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Thanksgiving for the Coming Kingdom

"Thou shalt call thy walls Salvation, and thy gates Praise." - Isaiah 60:18.

THIS is one of the songs in which Isaiah thanks God for the Age to come. "In that day," as he tells us in another place, "this song shall be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks" (Isa. 26:1). "In that day," a phrase which he repeats perhaps forty times, "thou shalt say: O Lord, I will praise thee." - Isaiah 12:1.

Usually thanksgiving is retrospective. The word remembrance is a natural companion for the word thanksgiving. Already we have all doubtless been looking back and praising the way God has led us day by day since Thanksgiving season of a year ago. But our text suggests another cause of thankfulness -- the Coming Kingdom. If our faith finds God in the past record of our lives, that is much. If it sees God in the future, that is even more. All of us should have within ourselves the thanksgiving of a historian, recounting God's mercies of the past that have been preserved within our memories. Our hearts should also be in tune with the thankfulness of the Prophet Isaiah, as he contemplates the glories of the Age to come.

"Thou shalt call thy walls Salvation, and thy gates Praise." These words must have had a very real significance to the people living in Isaiah's day, for they were constantly exposed to the perils of war and invasion. There was *no* safety for them except in the defended cities, and even the strongest of these cities had often proved an insufficient defense. They knew what it was to see a land laid waste by a merciless foe who dishonored its women, slew every male capable of bearing arms, carried its children away captive to a foreign shore, seized on all its portable treasures, and burned or otherwise destroyed what could not be carried *off*. - 2 Chron. 28.

Moreover, the men to whom his promise was addressed were themselves captives and slaves in a foreign land. They, or their fathers, had passed through the horrors of an invasion such as we have just described. There had been no safety, no refuge, for them in any city, however high its walls,

however strong its gates; no, not even in Jerusalem itself, although both its location and its fortifications had combined to make it well nigh impregnable. Even this holy and beautiful city, as strong as it was fair, had been destroyed, its walls battered down, its gates blackened with fire. - 2 Kings 14:12-14.

To men in such hard conditions, and with such bitter memories behind them, what promise could be more welcome, or more inspiring, than that which the Prophet gave them?-the promise that they should be led back to their native country and rebuild their beautiful city; and that, when once they were restored to their ancestral home, Violence should no more be heard in their land, nor Wasting and Destruction in their borders; that the governor of the new city and commonwealth should be Peace, their magistrates Righteousness; and that, gratefully conscious of their security and joy, in their freedom from all danger and all fear, they should call their walls Salvation and their gates Praise?

But *when* was this gracious promise to be fulfilled? When did the Prophet *expect* to see it fulfilled?

This promise, chapter 60, verse 18 (*Isa. 60:18*), appears in one of the last twenty-seven chapters of Isaiah. Many grave, critical questions arise when the date and authorship of those chapters are discussed (see "The Question Box," November 1955 "Herald," page 158); but these questions, though of great importance from the critical point of view, are of hardly any importance in so far as the meaning and beauty of the chapters are concerned. Critics of every school combine to praise them as composing at once the most spiritual and one of the most sublime scriptures of the Old Testament, and in affirming that the main drift of them is so obvious that it can hardly be missed.

When was this gracious promise to be fulfilled? When did the Prophet *expect* to see it fulfilled? If, as we think, it was Isaiah who wrote this promise, he doubtless expected that it would have a partial fulfillment when the Jewish captives were restored to the land of their fathers, following the captivity -- the great Babylonian Captivity -- which, as the Lord's Prophet, he had informed Hezekiah would surely take place (2 Kings 20:16-18). And even if it should prove to be the case, as others think, that this promise (*Isa. 60:18*) was written by a later, a second Isaiah, the *expected* partial fulfillment would not be different. In either case, the partial fulfillment should be looked for on the return from the Babylonian captivity.

And in some measure, insofar as those Jews would permit, it *was* fulfilled in their experience. Their governor, Ezra, was a man of peace. Their chief magistrate, Nehemiah, was a friend and servant of righteousness. And though the tribes and nations around them raged against them, and took counsel together how they might destroy them, yet again and, again, because God was with them, their wall was their salvation, and songs of deliverance were heard in their gates. If the *fullness* of the promised blessing never came upon them, it was because they would not fulfill the inevitable conditions of the promise; because they did not love righteousness, because they did not seek peace and pursue it, because they would not have God to reign over them.

WHY DO NATIONS RISE AND FALL?

Isaiah, however, was a *prophet*. Because of this we cannot suppose he was looking forward only or mainly to the outward and temporary conditions of this people. He was looking chiefly to their inward-their moral and spiritual-state, after the manner of a prophet. The Hebrew prophet, we know, was a forth-teller rather than a fore-teller. He was acquainted with God and knew the moral principles which underlay God's dealings with the nations -- especially with Israel. Right-

eousness, he knew, tended to exalt a nation; and just as certainly unrighteousness had the opposite tendency (Prov. 14:34). Looking back over the pages of history, who cannot see this principle manifested in the rise and fall of nations? The scoffer may say that God is on the side of the heaviest battalions, and no doubt he can cite specific instances to prove his point. But the history of nations clearly testifies that God does not long remain on the side of a wicked nation, no matter how heavy its battalions, or how many. Such a nation begins to slide and totter. Before long it ceases even to have the heaviest battalions. A drunken nation pawns its assets in the markets of the world just as surely as does a drunken man. The process may take a little longer, and he who cannot see the trend may be deceived. But when Babylon, Medo-Persia, Greece, and Rome get unsound hearts, they are on their way to dissolution; when Israel forsakes righteousness, she is on her way to captivity; should the United States depart from the principles providentially written into its constitution by our founding fathers, principles clearly enunciated in God's Word, it will be taking the road which leads to destruction.

From the time when God had said to Abram, "I am thy shield, and thine exceeding great reward," the patriarchs and prophets of Israel, musing on things to come, had habitually anticipated a time when all people should be lovers of righteousness and lovers of peace; a time, therefore, in which God would be their shield and their salvation, whatever the dangers to which they might be exposed, and would make them rich, whatever they lost. Like Abraham, too, they had learned from the very disappointment of their earthly hopes, to look for a better country, in which the righteous would dwell securely. And hence, throughout the *Gospel Age*, Isaiah's promise has been read, and properly read, as more than a promise to Israel as a promise to *all men -- as* pointing onward to the Kingdom of Christ, that most true home and refuge of every righteous man, that secure asylum for the lovers and makers of peace.

PRESENT APPLICATION TO THE CHURCH

Moreover, while the promise is for natural Israel restored, and through Israel the whole world of mankind, in the Millennial Age, its underlying teaching is seen to apply to the Gospel Age Church. For some of us have learned, and others are beginning to learn, that if we seek first the Kingdom of God and his righteousness, all other things will be added unto us according to our need of them. We have learned, or we are beginning to learn, that if men are really lovers of righteousness and lovers of peace, God is in very deed their Refuge and will become their Song. We, the Gospel-Age Church -- under a covenant of sacrifice to suffer with him -- do not ask, we do not expect, to dwell in a fortified city which no adversary or apparent adversary can approach, to sit within gates and behind walls which will secure us from every stroke of change and sorrow and loss. God has provided some better thing for us than that. He *himself* has become our Salvation and our Shield--he who can compel every change to minister to our welfare, and turn all our sorrows into joy. For such creatures as we are, in such a world as this, to be put beyond the reach of loss and grief and change would be but a doubtful good; nay, it would be a very obvious and indubitable harm, for it would rob us of the very discipline by which we are confirmed in righteousness, and driven to seek for peace (not in the fluctuations and transitions of outward life, but) in the quiet and indisturbable depths of a mind stayed on God and conformed to his will. And who can doubt that it is good for us to know that we are secure *amid* the shocks of change, the blows of loss, the chastisements of grief; to know that none of these things can by any means harm us, that they can only minister to our welfare, since they are all the servants of him in whom we put our trust. God himself has become our Salvation and our Strength; and if our walls are Salvation, should not our gates be Praise?

Rightly read then -- read in the sunshine of that Gospel which was revealed to patriarch and prophet, but is much more fully revealed to us, these ancient words of promise throw a bright

flood of hope over our life, the life that now is, the life we live in the flesh. They teach us where we may find an impregnable and fearless Security *amid* all the insecurities of time, where we may find a joy unspeakable and inexhaustible *amid* all its sorrows, where we may find a sacred and unbroken Peace *amid* all its conflicts and cares.

FUTURE LITERAL FULFILLMENT TO ISRAEL AND THE NATIONS

This we take to be the deepest and richest meaning of the Promise -- deepest and richest because the most inward and spiritual. But we ought not to close this Thanksgiving meditation without pausing long enough to note that the promise is to have a very literal fulfillment here on earth. Israel, and through Israel the whole world of mankind--all the willing and obedient -- will reach a country eventually in which Violence shall be no more heard, and Wasting and Destruction shall be unknown; a city, the walls of which shall be Salvation and its gates Praise. The restored earth will itself become a literal paradise. St. John, in the Book of Revelation, takes up the wondrous tale sung by Isaiah, and carries it to a still more wondrous close. As he gazes upon the new heaven and the new earth which are to succeed the former, he says: "I saw the Holy City, New Jerusalem,* coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and be their God; and God shall wipe away all tears from their eyes; and there shall be no more death; neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." - Isa. 65:17; Rev. 21:1-4.

*Not the old literal city rebuilt, but the new spiritual city.

St. John goes on, as you know, to describe the heavenly City in figures drawn from all that is most precious and beautiful and splendid among the "former things" -- from fountains and rivers, trees and mountains, gold and gems, sun and moon, pressing them all into his service as he labors to depict the pure and glorious conditions of the life of the new City in the new Age. However we may understand his symbols, and they are, of course, only symbols, no one can read his words, glowing with color, radiant with light, without becoming aware that he is predicting an utter and most blessed change in all outward conditions on this earth for Israel and all the other redeemed nations to enjoy. For us, the Church, it doth not yet appear what we shall be; we do but know (and in this blessed knowledge rest content) that when our Lord Jesus doth appear, we shall be like him, for we shall see him as he is (1 John 3:2). Unless we greatly err, we are, with him, to constitute this fair and wondrous City, symbolic of the new government -- God's Kingdom -- then to assume control of earth's affairs.

As yet we may not fully know all that may be implied in the wall of jasper, great and high, on whose twelve foundations are inscribed the names of the twelve Apostles of the Lamb; or in the twelve gates, each a pearl, guarded by angels, and bearing the names of the twelve tribes of Israel. But of this much we are confident: these and the other symbols related to this Holy City are intended to represent the glorious relationship that will exist between our Lord and his Church; and the various characteristics of God's new world order -- the government being centered in Christ and his Bride. It was for this Kingdom, this Government, that our Lord taught us to pray: "Thy Kingdom come, thy will be done on earth, as it is done in heaven." For this glorious hope "Our thankful hearts, O God, we raise, and sing to thee our song of praise."

- P. L. Read

Christian Liberty Based on Principle

WE MUST never forget that our authorization to meet as brethren is the Master's Word: "Where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:20.) As this is our charter -- right for meeting as the Lord's people, we must concede an equal right under it to all of God's people who may choose to meet in his name at any place and at any time. We should remember the Bible illustration of this principle: On one occasion the twelve disciples had returned from a preaching tour, and St. John said to Jesus, "Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not; for he that is not against us is for us." (Luke 9:49, 50.) This one forbidden by John would correspond well with some now holding meetings other than those which we attend. What did Jesus say? "Forbid him not; for there is no man which shall do a miracle in my name that can lightly speak evil of me." - Mark 9:38-40.

Here is a general principle which will serve to guide, to instruct God's people of today respecting his will in similar matters. We, of course, think our arrangements most pleasing to the Lord, or we would not have them so. If others think differently, the responsibility is with them and with the Lord. It is not for us to forbid them, but it is for the Lord to bless them or not to bless them, according to his wisdom in the management of his work.

Some one *may* suggest, Would not this thought, acted upon, break up the meetings of the Lord's people into very small classes? We reply that this must depend upon the brethren themselves. They have the right to meet in twos and threes or in larger numbers. If they can find it to their advantage to meet in larger groups, no doubt they will be glad to do so. This means a great deal of liberty in the Church within the lines of the word and spirit of Jesus' teaching, directly and through his Apostles.

Brethren meeting as a class should understand that in so doing they properly waive, or make void, some of their personal liberties and privileges. Individual preferences are to be more or less subjected to class preferences. Even the majority of the class should be considerate of the wishes of the minority, and if possible, should moderate the arrangements, so that all can be accommodated and pleased in respect to speakers, and in respect to place and character of meetings. No one should selfishly consider merely his own preferences and welfare. The spirit of co-operation, the Golden Rule, the spirit of love, should prevail. And as this is true, all those filled with the spirit of the Master and living close to him will find fellowship one with another in yielding personal preferences in the interest of the whole number.

CONSCIENCE TO BE RESPECTED

The only things that may not be yielded to the will of the majority are matters of *conscience*. No one is to do what he believes to be sin, injustice, wrong, even though all the remainder of the brethren think it right. And no one is to leave undone what his conscience dictates, even though so directed by all the remainder of the brethren of the class.

Conscience is always to be respected -- never to be throttled or violated. Nor is any one who stands faithful to his conscience to be disesteemed therefore by his brethren, even if their consciences view the matter differently. On the contrary, his courage in standing by his convictions is to be considered estimable.

On these principles liberty may be maintained in the Body of Christ; and we shall find blessing in proportion as those of one mind can fellowship with each other. Where fellowship is not maintained, the assembling is neither desirable nor in harmony with the divine arrangement. But where the brethren find it advantageous to meet in different classes, it will usually be found, we believe, that originally too great restraint of personal liberty was exercised, and that the majority were too careless of the sentiments of the brethren constituting the minority.

But even where it may be found necessary or desirable to have more than one gathering of the Lord's people in one city, it certainly still is true that they should have one heart and one mind, and be of one brotherhood under the Anointed Head. They should consider each other's interests, and do all in their power "to provoke one another to love and to good works." - Hebrews 10:24. *Reprints, p. R5501.*

The Privilege of Prayer

"Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass." - Psalm 37:5.

PRAYER implies that the suppliant is on terms of intimate acquaintance with our loving Heavenly Father, so that he is welcomed into the divine presence and heart. In accordance with this symbolical representation, the prayers of saints ascend before him as sweet incense (Rev. 5:8), supplications, a pouring out which the Heavenly Father is pleased to receive from his humblest child.

Only those who have become God's children by forsaking sin and laying hold upon Christ as their Savior are accorded the privilege of approaching the throne of grace that "they may obtain mercy and find grace to help in time of need." (Heb. 4:16.) In the world, therefore, only those who are accepted in the Beloved are privileged to call Jehovah by the endearing name, Father-"Our Father who art in heaven." (Luke 11:2.) The attempt to thus approach God implies (1) a faith in the divine being; (2) a realization of dependence upon him; (3) a faith that reconciliation has been effected with the Father through the Redeemer; (4) trust in the fact that the great Creator no longer condemns the suppliant, but accepts him as his son.

In addition, it implies a recognition of the fact that there are other sons of God who, like himself, have fled from sin and been adopted into God's family -hence the petition: "Our Father." Therefore, whoever prays thus intelligently must have interest in and concern for all the interests of the family of God. Former selfishness must be eliminated when he comes to the Father, and the believer must realize himself as merely one of the favored class of sons thus privileged. In harmony with this thought all the Lord's truly consecrated people have special joy when permitted to approach the throne of grace together, whether but two or three or in larger numbers. - Eph. 5:19, 20.

In proportion as the Lord's people grow in grace, in knowledge, and in love, they will grow in appreciation of, the great privilege of prayer. Not that prayer will take the place of study of the Divine Word, but that realizing more and more from the Word something of the lengths and breadths and heights and depths of divine mercy and provision, the true children of God have comfort of heart and joy in going to the throne of grace to give thanks unto the Lord for all his mercies, to commune with him respecting their trials and difficulties, and to assure him of their loving confidence in the gracious promises of his Word, in the exceeding riches of his grace, and

in his wisdom, love, and power to fulfill toward them and in them all his gracious promises. - 1 Thess. 5:17, 18.

NOT MY WILL BUT THINE

The more the Lord's people advance in knowledge of him, the more they will appreciate the fact that the divine arrangement is broader and deeper and higher than anything they could suggest, so that they are granted liberty to ask what they will with the assurance that it will be done. The Lord well knows that this class will ask that his will be done; hence the promise is made only to those who abide in Christ and who have his Word of promise abiding richly in them. All such learn, before attaining this station and liberty, that as the heavens are higher than the earth, so are the Lord's ways and provisions higher than our conceptions and in every way to be preferred. (Isa. 55:8.) Hence, while praying to the best of their ability in harmony with the provisions of the Word, these would always include the sentiment of our dear Redeemer, "Nevertheless, not my will but thine be done." - Luke 27:42.

The heart that is thus continuously in all of life's affairs looking for divine direction, maintains a prayer attitude. (Prov. 3:6; Psa. 37:4.) However, we must not neglect the privilege of a more formal approach to the throne of grace -on bended knee, privately and alone. Whoever does not embrace this privilege misses a portion of the great blessing which the Lord has arranged for his benefit and assistance in walking in the narrow way. Our Lord spent seasons in prayer alone, and surely his disciples may well follow his example in this as well as in other matters to advantage. As Jesus sometimes prayed in the presence of his disciples, as is evidenced by their recording of his words, so all of his followers are to realize that they have a special privilege of fellowship in prayer, praying with one another, and in petitions to the throne of grace. - 1 Cor. 4:14-17.

Once it is recognized that the privilege of prayer is an exclusive one, the more those enjoying the privilege will be inclined to use it in a most reverent manner. In the divine arrangement the merit of Christ not only covers the sins that are past, but provision is made for our weaknesses and blemishes on our way to the Kingdom. God could indeed apply the merit of Christ to these blemishes and excuse us from them, and not require us to mention them at all, but for our advantage he has arranged it otherwise, that we must make application for the covering of these debts, for exoneration in the name of Jesus. In so doing, (1) we learn to keep track of our blemishes and are better assisted in the future in warring a good fight against them; (2) we are continually reminded of our dependence upon the merit of Christ, the precious blood; (3) we are assisted in being merciful, compassionate, and generous toward others who may be our debtors in matters great or small.

Thus the divine arrangement assists us in pointing out the right direction, assisting us in the development of character which the Lord can approve and which would be meet for the inheritors of the Kingdom. Trials, testings, and temptations -- are necessary -- for our development as new creatures, and since of divine permission, it would not be appropriate for us to pray that the Lord would spare us from them. - Heb. 12:8.

LORD, TEACH US TO PRAY

Sometimes it is said that no one needs instruction in how to pray, but such a thought is not borne out by the New Testament. Evidently there are proper and improper prayers. Mistakes have been made as to who may pray and as to what may be properly prayed for. Our Lord in Luke 11 outlines a proper form of prayer, beginning with ascriptions of praise and thanksgiving, and proceeding to expressions of confidence in God and in the promises of his Kingdom, continuing

with acknowledgements of our dependence upon his provisions day by day, and ending with expressions of confidence in his power and goodness to protect us and ultimately deliver us. This is the general form which our Lord commends to us as proper in approaching the throne of grace.

On the other hand, however, it is interesting for us to note that the Lord does not wait until we have become proficient in the use of language and in the form of expressing our petitions to him, but that so gracious and broad are his arrangements that we may come in imperfection and with stammering tongues to tell him of our devotion, our appreciation, our confidence, in any manner that we please. - Rom. 8:26.

The Lord wishes us to ask for his blessings in order that we may feel our need, appreciate the privilege of asking, and look for a response, and in all these experiences he would develop us as his sons of the New Creation. We are to seek for God's keeping power in every trouble and his supervision in all of life's affairs, so that we continually go to him day by day, hourly and momentarily, watching and praying without ceasing, and in everything giving thanks, accepting by faith the promises of his Word. (Rom. 8:28.) To such the blessings are on the way, sometimes coming in one form and sometimes in another, but generally in ways not anticipated, and larger by far than anything we had asked.

We know from experience that some of the severest trials and disappointments of an earthly kind have worked out for us development of character, elements of the holy spirit, which probably could not have been so well received in any other manner. Hence, when we pray to the Lord for his blessings, we are to wait with patience for them, and to seek them and to find them in the various circumstances of life which his providences will permit. Remembering that the holy spirit is the spirit of meekness, gentleness, patience, long-suffering, brotherly-kindness, love, we may well ask ourselves how else could the Lord work out for us these elements of character which we desire, did he not permit to come upon us the trials and difficulties of life necessary to their development. - Isa. 26:16.

The practice of prayer has various facets, one of which is communion with God. In our modern day, life is marked by practical efficiency and a splendid enthusiasm for work, and yet there is also a spiritual shallowness. This condition seems to be due in part to prayer being an occasional act and not an habitual attitude. (Psa. 63:5-8.) Many believers associate prayer with special postures or the verbal requests for specific wants. To Jesus, prayer was communion, fellowship with his Father. He prayed with such power that the disciples requested him to teach them how to pray, because he prayed with such conscious joy that at times his countenance was changed with the glory of it. - Luke 9:28, 29.

Thus our Lord underscored the thought that true prayer is communion with God, undisturbed by the problems often confusing us, and bringing to our hearts the serenity, joy, vision, and peace which abides in God. The same thought is expressed by Jude (Jude 21): "Keep yourselves in the love of God."

DANIEL'S NOBLE EXAMPLE

A striking illustration of this phase of the subject is found in the Old Testament. In Daniel 6:10-23 we have recorded the Prophet's manner of dealing with a crisis in his life. His enemies had schemed for the destruction of Daniel, but even after their new law had received the king's sanction, Daniel worshiped as before, kneeling three times a day before the Lord in prayer, thanksgiving, and supplication-with his window open toward Jerusalem, his expectations bright

with hope in the Lord's promises, and especially with the thought that the seventy years of Jerusalem's desolation were about fulfilled.

Daniel was not satisfied to merely close his eyes in prayer after he had retired to rest, as do many people living under the greater light of the Gospel Age and under greater privileges and opportunities and grander promises. He had a great God who was worthy of reverence and worship, and he was great enough as a man to appreciate that it was a privilege to have intercourse and fellowship with his Creator. He was not only not ashamed to bow the knee to the Almighty, but was unwilling to assume a less humble position before God than he and others assumed toward earthly kings.

When the Lord's people become overcharged with the cares of this life, instead of realizing their danger and seeking the help of the Lord to order the affairs of life differently, the suggestion comes that they are too weary to pray, or that another time will be more favorable. It may be they are so fully engrossed that reverence and acknowledgement to the Lord, from whom cometh every good and perfect gift, is entirely forgotten: or perhaps sin lieth at the door, and they seek not to think of the Lord, and therefore avoid the throne of grace-or perhaps coldness has come in from some other cause and the Lord seems afar off and prayer becomes a mere formality and is by and by abandoned.

The child of God in proper heart -- harmony with the Father will not only hear the Word but also offer thanksgiving and worship, as surely as he desires natural food and drink for the sustenance of the natural body.

In some instances it may please the Lord to grant a wonderful deliverance, as in the case of Daniel, while in other instances his providential dealings may result otherwise, as in the case of Stephen. (Acts 7:54-60.) To learn both of these lessons we must come to trust fully in the Lord's provision, be it great or small. One of our Lord's temptations was to perform a hazardous action for which there was no necessity-to leap from the pinnacle of the temple. Frequently the Lord's people are beset by Satan to attempt foolish or impossible or unnecessary things, simply to show their faith. Such should take a lesson from our Lord's reply in his temptation: "Thou shalt not tempt the Lord thy God." (Matt. 4:7.) We are not to tempt divine providence, nor to expect miracles to be wrought in our behalf where the divine arrangement has not made them necessary.

YOUR HEAVENLY FATHER KNOWETH

The Christian's prayer is not for the purpose of giving information to God, nor calling attention to matters which he might overlook or forget. On the contrary, he is enjoined to pray because it will benefit himself. God withholds many blessings until we approach him in prayer to ask for them, in order that we may realize our need of his aid and our dependence on him. Our communion with him is not to induce God to give us things which he desires to withhold from us, but merely to secure the things which he desires us to have and has promised to us, and is more willing to give than to withhold.

Thus, in addition to the favors asked and received, the very necessity of prayer itself has brought us into close harmony with the Lord-into the enjoyment of one of our greatest privileges and blessings.

Prayer has another facet, and that is a vital belief in God's care for the individual. (Matt. 18:12-14; Matt. 10:29-31.) The Bible is pre-eminently a book of prayer. Our Father "knows all the stars by name (Psa. 147:4); he numbers the hairs of our head (Matt. 10:30); all the sparrows are

remembered (Luke 12:6); he calleth his own sheep by name (John 10:3); none of his children should perish. - Matt. 18:14.

These beautiful suggestions are easy to speak about, wonderful to contemplate, but can we make real to ourselves that he who sustains the milky way, who controls Orion and the Pleiades, knows us by name? The Psalmist entertained the same question: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man that thou art mindful of him? and the son of man, that thou visitest him?" - Psa. 8:3, 4.

As the Lord's children grow in grace and knowledge, they think of our Father as something like a librarian. To the untrained mind, looking at row after row of books on all subjects, they appear as vague masses. But the student and lover of books knows each one by name. Each volume has its special associations, edition, value, contents, author, and purpose, and so he looks upon books as units.

In similar fashion our Father is the God of Abraham, of Isaac, and of Jacob. David has also expressed it: "I will give thanks in the great assembly. I will praise thee among much people." (Psa. 35:18.) Once we have satisfied our minds as to our Father's individual care of his children, we come to the vital and searching task of laying hold on the experience of that care. We acknowledge his daily guidance, the consciousness of divine resources, and the sustaining sense of God's presence as we abide in habitual communion with him.

(To be continued)

- A. L. Muir

The Parable of the Laborers in the Vineyard

"But many shall be last that are first; and first that are last."

"So the last shall be first, and the first last."

- Matt. 19:30; 20:16, Am. R. V.

IN OUR last issue we first endeavored to view this parable in proper relationship to its context, and then went on to consider how it might be applied. We observed that it had a first, and obvious, application to Peter and to "the rich young man whom Jesus loved. Here we propose to consider two other applications which appeal to us as having merit.

THE FIRST-CALLED JEWS BECAME LAST

As a second illustration of the main, the essential, teaching of the parable, let us take the case of the Jews and Gentiles. And here it will be helpful to notice a point in the parable to which we have not yet alluded. We refer to the contract into which the householder entered with the first-called laborers. With them, we are told, He **agreed** for a denarius for the day. Scholars tell us that the word here translated "agreed" suggests that a certain amount of bargaining went on and it was only when an agreement had been reached for a certain stipulated wage that these particular laborers commenced work. This is a point -of no little interest, for, as we read on, we find that no bargain of the sort is made afterwards. At the third hour, nine o'clock, the householder takes on more men; but to them he simply promises: "Whatsoever is right I will give you," and they go their way into the vineyard without demur, not haggling for terms, trusting simply to his justice and his generosity. At twelve o'clock, at three o'clock, even at five o'clock in the evening he takes more men on; but in no case have we any hint of a bargain, nor does he even promise: "I will give you whatsoever is right." The laborers are eager for work on any terms; and there is something, we suppose, in the householder's face, and in his tone of voice, which is a promise in itself.

Well, now, let us see how this may apply, at least in part, to the Jews, and have constituted both a warning to them and a prophecy of the causes which would lead to their rejection. Their nation was the first to be called into God's service, centuries before the Gentiles were invited to labor in His vineyard. Moreover when the Jews engaged in God's service it was not without an **agreement** as to wages. They would keep so many laws, offer so many sacrifices, say so many prayers, on condition that God would bless them above all other nations of earth. And, taking them as a whole, excepting only a few choice souls, a few men and women among them of faith and vision, the Jews, who, before entering His vineyard, had contracted, covenanted, **agreed** with their Householder for a definite wage, did their work in the spirit of hirelings. The ruling motive of their service was the reward. So long as they got their wage they were therewith content. But when they heard that God had shown His grace to the Gentiles also, they were offended. They murmured and complained: "We have borne the heat of noon, and the weight, the burden, of the toil. These have wrought but one hour, and that in the cool of the evening, yet Thou hast made them equal to us."

They had all that was stipulated in the contract, but with this they were not content. God kept, and more than kept, His agreement with them. He blessed them in basket and in store when they sought to walk in His counsels; He graciously chastised them when they deflected from the paths of truth and righteousness, so that their national conscience might - be kept tender; although they were most unprofitable servants to Him, God acted towards them as a Father and a Husband combined. But it was intolerable to them that the uncovenanted Gentiles should be placed on an

equality of privilege and favor with them, and rather than continue to work with the late called Gentiles they left the vineyard.

Here, then, were first who became last. Was it unjust that they should be among the last? Was it **God** who put them last, or **themselves**? Surely it was themselves, for they might have remained among the first. Did not St. Paul, although a Hebrew of the Hebrews, become the foremost Apostle of the Christian Church?

The Last-called Gentiles became First

Compare with theirs the case of the Gentiles. They were not permitted to even enter the vineyard until the seventy weeks of special covenant favor which God had made with the Jews had expired. They stood idle in the market-place. If any should ask them why they remained unemployed so long they might truthfully reply: "Because no man hath hired us. We were there in the market-place, at least a good many of us were, blindly groping after God, if haply we might find Him. Christ Jesus, He whom Israel rejected, was our desire, although we did not then know even His Name. But how could we find Him, till He revealed Himself to us? or enter His service until He taught us what His service was, and bade us enter it?" **We** may plead for them, as St. Paul **does** plead: "How should they call on Him in whom they have not believed? And how should they believe on Him of whom they have not heard? And how should they hear without a preacher? And how should the preachers preach, effectively, until their minds were illuminated by the Holy Spirit of truth, and they were divinely commissioned, or sent?" - Rom. 10:14, 15.

Here, then, in the Gentiles, we have last who became first, just as in the Jews we have first who became last. Was there any injustice in calling the Gentiles from the market-place in which they waited with longing hearts, into the vineyard in which they rejoiced to work? If now that they are in the vineyard they serve as sons and not as slaves, from love and not for hire; if they love their fellow-laborers and grudge them no good that befalls them; if they love even the Jews who have left the vineyard and try to win them back, - is it not meet and right that though the last called, they should be ranked among the first in God's service, and before those who were first, but have become last? In this application of the parable does not much of its difficulty disappear? Can we not see the Divine equity which animates it, and rejoice that even unto these last God grants the same grace as unto those who were earlier called?

By Love Serve

"Yes" it may be said, "in the light of the foregoing explanation the meaning of the parable is plain; we see that God is just in putting first last and last first." But we have yet one more application of this parable to suggest, brethren - an application that we trust will be of even more value to us than either of the two already considered. And in this we shall no more seek to make every little detail fit than we have in the first two applications. That would be to waste your time and ours. But is there not one special lesson in this parable which we may apply to ourselves, a lesson which each of us may remember long after every other word in these two articles has faded from our minds? We think you will agree with us that there is, and that it has been very aptly stated by the Apostle Paul in three short words found in Gal. 5:13, "By love serve."

Yes, it is not the **amount** of service we accomplish in our Lord's vineyard that matters in His sight, but the **spirit** in which that service is performed, the **motive** that underlies our activities in His cause. Here, then, we come on a thought which solves many of the difficulties of the parable. To 'be called into the vineyard is to be called into the service of God. What is the main purpose of that service? It is that we learn to trust in the love of God, to respond to it, and from love to God

to show love to man. Now we may have given ourselves early in life to the religious duties and tasks in which this love for God and man is commonly expressed. We may have been diligent, steadfast, faithful, in discharging them. Moreover when the light of "Present Truth" came our way we may have eagerly embraced it, and, rejoicing in the special message of the "Harvest Time," been very active in its various ministries. Not only so, but when our dear Brother Russell was taken from us, and another apostasy began to set in, we, like the Church in Ephesus of old, may have tried those who called themselves Apostles, and were not, and have found them false, and we may have been amongst the very earliest to do so, and our voices raised the loudest in protest. But while giving good heed to our tasks and duties we may have failed to cultivate the spirit of loving dependence on God, and of fervent love towards our brethren. Like Peter, we may have thought too much of our contract, and have discharged our duty mainly with an eye to reward. And like him, besides being very ready to ask "What shall we have therefore?" we may be both hasty and harsh in our judgment of others who perhaps have had more difficulties to encounter than we, had to meet, and perhaps a great deal more to sacrifice. Like the first-called laborers of the parable we may agree with the Master for so much for the day; and when pay-time comes, we may be very forward to complain, although the contract on which we used to lay such stress has been very faithfully kept, that some of our brethren have received a great deal more than **we** think they have earned. And if we **are** of this spirit, mark what it is that we have done. We have discharged, perhaps, every duty that we know; we may not have shirked our tasks even in the heat of the day; nevertheless, we have failed in our main work. For all these tasks and duties were appointed to us mainly that we might grow in love to God and man; and we love God so little that we complain of His dealings with us; we love men so little that we grudge them what God gives them.

As a matter of fact our very best labors in God's vineyard must appear but child's play to His abler servants, and these, in their turn, having done their all, confess themselves with true humility to be but unprofitable servants. Instead of receiving a wage for working in His vineyard, we ought, like the apprentices of old, to be paying a substantial premium to the Master who has so graciously taken us into His employ. Ah! dear reader, if, as we trust, our hearts are really in tune with Him, if we have entered sympathetically into His plans and purposes, it will not be difficult for us to make the truest and best application of this parable.

God's Service is Its Own Reward

Is not the service of God its own reward, that we should be unduly concerned about how we are to be paid for it? or that we should spend any time comparing our wage with our brother's, or grudge that he should have as much as or more than we? If we recall the greatest happiness we have ever known, the purest and deepest, do we not find that it came in connection with our very labors for God? that it sprang from denying ourselves that we might do His will and minister to the wants of others? What is the main purpose of God in permitting us to labor in His vineyard at all? Surely not for any gain **He** may derive from our labors. From His standpoint our labors, could be readily dispensed with. Who that has spent any time at all in the service of the Master but does not realize this? We look back today upon our earlier labors, and blush to recall their futility, and awkwardness. Indeed we have a strong suspicion that He found it necessary to send some of His expert gardeners after us to repair the damage we did in our childish attempts at service. And while, we trust, our present efforts are not quite so immature as formerly, we doubt not but that, if we are privileged to continue our labors, a few more years, we shall look back on those of today, and wonder that so much imperfection still characterized them. It is possible that by some miraculous working of His power others may profit from our labors, just as we ourselves have had our own faith strengthened, our hope renewed, our love made deeper and broader, through the ministry of others; indeed we are all conscious of the mutual advantages which have

been ours as the result of each other's labor of love; but it is nevertheless a solemn truth that the one who derives the chief gain from any service rendered is the one who labors, the one who performs the service. The laborer in the vineyard loses some of his awkwardness in handling his spade and other gardening tools; his puny muscles grow strong; he fills his lungs with the fresh, invigorating, sweet, wholesome, air of the vineyard; and thus, as a result of his labor, he promotes, retains, and enjoys good health.

But if the work be itself a reward, if it be our highest good and blessedness, if it would still be the best thing we could have even though there were no payment coming-would it not be both absurd and mean of us if we were to lay much stress on our wage? Ah! the parable should not puzzle us. It **could not** puzzle us if our minds were habitually illuminated by the truths we most surely believe. The first-called laborers had the longest spell of work; that was their true dignity, and blessedness, and reward, had they but known it; and that they should complain because those who had less work got an equal wage only proves that they were selfish, and greedy, and unspiritual. And if we are not unspiritual, we shall be able to say, when the problem of the parable is put before us: "Why, the work, of course, was a wage in itself; and it was but fair that those who had least of the work should have most of the pay." We shall be able to say: "Instead of grumbling that the late-called were put on equal terms with them, those who had spent the whole day of life in the Divine service, if they had known their true blessedness, would have made request on behalf of their fellow-laborers who came in later, 'Lord, as these have had less of Thy service, let them have more of Thy favor, and a larger reward than we who have already enjoyed so much of Thy favor and fellowship. For ourselves we desire no other reward save to serve Thee still and better.'"

Love never Faileth

If, then, the main teaching of the parable is clear; and if, while recognizing that it has many applications, we realize that its best and most practical application is to our own present-day labors for our Lord, let us beware of the leaven of the Pharisees, of the spirit which inspired Peter's demand: "We have followed Thee, what shall we have therefore?" of the selfishness and envy which moved the laborers in the vineyard to complain of the "goodman's" grace to those who had waited so long for work in vain. Whether we be early called or late called, so soon as we begin to boast of our superior privileges or our superior fidelity, even though the boasting be not aloud, but merely in our thoughts, so long as we are not content with rendering any service to God or man unless it be seen and approved both of men and of God; so long as our service is mainly animated by the hope of reward, or we grudge any reward or distinction vouchsafed to our brethren, we are like the Jews who objected to favor being extended to the Gentiles, we are like Peter in his worst mood instead of his best; we are in danger of being among the very last in the household and ministry of faith. So soon as we begin to look with suspicion on and to depreciate, to criticize and condemn our fellow-servants; so soon as we fail in the love that thinketh no evil, but which hopeth all things, and especially the very best things, of them, although we may be among the servants of Christ, we lack the Spirit of Christ; and although among the first in the Church on earth, we are putting ourselves last in the Kingdom of heaven. The true lesson of the parable is not a new one; it is the lesson which we have met many times before in the school of Christ;-the old lesson of faith and hope and **love**. By love, therefore, let us serve both God and man. Instead of being conscious of any service we have rendered, instead of boasting how much we have done, and dwelling in our thoughts on the recognition and reward we ought to receive for it, let us trust that, whatever man may do, God will do "whatsoever is right" by us, and rejoice that whatever our wage may be hereafter, here and now we have had the honor and reward of being called into His service. Let us love all men, especially the household of faith, and by sympathy in their joy become partakers of their reward.

"One more day's work for Jesus!
How glorious is my King!
'Tis joy, not duty,
'To show His beauty;
My soul mounts on the wing
At the mere thought
How Christ my life has bought.

"O blessed work for Jesus!
O rest at Jesus' feet!
There toil seems pleasure,
My wants are treasure,
And pain for Him is sweet. Lord, if I may,
I'll serve another day!"

-- P. L. READ

(Reprinted from *THE HERALD*, Dec. 1934; Jan. 1935)

"A Legend of Service"

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." - Isaiah 6:8.

"It pleased the Lord of Angels (praise His name!),
To hear one day, report from those who came
With pitying sorrow, or exultant joy,
To tell of earthly tasks in His employ;
For some were sorry when they saw how slow
The streams of heavenly love on earth did flow;
And some were glad because their eyes had seen
Along its banks, fresh flowers and living green.
So, at a certain hour before the throne
The youngest angel, Asmiel, stood alone;
Nor glad, nor sad, but full of earnest thought,
And thus his tidings to the Master brought:
'Lord, in the City Lupon I have found
Three servants of Thy holy name renowned
Above their fellows: one is very wise,
With thoughts that ever range above the skies;
And one is gifted with the golden speech
That makes men glad to hear when he will teach;
And one, with no rare gift or grace endued,
Has won the people's love by doing good.
With three such saints Lupon is trebly blessed;
But, Lord, I fain would know which loves Thee best.'

"Then spake the Lord of Angels, to whose look
The hearts of all are like an open book;
'In every soul, the secret thought I read,
And well I know who loves Me best indeed,
But every life has pages vacant still
Whereon a man may write the thing he will;
Therefore, I read in silence day by day
And wait for hearts untaught to learn *My way*.
But thou shalt go to Lupon, to the three
Who serve Me there, and take this word from Me:
Tell each of them his Master bids him go
Alone to Spiran's huts across the snow;
There he shall find a certain task for Me,
But what, I do not tell to them nor thee,
Give thou the message, make My word the test,
And crown for Me the one who answers best.'

"Silent the angel stood with folded hands
To take the imprint of his Lord's commands;
Then drew one breath, obedient and elate,
And passed the self-same hour through Lupon's gate.
First to the temple door he made his way,
And there, because it was a holy day,
He saw the folk by thousands thronging, stirred
By ardent thirst, to hear the preacher's word.
Then, while the echoes murmured Bernol's name,
Through aisles that hushed behind him, Bernol came;
Strung to the keenest pitch of conscious might,
With lips prepared and firm, and eyes alight,
One moment at the pulpit's steps he knelt
In silent prayer and on his shoulder felt
The angel's hand: 'The Master bids thee go
Alone to Spiran's huts across the snow,
To serve Him there.' Then Bernol's hidden face
Went white as death, and for about the space
 of ten slow heart-beats there was no reply
Till Bernol looked around and whispered,
'Why?' But answer to his question came there none,
The angel sighed, and with a sigh was gone.

"Within the humble home, where Malvin spent
His studious years, on holy things intent,
Sweet stillness reigned, and there the angel found
The saintly sage immersed in thought profound,
Weaving with patient toil and willing care
A web of wisdom, wonderful and fair;
A beauteous robe for truth's *fair* bridal meet,
And needing but one thread to be complete.
Then Asmiel touched his hand and broke the thread
Of fine-spun thought, and very gently said,
'The One of whom thou thinkest bids thee go
Alone to Spiran's huts, across the snow,
To serve Him there.' With sorrow and surprise
Malvin looked up, reluctance in his eyes.
The broken thread, the strangeness of the call,
The perilous passage through the mountain wall,
The solitary journey and the length
Of way unknown, too great for his frail strength,
Appalled him; with doubtful brow
He scanned the doubtful task, and muttered,
'How?' But Asmiel answered, as he turned to go,
With cold disheartened voice, 'I do not know.'

"Now as he went, with fading hope, to seek
The third and last to whom God bade him speak,
Scarce twenty steps away whom should he meet
But Fermor, hurrying cheerful down the street,
With ready step that faced his work like play,
And joyed to find it greater every day;
Then Asmiel stopped him with uplifted hand,
And gave without delay, his Lord's command:
'Him whom thou servest here, would have thee go
Alone to Spiran's huts across the snow
To serve Him there.' Ere Asmiel breathed again,
The eager answer leaped to meet him,
'When? The angel's face with inward joy grew bright,
And all his figure glowed with heavenly light;
He took the golden circlet from his brow
And gave the crown to Fermor, answering,
'Now, For thou hast met the Master's hidden test,
And I have found the man who loves Him best.
Not thine, nor mine, to question or reply
When He commands, answering, "how?" or "why?"
He knows the cause; His ways are wise and just;
Who serves the King must serve with perfect trust!'"

Israel Today

"In thy seed shall all the nations of the earth be blessed". - Genesis 22:18.

Jerusalem, August 18, 1959

"God would not have kept us alive so long if there were not left for us a role to play in the history of mankind." This is what Dr. Theodor Herzl, the founder of the Zionist movement, wrote in his diary well over half a century ago. His vision is shared by the heads of state here today. Gradually the realization of Israel's destiny is permeating the inhabitants of the Land of Promise. No doubt there are not many who would be able to give a clear-cut Scriptural outline of the part Israel is destined to play in the outworking of the divine purpose regarding the children of men. Nevertheless, with the passing of days, Israel's mission is becoming more apparent to them.

It becomes increasingly evident that full enlightenment of Jacob's posterity is not to be expected overnight, but will be a gradual process, over a considerable period of time, before it culminates in their whole-hearted acknowledgment of the Lord and his will. (Jer. 24:7.) In our contacts with the Israeli it is with delight that we have noted this most favorable trend in their thinking. Just the other evening a young couple in their 30's called on us. The man is the former mayor of one of the cities in Israel and had a very active part in the Sinai Campaign. (He told us quite a bit about the latter, marveling at the rapidity with which this military move was accomplished.) His wife told us of her love for the Bible and how much she enjoys speaking about it. Then-too, we recently had occasion to make the acquaintance of a Jewess who hails from a most wealthy family and who has dedicated her time, strength, and means to the promulgation of Bible knowledge. What continues to amaze brethren who have been here for some months, is the interest manifest in the Word of God on the part of numerous Israel business men, who will freely discuss the Bible after a real acquaintanceship has been established.

While it would be safe to say that few here have received a full revelation of the Divine Plan of the Ages, it is very heartening to note the awakening influences that are at work in this country at present. - Jer. 32:39, 40.

One of the outstanding evidences of the good heart condition that prevails among the people of Israel is the lack of invective toward the Arabs. One can go up and down the land for weeks and never hear a word of hatred expressed concerning the sons of Ishmael. We have been here for a year now on our current stay in the Land of Promise and have yet to recall a single instance of an Israeli berating the self-avowed arch foes of this nation. On the contrary, often we have heard the Israeli earnestly give utterance to their desire for an opportunity to better the lot of the poor benighted Arab masses. This evident love for the enemy that is manifest on the part of the favored seed of Abraham must be very pleasing in the sight of the Eternal.

IDIOMS FROM THE BIBLE

To get some idea of how the Old Testament is diffused in the speech of the youth, here is a quote from Molly Lyons Bar-David, a well known columnist in Israel. She writes:

"I am always amazed at the idioms drawn from the Tenach [Bible] in the speech of my children. For instance, when my daughter came home later than expected and I asked her why she hadn't

stayed the whole night with the 'gang,' she retorted, 'Because every ox knows its crib and every ass its master's bin.'"

This is such a normal way of expression of the "sabras" [native-born] that hardly any one gives it a second thought. The past and present meet here in a remarkable way each day. Truly, this is the old-new land!

"THE WORD OF THE LORD SHALL GO FORTH FROM JERUSALEM"

At one time the Holy City was quite a printing center in Palestine. In more recent years much of the publishing work has been done in the greater Tel Aviv area. However, efforts are being made to restore to Jerusalem its reputation as a principal locale of the printing arts. A very marked move in this direction will be the transfer of the Government Printing Press from Tel Aviv to Jerusalem in the near future.

It has just been announced that an order for 600,000 pocket-Bibles has been received by Mr. Nahum Lipshitz, the managing director of the Jerusalem Bible Publishing Company, who recently returned from a business trip to the U.S. and Canada. Among other things, the Jerusalem Bible Publishing Company has signed an agreement with the Consolidated Book Production Company of the United States, establishing a Bible production company in Jerusalem for the export of Bibles.

WHERE ELSE WOULD THIS HAPPEN BUT IN ISRAEL?

In Ramat Gan a crowd of children surrounding a sewage excavation site on the morning of August 12th caught the attention of the former Chief of Staff of Israel's army, Moshe Dayan, as he was driving to his office. When he stopped to look he saw that a bulldozer had uncovered some ancient pottery. Moshe Dayan turned his car around, went home to change clothes and fetch some tools, and returned to the site at the corner of Abba Hillel and Talpiot Streets. Within a few hours he had cleared the earth away from two unbroken clay jars and turned up some coins. Mr. Dayan said he believed the pottery dated from the Canaanite period. Part of a Canaanite cemetery had previously been found in this area, he added.

Moshe Dayan notified the Antiquities Department of the Israel Government of the find. His action was in total harmony with the law that exists here, i.e., anyone uncovering an archeological site when building must promptly cease his excavation work and inform the proper government authorities so that an inspection may be made before the go-ahead signal is given. If the find is a significant one, then all building operations on the site must be abandoned.

It may seem strange that the former Chief of Staff of Israel's army should have a profound interest in archeology, but this is the case, and not only is it true of him but also of Yigal Yadin, who was the first Chief of Staff of Israel's army. Dr. Yadin is one of the foremost full-time archeologists in the country, and son of the late Prof. Sukenik who first recognized the true antiquity of the famous Dead Sea Scrolls.

JERUSALEM STREETS AS PLAYGROUNDS

With the rapid growth of the capital city of Israel and municipal funds being quite limited, in addition to the existing 60 parks and playgrounds the city officials created 16 temporary playgrounds in Jerusalem this summer, when 16 streets were closed off in all or part to traffic for

the duration of the school summer holidays. Children are being allowed to play in these streets from 9:00 in the morning until 7:00 in the evening. The barricaded streets are located in various parts of the city.

This calls to mind the prophecy located in Zechariah 8:5 which has this to say about Jerusalem:

"And the streets of the city shall be full of boys and girls playing in the streets thereof."

"FOR THE HEALING OF THE NATIONS"

The first pharmaceutical product indigenous to Israel, Bitupal, is already in distribution in the United States, it has been announced. Bitupal was first investigated by Dr. A. Dostrovsky of the Hadassah Medical Organization in Israel. More than 10,000 clinical case studies were supervised by Dr. Dostrovsky and Dr. Felix Sagher to estimate the effectiveness of the new drug. These findings were recently confirmed by Dr. Jacob Shanon and Dr. Sophie Kamnitzer at the University of Cincinnati.

The product is a distilled bituminous asphaltite obtained from the Dead Sea. Reference to this natural deposit of asphalt can be found in the Bible in Genesis 14:10 as the "wells of bitumen" (see Bible Concordance).

Bitupal is an ointment and cream used in the treatment of eczema and other dermatological disturbances, which is being made available for professional use only by doctors and physicians. The medication is in most cases more effective than other drugs on the market today and has been proven less irritating than other ointments and cream preparations of this type.

Is it possible that the Dead Sea may contain numerous life-giving properties? Its vast stores of potash have long been used as a fertilizer.

ROSES FROM THE REFUGE OF DAVID

Land of the Bible-News and Views from Israel bulletin reports that "where David once fled with his men from the wrath of Saul into the Judean desert (1 Sam. 24) fresh-cut roses are now grown and flown to Europe each day. Planes take off from the small runway near the Dead Sea with crates of blooms grown by pioneers at Ein Gedi. The roses are air-lifted to Lod [Lydda] and thence to the markets of Europe. The spring that quenched the thirst of the fugitives 25 centuries ago still waters the fields their descendants plow. Some 400 metres [over 1200 feet] below sea level, Ein Gedi enjoys an unusual climate permitting continual crops even in winter. '... As a cluster of camphire in the vineyards of Ein Gedi' (Song of Songs 1:14) ."

Kibbutz Ein Gedi, a communal agricultural settlement where these roses are grown, is probably the best known agricultural colony outpost in Israel. It is located *very* near the caves where the famous Dead Sea Scrolls were found. Three weeks ago this settlement moved to a site 250 feet higher, where it had already put up 38 new housing units, and air-conditioned dining-hall, stores, a refrigeration room and a 2,000-squarefoot swimming pool, at a total cost of more than \$250,000; -- an outstanding example of the progress that is being made in the Jewish State.

BIBLICAL SPINACH THRIVES IN DESERT

"The plant which in Biblical times fed famished wanderers in the desert is now successfully cultivated in Israel. The first experiment was so gratifying that 2,700 additional dunams [about 700 acres] were planted this year in the Negev, Israel's southern desert. The plant orach, or mountain spinach [striplex halimus], referred to as 'maluah' [mallows] in the Bible, thrives in the most arid regions. It is now used to feed livestock and will make possible the raising of herds in formerly unusable areas.

"Fleeing into the wilderness . . . who cut up mallows by the bushes and juniper roots for their meat.' - Job 30: 3 4."

The above is another quotation from the *Land of the Bible-News and Views from Israel* bulletin, issued by Laurence H. Bunker. *

* Author of *They lived in Israel* reviewed in the *May Herald-Ed. Com.*

THE LAND FLOWING WITH MILK AND HONEYDEWS

The average amount of milk produced annually by an Israel cow is the highest in the world. In comparison with the Dutch national milking average, the second in the world at 4,000 liters per cow per year, the Israel record remains unbeaten at 4,200 liters per cow per year. Some controlled local herds have yielded an average as high as 5,000 liters per cow. This was revealed by Mr. N. Verlinski, General Manager of Tnuva dairy cooperative.

Another dispatch discloses that in the first week of July an export shipment of some 100 tons of Israel-grown honeydew melons were sent to West Germany, Belgium, and Britain. Hundreds of workers have been employed through the summer months picking these melons-the finest we have ever eaten. It is estimated that some 2,000 tons of melons will be exported to western Europe this season. This represents twice the amount of melons exported last *year*.

"THE MOUNTAINS SHALL DROP SWEET WINE"

In Rishon le-Zion, where Israel's largest winery is located, senior enter Mordechai Popel opened the 70th wine harvest on August 4th amid expectations of a record seasonal yield of 20,000 tons of grapes, a 20 per cent increase over last year.

Mr. Popel, an 83-year-old expert who has personally witnessed the "bringing in" of over 63 consecutive harvests since 1897, critically sampled the first bunches of grapes. Hundreds of pickers are now swarming the vineyards plucking the Malbec, Concord, Sauterne, Claret and Muscat grapes.

Bulk consignments of Israel wine are marketed in the U.S. and England in addition to European and South American countries. Over 200 tons of Israel's seedless table grapes will be marketed in Britain and West Germany.

"They shall plant vineyards and drink the wine thereof." - Amos 9:14.

(Foregoing is the eleventh report from the Land of Promise, from Brother Casimir Lanowick, Editor of Jews in the News. Ed. Com.)

Doctrines More or Less Important

THERE are certain features of the doctrine of Christ which are fundamental and indispensable, and without which none would be recognized of the Lord as one of his followers. There are other features which would seem to be useful, helpful, blessed, but not fundamental -- not essential to membership in the Body of Christ. The fundamentals have been enjoyed by good, saintly ones from the Day of Pentecost until now.

We, the same class now, have the same fundamentals, and are permitted to have other privileges, truths, "meat in due season," for our strengthening. These latter are not necessarily essential to our membership in the Body of Christ; otherwise our forefathers who did not have them would not have been members of Christ, and there would have been no Christ Body for centuries.

The fundamental theory of the Atonement is as follows:

- (1) All men -- all of Adam's children -- are sinners.
- (2) None can be reconciled to God without a Redeemer's sacrifice.
- (3) Jesus came into the world to be that Sacrifice-and later to apply that ransom-price for the sins of the world.
- (4) On the basis of faith in the Redeemer's work, the believer may consecrate himself to the divine service, in acceptance of the divine invitation, "Present your bodies a living sacrifice."
- (5) So doing, the believer may-up to the time of the completion of the elect number-exercise full assurance of faith that his sacrifice will be accepted of the Father; and that he will receive a share of the anointing of the holy spirit-the begetting.
- (6) Such as meet these conditions are to be accepted as brethren in the highest sense of the term. This much would seem to have been always necessary, and more than this we believe is not necessary today. But if by reason of our favorable day we have more knowledge, we may also have corresponding trials, which our greater knowledge will offset.

Our advice to the Lord's dear people everywhere is that *they* put no yoke upon each other, beyond the fundamentals specified above -- that otherwise they stand free, and leave each other free, and fellowship and agree as much as they can with each other.

If there be a disposition to crowd each other on more than this basic faith, and if it be considered necessary to separate in order to the progress of either of the parties, then doubtless rather than a continual contention a separation would be the wise course.

We are not criticizing the views of any one. Each has a perfect right to hold whatever he believes the Bible to teach, and our views are doubtless well known to all of our readers. Briefly stated, they are as follows:

- (1) That the one that sinned was Adam, and that he and all his posterity were involved.
- (2) That a Redeemer was necessary, that Jesus became that Redeemer, and "gave himself a ransom for all."
- (3) That God has invited some of the redeemed sinners-not to be the ransom-price, nor to redeem anybody else, but-to be associates of the Redeemer, members of his Body, his Bride.
- (4) The terms and conditions upon which these may have fellowship are that Jesus as the great Advocate shall accept them as his members-their flesh as his flesh-and that he shall impute to them the share of his merit which would be coming to them as members of the Adamic race. Then they are legally justified from all the shortcomings, weaknesses, and imperfections inherited

by them; and their own wills and all their remaining powers and talents being consecrated, their sacrifice may be acceptable to God -- as part of the sin-offering by the great High Priest.

(5) Sharing thus in the Redeemer's death, these are privileged to share in his life, by the first resurrection. The Redeemer does not now make application of his merit to the world, aside from the newly-accepted and added members. He will carry out the divine program, and sacrifice all his members before presenting, at the end of the Age, the merit of his sacrifice on behalf of the sins of the whole world, and will thereby seal the New Covenant for them.

In our judgment many err in attaching too much value to the Church's sacrifice; whereas other dear brethren err, we think, in that they do not see any value in the Church's sacrifice, nor that she is permitted a share in the Master's sacrificings at all. To us it seems like the swing of the pendulum from one extreme to the other; whereas our view lies in the center, as we have stated the matter.

If after fully considering these matters, a class finds that it cannot agree, and would make better progress as two classes, we would concur in that conclusion as a wise one, as much as we would deplore the necessity of a division. Such a separation would not necessarily alienate either class from the Lord's people, nor from the Society, because both acknowledge Jesus as their Redeemer, and both acknowledge that his blood is primarily *efficacious*.

- *Reprints*, p. R5284.

The Beauty of Jesus in Me

My life touched yours for a very brief space,
And what, oh what did you see?
A hurried, a worried, an anxious face?
Or the beauty of Jesus in me?

Was I steeped so deep in the ways of the world
That you couldn't detect one thing
That would set me apart and show that my heart
Belonged to the Heavenly King?

Did I carry no banner for Jesus my Lord?
Not one thing at all that could show
Whose side I am on in the glorious fight?
I am His! But you wouldn't know.

Forgive me! and if we should e'er meet again
Upon earth, oh I pray you will see
No mark of this world, but His banner unfurled,
And the beauty of Jesus in me!

- *Alice Hansche Mortenson*

Recently Deceased

.Bro. A. Antkowiak, South Bend, Ind. - (July)
Sr. C. A. Cater, Vancouver, B. C. - (Sept.)
Sr. Arabella Cox, Centralia, Mo. - (Aug.)
Sr. Bessie Gadd, Peterboro, *Ont.* - (*June*)
Bro. George R. Glass, Chicago, Ill. - (Aug.)
Bro. *Vincent* Grouch, Canton, Mass. - (Sept.)
Bro. Gilbert E. Kemp, Boston, Mass. - (Aug.)
Sr. Amilia Kozicki, Chicago, Ill. - (Aug.)
Bro. P. Morabito, Rochester, N. Y. - (July)
Bro. Benedict Pajak, South Bend, Ind. - (May)
Bro. H. W. Rose, St. Petersburg, Fla. - (Dec. 57)