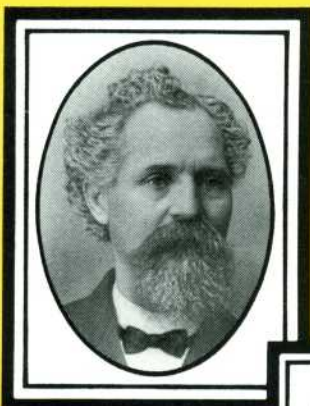


Megiddo Message

L.T.Nichols
(1880-1912)



As I look around and see the wickedness, it makes me long for the time when the Mighty Potentate shall rule in righteousness; when nothing but blessing will flow to all mankind....It is with a heart filled with love and goodwill that I am spending my time in the hope that some few will become all absorbed in the Word of the Lord as the only source of knowledge about the future of man and the goodness of God....We are right down in the end of time. Can we not work for God in the little time left us?

Maud Hembree
(1912-1935)



I wonder how many, oh! I wonder; I wonder with a deep love and longing in my heart, how many are going to be ready for that glorious kingdom? If you were as anxious for eternal life as you are for this natural life, you would get up tomorrow morning with the thought, How can I get ready so that great Day will not take me unawares?

Ella M. Skeels
(1935-1945)



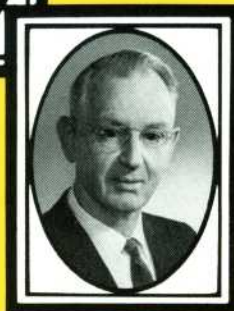
May our garden of virtue today be a place so sweet with fragrant pure thoughts, so bright and beautiful with rare exquisite blooms of righteousness that angels will love to come and linger there.

We can make each day different by doing something for Christ that we have never done before. We can do more of the very thing that we have been doing the most of. We can rise to a higher level of thought and feeling and conduct....No matter how high we have lived, we can live still higher.

Percy J. Thatcher
(1945-1958)



If our hope of eternal life is a "real thing" to us, if to obtain it is the burning quest of our lives, an interest for which we gladly exchange everything of this fleeting present, then whatever surrender God's plan for us demands, we will gladly make it. Whatever comes, we will keep pressing right on, submissive to the will of Him who is leading, confident that "all things" are working together for good to all who truly love God.



Kenneth E. Flowerday
(1958-Present)

“HE GAVE SOME . . . PASTORS AND TEACHERS”

“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ” (Eph. 4:11-13).

It is a plan designed by God and predestined to success. In simplest terms it is this: no sheep without a shepherd; no travelers without a competent guide; no saints-in-the-making without one to show the way.

But notice the different terms for these various divine appointees—apostles . . . prophets . . . evangelists . . . pastors and teachers. Each has a distinct and definite role in the plan, a role suited to the particular need of a particular people at a particular time.

Only one short period, the age immediately following the ministry of Christ, was privileged to have apostles for leaders, for there were only twelve of them. The time of the apostles was also, apparently, the time of “evangelists,” for Philip was an evangelist.

Several widely separated periods enjoyed the ministry of God’s prophets, people to whom God directly revealed His will and ways; from the earliest prophet in the time of the patriarchs right through the days of the apostles there were God-appointed prophets at different times. This does not mean that everyone who served God between Abraham and John the Revelator was personally acquainted with a Daniel or his equal; there were long periods when there was “no open vision,” and the “word of the Lord was precious” (I Sam. 3:1). This was true during a portion of Samuel’s life; it was true also, as far as we can know, during the period that separates the Old Testament from the New.

Apostles, prophets, evangelists . . . we have known none of them. And for very good reason: the ministry of each was dependent on the presence of the Holy Spirit power, which God has withheld in this age.

What, then? Are we left without help or hope? Let us look again at Paul’s list. Notice that he did not say *all* God’s people would have apostles or prophets or evangelists. “He gave *some*, apostles; and *some*, prophets; and *some*, evangelists” (emphasis ours). And this is not all: he gave also “some, pastors and teachers.” In the age that has the written Word of God with the complete message of salvation God has supplied those who can guide and teach according to that Word, “pastors and teachers.” God arranged that those who would lack the special gifts of the Spirit and direct contact with God would not be left without appropriate and needful help and guidance, hence “he gave some . . . pastors and teachers.”

What is the purpose of all these God-appointed ministers? “For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ” (v. 12). These three assignments—“perfecting of the saints,” “work of the ministry,” “edifying of the body of Christ,” speak much more than would appear on the surface. The word translated “perfecting” is the Greek word used in surgery for setting a broken limb, or repositioning a joint that has slipped out of place. In Mark 1:19 it is used of mending nets; in Galatians 6:1 it is used of “restoring” a brother who has been “overtaken in a fault.” It means the putting of a person or a thing where he or it ought to be.

The original word rendered “work” in “the work of the ministry” is a term for practical everyday service. It is not the effort of one who *talks* but one who *acts*, who applies what he knows; hence the duty of God’s “pastors and teachers” to *apply* the written Word to daily life.

The third term Paul uses is a Greek word meaning “to build up.” The task of God’s pastor or teacher is always constructive, improving, leading on.

What is the goal of all? “Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ” (v. 13).

Here is the standard, and even today our pastor and teacher encourages us to keep reaching. ••

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.

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*

The use of selected references from various versions of the Bible does not necessarily imply publisher endorsement of the versions in their entirety.

Megiddo Message

Vol. 67, No. 9

October, 1980

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We Are (Should Be) Enthusiastic

ENTHUSIASM. It is the word that adds joy to life and a song to drudgery. It is the spirit that can turn the dulllest task into pure delight. Occasionally a dark association comes with the thought of enthusiasm because of some religious fanatics who drown themselves and their powers of reason in a sea of emotionalism that neither benefits men nor glorifies God. But such is not our lesson today; much emotionalism has no connection with true religion.

We need enthusiasm—not religious ecstasy that produces excitement without thought, but the fervency of spirit commanded by the apostle Paul. It is the love by which faith works, love which issues from a dedicated heart. It is the “I delight” that goes with doing the will of God. It is the “I love” that goes with true obedience; for it is not enough simply to do the right thing—we must learn to *love* to do it. It is the passionate spirit of devotion that exclaims, “Who shall separate us from the love of Christ? Shall tribulation, distress or persecution? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Rom. 8:35, 37–39). Could Paul think of any other possibility? This was enthusiasm at its height of holy dedication. Should not our fervor in the same cause be the same—this whole-hearted, intense spirited service? God wants our hands, but not our hands only; He also wants our hearts, our affection, our interest, our love. Is it too much to give—with all that He has set before us?

At this season, the anniversary of the birth of our founder, we feel a fresh sense of gratitude to the great God who brought us into his sphere of influence, and to the great and heavenly cause which he espoused. Had it not been for his God-directed efforts, the majority of us would be strangers to

one another—and to God. But praise be to God, through him we have heard the call—a call to virtue, holiness and peace now. Looking further, it is a call to glory and honor and life, with all the blessing and privilege which come with immortality. Can we think about all this and not be enthusiastic?

... Because of Our Inheritance

We are enthusiastic because we are the inheritors of a legacy without limit and riches without measure. We are part of a great movement which has a great history behind it and a great future ahead of it. Its history reaches back to the day when God first made known His plan to men, when first He said, “Obey and live, disobey and die”, and the future of the movement is as far-reaching as eternity itself. And what mortal mind can fathom the wonders that lie between! We can only exclaim with the Psalmist, “The Lord hath done great things for us, whereof we are glad.”

Do we realize the priceless heritage that is ours, the inestimable opportunity that has fallen into our laps? Do we appreciate the greatness and glory that surrounds this holy cause in which we are called to participate? We need, perhaps, to dwell closer with the great Power behind it, that moves and directs all for our good, to grasp more tightly the shining hope that has been handed us and use it to prod and disturb our too-easy consciences, to prick our complacency and remind us of our great heritage and destiny. Never before in the history of the world have any people had so much reason to be enthusiastic.

Yet we seem plagued with smallness. Our work is small, and our efforts today seem all but swallowed up by the anti-Christian forces at work in our world. Most of the present populace seem to feel scarcely any need of God, much less of a religion that requires diligence, discipline, and determination. And so we are tempted with the grasshopper complex—we feel that we can do nothing at all, our limitations so far exceed our possibilities. But—is not the Lord God of Israel still in control? Is not the God who lived in the days of Moses, or Joshua, or

NOTE: “We Are (Should Be) Enthusiastic” is available as a church service on cassette. Price: \$3.00

David, or Ezra, is He not just the same today? Is not the God who rained bread from heaven, who parted the waters of the Red Sea, and who spoke in the thunder and fire of Sinai—just the same today? Are not we today just as much called to be part of His plan—if we will fit ourselves into it—as was Abraham, or Jeremiah, Zechariah or Paul? Are we not just as surely a part of the plan of God, if we meet the qualifications, as were the apostles of Jesus?

We are small and limited, but does not God know? And let us remember, even one with God is a majority; if God be for us, who—*who*—can be against us? With Him on our side, we can have the spirit of Joshua and Caleb and know that we are well able to do whatever He will empower us to do—the willingness and the effort must be ours; the power is of God. With Him, we are able. We are—or we should be—enthusiastic!

... Because of the Treasure We Hold

Then, too, we are enthusiastic because of the priceless treasure we hold in our hand. It is the message of Jesus, the Word of God, the things written aforetime that were written for our learning and warning. In a world where millions of people live for a moment and die without hope; where millions more content themselves with vain superstitions and half-truths and call them "faith"; where still others flounder hopelessly in the philosophies and delusions of men, we have the pure, unadulterated gem of divine truth, the pearl of great price. It is priceless, pure, incredible. Why do we say incredible? It is not to suggest that hard and proven facts are not facts, or that true religion is in any sense unbelievable, but to say that the greatness of our faith goes far beyond the best of human ability to duplicate or portray. It is not some shabby counterfeit of faith that mumbles assent to a few doctrines and leaves the heart untouched. We have the true, unerring Word of the Lord. It is the consistent, reasonable, harmonious law of God, the way that was marked out by the prophets, apostles, and Jesus Himself. It is the way to real life, a real kingdom, and a real victory over death. And it is all grounded in a solid foundation of evidence. Rightly used, it is our means of escape from all that disappoints and perplexes and plagues us here. Should we not be enthusiastic? What more could we ask? Was the Shekinah that lightened the temple in ancient Israel and symbolized the presence of God among His people—was the Shekinah that glowed any more holy, any more divine than the pearl we hold today? Is not the whole gospel of God the same in all ages,

We need enthusiasm—the love by which faith works, love which issues from a dedicated heart. It is the "I delight" that goes with doing the will of God.

and in all ages divine—whether it be proclaimed by the herdsman of Tekoa, or the sweet singer of Israel, or the eloquent apostle Paul—or by one "of stammering lips and another tongue" in this the last hour of the day? The message is the same, and its authority divine. Should we not be enthusiastic as we realize that it is ours to hold and use? And we have not had to spend our whole life uncovering its sacred precepts; it has been all handed to us in one neat package—should we not be enthusiastic?

Then, too, we have promise of real and tangible rewards for tangible work accomplished. What more could we ask? What more could God offer than He has set before us? What higher purpose could life have than the seeking of "pleasures for evermore" and "glory and honor and immortality, eternal life"? What could we desire that God has not offered?—all that eye has seen, all that ear has heard, all that heart has imagined—and God has promised more! "Exceeding abundantly above all that we ask or think" (I Cor. 2:9; Eph. 3:20). Have we thought it through? Have we thought about all that we might ask or think of? And this is no idle dream, no wild fancy. It is all true. Shouldn't we be enthusiastic? While multitudes drift here and there, seeking they know not what, momentary satisfactions which so often only create new hungers, all this is ours! By the grace and mercy of God it is ours. Should we not be enthusiastic?

Then, too, we are enthusiastic because God has permitted us to live at this special moment in history. "We are living, we are dwelling in a grand and awful time, / In an age of ages telling; To be living is sublime."

We today have every reason to be just as enthusiastic about our hope and ministry and destiny as were the prophets who spoke for God in ancient Israel, or the apostles of our Master, or those stalwart souls in the early church—or as were our own pioneering fathers and mothers in the faith. In fact, the whole enterprise for which they all labored is now reaching its most critical phase—a realization which should stab each of us wide-awake. We are

We are part of a great movement which has a great history behind it and a great future ahead of it. Shouldn't we be enthusiastic?

living right at the time to which they all looked forward. To us the words of the Prophet are fulfilled: "The great day of the Lord is near; it is near, and hasteth greatly." It is near. It is nearer today than it has ever been before. It is nearer now than it was to the last faithful witness on the other side of the long apostasy; it is seventy years nearer than when Brother Nichols was completing his work; it is a full twelve months nearer than it was a year ago. The hour is critical. Soon He shall arrive, the Hope of the ages, the King of kings and Lord of lords; and who—who among us shall bring to pass those words spoken so long ago by the greatest of the prophets? Who will be able to say in that day, "Lo, this is our

God, we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation" (Isa. 25:9)? It is written: "it *shall* be said"—and some among us shall say it. Shall you? Shall I?

Someone speculated recently that God has used very small groups to begin great movements in time past, and might He not do the same again. Indeed He shall—we know from the Word of the Lord. God has often used smallness to show His greatness, and He shall again. But when God begins working with smallness, it is no longer small. Was not the stone which was cut out of the mountain only a small stone? And when the time was right, what happened? It began to grow, and it grew and grew until it filled the whole earth! Were not the faithful in Israel termed a "very small remnant"? Were not these illustrations of that select and faithful people who shall inherit the whole earth and sit with Jesus on His throne? Oh! God is able to save by many or by few. And is it not our privilege now to be part of the smallness, that we may soon be part of the greatness? Is not our smallness now a blessing, that the glory may be of God and not of us?

Let Us Pray...

O Lord our God, Thou great and mighty Being who inhabiteth eternity, and whose name is holy. Who is like unto thee, O Lord among the gods? who is like Thee? Glorious in holiness, fearful in praises, doing wonders. The heaven of heavens cannot contain Thee. Thou takest up the isles as a very little thing. All nations in Thy estimation are as a drop of a bucket, as the small dust of the balance, as less than nothing and vanity.

Then may we be enthusiastic about Thee and Thy eternal purposes, Thy great and precious promises which are as much more certain of their fulfillment than anything fallible man can offer—as the heavens are higher than the earth.

We praise Thee for all the steps that have been taken in our behalf, that the true light which will lighten every one who will follow it into the haven of eternal rest, has become our prized possession. Thy saving knowledge has come to us ready made, as it were, with no effort on our part. Other men have labored and we reap the benefit.

May our enthusiasm for the great things promised match the enthusiasm of David, King of Israel, when he declared, "The zeal of thine house hath eaten me up." May ours be an enthusiasm that nothing can tame, a holy concern that will go with us every waking moment of our lives. May our hope be a real thing to us, a power in our lives that no untoward circumstances can cancel or cause the song of victory to fade from our lips.

Help us to make peace with Thee now in our everyday living by resigning wholly to divine law. May we cease to do evil and learn to do well.

Help us never to forget the coming Day of Reckoning. Thou wilt one day bring every work into judgment with every secret thing, whether it be good or evil. We shall reap as we have sown. May our sowing then be to the Spirit and not to the flesh. We have been enlightened; we know Thy just and righteous demands, hence we shall be called to an account for the things done in the body whether good or bad.

May we project ourselves into that auspicious day, feel the thrill that will be ours at the sound of the Judge's "Well Done," or the bitter remorse and shame that will fill our hearts if we hear those doleful words, "Depart, I never acknowledged you, ye workers of iniquity." In Jesus' name. Amen.

Then, too, we are enthusiastic because we have been called to become a part of a great and royal family. Our God does not dwell alone in holy isolation. He is the "Lord God of hosts." He is the Lord of hosts of heavenly angels who dwell on other worlds in His vast creation. "Bless ye the Lord, all ye his hosts," exclaimed the Psalmist, "Ye ministers of his that do his pleasure" (Ps. 103:21). "Praise ye him, all his angels: praise ye him, all his hosts" (Ps. 148:2). "The Lord of hosts, he is the King of glory" (Ps. 24:10). "The Lord of hosts is with us; the God of Jacob is our refuge" (Ps. 46:7). How mindful was the Psalmist of God's great family in heaven! Again and again the prophets Isaiah and Jeremiah repeated it: "The Lord of hosts is his name" (Isa. 51:15; Jer. 31:35; 32:18; 51:19). Included in these hosts are myriads of happy, heavenly angels, people who served God faithfully on other worlds during their day of probation and were glorified according to His promise. Included soon will be the saints of ages past and—blessed thought—of our own age, those whose names are in the book of life; soon they shall join the heavenly family as the Almighty's eternal children, His own sons and daughters. A woman once criticized our founder for having such a small church. "I could never belong to such a church—you are so few!" He replied that his church had more than any—because it was part of God's greater family. "We have multitudes—multitudes!" he explained. "Our God is the Lord God of hosts. What a God to belong to! The devil has such a few compared to this, and they are so short-lived."

To think that God has invited us to join His heavenly family—all those hosts can someday be our own brothers and sisters, if we are worthy of their reward. What a gathering of the faithful that will be, when we all get together. Shouldn't we be enthusiastic?

Nothing Trivial

There is a book published recently that carries the title, "The Trivialization of the Church." The title alone stabs a finger at two basic and vital facts of Christian belief: 1) That true faith must never be encumbered with trivia; and 2) that true faith is never itself trivial.

There is nothing trivial about it. It is all great, supremely great; and grand, supremely grand. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure,

Do we realize the perfection of the treasure we hold—its intrinsic worth? It is not some shabby counterfeit but real, genuine faith.

enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether" (Ps. 19:7-9). "Thy righteousness is an everlasting righteousness, and thy law is the truth" (Ps. 119:142). "Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever" (Ps. 119:160). "O Lord, how great are thy works! and thy thoughts are very deep" (Ps. 92:5). Nothing trivial here! It is all *greatness!*

It is said that most people have too low an opinion of their religious convictions; they have failed so many times to live up to them. The United States is said to be filled with religious dropouts; they failed once, and so gave up. Or, we might add, they saw in their faith nothing to give them the motivation to go on, the thrust or the power that they needed, thus it had no gripping or holding power.

As the possessors of the matchless divine wisdom, God forbid that we should ever be among those who maintain a low opinion of their religious convictions. But our faith has no value except we grasp it and use it to make our own a "steadfast, unmovable, always abounding" lifestyle. If we would receive the benefits of our faith, we must use it to enlarge our own spiritual perception; there is nothing automatic about it. We must use it to perceive the evils that lie in our own hearts, and eradicate them; only so have we any advantage over those who know not the law of God.

Enthusiastic, Following Christ

We are—we should be—enthusiastic. But if ever we are tempted to feel any shame for the cause we embrace, if ever we entertain the slightest wish not to be identified with it in any way, what is wrong? The basis of the problem is that we're not following the example of Christ. Jesus was the most enthusiastic person who ever lived. Why was He so enthusiastic? Consider for a moment:

First of all, Jesus never entertained any notion of failure. We never sense it once in any of His words or those of His followers about Him. He kept in such

Jesus was looking at His life from the vantage point of eternity. There was no uncertainty about the future. His heart was set, His eye fixed.

constant touch with His Father that there was no such thing as a possibility of failure in His mind—surely the Father would not fail Him, and why should He fail in His loyalty to His Father? Either seemed farthest from possible.

Besides this, Jesus was looking at His life from the vantage point of eternity. There was no uncertainty about the future. His heart was set, His eye fixed. The realities of eternity dominated His mind. He was bent wholly on doing the will of His heavenly Father; this was His one life purpose. “Lo, I come, in the volume of the book it is written of me, to do thy will, O God” (Ps. 40:8)—these words were abundantly fulfilled in Jesus. He was on earth but for a few moments compared to His entire career. His mortal days were but a brief prelude to a life that, once glorified, would go on and on and on, from glory to glory to glory. Just a little while, and He would be seated at His Father’s right hand. A little while longer, and He would be back to reign on the earth with all His chosen saints. And then!—it was more than even His great mind could imagine.

With such a future before Him, can we think that during those early days of life He thought of much else? Could anything that happened in Nazareth, or Jerusalem, or Bethlehem, or Rome, or anywhere else in the world, seem even to *compare* in importance?

All the while Jesus was with His brethren, He was trying to point out this fact—that we are only temporary residents here; that our rights of citizenship are not in this world but in the world to come. The present life is only an incident, a step—howbeit a critical step, for upon its outcome hangs the verdict of all time to come. Every day, then, must be lived with a due sense of responsibility, as part of a concentrated preparation for the higher life that is to come.

So taught Jesus; so thought Jesus. And that world to come was real to Him—so real that when He was alone, He could hear, echoing in His mind, the singing of the angel choir around the throne of God. The sound of the silver trumpets ringing through the streets of that heavenly city already vibrated in His soul. Jesus had no illusions about this world; it would come, it would go. What did it

matter? This present world wasn’t His home; His residence was in another land, the world to come whereof He spoke, a place of resplendent love and unspeakable joy, where “neither moth nor rust doth corrupt, and where thieves do not break through nor steal.” A better, higher, holier world past all comparison—how could Jesus be anything but enthusiastic?

A Long-Range View

Jesus taught His disciples to view their present surroundings with the same dispassionate attitude, and the future with the same eager anticipation. He wanted them to have His long-range view, to live in the radiance of His coming glory; for “the Son of man shall come in the glory of His Father with his angels; and then he shall reward every man according to his works” (Matt. 16:27). There would be glory and beauty and splendor beyond anything mortals could imagine. This hope gripped the hearts of His disciples; they lived and died with the joy of its certainty on their minds, and in the meanwhile gave themselves wholeheartedly to preparing.

This same hope is ours. The King is coming! Looking forward to that glorious event, we can live with that same spirit of expectancy—and the same living enthusiasm. Every moment hastens the happy day when the bride of Christ shall be joined to the great King and the Marriage Supper of the Lamb shall be served. What a day to anticipate! With such a hope, even our commonest tasks have joy. We can walk on tiptoe, singing and praising God, come what may; for what matter the fortunes or misfortunes of the present, if all is adding up to everlasting love, everlasting glory, everlasting peace, everlasting praise, everlasting happiness—everlasting life! To think that soon we shall be presented to our Beloved King in eternal wedlock, a bond that never can be broken by any power in heaven or on earth. With such a prospect, shouldn’t we be enthusiastic? Just the thought makes the heart almost skip a beat in anticipation. Surely with such a prospect before us we can put up with energy shortages, rising prices, petty annoyances, and minor inconveniences; even trial, sorrow, discomfort, sickness or scorn must be put in their place; however difficult, they are “but for a moment.”

The people of God down through the ages have all shared this noble enthusiasm—and for the same reason; they were looking beyond.

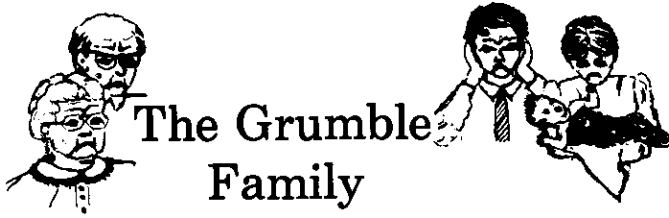
Real spiritual progress is possible only as we are gripped by the hope set before us. And this gripping will come only as we submerge ourselves in His Word, His promises and the hope He has set before

us, as we project our minds into the world to come and fill our lives with the actions that will prepare us for it.

Hearts set on God, knit together in friendship with the divine and overflowing with goodness and devotion—such are the hearts that are one with God. And the prospect before them—even life forevermore—is confounding. Is not this as it should be? For God does not want men and women who are cold and detached and disinterested. He has made known the great things out of His law, and He wants them to respond.

Have we seen? Have we heard? Have our hearts been opened, touched, impressed, stirred? Are we ready to go forth and render that perfect and complete obedience, that obedience which comes only from the depths of the consecrated heart?

If so, then we are—we should be—we *will* be—enthusiastic.♦♦



The Grumble Family

There's a family nobody likes to meet;
They live, 'tis said, on Complaining Street
In the city of Never-Are-Satisfied,
The River of Discontent beside.
They growl at that and they growl at this,
Whatever comes there is something amiss;
And whether their station be high or humble,
They always are known by the name of Grumble.



The weather is always too hot or too cold,
Summer and winter alike they scold;
Nothing goes right with the folks you meet
Down on that gloomy Complaining Street;
They growl at the rain and they growl at the sun,
In fact, their growling is never done.
And if everything pleased them, there isn't a doubt
But they'd growl that they'd nothing to grumble
about!

And the worst thing is that if any one stays
Among them too long, he will learn their ways,
And before he dreams of the terrible jumble
He's adopted right into the family of Grumble.
So it's wisest to watch and keep our feet
From wandering into Complaining Street;
And never to growl, whatever we do,
Lest we be mistaken for Grumblers, too!

WHEN IS A MAN A SUCCESS?

When he can see a silver lining on the edge of the dark cloud that left desolation in the path of his life's experience.

When he has a great conception of God, and a true sense of his own littleness.

When his faith and courage are as unwavering when things look dark and fearful as when they appear bright and lovely.

When he places a higher value on service and efficiency than on money and expediency.

When he can find joy and pleasure in performing the ordinary tasks of life.

When he can dream noble dreams and follow them to their fulfillment.

When he can see men not for what they are but for what they can become.

When he knows how to turn enemies into friends.

When he places a higher estimate upon character than upon reputation.

When he seeks to live in harmony with the laws of God, the laws of nature, and the golden rule.

When he views things against the background of eternity instead of the horizon of time.

When he refuses to make a compromise with sin to gain temporary advantage.

When he can step down and out of a position of trust and responsibility with the same becoming grace as he stepped up into it.

When he can rejoice in the success of others.

When he follows truth, justice, and equity, no matter where they lead or how unpopular their cause.

When God acknowledges that a man has lived for His glory.

Then that man's life has been a success.

—Selected.

NEWSLINE 1900

In this Centennial year of our church organization (1880-1980), it seems appropriate that we look back for a moment—not for the purpose of *going back* but to augment our appreciation of the efforts of those who have gone before us and the tremendous heritage that is ours. Through them we have been made the trustees of eternal treasure. It is a privilege far surpassing any values of this world; it is a privilege without price. But the credit for our obtaining of this treasure does not belong to us. On the heavenly level, it belongs to the great God who saw fit, in His long-range view of all things, to call us into His exalted sphere. On the earthly level, the credit belongs first to the prophets, apostles and teachers of former generations whose words have been recorded for our learning; to Jesus who left us the perfect pattern to follow; and in our own day, to our founder, Rev. L. T. Nichols, to whom we owe our understanding of the plan of God, and to the brave and pioneering men and women of faith who followed. So much has been done in our behalf, and the benefits are ours for the taking.

October being the month of our founder's birth (October 1, 1844), we are using a major portion of this issue of the *Megiddo Message* to recount his greatest missionary venture—the project, “Megiddo Mission Steamship,” which traversed the Mississippi and its tributaries for more than two years. The entire project was conceived, designed, and financed by our founder, and the vessel was constructed under his direct supervision. To admirers who stood by and watched, the project looked like great and wonderful adventure; but to those on the inside, it was everyday, serious—and hazardous—business. Our present pastor Kenneth E. Flowerday (he was then an active lad of eleven and twelve years of age) recalls many eventful and stressful days in the two years the vessel was their floating home—such as when it was caught in the ice at the sudden onset of winter; or when it became marooned on a sandbar by the “skills” of an incompetent hired pilot. There was also the continual concern of finding sufficient employment to support the ninety persons on board during the brief docking periods at various cities along the river. It *was* an adventure, but it achieved its purpose: it brought together in daily fellowship a few who were earnestly committed to living the Christ-life, and made a way to spread the “gospel” to a watching world.

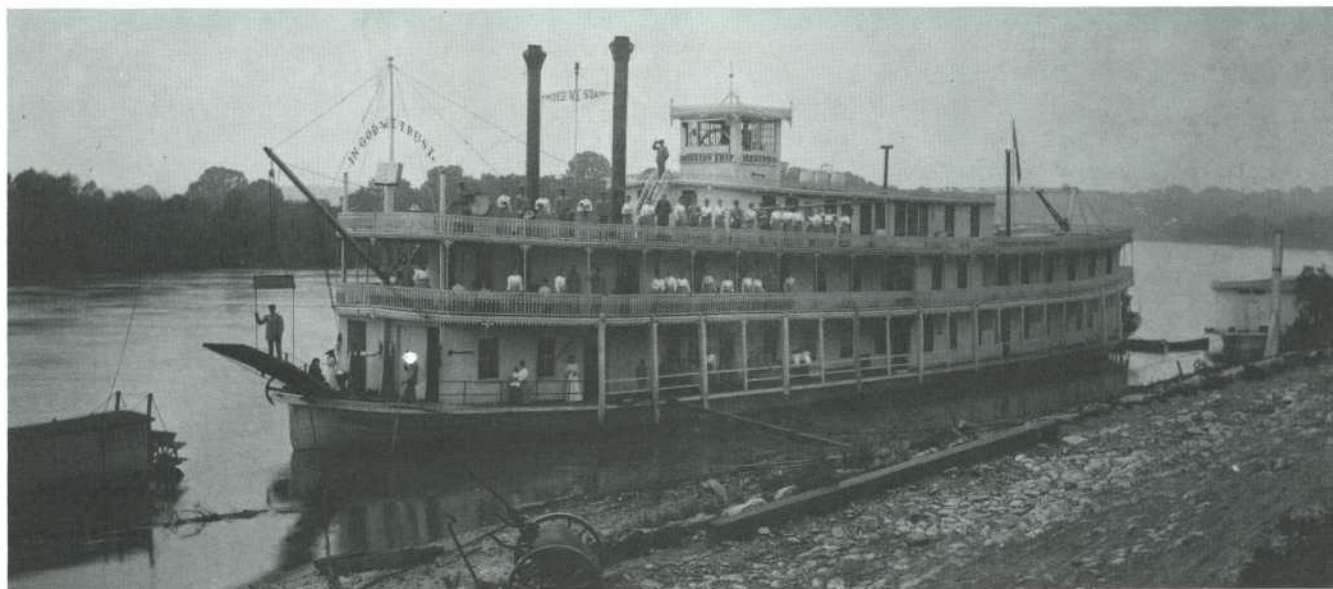
“Newsline 1900” is a series of articles drawn verbatim from various accounts published by daily newspapers at the time, who printed the Megiddo travels and teachings as current “news.” One cannot fail to note the contrast between this type of material and the level of much that news editors select to fill their papers today.

Our readers will notice that the group is at this point identified chiefly as “Christian Brethren.” The name “Megiddo” was just then beginning to be associated with the group, as the name they had appropriately chosen for their steamship. “Megiddo” means, literally, “place of troops, band of soldiers”—which they were, in a spiritual sense, as they attacked long-loved strongholds of error and evil.

For all of the material in this section we are indebted to numerous unnamed writers and publishers, and to the careful scrapbook-keeper among our pioneers, whose foresighted work was uncovered just in time for this issue of the *Megiddo Message*.

The Big Steamer Put Afloat With Religious Ceremonies Yesterday

Rev. L. T. Nichols Addresses the Crowd



Mission Ship "Megiddo"

Yesterday afternoon at the Godfrey Marine Ways was witnessed a strange and unusual sight, attendant upon the launching of the mission boat "Megiddo," which for several months has been under construction. Long before the time arrived for the launching, crowds began to assemble.

Several hundred people of all classes, including the pastors of many of the churches, were included. It was an ideal October day. About 4:45, music was heard; and headed by the Rev. L. T. Nichols and led by a brass band of fifteen pieces, seven men and eight women, a large number of the Christian Brethren marched on to the levee and alternately played and sung a missionary hymn. A brief prayer followed, and then "Nearer My God to Thee" was beautifully rendered by the band and the members of the organization.

Then after a brief prayer, Rev. L. T. Nichols delivered an address upon the proposed work of the Christian Brethren. He said in part that the chief aim of the organization would be the turning of men and women from the way of iniquity to higher, nobler Christian lives. He said they had started out, Bible in hand, to do good and to explain and make clearer to all its divine truths, as far as it lay in their power so to do. He paused in his remarks to say "Praise the Lord!" as the last stay was knocked away and the great steamer glided smoothly down the ways and out upon the water.

Rev. Nichols said that although he had been preaching a lifetime, he had never yet received \$1 as salary, that they had not engaged in this work with any hope of financial gain or from any mercenary motive, but only

with a resolve to do good. He spoke of their plans to head south, and thanking the hearers for their attention he closed his remarks. The hymn "There's Sunshine in My Soul Today" was rendered by the band and members. Then in the gathering twilight the gray haired leader, after a brief prayer, pronounced a heartfelt benediction upon the silent crowd before him. Forming in regular order with their band player, the group marched back to their quarters, leaving behind them the "Megiddo" with the stars and stripes floating from the lofty staff at the bow.

It is expected that the "Megiddo" will leave possibly in two weeks on her trip south.

All present were much impressed with the earnestness and sincerity of the Christian Brethren and wish them success.♦♦

TO HEAVEN BY BOAT

Evangelist Nichols and Followers Take Unique Way of Spreading the Gospel

Enemies of satan at various times have used horsepower, steam cars and electricity in putting the king of evil to flight, but it has remained for Mr. L. T. Nichols to attack him with a navy. That he has done so has been given tangible proof by the appearance in the river opposite Third Street of a steamboat bearing on its pilot house the legend, "Megiddo Mission Ship."

One of the faithful will explain it by saying that it is a Hebrew word meaning "God is in this place with a body of troops." Mr. Nichols selected it because he thought it appropriate. Before the visitor is done looking over the boat, he must acknowledge that it is not inappropriate.

It is a craft of goodly size—205 feet overall, and of beam 40 feet eight inches. The boat has three decks and fifty-four staterooms. An engine of 250 horsepower propels it on its trips. It is fitted with sanitary plumbing, lighted by acetelene gas and fitted in every way for ease and comfort. Even a touch of luxury is seen here and there.

From the outside, its appearance is imposing. Its red and white sides, its black pretentious smokestacks, its lettered pilot house, all testify to its importance.

The genesis of the boat is highly interesting. For forty-four years

Mr. Nichols had been trying to convince his fellow beings that the Bible contained no fairy tales, no contradictions, no impossibilities. Like many others, he found it slow work. The world was indifferent. But one of the great troubles was in getting a hearing from a sufficient number of persons. Mr. Nichols decided that he must get his people together by some means.

Of Inventive Turn

Being of an inventive turn of mind, he hit upon this boat, and no sooner had he hit upon it than it was an accomplished fact. The boat was launched before it was hardly finished, the fitting up being done at St. Louis and Memphis.

This fitting was no light task. Each room was made like a home in miniature. It was carpeted. Lace curtains were put upon the windows. Beds, chairs, sofas, bookcases, pictures were put in place and the home was complete.

Only thin partitions separate these little homes, yet each is perfectly distinct and private. The furniture in each is different, the carpets, the hangings, the pictures. There is no more sameness than in the residences on Summit Avenue, except in the architecture.

Services Every Evening

In the center of the boat on the main deck is an assembly room, running quite across, bright, airy and cheerful. It is capable of seating 120 persons. In this room services are held every evening. There are chairs for an orchestra, there is a piano, and there are cabinet organs. It is a musical community with a band of eighteen members and its own orchestra.

On the walls are mottoes and pictures dealing with biblical times.

On the upper deck is the washroom with its long row of stationary tubs and its numerous neat laundry utensils. On the lower deck forward is the boiler room. There are a few

staterooms, then the community dining room with its immaculate linen and its scriptural mottoes. A separate table is provided for each family. Each has a cupboard. A section of the refrigerator is assigned to each. Each family has just what it pleases and eats when it pleases, within certain limits. All of its individuality is retained, but it must constantly keep up its society behavior.

Thirty Women Cook Together

Just beyond is the kitchen. A great brick range stretches away for twenty feet or more. Kitchen implements cover the walls. There is a flour bin and there are sections of drawers for each family. Each housewife has the privileges of the kitchen to cook her meals.

At the stern of the boat is the engine room and workshop. There is a machine shop and lathe. It is really a manufacturing plant where the mechanics of the community make windmills, acetylene lighting plants and other articles invented by Mr. Nichols. Close by is a carpenter shop.

In connection with the machine shop is a gristmill for grinding whole wheat; also the gas plant and the pumping engine.

This is the Vessel they have prepared for a naval attack upon Satan.

"Our mission is trying to bring about a better understanding of the Scriptures," said the woman lieutenant of the ship, a cheerful, serene-faced matron of middle age. She still retains her youthful beauty, and there is still a glitter in her brown eyes. "We feel that if we are to get much out of the Bible we must give it diligent application, just as we give a science or any other field of knowledge.

"It is one of our doctrines that the Bible is the inspired Word of God. We believe in the infallibility of the Bible, and we feel that unless this idea is restored to its full strength the Bible, will be studied less and the truth will be less known.

"The Bible teaches us to put away wrath and live in harmony. We have put the precept into practice in our community. It is commonly thought that one roof is too small to cover more than one family peaceably. Thirty women work here in the same kitchen, and there is always peace. We have seventeen children on board, and no quarreling, or bickering or angry words are ever heard.

"We expect the second coming of Christ. We know not the day nor the hour, but we do know the season. Those who are looking for Him can tell when the time is at hand, although not the date. I expect this earth to become part of heaven, inhabited by a race of immortals.

"We do not believe in hell-fire, where souls frizzle and fry and burn and roast for all eternity. That is incompatible with the idea of destruction, which the Bible promises for the wicked.

"There is no personal devil, either, according to our belief. Devil means an opposer, an adversary. It is merely evil opposed to good.

"There are reasonable explanations in the Scriptures, and it is false interpretations that have driven so many away from the truth. We want to bring people back to the Scriptures. We are Christian Brethren," said she when asked to what denomination the community belonged. "No denomination can claim us. We work in harmony with all and try to have them work in harmony with us."

Mr. Nichols is a bearded man with a strong face. Whether his naval attack on the evil one will be successful in the end, or whether it will pave the way for the expected millennium, he has succeeded in establishing a community apparently as contented and happy as it is unique. Like Dowie, he is an organizer and man of affairs, as well as a preacher of the gospel.♦♦

Do you know, you cannot be a stream clear as crystal if you have a single muddy streak?

—L.T.N.

DIVINE HEALING DISCUSSED

Interesting Sermon by
Elder Nichols
in Gospel Tabernacle

The Mission people again held forth at the Tabernacle Sunday afternoon. In contrast to the majority of religious people, they do not believe that faith comes by direct influence of the Holy Spirit, but that God sent holy men inspired by the Holy Spirit in the person of Jesus, Peter, Paul, James and Jude; that faith might come by hearing their words. The Mission preacher claimed it to be a false theory that we have light within to guide us in the way. The only light to guide and rule, according to his views of the Bible, is the Word of God, which, understood, believed and obeyed, causes the recipients to become children of light.

They deny that the Bible teaches that men and women are changed by the influence of the Holy Spirit in a moment of time from sinners to saints, but teach that Bible conversion is a work of time. Men and women must grow into a holy temple in the Lord, if they ever attain that state, not jump into it.

They claim that the Bible makes a difference between the Spirit of Truth which Jesus promised should abide forever, and the Holy Spirit or gifts of the Spirit possessed by the apostles and holy men through whom the Almighty revealed His will to man and by Paul foretold that they should cease; in this time abides only the former, the Spirit of Truth, the faith, hope and charity. Jesus testified that His words were spirit and life. The Mission preacher handles the oft-quoted text, that men and women

could do greater works than Jesus did, claiming that that wonderful day had not yet come; that it was not foretold of a Dowie or any of the so-called divine healers of this day. If it had been, then God had made a great mistake, for not one among them could restore the sight of the blind, raise the dead, or heal all the sick of the world. But when Jesus returns to earth, claimed the preacher, the eyes of the blind will be opened, the ears of the deaf shall be unstopped, and the sick, of the world will be cured. Then God shall wipe away tears from all faces, and there shall be no more pain, neither sorrow or death, but everlasting joy shall be the portion of all faithful believers. ♦♦

Winona Daily Independence
June, 1902

"MEGIDDO" ARRIVES

Big Steamer of
Christian
Brethren Is Here

The big steamer "Megiddo," of which so much has been said during the past year, arrived in the city this morning. The boat belongs to a Christian organization known as the "Christian Brethren." It was built in Lyons, Iowa, last fall leaving for Memphis on November 16. The boat is 205 feet long and forty feet wide, and cost over \$25,000.

It has fifty-two cabins, 9 by 12 feet in size with 8-foot ceilings. It has also a large chapel and dining room and kitchen. There are at present thirty-three families living on the boat, in all making over ninety people.

It is proposed to hold religious services here for about three weeks, provided a suitable place can be found where their large tent can be pitched. ♦♦



Rev. L. T. Nichols

Nashville, Tennessee

TOBACCO IS A BAR TO SALVATION, SAYS Rev. L. T. Nichols

Preaches to a Good Crowd
on the Public Square

The members of the Megiddo Mission Band conducted service on the Public Square Sunday. Rev. Nichols said he was pleased to be able to direct the attention of his hearers to the noble and grand things of the future. If there was offered to those present the opportunity of acquiring the best and finest home in Nashville to be absolutely their own, how eager every individual would be to know the conditions on which it would be gained; but God offered an eternal home, full of pleasures forevermore, where no sickness or pain could ever enter. But this home would only be given on conditions and he would like to ask each one what preparation he was making to gain this eternal home?

"Paul declares to us," said the

speaker, "that we must all appear before the judgment seat of Christ that we may receive the things done in the body according to what we have done, whether it be good or bad. But nowadays people are too busy to interest themselves in what God has said and that is one reason why true religion is on the decline. People are so wrapped up in their business, in making money, that they have no time left to read their Bibles. Take a tour round the business establishments of Nashville tomorrow, and see how many business men would be willing to stop half an hour and talk on Bible matters. A mad rush for the almighty dollar completely carries them away. I don't wonder the wise man said, 'Give me neither poverty nor riches, lest I be full and forget God, or lest I be poor and steal.'"

The Bible says, 'Love not the world; if any man love the world, the love of the Father is not in him.' If you have this love of the world, and the world's ways, you can never be saved. Look at the multitude of professing Christians loving the world's ways—smoking their cigars and cigarettes and using tobacco. Now the Bible commands us to put away all filthiness of the flesh, and if the use of tobacco is not a filthy habit, pray tell me what is?

"A man who uses tobacco will never be saved. For we are commanded whether we eat or drink, to do all we do to the glory of God, and unless we do we cannot serve God right. True religion lets all tobacco alone.●●

If we should see a great cyclone coming, rolling and tumbling along, taking everything before it, would we not quickly run to a place of safety? Methinks we would. We would be foolish indeed to stay there and think we could stand against it.

But there is a greater cyclone coming, greater than we have ever known, and if we do not get into a place of safety now, before it strikes, we will be taken with it.

—L.T.N.

Henderson, Kentucky
June, 1903

ELDER NICHOLS and the Megiddoites Are Here

The Buffaloes [baseball team] did not get all the crowd last night. Anyway, sufficient were left in town to completely fill the "Megiddo gospel tent." The music and singing are a very attractive feature of their services; the instruments of the band shine in the light of the acetylene gas with which the large tent is illuminated, and present a delightfully clean appearance, in marked contrast to so many ragtime bands we hear. The whole group of Megiddoites seem so well conducted, so orderly, so bent on the avowed object of their work, that it is quite an event to have such an organization among us.

As a preacher, Elder Nichols is great. Nothing is involved with him; he goes right to the heart of the matter and the incomprehensible subtleties of the theologians are completely knocked out. On Sunday night the blood of Jesus was talked of in a way which, if true, relieves the subject of much of the mystery which has always surrounded it to us.

Christ, according to the Mission preacher, was no "sacrifice" in the way commonly understood. He did not die to "appease the wrath of God" at all. God never had any wrath which such a substitution could possibly have appeased. Christ died to complete His own obedience as an example of perfect submission—and thus being perfected, became fit to be the author of eternal salvation to all who would do the same.

Whatever view we may take of this explanation, and Rev. Mr. Nichols holds himself prepared to answer any and every objection—in fact, courts investigation from any quarter—it certainly suggests itself as more reasonable and humane than the old blood and knife theory; like the late Lord Beaconsfield said (and he was a man of very acute mind), "that that religion which demanded Jesus Christ for a victim, ought to make Judas Iscariot its chief saint."●●

Henderson, Kentucky
June, 1903

"SEARCHING THE SCRIPTURES"

Is the Way to Be
Converted, Says
Rev. Nichols

He Has No Faith in Conversions
Brought on by Excitement and
Fanaticism

Says, "Read the Bible"

The Rev. L. T. Nichols, of the Megiddo Mission, spoke to a large gathering last night. His subject was "Coming to Jesus." He very much astonished some of his hearers by telling them that the idea of a penitent bench and having people profess to come to Jesus in the midst of the excitement of a religious revival, all in a minute, was an entire delusion, altogether contrary to what the Bible taught. The preacher said he did not want to deceive anyone and that they must pay no attention to him as a man, for he would know no more than anyone else, but when he read what Jesus, Paul, John and the rest of those inspired of God said, notice should be taken, for Christ commanded, "Search the Scriptures."

"Now how are men converted? Let God answer the question. In Psalm 19 He declares unto us: 'The law of the Lord is perfect, converting the soul.' That, then, is the converting power. Not excitement in a religious revival, but searching the scriptures—the law of the Lord. Did not Jesus command His disciples to

go forth into all the world *teaching* them to observe all things whatsoever He had commanded? That was the very first thing to teach people, and that is just what people expect to do for everything else, for every profession. They expect to study and to learn. Whoever heard of anyone expecting to teach school, taking up a grammar book and saying, 'Oh, I can't bother to learn all about verbs and nouns and sentences simple and compound.' No, they went right to work a little at a time until they mastered the entire book.

But to gain an endless home in glory they think of doing nothing, no study, no application is necessary. Too much trouble. Like the boy who wished to be good and told his mother so, and asked what he should do. He was told to say his prayers every night. The first night he did it, but it was up in Minnesota in winter time and it was cold, and the boy didn't like staying out in the cold to say his prayers. So the next day he wrote his prayer on a piece of paper and when bedtime came, he popped out his piece of paper and said, "Lord, here's my prayer," and jumped into bed. Too much trouble.

And so you say it's too much trouble to read and study the Bible. Too much trouble to find out what God has said and you go to work and make an easier way, but you will never be saved that way.

There is no use making yourself believe it is an easy way to the glorious home of the blessed. It won't make it so for you to believe it. Jesus said it was a strait gate and narrow road. Don't you think He knew? Not straight like a bee-line, but strait, difficult; and more than that, He said that few, few would find it. Don't blame me for these things. They read just the same in your Bible as they do in mine, and if you don't begin to do something about them you will be lost. What claim have you on God anyway? What have you done for God that He should save you? Nothing. "Oh, my friends," the preacher continued with intense earnestness, "oh, be roused up for your own salvation's sake, not for my

benefit, but so that that grand home in glory may be yours, otherwise your end will be death.

"I would like to tell you that you were all right, and that you did not need to do much in order to be saved; but I should only be a deceiver and that would not alter the case any. You must work to be saved, work out your own salvation as the Scriptures say, otherwise death stares you in the face."

The splendid music and singing by the band was much enjoyed. At the next meeting of the group, this evening, Mrs. Hembree, the lady preacher of the Mission boat, will speak. Mrs. Hembree is a fine speaker and wonderfully well read in the Bible.♦♦

Oh! the glory, unspeakable glory coming! Wonderful beyond all compare! Can we afford to miss this magnificent future? Only consider, it will be continually increasing; immeasurable in quantity; purest and best in quality; far beyond all that we can, with our present capabilities, even ask or think.

In view of this endless future, is anything too hard to do to obtain it? Can we not work for Him in the little time that is left us? How wonderful the goodness of God, that even down here He will give us time to get ourselves ready, that we may be saved.

—L.T.N.



Rev. Maud Hembree

Henderson, Kentucky
June, 1903

HELL—WHAT IS IT? WHERE IS IT?

**A Tremendous Congregation
Out to Hear
Rev. L. T. Nichols
Give His Views**

To an overflowing crowd Elder Nichols took up the subject of Hell last night, and, as usual, made short work of some time-honored creeds. He declared that there was absolutely no foundation for the idea that a pit of burning fire and lava awaited the impenitent human being. No words could express the horror that such an idea provoked.

A God capable of inventing such a thing as the usual conception of hell, to which the vast masses of his creatures were to be consigned, was worse than an arch fiend. Of all the awful, horrible imaginations of which the human mind was capable, surely this idea of a burning, boiling hell, where throughout an endless eternity of thousands, millions, billions, quadrillions, octillions, and duodecillions of years human beings were to be tormented in burning, unspeakable agony, was the masterpiece and climax. How people could ever have invented and believed such a thing of an all-wise, kind, loving and considerate God was a marvel, for there was absolutely no foundation whatever for it in the book of all books, the Bible.

The word hell in the Old Testament came from the word "sheol." Now, he would gladly give anyone a hundred dollars to point out to him in Gesenius Hebrew Lexicon, the standard authority, one definition to "sheol" of eternal torture, eternal

misery, or anything like it. The definitions of "sheol" were "the pit," the idea of the word being a covering, a place for the dead. Nothing more whatever was meant by it. In the Greek, *gehenna*, *tartarus* and *hades* are the words from which hell come. Not one of them have a single definition of eternal misery or eternal torment. The definitions are the grave, death, the nether world, destruction, annihilation. For such a definition as eternal torment, or anything like it to any one of the words translated "hell" in Scripture, the speaker said he would gladly give a thousand dollars, for it would be worth it to him. But no such definition could be found in Liddell & Scott or any other standard Lexicon. Many Bible texts usually relied upon to substantiate the doctrine of eternal torment for the wicked were examined and shown to mean the very opposite to what is usually understood from them.

In conclusion, to show the absurdity of the whole idea, the elder told a story spoken by a minister at the World's Parliament of Religions in Chicago, in which God saved an old woman out of hell because she had once given an old beggar a carrot.♦♦

Henderson, Kentucky
June, 1903

Elder Nichols Speaks

An Able Discourse

The Megiddo Gospel Band again held service at the Gospel Tent last night and Elder Nichols spoke on God's wonderful plan of salvation. He told how God had foreordained His people to walk in good works, not foreordained them to be saved whether they obey Him or not. God's foreordination was to walk in good works.

"We are here," said the mission preacher, "to show you there is wonderful unity and harmony in the divine Word." On the subject of good works and grace, he said, "people triumphantly bring forth the text, 'Ye are saved by grace, not of works,' as though that settled the whole matter, nothing to do. How foolish! If we were only instructed what grace was, there would be no problem. The grace of God that brings salvation—the right grace—is that which 'hath appeared to all men, teaching' us to deny ungodliness and worldly lusts, that we should live soberly, righteously and godly in this present world."

One lady today told one of the members of the mission that she did not believe people could live together and never get angry or impatient with one another, for she tried hard but still her temper got the better of her. "The trouble is," replied Mr. Nichols, "you don't half try. I was once lecturing in Quincy, Illinois, and a man by the name of Goodapple, who was at the lecture stood up and said, 'Mr. Nichols, it is all very well for you, when you're preaching all the time; I expect you can keep in good temper all the time. But I am a blacksmith, and if you had the ugly mules to shoe that I have, you would get mad sometimes.' I replied, 'Mr. Goodapple, if I were to deposit in the First National Bank one thousand dollars for you on condition that you shoe tomorrow some of the worst mules we can find in town and keep at it all day from 6 a.m. to 6 p.m. and never get mad once, do you think you could do it for the \$1,000?' He stood right up and said, 'I'm beat; yes, I certainly would do it for the thousand dollars. You couldn't get me mad.' And that's the point. We don't believe in the wonderful pay which God offers to give, else we would soon put away our wrath, and anger, and impatience, and evil speaking. And oh, the example to your children. They see you getting cross and snarling one at another, and being creatures of imitation, they grow up just doing the same thing.♦♦

Evansville, Indiana
July, 1903

GETTING ANGRY IS ALL A HABIT

Christians Do Not Lose
Their Tempers

Rev. Mr. Nichols Makes
A Talk

To a large crowd at the gospel tent, corner of Seventh and Walnut Street, Rev. Mr. Nichols preached last night on the subject of the duty of a Christian. He said he would not ask them to believe one thing they could not find written in the Bible. But the lesson read, Hebrews 2, declared plainly that there is no escape, if we neglect so great salvation, and we know nothing of this salvation except by the written Word.

It was written "for our learning"—not just to fill up a book to lie upon the shelf till we could write our names in the accumulated dust, for Jesus commanded "Search the Scriptures."

"Now here we are," continued the mission preacher with great force, "to stir you up to study your Bibles as never before. Jesus came all the way from heaven to make a revelation and He declared, Blessed are they that hear and understand and keep the sayings of this book—three steps necessary—read, understand, keep."

The preacher said he wouldn't give a single red cent for an ocean full of excitement. "Your faith must be founded on reason to be really valuable and enduring. And in order to reason we must have not only understanding but good understanding."

"Look how people will study to gain wealth—the educator, the law student will study and study and sit up night after night in order to gain the coveted post. But to gain an

endless home in glory how little we are prepared to do. Even reading the Bible is too much for many church members. Like a lady my wife and I met on the train one time; the lady noticed my wife reading the Bible and said, 'Is that the Bible you are reading all this time? Oh, I couldn't read the Bible like that, it's such dry stuff,' and she told us afterwards that she went to church every Sunday. And there are so many more like her. Why, ten minutes' Bible reading would put most professed Christians to sleep!

"Jesus says, 'Ye are my friends, if ye do whatsoever I command you.' There is the God-given test. Come up to it and test yourself. Are you keeping every one of God's commandments? Then and only then can you claim to be a Christian, a friend of Jesus.

"We are commanded to put away all anger. Anger is of the devil, not of God. And look at the people who go to church and get angry every day and week of their lives, parents snarling and quarreling at the breakfast table; do you wonder why the children are not kind and gentle? If you are getting angry, you lack that much of being a Christian."

The elder in conclusion begged his hearers to study their Bibles. He wanted more Bible reading in Evansville the next two weeks than there had been the last ten years.●●

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.

—L.T.N.

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.

—L.T.N.

Henderson, Kentucky
June, 1903

HOW YOU MAY BE CLEANSED FROM SIN

The gospel tent was crowded to its utmost capacity last night, with quite a number unable to have seats.

We have never seen tent meetings arouse such an interest in Henderson before. This unique band of missionaries certainly have a remarkably attractive and interesting ensemble. The leader of the band, Rev. L. T. Nichols, is a man of striking personality and his manner and delivery is so intense and forceful that it is impossible not to be impressed by it.

His subject last night was, "How Are We Cleansed From Sin?" He took an entirely different line of thought from anything we ever heard before, and whether we agree with him or not we are bound to concede that his knowledge of the Bible is something wonderful, and his view of the matter presented so logically and emphasized with such a number of passages from the Bible, all bearing on that particular subject, that we are led to wonder how it is we have never investigated these things before.

Elder Nichols began his sermon by saying that the old idea that we were cleansed from sin in some mysterious, altogether incomprehensible way by the literal death and blood of Jesus could not be sustained from the Bible. From the earliest time we were taught to sing, "There is a fountain filled with blood drawn from Immanuel's veins." What a lie! Never was there such a fountain. The Bible commands us to sing with the spirit and with the understanding, but we never had any spirit or

understanding in singing that one.

What, then is the blood of Jesus that will cleanse us? All I know about it I have learned from that Blessed Book. Paul tells us, "Whereby when ye read ye may understand," and if you cannot read your faith in the Bible throw it away. Ten thousand Christs might die and it would never put away your sin. Many of the disciples said it was a hard saying. Peter the apostle knew and explained it to us. He said, Seeing "ye were not redeemed with corruptible things as silver and gold...but with the precious blood of Jesus" (I Pet. 1:18-19). Now which is the more corruptible, gold or literal blood? He can't refer to literal blood, then. Well, he tells us just what he means in verse 22: "Ye have purified your souls in obeying the truth." Also, Jesus in John 15:3, "Now ye are clean through the word which I have spoken unto you."

All the blood in the world would do you no good unless, as the Bible commands, you wash and become clean, "put away the evil of your doings," "cease to do evil," and "learn to do well." All the blood in the world will not cleanse a man who is getting angry. The only possible way is to stop getting angry. The only possible way for a thief to become an honest man is to stop stealing.

What an awful idea to think that God would damn all the human family because one man went wrong, and then go and kill an innocent, unoffending, righteous man in the other's place! How did Christ die? For an example to us, so that neither life, nor death, nor angels, nor principalities, nor things present, nor things to come, nor height, nor depth, nor any other creature should be able to separate us from the love of God—which is the keeping of His holy commandments.♦♦

We are like the horse, wild by nature; but when conquered, we are useful to the Lord. And if we become submissive and willing to be led, He will use us to all eternity.

—L.T.N.

Henderson, Kentucky
July, 1903

IS IT HONEST TO GO ON BELIEVING WHAT WE CANNOT FIND IN THE BIBLE?

The Mission boat people again conducted services at the Gospel tent last evening. Elder Nichols said someone told him a lady went bouncing out of the meeting the previous evening saying, "If the thief wasn't going to be saved she wouldn't come to meeting any more." Well, said the speaker, what a strange idea to want to associate with thieves! For his part, he didn't want to associate with the worthless sector of humanity, and he knew that God was only going to have the very best as associates for Jesus during the long ages to come.

He said he had nothing to do with what the Bible taught; of himself he would know nothing, and long ago he came to the conclusion that the world was all astray as to what the Bible taught. So he dumped everything he had been taught and everything he had believed and started right in to read the Bible for himself.

Look at the world believing that every individual has within him an immortal soul, the real man, which "at death doth immediately go to glory." Now is this true? Does the Bible teach it? Let me tell you the word immortality occurs only five times in the whole Bible. In Romans 2:7 it is something to be sought for. In I Cor. 15:53, "This mortal"—note that it is **THIS MORTAL**—"shall put on immortality," at the resurrection; the next verse is almost a repetition. That's three times. Now in First Tim. 6:16 we are told Christ is the only one of the Kings who has immortality, and II Tim. 1:10 tells us that Christ

"brought life and immortality to light through the gospel." Those are the only five times the word is used in the entire Bible.

Now my dear friends, impressively continued the elder, why will you go on believing something never once mentioned in God's revelation to man? You must know, as well as I, that when you were born, your spirit did not know a single thing. When you were born, you did not know a mouse from a rhinoceros. You would have as easily put your hand into the fire as into the sugar bowl, as soon have taken hold of a rattlesnake as a lamb. All you know you know through the five senses and you know nothing apart from them; and can you think that when these senses are cold and still in death that you will know more than when you were alive? Such nonsense! If there was no resurrection, death would end all and that is just what God tells you. If there be no resurrection of the dead, then even they which are fallen asleep in Christ are "perished," for the dead, as we are most distinctly told, "know not anything." Not a thing. Now here is reason, and sense, and science, and above all, the Bible. In your ignorance you sing,

"With thee we'll reign, with
thee we'll rise,
And kingdoms gain beyond the
skies."

Never. Never such a promise between the two lids of the Bible. You get your ideas from the hymnbook, not from the Bible. Such hymns as, "Beyond the bounds of time and space, the saints secure abode," are where you get your ideas. Never from the Bible. What an idea anyway, "beyond the bounds of time and space." No space to stay in, no time to stay there. Well, that goes well with your immortal soul theory, for it is said that ten thousand can dance on the point of a cambric needle and still there is room for more.

Oh, my friends, throw away such folly. Believe only what this blessed book declares. It will do you no good to believe what isn't true, how ever many believe it with you.♦♦

Evansville, Indiana
July 23, 1903

"Original Sin" Not Good Doctrine

Megiddo Mission Leader Scouts the Belief

Innocent Descendants of Adam Are Not to Suffer by His Misdeeds

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

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

"Those who believed it would often quote the 5th chapter of Romans for proof, but they missed the qualifying term every time, which was: Because 'all have sinned.' That was the reason all were condemned, because all have sinned. The whole of the reward and punishment talked about was future, after the judgment. 'I have set before thee life and death,' with no reference whatever to this present life or

natural death—which come to good and bad alike."

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

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

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

Our present pastor Kenneth E. Flowerday recalls that he was just twelve years old on this day.

The Lord's temple is almost finished. Are we going to be a bright, glittering stone there? Or are we going to be an unpolished, unhewn stone not fit for the Lord to make use of?

—L.T.N.

Evansville, Indiana
July, 1903

WE'RE NOT WASHED IN BLOOD OF LAMB

Rev. Nichols Says Not a Drop Drawn from Emmanuel's Veins Has Ever Touched Us

At the mission tent last night there was again a large crowd assembled to hear the mission preacher, who had much to say with regard to the darkness people are in as to the true teaching of the Bible.

Mr. Nichols said that right from his mother's knee he had been taught that the atoning blood of Jesus cleansed him from sin. There was no such thing as the atoning blood of Jesus. There is possible an at-onement with God as the result of obedience to His Word. The Word of God was his only source of knowledge—some claimed to have visions and other means of information from God. He did not. The old song, "There is a fountain filled with blood, Drawn from Emmanuel's veins," was the greatest lie ever sung.

Stop! Reason! Every one knew as well as he did that there was never a bucketful of blood drawn from Emmanuel's veins, and nobody had ever had a drop of it near them. What, what was the matter? We read in Revelation that John saw a great company whose robes were washed in the blood of the lamb. Robes! Washed in literal blood? No, for it said "she," the bride, the Lamb's wife, was "arrayed in fine linen, clean and white," which is "the righteousness of saints" (Rev. 19:7-8). Now if the robes were acts, a righteous character, an imaginary robe, then they could not

be washed in literal blood. The trouble was, people never stopped to think. Like young robins, they just opened their mouths and took down just whatever the preachers dropped into their mouths and called it good. The lesson read, "No man can come to Me [Christ], except the Father, which hath sent Me draw him." How did God draw him? As "it is written in the prophets, they shall be all taught of God."

Lack of space forbids more than touching on Mr. Nichols' wonderful sermon.♦♦

Owensboro, Kentucky
August, 1903

NO HELL NOR DEVIL

To Bother the Christian Brethren Either Waking Or Sleeping

Meetings Commence
Tomorrow Night

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

The occupants have been busy ever since landing here in getting the boat into shape, cleaning up the river bank in its immediate front and in every

way preparing for an extended stay here. After the tent is all in shape and everything in readiness, they will search for work and will have no difficulty in finding it, as they are all excellent workmen and sober and gentlemanly men.

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

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

Madison, Indiana
September, 1903

MISSION BAND

Has a Big Crowd at Their First Meeting

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

The large Megiddo tent was filled to overflowing last night and numbers of people outside. The whole get-up of this band is strikingly different to anything we have seen heretofore. The men and women com-

posing the company appear so earnest-minded, so business-like and inoffensive that it leaves a wonder as to how such an organization is brought about and sustained.

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

Rev. Nichols has great and wonderful faith in the Bible. To inspire other people with that same faith was the reason he was here and if the audience would come night after night, they would get a blessing and something worth coming to hear. He would tell them nothing but what he could plainly read to them from the Bible. He illustrated one point by an example in algebra, which he told his hearers was as easy as eating one's dinner; but some of the audience thought it would be a pretty tough dinner for them, judging by the looks on their faces.♦♦

Are we like our Master yet? When temptation comes do we always have the plain saving word at our command? Can we say, as did He, "It is written"?
—L.T.N.

Madison, Indiana
September, 1903

GLAD TIDINGS

Great Mission Steamer Megiddo

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

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

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

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

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

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

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

"We do not come to you in our own name. God has not spoken to us or to any man or woman since he spoke to John on the Isle of Patmos. No angelic being, commissioned by God, has come to us with a new revelation. We come to you speaking only the words of Jesus, and the apostles and prophets.

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

"Looking at the world around us and seeing how few were keeping His commandments, how few were looking for His coming, and how few were ready to receive Him, we felt constrained to start out upon this mission work, at any cost. So here we are, with our mission boat."

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

Paducah, Kentucky
December 31, 1903

MISSION PREACHER

Says We Are Celebrating Wrong Date

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

The Bible was not to blame. God declared emphatically when the first of the year was. January was not mentioned in the Bible. In Exodus 12 God told his people that the month Abib should be the beginning of the year to them. Abib means "spring or sprouting month" and was always in

NICHOLS

Head of the Crusaders

Tells of Work and Explains Creed

Mission Steamboat a Marvel of Cleanliness and Convenience

March or April, never in December. People would never think of celebrating a friend's birthday two or three months before or after it happens, and could God be pleased with people who would celebrate the beginning of his new year at the wrong time?

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

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

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

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

Captain Nichols's steamboat community is not socialistic nor communistic. His 85 followers have nothing in common except an ardent zeal for the work at which during the past two years they have been unceasingly engaged. Full scope is allowed to the individual and what he earns at his work on shore is his. He pays for the use of his apartments and for his food, which Mr. Nichols buys in large quantities and at wholesale prices to save expense for all. The apartment rent, together with voluntary contributions, is applied to the running of the boat. Altogether Captain Nichols's community is a sort of corporation—all parts distinct, yet all working together, forming a harmonious whole.

Captain Nichols was once a prosperous farmer. Deeply religious, a student of the Bible, and of broad sympathies, his soul rebelled against

the social conditions and the consequent laxity to which he saw the world drifting. He states that he looked for the remedy in the theories of the Socialists and the social reformers. Both were wanting; and on further search he found the solution in the Bible.

According to Captain Nichols, the six days of labor mentioned in Genesis "foreshadowed" six thousand years in the plan of God, at the end of which would come the millennial reign of Christ on earth. With this in view he set about to awaken men and women to prepare for the coming of Christ.

The boat represents in itself the very essence of neatness and propriety. Cleanliness is the dominating characteristic. The boiler room is as clean as the kitchen and the coal stoker is as clean as the trim little women who sit in their apartments and knit all day, making garments that will be sold to help with the support of the group. It is a veritable spotless town.♦♦

Human nature is weak and needs stimulating; it requires reading, daily reading of the Word; careful meditation; prayerful self-criticism; humble confession of faults; chaste conversation coupled with fear; godly example in every day life; heartfelt, sincere exhortations; rebuking in love; watchfulness for each other's welfare; fervent desire to do right; deep sense of self-respect; an abhorrence of evil; purity of motives; kindness of words and purpose; unbiased judgment; love unfeigned; courtesy to all; stability of character; uprightness in dealings; fervency of spirit; diligence in business; reverence for superiors; truthfulness in telling; holiness in conversation; cleanliness of person; loving the right, hating the wrong; true godly sorrow when we have done wrong; aiding the needy; chastening the guilty; upholding the righteous; crucifying all flesh that tempts to do wrong.

L.T.N.

What a rich boon the All-wise, Omnipotent God has held forth as an inducement for us to faithfully serve and obey Him! and then to think, all we do, every good deed, will be set down to our account, we the ones to reap the benefit of our service; also to think the benefit will be unending in its duration, far above all we can ask or think of in its wonderful volume of glory, joy and light!

—L.T.N.

The Great Disclosure

by Ella M. Skeels

(1858-1945)

The year was 1880. Away out on the western coast of our nation, in the state of Oregon, near the town of McMinnville, a small group of brethren were busy preparing a place for a campground in which to hold meetings.

The setting was ordinary in the extreme; but the discovery about to be announced was earth-shaking in its implications. While the brethren worked, Rev. L. T. Nichols, in the quiet of his home, scanned for one more time the passages that had impressed themselves so deeply on his mind of late. Unknown to most of his brethren, he had been searching and studying for months and years to find the precious gems which lay beneath the surface, while he pleaded with his people to keep the inlet of their minds open to fresh discoveries from the Word of God.

As he addressed his people on this day in 1880, gentleness and kindness marked his every word. He began by calling their attention to points of faith in which they were already established—faith in God, faith in His Word, faith in the holy men and women of old. Ever so gently he led them to the work he found to be of God. He proceeded to show that it would be useless to spend more time on such plain doctrines as the Kingdom of God, man's nature, and other points of vital importance, if they overlooked one basic point: the point he was bringing before them today for their candid consideration, the point on which their eternal life depended.

As he continued to talk, they began to ask, "What is it?" They opened their eyes in amazement. At this juncture he told them of the false position to which they had been holding, and asked them to let their reason sit enthroned. Could the great Creator accept sub-standard material, along with that which was polished and perfect, and all for the same eternal reward?

One by one he took up the points to show what had been lacking in their foundation. At last he spoke the full, God-ordained fact as he had found it to be taught in the Word of God: "I cannot and do not believe that a single person who hears the Word of God can gain salvation without keeping every commandment of God. You all know what our position has been, that one can believe and be baptized, and if he should die the next moment he will be saved. I find this to be in error."

He continued: "We find by comparing spiritual things with spiritual that we can obtain the mind of Christ. So we will turn back to Genesis 17:1, and there we find that Abraham had to take a walk with God and become perfect. Turning over to James 2:23 we read that 'Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.' " Turning to Luke 1:5-6, he said, we find two persons, Zacharias and Elisabeth, who were both righteous before God, "walking in all"—not a part but *all*—the commandments and ordinances of the Lord blameless.

Anyone could see, just looking at the faces of those present, that it did not suit all. The more he pressed the point, the more uneasy they became. He then brought Brother Paul upon the stand to testify that all in Christ must "work out" their own salvation "with fear and trembling" (Phil. 2:12); and Jesus who promised His blessings to "him that overcometh" (Rev. 2:26; 3:21). Then turning to James he found we must be a doer of the Word to obtain the blessing; hearing alone would not suffice (Jas. 1:22). He showed from the Word that God requires His children to form a character worthy of His approval, that a new creature must be created in righteousness and true holiness before one can be accepted of God (II Cor. 5:17; Eph. 4:22-24).

(Continued on page 25)



SCRIPTURAL SPOTLIGHT

*"But speaking the truth in love, may grow up into
him in all things, which is the head, even Christ"
—Ephesians 4:15*

This passage has been differently rendered. Wycliffe renders it, "But we do truth in charity." The Jerusalem Bible reads, "If we live by the truth and in love, we shall grow in all ways into Christ." The Rheims version has it, "But doing the truth in charity." But the thought of truthfulness appears in all. If we live by the truth, we must speak truthfully. Again, if we *do* the truth, we must speak truthfully.

By "the truth" in the case before us is the truth of God, the truth revealed by the life and teaching of Christ, the truth of the Gospel, the truth as it is in Jesus. Therefore, speaking the truth is correctly representing in words what God has revealed.

In his letters to the various churches, the apostle Paul assumes that the brethren have knowledge of the truth, that they believe the truth, obey the truth, walk in the truth, are spiritually begotten by the word of truth, and are sanctified by the truth. But this truth, this saving knowledge of God, is not to be enclosed in our hearts as the tablets of stone were deposited in the ark; it is to dwell in us as the controlling principle of our lives. Again, it is not to be as a candle placed under a bushel but as a candle mounted high upon a candlestick.

The truth of the Gospel is "the incorruptible seed" of the new man, appearing therefore in the character and conduct of every true follower of Christ, Christians who are indeed "living Epistles, known and read of all men." Our words and our life are to be a translation of the divine revelation; in season, out of season, we are to exhibit the truth by our lips and by our lives, not as an isolated act but as the habit of our lives—"speaking the truth in love."

But notice that there is more admonition here than simply to speak the truth. The spirit in which it is spoken is equally important: "Speaking the truth *in love*." At first thought it might seem impossible to speak the truth as it is in Jesus in any other way.

But just as it is possible to bestow all of one's goods to feed the poor and to give one's body to be burned and yet be lacking in charity, so it is possible to speak even the truth of the gospel without an attitude of love. This may happen when a word of truth is spoken to a brother or sister who is in the wrong. We may speak critically, or harshly, or with an air of superiority. Such speaking, even though the words spoken may be "true," are not words spoken in love. It is often our duty to speak the truth, and to speak it boldly; but our speaking must also be done "in love."

Love is the golden link of the perfect life. It is a love that comes from our devotion to God and to the good of our brethren in Him. It is love that issues in obedience to each and every statute, precept and principle He has proclaimed. To speak always in such "love" does not mean that we must always agree with everything that is said or done, or that all our words must be complimentary of others. What is spoken must first be the *truth*. Our duty to truthfulness sometimes calls us to point out the sinfulness of sin. But there must never be any flavor of bitterness in our words, any touch of jealousy, any tinge of pride. There must never be any feeling of spite or envy beneath our words. We must simply "speak the truth in love."

What will be the results of speaking the truth in love?

If I speak the truth in love, I shall not seek to magnify myself by any utterance of God's truth, at the price of the degradation or disparagement of others. I will speak always to edify and encourage. I will never speak to exalt myself; by my words I will rather invite others to join me in an effort to rise above myself.

*Unless above himself he can
Erect himself—how mean a thing is man!*

If I speak the truth in love, I shall defend it at all times in a loving spirit; at times I will have to contend for the faith, and in doing this I must call a lie, a lie; an error, an error; false doctrine, false doctrine. Even so, I must maintain a self-controlled spirit of love that at all times honors God and witnesses for His cause. I must be kind, even though severe.

If I speak the truth in love, I shall be moved at all times by the spirit of love—my love for God. As His servant, I must dwell in His sphere. The truth in this case will be spoken for the truth's sake, for Christ's sake, for the edifying of the body of Christ, and for my own training and discipline.

If I speak the truth in love, I shall never seek to harm or hurt another, even though I may not agree with that person or even though that person's disposition offends me.

If I speak the truth in love, I will rejoice in that truth even when it reveals my own weaknesses, even when it judges and condemns *my* ways. I shall use it as the instrument to hammer and chisel myself first, before I condemn others.

If I speak the truth in love, I shall be moved in all my speaking by my devotion to God and by my desire to please Him. His interests shall be my interests and His cause mine. In this way my own interests will be lost, I will forget myself, so absorbed will I be in speaking for God. Thus speaking, I will be to the truth as the easel is to the painting, and as a candlestick is to the light.

How seriously, then we should be in knowing the truth that we may speak it—the whole truth, and nothing but the truth. We must speak the truth about the truth. It is a wicked thing willfully to misrepresent the words of a man. How much more serious a matter to carelessly and knowingly misrepresent the words of God. It has been done, it is *being* done. Let us take utmost care that we do not do it.

We may have a giant's grasp of the truth, but if we have not the love for it, we shall never be able to speak it in love; we are as nothing before God.

Those who do not speak the truth may be sincere, but they are not "sincere and without offence;" they may be very prominent, but they cannot be very useful to God.

It may sometimes be difficult; but a true and loyal Christian is not a man to put aside a duty because it is difficult. It is difficult to enter at the straight gate, but he must enter; it is difficult to keep in the narrow way, but he must continue in it; difficult to separate himself from the world, but he must come out; difficult to crucify the flesh, but he must be crucified with Christ.

Do we fear? It has been said that the soul that has

the deepest sense of spiritual things and the truest knowledge of God is most afraid of misspeaking of Him, most wary of itself whenever it is engaged to speak of and for God.

We are all engaged to speak of and for God. Let us take heed how we speak and let our habit be, "speaking the truth in love."••

The Great Disclosure

(Continued from page 23)

He then continued to show there is a battle to be fought, a victory to be won; and unless we are eating of the strong meat of the Word, we will not be strong enough to fight and win. He gave Brother Paul as an example of winning the race, for he said, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Tim. 4:7-8).

Paul fought the fight of faith, and Brother Nichols said *we* must do as he did—fight the good fight of faith; then God's peace would be with us. He told them to read Philippians 4:9, where Paul says, "Those things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you."

"We must be doers of the word," he said, "or there is no salvation for us." How they were seized with consternation, as though a bomb had burst in the camp. Such confusion! One was crying and claiming one thing, another something else. They scattered hither and yon, little squads at different parts telling their own point of view rather than the Word of God. They had felt the Sword of the Spirit, and it was sharp and piercing, quick and powerful. Brother Nichols told them he could not fellowship any who would not comply with the law of God. And it was with him as it had been in the time of Jesus—many went back and walked no more with him.

What a trying time it was! What courage he had to defend the truth of God as he now saw it and boldly denounce error. It was the great point of cleavage between darkness and light.

A few came to their senses, thanked him, and determined to go on for the full salvation. To each of these he expressed his deepest gratitude and highest challenge—the challenge he took for himself as well: "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward" (II John 8).••

Our Readers Write...

Hold On

What grand lessons we receive on the Cassettes! I am learning things which I had never heard before. If we hold on and keep God's commandments we shall not only get what we ask for but exceeding abundantly above all that we ask or think (Eph. 3:20).

But there will be a testing. We shall have to hold on and it will be a struggle to hold on. But when the day breaks, when the morning comes, if we have endured unto the end, God will bless us. He will grant us power not only over our enemies but over the nations of the earth (Rev. 2:26).

Rome, Georgia

S.J.

Hoping To Be There

Only by yielding a heartfelt and willing obedience to every commandment of God shall we be worthy of these great and precious promises.

The Lord has provided us with willpower. But we need guidance (Jer. 10:23). We have the book of direction and code of His laws (Psa. 119:105). We know that Judgment Day is coming. Now is the time to change our ways (II Cor. 6:17-18).

It's God's good news that we won't be tempted above what we are able to bear. Trials are designed to make something of us. We must not despair. God cares for us and will help us if we are working to keep His truth uppermost and doing His will.

What a great time to look forward to! Everyone practicing the Golden Rule, no indecent exposure in dress, no vulgar language, no lying and gossip, no sickness, and no wars. But first we have to make ourselves worthy by putting away all evil. I hope I can be there.

Davenport, Iowa

W.P.

SO WHAT DO YOU KNOW?

Getting to the of the Matter

The texts below tell about our hearts and a possible spiritual condition of our hearts. How many can you fill in without looking up the passages in your Bible?

1. Blessed are the _____ in heart: for they shall see God. (Matt. 5:8)

2. The sacrifices of God are a broken spirit: a broken and a _____ heart, O God, thou wilt not despise. (Ps. 51:17)

3. Shall not God search this out? for he knoweth the _____ of the heart. (Ps. 44:21)

4. I the Lord _____ the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings. (Jer. 17:10)

5. Every one that is _____ in heart is an abomination to the Lord. (Prov. 16:5)

6. Create in me a _____ heart, O God. (Ps. 51:10)

7. And Jesus knowing their thoughts said, Wherefore _____ ye evil in your hearts? (Matt. 9:4)

8. Ye _____ and _____ in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye. (Acts 7:51)

9. Say to them that are of a _____ heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you. (Isa. 35:4)

10. Because thine heart was _____, and thou hast humbled thyself before the Lord, . . . I also have heard thee, saith the Lord. (II Kings 22:19)

11. The _____ in heart will receive commandments: but a prating fool shall fall. (Prov. 10:8)

12. Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a _____ shut up in my bones. (Jer. 20:9)

13. Not with eyeservice, as menpleasers; but as the servants of Christ, _____ the _____ of God from the heart. (Eph. 6:6)

14. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the _____ of their heart. (Eph. 4:18)

15. Give therefore thy servant an _____ heart to judge thy people. (I Kings 3:9)

16. The heart is _____ above all things, and desperately wicked: who can know it? (Jer. 17:9)

17. Let us draw near with a _____ heart in full assurance of faith. (Heb. 10:22)

18. A _____ heart doeth good like a medicine. (Prov. 17:22)

19. The Lord is nigh unto them that are of a _____ heart. (Ps. 34:18)

Last But Not Least—

Our New Printing Equipment

Your *Message* was a bit late in arriving this month, but did you notice anything different about it? This is the first issue to be typeset on our new phototypesetter, the Compugraphic 7300 Editwriter. The phototypesetter is the first piece of our completely new line of equipment to come into use as we convert from letterpress to offset methods. The new typesetter sets type by using some of the latest methods of photography and computer technology. The keyboard of the machine is very much like the typewriter keyboard (with a score of extra keys), and the operator can watch what he/she is setting up on a small screen. Errors can be easily spotted on the screen and corrected before the copy becomes solid on paper. The machine then transfers the copy onto film, the film is developed, and—there's your text, ready to be used to make a plate from which multiple copies may be run on the offset press. It's not quite that simple, but the new system should be of great benefit to our work. The text of our books, pamphlets, *Messages*, etc., can be stored permanently on "discs" and the material can easily, at any time, be recalled into the machine, edited, changed, rearranged, updated, etc., as necessary, and another copy run out.

The phototypesetter replaces the Linotype, which has been used to set copy for our *Message* since the first one was purchased by the church in 1921. The linotype, a machine capable of forming letters in hot lead and casting them on lead bars line by line, was a wonder of a mechanism to the generation who had been accustomed to the tedious task of handsetting type *letter by letter* for the entire publication. And the new phototypesetter promises to be as great an improvement again. The offset press is an improvement over letterpress in that the printing is done from a plate, rather than from raised type on bars.

Other new items ready for immediate initiation include a computer-controlled camera, a plate maker and the necessary sinks, and a large Miehle offset press.

Why the change from letterpress to offset, from "hot lead" forming to cold type? The change came first in the industrial world, as linotypes and letter-

presses had to give way to new and better methods. Replacement parts for the old equipment still being used in smaller shops was available for some time, but the problem has worsened steadily. "Down time" (time when equipment is inoperative) became more and more unreasonable as our innovative printers struggled to keep going, even to "making" parts they could not purchase; and many a recent issue of the *Message* has "arrived" on time only by their exceeding perseverance and dedication and their willingness to work all kinds of hours. Compounding the mechanical problems were more problems caused by poor quality paper, poor quality plates, and poor quality ink for letterpress, due to industry's move away from letterpress printing.

So we say good-bye to the old and face the challenge of the new, trusting it is the right way to go.

Needless to say, cost is involved—prodigious cost, considering the size and circulation of our magazine. The *Message* has never paid its way. With a subscription price of \$2 per year, and with thousands of copies being sent to libraries to be available to the reading public at no charge whatever, how could it? And never has the *Message* contained one sentence or paragraph asking for funds. But never has it lacked support. And the newly purchased equipment—an investment of about \$50,000—is all paid for. How is it possible, with so small a publication? There is but one answer: It is the Lord's work, the Lord's providing, and the Lord's will that the *Message* go on. What can we do but thank Him who has given so liberally, and dedicate ourselves to His cause, helping in whatever small way we can to keep His work going; for the good work *shall* go on, the Word of the Lord *shall* be proclaimed until the message of the *Message* becomes reality and "all the ends of the earth... see the salvation of our God."••


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LIGHT

*O grant us light, that we may know
The wisdom Thou alone canst give;
That truth may guide where'er we go,
And virtue bless where'er we live.*

*O grant us light, that we may see
Where error lurks in human lore,
And turn our doubting minds to Thee,
And love Thy simple Word the more.*

*O grant us light, that we may learn
How dead is life from Thee apart;
How sure is joy for all who turn
To thee an undivided heart.*

*O grant us light, in grief and pain,
To lift our burdened hearts above,
And count the very cross a gain,
And bless our Father's hidden love.*

*O grant us light, for soon or late
The things of earth will pass away
For Christ will come and bring to earth,
A glorious, bright and endless Day.*