

THE HERALD OF CHRIST'S KINGDOM

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Things Coming to Pass

"When ye see these things come to pass, know ye that the Kingdom of God is nigh at hand." - Luke 21:31.

DURING the past several decades many a student of human affairs has had reason to recall the poet's words:

"We are living, we are dwelling
In a grand and awful time;
In an age on ages telling
To be living is sublime.

It is with an intensified sense of this same emotion that we in turn consider the contemporary scene. For it is increasingly evident in the light of the prophetic Word, that present world events are shaping inexorably to the predicted amazing climax-the establishment of Christ's Kingdom upon this earth. This conclusion is forced upon the watchful Bible student. True, the unbelief of our times-having long since rejected the Bible as the inspired Word of God-turns away in amused tolerance. Yet the Master himself instructed us that "when ye shall see all these things, know that it is near, even at the doors." - Matt. 24:33. (See also our heading text.)

The pages of this journal, in conformity with its title-"The Herald of Christ's Kingdom" - have from time to time presented the Scripturally indicated "signs." Some of these are:

The World Wars,
Threat of Annihilation,
World-wide Social Upheaval,
Vast Increase in Knowledge,
Moral and Ethical Decay,
Widespread Spiritual Decline,
Rampant Infidelity,
Israel's National Restoration.

Each "sign" in itself is impressive and thought-provoking. But it is the fact that they all *converge* in our day that compels attention. The mathematical probability against a coincidental occurrence of all these in one generation is enormous. No wonder the Christian who ponders present events finds his pulse quickening and his heart rejoicing. For these signs evidence-like the fig tree's leaves approaching summer an impending world change, stupendous in scale and of super-human institution.

Truly indeed, this period of transition is a "grand and awful time."

"DISTRESS OF NATIONS"

In recent years a new Specter-the World-Wide Accelerated Population Pressure-has beset the already harassed princes of earth. According to demographers (students of population statistics), this has become a problem of first magnitude and deepest concern. The reactions of thoughtful men are reflected in the three selections we submit, beginning with an excerpt from the "Draper" Committee's Third Interim Report to President Eisenhower, page 42:

"No realistic discussion of economic development can fail to note that development efforts in many areas of the world are being offset by increasingly rapid population growth.

"In 1950 the world population was estimated to be about 2.5 billion. This represented an increase of approximately one billion in the previous fifty years. If present growth rates continue, there would be a further increase of nearly four billion in the second half of the 20th century. This would more than double the 1959 population of the world within the next forty years -- a period much shorter than the life expectancy of those just now reaching voting age. Problems connected with world population growth will be among the most serious to be faced by the younger generation of today.

"A large part of the world population is at present underfed. The United Nations estimates that from 1950 to 1955 the world's population increased at an annual rate of one and one-half per cent, with the population in many underdeveloped countries increasing at double this rate. World food production is barely keeping pace with the increase in population in the world. However, the increase in food production in most of the under-developed countries has been falling behind the increase in population.

"The seriousness of this problem is increased by the fact that the major population growth is taking place in the economically under-developed areas, where annual rates of three per cent are not uncommon. Unless the relationship between the present trends of population growth and food production is reversed, the already difficult task of economic development will become a practical impossibility.

"The present rapid rates of population growth result primarily from a decrease in mortality rates rather than from a marked increase in fertility rates. Public health campaigns, especially in the less developed areas, have been phenomenally successful in many countries. In some instances, death rates have been cut by as much as 30 per cent in a single year, and 50 per cent in the short span of 10 years. This is a great humanitarian achievement. Nevertheless, continuation of the traditionally high fertility rates meanwhile results in rapid population growth.

"Although experience in the more developed countries suggests that present high fertility rates may eventually fall more into line with the decreased mortality rates, these high fertility rates are normally a part of deeply rooted cultural patterns, and natural changes occur only slowly. In many countries, national production is failing even to keep pace with population growth, and per capita gross national product and food supplies are therefore decreasing rather than increasing.

"Government leaders in many of the less developed nations recognize that the only hope for their people lies in accelerating the normal adjustment to the rapidly declining mortality rate. Few countries have set up the necessary programs, although broad acceptance has been found in those areas where programs have been established. Most of the countries lack the large numbers of trained social and public health workers needed to implement an effective program."

"WITH PERPLEXITY"

Our second selection is from an article entitled, "Population Explosion," by Neal Stanford, as printed in the "Christian Science Monitor":

"What about this 'population explosion' which President Eisenhower considers just as challenging and threatening as the military power of the Sino-Soviet bloc, and the fanaticism of international communism's conspiracy?

"As the President told Congress in his message on the mutual security program: 'As a result of lowered infant mortality, longer lives, and the accelerating conquest of famine there is underway a population explosion so incredibly great that in little more than another generation the population of the world is expected to double. Asia alone is expected to have one billion more people than the entire world has today.'

"Yes, it is difficult to grasp the immensity of this population explosion and few people are aware of it. Yet during 1957 and 1958 some 90,000,000 people were added to the world's population. This is about equal to Japan's present population, and twice that of France.

"The population Reference Bureau here in Washington has made a study of this coming 'population explosion' that is without doubt the basis for the President's comments and warning. Says the bureau: At the rate the world's population is growing there will be nearly 7,000,000,000 people on earth by the year 2000. Today there are some 2,800,000,000.

"The population of both the world and of the United States is growing at the rate of 1.7 per cent a year. Most under-developed countries have a growth rate of 2 per cent or more-and some 3 per cent.

"According to the bureau's study it is not so much any increase in birth rates that accounts for this zooming growth rate. It is rather the rapidly falling death rates. Concludes the study: 'This sudden and sharp drop in mortality has set off the jet-propelled surge in population growth since World War II'

"China's population, it is estimated, is growing at the rate of 2 per cent yearly. With a population base of some 650,000,000, that means that there are each year some 13,000,000 more Chinese on the mainland.

"In the period between 1959 and 2000 the marked growths in population will occur in Asia, Africa, South America. By 2000, it is estimated, Asia will have nearly 62 per cent of the world's population; Latin America will have 9.4 per cent; Africa 8.2 per cent; North America's percentage will decline from 6.7 per cent now to 5.0 per cent. And Europe's percentage (the U.S.S.R. included) will drop from 23 per cent to 15 per cent.

"It is the implication of these figures and growth rates that is so impressive -- if not alarming. Involved are present world trade patterns, raw material, and finished products markets.

"This population problem becomes even more astonishing and alarming when viewed from the perspective of history. It took 200,000 years [?] for the world's human population to reach 2,800,000,000. Yet in another 40 years that may more than double! With the present rate of increase, it is not difficult to figure that give the world another 600 years or so and there will hardly be standing room on this planet-about one square meter per person!

"Of course such a situation is fantastic -- and unimaginable. Something will have to happen to break or resolve this population spiral that has President Eisenhower listing it as one of the four major social or political 'realities' of the present world.

"Then there is the related problem of feeding this expanding explosive population. That is one reason why the fast growing under-developed countries continue to remain under-developed. In the race between population and development, these new countries have a hard time making any progress.

"Already some two-thirds of the human race is underfed. The population explosion threatens to make it impossible for the world to produce food increasingly fast enough to keep up with the population growth.

"Some people think that flight into space may be the answer to the population problem and 'algae farms' will be the answer to the food problem. But while those afford fascinating subjects for speculation, they are not seriously considered as real answers to these serious problems,"

"SEA AND WAVES ROARING"

Our third and final quotation consists of excerpts from a recent address by John Cowles, president of the "Minneapolis Star and Tribune" as printed in the Congressional Record:

"Most people fail to understand that we happen to be living in the midst of the greatest combination of world revolutions that has ever occurred in the history of mankind. Separate scientific, political, and social revolutions, any one of which would have had a momentous effect on the world, have happened to coincide at this particular time.

"The scientific discoveries and developments that have occurred in our generation are probably greater than all the scientific discoveries of the preceding thousands of years combined. More than 90 per cent of all the scientists who have ever lived since the dawn of history are living and working today. Most of us do not yet comprehend the significance and future effects on the world of the new scientific discoveries that have been and are being made.

"Simultaneously, we are having another revolution. This is the alarmingly rapid rate of population growth. The introduction of better sanitation and improved health and medical measures throughout the world has caused a sharp reduction in mortality. As a result we are having an extraordinarily fast population growth everywhere, particularly in the less developed areas. Most people ignore or grossly under-estimate the calamitous effect that a doubling of the world's population in the next 30 or 40 years will have.

"A third revolution that is taking place stems from the fact that more than a billion people who, up to the end of the Second World War, were under colonial rule have recently won their freedom. In addition, other presently colonial areas, largely in Africa, will also become independent nations within the next year or two.

"Most of these new countries do not have a sufficient number of educated people to make a democratic form of government function responsibly. Most of the people in these new nations are illiterate and desperately poor.

"It does no good to say that these peoples should not have independence until they are qualified for it. They are determined to have their independence now. They are also equally determined to try rapidly to industrialize their nations and raise their educational and living standards. . . .

"The per capita income of these Asians, Africans, and Latin Americans is only slightly more than \$100 a year, or less than one-twentieth of the per capita income of Americans.

"There are only two possible ways for these under-developed areas to get the capital necessary for their development. They obviously do not have enough of their own to make sufficient voluntary savings to raise the funds needed for schools and roads, water systems and improved ports, power plants and factories.

"They can raise these funds internally only if a ruthless dictatorship forces savings out of them, impoverished as they are, by grinding down their already pitifully low standard of living, by reducing what each human being has to live on, from slightly over \$100 a year down to \$75 or \$80 a year. Of course, this would mean starvation to many and serious malnutrition to more. . . .

"The only other way for under-developed countries to get the capital that they desperately need is from foreign aid; foreign investment, foreign loans, and foreign grants.

"Unless the United States and the other developed and industrialized countries of the free world are willing to extend aid on a massive scale for the next 10 or 20 years, I expect to see most or all of Asia and Africa, and much of Latin America slide into similar Communist-controlled totalitarian dictatorships. . . .

"The thing that concerns me most about America today is the fact that the public seems complacent and largely indifferent to what I regard as the realities of the international situation.

"One such reality is the obvious fact that the old world order, as we have known it all our lives, is dying. It seems to me not simply probable, but certain, that during the next decade, the crucial 1960's, a new world order is going to take shape and form.

"Whether or not this new world will be one in which our children and grandchildren will be able to lead full, happy lives in peace and freedom is the paramount question confronting America, but most people are too absorbed in their personal affairs even to recognize that this question exists... .

"In conclusion, I would like to quote a statement by Arnold Toynbee, who is probably the greatest living philosopher of history. Toynbee has written, I hope not too optimistically, that 'the 20th century will be remembered, not as the age of the atomic bomb, but as the first time when man thought it was practicable to distribute all the benefits of civilization to all people.'"

"I WILL BE EXALTED IN THE EARTH"

Such warning voices regarding a problem which has been called the Twentieth Century Nemesis can be multiplied manifold. The subject will be further considered in future issues of the "Herald." We may now, however, confidently express our anticipation that He whose "is the earth and the fulness thereof" and who "created it not in vain, but formed it to be inhabited" will resolve all in "due time." With Tennyson we can say, "I doubt not that through the ages one increasing purpose runs." The Creator's objective for mankind will be eventually achieved; upon this the Scriptures are unequivocal. Our globe is destined to be the everlasting home for the human race restored to the Divine image in the restitutionary reign of Christ. At that time, this and other problems insurmountable to human wisdom, will be disposed of by Him who originally decreed fruitfulness and multiplication. Such is our Biblically inspired hope, now but visionary to our fellow-men, yet surer than "the stars in their courses" for it is the promise of God who said: "My word that goeth forth out of My mouth shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." - Isa. 55:11.

- *W. J. Siekman*

Reason for Hope

"Sanctify the Lord God in our hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." - 1 Peter 3:15.

AS WE read the text above, two words stand out. These are "hope" and "reason." Hope, the dictionary tells us, means to desire some good, with the expectation of getting it, or at least with a belief that it is obtainable. Also, the word "hope" in itself implies that there is dissatisfaction with present conditions or environment.

THE CONDITION OF THE WORLD

It is certainly plain to every one that the condition of the world society, and also the condition in which man finds himself today, is *not* one which it would be desirable to have continued forever. When men look about them and see the pain and suffering, the misery and starvation of other men, the separation of families all over the earth, it is any wonder that they find good and sufficient reasons for dissatisfaction and unrest? It is any wonder when individuals hate and distrust each other, when nations push each other about for the most favorable military or trade positions, that those who observe all these things should be perplexed and should have their hearts failing them "for fear of the things coming upon the earth"?

Men in general do not want to see their cherished social organization falling apart, and so they try to tie it together with "peace" treaties. They sew up the holes with patches called agreements of various kinds, only to have the seams rip wider somewhere else. They are still trying, with their eyes anxiously on the future, to hold the old garment together by any means possible. They are not hopeful, but anxious and worried about the kind of world in which their children and grandchildren must live.

WISHFUL THINKING NO BASIS FOR HOPE

If we look around us, we can see many thousands who pin their faith on a general idea or system of evolution, by which all men will go from a human condition to something higher, morality being the condition of progress. Morality is fine, certainly, but if they would observe the output of the medical schools, and the intake of hospitals and similar institutions, they would see, if they looked with unbiased eyes, that man is not getting any better, but is in fact getting worse in every way, and that there is no evolution, either mental or physical, actually taking place. Then there are other thousands who hang their expectations on great ritualistic systems, thinking that by much repetition of certain forms, which have been approved by their leaders, they might better their condition, here and hereafter. There are others with confused and much mistaken ideas of who they are, where they came from, and where they are going.

Do we as Christians have any better ground or foundation for a hope regarding the future? Is it clear in our minds just what our hope is, and do we have convincing reasons for it? Are we ready at all times to give to every one who asks, a reason for the hope that is in us?

In order to explain to another such an intangible thing as a hope, and to make clear the basis upon which it is established in our minds, we must have reasons that will assure our hearers as well as ourselves of the solid foundation of truth on which our explanation is to be based. What, then, is our hope as Christians, and what are the reasons for that hope?

THE CHRISTIAN HOPE

When we look about us and see how selfish men are without the knowledge of God; when we see human beings born with physical and moral weaknesses due to the sin of Adam; when we see them in this unarmed and unprotected condition born into a world now ruled by Satan and under the influence of his evil works; when we see men finally sink under the load of sin and sorrow and go down into death—we still have hope. When not only individuals, but nations and governments totter and fall, and when complete ruin of all the work of centuries by the hands of men appears certain and inevitable -- our hope is still strong.

Our hope is that the curse of sin will be removed, and that the rule of Satan and all his evil doings will at long last come to an end. Our hope is that the governments now under the control of the prince of darkness, will ultimately be brought under the sceptre of the Prince of Peace, and that where evil and sin in all its many forms now holds high carnival and runs wild, there righteousness and peace shall govern. Our hope is that not only our hearts, but *all* hearts shall be made happy and light, that all tears shall be wiped forever from all eyes, and that all rough places shall be made smooth. Our hope is that not only the living of this Age shall see and rejoice for these things, but that all who have ever lived shall see them together, being set free from death. Our *hope* is that even the earth itself shall be made perfect; that thorns, thistles, and poisonous plants, shall be replaced by healthful produce and life-giving fruits. Finally, our hope is, that to insure the permanence of these wonderful conditions, God will establish a government to rule over his creation, and that this government shall so thoroughly control every element which had previously been evil that men will have no use at all for instruments of death, but shall convert them to useful tools for farming and other peaceful arts.

We believe that, even now, the ministers of that perfect government are being educated and disciplined for this important work, and that it is the principal work being accomplished by God in this present period or Age. This special work we think is nearly complete, and when it is, the new order and arrangement of world affairs will begin. Then all men will know what is their duty, and not only know it but also be able to perform it, for all the sidetracks and hindrances will have been removed. With their hereditary taint and their evil surroundings gone, men will be free-gloriously free-to do the will of God; and, from their experience with the "exceeding sinfulness of sin," be willing to do it. We believe that the government under which these very desirable conditions will obtain will be headed by those once human, but who through sanctification of God's holy spirit, and knowledge and faith in the truths of God's Word, received the privilege to become sons of God—a New Creation. These, with their Head and Lord, Jesus Christ, through whose sacrificial death all these things have become possible, will be the instruments with which God will accomplish all of his glorious plans for the race of men in the ages to come.

We have touched on only some of the high points of our hope as Christians, but it is a very grand and wonderful hope, is it not? As previously mentioned, a hope in order to be called a hope, must necessarily be built on a more confidence inspiring basis than just wishful thinking. Upon what is our hope based? What are the reasons that have woven these high and marvelous hopes into our minds and hearts so that nearly everything we do is affected by them?

REASONS FOR CHRISTIAN HOPE

There are a number of reasons why the hopes for the future that we have, now occupy such an important place in our thinking and in our lives. The basis of our acceptance of these ideas as reasons for our hope is our belief that the Bible is the Word of God. Some one will ask, "What

convinced you that the Bible is true and that it is the only means by which the Father, the Creator of life, has communicated his plans to his chief creation on earth, men? For upon our conviction of this fact rest all of the reasons for our hope for the future."

Certain Jews called prophets, without knowing what was in the future, undertook to tell a long time beforehand, and at God's direction, what was going to happen. If they had wanted to gratify a selfish or ambitious feeling (supposing that they could prophesy at all with such a nature) then their prophecies would have foretold events which *they wished* would come to pass. Actually much of prophecy was of such a nature that it was summarily rejected by Israel when it reached the point of fulfillment, though history proves that many of these ancient prophecies were very strikingly fulfilled. We believe that the character of these men was good -- that "holy men of God spake as they were moved by the holy spirit" (2 Peter 1:21). But God, knowing how liable human nature was to distort things to conform to its own understanding, did not permit them to see the full significance of their utterances.

Daniel, the Prophet, was an example of this; for we read in Daniel 12:8 that, "I heard, but I understood not." The Prophet was referring here to his visions concerning the time of the end which he had been told were to be sealed up, and which the Apostle tells us in 1 Peter 1:12 were not for the edification of those to whom they were given, but were intended for the ministry of Christ's Church at this end of the Age. The fact that Christ would be rejected by the Jews as a nation, which was foretold by Jewish Prophets many, many years before he was born, we read in Isaiah 53:2, 3. This rejection was despite the indications on every hand that he was the answer to every question in their hearts as to their coming Messiah. That this prophecy could have come only from God we find proved in the perfection of detail with which it was carried out in the birth of Jesus "in Bethlehem of Judea, in the days of Herod the king."

Secular history and tradition in other parts of the civilized world of that day confirm Christ's existence, and agree that he did fulfill the predictions made hundreds of years before concerning such a person. The many prophecies concerning Israel which have been and are still being fulfilled, verify further the truth of God's Word; that it is worthy of full acceptance by a reasonable mind. In additional proof, there is the remarkable harmony not only of the books of the Old Testament with each other, but also the agreement of the books of the New Testament with them. Little of this is apparent by just a casual glance at the Bible, or even by reading the entire set of its books. Only by earnest and prayerful study, using such helps as marginal references, concordances, other translations, and works which point to the plans which God has printed in his Word, can the searcher find that which he seeks. The Savior's words point out plainly that such thoroughness *must* be used when he says: "Seek and ye shall find; knock and it shall be opened unto you."

Now, if we have gone so far as to accept the Bible as God's Word and as the Truth; if we are convinced that "neither is there salvation in any other" than Jesus Christ; then we have gone as far our human minds can go, and it is here that faith in God's Word begins to take over our minds and hearts. Let us go on now and examine some of the hopes we mentioned, and see if we have reasons for them, reasons firmly established on the sure promises of the Father by whose power all things were created, including even our faith.

We said that one of our hopes is that the curse of sin will be removed from the world. Do we have any promise of God that he will accomplish such a wonderful thing? Most thinking people are beginning to realize now that sin and its effects are about all that is the matter with the world. Was not the removal of sin and its terrible results in the lives of men the main reason why our Savior gave up his glory with the Father and came to earth? What was the message of the angel at

his birth? Was it not that a Savior was born who should *save his people from their sins*? Our Lord confirmed this message many times during his teaching of the Gospel. In Mark 10:45 he says: "For the Son of Man came not to be ministered unto, but to minister and to give his life a ransom for many." And again in Matt. 18:11: "For the Son of Man came to save that which was lost." We all know many more verses which convey the same grand promise.

We said that another of our hopes is that Satan, as well as all of the evil he started, will one day come to an end. Where do we find God's promise of such a thing? In the prophecy of our risen Lord to John (Rev. 20:10), we read, ". . . the Devil that deceived them [men] was cast into the lake of fire and brimstone." Can one picture a more complete destruction than this for the prince of this world, who with the lie told in Eden, started all the train of sin, misery, and sorrow that has been man's burden ever since?

Another of our hopes is that the government of earth, now under the control of Satan and his followers, shall be taken from them and turned over to the Prince of Peace, and those who are to be associated with him. Has God said that he intends to make such a transfer? We know that Satan is now being permitted to rule, for we read in Ephesians 6:12 that "we wrestle . . . against the rulers of the darkness of this world"; and we read also in Ephesians 2:2 where the Apostle reminds the Church at Ephesus that they, too, had once been under the control of "the prince of the power of the air, the spirit that now worketh in the children of disobedience." Isaiah 9:6 is only one of the promises of the Father to transfer the rulership of the nations: "The government shall be upon his [Christ's] shoulder," and he is to reign as the "Prince of Peace." The transfer of authority reads in Daniel 2:44: "In those days [time of the end] shall God set up a Kingdom, . . . and it shall stand forever." Also in Isaiah 32:1 the Prophet tells of the Kingdom of Christ: "Behold, a king shall reign in righteousness, and princes shall rule in judgment." The princes referred to have been identified by many Scriptures as the footstep followers of the Lord, who are now being trained for positions in the Kingdom, as body members of the Christ.

We are never asked to take only one isolated verse, which may possibly be mistranslated or misinterpreted, as a basis for our hope; but on each of the fundamental points of God's Plan we find, not one, but many Scripture texts, each of which contributes its portion to the rounding out of a glorious, and best of all, a true picture of the Father's arrangements for man.

It is this hope of obtaining perfection of being in Christ; the wonderful privilege of being made partakers of the spirit nature of our risen Lord, which is the highest hope of all. We must, however, before we can come into possession of the fruition of this hope, gladly endure trial and discipline, suffering and dying daily with Christ. One good way of testing ourselves to see if this is the hope we have in us is by 1 John 3:3: "Every man that hath this hope in Him, purifieth himself, even as He is pure." Also (1 Pet. 3:15): "Sanctify the Lord God in your hearts." That is, set Him apart in our hearts and make Him the means of our purity and holiness. Let Him be the sacred Presence to whom we shall bring all our cares; the One to whom our lives and our characters conform. "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

- Frank R. Heitland

Israel Today

"When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together: That they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it." - Isaiah 41:17-20.

Paradise, California, July 1, 1960

As the nations of earth modernize and industrialize, their water needs increase by leaps and bounds. The average person does not realize the tremendous amount of water that is needed to operate some of our manufacturing plants. This fact was strongly impressed upon us by Dr. Walter Lowdermilk, soil conservation expert of the U. S. Government, some years ago, when we saw him in Israel. The Jewish State is developing rapidly, and with this development there has been an intensive search for water. The most recent report coming out of Israel reveals that a bore producing 100 cubic meters of fresh water an hour was struck in the Arava, located in the southland or Negev wilderness of Israel. This water contains only 300 milligrams of chlorine per litre as compared with an average of 400 milligrams for underground water in the region. The Mekorot Water Company is continuing to drill in the area.

Not so long ago the first artesian well in the vicinity of the Dead Sea was struck. This latter water discovery has proved to be a great boon to the potash works there, which badly needed the water for flushing its evaporation pans, and for carrying out plans for doubling its output.

Not only are the water discoveries in Israel in themselves of great importance and a fulfillment of Bible prophecy, but the use that Israel has made of its water is revealed in a news dispatch from "Israel Digest" to the effect that the French government has decided that French farmers can learn from Israel's irrigation methods, which will be explained to them through the medium of documentary films now being made in Israel. The French Ministry of Agriculture recently sent a film unit to Israel in order to carry out the project. In the opinion of the French Ministry the use of sprinkler irrigation as it is practiced in Israel is suitable for French agriculture, particularly in Southern France. In this region there is a relative shortage of water and the French believe that the Israelis have shown that sprinkler irrigation insures a much more economic use of the water available.

With the passing of time Zechariah 14:17 takes on more meaning: "And it shall be, that whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain."

"PLANT A TREE IN ISRAEL WITH YOUR OWN HANDS"

An interesting little folder has come to hand from the Israel Government Tourist Office which announces a tree planting program with tourist participation. The folder quotes Genesis 2:8: "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed," pointing out that the Lord planted trees for man's blessing. It goes on to tell the tourist that the first thing he should do when he comes to the Holy Land is to plant trees, as it is written, "And

when you come into the land, you shall plant all manner of trees ..." (Lev. 19:23), and thus bless the land with more verdure. And the tourist is told, "In the venture that is Israel you too will have your share: Plant a tree with your own hands. An artistically designed badge commemorating the event will be given you on the planting site against the payment of IL5 (\$2.31)."

One of the planting sites is the Martyrs Forest in Jerusalem in memory of the 6,000,000 Jewish martyrs who perished in Europe's holocaust.

Almost 50 million trees have been planted in Israel by the Jewish National Fund. Afforestation is one of the prime means *of* restoring the soil. It gives shade to man and beast and moisture and life to the parched earth. Another one hundred million trees will be planted during the next ten years in the hills and in the Negev, bringing back to the land the ancient glory of which the Bible speaks.

ATOMS FOR PEACE

"Using the uranium, phosphates and heavy water now at our disposal, we can set up an atomic power station which could be independent of foreign fuel sources." This was stated recently by the Chairman of Israel's Atomic Energy Commission, Prof. E. D. Bergmann, in a lecture delivered before the Yahdav Club of the Mapai socialist party.

He did not elaborate on the production cost of these three components of atomic fuel, or whether their use was an economically feasible proposition. But he did say that Israel scientists have directed their efforts over the past decade towards developing *a* local source of atomic fuel.

Prof. Bergmann emphasized that Israel's future development obliges her to give serious consideration to the use of atomic energy as a primary source of power for industry. Her liquid fuel resources are inadequate for the country's long-range fuel needs, he *said*, and could be much more profitably exploited as the raw material of a petrochemical industry.

POLYGLOT INDUSTRY

An agreement was signed recently between the Israel Minister of Commerce and Industry and Mr. Virgil Stark, an American investor, for the construction of a \$5,000,000 plant to manufacture polyethylene. The Haifa oil refineries will furnish the plant with 9,000 tons of ethylene a year. Polyethylene is produced in only ten countries in the world and is used in the preparation of all kinds of plastic materials, many of which are manufactured in Israel. During Mr. Stark's visit to Israel last *year* he recommended that local bromine sources be exploited in conjunction with cheap ethylene derived from gas.

The Nylon Six plant, with its annual production capacity of 1,000 tons of nylon textile yarn per annum, is approaching completion in Ashdod and is expected to be operating shortly. This nylon factory is part of a compound of synthetic fiber plants that are going up in Ashdod with American capital. When this project is complete \$25,000,000 will have been invested in this venture, which has already proved to be very successful.

Israel's first plant for the production of pulp from agricultural waste was ceremoniously opened at the American Israeli Paper Mills. The \$12,000,000 for the establishment of the new plant and for the general expansion of the mills was raised primarily in America. The expansion increases the mill's annual capacity from 17,000 tons of paper to 40,000 tons, which will meet most of the

country's paper needs. The new plant will buy about \$2,000,000 worth of straw and cornstalks annually from Israel farmers, which will supply about half of the mill's cellulose needs.

"FILL THE FACE OF THE WORLD WITH FRUIT"

The citrus marketing season which closed in Israel some weeks ago was marked by about a ten per cent increase in exports over the previous year. Well over 10,000,000 cases of oranges, lemons, grapefruit, etc., were exported, Great Britain taking the lion's share of 4,400,000 cases. In addition to supplying most of the countries of Western Europe, this year's crop also reached such remote nations as Iceland (which took 14,000 cases), Kenya, Iran, Ethiopia and French Somaliland. Trial shipments were also made to Hong Kong and Singapore. The superior quality of the Jaffa oranges and grapefruit guarantee fair marketing prospects for next year, when the crop will be substantially larger.

How beautiful is the passage in Isaiah 27:6, "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit."

IN THE SPIRIT OF ISAIAH 65:21 AND 22

In view of the fact that the majority of the human race today are inadequately housed, it is indeed most heartening to note what strides are being made in Israel to properly shelter the inhabitants of that land. The principal cities of Tel Aviv, Haifa and Jerusalem are working on slum clearance projects. Not long ago 120 families, or nearly half of the people living in dilapidated wooden shacks near the heart of the city of Tel Aviv, were moved into new, spacious flats of the nearby Nordia housing estate. The first two houses of the estate into which they moved, are seven stories high and have flats of about 650 square feet each. As the flats are occupied, the shacks will be razed to make room for the rest of the estate. The total plan includes accommodation for all the 300 families who lived in the shacks, with 300 additional flats for sale. There will also be space for 120 shops and offices.

Now the Ministry of Labor in Israel has announced that they will give 1,000 newly wedded couples a wedding present-small flats, at a nominal monthly rental of IL40 (less than \$20). The apartments are small, averaging 450 square feet and will be considered transitional until the couples are financially able to move into larger apartments.

Heretofore much of the housing in Israel has had to be utilitarian, at least for the newcomers who arrived penniless. What is so encouraging is to note how much has been done for these new immigrants in assisting them to start life anew.

A HOME OF A DIFFERENT SORT

A small seashore rest home for the victims of Nazi persecution was opened in Nahariya by a group of Christians from southern Germany. The home, which was opened by the founder, Pastor Wilhelm Notacker, and his wife, will be maintained by volunteers from the German religious group, who will take turns in serving at the rest home for one year. The convalescents, sent by welfare and women's organizations, will each spend a fortnight at the home free of charge. The capacity of the home is fourteen.

BIBLICAL SPIRIT SEEN INFLUENCING PAINTERS IN REBORN STATE

Eliezer Ben Hadash, writing from Tel Aviv in "Israel Today," says:

"Nowhere in the world today is there such a flowering of the arts as in Israel. While there are no precise statistics in this respect, it is safe to say that no other nation has a larger percentage of its population dedicated to creative work in the realm of music, painting, writing, and the theater. Visitors from abroad are often astonished at the beehive of activity to be seen in every field of artistic endeavor here.

". . . While most of the artists in Israel come from many countries of the world and have brought with them different backgrounds, cultures and outlooks, a sense of unity and confraternity prevails among them under the effects of the burgeoning national life.

". . . Those who have watched the progress of a creative endeavor in Israel look forward to a glorious future of artistic achievement which, it is predicted, will be marked by the deep emotional quality and rich spirituality that characterized the utterances of the prophets in ancient Israel and the writing of the Bible."

THE TORCH OF ISRAEL

The following is a quotation from an editorial which appeared in "The Jerusalem Post":

"The Bible has, in fact, served as the binding force between Jews everywhere. For the religious Jew, the Bible constitutes the immutable record of the Divine Word which inspired the prophets of Judaism to utter their majestic message. For the Jews making their way back to the goal of their longings after an exile of nineteen centuries, the Bible is the fundamental title-deed to the land, bridging the centuries in its affirmation of the Jewishness of Israel. For the ordinary Israeli, the Bible is the prime book of Jewish history. It is a guide book for the week-end hiker, a reference book for the scientist seeking to locate the earth's riches, a sourcebook for the creators and speakers of the reborn Hebrew tongue. It is the supreme literary Jewish creation and its greatest contribution to humanity."

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

The Love of God

*"Though I speak with the tongues of men and of angels, and have not charity {love},
I am become as sounding brass, or a tinkling cymbal." - 1 Cor. 13:1.*

(Concluded from July issue)

Continuing this consideration of "The Love of God" which must motivate the life of every true child of his, attention is drawn to the 5th chapter of Paul's letter to the Corinthian Church (1 Cor. 5), where he finds it necessary to make mention of a very gross sin which had been committed by one who shared in the fellowship of the saints. The sin was bad indeed -- it was a sin which was not so much as named even, among the surrounding Gentiles of that profligate city. One can well understand the Apostle's grief for this erring brother, but more grievous to him was the fact that the Church seemed prepared to tolerate such a condition of things in their midst. Here were brethren in Christ, puffed up with pride and self satisfaction, when they should have been mourning "in sackcloth and ashes" because of the sin and disgrace which had come upon that community, and the dishonor into which God's name and the Christian faith had been brought. It can hardly be thought that these brethren were altogether indifferent to this state of affairs. They had progressed some way along the Christian pathway, and this sin was one which even the licentious Gentiles of Corinth did not countenance, and there must have been some among that company of those "called to be saints who disapproved of this shameful deed.

It would seem, therefore, that the Church at Corinth had a wrong conception of what was required of it, and failed to understand aright the *love* of God. They had received the teachings of Jesus with its lessons of forgiveness and brotherly love, but had failed to appreciate that God himself can never overlook sin which is not repented of, for he is, above all else *a Holy God*. There can be no toleration of the works of darkness, and no fellowship with those who practice sin. The essence of Christian fellowship is that those who claim to follow Christ have repented of their sins, and are striving to walk as "children of the light," in the ways of righteousness and holiness.

What does the Apostle have to say about this in the 13th chapter of this Epistle? He would make known to the brethren that Christian love is not a kindly sentiment, prepared to tolerate and overlook sin, or to receive the sinner as though he had not sinned. *"Love rejoiceth not in iniquity."* Those whose lives are governed by the love of God will have no sympathy with sin, or fellowship with those who practice sin.

In 1 Cor. 6 Paul admonishes them concerning a further matter which has been brought to his notice. Certain brethren had been unable to settle their differences, and had gone to the law courts of the unbelieving Gentiles. The Apostle reasons with them: "How strange, how inconsistent, that those who are to judge the world should go to the world to be judged!" "Do ye not know that the saints shall judge the world?" Yet here were brethren in Christ unable to judge the small matters which concerned themselves!

Furthermore, this effort to justify themselves and to maintain their "rights" indicated the lack of true appreciation of their calling. Every follower of Christ has been called to sacrifice, to "suffer with him." How did he suffer? *"When he was reviled, he reviled not again; when he suffered, he threatened not; but committed himself to him who judgeth righteously."* (1 Pet. 2:21-23.) Paul reminds them of this as he writes: *"Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?"* (1 Cor.6:7.) Well did the Apostle know that the exercise of *Love*

would have solved such difficulties as this, and so he again reminds them that *"Love seeketh not her own."* How all-embracing is the quality of *Love*, and how necessary that every energy should be concentrated on the development of the *love* which alone will make us God-like, for "God is *Love*."

As the Apostle continues to deal with the various matters which have been brought before him, one is able to see in all of them how the operation of *Love will* solve the problems and enable His people to do the will of God in every affair which concerns them. It is recorded that St. Augustine once said, "Love, and do what you will" -- how true it is that love in the heart brings with it freedom and liberty to do God's will in everything.

In order to show how vital is the connection between the 13th chapter and every other part of this wonderful Epistle, reference will be made to one further matter of which Paul writes in his letter: In chapter 8 he deals with a question which was troubling the Church in connection with food which had been offered to idols. He endeavors to show that knowledge without *Love* may prove harmful to fellow-brethren. *"Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puff eth up, but love edifieth."* The Corinthian Church was composed of Jews and Gentiles, and the outlook of some was "broader" than that of many who had been nurtured within the strict confines of the Jewish religion. Among them were those who were strongly convinced that food which had been offered to idols was thereby made "unclean," and that it would therefore be sin to touch, taste, or handle food which had been so dealt with. Others failed to see any difference between food offered to idols and that which had not, and thus felt free to eat whatever food was placed before them. Paul himself, had no difficulty in the matter. To him there was "but one God," and therefore it mattered not if food had been offered to gods which were non-existent.

Now what was the right course for these divided brethren? Each was free to exercise his liberty in the matter, but what would be the effect upon those who were so strongly convinced that to eat of the food offered to idols was displeasing to God? There is one rule which would easily decide the matter--it was the rule of *Love!* Am I going to harm my brother or sister by the exercise of my liberty? Is my conduct in things which are not vital to my salvation likely to cause my weaker brethren to stumble -- to act against the dictates of conscience? Such questions are very appropriate today, just as in the days of the Corinthian Church. As Christians who have been privileged to see the full extent of our liberty in Christ, how needful is the quality of *Love* in the heart which will think first of *Others*. *"Take heed lest by any means this liberty of yours become a stumbling-block to them that are weak." (1 Cor. 8:9.) "All things are lawful, but all things are not expedient: all things are lawful, but all things edify not. Let no man seek his own, but every man another's good."* (1 Cor. 10:23, 24.) So Paul gives his summary of the matter in chapter 13: *"Love is kind"* and *"seeketh not her own."*

Finally, the Apostle reminds the brethren in chapter 12 that although diversity in the Church is essential for its edification, this is no cause for division. Much of the difficulty at Corinth was due to this diversity. Among them were brethren who had "the word of knowledge," a deep insight into the Word of God. Others were able to prophecy, to expound and to eloquently teach others in the way of truth. Apollos was among them. There were others able to work miracles, to speak in different tongues, to interpret tongues, etc. The Church was composed of Jews and Gentiles, of bond and free. *Love is* the uniting bond; there must be a "oneness" between all those who by one spirit had been baptized into one Body. Unity without uniformity was the desirable condition in the Church. *It still is, indeed it is essential to the well-being of the Body of Christ.*

None dare despise the gift of knowledge, or the gift of prophecy, and all the varied "gifts of the spirit." Without them the Church cannot grow "to the stature of a perfect man." Paul, therefore, likens the Church to a body -- each member performing a different function, yet all working for the health and sustenance of the whole body. Ear, eye, hand, and foot, together with the less prominent members are essential to the welfare of the complete body; so every "gift" which God has provided in the Church is necessary, however varied. *"That there should be no schism in the body, but that the members should have the same care one for another."* - 1 Cor. 12:25.

All cannot be apostles, or prophets, or teachers, or evangelists; all cannot speak with tongues, or be workers of miracles, and have the gift of healing. While these may be "gifts" to be desired -- towering above them all is a much more excellent way by which the Body may be edified -- a way in which every single member, be he apostle or the most humble and lowly, can share. It is the way of *love*. In the 14th chapter Paul puts the whole matter in perspective, showing to us all the correct sequence of our desires: *"Follow after Love, and desire spiritual gifts."* (1 Cor. 14:1) *"Ardently pursue Love and be emulous of the spiritual gifts."* (Diaglott.) *"Make Love your quest, and be eager for spiritual gifts."* (Weymouth.) *"Make Love your aim, and then set your heart on spiritual gifts."* - Moffatt.

This meditation is brought to a close with a sincere prayer that all who read may have impressed upon their hearts the supreme importance of *Love*. The problems and difficulties of the Church at Corinth may not beset the Church of the 20th century, yet the principles must be applied to every individual and Christian community. The spirit of *love* must be the guiding principle which will enable each to live in harmony with the will of God and in the highest spiritual interests of brethren in Christ. The way of *love* is the way of sacrifice, and it is to sacrifice that we have been called. *"God so loved, that he Gave"*; Jesus, our Forerunner and Example so loved that it cost him his life. We are called to so *love* that we will lay down our lives in the interests of *others*. May each and all heed the exhortation of the inspired Apostle Paul as he draws to the close of his letter to the "Church at Corinth": *"Watch ye, stand fast in the faith, quit you like men, be strong. Let All your things be done with Love."* - 1 Cor. 16:13, 14.

- Edwin Allbon, Eng.

A Crown of Life

"Be thou faithful unto death, and I will give thee a crown of life." - Revelation 2:10

These are the words of our glorified Lord, given through St. John the Revelator on the Island of Patmos. This thrilling exhortation is given to the Church, to those who have entered into a special contract, a special covenant with the Lord. The invitation of the present time, to suffer with Jesus that we may reign with him, implies the attainment of membership in his Body. His members are his disciples; they have been invited to walk in his steps.

The thought in respect to the receiving of the crown is that it confers great honor. In the Olympian games of olden times a crown was given which was usually of laurel leaves; and great victors on battlefields received crowns of laurel -the laurel being an evergreen shrub or tree, symbolizing that which endures. The Apostle used this illustration as picturing the high honor to be bestowed upon the faithful Church. There is a great prize to be given. There is an election going on. It is for each individual to make his calling and election sure. - 2 Peter 1:10, 11.

THE FADELESS CROWN OF LIFE

Each one who is victorious will receive a crown of life. It will not be a crown that will soon fade, or one that will last only a certain number of years, but a crown of everlasting life. And not only so, but the Lord shows us that this crown of everlasting life will be a crown of superior life-life on the very highest plane. This crown of life given to the "more than conquerors" will be the very highest form of life-immortality-far above all other planes of life, as the special reward for being victors in this race. "Let us so run that we may obtain." The goal is *near!* - *Reprints, pp. R5913, R5914.*

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*, R5284.

Our Master

O Lord and Savior of us all!
O blessed Christ Divine!
We own Thy sway, we hear Thy call,
We test our lives by Thine.

We faintly hear, we dimly see,
In various phrase we pray;
But, dim or dear, we own in Thee
The Light, the Truth, the Way.

Our Friend, our Brother, and our Lord,
What may Thy service be?
Not name, nor fame, nor ritual word,
But simply following Thee.

- *J. G. Whittier*.

The Christlike Character

"Though he were a Son, yet learned he obedience by the things which he suffered." - Heb. 5:8.

OUR Lord's unhesitating obedience to the will of God characterized every action and statement of his life. His mission was the expression of God's purpose. It was his "meat to do the will of him that sent him," as he said, and "to accomplish his work" (John 4:34). His whole being was under the constant pressure of his willing obedience. When the multitude in the desert near Capernaum begged him to stay with them, he replied, "I must preach the good tidings of the Kingdom of God to the other cities also" (Luke 4:42, 43). In short, even when the people responded to his teaching, he was still under the pressure of a Divine plan and timetable which urged him on.

OBEDIENT TO THE PROPHETIC WORD

Nevertheless, lest the drive and power he revealed be misinterpreted, he lost no opportunity of reminding his hearers, "I can of myself do nothing: . . . I seek not mine own will, but the will of him that sent me" (John 5:30). Our Lord's obedience was evidence of his faith in God's declared purpose, and in some instances this was particularly noteworthy. When he rode into Jerusalem on an ass, he demonstrated his obedience to, and his faith in the reality of, a prophecy given many years before, just as though he were responding to an instruction given to him the previous day. When the Pharisees urged him to rebuke his disciples for proclaiming him as King, he showed by his reply how strong was his obedience to the declared and foretold purpose of God, and how obedience itself derived its strength from his faith in the prophetic Word. It was the prophetic Word which foretold his suffering and death, and so throughout the Gospels we discern his resolute walk toward the Cross. That stern resolution was the crowning evidence of his submissive obedience to the will of God.

OBEDIENT TO GOD'S PROGRAM

Obedience implies strict self discipline. This was never so clearly shown as in those cases when Jesus held back from conveying God's blessings to the Gentiles in deference to the Divine program. In compassion, and in acknowledgement of the faith of the Syro-Phoenician woman, he freed her daughter from the demon which possessed her, but in disciplined obedience refrained from extending his Gospel mission at that stage, even to this one individual Gentile. Again, when the disciples told him that certain Greeks wanted to see him, he avoided a direct reply. (John 12:20). Another aspect of his obedience to God's Plan was illustrated in his words to those who told him that his mother and his brethren wished to speak to him. "Who is my mother and who are my brethren?" he asked, and then answered his own question: "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Matt. 12:50). It seems to us, perhaps, a strange way of replying, but how forcefully it put human and Divine relationships into perspective.

OBEDIENT TO EARTHLY AUTHORITIES

On the other hand, Jesus revealed his obedience to God's earthly arrangements by acknowledging the authority of the secular power. As Daniel's prophecies show, God had taken account of the need to avoid anarchy by allowing certain forms of government to take shape, each one suited to the current stage of man's political and social development. This meant, in Jesus' day, that the Holy Land and God's chosen people were under the dominance of pagan rulers, but Jesus was obedient to the Divinely ordained arrangements and scrupulously avoided clashes with the Roman authorities. His attitude and advice-by-example to us is summed up in the words: "Render to Caesar the things that are Caesar's, and to God the things that are God's." Thus Jesus taught his followers that they were to follow a middle course, not of compromise or of consent to the wickedness and injustice of the world, but of reverent obedience to God's plan and program, knowing that in his good time all the fruits of sin would be destroyed and replaced by righteousness. How often we have seen earnest Christians drawn step by step into active political work, because they anted to work faster than God and did not wait in patient obedience or him. Jesus could have done the same with much more justification, and because he did not do so, many Jews lost faith in him. Their example alone emphasizes the profound importance of obedience.

OBEDIENT IN MIRACLE WORKING

Our Lord's obedience to the Divine will was also evident when he performed his miracles. In Mark 6:5, 6 we read that a could do no mighty works in a certain place because of their unbelief. (See also Matt. 13:58). If we understand this merely to mean that our Lord's miracles were in some respect, at least, dependent on the faith of the recipient, we deny the independent reality of Jesus' power. This was shown, however, on such occasions as when he walked on the sea, and when he fed the 5,000. The Devil had no doubts about it, and our Lord's reply to his temptations in the wilderness showed that he placed a voluntary restraint n the exercise of his power. By refusing to obey Satan, Jesus affirmed his obedience to God. The reality of the decision depended on the reality of his power to perform the miracles suggested to him by the Devil. Jesus' decision illustrated his obedience.

OBEDIENT IN REVERENCE

Jesus' life of submission to the Heavenly Father carried with it, of course, a deep sense of reverence. When he expelled the traders and the money changers from the Temple, Jesus was dealing with a situation in which irreverent disobedience of others could no longer be tolerated. Surely it was his own deep sense of reverent obedience which motivated his action. In doing what was necessary to cleanse God's holy Temple he also reminded the offenders and those who tolerated them of the sin of living contrary to the holy will of God.

OBEDIENCE AND COURAGE

Obedience gave our Lord his courage, just as it can give us courage too. A life dedicated to God and lived in humble submission to him, is a life which trusts in his power and wisdom to protect and care for it. The soldier who has confidence in his commander obeys him, and this confidence gives him courage. So it is with the followers of Jesus, who see from Jesus' life that confidence and obedience go hand-in-hand and together produce courage.

LEARNING OBEDIENCE

The writer to the Hebrews says that Jesus learned obedience through suffering. (Heb. 5:8). At first sight this seems a strange statement, but earlier we read that Jesus "advanced in wisdom." Progress gained through experience does not imply that Jesus was originally imperfect, but only that experience added to his maturity, just, in fact, as it does with all those who are rightly exercised by experience. Humanly speaking, it would have been understandable if our Lord's sufferings had caused him to react in self-defense. We would not blame any one who did so when he was clearly innocent, but Jesus used suffering as part of his training in obedience, knowing that obedience is a quality which cannot be learned in theory alone; it must be taught by experience.

OBEDIENCE TO THE END

At the end of our Lord's mission and on the threshold of his final agony and death, his obedience shone forth, not as an effortless quality which might have removed his example far beyond our comprehension, but as his greatest personal contribution to God's purpose, something to be preserved at all costs. The reality of that struggle inspires us. "Father," Jesus prayed when his obedience was being tested to its limits, "if thou be willing, remove this cup from me; nevertheless not my will, but thine, be done" (Luke 22:42). In that spirit of obedience Jesus went to his death.

Perhaps we might properly regard this, the climax and the pinnacle of the triumph of obedience, as the last of his lessons along that line, but they were still being presented even after his resurrection. "Touch me not," he said to Mary, "for I am not yet ascended unto the Father" (John 20:17). His mission would not be completed until he had presented himself to the Father. In strict obedient reverence, therefore, he kept a dearly loved follower from an affectionate act of worship until he himself had paid formal homage to the Heavenly Father.

Finally, on the road to Emmaus, he recapitulated to the two disciples how he had lived in obedience to all that God had laid down for him throughout the Old Testament Scriptures.

Jesus began his mission by an act of submission when he was immersed in the waters of the River Jordan. He ended his life by submission unto death. He urges us to do the same.

- L. H. Bunker

The Question Box

"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." - 2 John 7.

Question:

Does the coming of Jesus Christ mentioned in 2 John 7 refer to his first advent or his second? Recently I was told that the reference could not be to Christ's first advent for two reasons:

(1) At the time this epistle was written the whole world was fully informed of the fact that Jesus had come in the flesh. If anyone could be found who denied so well-attested a fact, he would deceive no one but himself. There would be no reason, therefore, for the Apostle to insist on the matter. Consequently, he must have had reference to the second advent.

(2) The literal translation is "coming" -- not "is come."

Answer:

It is true that the literal translation is "coming" -- not "is come. However, this fact does not prove that the reference is to the second advent. The language employed is such that the reference could be to either advent. However, there are compelling reasons for believing that the reference is not to the second advent, but to the first. Perhaps the following discussion may be of some value in the elucidation of this, admittedly difficult, text.

First, let us verify the fact that the literal translation is "coming." This may be seen by reference to the word-for-word translation in the *Diaglott*, which reads:

"Because many deceivers entered into the world, who not confessing Jesus Anointed coming in flesh;

In this passage the word "coming" is a translation of the Greek word "*erchomenon*," which is the present participle form of the verb "*erchomai*." (See *Strong's Concordance* No. 2064.)

The works of other scholars confirm the *Diaglott*. Note the following:

"For many deceivers have gone out into the world, men who will not acknowledge the coming of Jesus Christ in the flesh;" - R.S.V.

"Because many deceivers have gone out into the world, they who do not confess Jesus Christ coming in flesh;" - Rotherham

"I say this, because a number of impostors have emerged in the world, men who will not acknowledge the coming of Jesus Christ in the flesh;" - Moffatt.

From the foregoing it will be seen that the phrase is not entirely free from ambiguity. How, then, are we to determine the Apostle's meaning? I reply: By comparing scripture with scripture. Let us turn first to 1 John 4:2, reading from *Rotherham*:

"Every spirit that confesseth Jesus Christ as having come in flesh is of God;"

This is not only another scripture, but one written by the same Apostle. Moreover, he is writing on the same theme, namely, how we may discriminate between true and false teachers, by their acknowledgment of, or their failure to acknowledge, the basic doctrine of the coming of Jesus Christ in the flesh. In 1 John 4:2, however, there is an important difference in the language employed, which has not escaped the notice of scholars. Whereas in 2 John 7 there is a measure of ambiguity (when considered alone -- isolated from other scriptures), there is none in 1 John 4:2. The reference is clearly to a coming in the past -- namely, to our Lord's first advent.

It is true that no one living in the days of the Apostle would deny that the Jesus whom John preached was a real historical person -- a man who had walked their streets, and spent his brief life in their midst. But they were by no means unanimous in the belief that he was the Son of God, the long-promised Messiah (or Christ, as the Hebrew word Messiah is translated in Greek). Quite to the contrary. Even now, after 2,000 years, Israel as a nation still rejects him as such, as do also many Gentiles.

The widespread heresy of the times, against which John warned, was not that of denying a fact which all admitted, namely, that Jesus walked this earth as a man; rather, it was that of denying the all-important truth that the Son of God had come to earth as a human being, to accomplish our salvation. To lose one's grasp of this fundamental teaching, would make shipwreck of one's faith, and therefore, the Apostle might well employ his inspired pen in its defense. That he does so in 1 John 4:2 there can be no question. Therefore, it is at least possible that he may be doing so in 2 John 7.

Turn next to 3 John 3, in which the *Revised Standard Version* reads:

"For I greatly rejoiced when some of the brethren arrived and testified to the truth of your life, as indeed you do follow the truth."

Rotherham translates more literally:

"For I rejoiced exceedingly at brethren coming and bearing witness unto thy truth,-even as thou in truth art walking."

In this verse, from the pen of the same Apostle, the word translated "arrived" in the *Revised Standard Version* and "coming" by *Rotherham*, is also the present participle form of the verb "erchomai" used in 2 John 7. Grammatically, therefore, the reference *could* be to a future arrival of the brethren. It does not require a knowledge of Greek, however, for one to realize that the Apostle's rejoicing was not occasioned by his hope that in the future the brethren would bring him an encouraging report about Gaius. Rather it had resulted from the previous visits of the brethren, possibly also from their present visit, gladdening his heart with the reports they had brought of the faithful walk of the beloved Gaius.

The conviction that in 2 John 7 the Apostle has reference not to the second advent but to the first, is strengthened when we recall that such a view harmonizes well with his other writings. For example, in 1 John 1:1-4, in which the theme and purpose of that Epistle is set forth, our Lord's first advent is manifestly under discussion.

When he there speaks of having seen, heard, and touched Jesus, he is telling of experiences already in the past. And this Jesus, he identifies, in the prologue to the fourth Gospel, as being, in his pre-human existence, the *Logos*, the mighty spirit-being who *became* flesh.

Note, too, how well this view harmonizes with 1 John 4:14, 15 which, in the *Weymouth* translation, reads:

"We have seen and bear witness that the Father has sent the Son to be the Savior of the world. Whoever acknowledges that Jesus is the Son of God -- God continues in union with him, and he continues in union with God."

Foregoing I have shown, I think, that 2 John 7 cannot be adduced as a "proof text" that the Apostle believed and taught that at our Lord's Second Advent he "will come in the flesh." I now turn to 1 John 3:2, 3 as a "proof text" that the Apostle believed and taught the contrary. The *Revised Standard Version* reads:

"Beloved, we are God's children now; it does not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is. And every one who thus hopes in him purifies himself as he is pure."

What he now is like, it doth not yet appear to our finite minds. However, we know that he is no longer a human being. Put to death in the flesh, he was raised in the spirit -- a life-giving spirit-being (1 Pet. 3:18; 1 Cor. 15:45). No longer is he to be known after the flesh, even by those who once knew him so (2 Cor. 5:16). According to Hebrews 1:3, he is now the express image of the Father's person; dwelling in the light which no man can approach unto; whom no man hath seen nor can see (1 Tim. 6:16). And, as he himself said, just before his death: "Yet a little while, and the world will see me no more, but you will see me" (John 14:19).

Furthermore, we are to be like him, says the Apostle. We are to see him, *not as he was* but as he is (1 John 3:2). We are to behold his glory. John heard him request this of the Father (John 17:24). We are to be made a partaker of the Divine nature he now possesses (2 Pet. 1:4). We are to share his glory, as his joint-heirs (Rom. 8:17). What a glorious hope is thus set before us! No wonder the Apostle adds: "Every one who thus hopes in him purifies himself as he is pure" (1 John 3:3, R.S.V.).

- P. L. Read

Notice of Annual Meeting

Following his report, the election of directors for the coming year will take place. Opportunity will also be given for the consideration of such other matters as may properly come before the meeting.

The seven brethren now serving as directors are candidates for re-election. Brothers Casimir Lanowick (Grand Rapids, Michigan), Mitchell Rutkowski (Chicago, Ill.), Amos Van Sant (Glassboro, N. J.), and Edward Zielinski (Agawam, Mass.) have also been nominated.

Recently Deceased

Bro. D. Chimblis, Chicago, Ill. - (June)
Sr. Ruth Litchfield, Agawam, Mass. - (July)
Sr. Ethel Walker, Orillia, Ont. - (July)
Sr. Carrie Welch, Toledo, Ohio - (June)