

THE HERALD OF CHRIST'S KINGDOM

VOL. XXXIII October, 1950 No. 9

World Population, Food Problems and the Hope of Mankind

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." - John 5:28, 29.

ONE OF the propositions which "to us the Scriptures teach" is stated on the second page of this journal in the following words:

"The hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom -- the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church -- when all the willfully wicked will be destroyed. - Acts 3:19-23; Isa. 35."

Our older readers are aware that nearly fifty years ago, in the celebrated Eaton-Russell debates, these Millennial hopes were criticized by Dr. Eaton on the grounds 'that there was not sufficient land surface on the earth to accommodate all the people who had lived from Adam's day to ours, so that a literal resurrection, as human beings on this earth, was an impossibility. His words, in part, were as follows:

"This Millennial doctrine encounters a very serious difficulty. If the world's population had doubled each century for the past sixty-which seems a very reasonable estimate -- the present population of the earth would be two and one-third quintillions of people. That would cover over the fifty millions of square miles of land surface on (this globe with people as thickly as they could stand, four thousand deep. If each were five feet high, they would reach up into the sky nearly four miles. No doubt enough people have been born to make that number."

It will also be recalled that Pastor C. T. Russell, in debate with Dr. Eaton, thoroughly examined this criticism and showed:

(1) That Dr. Eaton's estimate of two and one third quintillions of people was a gross exaggeration -- seventy million times too large -- that a figure somewhere between ten and thirty billions would be much closer and

(2) That the ability of the earth to furnish all those with habitation and food was ample; and that this was especially true when Making into consideration the Lord's promise that in the coming Millennial day the earth would yield her increase, and her desert and wilderness places become like Eden, the garden of the Lord. - Ezek. 34:27; Isa. 51:3; 35:1.

However, it will also be recalled that after proving the position of Anti-millennialists to be untenable, Pastor Russell extended the discussion to show not only that the Millennium, must come, but that it must come *soon*; that if it were to be delayed (not fifty thousand years, as Dr. Eaton expected, but only one thousand, it would be literally impossible;* and that even if it were delayed only three *hundred* years, "there would be room for an argument on the possibility of God's promise of restitution of all things spoken." - Acts 3:19-21.

*In this he was in agreement with the celebrated naturalist Charles Darwin, who, in his "Origin of Species," wrote: "In less than one thousand years, there would literally not be standing room for his [man's] progeny."

Consequently, since God's promise is sure, the result of the examination of the question was to strengthen faith in the belief that its fulfillment, *due to commence at the Second Advent of Christ, could not be long delayed. The time was, indeed, at hand.*

Pastor Russell's defense of the Bible doctrine of the World's Millennial Hope took place nearly fifty years ago -- October 29, 1903 to be exact. What is the outlook today? Today it seems that his 300 year computation is confirmed by competent writers on the subject, as witness the following:

Guy Irving Burch, in the Population Bulletin ** states that "in 1940 the population of the earth was a little over two billion."

** Published by the Population Reference Bureau, a non-profit scientific educational organization located in Washington, D. C., founded in 1929 for the purposes of gathering, correlating, and distributing population data.

Kingsley Davis, of the Office of Population Research, Princeton University, is quoted by Burch as saying: "Should the present global population continue to increase at the same rate that prevailed between 1900 and 1940, the earth would hold over twenty-one billion by the year 2240"; -- that is to say, by approximately 300 years from now. (Pastor Russell's estimate was sixteen billion in 300 years from 1903.)

Warren S. Thompson, in his book "Danger Spots in World Population" tells us: "China might send forth six million emigrants each year and still increase in population at home."

The Red Cross Commission to China in 1928-29 said: "It is estimated that if all the ships in the world now engaged in passenger traffic on, the seven seas were withdrawn from their usual routes and were devoted solely to transporting Chinese from their native land to other countries, they could not keep up with the growth of population."

Guy Irving Burch, commenting on the last two items quoted, says: "The above statements may be applied also to India, and if the high death rate of Russia were lowered to the level of that of the United States, the statement might be applied in a decade or so to that country." And again: "We

have mentioned before . . . that if India's death rate were lowered to the level of that of the United States, with her present birth rate India could populate at least five earths as large as ours, in a single century. The same statement applies to China." Elsewhere he writes: "In India, according to British official records, the population increased fifty million between the 1930 and 1940 census periods, notwithstanding that one out of four die on or before their second birthday."

WORLD POPULATION AND THE "FOUR FREEDOMS"

"Today the whole world is divided between human slavery and human freedom-between pagan brutality and the Christian ideal. We choose human freedom -- which is the Christian ideal."

Thus spake the late President Roosevelt in his historic address on the evening of May 28, 1941. Then, after observing that it was possible for the seeds of the present menace to human liberty to be planted and allowed to grow only in a world such as the post-war world of the 1920's, which "we will not (again) accept," he went on to say, "We will accept only a world consecrated to freedom of speech and expression -- freedom of every person to worship God in his own way-freedom from want and freedom from terrorism."

The next day Foreign Secretary Anthony Eden stated Britain's war aims. He called for permanent guarantee of the "four freedoms" mentioned by President Roosevelt. He spoke of "a new moral order" in the world, in which there will be no starving peoples, in which nations will trade at will and to mutual advantage, in which there will be work for all and assurances that chaos must not come again 'to this world. He envisioned the establishment of social security in all lands.

Unfortunately details as to how this "new moral order" is to be secured and the "four freedoms" established do not appear in either speech. Nor are 'we ourselves able to furnish these details, much as we can and do sympathize with their objectives. We know only that God has, indeed, promised a world such as these statesmen hoped to see -- one even better than they hoped, and that His promise is certain of fulfillment. Meantime we are determined not to *think* or *speak* or *do* anything that might tend to discourage in the slightest degree, those who, in high places, are filled with such ideals, and who are laboring to accomplish them in the earth. On the contrary let us pray for such, and, to the extent of our ability, cooperate with them to those ends. - 1 Tim. 2:1-3.

We must not, however, indulge in wishful thinking; and that is what millions of people do engage in, when they suppose that good will and technology alone, or even with the aid of a strong international police force, can free all the people of the world from want. Certainly they are not free from want now, as was pointed out by Clinton P. Anderson, who, as Secretary of Agriculture, in his radio address June 15, 1946 said:

"The present food crisis isn't an unusual situation-it's only unusually *severe*. There's never enough food in the world to give every one what he needs to eat, at any given moment. Two-thirds of the world's people are chronically undernourished."

During the Second World War the U. S. Office of War Information issued a pamphlet entitled "The United Nations Fight for the Four Freedoms," which says:

". . . beyond any doubt, men now possess the technical ability to produce in great abundance the necessities of daily life-enough for every one. This is a revolutionary and quite unprecedented condition on earth, which stimulates the imagination, and quickens the blood. . . . In the short space of a few decades we have changed scarcity to abundance and are now engaged in the experiment of trying to live with our new and as yet unmanageable riches. The problem becomes one not of production, but of distribution and consumption."

Characterizing this statement as "a typical example of wishful thinking," Burch and Pendell, in their book "Human Breeding and Survival" further comment:

"That men now possess the technical ability to produce in great abundance the necessities of daily life is true. But that men can produce enough for 'every one' is certainly not 'beyond any doubt.' The huge death rates of two-thirds of the earth's people indicate that man is not producing enough for healthful living; and this fact suggests how much more is needed to provide for even the present population of the world. Yet population is very much on the move, and 'every one' fifty years from now will mean something quite different from what it means today. In 1900, 'every one' meant some 1,600,000,000 people. Today, notwithstanding two world wars and very high death rates in Asia and parts of Europe, it means about 2,500,000,000; and by the end of this century, at recent rates of increase, it may mean as many as 3,300,000,000 people."

It has been estimated that, with our present ability to produce, we could probably care adequately for a world population of three quarters of a billion people. H. G. Wells once said that one-half a billion was probably closer to a "right-sized" world population, under present-day conditions. Others who have carefully studied the subject are in agreement with Wells. Note the following:

"If each family in the world had a fair-sized house with its own yard; had meat to eat at least once a day and an adequate supply of fruits and milk; had proper medical care and lived in a healthful and stimulating climate; it is doubtful whether all these good things of life could be spread over more than 500,000,000 people at the present time." (Population Bulletin, December, 1948.)

In further support of this view we quote Colin Clark, the authority on international levels of living. In his book, "The Conditions of Economic Progress," he shows that:

"The oft-repeated phrases about poverty in the midst of plenty, and the problems of production having already been solved if only we understood the problems of distribution, turn out to be the most untruthful of all modern cliches."

BRITAIN'S POPULATION PROBLEM

Some idea of the vastness of this "population" problem -- and the urgency with which its solution must be found, may be seen from a study of the situation in Great Britain today. In the book by Colin Clark above referred to, figures are given showing the relative levels of living of thirty-four nations. The first seven are listed in the following order: United States, Canada, New Zealand, Great Britain, Switzerland, Argentina, Australia. Included in these it will be noted are five New World countries, where the ratio of population to land and natural resources is relatively low. Switzerland, of course, maintains its high level of living largely because of the rich tourist trade it enjoys.

Britain owes her place in this fortunate list because of her empire, on which "the sun never sets." But this list was prepared in 1940. It may be questioned if it would remain unchanged today. According to the June, 1949 Report of the Royal Commission on Population, Great Britain has more than two and one-half times as many people per square mile as Europe, and more than eleven times as many as the United States.

During the nineteenth century Britain was supreme in industrialization, trade, naval force, and investments abroad. Today this is no longer true, and the trend in her vital coal production, her exports and foreign investments has been decidedly downward. This trend was inevitable, but it has been hastened, since 1913, by two world wars. As a result she is caught with a surplus population; that is to say, a population larger than she can support from the combined yields of her land, industry, and foreign trade.

This large surplus population, estimated to be at least fifteen million, is almost certain to continue Britain's chronic crisis. Britain, -of course, has other problems. One which is perhaps better known is her acute "dollar" shortage-coming as the aftermath to World War II. However, this surplus population is not her *acute* problem; it threatens to be her *chronic* problem.

In the St. Louis Globe Democrat for December 26, 1949 there appeared an article containing a solution to this problem. It was captioned:

"FIFTEEN MILLION MUST EMIGRATE IF ENGLAND IS TO SURVIVE"

This solution was the suggestion of Dr. Burch, from whom we have already several times quoted. According to Burch, the emigration of some fifteen million, or approximately one-third of Britain's present population, to more thinly inhabited British areas, such as Australia, Canada, and parts of Africa, would not only prove advantageous to the emigrants themselves, but would help to make the United Kingdom self-supporting. The suggested mass migration, of some half-million a year for thirty years, would not be an easy job, Dr. Burch admits, and it would doubtless be at the expense of the United States. It is nevertheless his contention that it would be cheaper to move a 140 pound person *once*, than to move some 1,400 pounds of food, plus other raw materials, *every year*, to support that person if he remains in Britain.

The case of Britain, which has statesmen "at their wit's end" to solve, is not mentioned here because it is the world's foremost population and living problem. Quite to the contrary. It is intended to show that if in the case of such a country these problems have become so grave as to defy solution, what must they be in the rest of the world? How much we need to continue, and never to cease, to pray: "Thy Kingdom come, Thy will be done, on earth."

"MAN'S EXTREMITY GOD'S OPPORTUNITY"

Just how the Almighty will bring Order out of this chaos we know not. That he will do so we are sure. This earth is his footstool (Isa. 66:1; Matt. 5:35; Acts 7:49), and he has declared it to be his intention to make the place of his feet glorious. (Isa. 60:13.) With us this would be impossible -- not so with him.

The food question will be solved-miraculously if need be, but more than likely it will be, done naturally. If a miracle is necessary our faith will not falter. Did not our Lord Jesus show us, in the feeding of the five thousand with five loaves and two fishes, that to the power of the Creator, in his hands or in his Father's, it could be no greater difficulty to produce bread for a few thousand people, in an extraordinary (supernatural) way, than it is to produce, by ordinary (natural) methods, food for the supply of the teeming millions who daily feast at God's bountiful table. - Matt. 14:15-21.

But we doubt if such miracles will prove *necessary*. Under the new government shortly to be established when out of Zion shall go forth the law and the word of the Lord from Jerusalem, the nations shall beat their swords into ploughshares and their spears into pruning-hooks. That is to say, the money now spent on the armies and navies of the world will be channeled into agricultural pursuits. *That* miracle will be enough, we think. - Isa. 2:2-4.

The population question will be solved-and that in a manner clearly stated by our Lord Jesus. Our readers will recall his answer to the Sadducees. (Luke 20:34-36.) At the close of the Millennium, when perfection shall have been reached, mankind will have become sexless -- in that respect they will then be like unto the angels. The marriage relationship, instituted (with the human

family only) for the special purpose of producing a race, will have accomplished its purpose. The earth will be filled -- not over crowded with holy, happy, human beings, all doing right, not from compulsion, but from choice. Then he, our Lord Jesus Christ, having put down all rule, and authority, and power, having reigned until all enemies are under his feet, with death itself destroyed, shall deliver up the Kingdom to God, even the Father, that God may be all in all. - 1 Cor. 15:24-28.

"No place shall be in that new earth
For all that blights this universe;
No evil taint the second birth --
There shall be no more curse.
Ye broken hearted, cease your moan;
The day of promise dawns for you;
For He who sits upon the throne
Says, 'I make all things new.'

"We mourn the dead, but they shall wake

The lost, but they shall be restored!
O! well our human hearts might break
Without that sacred word!
Dim eyes, look up! sad hearts, rejoice!
Seeing God's bow of promise through,
At sound of that prophetic voice:
'I will make all things new.'"

- P. L. Read.

Christian Humility

"By humility and the fear of the Lord are riches, and honor, and life." - Prov. 22:4.

WHAT IS IT?-this virtue which Jesus showed both by his life and by precept to be a basic trait of "Christ-likeness"? Chrysostom, one of the early "fathers," described it as "making ourselves small when we are great," but, as Trench points out, this is "bringing in pride again under the disguise of humility." Perhaps the definition of that saintly writer, Bernard, is nearer to the truth. He wrote that humility is "the esteeming of ourselves small, inasmuch as we are so; the thinking truly and, because truly, therefore lowly of ourselves." In other words, if we are honest with ourselves we should be humble because we have nothing of our own to be proud about. This thought was implied in the Apostle Paul's rebuke to the Church at Corinth: "What hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?"

Jesus commended the publican who prayed, "God be merciful to me a sinner," because he recognized that he had no right to expect any favor from the Lord, but humbled himself and prayed that God would have mercy on him. Jesus summed up the lesson of that occasion in the words, "He that humbleth himself shall be exalted." (Luke 18:14.) The Apostle Peter expressed the same thought: "Humble yourselves therefore 'under the mighty hand of God," that being the first step, "that he may exalt you in due time." (1 Peter 5:6.) Peter was perhaps thinking of that occasion when the disciples had met together with the Lord for the Last Supper and some amongst them disputed as to who should be greatest in the Kingdom. In the previous verse the Apostle had used a phrase reminiscent of the same occasion, when Jesus gave the disciples a lesson in humility by girding himself and washing their feet. "Yea, all of you," Peter wrote, "*gird yourselves with humility to serve one another: for God resisteth the proud, but giveth grace to the humble.*" - 1 Peter 5:5, R. V.

In the fifth chapter of Romans Paul shows that the prime gift of God from which all our hopes of eternal life proceed is divine grace. Peter tells us that God gives this grace "unto the humble." The Apostle James used the same phrase (James 4:6) and both Peter and James associate the thought of humble subjection to God with resisting the Devil.

The Scriptures tell us that Satan fell from grace because of pride, and so the Apostles adjure us to develop that humble state of mind which is so foreign to the Adversary that his evil seeds of temptation cannot grow therein. In fact when we stop to consider the wiles of the Devil it is clear that he can tempt us successfully *only* on the basis of selfishness of which pride is one of the most prominent aspects. Boasting, envy and all forms of malice have their roots in pride. Lying is usually resorted to for protecting personal pride and all the multitude of selfish temptations which beset us derived from a common source with pride itself.

At first glance it may seem difficult to reconcile Bernard's understanding of humility with our Lord's words, "I am meek and lowly in heart." (Matt. 11:29.) We realize that Satan tempted him in the wilderness with different subtle versions of pride, but we cannot compare our need for humility as worthless sinners saved by grace with the humility of Jesus. Trench explains that for the unfallen creature, angels, as well as Jesus, humility is "the acknowledgement not 'of *sinfulness*, which would be untrue, but of *creatureliness*, of absolute dependence, of having nothing, but receiving all things of God." And thus he points out that the highest angel before the throne should show humility, as he is a creature. Similarly with Jesus: "His human life was a constant living on the fulness of his Father's love." Paul expressed this thought in his letter to the

Church at Philippi: "Christ Jesus being found in fashion, as a man," set an example to all men. "He humbled himself." - Phil. 2:8.

In the famous 13th chapter of 1 Corinthians Paul shows us that humility is one of the aspects of love: "Love vaunteth not itself, is not puffed up." In his letter to the Colossians, the Apostle included humility in the list of loving virtues: "Put on therefore, as God's elect, holy and beloved," he wrote, "a heart of compassion, kindness, *humility*, *meekness*, *long suffering*; forbearing one another, and forgiving each other. . . ." - Col. 3:12, R. V.

HUMILITY IN THE PRESENCE OF UNBELIEVERS

First let us consider what is meant by humility before unbelievers. We can in many cases, of course, say with heartfelt gratitude as one has said, "There but for the grace of God go I," but unless we are careful that attitude can itself develop into a subtle form of pride. We also have to recognize that many unbelievers demonstrate great nobility of character. If we consider for a moment how our zeal and constancy of purpose compares with the sustained enthusiasm which many unbelievers show for their own interests, we shall often have bitter cause for humility.

Let us list the things which go to make up Christian character and compare them with the conduct of others who may not share our hopes and ambitions:

1. Do we demonstrate the same degree of *single mindedness* as the scientist who pursues his researches at the cost of leisure, comfort, health, and even life itself?
2. Have we as strong *a- faith* in God as Professor Lindeman had in his own theories on the prevention of aerial crashes?-a confidence so great that despite the ridicule of experienced pilots, he flew a plane into a "death dive" to demonstrate that his theory was sound.
3. Are we as *temperate* in living as the athlete training for a race?
4. Are we as *patient* as Ronald Ross, the scientist, who for several years dissected vast numbers of mosquitoes until he was able to prove that they were carriers of malarial germs?
5. Have we as much *knowledge of God's Word* as most enthusiasts have of the bibliography of their hobbies or vocations?
6. Have we as much unfailing *loving kindness* for all kinds and conditions of men as the average hospital nurse?

Is this not enough to make us feel very humble before unbelievers? If we leave the fields of high endeavor, however, and compare ourselves with ordinary folk, those who make no pretension to special effort, we are only too likely to find a similar story. There is in fact an English saying that "there is more Christian charity in the bar parlor of an ale house than in most Christian Churches." This saying has no doubt the defects of most generalizations, but can *we* say that our generosity of heart always matches the generosity of many of our fellow men? If we translate any one of these questions into the circumstances of our own lives and compare our own shortcomings and mistaken zeal with those who have none of our privileges, we shall almost certainly find much food for humbling thought. If we do not, then our own condition of heart may be really dangerous; but even when at first sight we find little evidence of virtue in particular individuals, we shall, if we excuse their obvious shortcomings, often see virtues that had been concealed.

These reflections should not of course discourage us. As individuals we may have special difficulties of temperament or health, and heavier burdens to bear than those who appear to do so much better than ourselves. Moreover the Devil concentrates his attacks on us, leaving the unbelievers to become even more firmly embedded in the things of this world. In addition, we are called on to develop an all round character, not merely to specialize on one aspect, allowing that to develop at the expense of others. Nevertheless it does help us to realize that our special privileges are not to be a source of pride, when we can see so much to admire in the lives of unbelievers. In short, none of us should "think more highly of himself than he ought to think." - Rom. 12:3.

HUMILITY IN THE PRESENCE OF BRETHREN

How humble are we in relation to the brethren? or, as Paul put it, "in lowliness of mind each counting other better than himself." (Phil. 2:3, R. V.) This we all know is sometimes very difficult. "Brother A," we say to ourselves, "has been in the Truth much longer than I, but I know much more than he does" (and it may be true). "We do not want to judge Brother B," we say, "but he shows a very arrogant spirit" (implying of course that we do not). These are aspects of pride which most will recognize, but there is another feature we sometimes overlook. When brethren wish to perform a humble service for us, do we accept it as offered, in the spirit of sharing one another's burdens, *or* does our pride make us "independent"?

Paul showed us that if we are to avoid these various and subtle forms of pride, *we* should cultivate humility as part of Christian love. He urged us not to try to justify ourselves, but to "walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace." (Eph. 4:1-3.) If we recognize that humility is part of love, and act upon it, we might find ourselves saying, Brother "A" obviously finds it hard to absorb knowledge; perhaps we might learn together, and his slower way might help me to remember what I learn better than I do now"; or "I wonder what I have done to provoke Brother B."

As we look around the scattered groups of brethren, one wonders how many opportunities for unity have been thrown away through lack of humility. Jesus assured us that "If any man will do his will, he shall know of the doctrine." (John 7:17.) Doing God's will presupposes the suppression of our own will, and with it will have to go all those novel ideas which we have allowed our pride to generate.

It is probable that zeal creates some of our most subtle difficulties, particularly in Class life. As the wonder and the beauty of the Scriptures unfold, how hard it is to restrain our enthusiasm so that other brethren, a little less confident, can be encouraged to take a full share in the studies. How easily we assert our understanding of a part of Scripture and thus provoke pride and self assertion in another who does not see the point as we do. If we are asked why we fellowship together, we usually answer that it is to learn the truth from God's Word. Do we always approach study *in* that humble way, or do we usually start by asserting, "The Scriptures say so and so," and thus imply that the matter is closed in accordance with our own particular application of the Scripture? We do not really learn the truth in this way, nor do we absorb knowledge from those who talk "at us." Was it not the quiet help from unassuming humble souls that gave us our real grounding in God's Word?

This brings us to what is probably the most serious difficulty of these days-serious because it also endangers the most spiritually minded brethren. It is the danger of pride in the Truth. We

appreciate the great favor which God has bestowed upon us, and so the Adversary tempts us toward *a* cold exclusiveness. "Yes," he suggests, "there is no doubt you have been set apart from the world; you are specially chosen even amongst the brethren. You at least are faithful to the truth. Be careful that *you* do not get contaminated."

We have been warned of this danger in the fifth. chapter of the Song of Songs. In the second verse the Bridegroom calls to his betrothed who is half asleep behind walls of her own making, enclosed behind a door which *she* has locked. "Open to *me my* sister, my love, my dove, my undefiled." (The plea we see is addressed to those of the Bride class.) "I have put off my coat;" she replies, "how shall I put it on? I have washed my feet; how shall I defile them?" Secure in her confidence in her own righteousness (for he had only just been praising her beauty), she had erected an artificial barrier which not only excluded all others but kept out Christ himself.

Has our appreciation of the great privilege of God's high calling had the same effect on us and caused *us* to become superior in our attitude to other brethren and to our fellow men at large? We know that it is God who separated us, that it is he who set us apart from the world, but in so doing let us not forget that he gave us the ministry of reconciliation. Are we sure that we have not done some additional "separating" of our own and thus alienated ourselves in love and sympathy from the rest of the human race for whom Christ also died. (James 1:27.) In humble recognition of his goodness to us let us lose no opportunity to assist others to draw nearer to the heavenly Father, remembering the promise of blessing to those that mourn, lest we lose the promise that it is "the meek" that "shall inherit the earth."

Clement, one of the early Christians, writing to the Corinthians twenty or thirty years after Paul's Epistles, reminded them of this danger in these words: "The sceptre of the majesty of God even our Lord Jesus Christ came not in the pomp of arrogance and pride, though he might have done so, but in lowliness of mind. . . Ye see, dearly beloved, what is the pattern that bath been given unto us, for if the Lord was thus lowly of mind, what should *we* do, who through him have been brought under the yoke of his grace."

Can we, dear brethren, consider these matters very soberly and echo in our hearts and lives Paul's plea to the Church at Philippi: "If, then, any encouragement comes through union with Christ, if there is any persuasive power in love, if there is any communion with the spirit, if there is any tenderness or pity . . . live together animated by the same spirit and in mutual love, one in heart, animated by one spirit. Nothing should be done in a factious spirit or from vanity, but each of you should with all humility regard others as of more account than himself.." - Phil. 2:1-3, *Twentieth Century Version*.

- L. B., Eng.

The Father of the Faithful

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." - 2 Cor. 6:17.

THE WILD Bedouin of the desert and the modern Englishman-the conservative East and the progressive and swift-moving West the Mohammedan and the Christian -- find in the tent of the first Hebrew a common meeting ground, and in himself a common origin." Abraham by nature had much in common with Orientals in general, who do not hesitate to misrepresent in order to gain a point or to avert a disaster. So those whom God now calls will be found to have by nature many of the traits of their neighbors. God's call, however, is to separation. "I called him alone" is said of Abraham (Isa. 51:2), and had he had faith sufficient-obedient faith that would enable him to go out "alone" in harmony with God's command, "Get thee out of thy country, and from thy **kindred**, and from thy father's **house**," instead of taking with him his father, Terah, and his nephew, Lot, he would not perhaps have lost the precious years in Haran, nor experienced serious dangers from going down to Egypt for help.

Doubtless these failures were permitted that the beginnings of faith which enabled Abraham to leave Ur with his loved ones might grow to the faith that could stand with the sturdiness of the oak the shock of the strife which pleasant pasture lands engendered between his herdsmen and those of Lot, and strengthen him for the breaking of the remaining family ties.

Our heart's dependence must be withdrawn from all earthly ties and supports if we would learn what it is to trust in the eternal God with simple and absolute faith. No pasture land could be so fair but that one would take joyfully the spoiling of his goods when he fully realized that thus he would be enabled to fix more firmly his anchor beyond the veil where is reserved for him "a better possession and an abiding one. Cast not away therefore your confidence, which hath great recompense of reward." - Heb. 10:34, 35, R. V.

Abraham's failures came to him when following in the ways of fellow man; his successes, when "leaning on the everlasting Arms." We do well to frequently examine as to whether our walk is under divine or human guidance; whether our faith is in any measure in the wisdom of man, or entirely in the power of God; whether our conduct is a mere following of the example of others, - or fitly represented by the sheep that know their Master's voice; whether we are merely propped up by the example and influence of our fellows, or sustained by personal faith in God and guided by His Word. Terah and Lot **left** Ur of the Chaldees -the one to delay the journey for years and the other to fall in the plains of Sodom. The call of God had not reached their hearts nor the promised inheritance filled their vision. Selah.

Divisions "Manifesting the Approved"

The ostensible cause of Lot's fall was strife among herdsmen, but the real cause must be sought in the heart. "The strife no more produced the worldliness in Lot than it produced the faith in Abraham; it only manifested, in the case of each, what was really there. Thus it is always: controversies and divisions arise in the Church of God, and many are stumbled thereby, and driven back into the world in one way or another. They then lay the blame on the controversy and division, whereas the truth is, that these things were only the means of manifesting the real condition of the soul, and the bent of the heart. The world was in the heart, and **would be** reached by some route or another; nor is there much of moral excellency exhibited in blaming men and

things, when the root of the matter lies within. It is not that controversy and division are not to be deeply deplored: assuredly they are. To see brethren contending, in the very presence of 'the Canaanite and Perizzite,' is truly lamentable and humiliating. Our language should ever be, 'Let there be no strife, I pray thee, between me and thee, for we are brethren.' "

In every religious movement there have always been individuals who cast in their lot with it, but without knowing the power which inspires it -- the separation from the world and to God that sustains the faithful. The mere excitement soon ends, and having no principle to take its place, such characters become hindrances and disturbers of the peace. Let us examine ourselves whether we be in the faith--this faith that knows God, and has appropriated His promises, present and future. We need to know whether we are guided by the love of God or by the fear of man. "Know that the Lord hath set apart him that is godly for Himself." (Psa. 4:3.) Though we live in a monastery, with no sound to break upon the ear but the summoning bell of worship, if we take Lot with us there, the true life of separation to God can not be lived, the intended growth in faith can not be experienced. The block must be separated from the quarry bed, ere the chisel can fashion it for its place in the temple. So must we be willing to die to the world and its censure or its praise, to the ambitions and schemes of the flesh, to the self life and its friendships, if we would be prepared for a place in the great antitypical Temple of God.

The Way of Faith not Obstructed by Earthly Attractions

Abraham was conscious perhaps of the ill effects of his association with Lot, and may have traced the sins committed in Egypt to the worldly influence of his nephew, yet knew no way to rid himself of the encumbrance. But God knew the appeal of fair pastures to the worldly mind, and He also knew that he who had come forth from Ur of the Chaldees "not knowing whither he went," would still look to His leading. Abraham, as well as Lot, had a heart that could appreciate well watered plains, but his was the heavenly wisdom that lets God choose for him. Thus does faith always work, and is always satisfied with God's choice. Faith will always say to the world, "Let there be no strife between me and thee. . . Is not the whole land before thee? Separate thyself, I pray thee, from me. If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." - Gen. 13:8, 9.

Abraham's decision was wise, avoiding contention; and magnanimous, resigning his undoubted right to first choice. But, more important still, it was the course of faith. His faith was beginning to spread its wings. The God who had promised could be trusted to choose for him. There was no fear that Lot could rob him of what God had assured him would be his inheritance. One who holds firmly to the things of the world has little hold on God. Let nature seek where it will, let it take its boldest, its highest flight, there is never danger that it will appropriate faith's treasure. Faith is perfectly safe, as well as beautifully disinterested, in allowing Lot first choice.

When "Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere," he, as well as Abraham; knew that Sodom was also there, and knew its wickedness, though they could not know it was about to be judged. Herein was manifested Abraham's righteousness. his wisdom, and his faith. No earthly attraction could induce him to fail to leave the decision with the One who knows the end from the beginning. Abraham and Lot, standing together on the heights' of Bethel, saw to the southeast the well-watered valley of the Jordan "as the garden of the Lord. The Euphrates had been forsaken long ago, and the wealth of the Nile more recently. Doubtless Lot consoled himself with the thought that one who could not appreciate this opportunity of "making a fortune" for himself and his family would not know how to take care of such opulence if he should get it. Then there was his own family that must be provided for. How little did he realize the dangers to which he was exposing them; how little did

he comprehend the actual lovelessness of the father who would provide fleeting wealth at the loss perhaps of eternal happiness. "The lust of the flesh, the lust of the eyes, and the pride of life," saw the garden, but not the serpent; chose to forget that the men of Sodom were "sinners before the Lord exceedingly." Far better would it have been for Lot to risk leading his children into abject poverty in following the guidance of the Lord, rather than to "pitch his tent toward Sodom," thus taking them into the soul-begging influences of that moral wilderness.

Love of Riches Root of All Evil

Undoubtedly as Lot's tent was pitched toward Sodom (not within the gates at first, of course), there was no thought in his mind of anything but good coming from any contact he and his family would have with the Sodomites; but how swiftly he was drawn into the vortex. He saw; he chose; he separated himself from the only uplifting influence of all that land; he journeyed east; he pitched his tent toward Sodom; he dwelt there; he rose to prominence in the city; he sat in the gate; his daughters married men of the city; he and his family were Sodomites. His righteous soul might vex itself with the filthy conversation of the Sodomites, but could be saved from the blight and penalty of Sodom only through the pleading of the one he had thought to rob of the choicest of his inheritance.

They who seek a name, a place, and a portion in the earth must expect to participate in this order's upheavals and vicissitudes. Lot probably had no part in the revolt of Bera and his three associates against Chederlaomer, but he did share in the losses, for "they took Lot, Abraham's brother's son, who dwelt in Sodom, and his goods, and departed." In the paying of tithes, the revolt, and the war that followed, Abraham had no part. His tent and his altar furnished no attraction to the cupidity of the "four kings." Only with his eyes did he "behold and see the reward of the wicked." The reason is that his separation was not merely that of the tent, but also of the altar -- separation **from** Sodom, it is true, but also separation **to** God.

Satan's Bribes no Temptation to the Faithful

There are three things faith may be depended upon to accomplish-it "purifies the heart," it "works b)? love," and it "overcomes the world." In Abraham we find all these results beautifully manifested-Sodom's pollutions could not entice his purified heart, he exhibited true love for "his brother," Lot (Gen. 14:14), and he overcame the representatives of the world's spirit and pomp that had carried captive his brother. This very victory, however, must be made by Satan the occasion of a still more subtle test of his faith, using the King of Sodom to make a plausible offer of "the goods" of Sodom as his reward for the return of "the persons" Chederlaomer had carried captive. The test was safely passed; "but because a tender and thoughtful teacher had prepared him for it. The King of Sodom, hearing of Abraham's victory over the "four kings" came quickly to him with his offer of "the goods," but he was not permitted to proffer his gift until Melchizedek, the King of Salem and the priest of the most high God, had blessed Abraham, and had strengthened him, bringing forth bread and wine, and had reminded him that he who was blessed of God had no need of human aid. This lesson was taught in the phrase, "Possessor of heaven and earth," a description of God heard there for the first time. It was the Possessor of all things that had said to him, "I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." What offer could dim his covenant with such a God?

God's dealings have not changed. When we come wearily from some fight to meet other tests, if we are but willing to receive Him, the Prince of Peace is there with fresh revelations of "the Possessor of heaven and earth, " to remind us of the numberless precious promises that are ours,

and of our ever present Help in time of trouble, who ever liveth to make intercession for us. When the great Tempter comes to us with the bribes of an ungodly world there need be no danger 'of our falling' a prey to his arts if the beauties of our God and of true holiness are held close to us and are thus filling a larger place in our hearts than "deceitful lusts," deceitful human desires. Rather, we may learn to accept Satan's tempting offers as definite evidence that he has been disappointed in that some crisis has been successfully passed. Whatever he has to offer, either for ourselves or for our loved ones, can be of no interest to us since the "Possessor of heaven and earth" has promised, "all these things shall be added unto you." If, however, we cannot wait for His time and means, then our hands will surely be soiled with Satan's bribes.

Prepared by King of Peace for Further Tests

Safety, too, lies in our recognizing in each trying experience of our course an indication that our loving Teacher is only strengthening us for, some greater test. Our castle is being provisioned for the enemy's attack. The Owner of all things -- the cattle that roam the hills, the treasure that is 'buried there, the birds of the air, and the fish of the sea, all are His, and His, promise to give us "all things" stands sure; but how often we must meet the King of Salem in life's highways that we may be kept reminded of this fact. The weariness of forced marches, the letting down after the victory, the dusty journey back to our routine of daily tasks-perhaps any of these, surely all together' would be too great for us if the King of . Peace did not intercept the journey to set before us refreshment of His own preparing and to remind us that the victory gained had been in the strength of the Lord God of hosts.

But will He meet us? Can we find Him? "If with all your heart ye truly seek Me, ye shall surely ever find Me," is His unfailing promise. Not when we are pursuing the enemy, but when he pursues us, does this incident lead us to expect these special manifestations. It is His strength always that gives the victories, but it is when they are gained that we especially need the reminders of that fact. A clear vision of the "Possessor of heaven and earth" will dim to nothingness the glories of all "the goods" of the kings of earth. This vision comes to us in our numberless victories and in our meetings with the Prince of Peace and with those who have walked in His way of sacrifice-apostles, pastors, teachers, evangelists -- every joint. Help from these sources will never come too late, for "the eyes of the Lord run to and fro, throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." (2 Chron. 16:9.) The boldest Christian knight errant would be but a poor, timid, routed warrior before his feeblest foe were not Christ his "shield and strength." It is He who will "cover our heads in the day of battle," who will "teach our hands to war, and our fingers to fight"; yea, impossible though it sounds to our doubting ears, "He will bruise Satan under our feet shortly." "This is the victory that overcometh" -- and this alone -- faith, the faith of Father Abraham-the faith that separates from all else; to be joined with the God of hosts.

The One Use of Savorless Salt

In drawing the heart from the earth, there are two methods which God uses: First, giving a vision of the glory and permanency of things above; second, revealing the hideousness and instability of "temporal" things by experience and observation. This twofold work is accomplished also by the "lamp that shineth as in a filthy place" (2 Pet. 2:19, literal reading)-revealing the glories of the divine purpose, as well as the frailties of the flesh. For several years Lot seems to have dropped out of Abraham's life, but in all that time he continued in Sodom, his righteous soul being vexed with its filth, but doing nothing about it. The one thing there was to do was too much of a sacrifice for ambitious flesh. But not all this time in Sodom was to be wasted; for Abraham, though at a distance, was to behold the "reward of the wicked." Not only their possessions, but also the people of Sodom went into a destruction that pictured the "utter destruction reserved for all the works of darkness. Vividly Jesus pictures this same destruction and the blessed 'benefits it will work out in the Father's Plan. The account is in the fifth chapter of Matthew, where sacrificial salt (a fragrant variety from Lake Asphaltites) which because of exposure to the air (Satan's domain) has lost its savor is said to be **still** useful for one thing -"to be trodden under foot of man." The scattering of this "insipid" salt upon the slippery pavement of the temple court seems to picture the making of "the highway of holiness" more sure to the world of mankind because of the record left them regarding those who had lost the sacrificial spirit. "But if the salt become tasteless, how shall it recover its savor? It is of service for nothing any more, except to be cast out and trodden under foot by the men." (Matt. 5:13, Diaglott -- See also footnote.) Abraham finished his journey in greater safety because of the lesson taught him in the destruction of Sodom; as every member of the royal priesthood will have come off conqueror partly because of this and similar pictures, as that of Nadab and Abihu who lost the sacrificial spirit. They are savorless salt cast in our pathway.

The Secret of the Lord with Them that Fear Him

While Lot sat in the gate of Sodom, a man of authority, "by faith Abraham sojourned in the land of promise,- as in a strange country, dwelling in tabernacles." "And the Lord [and two angels] appeared to him by the oaks (R. V.) of Mamre, as he sat in the tent door in the heat of the day." Graciously Abraham ran to greet the three men "that stood by him," inviting them to the hospitality of his shade, and they as graciously accepted. We pass over the main incident of this scene to note that on leaving, the Lord told Abraham that it was his purpose to destroy Sodom, indicating that His reason for telling Abraham of this was "to the end that he might command his children and his household after him, that they might keep the way of the Lord, to do justice and judgment; to the end that the Lord might bring upon Abraham that which he hath spoken of him. (See R. V.) Then follows the beautiful scene that has been the inspiration of all that have interceded for their brethren from that day.

Does it seem strange that Lot, who should have been the better informed of the two' as to the needs of the Sodomites, was not the one given this opportunity of intercession? No, it is ever thus. He who has heard the call to separation from the world, is the one whose voice reaches heaven's throne. They who do not hear the call, though not blind to the world's condition, are unable to intercede as do those who follow in the footsteps of the "father of the faithful." Abraham endured "as seeing Him who is invisible." Lot looked at "the things which are seen," the temporal. His work was burned, but he himself was "saved so as by fire." The example of Abraham is for those who would have "an abundant entrance ministered unto them into the everlasting Kingdom of our Lord and Savior Jesus Christ."

Abraham's intercession failed, for Lot's many years in Sodom had not produced even one righteous soul. Doubtless, however, the experience was not wasted on Abraham. He, as always, was learning his lesson of faith. Wisdom, personifying our Lord represents Him as having "delights with the children of men"; but not with the kind that lived in Sodom. Of the three who visited Abraham, the two angels alone were sent to Sodom. The Lord Himself talked with Abraham, but sent His messengers to Lot, "and the Lord went His way." "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." (Isa. 57:15.) And how wonderfully does He reward those who welcome Him—for the use of Peter's fishing boat, a load that filled it to the gunwales; twelve baskets full in exchange for the loaves and fishes; jars brimming with the best wine of the wedding feast; and to Abraham, a son, in whom "all the families of the earth shall be blessed."

The Bitter Results of Worldly Affiliation

The breadth of divine love is shown in the promise to save the wicked city if ten righteous souls could be found in it. It is impossible for the world to realize that it is even now saved from destruction because of the presence of "the salt of the earth"—that the four winds of destruction cannot be loosed until the "saints of God are sealed in their foreheads." The tares are left in the field in order that the wheat may continue to grow. The two angels that were sent to Sodom had previously freely accepted Abraham's hospitality, but now were loath to enter Lot's home, preferring to sleep in the street. This was not from fear of contamination, for that street was no holier than the house, but that a testimony regarding the necessity of separation might be borne to Lot. The bearing of a similar testimony is still our privilege, whether or not the results be any better.

There were four to be saved from Sodom, and two angels to save them—one sinner for each hand to drag forth. And that actually was necessary, for they were so wedded to that wicked city that no other method would accomplish that purpose. The years of wickedness and that last frenzied night had not taught him the needed lesson, for when instructed to flee to the mountain, like a frightened child, half bereft of his wits, he "begs, "Oh, not so, my Lord: behold now, Thy servant hath found grace in Thy sight, and Thou hast magnified Thy mercy which Thou hast showed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me and I die: behold now this city is near to flee unto, and it is a little one oh! let me escape thither, (is it not a little one?) and my soul shall live." What a sad picture! God's mountain feared; the hold of man's city still upon him! The visible is all to be taken from him, and he has no consciousness of the invisible. The years when he might have been cultivating an acquaintance with God and the things "not seen" were wasted in clinging to the things that gave no satisfaction, but only vexation of spirit. He cannot flee to God's mountain as long as there is one little city to be found! He went to Sodom under the excuse of providing for his own. Dragged from the city's destruction, his wife was left in the plains, a pillar of salt; and his daughters, all sense of decency lost in their years in debauched Sodom, drugged their father, disgraced themselves, to become by him the mothers of the Ammonites and the Moabites—scourges of God's chosen people!

Could a more vivid picture have been painted than that of Lot's experience to teach us to "love not the world"? "Lay not up for yourselves treasure on earth." Rather, let us step forth boldly upon the promises of our God; let our dwelling place be in the tents of Abraham; our household, the household of faith.

-P. E. Thomson.

The Question Box

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." - Dan. 12:1.

DURING THE past few months a number of questions have been raised in connection with this verse; questions which, for convenience in preparing answers, may be classified as falling within the scope of one or other of the seven listed and discussed here.

On all these questions there is room for difference of opinion. Below we set forth our own views; conclusions which to us seem well supported by the Scriptures. In doing so we do not urge them upon any one, and most certainly claim no infallibility in regard to the same. All the brethren who are disposed to review them are counseled to accept as much or as little as their heads and hearts can endorse. They may reject them all, and still be regarded by us as our "brethren," if only they continue in the path of faith and obedience; if only they remain consecrated believers in the precious blood of Christ.

Question No. 1:

Thrice in this verse a certain "time" is mentioned. When does it occur?

Answer:

Whatever the date (or period) intended, one thing seems clear—a proper understanding of this verse is to be had only in connection with its context.

In the verse immediately preceding (Dan. 11:45) we read of a certain king who "shall come to his end and none shall help him." It is at *that* time -- whenever that time is.

Again, in the verse immediately following (Dan. 12:2) we read: "And many of them that sleep in the dust of the earth shall awake." This, too, is to occur at *that* time.

So far as we are aware no competent expositor questions that Daniel 12:2 refers to the resurrection.

Opinions differ, however, as to who the king of Daniel 11:45 is. Some, including Brother Russell, have believed and taught that this king is the same as the one mentioned in Dan. 11:36, and that he was Napoleon; the king of the north (verse 40) being England. (S. S. Vol. 3, pages C44 and C45.) Against this view, however, it is urged that Napoleon did not "plant the tabernacles of his palace" in Palestine nor "come to his end" there, as the prophecy seems to require. According to the historian, Napoleon's exploits in Palestine formed a very small, unimportant, part of his career, and took place in 1798-1799, sixteen years before his defeat by Wellington at the battle of Waterloo, June 18, 1815, and twenty-two years before he "came to his end," not in Palestine but at the island of St. Helena, May 5, 1821. Moreover, the language of Daniel 12:1, while admittedly much condensed, seems to require that Daniel's people (Israel) are to be delivered, at the hands of Michael, in immediate connection with the downfall of the king of Dan. 11:45.

Some of those who do not believe Napoleon is referred to have argued, not without reason, we think, that the king of Dan. 11:45 is the same as the king of the north (Dan. 11:40) and is the Ottoman-Turkish power -- the king of Dan. 11:36 being the Roman power, in its aspect of Papal Rome.

Our own attitude is one of watchful waiting. If it should turn out to be the case, as we are inclined to think, that the king of Dan. 11:45 is the Turkish power, then we might expect "tidings out of the east and out of the north" to trouble him. Indeed this expression might have reference to the return of the Jews from those quarters. These tidings cause him to "go forth with great fury to destroy." (Dan. 11:44.) In that case the planting of the "tabernacles of his palace between the seas in the glorious holy mountain" is an event yet to take place. This language would seem to imply his attempt to control Palestine, by the establishment of a government there. Such a government, however, no matter how strong, could be a temporary one only, for "he shall come to his' end, and none shall help him," that is to say, none shall help him effectively, so as to deliver him from destruction. The death throes of the Mohammedan apostasy are here foretold, or we are much mistaken.

To return to our question: "When does it occur?" We answer: Now -- in this our day. We would not be wise above that which is written. Precisely how the events will transpire we cannot say. The crisis will come soon -- very soon, we think. Let us watch and pray.

Question No. 2:

What does the expression "stand up" signify?

Answer:

To "stand up" signifies "to assume control" -- to assume authority or power, such as is exercised by a ruler.

The expression, "stand up," occurs ten times in the Book of Daniel, and always has the significance above mentioned. The other nine instances are:

- (1) Daniel 8:22 -- "four kingdoms shall stand up out of the nation."
- (2) Daniel 8:23 -- "a king of fierce countenance shall stand up."
- (3) Daniel 8:25 -- "he shall stand up against the Prince of princes."
- (4) Daniel 11:2 -- "there shall stand up yet three kings in Persia."
- (5) Daniel 11:3 -- "a mighty king shall stand up."
- (6) Daniel 11:4 -- "when he shall stand up, his kingdom shall be broken.."
- (7) Daniel 11:7 -- "out of a branch of her roots shall one stand up in his estate."
- (8) Daniel 11:20 -- "then shall stand up in his estate a raiser of taxes."
- (9) Daniel 11:21 -- "in his estate shall stand up a vile person."

Question No. 3:

Is Michael another name for Christ?

Answer:

Yes. Why do we think so? Because of the events associated with his name. In each of the nine verses listed foregoing those who "stand up" are human rulers. However, the conditions when Michael stands up are such as to require the presence of the long-promised Messiah-the Wonderful Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. Only on *his* shoulder could the government "at that time" be secure. The assumption of power and authority by any one else would not suffice in that "time of trouble." At the hands of none other could the deliverance of Daniel's people (Israel) be possible. Moreover, as we have already noted, the context shows that at that time, or during that period, the dead are to be raised. Daniel's own resurrection is to occur at this time: "Thou shalt rest and stand in thy lot [rise to thy *lot - Rotherham*] at the end of the days." (Dan. 12:13.) Who but our Lord Jesus Christ could be referred to as standing up here?

It is interesting to notice that the very meaning of the word "Michael" confirms our view, for scholars tell us that the word signifies "Who as God," or "Who is like Gods" Certainly such language very fittingly describes our Lord, to say the least.

Against our view it has been urged that Michael cannot be Christ for the reason that Michael is referred to by the unnamed person of Daniel 10:5-6 and that that unnamed person is himself Christ. However, as we shall endeavor to show in our answer to Question No. 6 we believe the angel of Daniel 10:5, 6 is the same as the one of chapters 8 and 9, namely Gabriel.

We conclude then, that "at that time" Michael, he who is like God, one who is none other than our Lord Jesus Christ, shall stand up-shall take unto himself his great power and reign-and none shall say him nay.

Question No. 4:

Has Michael stood up yet? If so, when? If not, when will he?

Answer:

Yes -- Michael has stood up. He commenced doing so in 1874, we think, and since that time has continued, without ceasing, to exercise the control he then assumed; a control which has become increasingly manifest as the years have passed, and which before much longer will be plain to all mankind so much so that "every eye shall see him, they also which pierced him." Moreover this control will not be relinquished by him until, at the close of the Millennial Age, he shall have put down all rule and all authority and power, when he shall deliver up the Kingdom to God, even the Father. - 1 Cor. 15:24.

Once again, the reader is reminded that there are a number of dearly beloved, competent, consecrated brethren who do not agree with us. Not only so, but we ourselves reserve the right to change our mind, -too, if views which appear to be better supported by the Scriptures, are brought to our attention. However, this is the way it looks to us as these lines are being written (July 9, 1950).

It is, of course, recognized that by the phrase "at this time" we must understand not a "moment" but a "period" of time. This is true in the case of the nine rulers to whom we have, previously referred. In each case they stood up for a period, not for a moment, of time. Their "standing-up"

periods were of comparatively short duration; a few short years at most. In the case of our Lord -- in the case of Michael -- "of his Kingdom there shall be no end (Luke 1:33) his shall be "an everlasting dominion." - Dan. 7:14.

With this thought in mind, then, that the expression "at that time" is to be understood in the sense of "during that period" let us look again at our Question. It may be that it is intended to be put in a qualified sense, thus: Has Michael stood up yet, and delivered Daniel's people? -- which according to the context is to take place "at that time." To this question thus qualified, our answer, of course, must be: No. The deliverance of Daniel's people awaits its accomplishment in the closing scene of the time of trouble--that time of trouble through which the nation of Israel and indeed the whole world of mankind is now passing.

It is "at that time" that Daniel's people shall be delivered -- the time of Jacob's trouble. "Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it." - Jer. 30:7.

It can scarcely be doubted that of all the momentous events scheduled to take place "during that period" the one of all-absorbing interest to Daniel would be the deliverance of Israel, *his* people; and the fruition of his own hopes at the same time. And doubtless *he* would understand the time of trouble out of which they would be delivered, was to be a, time of trouble such as was not *since the nation of Israel was*. This thought, however, would not conflict with the thought more generally held that it would be a time of trouble for the whole world, such as was not *since there was a nation*. Jeremiah 30:7, of course, refers only to the trouble to be experienced by Israel; and Daniel 12:1 may also be limited in its scope to the nation of Israel. Many other Scriptures, however, support the teaching that "at that time" the whole world will be experiencing a time of "great tribulation, such as was not since the beginning of the world"; "upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear"; days such that "except those days should be shortened, there should no flesh be saved." - Matt. 24:21, 22; Luke 21:25, 26.

It must not be overlooked that deliverance is not promised to all of Daniel's people; only to those "that shall be found written in the book." Obviously if, as we have endeavored to show, Daniel's *people* are under discussion, this "book" cannot be the same *as* the one mentioned in the Revelation as the Lamb's book of life. (Rev. 21:27.) The Lamb's book of life records the overcomers of spiritual Israel.

In the book mentioned in Daniel 12:1 are recorded the names of the overcomers of fleshly Israel - those who continued to the end to hold to the "hope of the consolation of Israel" -- the hope of deliverance through the coming Messiah; those who held to the Old Testament as being the inspired Word of God. We fully expect that "at that time" many who have long lost it will embrace the faith again and not only so, but will recognize our Lord Jesus as that Messiah who was to come, the one for whom they have been waiting, *as* they witness his strong hand in their deliverance. This seems to be suggested by the Prophet Zechariah (Zech. 12:10) as likely to occur in the time of their extreme trouble--in the time of Jacob's trouble. We quote:

"I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him."

Daniel was absorbingly interested *in* these things, for they touched the deliverance of himself and his people. Are we of the Gospel Age Church similarly interested? Yea, verily -- even more so.

"God having provided some better thing for us, that they without us should not be made perfect."
- Heb. 11:39, 40.

The deliverance of Daniel's people mentioned in Daniel 12:1 is an event scheduled by God to take place *subsequent to the deliverance of the Church*.

Ours is to be the First or Chief Resurrection. The deliverance of Daniel's people does not take place until the faithful overcomers of the Gospel Age Church have all completed their course with joy, and are with their Lord and like him. Such is the clear teaching of the Scripture. To this St. Paul refers in his matchless Epistle to the Romans, referring to it as a secret which he was then expounding: "I would not have you ignorant brethren that blindness in part is happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved; as it is written: There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." - Rom. 11:25, 26.

Question No. 5:

The Michael of Daniel 12:1 is evidently the same being who is called Michael in Daniel 10:3 and 10:21. Is he also the archangel mentioned in Jude 9?

Answer:

Yes -- that is our understanding. The term "archangel" signifies "head or chief angel." In the margin of Daniel 10:13 Michael is called "the first of the chief princes," which exactly agrees with the meaning of the word "archangel." The Scriptures speak of only one archangel. When, in 1 Thessalonians 4:16, St. Paul tells us that Christ is to raise the dead, he says it will be "with the voice of the archangel." Our Lord says that "the dead shall hear the voice of the Son of God." (John 5:25.) His voice and the voice of the archangel would seem to be identical.

Question No. 6:

Is the unnamed being, mentioned in Daniel 10:5, 6, Michael, Gabriel, or another spirit being?

Answer:

We cannot speak positively, but we think this unnamed being was Gabriel.

Some who have noted the points of similarity in the description of the angel (which Daniel gives in Dan. 10:5, 6) with the description of our Lord (given by John in the Book of Revelation, Rev. 1:13-16) have thought that the angel must have been the Logos-our Lord in *his* pre-human existence. There are, however, some differences in the descriptions, sufficient to show that it was not the Logos whom the Prophet Daniel saw. Moreover, as we have noted foregoing, this unnamed one speaks of Michael as the "first" of the chief princes; evidently one superior to himself.

As we have already suggested, *we* think the angel of Daniel 10:5, 6 is the same as the one who in Dan. 8:16 and Dan. 9:21 is named Gabriel. If our thought be correct, Gabriel, the angel who stands in the presence of God (Luke 1: 19) has a very special mission, namely, that of announcing the good tidings concerning the coming Messiah. This he certainly did at our Lord's First Advent. (Luke 1:26.) And this seems to be his occupation in the Book of Daniel. The visions he unfolds, while full of many details, never lose sight of this main objective-the First and Second Advents of our Lord.

In chapter 8 the vision which Gabriel was to "make this man understand" (8:16) was a piece of history leading Daniel on from the time in which he then lived (3rd year of Belshazzar, verse 1) down through the remainder of the Babylonian Empire into the Medo-Persian Empire, and on to that of Greece and even on beyond Alexander the Great. But this vision of chapter 8 was merely preparatory to the vision of chapter 9. Here, when Gabriel returned to Daniel again to give him "skill and understanding" (Dan. 9:21, 22), it was in connection with the seventy weeks which led up to and even beyond the First Advent.

When, therefore, in chapters 10-12, we find the story, resumed by an unnamed angel, and the revelations of chapters 8 and 9 continued way beyond the First Advent, down through the Gospel Age even unto and beyond the Second Advent, as we surely do, the conviction is strong with us that it is Gabriel once again, and none other, whose privilege it is to complete the grand story, the earlier part of which he had so nobly told.

Once again: we have no quarrel with those who think differently. "Let every man be fully persuaded in his own mind." "Let brotherly love continue."

Question No. 7:

Is the Michael mentioned in Revelation 12:7 the same as the one mentioned in Daniel 12:1?

Answer:

The Michael referred to in Daniel 12:1 is a literal spirit-being. This is not so in Revelation 12:7. Here Michael is as much a symbol as are all the other . . . symbols mentioned. For example, the woman is a symbol, so also is the: dragon, his tail, the stars, etc. This being true it follows that Michael, too, is a symbol. Only confusion of thinking would result if we attempted to understand this passage to teach the result of a battle between *a symbolic* dragon and *a literal* archangel.

The symbol, however, seems clear. If we understand it correctly, it shows a holy archangel and his holy angels engaged in conflict with a great fallen angel and his unholy angels. The symbol shows the unholy one defeated; cast out of heaven.

These good and bad spirit-beings are employed as symbols of men engaged in conflict. Expositors differ as to Just When this conflict took place, and precisely who are represented. We incline to the thought that it represents the great conflict between Paganism and Christianity in the fourth century.

- P. L. Read.

Report of First Unity Convention

Dear Brethren:

We submit this brief report on the recently held First Unity Convention. A fuller report in preparation will be mailed to all individuals. Suffice it at this time to say that during the first week in August, over 250 friends (a cross section of Bible Students from 22 states, 3 Canadian Provinces and also England) gathered- on the shores of beautiful Lake Webster in Indiana and for 8 days, in Christian fellowship, disproved the erroneous human teaching that, in Uniformity alone can there be Unity. In harmony with Psalm 133 (verse one of *which* was the theme text) the Lord graciously poured out a rich blessing upon' his waiting children, and the expressions of-appreciation were constantly manifest. As one dear old saint said: "There's been nothing like this since Brother Russell's day." The gathering unanimously voted another such fellowship assembly for next year. Regretfully we parted, but rejoicing in the prospect (D.V.) of renewing our fellowship in Christ on the Scriptural basis of unity, in 1951.

In our Master's Bonds,
BEREAN BIBLE STUDENTS OF CICERO

Recently Deceased

Sister J. Adams, San Jose, Calif. - (August).
Sister Rosa S. Chandler, Portland, Ore. - (July).
Sister Julius Graeves, East Orange, N. J. - (July).
Sister Edith M. McNie, Winnipeg, Man. - (July).
Brother Joseph Somerville, Kamloops, B. C. - (1948).
Brother Dougald Stevenson, Minneapolis, Minn. - (August).
Sister Grace L. Streeter, Providence, R. I. (September).