center of the life as well.

If a person is to avoid being at the mercy of every wind and tide that tosses him at will, the habit of self-restraint is necessary. The same faculties which, when governed, can be proof of our nobility are in their raw and unrestrained state the proof of our degeneracy. Hence the need for alert and strenuous control.

Temperance suggests discipline. Discipline is needed in every sphere. If one is to enjoy the benefits of health, he must obey the laws of health. Just so, if he would enjoy the higher benefits of holiness, he must submit himself to the laws of holiness. He must bring himself into subjection, along with every other interest which, left alone, would subvert him. This is the price. Discipline means cost. It means we must give up, go without, renounce, refuse to be drawn away from our great purpose by any allurements. The lower must be forced to give way to the higher, if there is to be

any moral progress. This is the first principle of the higher life.

The man who knows himself best knows that he must keep his foot on himself, even in many things that no one else ever imagines. Perhaps it is some sting of self-interest, some secret thought, some wounded pride, some selfishness, some low or base attraction of the flesh. Every life has its own battlefield where the lower nature wars continually against the higher. It is in that warfare that we may be trained in character for that incorruptible crown.

Being "temperate in all things" is the natural fruit of high thinking. The person of lofty ideals, who has really caught the vision of the world to come, will allow nothing of the present to come in the way, no craving of the flesh, no desire for personal pleasure. His lofty ideals will affect "all things" in his life. Religion thus makes life strenuous; but at the same time it adds to life those gifts which save human powers from decay; it adds point, purpose and direction to life.

We need a breath of the Apostle's spirit of earnestness to sweep through our midst today. Oh, that his holy words might come to us with fresh force, to deny ourselves, to strive for the mastery, to accept the full consequences of our faith and obtain its full benefits! Those men and women of old who renounced the world and its enticements, who trod with patient carefulness every step of the narrow way to life, who denied themselves the gratifications of their lower natures, made a nobler choice than those who weakly gave in to every impulse and sought satisfaction in every easy pleasure. And what a difference in the outcome of their lives!

It is a false ambition that gives free play to every instinct; such ambition ends in making life a wilderness. "Every man that striveth"—the very term "strive" suggests effort. In the realm of

agriculture, it implies the hoe and the pruning-knife; likewise the perfect cultivation of life's acre is not possible without effort. There must be the suppression of the weeds that the flowers may grow.

In every true life for God there is this same element of sacrifice, this struggle, this striving; there are things to pursue and things to forsake in obedience to the heavenly vision, at the call of the higher nature. And when there is a conflict between a man's desires and a man's duty—and these conflicts come to all—we must refuse the cravings of the lower.

Take, for example, the command to "love not the world." How often our definition of "the world" has been too elastic; we have stretched it, or shrunk it, as convenience dictated. Yet we know what worldliness is. It is that lower principle that stubbornly resists the higher, the deadweight of evil which gives opposition to the good. It is the inertia that would drag against every upward pull.

It is the age-old striving of flesh against spirit. The fight is hot and fierce, the tug-of-war for masterdom grim and real. But if we keep on striving, we *can win!*

Whatever keeps us from being our best, whatever is dwarfing us from our highest stature, whatever would lessen our chances of obtaining that crown incorruptible—all this we must gladly renounce. It is here that we need to apply the discipline of a controlled will, until we have achieved the highest of high attainments of which we are capable—that flawless character that will actually receive the crown incorruptible. ●●

---

## Prayer for Service

O teach me, Lord, that I may teach  
The precious things Thou dost impart;  
And wing my words, that they may reach  
The hidden depths of many a heart.

O fill me with Thy fulness, Lord,  
Until my very heart o'erflow  
In kindling thought and glowing word,  
Thy truth to tell, Thy praise to show.

O use me, Lord, use even me,  
Just as Thou wilt, and when, and where;  
Until Thy blessed face I see,  
Thy rest, Thy joy, Thy glory share.

—Selected and Altered.

## Lest We Forget

(Continued from page 8)

flashing by. He watches with rapt attention—the pictures on the screen are scenes from his own life! There he is, in one familiar setting after another, doing the things he so well remembers. He sees himself on the street, in the shop, in his home, at the dinner table; he sees himself driving his car, camping by the lake, sitting in church. And over the sound system are being broadcast all his secret thoughts and motives! Now everyone can see and hear; there is nothing covered or hidden.

At last the revealing is over, and the man must look into the piercing eyes of the Judge. He knows the sentence before it is spoken: "Depart from me, I never knew you." And with one swift gesture, the Judge condemns him to the left.

This is only a fantasy, but the revealing Day is coming. And how will it be with us then—if we have forgotten God and lived even some of our time to please ourselves?

The words of the Psalmist come to mind: "If we have forgotten the name of our God, or stretched out our hands to a strange god; shall not God search this out? for he knoweth the secrets of the heart" (Ps. 44:20-21). If we have forgotten, *we*—you and I—shall *we* escape God's searching eye? We shall not.

Ananias and Sapphira met the consequences of forgetfulness. Bringing their money and laying it at the apostles' feet looked like a virtuous act, and many a man would have congratulated them for their generosity. But they forgot that they were dealing with the all-knowing God. They forgot, and their fate stands as a reminder to all would-be deceivers, who forget that they likewise are dealing with God, who cannot and will not be mocked by any man.

### You No Longer Love Me As You Did

There were apparently some in the Church at Ephesus who were showing a lack of interest, lack of impression, lack of attention to spiritual matters, for Jesus sent them these stern words of rebuke: You no longer "love me as you did at first" (Rev. 2:3-4, Phillips).

The church was well established. They had a good record. They had labored hard for the cause of the gospel. They were a staunch church, ready to defend the faith against any accuser.

But deep in the heart of the church were signs of spiritual decay. They were forgetting, forgetting the things that really mattered. There was no longer that fine rapture of devotion, that



keen spiritual vision, that zealous courage that was ready to launch out against any stronghold of sin. It was a dangerous situation: you no longer "love me as you did at first." You have slipped—backward.

This is the sin of forgetting. It is not a sin that stands alone. Beneath it and around it is a basic lack of concern, a loss of feeling, a lack of soul-involvement. This was apparently the problem of the believers in Ephesus, and that is why Jesus had to say it as He did: "You do not love me as you did at first." You are too involved in other interests. You think more of yourself, your good name, your fine appearance, and all the thousand details that clutter your lives. You are no longer zealously affected for My cause. *I am forgotten.*

Let us take these words to our hearts, lest we forget, lest our love wane, and Christ say to us when He returns, "you no longer love me as you once did."

We may appear to be doing all we can to promote the work of the Lord; but if our first thought is to promote ourselves and our mind is there, our love for God is secondary.

We may staunchly affirm all the fundamentals of our faith. Our outer life may be flawless. But if there is not a growing emotional response within us as we sound the depths of genuine Christian dedication and understanding, if our affections are not stirred by the gospel, it is not enough. God wants us to have a faith that works—*by love* (Gal. 5:6).

### ***Prevent Forgetting***

How, then, can we be sure we will not forget? What can keep us continually reminded of our covenant with God? There is only one way: to stake all our hope and ambition in God, to throw ourselves totally into obtaining what He offers, heart and soul and mind and strength; to make His law our meat and drink, the sustaining power of our lives, more vital than our necessary food (Job 23:12). If God is all this to us, will we forget?

The apostle Paul showed how totally wrapped up he was in his sublime hope in Christ when he wrote to the Ephesian brethren his earnest desire for them: "that Christ may dwell in your hearts by faith, that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Eph. 3:17-19). Just try to comprehend the expanding thought in these

words. Normally we think of any object as having three dimensions, breadth, and length, and depth. But three dimensions were not enough for Paul to describe the fulness of hope he had found in Christ, so he added a fourth dimension—"height." And then he adds that even our highest thinking can never exhaust the possibilities, for "the love of Christ surpasses knowledge." And as if this is not enough, he adds the petition that they "might be filled with all the fulness of God"—another infinite possibility. With such vast reaches of knowledge and experience open to us, is there any excuse for *ever forgetting?*

### **More and More**

Our faith and love for God and what He offers must be a thriving, living, growing thing. This is a sure prevention against forgetfulness which the Thessalonian brethren used in a great and good way. "Your faith," Paul was able to write to them, "has made such strides. . . . You are indeed already following the way we must live to please God, but"—but what? Wasn't that enough? No! "We beg you," Paul continued, "to do so yet more thoroughly. . . . We urge you and appeal to you in the Lord Jesus to make more and more progress in the kind of life that you are meant to live" (II Thess. 1:3, Phillips; I Thess. 4:1, NEB & JB).

Again and again Paul repeated this call to abounding intensity. He appealed to his brethren to be "steadfast, unmoveable, always abounding in the work of the Lord" (I Cor. 15:58). It is the fervency in spirit, "rejoicing in hope; patient in tribulation; continuing instant in prayer" (Rom. 12:11-13). It is the faith which "groweth exceedingly" (II Thess. 1:3). It is the same admonition found in Hebrews 10:24-25: to "provoke unto love and to good works, not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another and so much the more, as ye see the day approaching."

It is the same intensity to which our founder, Rev. L. T. Nichols, called us. These are his words:

"Blessed be God! 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. If we do this, we will consider the words of the Lord's mouth more than our necessary food, more than thousands of gold and silver. It will be our chief delight to be found walking in obedience to them.

"These things are worth our whole mind and consideration, our care and utmost attention, if we would be found ready to be born into incorruption and partake with fulness of joy from the river of God's eternal pleasures.

"To think of basking forever in such wonderful bliss should keep our hearts filled with constant gratitude and a deep settled devotion to the mighty everlasting God. Our devotion to God should be so pure, of such sterling quality, so unmixed with lesser considerations, that we will reverentially bow in meek submission to His sovereign will.

"Hearts must be aglow. We must have such an interest in doing these things as nothing on earth can give. No human suggestions or earthly gain will be of such importance to us. The law of God will be first, uppermost, at all times."

Let us at this time search our heart and compare it with the Word. And let us beware, lest we close our eyes to the fulfilling of God's Word all around us; lest we close our ears to the sound of His warnings; lest we close our hearts to the touch of His promises and, after once breaking the fetters of sin, return thereto and become a castaway. We know what happened to Israel when they forgot the law that thundered from Sinai, and "how shall we escape if we neglect" *our* great salvation? No, we the servants of God so near the end of the eleventh hour, the last hour of probation, face to face with the consummation of all things, *must not forget!* ●●

---

## The Poison Kind

Upon the bush he hoped to find  
Good berries 'mongst the poison kind;  
For, as he always understood  
In evil there is also good.  
He ate quite freely of the fruit,  
In spite of all its bad repute,  
The way the foolish often do—  
Much careful nursing pulled him through.

Who seeks for good in evil learns  
That poison just as surely burns  
Whatever goodness may be meant  
By evil deeds of good intent.  
He who applauds the wrong because  
It might do good, will some day pause  
And learn with this new wrong to fight;  
The only way to right is right.

# Questions

"I have a question in regard to self-defense. I have read this in your literature:

"If we knew an enemy had vowed destruction to ourselves, or to someone whom we thought to be God-fearing, would we not fight in self-defense? We would get out of the way if we could, but in the last extremity we would fight in self-defense. We would be strange men or women if we would not. Our whole concern would be to find what could be done to save our lives and the lives of our Christian associates.

"Can you please elaborate a little more on this subject and straighten me out. I have often wondered just how far we should go in defending ourselves, our family, and our Christian friends, if need be. I understand the part about our doing everything we can to get out of the way and using any other non-violent means at our disposal. But I always thought Jesus and the apostles and any other persecuted Christian person went to the cross, the stake, or the lions' den without raising a finger for himself or others of his faith, as far as physical force was concerned."

LET us first clarify what we mean by self-defense. When we speak of defending ourselves in a lawful way, we mean defending ourselves against personal and physical assault or attack by someone who is violating the law. We do *not* mean resisting the authority of the law or law-enforcement agents. For example, if someone broke into our home and attacked us physically, we would have a right to defend ourselves; if, however, a policeman or other law officer came to our home and arrested us for something we had been accused of doing, we would have no right to resist, even if we were confident we were not guilty. And if we were tried in court and compelled to suffer the penalty of the law, we still would have no right to resist, even though we might know we were innocent.

This latter is the situation in which Jesus and the apostles found themselves. It is one of God's principles that His people be subject to the authority of the government under which they live. Paul was specific: "Let every soul be subject unto the higher powers. For . . . the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they

that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good" (Rom. 13:1-4).

When Jesus was arrested, He was arrested by the civil authorities of that time. The same was true of much of the persecution suffered by the apostles and other early Christians. The people who persecuted them represented the government authorities of the time, and they had no right to resist physically. That is why Jesus, "when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (I Pet. 2:23). He left the rendering of vengeance to God, and every follower of His must do the same (Rom. 12:19). He was in the hands of the law officials, He recognized their authority and submitted to it, and suffered the consequences.

This is different from a man's defending himself against open attack or assault. Such attack is not part of the law enforcement of the land, it is itself lawlessness. And resistance to such an attack is not resistance to the law but to lawlessness, which God never condemned. Nowhere does the Bible say we must watch our family or our brothers and sisters in the faith suffer at the hands of rebels against authority if there is something we can do.

God never sponsored pacifism or a calm acceptance of whatever might come. On many occasions He fought openly for His people. Sometimes His angels defended them, sometimes He used human instruments, sometimes He commanded them to rise up and defend themselves. Lacking this open direction from God today, we cannot take up arms and go to war for our nation, for Jesus said: "All they that take the sword shall perish with the sword." War is filled with feelings of greed and hate and vengeance and passion, all of which are strictly forbidden the Christian.

But self-defense, without any feelings of revenge or anger or hatred, is different. Jesus said something about it when talking to His apostles the last night before He was betrayed. When He had sent them out under a special commission some two years previous, He had told them they would need to take nothing with them. God would provide for their physical support and protection. But now as He addressed them He told them this commission had ended; now they would be on their own. Lacking Him and His supporting power, they would now need money, provisions, even a means of defense against possible aggression. He said: "When I sent you without purse, and scrip, and

shoes, lacked ye anything? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one" (Luke 22:35-37). There had been a change. No longer would divine power protect them; they should be prepared to defend themselves.

We today are in a similar circumstance as were the apostles after Christ's ascension. This does not mean we can rightfully use any aggressive tactics, ever, or harbor any ill-will against those who threaten us. Our purpose must be solely that of sparing our lives so that we may perform the will of God.

"After Jesus said, 'Whither I go, ye cannot come' He said to Peter, 'Whither I go, thou canst not follow me now, but thou shalt follow me afterwards' (John 13:33, 36). What could He have meant, but that the faithful would follow Him to heaven at the time of each one's death?"

With the abundance of evidence proving that Christ's kingdom will be on earth, we cannot believe Jesus was speaking of His journey to heaven when He said to Peter, "Thou canst not follow me now; but thou shalt follow me afterwards." Notice that He says nothing about going to heaven in these verses.

It seems more likely that Jesus was speaking of His approaching death, especially if we notice Peter's reply to Jesus: "Lord, why cannot I follow thee now? I will lay down my life for thy sake" (John 13:37). Peter's laying down his life for Christ's sake would have nothing to do with going with Him to heaven. But if Jesus had been speaking about His suffering and death, then Peter's words are meaningful. Peter thought he was ready to follow Jesus in death at that time, to give up his life for Christ's sake; he felt that his measure of devotion and service was complete. But Christ replied that Peter was not ready, even telling him that in a matter of hours Peter would *prove* that he was not ready: "Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice" (v. 38). Far from being perfected at this point, Peter had not passed his first real test of loyalty.

Hence Jesus was saying to Peter, *Now* you are not ready to follow me. *Now* you will deny me. But *afterward*, in the unknown future, after you are converted, after you have been tested and tried and proven faithful, *then* you will follow Me in death. ●●



## Our Readers Write...

### Meet God First

There is no other way to become a beautiful character in the garden of the Lord than through hard work and self-denying discipline every day. Our garden plot for the most part is obscure and the sheer monotony of the daily grind is none too glamorous. It is mostly toil and more toil, watching and praying. But it need not become drudgery. Every man creates his own environment by the way he accepts life's offers.

We can visualize ourselves as potential members of God's heavenly Kingdom on earth and delight at the prospect of having a part in its development. We can always, if we will, take the strain out of our demanding days and make the working hours a joy and not a chore.

There are many things that can creep in and sap our spiritual power. The world is so very loose; in no way can we copy their easy-going morality. To imitate any of their vain reasonings and doings is to head for destruction with them. We know in the flesh dwells no good thing. We cannot even trust ourselves; all too easily we can give in to some desire, without consulting the Word, and retard our growth. It takes much prayer and faithful application of the Word to meet the tempter on every ground.

To have and maintain a reserve power to cope with whatever may confront me from day to day, my rule is to meet God first thing in the morning. It is a must to feed the soul before daily work begins. When we give God the glory and honor due His name, He in turn makes us strong to meet the demands of the day.

*South Amboy, New Jersey*

L. M. K.

### So Much for So Little

We must each consider that the time is not far distant when our Lord Jesus will either own us and reward us with life eternal, or disown us and say, Depart, I never knew you. How I long to be owned by Him, as I am sure you do; what a delight it would be, no pleasure of this world could compare with it. What endless and unbounded joy there will be for the faithful, and what deep distress for the unfaithful. Paul said in Ephesians 3:20 that God is able to do "exceeding, abundantly above all we ask or think."

It seems too good to be true, that, if faithful, we can have this mortal body changed to immortality, never have to fear any more sickness, sorrow, or death; but it is true; God has promised and His promises can be relied on. We must serve with all our might, mind, and strength, and let nothing separate us from the love of God. We are promised that "He that overcometh will I grant to sit with Me on My throne."

We have been offered so much for so little, surely we can give that little with open hands. So let us do our best to walk in the ways of Jesus and thereby merit the full reward.

*Swansea, South Wales*

M. S.

### Growing

To grow into perfection, or unto holiness, we must daily grow. The growing season is getting short, so we must speed up the growth rate, that we may reach full maturity and be ripe for the harvest.

*Medicine Hat, Alberta, Canada*

J. G.

### Fighting, Climbing, Pressing

We need so much to have the spirit and faith of Caleb to root out the giants which are obstacles in our pathway hindering our climb to the high peak of perfection. There are numbers of examples of men and women in the Bible who were courageous and ready to endure the hardships and trials in their upward climb to perfecting obedience and holiness to God. When we think of the readiness of Isaiah to go forth to preach to a rebellious people, no less the thankless task of Jeremiah, the great decision of Esther, the work of our Great Example and Master and the many other devoted disciples, can we be so puny as to complain of the little we are called upon to sacrifice?

How often have we shrunk from facing the challenge! Let us not imagine that we are not able to do the task before us, but casting all doubt aside let us gird on our armor and start to fight. We are so inclined to excuse ourselves, to tell ourselves it is beyond us to even attempt such a great undertaking. But it is not. God will give us the strength we need. Let us never give up, for our sure expectations are all ahead. When the victory has been won, then we can rejoice that our labor was not in vain in the Lord.

*Queensland, Australia*

J. B.

### Stir Up the Fire

Only a few years ago here in England most everyone burned coal in their house fire-grates, and unless you gave those fires a good clearing out with the poker, the fire would burn dead and if left long enough the fire would go out and you would soon be out in the cold. The fire had to be stirred.

Let us learn a spiritual lesson from this. Let us stir that fire for God that burns in our heart. If we let the ashes of sin dwell in our hearts, we will soon grow cold in our walk for God. It doesn't take much to rob us; allow one little bit of dirt in our lives and soon our fire starts to go out. So let us keep our mind-grates clean and stoke-up ourselves with the fuel of God's Word; then we shall burn brightly for our most loving God.

*Workshop, England*

H. L.

## Twelve Booklets

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  
HELL AND THE DEVIL  
AFTER DEATH, WHAT?  
TRINITY OR UNITY?  
THE HOLY SPIRIT  
THE ATONEMENT  
THE SABBATH

ALL for \$3.00, Postpaid.



## *At Sunrise*

*I want my life so richly wrought  
That every deed, each word, each thought  
Shall radiate a heavenly glow  
Which others, too, may come to know.  
And those illumined by my flame  
May warm another soul the same  
Until these channeled rays shall be  
The spreading power and energy  
Of Christians shining in the night  
Of darkness, holding forth the light  
Of hope and faith and evidence  
With staunchest trust and confidence.*

*I want ideals that reach the stars,  
And dauntless hope that fights and dares  
To look above the fleeting things  
And touch the holy prosperings.*

*Lord, grant me faith to do my part,  
That I with all my soul and heart  
May shine for Thee, one little light  
To penetrate the dark of night--  
Until that glorious Day shall come  
When I shall see the rising Sun!*