

Megiddo Message

*And if He shall come in the
second watch... or come
in the third, and shall
find them watching...*

Blessed Are Those Servants

You Really Can Get There from Here

SEEING where we actually are in relation to the goal we have set for ourselves can be a sobering experience. Our goal is the approval of Christ and a place in His eternal Kingdom. Hence our immediate need: to develop the character He will approve. And judging from where we are now, that goal is—within reach . . . very near . . . moderately near . . . moderately distant . . . out of sight?

The answer lies with each of us; and the inevitable question: Is it possible? Am I expecting too much of myself? Can I do it? Can I transform myself into the all-new creature God wants? *Can I really get there from here?*

Of course we know the answer. We know that it is possible, that God doesn't allow what we can't bear, or use, or endure. But are we living as though we really believed this? Are we putting these words into active practice every day and actually making the best use of the time and opportunities that come to us? Are we taking each experience of life as allowed by God and for our good?

Are we saying by our lives, "Yes, I really can get there from here"—and proving it?

Plants combine sunshine, water, and minerals from the soil to produce stems, foliage, and even fruit. In the same way we can turn the various assortment of resources we have been given—of physical and mental strength, of time, energy, thought-power, and willpower—into real spiritual progress toward our goal. Yes, we can. It is possible.

But we can't expect to do it by just plodding along, hoping somehow, someday, we'll stumble onto the goal. There must be effort, vigorous effort on our part. We must consciously apply all those power-packed words of the apostle Paul—push, press, fight, run—with all our God-given energy.

And if we are going the right direction, we *will* get there. Jesus has shown us. He has Himself acted it out, from beginning to end. And this is assurance to us. This is the way, He said; this is what you have to

do; and this is where you will arrive. It is all in one brief and familiar verse in Matthew 7. "Strait is the gate, and narrow is the way, which leadeth until life, and few there be that find it." Yes, "few there be that find it"—which is only another way of saying that some *will* find it, and that you and I can be among that few, if we keep on the narrow, difficult road and travel it long enough, far enough, fast enough. There is a goal at the end, and that goal is—*life*.

Many are the people sitting by the roadside, saying by actions if not by words that it can't be done, that they can't get there from here. There is just too much against them, and so they have parked by a boulder called "if only." "If only" they didn't have to live with this one or work with that one; "if only" they weren't so old—or so young; "if only" they had a better disposition, better friends, better homes, better health, a more ideal living situation. "If only" their daily circumstances were less demanding and allowed them more free time; "if only" . . . *THEN* they would go speeding up the highway to life. Yes, they would travel fast! *Then* they could be sure of arriving.

But this is a deadly philosophy, and one which we must guard against at all costs. It is a roundabout way of blaming God for failures, for making things too hard for us, for not giving us a "fair chance"—when actually we ourselves are at fault in not *using* the opportunities He has provided. For there is no circumstance of life that can keep us from reaching our destination—unless *we* allow it.

We know the road will not be one long, uninterrupted, smoothly paved six-lane highway. Jesus called it "narrow . . . difficult." And there may be detours on the route; there may be unexpected turns or twists in the road, bumps to go over and boulders to go around.

But if we keep in the right way, we have nothing to fear. We really can get there from here—all the way into the eternal Kingdom of God. MM

Megiddo means

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

We believe

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

We believe

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

We believe

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

We believe

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

We believe

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

We believe

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

We believe

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

Bible quotations

Unidentified quotations are from the King James Version.

Other versions are identified as follows:

NEB—*New English Bible*

NIV—*New International Version*

NAS—*New American Standard*

RSV—*Revised Standard Version*

TLB—*The Living Bible*

TEV—*Today's English Version*

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

Phillips—*The New Testament in Modern English*

Berkeley—*The Modern Language New Testament*

Weymouth—*The New Testament in Modern Speech*

Moffatt—*The Bible, A New Translation*

Williams—*The New Testament, A Translation in the Language of the People*

About Our Cover. . .

Our cover photograph is taken of a sunrise at Cobbs Hill, Rochester, New York.

Megiddo Message

Vol. 72, No. 9

October, 1985

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

The **MEGIDDO MESSAGE** is available in microfilm from Xerox University Microfilms, 300 N. Zeeb Road, Ann Arbor, MI, 48106.

The **MEGIDDO MESSAGE** (USPS 338-120) is published monthly (except July) by the Megiddo Church, 481 Thurston Road, Rochester, New York 14619. Second Class postage paid at Rochester, New York. **SUBSCRIPTION RATE:** One year, eleven issues, \$2.00. **POSTMASTER:** Send change of address to Megiddo Church, 481 Thurston Road, Rochester, New York 14619-1697.

MEGIDDO is a way of believing and living, grounded solidly in the Bible as the reliable Word of our Creator. A total view of life, the world and the universe, it sees all events, men and nations moving together toward one God-ordained climax: the Kingdom of God on earth. This has been the plan of God since the beginning. Christ will return visibly, bodily, as King, and the governments of this world will be joined to form a totally new worldwide government. When the task is complete, our earth shall be numbered among the heavenly, glorified worlds and filled with immortal inhabitants. This is the purpose and goal of all creation.

"The Lord
spake unto
Moses
face to
face"

Is This
A

"No man
hath
seen God
at any
time"

Contradiction?

This article is one of three discussions in which the Rev. L. T. Nichols answered the objections of the noted infidels of his day sometime during the last decade of the nineteenth century.

As you read it, notice the clarity of his arguments and his open, honest approach. True to the words of the poem he composed, he could say, "Truth is the gem for which we seek, O tell us where can it be found?"

DEARLY beloved brethren, respected friends and neighbors, we long for you to have this Blessed Book which God has caused to be written for our learning, and we again address you as we promised for the purpose of removing, if possible, some of the mist which heathen mythology, superstition, modern theology and early education has caused to collect over the real genuine teachings of the Scriptures of truth as revealed in the Bible. In endeavoring to clear away this mist, we shall follow this God-given instruction recorded in Ephesians 3:4, "Whereby, when ye read, ye may understand my knowledge in the mystery of Christ." We want to read with understanding, hence we ask your careful attention to a critical reading of the Bible; at the same time we ask you to be governed by reason and to let every inspired writer explain himself, thus allowing the Bible to be its own expositor.

All can see that it would be unfair to take a part of what any person has said and arrive at a conclusion without taking into consideration all the qualifying terms used. Likewise as fair reasoners and honest persons we shall call upon each one, in reference to the teaching of the Bible, to take into consideration all that is said, with all its qualifying terms. Upon any other principle our conclusions will be perfectly futile, and our time only spent in vain.

Let us go at this matter of finding out what the Bible teaches just as we would to arrive at a knowledge of grammar, algebra, or any other subject. If we will in all candor go at it in this rational way, I am certain there will be no difficulty in arriving at a proper understanding.

THE infidel world claims that this contradiction exists. They say the Bible plainly declares that Moses and the seventy elders of Israel "saw God face to face"; and again it states that "no man hath seen God at any time." We will read these passages and see what we can find. Let us read as though we knew nothing about the teaching of the Bible; read to learn just what is actually said.

The first text to which we shall call your attention is found in Exodus 33:11: "And the Lord spake unto Moses face to face, as a man speaketh unto his friend." Here it is plainly stated that Moses saw the Lord and talked with Him face to face as a man talks with his friend. We frankly acknowledge that Moses saw the Lord. We cannot get around it in any way, shape, or manner; for we agreed to be governed by reason and facts in the case, and also agreed to be governed by the reading. Therefore all who are honest must admit that Moses saw God.

We now turn to Genesis 32:30: "And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved." Here, too, we frankly acknowledge that God was seen by man.

Now we turn to Exodus 24:9-10: "Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: and they saw the God of Israel." Enough has been read to answer the purpose at the present, and here it is written, and I freely admit the Bible plainly says that Jacob, Moses, Aaron, Nadab and Abihu, and seventy of the elders of Israel, making in all seventy-five persons, saw God. Now we do not wish to evade this in the least; for we verily believe that not only the seventy-five mentioned saw God, but that others saw Him also.

We have set before your mind one side of the big infidel contradiction, and now we shall turn and read the other side and make out as strong as they do that there is a contradiction in the Bible. Let us read St. John 1:18: "No man hath seen God at any time." We freely admit that the Record says "no man hath seen God at any time." And we firmly believe it. Yes, we believe it without a doubt, just as the Record plainly declares.

We also read in John 6:45-46: "Every man therefore that hath

fact?" You should not, neither do I want you to; but I do want you to reason in view of *all* the facts, not part of them. I frankly admit that we find the words that Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel saw "the God of Israel"; and also that "no man hath seen God at any time." Is there any contradiction here? Let us see.

LET US first consider something that is familiar to all. Did you ever hear of several men having the

Did you ever hear of several men having the same name—especially if they are children of the same father?

heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father."

HERE we have what is claimed by the infidel world to be one of the greatest contradictions in the Bible. And perhaps you think, as Dr. M— said, "Yes, it is; and neither you nor any other man can make anything but a glaring contradiction out of it." But let me say to you as I said to him, that I am absolutely certain that before we finish you will all see there is no contradiction here at all, no, not even a shadow of one. The contradiction exists only in the ignorance of such men as Robert Ingersoll and Charles Bradlaugh and their like, men who ought to be better instructed. But then, men can reason only from such material as they have.

"But," says one, "how can any one reason against the plainly stated

same name—especially if they are children of the same father? All are ready to answer yes. Now suppose I should tell you that seventy persons in this audience had seen Mr. Brown today, and during my talk would explain that the Mr. Brown whom the seventy saw was James Brown; and then further on in the conversation would say that no one of the seventy had ever seen Mr. Brown, and in further explanation would qualify this by saying that no one of the seventy had ever seen the elder gentleman Brown or father of James Brown. Could any honest person think that I had contradicted myself, and that it was a glaring contradiction which no one could harmonize? You would say at once that there was not a shadow of a contradiction existing in the two statements, one saying that James Brown *had* been seen, and another saying that another Brown, the father of James Brown, had *not* been seen by the persons mentioned.

We now ask, Did not Jesus inherit the name of His Father? Let us see. Turn to Matt. 1:23: "Behold, a virgin . . . shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." From this it is plain that not only the Father's name was and is God, but the Son of God also has the same name. Therefore Jesus' name was also God.

Was any other person ever called God? Have we any account given

of God plainly tells us that it does work the same; and therefore every adopted child receives the name of the father, and hence they are all called gods. Sarah called Abraham "Lord," and the Almighty declared unto Abraham that he and all his children should rule in the midst of their enemies. And this is just what the name "God" signifies: "a Lord or Ruler; a mighty one"; and it can and does apply, as the Bible declares, to Jesus and all His brethren.

are also called God, it becomes very necessary to ascertain which one of these different ones who are called God it was that the Bible declares men have seen. If it proves true that it was the Angels who were called God that were seen by Abraham, Jacob, Moses, Aaron, and seventy of the elders of Israel, and that it was the Father, the Great I AM, who is called God, of whom John says "no man hath seen God at any time," then there is no contradiction between the two statements, no, not so much as a shadow of a contradiction. Therefore, "to the law and to the testimony."

The messengers of the Great I AM also have the name of God.

of any such thing in the Bible? We most certainly have. See John 10:34-36: "Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" From this we learn not only that Jesus had the name of God, but also that certain ones "unto whom the word of God came" in times past were called gods. Read the First Epistle of John, chapter 3, and you will find, "Now are we the sons of God." All of God's adopted children also have the same name. How reasonable that it should be so!

If any person should comply with the law and adopt a child, would not the adopted child receive the name of the foster father the same as though he were a born child of the father? He would. Then why will not this rule apply in reference to God's adopted children? The Word

IS THERE any other evidence that the name of God applies to any other than the Great I AM, the Father and all-powerful One, and to Jesus and His brethren? Let the Bible answer, for we have agreed to let it tell its own story and abide the finale. We shall take the position that the messengers of the Great I AM also have the name of God, as we shall read in Exodus 23:20-21: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him."

WITH these plain facts before us let us examine all these texts in which man is said to have seen God, and see what God it was that they saw; for we have learned that there are others who are called by the name of God. And seeing that the Great I AM has the name God and is thus called, that Jesus has the same name, also all of the sons of God, and that the angels

TURN to Exodus 33:11, where it says "The Lord spake unto Moses face to face." We ask, What Lord spake unto Moses face to face? The 9th verse declares it was the Lord that appeared unto Moses in a cloudy pillar. Now if the Bible tells us just which one it is of all the different ones who are called God, then we are dutybound, as honest men and women, to accept it. Let Stephen tell us which God it was that appeared to Moses in a cloudy pillar, or a pillar of fire. Let us turn to Acts 7:30-32: "And when forty years were expired, there appeared to him (Moses) in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush. When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him, saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob." Here we are plainly told that the Lord who appeared unto Moses and spake unto him face to face was none other than the Angel.

We turn now to Exodus 24:9, the second instance in which Moses saw God. "Then went up Moses, and Aaron, Nadab, and Abihu, and
(Continue on page 8)

Unknown, Yet Well Known

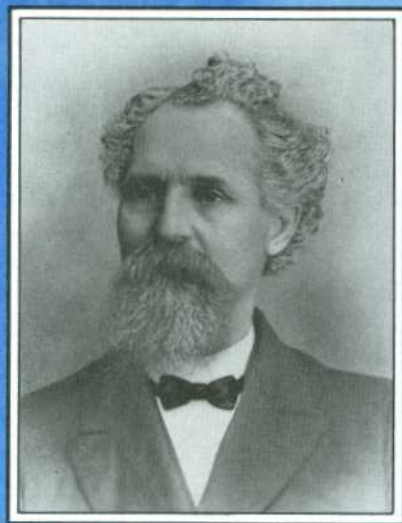
*A tribute to Rev. L. T. Nichols, founder of the
Megiddo Church. Born October 1, 1844*

*Not on the fleeting field of fame
His noble deeds were done;
Not in the sound of earth's acclaim
A fadeless crown was won;
Not from the palace of a king,
Nor fortune's sunny clime
Came this great soul, whose life-work shed
Light o'er earth and time.*

*For truth with tireless zeal he sought,
Though humble paths he trod;
Heedless of praise or blame from men,
He labored for his God.
The lowliest sphere sufficed him well;
Where truth could soothe or save
He went, by fearless faith sustained,
This man among the brave.*

*No celebrated sculptured stone
Proclaims his rugged lot;
Obscure, he toiled and bled alone;
This vain world knew him not;
His name was not emblazoned nor
By great of earth confessed;
Of lowly birth, of lowly death,
He sought the highest, best.*

*The foes with which he waged his strife
Were error, passion, sin;
The victories that laureled his life
Were fought and won within.
What matter if there be on earth
No deathless song or story,
If only watching angels hold
His crown of life and glory?*



Rev. L. T. Nichols
(1844-1912)

Is This a Contradiction?

(Continued from page 6)

seventy of the elders of Israel: and they saw the God of Israel . . . And the Lord said unto Moses, Come up to me into the mount and be there: and I will give thee . . . a law, and commandments which I have written; that thou mayest teach them." We ask, What God was it that Moses and the seventy saw in the mount Sinai? Again Stephen positively declares both that it was

us that the God whom no man hath seen at any time was His Father, as is plainly stated in John 1:18 and 6:46.

These are the texts which the infidels bring up as a negative of Exodus 33, to make a contradiction, but we are distinctly told that the one was an Angel, and the other was the Father.

NOW we ask you, Have we not fairly removed this objection, or rather, have we not pointed out

Stephen positively declares both that it was the God of Israel and that it was the Angel that appeared on Mount Sinai.

the God of Israel and that it was the angel that appeared on Mount Sinai and gave Moses the law to teach unto the children of Israel. In Acts 7:30, 37-38, 51, 53 we read: "This is that Moses . . . that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers; who received the lively oracles to give unto us . . . Ye stiffnecked, and uncircumcised in heart and ears, . . . who have received the law by the disposition of angels, and have not kept it."

THIS should certainly forever settle the question as to who the God was that spoke to Moses and all the fathers to whom He revealed His word. Why should it settle it? Because it positively states that it was none other than an Angel, thus proving that Moses never saw the Father, the Great I AM. There is not a shadow of a contradiction, for Jesus plainly tells

to you where the Bible tells us just who the God was that Moses saw, and just who the One is whom no man hath seen at any time? You, as honest and reasonable men and women, are driven to say that we have.

Next we will consider the case of Jacob and see what God it was that he saw. In Gen. 32:30 Jacob said, "I have seen God face to face, and my life is preserved." The 24th verse qualifies this and tells us just who this God was. The word used in verse 30 is *Elohim* and signifies "an Angel." In Gen. 48:15-16, it is again made plain that this God was an Angel, for Jacob said: "God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads . . ." Here, too, the entire infidel world are weighed in the balances and found wanting.

The God whom Jacob saw is

called a man; and the Great I AM is never called a man, but we are distinctly told that He is not a man. "God is not a man, that he should lie" (Num. 23:19). Angels, however, are called men, as in Daniel 9:21, "the man Gabriel." Since the Word positively declares that the God whom Jacob saw was a man, we know it was an Angel whom he saw and not the Great I AM. In the light of these texts how small indeed do the infidels appear; like little boys who have not learned their A B C's. No, this blessed old Book has stood the test of ages and still "puts to silence the ignorance of foolish men."

LET us turn to another passage, Judges 13:22, "And Manoah said unto his wife, We shall surely die, because we have seen God." We have now read another passage where it is plainly stated that two others saw God. But what God was it that Manoah and his wife saw? Let the Bible be its own expositor and there will be no difficulty whatever in arriving at an understanding. In the 3d verse we are told just who it was Manoah saw. "And the angel of the Lord appeared unto the woman." See also the 13th verse: "And the angel of the Lord said unto Manoah, Of all that I said unto the woman let her beware." See also verses 16, 17, 18, and especially 20, 21 and 22. "For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground. But the angel of the Lord did no more appear to Manoah and to his wife. Then Manoah knew that he was an angel of the Lord. And Manoah said unto his wife, We shall surely die, because we have seen God."

Is there a more positive statement in the Bible that any one ever saw God than this passage in Judges 13:22? And here in this 13th chapter we are ten times told that this God whom Manoah and his wife saw was an angel.

Who can fail to see that the great, glaring contradiction which the infidel world have for ages brought against the Bible melts away like snow before a hot fire? Have we not fairly cleared away every vestige of it, and left nothing standing but the plain Word of the Lord? It does seem that when you can see the Bible triumph so gloriously, as you cannot help seeing today, it would stir you up and awaken in you a desire to know just what it teaches upon every point. I trust a few will be constrained to enter into a thorough investigation of the Bible, for it is the only Book that can give us any knowledge of the future.

LET US look at Exodus 3:4: "And when the Lord saw that he (Moses) turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I." Now read verse 6: "Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God." Here, too, we find the same qualifying term used. See verse 2: "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush."

WHY should such men as Jackson Davis, Thomas Paine, Ingersoll, and Bradlaugh, as well as the infidels of our day, pass over these qualifying terms when they are so plainly stated and in every instance we are told just which God is spoken of? But then,

when we take into consideration the heathen mythology, the vast amount of speculation, also the absurd modern theology as a result of the gross darkness that beclouds their mental vision, I say, when we come to take this into consideration, it is not so much a wonder that such men overlook all these qualifying terms; especially where we can attribute it to blind superstition and degrading ignorance instead of dishonesty. For how can it be expected that a stream can rise higher than its fountain head? It cannot. We shall class them with such great men as Plato, a profound mathematician, who excogitated the universe out of the depths of his geometrical calculations and concluded that the earth is cubical; or like Anaximander, who in his honest ignorance represented the earth as a cylinder; and Leucippus, Democritus, Heraclitus, and Anaxagoras. All of these learned men agreed with Anaximander, a great philosopher of the 6th century B. C. Or like the Venerable Bede of the 8th century A. D., who held the belief that the earth is like an egg floating in water. Were these men not honest? We conclude they were, but they lacked knowledge to enable them to arrive at a proper understanding of the real facts in the case. And so we conclude this is the case with such men as Ingersoll and those of his like today.

The scientific and geographic truths of which Plato, Bede, and suchlike were ignorant are of very little account compared to the eternal truth of the Bible of which such men as Ingersoll and a host of others are ignorant. The former does not affect our future existence, while the latter does; for no one will be allowed to enjoy eternal life and happiness who is found in such high rebellion against God's Word. This is the reason we are

engaged in an elucidation of the truth of the matter.

WE will now give a few more passages of Scripture to show that it was an angel who had the name of God that was seen by men under all circumstances and at all times.

In Exodus 14:19 we are told that it was the angel of the Lord that went before the camp of Israel. In Numbers 20:16 we are told that it was an angel that was sent, and that he brought Israel forth out of the land of Egypt. In Exodus 32:34 we are told that it was an angel that went before Moses, and this is the God with whom he talked face to face; although we are told in chapter 33:18 to end that neither Moses nor any one else could see the face, the shining glory, of even an angel. Moses had asked the Angel to show him his glory, therefore all can see that the qualifying terms drive us to the conclusion that it was the glory of the Angel that Moses was not permitted to see, and not his face in the common use of the term. An Angel of the Lord appeared to Abraham and to Lot. In Genesis 21 we are told it was an Angel that called unto Hagar, and in chapter 22 we are told that it was an Angel that spake unto Abraham.

IN the light of the true teaching of the Bible we ask you, Where is your great glaring contradiction? We told you in the onset that it was only lack of proper understanding of the Scriptures that made all the trouble.

Do you not see that what you have learned today and this evening is evidence that the Bible is true? That book is not known which has so much said against its truthfulness as the Bible; and still it out-
(Continued on page 23)

All New

"IF ANY man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17).

A transformed person—what a magnificent phrase! What we once hated we now love and what we once loathed we now cleave to. Old things have become new—a new person in our conduct, a new person in our relationships to others, a new person in our attitude toward the Lord. A new person in our insight into the Word of the Lord. A new person in our conversation. A new person in our thoughts. A new person in our desires. A new person in our motives. A new person in our interests. A new person in our manner of living. A new person in our values. A new person in our worship. And a new person in our concerns. A new person in our concept of honesty and integrity. A new person in our hunger for truth. A new person in our depth of joy and peace and happiness.

A new person in our elimination of fear and anxiety. A new person in our freedom from binding habits and enslaving impulses. A new person in our courtesy, thoughtfulness, and kindness. A new person in our outlook on the future. A new person in our optimism and faith. A new person in our disposition. A new person in our preoccupation with our future destiny. A new person in our choice of friends, our choice of recreation, and our choice of entertainment.

A new person in the way we use our time, our talent, and our money. A new person in what we say about people, and what we say to people, or what we say under our breath. A new person in what we say when the company is mixed or unmixed. We are new persons through and through.

Every Day, Every Day

When He Has Promised

ANYTHING God has promised is sure. When we have His promise vouchsafing something to us, we can know that when we have met the conditions, He will fulfill His part.

When our son, Dillard, wanted to be sure that we do something together, he would pin me down to this proposition, "Do you promise?" When the matter was backed by a promise, he had no further questions. His faith in me convinced him that I would do what I had said. When the time came for the event no matter how busy I was, if he approached me about it, all he had to say was, "You promised." That took priority over everything else. I would rather anything would happen than have him think I would not keep my promise.

If earthly parents will keep a promise at any price, how much more will our Heavenly Father keep our confidence by fulfilling every promise that He has made? Jesus said, "Behold, I send the promise of the Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). We can rest assured that what God has promised, He will do if we will but do on our part.

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The Little Word "DO"

THE little word "do" is composed of only two letters. Its articulation is easy; any child can spell it. How many times every day we tell what we will do and what we won't do.

Yet every hour and every moment humankind is leaving things undone which they promised to do.

I often think how many times we have said it without stopping to think what we were saying. The little word "do" is among the smallest, yet the most powerful. It is the *alpha* and *omega* of the Christian life. How dull, dark and void of accomplishments if the word "do" had not been written into the life of those who have gone before. Self-deception starts at once with the man who attempts to enter the sheepfold of God by trying to climb up some "other way"—around, over, or under the little word "do."

If we want happiness as we travel the narrow road to life, then we shall do well to remember the words of our great Example, "If ye know these things, happy are ye if ye do them" (John 13:17).

If you want the friendship of Jesus you will have to use the word "do" again. "Ye are my friends, if ye do whatsoever I command you" (John 15:14). If you really want a kinship and tie better than the flesh can give, the word "do" again confronts you. Many were anxious to extol the glory and virtues of the mother of Jesus, but how quickly He answered, "Rather, blessed are they that hear the word of God and keep it" (Luke 11:28). And again He said, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Matt. 12:50). Here is the greatest and dearest relationship ever established on earth.

Oh, that today we had the same longing cry as the Psalmist, "Teach me to do thy will; for thou art my God" (Ps. 143:10). Again he said, "I delight to do thy will, O my God: yea, thy law is within my heart" (40:8). Our every act, word and deed must and will be governed by the word "do." Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31). The Golden Rule is completed with the

word "do." "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

Doing is so important that it is the criteria for judgment. When Cain's offering was not accepted, and Cain was "very wroth," the Lord said to Cain, "Why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door" (Gen. 4:6-7). Jesus condemned those who "say, and do not" (Matt. 23:3). Again, "Why call ye me Lord, Lord, and do not the things which I say?" (Luke 6:46).

We have been using the word "do" to direct us for righteousness' sake; but let us not forget that we can use it also to our destruction. We cannot follow the multitude to do evil.

Nor can we always do what we naturally would like to do, for "the spirit and the flesh . . . are contrary one to the other, so that ye cannot do the things that ye would" (Gal. 5:16-17). We must also be watchful of our motive in what we do—lest we be classified among those of whom Jesus said, "Verily I say unto you, they have their reward" (Matt. 6:1-2).

How gracious the promise of the Eternal through Ezekiel, that if a man "do that which is lawful and right, he shall live"—receive life eternal (33:19).

Do we fully realize that whatever we do now will govern what God will do then? "I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the Lord. Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel" (Amos 4:11-12).

In that final Day when the pearly gates are swung open to let the good and faithful enter, every one who is accorded the privilege to pass through shall hear those words of blessing: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Overwhelmed

WE need a burning love for the Father, combined with a faith and trust that all things work for good according to God's eternal purposes. Everything in this world and its ways of doing things has to be purged from our system and we have to have those finely tuned inner eyes that see beyond this temporal existence and into the coming world. Imagine living where there is peace and joy and happiness everywhere, where everyone tells the truth and there is no deceit or guile on anyone's lips, where every man can believe what his neighbor says. The achievements of this world would be unlimited! And to think we will have Christ as the King, an honest, God-fearing man whom you can trust with your very life in any matter. No pollution, no crime, no vices, no sin, no disobedience; where every man will know the truth of God and live by it. How could we let a single sin stand between us and that world which Christ spoke about, and was willing to suffer death to be its King? We can't!

I am striving mightily to overcome the deep-seated habits in my life. To control my tongue, to watch my thinking; to be apart and separate from this world; to be long-suffering and gentle and meek, in short, to have the qualities of Christ so much a part of my being that no provocation could ever make me lose my temper or say anything that I could not repeat in the presence of the Father. Until we have accomplished this and made it a positive reality in our lives we are only deceiving ourselves and are building our future on sand, which will not withstand the Judgment when Christ returns.

—Contributed



Playing with Temptation

OVERCOMING temptation is as serious as saving our life or losing it. Which will it be for us?

A certain raccoon family found quite an easy living for the winter—in the farmer's barn. All they had to do was to tear holes in the sacks of grain or crawl over to the feed box and choose their favorite grain—corn. Every night the feast was there—just waiting for them to claim it.

The farmer soon became wise to the raccoons and immediately set a trap for them. Day after day the trap was thrown and the food was gone, and more and more sacks of grain were torn open.

So the farmer purchased a bigger and better trap, securing it firmly. Mr. Raccoon wouldn't get away this time! But he did . . . and took the trap with him, no less. How did he manage to unclasp the chain? A clever creature, indeed, this raccoon. But how long would he continue to play with his own destruction?

The farmer purchased another trap and set it, securing the trap even more. This time . . . but no, the raccoon succeeded again. The food and the trap were gone.

The farmer had had enough. Again he purchased a trap and set it. But this time . . . this time the farmer waited and watched the trap. And this time, when Mr. Raccoon and family arrived, it was . . . the end.

Why would the raccoon risk his life for the corn—when there was plenty of fish and frogs in the ponds, when birds, insects and mice were plentiful in the fields? Because the corn was too tempting.

What do we do when we confront temptation? Do we linger too close to a temptation we should have turned away from long ago? Do we only halfheartedly try to get rid of evil?

We hear frequently of people that have damaged their health, or endangered their lives by smoking, careless living, or simply by not being able to say No to themselves. But just as dangerous to us is the risk of doing as we please, when we have agreed to serve the Lord.

How are we doing? In everything we think, say and do, is God foremost on our mind? Are we letting Him lead us to perfection and giving Him all the glory for what He has allowed us to accomplish? If not, we are treading on dangerous ground; and though we may escape for a time, we will eventually be caught with those who neglect the warnings of God.

—Contributed.

Kenneth E. Flowerday, Esteemed Leader, Pastor and Editor, Succumbs



We the people of the Megiddo Church have suffered a great loss. On September 16, just as this issue was being printed, death took from our midst our esteemed leader, pastor and lifelong brother, Kenneth E. Flowerday. Brother Flowerday had been confined to bed for the last six months from various complications, and fell victim to pneumonia. He was 94.

It has been an experience that those who knew him will long cherish. Serenely beautiful is life's decline when its shadows are illumined by the coming Dawn; and unspeakably refreshing is the love and companionship of such. We seek their presence, we lean upon their strength; and when at last the hour of release comes, the fear of death is swallowed up in the fulness of triumph.

Such was the life and death of Brother Flowerday. He shall not soon be forgotten.

Brother Flowerday had a deep desire to live to see the great Day of the Lord come—he reminded us often that we are living in an age when some will have this blessed privilege. But he realized also that God's will is not always ours, and accepted that will with the same submission with which he took the other trials of life.

Brother Flowerday has been part of the Megiddo Church through almost its entire history. As a child and young adult he was personally acquainted with Brother Nichols, and he continued to serve the Church uninterrupted through his entire lifetime.

The funeral service was held on September 18 in the Megiddo Church. The hymns, sung by the Ladies' Choir, were specially selected — "Blessed Are the Pure in Heart" being his favorite consecration hymn, and "What A Day" being descriptive of the bright hope he cherished. The funeral sermon was delivered by his assistant pastor and successor, Brother Newton H. Payne. Interment was in Mount Hope Cemetery, where he rests until he shall awake on the glad, soon-coming morning of the Resurrection.

In recognition of his lifelong association with the Megiddo Church and nearly twenty-seven years as pastor of the church and editor of the *Megiddo Message*, the next issue of the *Message* will be dedicated to his memory, with the full text of his funeral sermon and various feature articles by and about him.



*Lines to
Live By*

WHEN I HAVE TIME

*WHEN I have time so many things I'll do
To make life richer, fuller, and more fair
For those whose lives are crowded now with care;
I'll help to lift them from their low despair
When I have time.*

*When I have time the friends I love so well
Shall know no more these weary, toiling days;
I'll lead their feet in pleasant paths always
And cheer their heart with words of sweetest praise
When I have time.*

*When you have time! The friends you hold so dear
May be beyond the reach of your intent;
May never know that you so kindly meant
To fill their life with sweetest, rich content.
Now is the time!*

*Now is the time to love the Lord thy God
With all thy heart, thy soul, thy strength, thy mind;
The first commandment this. Then thou shalt find
Thou'lt love thy neighbor as thyself. Be kind
While there is time.*

Your Impress

FRIEND, what is your niche in the mind of the man
The man whom you met yesterday?
He figured you out and labeled you,
Then carefully filed you away.
Are you on his list as one he can trust,
As one he'll regard with respect,
Does he think of you as one of the few,
Or as one whom he soon will forget?

Your business with him—was it honest and true,
Exactly as true as you wrote?
Did you let him know your firm principle sure,
That your word was as good as your note?
Think, what is your niche in the mind of the man.
The man whom you met yesterday
Who figured you out and labeled you,
Then carefully filed you away?

THE injuries of life, if rightly accepted, will be to us as the strokes of the statuary on his marble, forming us to a more beautiful shape, and making us fitter to adorn the heavenly temple.

WHEN God is "working in us to will," we must set our faces like a flint to carry out this will, and respond with an emphatic "I will" to His every "Thou shalt." For God can carry out His own will with us only as we consent to it and will in harmony with His will.

The Coming King

*TELL again the wondrous story,
Holy words of matchless worth;
Of the majesty and glory
Of the King of all the earth.*

*Full of power, zeal, and wisdom,
He one time to manhood grew.
Often tempted, never yielding,
He became a Pattern true.*

*Even when by friends deserted,
When beset on every side,
He His faith in God asserted,
In His Father did confide.*

*He despised the shame of mortals—
Death for Him held no alarm;
Angels, knocking at its portals,
Would deliver Him from harm.*

*From the grave He rose, victorious,
To ascend, until the day
He returns in pow'r, all glorious,
O'er the earth to reign for aye.*

*Are you ready to receive Him
When He rends the azure sky?
Keep your lamps all brightly burning,
For His coming now is nigh.*

*With angelic hosts descending,
He shall come to claim His own;
While a multitude attending
To the world His will makes known.*

*Some will scoff, some will reject Him,
But His Arm none can suppress.
He shall quell all opposition,
Conquering in righteousness.*

*Nations then shall kneel before Him,
Own Him King, and Lord of lords;
While His children, who adore Him,
Share the joys His reign affords.*

—Liot L. Snyder

Points for the Month:

- Week 1:** Our character is a faithful mirror of our desires.
- Week 2:** We must never forget that as we must watch for Jesus Christ, Jesus Christ is watching us.
- Week 3:** Satisfaction comes by obeying the commandments of the Lord.
- Week 4:** While we must live in the world, we must not allow the world to live in us.

Blessed Are Those Servants

Scripture Lesson: Luke 17:5-10

A BOOT camp instructor was describing obedience to a group of young men. "It's like this," he said. "When I say JUMP—you jump. And on the way up you ask 'How high?'"

No one in the boot camp questioned the sergeant's ability either to command or to enforce what he commanded. When the word was issued, it was law, and obedience was to be instant, spontaneous.

Obedience is the letter of the law in the armed services. How else can a nation be sure of its defenses? How else can they safeguard the life and liberty of those they defend? A soldier who would deliberate before obeying the orders of his superior would be of little value to his regiment or his country.

The soldier and the Christian servant have this in common, that both are obligated to obey. The soldier must do what he is told, and he must do it without hesitation or question. The servant of Christ must likewise be ready to obey. But here the analogy ends, because men may be selfish, arrogant, overbearing, unreasoning, even cruel in the demands they place upon their fellow men. How different with those who serve the Lord Christ, He who was Himself among men as "one that served." And God, who is over all, is true and righteous in all His ways, holy and just in what He demands. Everything He asks us to do is always for our good.

Obedience, Not "Common Sense"

However, even in obeying God we will not find every command to our liking, or even what human reasoning would consider "common sense." There are times when we must take God at His Word, trusting Him for

Note: *Blessed Are Those Servants* is available as a complete church service on cassette. Price: \$3.00

who He is; in the words of the familiar song, "Trust and Obey." We cannot expect Him to tell us all His "why's" and "wherefore's." Consider a few of those whose obedience record was written down. What would have been the outcome if they had followed their own natural reasoning?

It didn't seem like common sense to be working day after day, day after day, building an ark, when there was no visible sign of a flood. But it was a command, and Noah obeyed.

It wasn't common sense to leave a comfortable home and pleasant surroundings, to live in tents on the desert; it wasn't common sense to set out not even knowing where you were going! But Abram had heard the command, "Get thee out," and he obeyed.

It wasn't common sense to be seen suddenly hurrying out of Sodom early one morning, a bundle of goods on your back—and all because of a message brought by two strangers who had come to visit the night before. But the angel had said "Flee!" and Lot and his two daughters obeyed.

It wasn't common sense to turn down an offer of heirship to the throne of Egypt and pursue a career of sheep-keeping on the Midian desert as though waiting for a greater call. But Moses saw the real values and obeyed.

It wasn't common sense to spend your *whole life* proclaiming a message of imminent doom that only riled and angered your fellow countrymen. And it wasn't common sense to tell them to *submit* to their invaders—whoever heard of such a thing!—and go willingly with them into captivity. But this was the word from the Lord, and Jeremiah delivered it. He had been told, "Whatsoever I command thee, thou shalt speak." And he did it.

It wasn't common sense to be in a position as high as cupbearer to the King of Persia, and relinquish it to

help a weak and downtrodden people. But Nehemiah did it.

It wasn't common sense to go directly against the time-honored Jewish religion, and announce the coming of a new preacher of righteousness, who would be the Messiah. And it wasn't common sense to tell the people they had to Repent—what would such a message do to any man's popularity! But John did it.

It wasn't common sense to have the greatest intellect, the greatest education, the greatest ability ever known among human kind, and yet live an obscure life of humble obedience. But it was the will of His Father, and Jesus obeyed.

It wasn't common sense to give up all and follow the call of one who came out of Galilee preaching a message of repentance and claiming to be the Messiah. How could they know at that time what they would be getting out of it? But the command was "Follow Me," and the apostles followed.

It wasn't common sense to go right against the word of the authorities of the town and continue preaching in the synagogue or on the street—when they had just been beaten and scourged and imprisoned. But the attitude of Peter and John was, "We ought to obey God, rather than men."

It wasn't common sense to turn square around in the cause to which you had dedicated your life and all your early training. A "Hebrew of the Hebrews, as touching the law a Pharisee," blameless in every aspect of that Law, it wasn't common sense to count it all "mere garbage" in comparison with the "high calling of God in Christ Jesus." It wasn't common sense, but Paul did it.

And *why* did they do it? Because they were willing to take God at His Word, to "trust and obey," and leave the outcome with God.

Obedience lies at the very heart of the gospel of Christ.

God Demands Obedience

This is not according to popular religious teaching. While paying lip service to the value of obedience, the religious world lay great stress on the idea that there is nothing we can do for ourselves, that Christ has made us "free" and all we need do is accept it. Yes we should obey, but our only motive in obedience must be that of grateful acceptance of the "free" gift He has given us. Is not the "gift of God" . . . "eternal life"? Consider this illustration of a slave named Old Joe, which they offer as a parable of ourselves.

Old Joe was a slave down near the mouth of the Mississippi. One day he was on the block at the slave market, the place where Abraham Lincoln later stood

Obedience lies at the very heart of the gospel of Christ.

and watched the tears flow and the hearts break and said, "If I ever get a chance to hit that thing, I'll hit it hard!"

Joe stood there, sick and tired of separation and tears and partings. And sick and tired of work. What was it worth, anyway, when you were a slave? And so he determined that he would never work again. Never. Never! What was there to lose? The worst they could do was to kill him.

But here he was on the auction block. The bidders began to bid, and Joe began to mutter, under his breath at first and then louder and louder, "I won't work. I won't work. I won't work." His muttering was heard, and one by one the bidding dropped off, except for one man who traded good money for this slave who wouldn't work.

The new master took Joe to his carriage and drove off into the country to the plantation. He went down a little road that passed a lake. Beside the lake was a beautiful cabin with curtains at the windows and flowers by the cobblestone steps. Joe had never seen anything like it. The master stopped the carriage in front of the house.

"This is where I'm going to live?" Joe asked.

"Yes," said the master.

"But . . . but Master, I told you I won't work. And I won't. Never. Never. Never."

"Joe, you don't *have* to work. I bought you to set you free."

Joe was heartbroken. He fell at the feet of his benefactor and said, "Master, I'll serve you forever. I'll do anything you ask."

Now this, they say, is a parable of us. We are all like Old Joe. We are all born slaves to sin—original sin and our own sin. And we all say we won't work—because we *can't*! It's impossible. We can't do it. In our depraved condition, there is *nothing* we can do for ourselves.

But along comes Jesus and says, "You don't *have* to work. I've bought you, I've paid the price for you with My own blood. I've bought you to set you free, and I want you to live your freedom in me. Can't you accept it?"

No, we can *not* accept it—because God has not

given us any such an option. It is all story. It is not of God; it is not Scriptural. We are not helpless slaves to sins from which we cannot free ourselves; we are not under condemnation because Adam sinned six millenniums ago. And we do not need Christ's blood to set us free. What did Jesus Himself say was the price of freedom? Was it His blood? "Ye shall know the truth," He said, "and the truth shall make you free" (John 8:32).

Why would the divinely inspired authors again and again compare believers to "servants" if they could not "serve," if they could not obey? God requires obedience. His reward is to "good and faithful servants." In almost every Epistle of the New Testament, the author calls himself a "servant" of Christ.

The "Unprofitable Servant"

What, then, about the unprofitable servant in Jesus' parable? Doesn't the unprofitable servant show that we can do nothing for ourselves, that all our good efforts merit nothing? For when the servant had done all that he had been told to do, he was still "unprofitable."

Before we draw any conclusions, let us look closely at the parable in Luke 17 and at the discussion that occasioned it.

The disciples had apparently been impressed of the need for great faith and felt deficient. "Lord," they said, "increase our faith." We admire their honest request. If the apostles, who were with Jesus and witnessed His miracles and heard His teaching—if *they* felt a need to have their faith increased, how much more should *we*, who are so far removed from the Light of life!

What was Jesus' reply? Did He tell them, "Oh, you have plenty of faith—don't be concerned, it isn't really that important"? No, in one comprehensive statement He revealed both their serious deficiency and the tremendous power of real faith. "If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you." It was as if He were saying, "You think you need more faith? Your faith is so small right now that it isn't even mustard-seed size! But do not underestimate its potential. Nourish it, feed it, force it to grow!—and you will be amazed at the power over sin that you will have. No obstacle will be able to stand in your way."

Jesus then goes on to tell them of the great obedience that would result from great faith—a faith that sees all as belonging to God and humbly serves as God's own servant. The result is a total obe-

Let Us Pray . . .

O God our help in ages past, our hope for years to come: we bow in Thy presence this morning seeking Thy continued blessings and mercies. We come recognizing anew our littleness and Thy greatness; our weakness and Thy strength; our transitoriness and Thy eternity.

We are deeply grateful this morning for all Thou hast given us—for the life that throbs within us, and all the beauties that surround us. We thank Thee, too, for the finer sensitivities Thou hast put within us, for the ability to appreciate and enjoy, for the capacity to learn and remember what we learn; and for the strength of mind by which we can rise above our naturally low selves, to think Thy thoughts and do Thy commandments.

We are especially grateful to Thee for calling us into Thy exalted service and giving us an opportunity to prepare for real life. We are overwhelmed by the magni-

tude of Thy promises, that for the little we may do in one short lifetime Thou wilt grant to us an eternal inheritance.

Help us to be scrupulously careful in our service to Thee, never compromising with secondary goals, never being satisfied with anything less than our very best. And may we never allow ourselves to entertain any love or longing for the things Thou hast forbidden.

Realizing our lowly mortal state and our natural worthlessness to Thee, may we be always humbly grateful for Thy mercy. Grant us the honesty to face ourselves as we are, and go to work in earnestness to crucify the unholiness within—the pride, the self-will, the immaturity, the stubbornness, the conceit, realizing that they will bar us eternally from Thy favor and classify us as unfaithful in that Day of final account.

We pray for Thy true servants, wherever they may be; strengthen, support and bless them as Thou hast promised. And may our efforts toward holiness be such that our faces will shine even now with the joy what shall be ours in that coming Day, when if faithful we shall receive the delights of immortality. In Thy name we pray. Amen.

dience, such as a servant gives his master.

The parable is recorded in Luke 17, beginning with verse 7: "But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do."

First, what is the meaning of "unprofitable"? According to the Greek-English Lexicon, it is "a hyperbole of pious modesty" which the servant uses to describe himself, "because although he has done all yet he has done nothing except what he ought to have done."

What are the high points in this parable? First, that the servant's proper duty was to serve his master. Second, that he performed that duty obediently. Third—and note that this is a statement by the *servant*, not the master—that in rendering this obedience he was *unprofitable*, because he had done only what was his duty to do.

Contrary to popular teaching, *the master* did not consider the efforts of the servant unprofitable; it is the *servant* who calls himself "unprofitable." As far as we can tell from the narrative, the master was satisfied with the performance of the servant. And we may reasonably assume that had the servant *not* obeyed and done his duty, the master would *not* have been satisfied.

The parable has been often misapplied to teach that whatever we do, we cannot please God by our efforts. But the parable does not tell all. It does not tell us what the master thinks of the servant, or what he has promised to give the faithful servant; this is not the point of the parable. This parable is intended to illustrate the total obedience of the faithful servant, and his proper attitude in rendering it.

In what sense are we to consider ourselves "unprofitable" to God? It is not that what we do goes unrecognized or unrewarded by God; that it is of no account or benefit to any; but that the benefit is wholly our own. Though God needs us to do His work, anything we do cannot possibly add to His glory or greatness.

Nor can we ever repay the debt we owe to Him for calling us to be His servants. Have we ever tried to compare the value of what we can do for Him with what He has done for us? Doesn't it make us feel unprofitable? When we realize that He has created the

The greater our vision of God, the greater our insight into His plan, the more humble will be our view of ourselves.

world and all its inhabitants; when He has designed a whole plan of salvation and has revealed it to us; when He has given us the breath of life and all the resources we need to serve Him; and when He has offered us the riches of eternity for one short lifetime of service, can anything we are able to do—even though it be our *all*—ever fully repay Him?

The greater our vision of God the heavenly Master; the greater our insight into His plan and all that He has done for us, the more humble will be our view of ourselves and the deeper our appreciation of His mercy.

And isn't it all for *our* benefit and *our* good? Even when we have given Him our *all*—our time, our energy, our very life—we have given only what is rightly His, what has been given us by Him. In no way can we return an equal value for what He has done for us. However perfect our obedience, in the last analysis eternal life is still a "gift"—it cannot be earned.

Servants to Be Recompensed

Jesus pointed out this same deep-seated humility of faithful servants in the parable of the Last Judgment. When the righteous are rewarded, they are astonished that their bit of service could yield so much reward (Matt. 25:34-40).

What is the recompense God has prepared for the faithful servants? To learn of this, let us go to another parable of Jesus, recorded in Luke 12.

In this chapter the Master of men is telling His disciples what their attitude toward life must be, in view of the transitory nature of all things present and the certainty of His return: "Your attitude in life," He says, "must be that of servants, at once loyal and devoted, whom their employer has left in his house while he is absent at a great wedding-feast. The day of his absence passes into evening, and evening shades into night; and even the night wears slowly and tediously away, and still the master of the house has not returned."

But among the faithful servants there is no rest. All the time of his absence, these watchers are busy getting ready for His coming. There is no time to lose. The

We are responsible for keeping ourselves free from slavery to sin.

longer the seeming delay, the better—because all kinds of busy house service must be accomplished during the night of watching—this is implied by the girded-up robes and the lighted lamps. *Whenever* He comes, they must be *ready!*

No doubt some of the servants give up and go home; the strain of the extended vigil just isn't worth it. And maybe, they think, He isn't coming. But when He finally *does* arrive and finds some ready watching, "Blessed"—yes, "Blessed are those servants."

What is the blessing? Far from their efforts being unprofitable and unappreciated, He accords these faithful servants the highest, rarest honor—He raises them to a position of *equality with their master!* Now they are no longer His servants; they are His friends; and He personally ministers to their wants: "Blessed are those servants whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them" (Luke 12:37).

Could Jesus have created a picture of greater honor? Can we not see the astonishment on the faces of the disciples as they hear these words? Who ever heard of such a thing as the master serving the servants! Far from the master being unwilling even to grant them necessities, this Master is *eager to serve them!* He Himself has received the highest of honors in heaven itself, in the Father's presence, and now He is anxious to share with those who were faithful in His absence. Now He waits at the supper-table on them!

And what is the delicacy He serves? What is the feast He provides? It is a feast of immortality!

Oh the love and joy that overflow at that feast. Can we possibly do too much to assure our presence there?

On the Alert

Then Jesus continues: "And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants." This mention of the "second" and "third" watches suggests that the task of these servants might be one of extreme and extended difficulty. The whole tone is a grave reminder that the great event may be delayed much longer than had at first been thought. It says, too, that the pro-

longed vigil will involve a test of their loyalty. Some will grow tired.

It tells us, too, that the long vigil will end—suddenly. "And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not" (vs. 39-40).

The Lord's return would be with the suddenness of a thief breaking into a house in the still hours of the night! Very deeply must this image have impressed itself on the hearts of the awe-struck disciples, for we find them repeating it—Peter once, and John twice (II Pet. 3:10; Rev. 3:3; 16:15). And it was even relayed to Paul—very possibly by one of the other apostles—for he, too, used it, even referring to it as a commonly known fact: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night" (I Thess. 5:1-2). It was a vivid illustration they could not forget.

Lawful and/or Expedient

Let us think now about what constitutes this faithful service, this obedience Christ will reward.

The apostle Paul showed his depth of insight as he described the obligation he felt: "All things are lawful unto me, . . . but I will not be brought under the power of any" (I Cor. 6:12), or as rendered in some of the newer versions, "I will not be a slave of any." So impressed was the Apostle by the weight of this thought that he repeated it twice in this Epistle, the second time concluding it somewhat differently: "All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not" (I Cor. 10:23).

We are responsible for keeping ourselves free from slavery to sin. But this freedom means that we are bound—bound by the "Thou shalt's" and "Thou shalt not's" of the law of God. And even in this, the Apostle indicates another obligation: the "expedient." "All things are lawful for me, but all things are not expedient."

"All things are lawful unto me"—the noble Apostle might have stopped here, thinking not literally of *all* things but all things proper for his use and enjoyment as a servant of Christ. He might have reasoned that if law is of God, so is freedom.

But Paul was not looking for an easy way out. He was pondering the magnitude of the issues at stake—eternal life and eternal death—and the safest possible course.

What is this thing called "expediency"? The word Paul used comes from the Greek word *sumphero*

which means "to bear or bring together; to contribute in order to help; to carry with others, be helpful, be profitable." It is used of that which is "fit, suitable, useful, advantageous, beneficial"; that which is "good" and "appropriate," that which is "best."

What one word could more clearly define our duty as Christians than expediency! The great Apostle shows the real quality of his greatness as he says, "I have the power; but I will not use it. I will deny myself for the sake of others. I will limit my choices to what is really the best, the most beneficial, the most appropriate, the most spiritually advantageous, because 'all things are not expedient.'"

It all comes down to this: that there are things lawful and not expedient, for one reason or another; and there are things lawful and expedient. How shall we know the difference?

How shall we determine what is expedient? What shall be our guidelines for judging between more than one "lawful" alternative? It has been said that "nowhere does the devil build his little chapels more cunningly than by the side of the temple of Christian liberty." Danger lies at the point where we must choose. It may be small decisions, such as what to read, what to do with an unplanned bit of time, what to think about, what to say. Or it may be the larger choices of life. But in each of these large or small decisions the governing principle must be the same, and, again citing the noble Apostle, "Happy is he that condemneth not himself in that thing which he alloweth" (Rom. 14:22).

Before making a decision, our first question should be: *Is it lawful?* followed by the still more searching question, "Is it expedient?" If the answer to the first question is No, we must rule it out immediately; we have no time to even consider that which is forbidden.

But if the answer is Yes, then we may follow with other questions. First, *What will God think of this decision?* Is this that I propose to do, or think, not only good in itself but the very best thing for me to do at this time, seeing I am God's committed servant and duty-bound to obey Him?

Whatever we do, even in the smallest, most common matters of life, must be to the glory of God. How frequently the question should cross our minds: "Can I glorify God in this?" Not only, "Is it wrong?" but "Is it best?" Why? Because "all things are lawful unto me, but all things are not expedient."

Our second question of expediency then becomes, *What will be the effect of this upon myself?* Will it make me more spiritually alert, more useful, more pleasing to God? A vital question, for all that we do we do more or less "unto ourselves." We mold ourselves

"All things are lawful for me, but all things are not expedient."

—The Apostle Paul

very largely by what we allow ourselves to do.

The third question of expediency concerns our duty to others—which we must never overlook. *What will be the effect of this choice upon those with whom I am associated—my family, my friends, those with whom I work?* Will it help and encourage, or will it hinder them? Again the question is vital, for "No one liveth unto himself." Every one of us is a "man of influence." Every one of us is responsible not only for ourselves but for our influence on others. Things innocent to us may be far from innocent to others. By example we may lead others down in ways we scarcely realize unless we are wide awake to our spiritual obligations.

What, then, is Paul saying in "All things are lawful but all things are not expedient"? That we are duty-bound to the expedient—whatever is suitable, advantageous, spiritually profitable; that we are duty-bound to choose the best, both for our own spiritual benefit and that of others. Let us never underestimate the reach of our example. Others see, others observe, others copy, even if unconsciously; so let us watch, lest one day we be chagrined to see reflected in another some fruit of the flesh which is our own.

Oh, let us take seriously our obligation as servants of Christ. Let us be anxious to do or suffer anything He may require of us, always working, always watchful, that He may invite us to sit down at His table, in His kingdom, when He comes forth to serve that most delectable of all viands—immortality.

Let us be so watchful, so diligent, so careful, so alert to our spiritual obligations that we may be among those of whom it will be written forever in the annals of the King, "Blessed are those servants whom the Lord found watching." MM

It is not always the conspicuous who deserve the most praise. Any man can work when every stroke of his hand brings fruit rattling from the tree to the ground; but to labor in season and out of season, under every discouragement, by the power of truth—that requires heroism which is transcendent.

Rx for Improvement

**“The ear that heareth the reproof of life abideth among the wise”
(Proverbs 15:31).**

ONE characteristic which more than any other sets humankind above the beast is his ability to learn from the experience of others. In countless fields contemporary we have been the recipients of a rich heritage of knowledge from the ages. In mathematics, astronomy, mechanics, the increase of knowledge is phenomenal. Compare, for instance, any one of a hundred of the largest bridges in our country today and their marvelous engineering with a New England covered bridge of the 18th century. Contrast a modern jet with the fragile plane in which Colonel Lindbergh first flew the Atlantic. Little by little man builds his base of knowledge upon which he can expand in logarithmic proportion.

Yet with all of the material achievements, he seems to be creating ever more serious problems for which he has no solution. These problems stem from an inherent weakness of human nature. Man is eager to improve his environment, his social or political position, to lessen his daily toil or increase his pleasure. But he is not as interested in improving himself, his own character.

If you should decide to improve your home, you could readily secure the services of an architect, a decorator, and a contractor to do the job for you. If you should decide to fly around the world, you would have no difficulty finding an airline to take you. If you needed food for your body, it could be found in abundant supply within a few miles of your home, at least in this country. But if you should decide that you as a person needed improving, that your character was not what it should be, that to abide among the wise you needed the reproof of life, where would you go to obtain this service? There is only one answer:

to the Word of God and its human spokesmen.

King Solomon was reputed to be the wisest man that ever lived. He is the classic example of a man who could not take his own advice; nevertheless, he left some outstanding advice which, if heeded, will prevent the listener from making the same mistake he made. “The ear that heareth the reproof of life abideth among the wise.”

A hearing ear suggests a willingness or desire to hear. We are inclined to hear what we want to hear, what we are interested in. *Cruden’s Concordance*, under the word “hear,” tells us, “This word is often used for listening to the word of God with a firm purpose, to obey his commands.” Listening to the reproof of life with a firm purpose precludes idle or cursory listening. It implies hearkening, hearing with a purpose of acting on what we hear. It also suggests discriminative listening. Of the many voices constantly bombarding our ears, a fine sense of discernment is necessary. Wisdom’s voice must be unerringly distinguished from that of the “strange woman” which “flattereth with her words; . . . for her house inclineth unto death, and her paths unto the dead”; while “wisdom giveth life to them that have it” (Prov. 2:16-18; Eccl. 7:12).

To hearken to the reproof of life is an indispensable characteristic of the wise. Deflating as this is to a man’s ego, it remains the God-given prescription for correcting our naturally defective traits. The prophet Habakkuk spoke humbly when he said, “I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reprov’d” (Hab. 2:1).

When man has demonstrated his ability to build on the knowledge of his predecessors in so many areas, it

is strange that he is so reluctant in the field of self-improvement. This condition will be corrected when Christ returns to earth as King. All schools, universities, and colleges will then become dedicated primarily to the one great goal of improving the quality of the inner man. A man will then not only have the ability to do great deeds—he will be a great person, a great character. He will be a wise man, a truly wise man, a man whom God considers wise.

Above all, he will “abide among the wise.” This is what makes the whole procedure worthwhile. An endless life in which to continually gain knowledge to “fly” as did Gabriel with the freedom of the wind, to never experience any pain, sickness, or disease: to be liberated from the bounds of earth, to acquire ability by which to transcend the laws of nature as we know it and to visit untold worlds inhabited by other immortal beings who will delight in sharing their vast knowledge—all this and much more is reserved for the wise who hear the reproof of life. MM

Is This a Contradiction?

(Continued from page 9)

rides them all, and stands out today in triumph over the greatest and best. The most gigantic minds are put to silence; and in thundering tones does this speak out that the Bible is true.

The Bible is one of the oldest and most circulated works in existence. The powers of darkness endeavored to destroy it, as Gibbon in his history declares. But they were not permitted to do so, and now it lives and will continue to live until Jesus comes, and then its principles will be enforced until every person beneath the sun shall own its authority, accept its truthfulness, and obey its teachings. MM

*Consider all thy actions and take heed;
On stolen bread, though it is sweet to feed,
Sin, like a bee, unto thy hive may bring
A little honey—but expect a sting.
Thou mayest conceal thy sin by cunning art,
But conscience sits a witness in thy heart,
Which will disturb thy peace, thy rest undo,
For that is witness, judge, and prison, too.*
—Selected

Termites



IT IS estimated that the annual loss from termite damage in the United States is hundreds of millions of dollars. Termites cause serious damage to the foundations and woodwork of buildings, to articles in buildings, and to living trees, crops, and other vegetation.

The Smithsonian Institute at Washington, D. C., has a collection of some 2,000 species of termites. Ninety-five per cent of the termite damage is done by the subterranean type. They work in the dark and under the surface, and the damage they are causing is unnoticed outwardly unless a close examination is made. As a result, old buildings, and sometimes comparatively new structures, collapse because weakened by these pests.

The sins of the human heart are distinctly comparable to the termites. Sin is deceitful; it works under cover. And like the literal termites, sin's work often goes on unnoticed until it is too late to rectify the damage done.

It might be a most revealing and profitable experience to actually itemize the different types of termites that plague us. The results may be staggering.

The termites of the soul may be listed under such basic categories as Jesus enumerated in the thirteen evils (Mark 7:21-22). Whether it be evil thoughts, the first, or foolishness, the last, sin manifests itself in numerous ways. Its destructive force may not be felt or noticed immediately, but eventually its work must be faced. Either we must exterminate these evils or they will continue their destructiveness to our ruin.

Biologists recommend methods by which the destructiveness of termites can be controlled. God also provides means by which we may eradicate the termites of the soul. His Word, the thorough furnisher, is the weapon. By applying it we will be able to resist all spiritual termites from within as well as without, and when we are examined by the Judge may be found perfect and sound, with never a defect. MM

• **Concerning Ancient Methods of Covenanting**

"I would like to have a better understanding of Genesis 15, especially the symbolism of vs. 12 and 17. I never could get to even half understand this."

In the first of the chapter the Lord encourages Abram or Abraham, as he was later called, commending him for the godly life he was trying to lead. The chapter contains the promise of an heir to Abraham (vs. 2-6), and a further promise, emphasized by a solemn covenant, of the possession of the land of Canaan (vs. 7-21). Abraham's natural anxiety as to the fulfillment of God's previous promises is expressed in the complaint that he has no son, and that in any case his possessions will not continue in his seed, but will pass out of his family to his steward. In answer to this he receives the Divine assurance that a son shall be born to him, and that his descendants shall be as numerous as the stars. Abraham's faith is shown by his implicit trust in the certain fulfillment of God's promise against all appearances to the contrary.

Beginning at v. 7 the Lord prepares to unveil His promise to Abraham. "And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it." Then in v. 8 Abraham asked the Lord for proof—that was a form of safeguard God never condemned anyone for seeking—and He proceeds to give him proof by means of the ancient form of an oath. The promise of the ultimate possession of Canaan is now made binding by a solemn covenant into which Jehovah deigns to enter with His faithful servant. For the covenant ritual see Jer. 34:18-20, where the divided victims symbolize the fate which will befall either party who violates a covenant. Here, since God Himself makes the covenant, the division must include the idea of sharing the divided victims as a symbol of sharing the obligation to observe the covenant.

We must observe that the covenant made with Abraham embraced much more than a promise of the literal land of Canaan as a possession to Abra-

ham's physical seed. It was said to him: "and in thee shall all families of the earth be blessed" (Gen. 12:3). This promise occurs four times in Genesis, also in Acts 3:25 and Gal. 3:8. Romans 4:11 carries it still further by saying of Abraham: "that he might be the father of all them that believe." Believers, irrespective of nationality, rather than his physical offspring, are counted as his seed. And they are promised the earth as an inheritance. (See Matthew 5:5; Psalm 37:9, 11, 22, 29, 34; 115:16.)

In Gen. 13:14-15 we find God's promise to Abraham: "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever." But this promise was more than a local promise, it covered more than the fortunes of Abraham during his mortal life, and his literal offspring.

Hence when Abraham queried: "Lord God, whereby shall I know that I shall inherit it?" (Gen. 15:8), he was especially speaking of that future possession for his spiritual offspring, all believers, their ultimate inheritance of the earth. And the Lord said to him: "Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not." Now after Abraham had set the stage for the execution of the oath, the Lord proceeded to inform him of the things he needed to know. The fulfillment of that promise was not to be immediate, many years must intervene, and much history must be enacted before it would meet its fulfillment.

Verse 12 reads: "And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him." This symbol seems to indicate that the deep sleep of death must come between him and his reception of the promised possession. The Lord now indicates some events that definitely must be fulfilled before Abraham's seed should even enter the first phase of their

inheriting the land: "And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward they shall come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again."

The symbolism of verse 17 seems to be a repetition of v. 12, it seems definitely to picture the long sleep of death that must intervene before Abraham with his seed could inherit the promised blessing. "And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces." "When the sun went down, and it was dark," that is, his temporal life terminated, and he entered the long sleep of death, yet his situation would not be hopeless. A burning lamp, the assurance of a resurrection from the dead, would accompany his long sleep, and at the latter day with the patriarch Job he would see his Redeemer, and be released from the power of the grave, to enjoy throughout eternity the blessings Jehovah promised to him so long ago.

• A Second Chance?

"Why do some people not have a chance to be saved after death?"

I am not sure that I know exactly what you mean by this question. Most of those who will be saved during the first phase of God's work on the earth, during the first 6000 years, will have died before the time of Christ's second advent and will be resurrected, at which time they will be judged and given eternal life. In this respect they will be saved "after death."

If, however, you refer to the popular idea of a "second chance" being given after death to those who lived without regard to God's laws and died without having met His requirements for salvation, we find no evidence for this theory in the Bible. If this were true, it would mean that God's plan for this earth was faulty, that He was in a position of experimenting; that His first plan failed to enlighten men as He intended, hence He must resurrect them from the grave and try again.

We do not find any evidence in the Bible to support such an arrangement. On the contrary, there is evidence that one's condition at the time of death

cannot be changed. See Ecclesiastes 11:3, "... in the place where the tree falleth, there it shall be"; also Revelation 22:11, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

Furthermore, the Bible does not support any idea of a universal resurrection. However, contrary to human thinking, the Bible teaches that there is definitely a class of individuals who will not be resurrected, and who will not be saved. These shall "be as though they had not been" (Obadiah 16). They shall "sleep a perpetual sleep, and not wake, saith the King, whose name is the Lord of hosts" (Jer. 51:57).

Other passages of Scripture also reveal the state of this class of humankind. Psalm 49 tells of the man who is "in honour, and understandeth not," comparing him to "the beasts that perish. He shall go to the generation of his fathers; they shall never see light. . . . Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling."

Jesus made plain that the majority do not want to follow the narrow way, even though it clearly is the only road that leads to life; they prefer the broad way that leads to destruction (Matt. 7:13-14).

Jesus in Matthew 13:45-46 reveals the method by which the better life and salvation may be obtained, and there is no idea of any second chance: "Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it." How many people do you know who are searching to find out what God wants them to do with the same zeal and energy as someone looking for a buried treasure?

If we would obtain what God offers, we must seek for it, live for it, work for it, press for it, strive for it, and we must do it *now*. In the words of the apostle Paul, recorded in II Corinthians 6:2, "For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation."

The time for action is now; there is no second chance.

MM

I am an affirmative person with an affirmative outlook and an affirmative purpose.

Appalled

I'm appalled at what you say about Genesis in your publications. How can you possibly say the first three chapters of Genesis are allegory—surely you jest?!

Jesus' genealogy goes back to Adam as in Luke 3. Why would anyone have an allegory for an ancestor?

In Genesis the whole Creation was spoken into being. The first sin, downfall of man, promise of Christ's coming (3:15) and casting out from the Garden of Eden are among the events given.

All Scripture is given by inspiration of God, and is profitable for doctrine, for proof, for correction, for instruction in righteousness (II Timothy 3:16).

Please reconsider your position. God said the serpent spoke, God said it and I believe it. Why is that any more difficult to believe than Jesus' virgin birth or His resurrection? Were you present at any of those events to prove otherwise?

In Jeremiah 32:27 the Scripture says "I am the Lord, the God of all mankind; is there anything too hard for me?" Please don't limit what God did or can do.

Please discontinue sending me your literature. We want the truth in this home.

Iowa

M. F.

Our friend has apparently misunderstood what we have said about Genesis. For further information on the subject of Genesis as an allegory, see our publication, God's Spiritual Creation.

—Editor.

Living in Hope

Thank you for the *Megiddo Message* and the letters which have come so regularly to my post box. I have greatly appreciated the spiritually uplifting words of hope and encouragement in these difficult and dangerous times in which we live.

Sometimes I would have been finished had it not been for the hope that is in Christ—His love, His strength and His care. But we have survived by the Grace of God and to Him be the glory.

I am in total agreement with your words of hope and faith in God's love and care and our need to be vigilant in these times.

New Zealand is known as a South Pacific "Paradise," and certainly the scenery, mountains with snow-capped tops overlooking vast plains which are farmed and cultivated by market gardeners and sheep farmers, is wonderful to behold. Yet even here in this so-called "Paradise" we have political corruption in high places and many exposures over the past ten years which serves to confirm the warnings in God's Word of "spiritual wickedness in high places"; likewise, many prophets, religious groups and cults—some highly prosperous—living in settlements not very far from Christchurch with their false "Christs" of which God has warned us.

The world is indeed in a sad state and your warnings are indeed timely in sounding forth the Words of Life that men might have the opportunity of turning away from these things that would destroy.

New Zealand

W. deH.

Work, Work, Work

The Lord is coming; and can we say we are ready? Looking back over our life, can we say we are overcoming? We must keep working, trying to make ourselves ready before our Master comes. Then when the Chief Shepherd shall appear shall we receive that crown of glory that fadeth not away (I Pet. 5:4).

We must take Peter's advice and "think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you but rejoice"—and work, work, work.

Iowa

E. T.

Obituary

Emily E. Ribble

On August 27, 1985, death claimed a long time friend and sister of our local congregation, Emily E. Ribble.

Sister Ribble's affiliation with the Megiddo Church began in the early 1930's, when she became persuaded of the teachings of the church, and in 1939 she moved to Rochester to make her home among the church group.

Sister Ribble has been a loyal member ever since, maintaining strong religious persuasions and a firm faith. She was a devoted worker in whatever capacity she served. She participated in the musical organizations of the church as long as her health permitted. She also took many parts in church dramas. An accountant by profession, she served as church treasurer for 15 years, a position which she filled with utmost honesty, dili-

gence and skill, caring for the financial interests of the church as though they were her own and without accepting any personal compensation.

Funeral services were conducted on August 29, Brother Newton Payne officiating. Interment was in Mt. Hope Cemetery where rest others of our beloved dead awaiting the glorious morning of the Resurrection.

Sylvia J. Duback

On September 5, funeral services were conducted for Sylvia J. Duback, a member of our Rochester Congregation who had reached five score years in July.

Sister Duback's early life was spent in Alaska approximately 30 years after the territory was purchased from Russia, and more than 60 years before it was admitted to the Union as a state. She often told of sleeping on pine boughs laid on the ice and always cherished pleasant memories of that pristine wilderness.

During the 1920's and 30's, Sister Duback took an active part in the Oregon ecclesia which met regularly to study and read the Word. The group planned and produced an Abib program each year in which Sister Duback took an active part. In 1940, nearly the entire group moved to Rochester to be near their Church and take part in its activities. Our Sister was among them. She had many abilities, which she used liberally in the work of the Church. Even during advanced years she made artistic drawings and illustrations for the Church's publications.

Her only son was killed in an airplane crash. She has no known survivors.

Interment was in Mr. Hope Cemetery where rest other of our beloved dead awaiting the glad morning of the Resurrection which was her hope.

It's All My Fault

YEAR after year I kept thinking how much better a person I could be if only others would be willing to give me a fair chance. It's so-and-so's fault that I'm out of sorts today; she tries my patience to the limit. And I wouldn't have been upset even a particle if my neighbor hadn't called me at the wrong time. And I could be cheerful if only so-and-so would be—his dullness depresses me. And oh, I wouldn't think of complaining if only I could feel like I used to. And all these gadgets that we have, that go wrong—if only they would work like they're supposed to, I could get a lot more done.

And so on and on it went. This person was blamed for my lack of tact, that one for my lack of reliable knowledge. My parents were blamed for my stubborn disposition; my grandmother for my sharp tongue. And if anything didn't get done when it should have, it was because I had too much to do. Even the weather had to take its share of the credit—if only the sun would shine, how much better everything would be.

But where does childishness end and maturity begin? At what point do we become responsible for being what we are? I began to think about it, and to realize that I am what I am because of the inner thought structure I have been building.

The astonishing discovery is that I am no happier—and no better—when there's no one around to blame. I have even found myself feeling "grumpy" and out of sorts when all alone! This tells me that something is wrong—inside. When the right things *don't* go wrong, I am still the same disagreeable creature inside.

There is only one conclusion to all this: that the credit or the fault for what we are lies in ourselves, not in others. *I am to blame for my own shortcomings.*

Which means also that it lies entirely within my power—with God's help—to correct the problem. If it were the fault of another person, I would have a *real* problem.

But seeing it is all my fault, *I can correct it.*

If you share in any measure of my problem, join me in this firm resolution and heartfelt prayer: "Create in me a clean heart, O God, and renew a right spirit within me."

Seeing ourselves as we are is a large part of our work as Christians, not simply for the exercise in condemning ourselves but for the purpose of *changing*—from the old creature we are by nature to the new creature God wants us to become, the new nature He can use.

The point is: don't blame someone else for your miserable disposition. Set to work and *change* it!

—Contributed.

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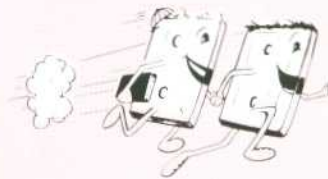
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