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A Happy New Year

"The fruit of the spirit is ... joy." - Galatians 5:22.

BACK of us lies the traveled road; before us the uncharted pathway of a New Year. As the strokes of the bell sound out the hour of transition, we wish one another a Happy New Year. It is a good wish, a proper greeting. There should be increasing happiness in every year that comes, if we know the true meaning of happiness and go the right way about securing it. If we have found the real meaning of life, then living should be a sweet and worthwhile thing to the last moment, even though it be marked by pain and disappointment, by loss and sorrow, as for most of us it must be. If for us happiness is a fruit of the Spirit rather than a chance result of circumstance, the passing of time can only enhance it, and no change or mishap can rob us of it. Happiness thus deepens into joy, and joy depends on other sources than those which time affects.

Reflection rather than revelry is the mood for this space between the years. If we have learned to discern the real values, we will not need to hide from ourselves the fact that we are growing older by the count of days and weeks and months, for the real values are eternal. We are not hurrying toward an hour when everything must be dropped, but rather we move with expectant hearts toward the hour when hope may be realized, when faith may lay hold of its richest treasures, when love can come into its full inheritance. This is the meaning which the Christian message gives to life. It is thus that we who have embraced that message may think about the passing of the years. For us, life is not narrowing toward the grave; it is broadening toward eternity. As the flesh weakens, the spirit achieves strength. It approaches its birthday. Not night, but the dawn lies ahead.

The revelry of the thoughtless as the Old Year passes is not the revelry of joy. Break through the garish surface and you will find minds that dare not think, hearts hungry and dissatisfied, souls afraid to be alone in the dark. But reflection may be joyous. There are songs for the thoughtful with which farewell may be said to the Old Year, with which greeting may be given the New. They are songs which will remember God's leadings in the Old Year, which will lay triumphant hold upon his promises for the New Year. They are songs of the New Creature's youth, which

knows that just beyond lies Beulah Land. Dimming eyes may need the aid of glasses to see the things of the senses, but this is a small occasion for regret, when compared with that stronger, clearer vision of the spirit, which now perceives as never before, the marvels of the spiritual. Growing older? Nay! We may be growing younger, if we will. Time should bring us detachment from things. Alas, for him of whom this is not true. Alas for him who, as the days hasten, clings more tenaciously to *things*. He has missed the meaning of life. He has given himself to externals. *Things* are not meant to cling to, but as aids by which to climb. If the man on the mountain side, hanging by his hands to a projecting crag, desperately afraid to let go, could but get his foot upon it, he would be nearer the summit. Under our feet *things* help us. In our hands they hinder. Let go! Let go and climb. "Your life," says the Apostle, "is hid with Christ in God." That is the goal.

How, then, shall we estimate the worth of the passing year to us? Surely not in *things* -- *not* in material possessions, but in spiritual values. Surely not by a quantitative scale, but a qualitative test which we may each apply to our own heart. Let us each ask ourselves: Have we grown wiser in the knowledge of the spiritual? Have we grown richer in the fruit of the Spirit? Do we know Christ better than we did a year ago? Does he mean more to us, and do things mean less? And what of the New Year? What do we plan for it as the chief end of all its effort? Are we consciously determined that we shall make it a year that brings us into closer accord with the purpose of God? that gives us a greater intimacy with the Master? that lifts life above the level of self-regard to the joyous plane on which he lived and gave himself for others? So, indeed, it will be a Happy New Year.

With such thoughts as these in mind, and with the determination by God's grace to make our lives happy and joyous in the true Christian sense of the word, let us note that joy is a fruit, and like all other fruits must be *grown*. All Christian experiences and graces come under the law of cause and effect. They are not to be obtained even by prayer and the study of the Lord's Word alone, although these will contribute to their growth. But no one can get joy merely by asking God for it. It is one of the ripest fruits of the Christian life and like all fruits must be grown.

Is not this in agreement with the inspired Apostle's words: "God is not mocked, for whatsoever a man soweth, that shall he also reap"(Gal. 6:7). As the poet has said:

"Sow flowers and flowers will follow
You whithersoever you go;
Sow weeds and of weeds reap a harvest.
You'll reap whatsoever you sow."

How then is joy to be secured? How shall we make the New Year *happy*! Our Lord put his teaching on this subject into one of the choicest of his parables -- that of the Vine. After relating this parable to his disciples, he explained his purpose in telling it to them. It was because it disclosed his "own secret of happiness. His words are: "These things have I spoken unto you, *that my joy might remain in you, and that your joy might be full*" (John 15:11). However, when we come to study the parable, we find that it does not contain a word about joy or happiness. Instead, it says a great deal about fruit. Evidently, therefore, our Lord's meaning must be that -- *joy will be ours in proportion to our fruit bearing*; and with regard to fruit bearing, he goes on to say: "He that abideth in me, and I in him, the same bringeth forth much fruit" (John 15:5). On these words an able writer has remarked:

"Fruit first, joy next; the one the cause of the other. Fruit-bearing is the necessary antecedent; joy both the necessary consequent and the necessary accompaniment. It lay partly in the bearing fruit, partly in the fellowship which made that possible. Partly, that is to say, joy lay in the mere

constant living in Christ's presence, with all that that implied of peace, of shelter, and of love; partly in the influence of his life upon mind and character and will; and partly in the inspiration to live and work for others, with all that that brings of self-riddance and joy in others gain. All these, in different ways and at different times, are sources of pure happiness. Even the simplest of them -- to do good to other people -- is an instant and infallible specific. There is no mystery about happiness whatever., He that abideth in him will bring forth much fruit; and bringing forth much fruit is happiness. The infallible recipe for happiness then, is to do good; and the infallible recipe for doing good is to abide in Christ. The surest proof that all this is a plain matter of cause and effect is that men may try every other conceivable way of finding happiness and they will fail."

But some one, doubtless, is ready with the question: "I thought it was the Lord's work to develop the Christian graces in me. Are they then, after all, of my own making?" "Yes," we reply; "but do not misunderstand us. They *are* of your own making, but only in the sense that grapes are of your own making, and in no other sense. Can *you make* a grape?" "All fruits grow -- whether they grow in the soil or in the soul; whether they are the fruits of the wild grape or of the True Vine. No man can *make* things grow. He can *get them to grow* by arranging all the circumstances and fulfilling all the conditions, but the growing is done by God. Causes and effects are eternal arrangements, set in the constitution of the world; fixed beyond man's ordering. What man can do is to place himself in the midst of a chain of sequences. Thus he can get things to grow; thus he can himself grow. But the grower is God."

What more need we add -but this: If any man doubt the matter let him test the method by experiment. Let us not imagine that we are in possession of the holy spirit (the holy spirit of joy) merely because we have learned where we may get it. We might as well try to feed upon a cookbook. The time we might otherwise spend in sighing for fruits, let us spend in fulfilling the conditions of their growth. The fruits will come, must come. Hitherto, perhaps, we have paid more especial attention to the effects, to the fruits themselves; to securing peace, joy and love. We have described them, extolled them, advised them, prayed for them-done everything, perhaps, but find out what caused them. Henceforth, let us deal with causes. About every other method of living the Christian life there is uncertainty. About every other method of acquiring the Christian graces and experiences there is doubt. But this method, as we have seen, is the way taught and exemplified by Christ. Therefore it cannot fail.

A writer from whom we have more than once quoted in these pages reminds us that one "element of weakness in many of our desires for better life and larger usefulness is that we think of great and perhaps impossible attainments, and overlook the simple things that lie within our reach. Many of us must be content to live what are regarded as commonplace lives, without attracting the attention of the world, or winning the laurels of fame. We must for the greater part devote ourselves to the duties that spring out of our ordinary business, social, and domestic relationships. The pressure of life's necessities is so great that we cannot often turn aside to do things that lie outside of our common calling. Most of the service we render to Christ must be rendered in and along the line of these relations, and while we are busy with the imperative duties which every day brings to our hands. It is just at this point that many fail.

"The truth is that one's vocation is never some far off possibility, it is always for the present the simple round of duties that the passing hour brings. No day is commonplace, if only we had eyes to see the veiled splendors that lie in its opportunities and in its plain and dull routine. We make a great mistake, if we think there is no opportunity for ordinary people to make their years radiant and beautiful simply by filling them with acceptable Christian service. There is room in the commonest relations of life, not only for fidelity, but also for heroism. No ministry is more pleasing to the Master than that of a cheery and hearty faithfulness to lowly duty, when there is

no pen to write its history, nor voice to proclaim its praise. To be a good husband, loving, tender, unselfish, cherishing; or a good wife, thoughtful, helpful, uncomplaining, and inspiring, is most acceptable service. To fight well the battle with one's own lusts and 'tempers, and to be victorious in the midst of countless temptations and provocations of everyday experience, is to be a Christian hero. There is a field for better living very close to home. It is in these common things that most of us must make our progress and win our distinction, or fail, and be defeated. And there is room enough in these prosaic duties and opportunities for very noble and beautiful lives."

As the poet has said:

"The trivial round, the common task,
Will furnish all we need to ask;
Room to deny ourselves, a road
To bring us daily nearer God.

"If on our daily course our mind
Be set to hallow all we find,
New treasures still of countless price
God will provide for sacrifice."

"There is nothing possible to a human soul nobler or greater than simple faithfulness. 'She bath done what she could' was the highest commendation that ever fell from the Master's lips. An angel could do no more. When we are resolving to live more grandly in the future than in the past, it will help us to bring our eyes down from the far off mountain peaks, and from among the stars, where there is nothing whatever for us to do, and to look close about our feet where lie many neglected duties, and many unimproved opportunities, and many possibilities of higher attainment in spirit, in temper, in speech, in heart."

As another deep thinker once said:

"Our grand business undoubtedly is, not to see what lies dimly at a distance, but to do what lies clearly at hand."

Do you remember these fine lines from *The Sermon in the Hospital*:

"The flower of the Vine is but a little thing,
The least part of its life; -- you scarce could tell
It ever had a flower; the fruit begins
Almost before the flower has had its day."

And again, after the vintage:

"Now is it cut back to the very stem;
Despoiled, disfigured, left a leafless stock,
Alone through all the dark days that shall come.
And all the winter -- time the wine gives joy
To those who else were dismal in the cold;
But the vine standeth out amid the frost;
And after all, hath only this grace left,
That it endures in long, lone steadfastness
The winter through; -- and next year blooms again
Not bitter for the torment undergone,
Not barren for the fulness yielded up;
As fair and fruitful towards the sacrifice,
As if no touch had ever come to it,
But the soft airs of heaven and dews of earth; --
And so fulfils itself in love once more."

And finally, as the preacher makes application of the parable to ourselves:

"The Vine from every living limb bleeds wine;
Is it the poorer for that spirit shed?
The drunkard and the wanton drink thereof;
Are they the richer for that gift's excess?
Measure thy life by loss instead of gain;
Not by the wine drunk but by the wine poured forth

For love's strength standeth in love's sacrifice:
And whoso suffers most hath most to give."

When at the close of our life we look back, as we come to lay our head on the pillow for the last time, we shall want to measure our life that way. *Then* we shall not be interested in what wealth we have accumulated, or what pleasures we have enjoyed, or what burdens we may have escaped, but we shall delight to call to mind those times in our experience when we were most like Christ. We shall wish that the minutes we had spent in the service of Christ had been months and the cents, dollars. But instead of *wishing* this, let us *plan* it by his grace for 1960, or for whatever portion of the year he gives us. We may do so, *if we will*.

One thing more: In seeking to lose our lives in the service of Christ which, as we have seen, means, from the practical standpoint, to live for others, let us live by the day. Some of us try to grasp too much of life at a time. Perhaps all of us are liable to this temptation to a greater or lesser degree. To quote again:

"We think of life as a whole, instead of taking the days one by one. Life is a mosaic, and each tiny piece must be cut with skill. The only way to make a perfect chain is to fashion each separate link with skill and care as it passes through our hands. The only way to make a radiant day is to make its each and every hour bright with the luster of approved fidelity. The only way to have a year at its close stainless and beautiful is to keep the days, as they pass, all pure and lovely with the loveliness of holy, useful living. It is thus in little days that our years come to us, and we have but the one small fragment to fill and beautify at a time. The year is a book, and for each day one fair white page is opened before us; and we are artists whose duty it is to put something beautiful on the page; or we are poets and are to write some lovely thought, some radiant sentence on each leaf as it lies open before us; or we are historians and must give to the page some record of work done, or duty or victory to enshrine and carry away. It ought not to be hard to live well one day. Any one should be able to remember God, keep his heart open toward heaven, remember others in need and suffering about him, and keep his hand outstretched in helpfulness for just one day. Yet, that is all there is to do. We never have more than one day to live. We have no tomorrows. God never gives us years, or even weeks. He gives us only days. If we live each day well, all our life will, in the end, be radiant and beautiful."

"We should fill the hours with the sweetest things
If we had but a day;
We should drink alone at the purest springs
In our upward way;
We should love with a life-time's love in an hour
If the hours were few;
We should rest, not for dreams but for fresher power
To be and to do.
We should guide our wayward or wearied wills
By the clearest light;
We should keep our eyes on the heavenly hills

If they lay in sight;
We should trample the pride and the discontent
Beneath our feet;
We should take whatever a good God sent
With a trust complete
We should waste no moments in weak regret
If the days were but one;
If what we remember and what we forget
Went out with the sun;
We should be from our clamorous selves set free
To work or to pray
And to be what the Father would have us be
If we had but a day."

In conclusion, then, let us seek to make our lives happy and joyous throughout the coming year, first, by abiding in Christ; second, by bringing forth fruit, with its resultant joy; third, by living for and on behalf of others; fourth, by being content with the common-place routine of every-day duty; and fifth, by living our life a day at a time.

"Not for one single day
Can I discover my way
But this I surely know
Who gives the day
Will show the way
So I securely go."

- *P. L. Read*

Israel Today

"The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel." - Psalm 147:2.

Jerusalem, November 13, 1959

"There is no beauty like that of Jerusalem," so wrote the Jewish sages. But through the centuries the Holy City was devastated time and again so that not much of the old splendor it had when it was called "Jerusalem the Golden" remained at the time the sons of Jacob began their trek here in the last century, to reoccupy the city that was wrested from the Jebusites by King David (2 Sam. 5:6, 7) - "the city which the Lord did choose out of all the tribes of Israel, to put his name there." - 1 Kings 14:21.

Today the Old City within the walls is in possession of the Arabs, but the vast part of the expanding City of Destiny is now outside the walls and in Israel territory. This present-day capital of Jerusalem is getting quite a face lifting. On October 25th, in the presence of the Prime Minister, David Ben-Gurion, the Garden of Independence, a 17V2-acre municipal park in the heart of the city, was dedicated. At a cost of approximately \$125,000 the neglected wasteland, known for years as Mamilla Common, is now an expanse of wide, curving paths, of green lawns, shrubs and saplings, and flowering bushes. An outstanding feature of the park is its 21/2-acre playground, and the shrill cries of children express their delight with its modern recreational facilities.

At the dedication the Prime Minister noted that the local authorities had in the past few years greatly enriched the beauty of the city by building parks. As a matter of fact, an astonishing 33 per cent of the total land area of Jerusalem today has been set aside for parks. It is hoped that in the near future work will commence on a 50-acre park site in the Valley of the Cross which flanks the campus of the Hebrew University.

In Biblical days there was what is known as "the king's garden" in Jerusalem, which must have been a beautiful place. (2 Kings 25:4; Neh. 3:15.) It should be mentioned that the South African Zionist Federation donated the equivalent of over \$25,000 toward the "Garden of Independence" on the occasion of the Tenth Anniversary of the State of Israel. The Federation ruled against donating a "pile of stone" (a building), favoring grass, flowers and trees instead. In time the future capital of the world will once again truly be called "Jerusalem the Golden."

WHERE JONAH COMMENCED HIS ILL-FATED VOYAGE

Joppa (now called Jaffa or Yafo, and annexed to Tel Aviv) is considered to be the oldest *continuously inhabited city* in the Old Testament. In 2 Chronicles 2:16 it is related that the cedars of Lebanon which were used for the Temple were shipped to Joppa; also see Ezra 3:7.

Today Joppa, like Jerusalem, is changing face. Many of its ramshackle buildings *are* slated for demolition. A Joppa City Development Authority is being set up by the municipality and Government Tourist Corporation to make this old seaport city a tourist attraction. Among the projects already in blueprint are three museums - archeological, ethnological, and scientific. The narrow lanes of the old city will be preserved and dotted with restaurants and arts and crafts workshops. The old section near the sea will be lit by gaslight for atmosphere.

Joppa figures prominently in New Testament history for it was here that two faithful believers resided-Dorcas, whom Peter raised from the dead (Acts 9:36-42), and Simon the Tanner, with whom Peter resided "many days." (Acts 9:43.) And of course it was in Joppa that Peter received his vision of the "clean" and "unclean" and was instructed to go to Caesarea to take the message to Cornelius. - Acts 10:1-11:18.

IN JESUS' HOME TOWN

Moving on to Nazareth we find great changes taking place in this city of churches and monasteries. Until the last few years Nazareth, with a population of 20,000, was predominantly Arab. Now on the perimeter of the city, in the hilltop areas, a new Nazareth is arising, with Jewish inhabitants -- so much so that the construction of a large synagogue accommodating 1,000 congregants is to start shortly and will be called the Central and Great Synagogue of Nazareth. Architecturally it will be patterned after houses of worship extant in this country 2,000 years ago, which calls to mind the fact that about that time in history Jesus entered the synagogue there. It is recorded in Luke 4:16-20, and it was on this occasion that the people marveled at the "gracious words which proceeded out of his mouth." But alas, Luke then tells us (verses 28 and 29) of the violent reaction of the listeners, which led him to make his home in Capernaum thereafter. (Matt. 4:13.) There is no record that Jesus revisited Nazareth.

On the brow of one of the hills just outside Nazareth-the rim of the 1,600ft.-high basin-there is now a Swisschalet-type restaurant, where one can dine and get a majestic view of a 30 mile panorama unfolding in three directions and rich in Old Testament history. A newly widened, re-surfaced road spans the city. The erection of a hotel and also a YMCA will soon make it more convenient for tourists to stay in Nazareth overnight.

"THE WELL OF THE OATH"

If Abraham were now to come back from the dead he would certainly not be able to recognize Beersheba where he made his home. It is a bustling city that is growing literally by leaps and bounds. It would be safe to say that the population has already exceeded 40,000.

Beersheba is the capital of the Negev -the as yet undeveloped hinterland of his country. Besides such splendid projects as The Desert Research Institute, this city was recently favored with the opening of a beautiful 350-bed hospital which was made possible to a urge degree by the generosity of the :international Ladies Garment Workers' Union of the United States. The hospital is to be surrounded by a vast park which will have ten acres of lawn and 20,000 trees. In a desert surrounding, it stands out in sharp contrast-another example of the great progress that is being made here in every field of endeavor.

OUTSTANDING ENGINEERING FEAT

It is related in 1 Kings 18:42 that "Elijah went up to the top of Carmel," but it took him much longer to do so than it takes the citizens of Haifa today, who can now accomplish this climb in a flat seven minutes (and for a mere five cents), because "Carmelit," the first subway in Israel, connecting the lower town of Haifa with the heights of Mount Carmel, was put in operation a month and a half ago. While the length of the tunnel is only a bit over a mile, yet the subway's steep rise from the port area to the crest of Mount Carmel -- a gradient of up to 30 per cent-takes one up to about 1,000 feet above sea level in that short distance.

A good bit of exciting interest was stimulated in Israel by the opening of the \$6,000,000 Haifa subway, which is the only subway between here and Tokyo and probably the only one of its kind in the world. The French engineers who designed it define it as a cross-breed of a subway, funicular, and an elevator. Traction of the trains is effected by a cable moved by a winder. Furthermore, people who have traveled in subways in New York notice one big difference. The Haifa "Carmelit," which runs on pneumatic rubber tires, is almost noiseless. This is quite a contrast to the roaring buses that had to make their way up the steep incline of Mount Carmel along winding roads with sharp curves.

"Carmelit," the Haifa subway, adds to the charm of this "city beautiful" (and to "the excellency of Carmel" - Isa. 35:2) because of its marble and tile-walled stations, brightly illuminated, and the handsome beige colored interior of the trains, set off by stainless-steel doors and large picture windows.

In Bible times Elijah often hid in the caves of Mount Carmel. Today thousands of Haifaites bury themselves in this pleasant and useful man-made cave under Carmel for seven to fourteen minutes a day.

GREAT ASSET TO ISRAEL'S ECONOMY

To give some idea of the industrial advances being made here, we would like to call attention to the fact that the Israeli-American Paper Mills plant, which was constructed in Hadera a few years ago, is already doubling its capacity under an expansion program. This large factory, built with the know-how of the Hudson Paper Mills in New York, is to get quite a boost by another investment: Mr. Israel Rogosin, a well-known rayon manufacturer in America (about whom we wrote in last month's article), is building a pulp-processing plant which will cost \$3,000,000 to \$4,000,000, and will require large areas to be under eucalyptus groves and corn in order to supply it with pulp material. It is estimated that his new plant will cover the pulp needs of the Israel paper industry.

There are at present 22 yielding wells at Heletz (near Ashkelon), which produce about 2,600 barrels of crude oil daily. A few weeks ago, work began on the setting up of a drill at "Heletz 24" on the northern fringe of the field. If the well comes in, it will prove that the field extends over a much larger area than previously believed.

What has inspired a greater exploration for oil is the strike just made at drilling "Zohar 4" of the Naphta Israel Petroleum Corporation. Here a rich gas yield has come forth. The experts believe that if fully exploited "Zohar 4" could yield 2,000,000 cubic feet of natural gas daily. The four Zohar wells, situated over 30 miles southeast of Beersheba, near the Dead Sea (see Bible dictionary on Zoar), are estimated to yield a caloric value equivalent to 100 tons of oil daily. According to estimates some 50 billion cubic meters of gas could be exploited in the Zohar field alone.

ISRAEL NEEDS JEWS MORE THAN ANYTHING ELSE

Prime Minister Ben-Gurion and other leaders of the nation from time to time address an appeal to the Jews of the Western countries, asking them to immigrate to Israel. While large private investment made in Israel by Zionists, or just pro-Israel Jews from abroad are greatly appreciated here, yet what is desired above all *are* these Jews themselves. In other words, there are not enough Jews here. Israel, being a very rapidly developing country, needs people with experience along practically every line-with the exception, shall we say, of doctors, which Israel has in

abundance. Money is power and this fact is not ignored in Israel, nevertheless it boils down to manpower being the primary essential to Israel's growth. Western know-how, the skills that have been developed in the United States, for instance, and possessed by many American Jews, is earnestly sought in the land of Promise.

What will cause American Jewry to make the move? Trouble and hostile environment such as the German and Polish Jews or the Egyptian Jews, experienced, could of course root up many and cause them to shift their homes to the all-Jewish environment here. However, during the years, we have observed that Israel is becoming more and more a source of attraction to Jews in highly developed countries. A case in point is the very recent move to Israel for good, of another member of one of the world's most famous and wealthiest Jewish families, Mrs. Judith Gisquinto, the only daughter of Mrs. Rebecca Sieff,, President of world WIZO (Women's International Zionist Organization). Mrs. Gisquinto, who will follow in her mother's footsteps and transfer her "headquarters" to Israel, has been coming here on visits three or four times a year. Now she has decided "to reverse the process" and go three or four times a year to London, where her husband, like her father, is a director of the multi -million-dollar Marks & Spencer chain stores concern.

We have learned of several U. S. rabbis who have pulled up stakes and brought their families to the Land of Israel.

Another interesting trend of late is the fact that fewer Israeli are emigrating -- leaving here for greener pastures. (Pioneering has not been easy.) The great improvement in economic conditions here will no doubt put a brake on many who may have considered going elsewhere. Speeding up of the exploitation of Israel's natural resources and the substantial increase in industrial output, with the accompanying jump in exports, are all giving Israel a tremendous economic boost. This means that unless some unforeseen adverse conditions should arise, taxes will be lowered and prices on many commodities will come down and thus the living standard of the people as a whole be raised considerably. All these factors, working together under the overruling providence of the God of Abraham, Isaac, and Jacob, will cause the nation to grow from strength to strength.

(Foregoing is the fourteenth report from the Land of Promise, from Brother Casimir Lanowick, Editor of JEWS IN THE NEWS. *Ed. Com.*)

The Body of Christ

"He gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers; with a view to the perfecting of the saints, for the work of the ministry." - Ephesians 4:11-16.

THIS passage occurs in that section of the Epistle which deals with the *walk* of the saints, in contrast with their *standing*. Indeed, their *standing* in Christ as New Creatures being always complete, such gifts would have been unnecessary were the walk in harmony. At the commencement of this epistle, the Apostle eulogizes God in the following terms: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in the heavenlies in Christ." Do we ask, How can God be blessed? The answer is given in the words of our Lord which do not appear in any of the Gospels but are preserved for us by Paul himself in his address to the Ephesian elders: "It is more blessed to give than to receive" (Acts 20:35). How blessed indeed, then, must be the Father of Lights, the Giver of every good and perfect gift! In thus blessing the Church with all spiritual blessings in Christ, he himself enjoys the supreme blessing as the Great Giver. We in our natural selfishness are slow to appreciate this method of receiving blessing. Among these "spiritual blessings in Christ" are included the gifts referred to in the passage under consideration.

STANDING IN CONTRAST WITH WALK

In the first three chapters of this Epistle, Paul details the marvelous *grace* of God in Christ to the Church. In this sphere the intrusion of works or merit of any kind as a basis for the manifestation of this grace would be entirely out of place, contrary to its very essence. "If by grace, then it is no more of works: otherwise grace is no more grace" (Rom. 11:6). But in the latter half of the Epistle, Paul has to come down to earth, so to speak, and admonish the saints regarding their walk, which was frequently so greatly in contrast to the perfect standing afforded them in Christ Jesus. In the picture presented in the passage under review, there are the two viewpoints: (1) In the sight of *God*, who calls the things that are not as though they were, the Body of Christ is complete and fully mature, whereas *we* see it in process of development, with members in various stages in growth in each generation, from babes in Christ, through the young men, to the fathers, in St. John's classification. And all of such, need admonition and encouragement as regards their walk in the environment of this present evil age.

THE GIFTS

First of all, it should be noted that these gifts were granted once for all, and provided, in the persons of the Apostles and Prophets, the foundation of the building (to use a previous figure of the Apostle), being erected as a holy temple unto the Lord (Eph. 2:20). They form no part of the superstructure, although their teaching and influence, as eventually embodied in what became known as our New Testament, and the new light thereby thrown upon the Jewish Scriptures (the Old Testament), are the nourishment and inspiration of the succeeding generations. Even evangelists, pastors, and teachers in subsequent generations have become qualified by "the fruit of the spirit" being developed by study and meditation upon the Word (Gal. 5:22, 23; 2 Tim. 2:15) and not as a result of a miraculous gift; bearing in mind, of course, that "God hath set the members each one of them in the body even as it pleased him." - 1 Corinthians 12:16.

As regards "Apostolic Succession," it is a striking fact that at the time "The Teaching of the Twelve Apostles" (or "The Didache") first appeared, as is now generally accepted, near the close

of the first century, and therefore during the old age of the Apostle John, the *office* of Apostles as individuals had already ceased, the only survivor, John himself, being by then too old and feeble for apostolic visitation. In fact, according to the general tenor of "The Teaching" as translated by and commented on by Canon Spence M.A., "bishops [overseers or elders] and deacons gradually succeeded the teachers, who, like the apostles and prophets, were a transitory aid in the early Church." He refers, of course, to the special "gifts" in the Church.

THE FUNCTION OF THE ORIGINAL GIFTS

The ordinary version is somewhat misleading in Eph. 4:12 of our chapter, implying by translation and punctuation that these original gifts were for *a threefold* purpose, as follows:

For the perfecting of the saints,
For the work of the ministry,
For the edifying of the
Body of Christ.

Were this correct we would be justified in expecting that these gifts would be required to be with the Church to the end of the Age, *in person*. However, the first occurrence of the word "for" is a totally different Greek word in the original from the other two occurrences, and this is brought out in more critical translations and the punctuation adjusted accordingly. Furthermore, the word translated "perfecting" is more correctly rendered "fully equipping." Hence, this verse should read, to convey the more correct thought, that the original gifts were "with a view to fully equipping the saints.

For the[ir] work of service,
For the edifying of the body of Christ."

That the saints may be fully equipped as a result of the labors of the original gifts, as embodied in the sacred Scriptures, is borne out by the Apostle Paul himself: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness, that the man of God may be complete, *furnished completely* unto every good work." - 2 Timothy 3:16, 17, RV.

It will be noted that the word "ministry" in the *Authorized Version* has been rendered "service" in the above quotation. As *Conybeare and Howson* point out, the word "ministry" in one modern use of the term does not here convey the correct thought of the original word, which is that from which our word "deacon" is derived. It has no thought whatever of "minister" in contrast with "congregation," which is merely a watered -- down version of the Roman hierarchy. It is the mutual service of the members on behalf of one another that the Apostle refers to and for which the saints are to be fully equipped. This word needs to be carefully distinguished from three other words denoting various forms of service. In Romans 15:16, Paul refers to himself as a minister of *sacred* things or as *a priest* on behalf of the nations-obviously a special ministry; in Hebrews 9:6, the ministry of Israel's High Priest on behalf of the nation is referred to -- *a public* ministry upon which the Roman hierarchy is modeled; while in Hebrews 8:2 our Lord's ministry after his ascension as the true Priest is brought to our notice. From this latter word is derived our English word "liturgy," signifying "acting for the laity or people." The misapplication of these words to the interrelationship of the "Body-members" of Christ as "clergy" and "laity" has wrought untold harm.

CO-OPERATION NOT COMPETITION

The picture presented is a beautiful one of perfect cooperation of all the members under the sole direction of the Head for the accomplishment of a common purpose. Any competition, as distinct from emulation, would be entirely out of place. However lowly our particular function may seem to us to be, it should be borne in mind: (1) that the well-being of the fellow-members is dependent upon our particular function being faithfully performed; and (2) we have our share in the blessings accruing from the faithful performance of those members with more important functions, and so have cause for gratitude and thanksgiving, certainly not for envy.

In Eph. 4:14 the goal of development is expressed as follows (RV): "Until we all attain unto the unity of the faith and of the knowledge of the Son of God-unto a full grown man-unto the measure of the stature of the fulness of Christ."

THE UNITY OF THE FAITH

This does *not* mean until we all see exactly alike as respects every detail of doctrine. Paul has already stated that there *is one* faith, among the seven fundamentals (Eph. 4:4-6), and the genitive case here signifies the unity of the members which this one faith is designed to inspire. So long as in each generation there are in the Church the various degrees of growth and maturity designated by the Apostle John as "little children," "young men," and "fathers," the degree of understanding and of maturity of character must necessarily vary. But in a family of varying ages there should be, and usually is, the all-pervasive sense of mutual possession and common interest; so also in this new family in Christ that God is bringing into being.

In Eph. 4:14 we are given the *negative* side of the picture "that we may no longer be children, tossed to and fro and carried about with every wind of doctrine by the sleight of men in craftiness after the wiles of error." This brings to our notice an Intelligence deliberately scheming (Greek, with method) to disrupt and hinder the growth of the Body of Christ by false teaching and insincere practice. We are reminded of the parable of the wheat and tares, where the Devil sowed the tares among the wheat to corrupt the wheat-field. However, as in the world of nature the power of life has tremendous capacity for overcoming adverse conditions and attaining to maturity, so in still greater measure "the mighty power of God" referred to in the closing verses of Ephesians, chapter 1, which wrought in Christ to raise him out of dead ones and seat him at the Father's right hand in glory, is similarly operating in each member of the Body of Christ to "perfect that which concerneth us." "He that hath begun a good work in you," the Apostle assured the Philippians, "will perform it until the day of Jesus Christ." - Philippians 1:6.

CO-WORKERS WITH GOD

But *positive* co-operation on our part is required along the lines suggested in verse 15 of our chapter. "Speaking the truth" is not what the Apostle says, but rather "*being* true," which embraces very much more than speech. God "desireth truth in the inward parts" (Psa. 51:6), and this will then be reflected not only in our speech but our actions as well. We must be *essentially* true if we would successfully withstand the wiles and stratagems of the Adversary and his dupes. And Truth throughout this passage is interwoven with Love as the atmosphere, so to speak, in which the Body of Christ develops to maturity. As "God is Love," so Jesus testified of himself, "I am ... the Truth." He is now "the express image of the Father's person," and thus Love and Truth constitute their very essence. And any growth on our part into the likeness of God and of Christ, therefore, must of necessity be along these lines. The increasing knowledge of God vouchsafed to

us today as contrasted for instance with the conditions prevailing throughout the Dark Ages has come to us in vain if it does not result in an even richer fruitage of the spirit in addition to quickened intellectual apprehension of God. Thus we should "grow up into him who is our Head in all things," fitly proportioned to his own glorious perfections, and "making increase of the Body unto the building up of itself in love."

In Eph. 4:16, the dependence of every member on the Head and the interdependence of all the members upon each other is again stressed. "Apart from me ye can do nothing," the Master said (John 15:5), but the Apostle subsequently could testify: "I can do all things through Christ that strengtheneth me" (Phil. 4:13). Two expressions are used by Paul here emphasizing the "togetherness" of the Head and all the members, translated in the *Revised Version* "framed and knit together [the equivalent in the Greek for "together" being repeated] through that which every joint supplieth," or, as in the margin, "through every joint of the supply, according to the working in due measure of each several part." Here is no basis for a "clergy" class as distinct from the "laity" in the Church, but "One is your Master and all ye are brethren" (Matt. 23:8, 10). Not all the brethren have identical or equal gifts and functions, but all are called upon to give their utmost in due measure.

What a solemn responsibility, as well as an immeasurable privilege; each member thus has in sharing in the greatest creative work of all time, the development of the New Creation. In due time every member will have been so developed as to be perfectly proportioned to the Head. Can this indeed be possible, we ask? "When we think of self we tremble, when we look to God we're strong. *He is able.*"

- *Contributed*

The Question Box

"Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." - Isaiah 52:8.

Question:

What is the meaning of the expression: "They shall see eye to eye," in Isaiah 52:8?

Answer:

This Scripture is commonly understood to mean that "when the Lord shall bring again Zion," the "watchmen" will be in complete agreement upon all the various doctrines which have divided them throughout the centuries. Believing further that the time for the Lord to bring again Zion has come, many brethren are at a loss to understand why the predicted harmony of viewpoint fails to manifest itself.

It is still true that to him who today reads in the Book of the Prophet Isaiah, the paramount question is that propounded by Philip to the Ethiopian eunuch: "Understandest thou what thou readest?" (Acts 8:30). Let us seek to understand Isaiah 52:8 *in relation to its context.*

The entire theme of Isaiah is that the present time of corruption and evil is to be purged by Divine judgment from which only a remnant will escape. Afterwards a Golden Age will be ushered in.

The earlier chapters of Isaiah are concerned with the corruption and evil and the prediction of judgments on both Israel and the nations. Then comes the magnificent prophecy concerning Zion redeemed. You will remember how it opens: "Comfort ye, comfort ye my people, saith your God." - Isa. 40:1.

Many of our readers will recall that this was the verse which Brother Russell chose as his text when invited to address a gathering of some 3,000 Hebrews in New York City, in 1910: "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished."

The Prophet, however, predicts, that when this message is first delivered, it will go unheeded. Jerusalem had been in captivity so long, that her watchmen found it well-nigh impossible to awake. Again and again, Jehovah calls to them to awake. "Hearken to me" (Isa. 51:1); "Attend to me" (Isa. 51:4); "Hearken to me" (Isa. 51:7); "I, even I, am he that comforteth you" (Isa. 51:12); "Awake, awake, stand up, O Jerusalem" (Isa. 51:17); "Awake, awake; put on thy strength, O Zion" (Isa. 52:1). But to all these entreaties of the Lord, Jerusalem fails to respond. She is sunk in the "Slough of Despond."

At last, however, the weary watchmen do awake, and catching sight of the messenger of the Lord, they join in an awakening chorus:

"How beautiful upon the mountains
are the feet of him who brings good tidings,
who publishes peace, who brings good tidings of good,
who publishes salvation,
who says to Zion, 'Your God reigns.'"

"Hark, your watchmen lift up their voice,
together they sing for joy;

for eye to eye they see
the return of the Lord to Zion." - Isaiah 52:7, 8, R.S.V.

What is the picture the Prophet presents here? Is it that of watchmen gathered in a group, all intently looking at the same segment of the landscape? If thus employed they would be affording but poor protection to the city. Nay! -being true watchmen, they will be *deployed so* as to completely encircle the city. Thus they will be alert to its danger from any quarter. And, *with no gaps in their ranks, and only so*, they will see "eye to eye." That is to say, each will carefully watch that particular segment assigned to him; and where the vision of one watchman ends that of another will begin.

Rotherham observes in an interesting footnote to Isaiah 52:8 that the phrase translated "eye to eye" is, in Numbers 14:14, translated "face to face." Evidently the thought is that of clearness of vision. The watchmen see not dimly but clearly -- there is nothing to obstruct their view.

And what is it that *together they see, and see clearly*? It is the welcome sight: "The Lord is returning to Zion." On every side, from every quarter, North, South, East, and West, the evidence becomes clearer and clearer that their long captivity is about to end. "Thy God reigneth." God, who had never really relinquished his sovereignty, is about to exercise it in accomplishing their deliverance. No wonder they sing together for joy.

This prediction was partially fulfilled in the experience of Israel when, by the hand of Cyrus, God delivered them from Babylon. And it is to have a much grander fulfillment in the experience of Israel after Jacob's Trouble. But we are particularly interested in the application of this passage to spiritual Israel. Spiritual Israel has long been in captivity to antitypical Babylon. Now, at last, deliverance is at hand. The watchmen are awakened. As in the case of Israel of old, so now in ours, "Thy God reigneth" is proving to be the message of the hour. This message was a true message in their case, *before* deliverance was actually accomplished. And it is true today in our case *before* the reign begins. At the hand of the antitypical Cyrus, God "is taking a hand in the affairs of the world now as he did not do in times past" (*S. S. Vol. II*, 1916 Foreword, page 3). *Before* the stone becomes a mountain (*before* Jesus and his Church commence their reignsee *Herald* for March 1954, page 44) the stone is to accomplish much, as Daniel long ago predicted would be the case (Dan. 2:44, 45). And the watchmen see this clearly-eye to eye, as the Prophet Isaiah in our text declares.

- P. L. Read

When all Thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder love and praise!

O, how can words with equal warmth
The gratitude declare
That glows within my inmost heart!
But Thou canst read it there

Through all eternity, to Thee
A grateful song I'll raise.
And my eternal joy shall be
To herald wide Thy praise.

The Lake of Fire and Brimstone

"This is the second death." - Rev. 20:10, 14.

THE lake of fire and brimstone" is several times mentioned in the Book of Revelation, which all Christians admit to be a book of symbols. However, they generally think and speak of this particular symbol as a literal statement giving strong support to the torment doctrine, notwithstanding the fact that the symbol is clearly defined as meaning the Second Death: "And death and hell were cast into the lake of fire. *This is the Second Death,*" etc. (Rev. 20:14.) It is sometimes spoken of as "a lake of fire burning with brimstone" (Rev. 19:20), the element brimstone being mentioned to intensify the symbol of destruction, the Second Death; burning brimstone being one of the most deadly elements known. It is destructive to all forms of life.

LAKE OF FIRE A SYMBOL OF DESTRUCTION

The symbolism of this lake of fire is further shown by the fact that the symbolic "beast" and the symbolic "false prophet," and death and hell [*hades*], as well as the devil and his followers, are destroyed in it. - Rev. 19:20; 20:10, 14, 15; 21:8.

From the first, or Adamic death, a resurrection has been provided. All that are in their graves shall therefore come forth. The Revelator prophetically declares: "The sea gave up the dead which were in it, and death and hell [*hades*, the grave] gave up the dead which were in them. . . . And I saw the dead, small and great, stand before God, and the books were opened." (Rev. 20:13, 12.) It was in view of God's Plan for redeeming the race from Adamic death that in both the Old and New Testaments it is called a "sleep." In Israel's history of the good and the wicked it is repeatedly stated that they "slept with their fathers." The Apostles used the same symbol, and our Lord also. But no such symbol is used in reference to the Second Death.

BEAST AND FALSE PROPHET SYMBOLS OF FALSE RELIGIOUS SYSTEMS

And *hades* and *sheol* -- the dark, secret condition, the grave, which in the present time speaks to us of a hope of future life by God's resurrection power in Christ -- shall be no more; for the Second Death will devour no being fit for life -- none for whom there remains a shadow of hope, but such only as, by the unerring judge, have been fully, impartially and individually found worthy of destruction. And Satan, that lying tempter who deceived and ruined the race and who, with persistent energy and cunning, has sought to thwart the purpose of God for our salvation through Christ, and with him all who are of his spirit, "his angels," shall be destroyed, never to awake from death to trouble the world again. Here he is said to be cast into "the lake of fire," the Second Death; and St. Paul in Hebrews 2:14, referring to the same thing, calls it destruction-"that he might destroy death, and him that had the power of death, that is the devil." And "the beast and the false prophet," the great false systems which have long oppressed and misled nominal Christendom, shall never escape from it. These systems are said to be cast "alive" (that is, while they are still organized and operative) into the lake of fire burning with brimstone. - Rev. 19:20.

DESTRUCTION OF BEAST AND FALSE PROPHET SYSTEMS AT END OF GOSPEL AGE AND BEGINNING OF MILLENNIAL AGE

The great time of trouble, the Lord's judgment, which will utterly destroy these systems, will undoubtedly cause great social, financial, and religious difficulty and pain to all those identified with these deceived and deceiving systems, before they are utterly destroyed. These systems will be cast in, destroyed, at the beginning of the Millennium, while Satan's destruction is reserved until its close, when all the "goats" shall have been separated from the "sheep," and they shall perish with Satan in the Second Death as "his angels," messengers, or servants. None of those abominable characters among men, who, knowing the truth, yet love unrighteousness--none of "the fearful and unbelieving" -- those who will not trust God after all the manifestations of his grace afforded during the Millennial reign of Christ; nor the abominable, who at heart are murderers and whoremongers and sorcerers and idolaters and liars--none of these shall escape from the Second Death, to defile the earth again. All such after a full and abundant opportunity for reformation will be judged unworthy of life, and will be forever cut off in the Second Death, symbolized by the lake of fire and brimstone.

Several prophetic pen pictures of the Millennial Age and its work, in chapters 20 and 21. of Revelation, clearly show the object and result of that Age of trial, in harmony with the remainder of the Scriptures already noted.

The beginning of that Age of Judgment, and the restraining of blinding errors and misleading systems is shown in Rev. 20:2, 4, 11; 21:1, 2, 10, 11. The "beast" and the "false prophet" are the chief symbols, and represent the organizations or systems of error which, together, constitute "Babylon." This judgment against the "thrones" of the present time, and against "the beast and the false prophet" systems, follows speedily upon the introduction of this Millennial judgment reign. The thrones of the present dominion of earth will be "cast down," and the dominion transferred to the great Prophet, Priest, King and Judge, "whose right it is." (Compare Dan. 7:14, 22; Ezek. 21:27.) Then the systems of error will be speedily judged worthy of destruction, "the lake of fire," "the Second Death." - Rev. 19:20.

Thus the second destruction (or death) begins quite early in the new judgment: it begins with the false systems symbolized by the beast, false prophet, etc., but it will not reach the world of mankind, as individuals, until they have first had full trial, with full opportunity to choose life and live forever. Rev. 20:12, 13, and Rev. 21:3-7 indicate the blessed, favorable trial in which all, both dead and living (except the Church, who, with Jesus Christ, are king, priests, joint-heirs and judges), will be brought to a full knowledge of the truth, relieved from sorrow and pain, and freed from every blinding error and prejudice, and tried "according to their works."

The grand outcome of that trial will be a clean universe. As the Revelator expresses it, "every creature which is in heaven and on the earth . . . heard I saying, blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb forever." But this result will be accomplished in harmony with all God's dealings past and present, which have always recognized man's freedom of will to choose good or evil, life or death.

**RESURRECTION FROM FIRST DEATH
(ADAMIC DEATH) PROVIDED
NONE FROM SECOND DEATH**

We cannot doubt then that in the close of the Millennial Age, God will again for a "little season" permit evil to triumph, in order thereby to test his creatures (who will by that time have become thoroughly acquainted with both good and evil, and the consequence of each, and will have his justice and love fully demonstrated to them), that those who finally prefer and choose evil may be cut off-destroyed. Thus God will for all eternity remove all who do not love righteousness and hate iniquity.

We read, regarding that testing, that Satan will endeavor to lead astray all mankind, whose numbers will then be as the sand of the sea for multitude; but that many of them will follow Satan's evil example and choose evil and disobedience, with past experience before them, and unhampered by present weaknesses and blinding influences, we need not suppose. However, when God does not tell us either the number or the proportion of those to be found worthy of life, and those to be judged worthy of death (the Second Death), we may not dogmatize. Of one thing we may be confident, God willeth not the death of the wicked, but would that all should turn to him and live; and no one will be destroyed in that "lake of fire and brimstone" (figurative of utter destruction -*Gehenna*) who is worthy of life, whose living longer would be a blessing to himself or to others in harmony with righteousness.

Utter and hopeless destruction is intended only for wilful evil doers, who, like Satan, in pride of heart and rebellion against God, will love and do evil notwithstanding the manifestations of God's disapproval, and notwithstanding their experience with its penalties. Seemingly the goodness and love of God in the provision of a ransom, a restitution, and another opportunity of life for man, instead of leading all to an abhorrence of sin, will lead some to suppose that God is too loving to cut them off in the Second Death, or that if he did so he would give them other, and yet other future opportunities. Building thus upon a supposed weakness in the Divine character, these may be led to try to take advantage of the grace (favor) of God, as a license for wilful sin. But they shall go no further, for their folly shall be made manifest. Their utter destruction will prove to the righteous the harmony and perfect balance of justice, Wisdom, Love and Power in the Divine Ruler.

The true character of the goat class is portrayed. The fearful and unbelieving [who will not trust God], the abominable, murderers [brother-haters], whoremongers, sorcerers, idolaters [such as misappropriate and misuse Divine favors, who give to self or any other creature or thing that service and honor which belong to God] and all "liars""whosoever loveth and maketh a lie" [in a word, all who do not love the truth and seek it, and at any cost defend and hold it) "shall have their part in the lake which burneth with fire and brimstone [*Gehenna*, symbol of utter destruction], which is the Second Death." (Rev. 21:8.) Such company would be repulsive to any honest, upright being. It is hard to tolerate them now, when we can sympathize with them, knowing that such dispositions are now in great measure the result of inherited weakness of the flesh. We are moved to a measure of sympathy by the remembrance that in our own cases, often when we would do good, evil is present with us. But in the close of the Millennial judgment when the Lord, the righteous judge, shall have given every advantage and opportunity of knowledge and ability, this class will be an abhorrence and detestation to all who are in harmony with the King of Glory. And the righteous will be glad when, the trial being ended, the *gift of life* of which these shall have proved themselves unworthy, shall be taken from them, and when the corrupters of the earth, and all their work and influence shall be destroyed.

DESTRUCTION OF SATAN AND ALL WILFUL EVIL DOERS AT END OF MILLENNIAL AGE

Rev. 20:9 tells of the destruction of those individuals who join with Satan in the last rebellion; and Rev. 20:15 tells of that same destruction in other words, using the symbol "lake of fire." They are devoured or consumed in fire. This being the case, the torment of Rev. 20:10 cannot refer to these human beings who are consumed, destroyed. Hence the question narrows down to this, Will Satan and a false prophet and a beast be tortured forever? and does this verse so teach?

We answer in God's own words, "All the wicked will he destroy." Concerning Satan, the arch enemy of God and man, God expressly advises us that he will be destroyed, and not preserved in any sense or condition. - Heb. 2:14.

The beast and false prophet systems, which during the Gospel Age have deceived and led astray, will be cast into a great, consuming trouble in the close of this Gospel Age. The torment of those systems will be *aionion*, i e., lasting. It will continue as long as they last, until they are utterly consumed. So also the system of error, which will suddenly manifest itself at the end of the Millennial Age and lead the "goats" to destruction, will be consumed. (Rev. 20: 7-10.) That deceiving system (not specified as to kind, but merely called Satan, after its instigator) will be cast into the same sort of trouble and destruction, in the end of the Millennial Age, as the beast and false prophet systems are now being cast into, in the end of the Gospel Age.

Rev. 19:3, speaking of one of these systems, says: "Her smoke rose up forever and ever." That is to say, the remembrance ("smoke") of the destruction of these systems of deception and error will be lasting, the lesson will never be forgotten -- as smoke, which continues to ascend after a destructive fire, is testimony that the fire has done its work.* - See also Isa. 34:8-10.

Of Rev. 14:9-11 we remark incidentally that if a literal worshiping of a beast and image were meant in verse 9, then few, if any, in civilized lands are liable to the penalty of verse 11; and if the beast and his image and worship and wine and cup are symbols, so also are the torments and smoke and fire and brimstone.

- Condensed from *Food for Thinking Christians*.

* For an exhaustive treatise of the symbols of the Apocalypse see "The Revelation of Jesus Christ," in two volumes.

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.

(In the November 23 issue of the weekly magazine, *U.S. News & World Report*, an interview is related with Sir Charles Darwin, distinguished British scientist and grandson of the nineteenth century naturalist who originated the Darwinian theory of evolution. Under the caption "Standing Room Only," this leading expert expresses his views on the effect of population growth. He makes it clear that, in his judgment, in a much shorter period than *two hundred years*, there will be on this earth standing room only. Moreover, in response to an inquiry as to whether we might find any place in space to put our surplus population, he replied in the negative. According to his understanding, there are three essentials to human life: (1) a reasonable temperature, (2) plenty of water, and, (3) oxygen, and that not all three are present on other planets. The world food problem, in his view, is even now, with more than half the world starving, very serious, and in considerably less than *fifty years*, will have become increasingly so, and be urgently demanding solution.

In view of the timeliness of these questions, we reprint below an article published in these pages in October 1950. It not only discusses Population and Food Problems, but indicates their scriptural solution, and offers some observations on the "Hope of Mankind." - *Ed. Com.*)

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.

Recently Deceased

Se. Louise Davidson, New York, N. Y. - (Dec.)
Sr. Eleanor Hoglebe, St. Louis, Mo. - (Nov.)
Sr. Margaret Mellor, Los Angeles, Cal. - (Dec.)
Bro. Edward A. Scharf, Aurora, Ill. - (Nov.)