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A General View of the Messianic Kingdom

"And I John saw the Holy City, new Jerusalem, coming down from God out of heaven."-Rev. 21:2.

THROUGH THE Prophet Daniel and others, the divine promise was given to Israel that at some future time the God of Heaven would set up a Kingdom on the earth; that this Kingdom would be world-wide-"under the whole heaven"; and that it would last forever. (Dan. 2:44; 7:27; Isa. 2:2-4; etc.) This Messianic Kingdom is to be established to meet the exigencies of the case of fallen humanity and to bring mankind back into harmony with the divine arrangements. This Kingdom will intervene between the divine government and mankind, because the fallen race of Adam in its weak condition is unable to meet the requirements of the divine law.

The great Emperor of the Universe, Jehovah, has given the Messianic Kingdom to our Lord Jesus, who was the first representative of that Kingdom. While on earth, our Lord was treated with violence and ignominy. All down the Gospel Age, His disciples have been used in a similar manner. Yet the Kingdom which they represent will **surely** be established. Already the Father has appointed our Lord as King (Psa. 2:6), and will soon deliver to Him the power and glory of His office.

The object and purpose of this Kingdom is clearly set forth in the Scriptures. When it shall have been established, some -of its subjects will be asleep in death, and others will be awake. At that time none of the fallen race will be recognized of God as having any life whatever. The control of the whole world will be in the hands -of our Lord, as the One who purchased it with His own precious blood, and who is competent to bless it, according to the promise made four thousand years ago to Abraham, that in him and in his seed shall all the families of the earth be blessed.-Gen. 12:3; 22:18; Gal. 3:8, 16, 29.

The Kingdom of Heaven, as foretold by our Lord, will come about without manifestation -- outward show. (Luke 17:20, margin.) But with all these suggestions, let us not suppose that the Kingdom is to be an earthly government. On the contrary, the Scriptures instruct us that those who inherit it must become spirit-beings before they can enter into it. (1 Cor. 15:50-52.) The living members will all be changed in a moment, in the twinkling of an eye, and the dead members must be raised to receive their change before they can be forever with the Lord.

The Lord and the glorified Church will all be spirit-beings, fully able to administer the world's affairs and yet be unseen by mankind. They will be manifest in the rewards, punishments, and judgments of that day. The difference between the King and the Kingdom is that the King is the person who has authority; but the Kingdom includes both His dominion and His associates. In this case the latter are the Church, who will sit with Him in His throne.

The Church will always be in the **heavenly condition**. Nothing in the Scriptures indicate that she will be restricted to one **place** rather than to another. The intimation is that after the Church has experienced her change, she will be absent from the earth for a while and will be brought into the presence of Jehovah, the great King. She will be arrayed in glorious clothing of wrought gold "in raiment of needlework." (Psa. 45:13-15.) These statements are figurative expressions indicative of the beautiful character wrought out in all who become actual members of the body of Christ.

The Seat of Divine Government

Whether the New Creation are afar off or on the earth, they will ever be of the spirit nature. Their particular place is on the divine plane. The various orders of spirit beings have each its own sphere, but the Church of Christ has no place among them. She is invited to occupy a position next to her Lord, who is on the right hand of the Majesty on High (Heb. 1:3) -- higher than all other planes of spirit being.

At the time of the First Advent, this place had not been prepared for the Church, although the Father evidently had it in mind. Our Lord ascended on high in order to prepare that place. (John 14:2, 3.) This He did by making an imputation of His merit on behalf of the Church, thereby permitting them to become participators with Him in the sufferings of the present age, that they may also become sharers with Him in the glories to follow. Thus He has prepared the way for the Church to enter the highest of all planes.

We are not sufficiently informed respecting the spirit condition to know just how possible it will be for the Lord and the Church to remain in the Father's presence and at the same time maintain the government of the earth. While this may be possible, yet perhaps it may not be a wise arrangement. Perhaps it will be necessary for them to be absent from the immediate presence of the Father, and approximate the earth.

Our thought is that The Christ will be very closely associated with the earth, just as Satan's kingdom is. Satan's seat of government is in Tartarus -- the atmosphere. He and his associates, the fallen angels, are near the earth, whither they were cast down, separated from their own plane because of sin. They are invisible to mankind, however, amongst whom they have done an evil work. Satan has also his human agents-wicked men and women, who are under his control, sometimes through ignorance and superstition, and sometimes through mesmeric influence. The Scriptures inform us, however, that shortly Satan is to be bound for a thousand years; and the place which he has occupied will then be vacant. - Rev. 20:1-3.

St. Paul informs us that the Church is to be caught up to meet the Lord in the air, during the time of His Second Advent. (1 Thess. 4:15-17.) This does not necessarily mean, however, that they will occupy Tartarus. We are told that they will be forever with the Lord; wherever He is, there the Church will be also, in harmony with the divine will and executing the divine purposes. Men will not see the Lord and the Church, even as they do not see Satan and the fallen angels. The Christ will be very closely associated with the earth-as before intimated-though invisible to

mortal eyes. They will be doing a good work, a powerful work on the spirit plane. They will be kings and priests unto our God, and they shall reign on the earth. - Rev. 5:10.

With The Christ will be various agencies. The great company will undoubtedly be associated with them. Then there will be the earthly agents, just as Satan has his assistants. These agents of The Christ will be the faithful ancient worthies, who will render intelligent and willing service in the Kingdom of Messiah.

In Isaiah 11:9, the statement is made: "They shall not hurt nor destroy in all My holy Mountain." Comparing Daniel 2:35 with verses 44 and 45 of the same chapter, we perceive that in prophecy

a mountain is the symbol for a kingdom. Isaiah's statement, therefore, seems to imply that under the Messianic Kingdom there will be a restraint placed upon all who do wrong. At the same time we are to remember Daniel's statement that the Kingdom is to **grow**. The prophecy is that the stone **became** a great mountain and filled the whole earth. Many years will doubtless pass before the prophecy will be fulfilled.

Future Sufferings of the Ancient Worthies

As soon as the Kingdom shall have been set up in power, the ancient worthies will be raised from the dead as perfect human beings. Psa. 45:16 evidently refers to these faithful servants of God, who are to be princes in all the earth. Presumably they will have a great work of instruction to do for the rest of humanity. While they will have this service to perform, nevertheless they will have great honor in doing it; for it is always an honor to serve the Lord.

The service which the ancient worthies will be given will be more than God would ordinarily entrust to a perfect human being. It will be a part of this service to deal with "the imperfect, fallen creatures and to help them up out of sin and imperfection. While in one sense of the word this work is desirable, yet it is not what a perfect human being would prefer. These ancient worthies will come forth from the tomb perfect; but during the entire Millennium, they will be amidst imperfect surroundings. The world of mankind will be imperfect then as now, although gradually these imperfections will come to an end.

Adam was created perfect. After he had sinned, he was cast out of Eden to delve in the imperfect earth, and to struggle with the thorns and thistles until he returned to the dust, whence he was taken. Surely he must have suffered because of his surroundings. Our Lord Jesus was perfect. Not only did He leave the heavenly glory, but for thirty three and a half years He was amidst imperfect surroundings, constantly witnessing the pain and sorrow of the fallen race. To be in such surroundings must have comprised a large share of His sacrifice; for the fact that He was perfect would increase His sufferings.

In the case of the ancient worthies, who, as perfect human beings, will be in an imperfect environment for a thousand years, it would seem as if they will undergo much suffering. Knowing what we do of our heavenly Father, we are inclined to believe that, if they are faithful in serving the Almighty, He will abundantly reward them, more than they could have asked. Should any one inquire, What reward will the Father give them, if they maintain their obedience? we answer, During the Millennium they will receive no special reward for their service, so far as we can see; but we think that from God's standpoint, theirs will be a meritorious service which He will be pleased to reward. This seems to be His method of dealing with His faithful servants. Although our Lord Jesus delighted to do the Father's will, yet God rewarded Him. Our God is gracious!

We cannot think of any greater reward than to bestow the spirit nature upon these faithful ancient worthies. Long ago they proved their loyalty by choosing to suffer rather than to indulge in sin. There is nothing in the Scriptures, however, which says distinctly that they will ever be made spirit-beings. Whatever we may suggest on this subject is purely inferential.

Future Reward of the Faithful Princes

A part of the evidence leading to the deduction that, the ancient worthies will be made sharers of the spirit nature and become members of the great company class is built upon the fact that they seem to be represented typically by the tribe of Levi. The fact that this tribe had no inheritance in the land seems to imply that the ancient worthies will have no earthly inheritance. We might think that their exaltation to be princes in all the earth (Psa. 45:16) would be an abundant reward; but inasmuch as God will give the spirit nature to the great company, who passed through no more severe experiences than did the ancient worthies, and, inasmuch as the lowest form of life on the spirit plane is higher than the highest form on the human plane, it follows that the great company would receive at the hands of the Lord a greater blessing than would the ancient worthies.

Since the heavenly Father has been pleased to arrange for the great company a place on the spirit plane, and since He is operating according to some general principles of righteousness, we are inclined to think that He may have something more for the ancient worthies than will come to the remainder of mankind. So far as we can perceive, the great company have not demonstrated that they are any more loyal to Him than were the faithful ancient worthies. When Abraham was called upon to offer up his son Isaac, he exhibited a degree of loyalty greater than the great company will be called upon to manifest.

Furthermore, in Genesis 17:8, God said unto Abraham, "And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Two thousand years later, St. Stephen said that God never gave Abraham so much as a foot of the promised land (Acts 7:5); but he implied that Abraham will yet receive that land and afterward **leave it to his posterity**. If the **land** is to be given to Abraham and his coadjutors, and then to be left **to his seed** and mankind in general, the thought would seem to be implied that the ancient worthies will pass to the spirit nature.

This same thought seems to be pictured in the Revelation. At the end of the thousand years, Satan will be loosed, that he may go forward to test the people that are on the earth, to manifest to what extent their hearts are loyal to God and to the principles of righteousness. The result of this test will be that some will fall away. - Rev. 20:7-10.

We read, "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them." (Rev. 20:9.) The "beloved city" is the new Jerusalem, the Church in glory, not the Church in the flesh. The rebellion incited by Satan will be not only against the earthly princes, but also against The Christ.

By that time having reached perfection of organism and powers, the people will assert themselves in thus going up to encompass the camp of the saints. That the Church cannot be meant is evident from the fact that human beings could not attack an unseen force of spirit-beings, as the Church will then be. Just as in Great Britain, the people have gone to Parliament to protest, so the rebellious faction of mankind will protest against their faithful princes. We fancy that we hear them say, "It is time that this government was turned over to us. We protest against your remaining in power any longer." In rebelling against the earthly phase of Messiah's Kingdom, however, they are rebelling against the Lord. Consequently, divine judgment will overtake them -- "fire from heaven."

Since this rebellion is to occur at the close of the Millennial Age, and since mankind will at that time have reached perfection, therefore, this separation of the ancient worthies from the rest of the world seems to imply that God has some special purpose in respect to them. The term "camp"

itself implies that theirs is only a **temporary** condition or arrangement, and that God has some better thing in store for them.

If our surmise that the ancient worthies will same day attain the spirit nature be true, we can readily see that it will not be necessary for them to die in order to attain that plane of existence. If those members of the body of Christ, who are living in the time of His second presence can be changed "in a moment, in the twinkling of an eye," so could- the ancient worthies have their change. If they were thus changed from the human plane to the spirit plane, they would be exchanging a perfect human nature for a perfect spirit nature as a reward for faithfulness in the service of the Lord.

The Glory of the Lord the Laudable Ambition in the Kingdom

Under the beneficent rule of the Kingdom, we may be very sure that the Lord's arrangement will be an equitable one--a fair chance for every one of the human race. It is reasonable to suppose that the general line laid down in the Scriptures will be followed respecting the earth. It is written: "The earth hath He given to the children of men." (Psa. 115:16.) The race as a whole will have possession of the earth. God has not made any allotments. Every man will have a share in the commonwealth.

Future Work of The Christ

The changes will come about gradually. There will be inequalities of brain and muscle; but the Kingdom will even up these differences. There will always be some kind of incentive to energy. Either there will be an impetus of some sort, or else there will be some sort of punishment to help people along. The Lord will hold out certain inducements to those who are willing to cooperate along the line of advancement, and will impose stripes, punishments, to assist those who will not be induced otherwise. Both rewards and punishments will be in operation during the Millennium.

Looking back over the history of the world, we see that selfishness has been a great evil; yet at the same time it has worked wonders. If it were not for ambition and acquisitiveness, man would not be much above the animals. We are, therefore, to consider these qualities to be great blessings, when rightly exercised. Under the rule of the Kingdom, all possible blessings of mind and body will be held out to the obedient, so that the trend of selfishness will be offset by a more laudable ambition than at present; and as mind and body develop, the standards of humanity will rise higher, and selfishness will be more and more seen to be contemptible. When perfection is attained, everything will be done for the glory of the Lord rather than for earthly name and fame.

Gradually all mankind will come into fellowship with the Kingdom, and indirectly become associated with the Kingdom itself. Just as any good man helps the government, so all mankind will be blessed in proportion as they approve and uphold the divine arrangements. Thus the Kingdom will be spreading for the thousand years, not only from one individual to another, but gradually back to full perfection. We read that "of the increase of His government and peace there shall be no end." (Isa. 9:7.) It will conquer everything before it; nothing shall stop it. After every evil thing has been destroyed, every creature in heaven and in earth will be heard praising God. (Rev. 5:13.) Every knee shall bow and every tongue confess (Phil. 2:10, 11), and His Kingdom shall be without an opponent "from the river unto the ends of the earth." - Psa. 72:8.

After the thousand years shall have been finished, the Kingdom will cease in the sense that Christ will deliver the authority over to the Father. (1 Cor. 15:24.) This will not mean, however, that law and order will be disregarded as they have been during the reign of sin and death. The Messianic

Kingdom will by that time have helped mankind out of their fallen condition; and therefore it is the divine purpose that Messiah relinquish this subordinate Kingdom, in order that it may merge into the empire of the great Jehovah, of which it will ever after be a part.

Justice then will operate. Mercy will no longer be required; and the heavenly Father will not then be pictured as a merciful King to His creatures. They will by that time be perfect so that they will **need** no mercy; and they will be glad to meet all the requirements of the divine government, and in so doing will be blessed.

Having terminated this work of the restitution of mankind to the plane of human perfection, our Lord and the Church will not be left without an occupation. Our Lord will continue, according to the Scriptures, to be at the right hand of the Majesty on High-next to the Father. After He has relinquished the oversight of earthly affairs. He will assume once more the position of Associate Administrator of the Universe, in connection with the heavenly Father.

We are not to suppose, however, that the Father and the Lord will be kept busy hearing and deciding cases and in administering justice. Nothing of the kind will be necessary. The equilibrium will be such that there will be no necessity for deciding cases. The government of the universe will go on so smoothly as to be practically with out a head, and yet there will be the **Head** -- Jehovah Himself. Next in authority to the Father will be the Son, and next to the Son will be the Church. What work will thenceforth progress is not revealed to us, except in a very indefinite manner.

Through the aid of the telescope, we understand that the fixed stars are suns, each of which seems to have its own planetary system. It is only reasonable for us to infer that, if God made this earth a planet to be inhabited, all other planets will sometime be inhabited also; and that they will be under obligation to the heavenly Father as a part of His wonderful universe. So far as we can understand, the power of Jehovah is boundless. When we consider the hundreds of millions of suns and planets beyond the power of human mind to comprehend, then it is reasonable to assume that the work of The Christ will be limitless; and that some such work for creatures yet unborn will be their blessed privilege to all eternity. We wonder in amazement at the magnitude of God's goodness to us, who has lifted us up from our low condition and who will exalt to future glories interminable those faithful ones who make sure their calling and election to glory, honor, and immortality.

- Condensed from an article by C. T. Russell in Reprints, February 15, 1913, p. R5181.

The Divine Slowness

"Wait." - Hab. 2:3.

FROM THE above verse we have selected the one word "wait" as a guide for our thoughts. This is the word which divine wisdom often seems to utter in rebuke of human impatience. Man is eager, hurried, and impatient; God is never in haste. The divine proceedings are slow. In Holy Scripture men are often counseled to wait; to wait upon God, to wait for God: language which supposes delay and the need of patience. So frequently does this language occur that it indicates that power to be still, to wait for the set time of divine action, is a habit of soul not common, and of high value where possessed. And the early recognition of this broad principle, of the important element of time in all divine procedure, will assist to that quality in the Christian commended of the Lord and expressed in the words: "It is good that a man should both hope and quietly wait for the salvation of the Lord." - Lam. 3:26.

Let us examine in detail the divine slowness as it is revealed in nature, providence, and grace; all media through which God reveals Himself to man. We will find in all these manifestations consistency and harmony -- the same God. This is a great fact, full of light which will contribute to guide us safely through many a season.

The History of the Earth

As regards the heavens and the process by which they were peopled with the brilliances we now see there, we know nothing. But as regards the history of the earth, we have some knowledge of the changes through which it had to pass to become a fitting habitation for man. "In the beginning God created the heaven and the earth." We are not told how far back that beginning was, but we are informed of six days, or intervals, which gradually brought the earth to the state in which man found it. In the solitude of those far-off ages, progressive change gave existence to progressive life. Mysterious forces from below burst through the crust of our planet and determined, according to divine forethought, where the hills should rise. Gigantic vegetation appeared through which monster animals, now extinct, roamed in search of prey. All things were developing to that point where man was to appear, although for him there is long waiting. But the Creator is from everlasting, and eternity is His. He may well be slow. As the handiwork of God unfolded before the observing spiritual hosts, much may have seemed crude, futile, and meaningless; but the Infinite could wait, as He has waited often since, And He would have us regard the operation of His hands, so that we also may know how to wait. "Show me Thy ways, O Lord; teach me Thy paths. Lead me in Thy truth, and teach me: for Thou art the God of my salvation; on Thee do I wait all the day." - Psa. 25:4, 5.

The Movement of the Seasons

These also remind us of this great principle of time in divine procedure. How slow, how gradual, how imperceptible are the changes of day and night! How gentle is the coming of light, and how slowly and silently does it give place to the darkness! There is a stateliness in the transition from the one to the other, which is as noiseless as it is gradual. These might have come with suddenness, as if from a hurried hand, but they do not. It is as if the will of a great King were being done, by powers which none can venture to resist.

We read the same lesson in the winter as it retires before the springtime; and likewise in spring as it in turn is succeeded by summer and autumn. This circle of change has been likened to a mystic dance wherein the figures, gracefully moving, blend their colors together as in a garland. An Intelligence has said that it shall be so, and to that Mind there is majesty in slowness. And while the seasons pass before our gaze as a procession in honor of the Great King, we seem to hear them whisper, 'Behold, the husbandman waiteth for the precious fruit of the earth, and bath long patience for it, until he receive the early and latter rain; be ye also patient.' - Jas. 5:7, 8.

The History of All Life

There is that in the life of all things that teaches the same lesson. Life, whether in plants or animals, is a growth, at once silent and gradual, so gradual as not to be perceived. This is indeed a mystery. Everywhere life grows up, man knoweth not how. "First the blade, then the ear, after that the full corn in the ear"; these stages melt one into the other and cannot be marked. Once begun, life's course is a ceaseless onwardness towards perfection, and in each transition there can be nothing hurried or abrupt, but the end shall be attained with the steadiness and certainty of law. In all the marvelous handiwork of God and in the slow but sure development of living things, whether it be the flowers of the field or the smallest creatures of the air, our thoughts are lifted to the same Agency which works after the same manner, whether it be scattering gold dust over an insect's wing or shaping a world. "These wait all upon Thee." - Psa. 104:27.

Again in the individual life of man as it progresses from the apprehensions of childhood to the acquisitions of manhood, the wisdom of slowness is manifested. The human intelligence grows continuously to its three-score years and ten, but only by protracted toil in scholarship, science, and art, and through long waiting ere the goal sought for is attained. There is no perfection through haste.

And in the history of national life, how well is this same principle of slow development revealed. If the education of the individual be slow, much slower is the education of a people. The life of an individual soon runs its course, but nations live on through centuries. What labor, what self-sacrifice, what sad experiences must nations pass through to rise from barbarism to a state of comparative civilization. Much sorrow, many battlefields, many wretched prison-cells, and many bloodstained scaffolds have been the price paid by nations in the slow rise from rudeness and slavery to enlightenment and freedom.

These facts from nature and providence teach us to guard against impatience in judging the ways of God and to learn how to wait. "I waited patiently for the Lord; and He inclined unto me, and heard my cry." - Psa. 40:1.

The Divine Slowness in the Redemption

And as we turn to revealed religion we are more than ever schooled to wait. Consider the long interval which was to pass between the promise of a Savior and His advent. With the entrance of sin into the world with its disastrous effects, evil triumphs in the consequent dreadful downward path of mankind. Death begins its reign, and sorrow spreads its mantle everywhere. But a Deliverer is promised, a Seed of the woman who shall bruise the serpent's head. Had this course of things been entrusted to our hands, we should surely have been eager, in haste, to further the coming of the Redeemer and the overthrow of the Evil One. But the Divine Mind does not evince this eagerness, this haste. Four thousand years pass, and the Promised One does not come. True the Infinite speaks from heaven by voices and by messengers. He inspires prophets to reiterate His solemn pledge. He originates institutions to be shadows of the great things to come. But

humanity has to wait through many centuries, for in this, the moral regeneration of the world, we find God exercising the same silent slowness which characterized the evolution of nature. The work of redemption, like the work of creation, has its stages also. This is difficult for hurried man to comprehend, who is prone to murmur and complain, but the man of faith knows that long preliminary steps are necessary for the accomplishment of the divine purposes, and will patiently wait, for God's salvation. "For the vision is yet for an appointed time, but at the end it shall speak, and not lie though it tarry, wait for it; because it will surely come, it will not tarry." - Hab. 2:3.

Again, in the manner of the Savior's first coming there was much to disappoint the man of impatience. The great work of deliverance began under humble and inconspicuous circumstances. Prophecy had depicted the advent in glowing colors. Were not the great kingdoms of earth to become tributary to Him, the greatest of kings in the greatest of kingdoms? But the Kingdom of God comes without outward show (Luke 17:20), and its Founder was to many as a root out of a dry ground, as one without form or comeliness. (Isa. 53.) How humble is His birth. He is homeless and poor. He attaches to Himself men from the humbler classes. He seeks not to be great. He is meek and lowly. Even with regard to His spiritual mission, the results are limited and unimposing and have stumbled many then and since. To ascribe salvation to so humble a source is offensive to human pride.

But all this is in harmony with the divine conduct as known elsewhere. God does not cause great things to become great at once. They must grow out of small things, and that by slow degrees. Atoms contribute to the formation of worlds, and substances change and become what they are destined to be in the process of ages. God's ways admonish us not to despair of the day of small things but to remember that under His rule the small is everywhere made to be as parent to the great. The Savior revealed Himself gradually and slowly to His disciples, for that was only in accordance with the divine law of things. The Church which is to fill the earth has its beginning in the hut of a fisherman and in the upper room in Jerusalem. The great forces of nature all move thus, without noise, without haste, so secretly that we never know their beginnings, and so slowly that we can never see their motion, though we know that they are moving. And so eventually God's salvation will be revealed to all. "And it shall be said in that day, Lo, this is our God; we have waited for Him and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." - Isa. 25:9.

Slowness in the Christian's Development

In the spiritual history of the individual believer we learn again this same lesson of divine slowness. When we enter the Christian life, we naturally desire that it should mature speedily. But it does not so mature. We unlearn the evil slowly; we learn the good still more slowly. Weaknesses we hope to subdue quickly are not to be so overcome. Vanquished today, they return to the field tomorrow. The new and better habit of the soul does not settle and ripen as we had fondly expected. The sin most easily besetting us returns (it may be like an old associate offended and exasperated) from being resisted, spurned, commanded to be gone, and we even fall under it as Peter did and as many have done. All this is very humiliating and painful. "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord; be of good courage, and He shall strengthen thine heart; wait, I say, on the Lord." - Psa. 27:13, 14.

Yes, the Christian must often feel that the conflict between flesh and spirit in his case might have been less protracted, less alternating, less painful. But in time he learns that the character derived from this personal conflict between good and evil would be much less complete and less fruitful of good were his lot an exception to that of his fellow Christians. The new life, in common with

life everywhere, is a growth, and grows slowly, imperceptibly. The morning light shines steadily onward until day is perfected; so it is with the path of the just. But here, as everywhere, we are schooled to wait. "Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually." (Hosea 12:6.) Call to mind the experience in this respect of the saints of old.

Noah waited long for the fulfillment of God's judgment on earth in the flood. Abraham must wait many years for the coming of the promised seed and still longer for his inheritance of the land and the eventual blessing of all nations. Joseph endured many years of affliction and imprisonment ere his dreams from God were fulfilled in his rulership over Egypt. So also must Moses wait forty years in the wilderness for God to call him in His own time. The lesson is taught over and over again, and must be learned by all who walk acceptably with God. The grandest revelation of this divine principle of slowness in operation is to be found in the development of the New Creation class. Two millenniums have been set apart for this greatest of God's works, and when it is accomplished, all intelligent beings will marvel. To each Christian is vouchsafed the individual privilege of humbly and patiently submitting to the Divine Power as it slowly transforms him from the image of the earthly to that of the heavenly. More than all else must he learn not to be weary in well-doing, for in due season he shall reap if he faints not. Let us all, therefore, take closer to ourselves this lesson of divine slowness and learn to wait. "Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." -- Isa. 40:30, 31.

Israel Today

*"If I forget thee, O Jerusalem, let my right hand forget her cunning. if I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."
- Psalm 137:5, 6.*

Haliburton, Ontario, Canada,
August 24, 1960

Men and women who have the welfare of Jerusalem at heart-ranging from freethinkers to orthodox-met in the Wise Auditorium of the Hebrew University earlier this month to hear Prime Minister David Ben-Gurion tell the newly-formed Pro-Jerusalem Society that "it had undertaken a great responsibility-and may you succeed" -- in restoring to Jerusalem its ancient glory.

In addressing the first public assembly of the Society, known in Hebrew as *L'ma'an Yerushalayim*, the Prime Minister listed three objectives he would like to see fulfilled:

1. Pumping new blood and life into Jerusalem until it became the biggest city in Israel. "I firmly believe in the dispersal of population, and that Tel Aviv and Haifa and their suburbs should not grow. Defense considerations dictate that only Jerusalem should." (Thunderous applause.)
2. Jerusalem should become the spiritual, cultural and administrative head of Israel, a city playing host to national and international conferences. "I do not wish to deny any of the other cities their cultural institutions, but these institutions should be no more than branches inspired from Jerusalem."
3. "The Capital must become a place of exquisite beauty," a city of gardens and parks, and the program in this direction initiated by the late Mayor Gershon Agron and continued by Mayor Mordecai Ish-Shalom should be a beacon for the future.

The assembly was opened by the chanting of Psalms. Dr. Kalman Mann, Director of Hadassah (women's Zionist organization of America), is Chairman of the Society. He listed the sixfold purpose of the new organization: to implant and foster the love of Jerusalem, both locally and abroad; to encourage pilgrimages; to establish a center to house the historic relics of the city; to spread knowledge of the city, its history and way of life; to assemble books, works of art, and religious objects associated with Jerusalem and its history; and to help beautify Jerusalem and promote its civic welfare.

The assembly ended with the singing of the national anthem, *Hatikvah* (The Hope).

CATHEDRAL OF HEALING

A mammoth building rising in the quiet majesty of the Judean Hills to the west of Jerusalem was the focus of the nation's attention during the forepart of this month. The \$30,000,000 Hadassah-Hebrew University Medical Center for treatment, instruction and research, its massive edifice nearly completed, was dedicated in a two-and-one-half-hour ceremony that brought 2,000 persons to the site. Residents of nearby suburbs emerged from their houses to watch a stream of vehicles pass over the new Henrietta Szold Road towards the complex of buildings clearly visible on a

summit several miles away. Hundreds of Hadassah pilgrims and friends of the Hebrew University from abroad were among those who gathered for the open air dedication.

The importance of the occasion was demonstrated by the presence of the President and Mrs. Ben-Zvi, the Prime Minister, an almost full complement of Cabinet Ministers, the Chief Rabbi, the U. S. Ambassador, and heads of Hadassah and the Hebrew University. Speaking for Hadassah's 300,000 women was Dr. Miriam Freund, their National President.

Though the Center was the attraction of the day, it had to vie with the majestic beauty of the surrounding hills which glowed with color under a slowly setting sun. Several guests at the ceremony must have recalled the day several years ago when they visited the site, then a bare hilltop. There had been differences of opinion about the choice of location, and those favoring the spot, overlooking the picturesque village of Fin Karem, had brought along the Prime Minister to see it. "This is the place, and nowhere else," Mr. Ben-Gurion said.

Now, on the site where a cornerstone was cemented into place on June 5, 1952, stands a massive edifice in concrete, ornamented with brickwork. The Center, acclaimed as unique in its planning and design, has 3,000 rooms, halls, and chambers, and 500 hospital beds.

ISRAEL MEDICAL TEAM TO CONGO

Israel's constructive efforts in troubleridden Africa have again been brought to the fore by the assistance that she is rendering to the newly-formed Congolese Republic. A 16-member medical mission arrived in Congo soon after this nation gained its independence. The urgent need for medical help was disclosed by Mr. Moshe Pearlman, who attended the Independence celebrations with the personal rank of Ambassador, when he made known that there was not a single doctor in Congo. What a contrast this is with the tiny state of Israel, which has more doctors per capita than any other nation in the world, the ratio being one doctor to every 400 people.

It has been reported that the 16-man Israel medical mission was the first, largest and highest-level team to arrive on the scene, and the first to offer serious medical treatment to the Congolese since the trouble began there.

"When I left Congo," Mr. Pearlman said, "they had been working in Leopoldville, and had so improved the health situation that they were being asked to proceed to Stanleyville and do a similar job there."

In another gesture of good will, Israel has offered 100 university study scholarships to the Congolese in an effort to spur on the educational uplift of the people.

LIVING WATERS AT DEAD SEA

The waters of Ein Bokek, including the mineral waters of the Dead Sea and the sulphur springs at Zohar, as well as the area's climate, have an exceptionally good effect on psoriasis, a skin disease common in Israel. Between 50 and 75 per cent of sufferers treated have responded favorably.

Studies made of 300 cases during the 1959/60 bathing season, two-thirds of whom have suffered from skin complaints, have raised hopes that other skin and general diseases, such as rheumatism and arthritis, could be alleviated if not cured here.

ISRAELIS PREDICT OCEAN TIDES

Members of the Staff of the, Weizmann Institute of Science have resolved two problems that have baffled mathematicians for generations-the theoretical determination of the ocean tides and the calculation of the resonance frequency of the earth.

When the results of the research were announced at the end of July by Professor Haim Leib Pekeris, head of the Department of Applied Mathematics, to the International Conference on Geophysics in Helsinki, Finland, an eminent British scientist commented: "I never thought I'd live to see the tidal problem of the oceans solved."

The formulization of the motion of the tide in equations which agree with observations has taken Professor Pekeris, Sgan-Aluf Dishon, and the mathematicians aided by WEIZAC, the Institute's computer, several years to complete. As a result of their research, it is now possible to predict the flow of tides mathematically.

"ROLE OF SCIENCE IN THE ADVANCEMENT OF NEW STATES"

Mr. Abba Eban, the President of the Weizmann Institute of Science, described the conference now taking place in Israel as an unprecedented meeting of world famous scientists with heads of new states. The international conference on the "Role of Science in the Advancement of New States" opened on August 15 at the Weizmann Institute in Rehovot. Mr. Eban told a press conference that over 100 scientists and representatives of foreign states-among them a President, a Prime Minister and a Vice Premier -- had arrived from 30 countries for the conference.

Although a number of such conferences had already been held, most of them had dealt with political or security questions, Mr. Eban stated. This was the first time that representatives of established countries were meeting with spokesmen of new states-on the initiative of a young and small state-to deal with the advancement of science and technology.

THEY WILL HAVE A FONTAINBLEU

A \$12,000,000 replica of Miami Beach's Fontainebleu Hotel is to be built in the Tel Aviv area. This was revealed in *The Jerusalem Post*, which reported that Mr. Samuel Oritt of Miami Beach said that he and his associates were putting up the hotel.

Mr. Oritt, who is chairman of the Israel Bond Drive in Florida, will also set up a \$1,250,000 tool and die plant in Kiryat Gat, a newly founded city in the Negev.

Discussions have been in progress for a suitable site for the Israel -- Fontainebleu. It will have 400-500 rooms and its architecture will be exactly that of the Miami Beach hotel and become the biggest hotel in Israel.

THE MIGHTY SAMSON TIRE PLANT

The Samson tire plant in Petah Tikva holds second place for productivity among the twelve international subsidiaries of the General Tire Company of the U. S. The company's production has risen from 686 tons in 1952, the year it was established, to 1,201 tons during April-June, 1960, according to a report by the company's general manager. The monthly average has increased from 150 tons in 1953 to 400 tons this year, an output per man-hour from 5.1 pounds in

1953 to 15.1 today. The firm began operating with a labor force of 180 and today employs 426 persons.

ON GOOD TERMS WITH WEST AFRICAN MOSLEMS

"We expect to sell IL5,000,000 (about \$2,500,000) worth of goods to Nigeria this year and almost the same amount to Ghana," Israel's Minister of Finance, Mr. Levi Eshkol, predicted recently in Jerusalem. He was addressing the Jerusalem Journalists Club about his visit to West Africa, having just returned.

The Moslems of Northern Nigeria are not essentially hostile to Israel. In the recent pan-African conference in Abyssinia, the Nigerian delegation stood firm against Arab pressure to commit the conference to an anti-Israel resolution, he said.

Giving an example of another kind of cooperation, he said there is an Israel variety of sorghum seed which has been found to give a considerably higher yield in Africa than the variety now sown there.

During a talk with Nigeria's Federal Minister of Finance, Mr. Eshkol remarked: "In our stores, we have no strings to sell"-the relationship between Israel and the newly-rising African countries is unconditional and based on the friendship of neighbors, he stressed.

"GLORIOUS THINGS OF THEE ARE SPOKEN"

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

"And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name.

"Thou shalt also be a crown of glory in the hand of the Lord, 'and' a royal diadem in the hand of thy God.

"Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah [My delight is in her], and thy land Beulah [married]: for the Lord delighteth in thee, and thy land shall be married.

"For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

"The Lord hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast labored:

"But they that have gathered it shall eat it, and praise the Lord; and they that have brought it together shall drink it in the courts of my holiness.

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones lift up a standard for the people. "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.

"And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, a city not forsaken." - Isaiah 62.

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

The Salvation of the Lord

"Look unto me, and be ye saved, all the ends of the earth, for I am God, and there is none else." - Isa. 45:22

ISRAEL trembled on the banks of the Red Sea. Pharaoh and his chariots were in close pursuit. There seemed no way of escape. They were trapped by the Egyptian host and faced return to slavery. Moses, full of faith in the power of God, encouraged Israel to similar faith. (Exod. 14:13.) "Fear ye not, stand still, and see the salvation of the Lord, which he *will* shew to you today." Then God commanded Moses to stretch forth his rod and the sea divided, forming a path through which the people marched safely to the other side. , The Egyptian chariots followed, and in the midst of the sea their chariots stuck with loosened wheels. Once again Moses stretched forth his rod and the wall of water broke, overwhelming Pharaoh's might. "Thus the Lord saved Israel that day out of the hand of the Egyptians ... and the people feared the Lord, and they believed the Lord, and his servant Moses" (Exod. 14:30, 31). They broke into song and praise: "I will sing unto the Lord, for he hath triumphed gloriously . . . the Lord is my strength and song, and he is become my salvation." - Exod. 15:1, 2.

What a wonderful salvation that was by which Jehovah finally set his people free from the bonds of their first great oppressor! They stood still and saw the salvation of the Lord.

"The Salvation of the Lord" is a wonderful theme also for us living today.

The most important question each of us can ask is that asked by the jailor of Philippi, "Sirs, what must I do to be saved?" And the answer of Paul is still the answer we need, "Believe on the Lord Jesus Christ, and thou shalt be saved." Unless we, each one of us personally and individually, have accepted this offer of salvation, having repented of sin and accepted the pardon so graciously offered by God in Christ, further knowledge of other phases of the Salvation of the Lord will profit us little. If, however, we have accepted Jesus as our personal Savior and have experienced some measure of his saving power in our lives, in turning us from sin to righteousness, we shall be desirous of learning all we can concerning the many phases of the Divine Purpose as revealed in the Bible.

"SALVATION! O THE JOYFUL SOUND!"

Contrary to general thought, the word "salvation" is not restricted to the salvation of men from sin, but very often refers to deliverances from sickness and death, from physical dangers and captivity, as in the instance of Israel at the Red Sea. In that was seen the salvation of the Lord. So in many other places in the Old Testament in the deliverance of God's people from their earthly enemies. Jonathan reminded Saul his father that David "put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel" (1 Sam. 19:5). David himself cries: "Stop the way against them that persecute me: say unto my soul, I am thy salvation ... And my soul shall be joyful in the Lord: it shall rejoice in his salvation." - Psalm 35:3, 9.

But David was not unmindful of the deeper aspects of personal salvation from sin, for in Psalm 24:3-5 he asks: "Who shall ascend into the hill of the Lord?" and answers the question himself: "He that hath clean hands, and a pure heart . . . He shall receive the blessing from the Lord, and righteousness from the God of his salvation." In Psalm 91:1, 16 he makes known the promise of God to the one who dwells in the secret place of the Most High: "With long life will I satisfy him, and shew him my salvation." And in that great penitential Psalm 51 he cries: "Create in me a

clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee" (Psa. 51:10-13). The man who wrote these words knew something about salvation in the Gospel sense, although he lived in the old dispensation.

The Salvation of the Lord is therefore a very personal thing, and we can count this as the first thing we must learn about it-the salvation of the Individual.

But the salvation of the Lord has a wider scope than this, and the second phase we now consider is the salvation of the nation of Israel, the chosen people of God. Through allowing Israel, as punishment for their sins, to be subjugated to their enemies, he raised up saviors who delivered them from Egyptians, Philistines, Midianites and Ammonites. He further saved them from the Babylonian Captivity and returned them to their own land. Finally, because of their rejection of the Messiah, they were scattered for centuries among the Gentiles. But even from this longest captivity, God promised to restore them. Ours is the blessed privilege to be living in the days when God's Arm is being put forth on their behalf. Their most formidable oppressor was crushed in the Second World War, and we witness their return to Palestine in fulfillment of Bible prophecy.

What will this phase of the salvation of the Lord mean for Israel and the World?

"WHAT TIDINGS FOR OUR RACE!"

We must recognize at the outset that the great dispersion now ending resulted from rejection of the offer of salvation when it was presented to the nation at Messiah's First Advent. Had the Jews accepted, they would have been spared terrible centuries of suffering, and the Millennial blessings would have begun long ago. But only a few recognized the significance of the First Advent in its relation to the nation.

Among these few was Zacharias, who, regaining his speech at his son John's birth, uttered these words, "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; . . . That we should be saved from our enemies, and from the hand of all that hate us." - Luke 1:68-71.

This was God's purpose for his people at that time, if they had only accepted the Savior, whom he was about to send.

The Prophet Zechariah (Zech. 9:9) foretelling Messiah's entry into Jerusalem cried: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, even upon a colt, the foal of an ass." Unhappily they did not know the time of their visitation and the things which belonged to their peace, even as Jesus later said.

The father of John the Baptist in his further words reveals a deeper conception of the salvation offered to Israel: "Thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins" (Luke 1:76, 77). It was only through finding salvation from their sins that they could hope for full and final salvation from their enemies.

How far-seeing and comprehensive was the vision also of old Simeon as he looked with awe and severance upon the tiny babe Jesus: "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. Luke 2:29-32.

The priests and leaders of the nation did not have the vision of old Simeon. How different the history of the Jews and the world would have been if they had only seen in Jesus what he saw. The great tragedy of Israel would have been averted and the Kingdom of God established at that time.

"DELIVERANCE FOR THE WORLD IS FOUND"

Yet God's Purpose was not frustrated, for he is able to overrule opposition and cause it to carry out further a stage in that Purpose's fulfillment. God had decreed, as Simeon had said, that Jesus should be a light to the Gentiles; and strange as it may seem, the Master's rejection by Israel enabled this to be carried out in some measure. But before this happened, another opportunity was given to the Jews, especially to the Dispersion whom Paul took every opportunity to reach first wherever he went. To those at Antioch he said: "Men and brethren, children of the stock of Abraham, ... to you is the word of salvation sent." But we know the result. Though some accepted, the great majority rejected the word of salvation, and so Paul declared: "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." - Acts 13:26, 46.

Finally, when the Jews of Rome took the same attitude, he declared to their elders there: "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it" (Acts 28:28). Paul was sure about this, because of the words of the Prophet Isaiah (Isa. 49:6), which Paul himself had quoted in Antioch: "I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." To the Apostle this was divine sanction to carry the Gospel to the nations. The salvation of God which was first offered to Israel and by them rejected, was now sent to the Gentiles.

Paul, in considering this turn of events, asks the question concerning Israel: "Have they stumbled that they should fall?" and answers: "God forbid: but through their fall salvation is come unto the Gentiles" (Rom. 11:11). Israel's rejection therefore is not final, for the Apostle goes on to declare that their hardening of heart would endure only until the "fulness of the Gentiles be come in," and then Israel will at last accept the offer and so be saved. (See Rom. 11:26.) The salvation of the Lord, once rejected, will finally return to them and be accepted at last, and so the whole purpose of God will be harmoniously fulfilled.

"THROUGH GOD'S ABOUNDING GRACE"

The present restoration of Israel in their own land as a nation is preparatory to their national acceptance of the Messiah and his salvation. However, before that happy ending is reached, according to the prophecies, they have yet to pass through the final and most awful phase of 'Jacob's trouble.' Nevertheless we have the assurance of Jeremiah 30:7 that they shall be saved out of it. Zechariah 12:7-11 depicts their subsequent mourning, when they recognize in the Pierced One their long-awaited Messiah. What wonderful joy shall succeed that mourning!

Isaiah, after describing in Isa. 11:11, 12 how the Lord shall set his hand the second time together the outcasts of Israel and the dispersed of Judah from the four corners of the earth, goes on in Isa. 12:1-3

to tell what they will say in that day: "O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; . . . the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall we draw water out of the wells of salvation."

Then will the way be opened for the third and final phase of the salvation of the Lord. For God's Purpose involves not only the salvation of the individual, and the salvation of the nation of Israel, but has its grand finale in the salvation of the World.

To the woman at the well, Jesus said: "Salvation is of the Jews" (John 4:22). For it was to Israel that God's salvation was first made known. To them the Savior came, and it was by Jewish disciples and apostles that the Gospel reached the Gentiles. The very Scriptures we study, because they are able to make us wise unto salvation through faith in Christ, are all Jewish Scriptures. So truly, "Salvation is from the Jews" as the Revised Version renders it.

After he spent two days in the Samaritan village, the people reached a most wonderful conclusion regarding Jesus, for they said: "We have heard him ourselves, and know that this is indeed the Savior of the world" (John 4:42). And this recognition that Christ is the appointed means of the world's salvation is testified to by the Apostle: "He is the propitiation . . . for the sins of the whole world." Also "the Father sent the Son to be the Savior of the world." - 1 John 2:2; 4:14.

Now while much has been done during the present age to take the Gospel to all nations, the efforts of the missionary societies touch only the fringe of the problem. The birth rate alone far outstrips all the noble efforts these organizations can make, not to speak of the political barriers now being erected to exclude them from various countries. It is therefore evident that something unprecedented must happen in order that the Salvation of God be truly made known to all the ends of the earth. We believe this will result from the conversion of the restored nation of Israel which will thereupon become the great missionary nation of the Millennial era in declaring the glory and salvation of God to all the nations.

"DELIVERANCE FOR THE WORLD IS FOUND"

The Apostle Paul cherished such expectations, for we read in Romans 11:12: "Now- if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?" And in Rom. 11:15: "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" What streams of blessing will flow to all nations when the people of Israel are filled with the spirit as was Paul, and desire, like him, to take the message to the ends of the earth!

That day shall see the fulfillment of Isaiah 49:6, when the Father will say to the Messiah his Son, who will then have fully restored Israel to favor: "It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."

The work of restoring Israel, admittedly now so difficult a task to all involved, including her statesmen, when fully accomplished by the revealed Messiah will seem in the eyes of God, as it were, but a "light thing." Therefore the Father's words to his Son: "It is too light a thing that thou shouldst have restored Israel. I will also give thee a heavier task, namely, to be a light to the Gentiles, and my salvation to the ends of the earth."

Nothing will so astonish and awaken the nations as the full restoration of Israel, following upon the overthrow of their last great enemy and oppressor-Gog and his hosts from the north. This fulfillment of Bible prophecy will completely vindicate the Word of God in the eyes of all nations. They will be ready to listen as never before to the emissaries of restored and converted Israel as they go forth to all the earth, declaring the glory of the Lord and his Salvation unto all peoples. (See Isa. 66:19.) Thus as Ezekiel 39:27 declares, "Jehovah will be sanctified in the sight of many nations."

Then the nations will be ready to flow unto the mountain of the Lord's house, to be taught his ways and to walk in his paths, "for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations and rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks" -- their tanks and their guns into combine harvesters.

"Nation shall not lift up sword against nation, neither shall they learn war *any* more." - Isa. 2:1-4.

"THROUGH GOD'S ABUNDING GRACE

Is not that the kind of salvation all the world longs for at the present time? They may not be particularly interested in the more spiritual phases of salvation, but all the nations would leap for joy if they could be relieved of the crushing burden of the Armament race and could turn their wealth and energy into the paths of peace.

It was estimated some time ago that the armament bill exceeds one hundred and twenty thousand million dollars! Consider what material blessings such a sum would provide! Furthermore, the diversion of man's ingenuity from the creation of frightful and diabolical weapons of destruction to that of raising the living standards of all races, would make this globe into a Paradise for man. And that is exactly what will happen in the approaching Millennial Age, when the Lord shall "speak peace to the nations." - Zech. 9:10.

How Israel and the nations will rejoice in that day when at last the clouds of war will forever roll away. "In this mountain shall the Lord of hosts make unto all people a feast of fat things," as Isa. 25:6-9 foretells. He shall destroy the veil of ignorance and superstition and prejudice that is spread over all nations, and shall take away the reproach of his people from off all the earth.

Psalm 98:2, 3 declares that it will be said in that day: "The Lord hath made known his salvation: his righteousness hath he openly showed in the sight of the nations. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of the Lord."

How wonderful when all humanity will join in that cry of eternal gratitude (Isa. 25:9): "This is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Amen!

- J. McGeachy, Eng.

Clay in the Hand of the Potter

A Meditation

*"O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand. " -
Isaiah 64:8.*

GATHER my saints together unto me; those that have made a covenant with me by sacrifice" (Psa. 50:5). So speaks the Eternal, through his Prophet, the Psalmist. The word "saints" is significant. One of the problems perpetually confronting any enlightened and responsible interpreter of Holy Writ is that of determining those utterances which may reasonably be taken as having a spiritual significance and message for the New Creation, the Church of the Firstborn, which is Christ's Body (Eph. 1:22, 23), and those which are obviously of exclusively literal significance, the meaning of which is plain and clear, allowing no involved or obscure construction.

Here, however, we have a message which is at once both clear and involved. A message which, at the first reading, seems natural and literal; but, at the second reading, conveys a deep and significant "alert" -- to all who have the hearing ear!

"Out of Zion, the perfection of beauty, God hath shined." Not literal Zion! When was literal Zion ever "the perfection of beauty"? But it is those "washed, sanctified, justified, in the name of the Lord Jesus and by the spirit of our God." Christ is their righteousness, the "altogether lovely," in whose perfect merit his people are beheld by the Almighty Father-and accepted. - Eph. 1:6.

To and through these the Father speaks-have they but the ears to hear -- and says,, "Let my saints be gathered together unto me."

He speaks with a measure of indignation. (Psalm 50:3, 4, and 6.) And no wonder! "What could have been done more to my vineyard that I have not done in it?" (Isa. 5:4). Wherefore, then, this scattering of the sheep-all these unhappy divisions-this "oppression of the poor"

by those who would dictate to and bind his people, "lording it over God's heritage," and "through covetousness, with feigned words, making merchandise" of them? - See Psalm 12:5; 1 Pet. 5:3; 2 Pet. 2:3.

Had God's people, in the representative body once established, remained faithful to him, how different would matters have been! But now he calls, and calls with vigor, to those still precious in his sight. "Our God shall come, and shall not keep silence:... " "Hear, O my people . . . " And all still worthy the name "my people" will hear. - 1 Pet. 2:10.

Under the beautiful natural parable of a potter sitting at his wheel, molding a lump of clay and fashioning it to the beauty of design and workmanship in his mind (Jer. 18:1-4), Jeremiah was shown a type which applies to both natural and spiritual Israel (1 Cor. 10:11); the latter being the greater, and therefore the more important fulfillment.

"As ... clay in the potter's hand, so are ye in mine hand (Jer. 18:6); thus speaks the great Creator of mankind to those upon whom he has laid his hand, as chosen vessels in the Redeemer unto himself, sanctified and meet for his use. - See Ezek. 40:1; Rev. 1:17; Acts 9:15; 2 Tim. 2:21.

God could, had he wished, have chosen clay of finer, nobler substance than they. He could have chosen, even from among fallen men, clay of better composition, of minimum fault or failure, which would have responded utterly and instantly to the great Potter's hand, yielding the immediate fruits of obedience, loyalty, and trust. He did not do so -- either with natural *or* with spiritual Israel. - See Deut. 31:27, 1 Cor. 1:26-29.

There is hope, then, when the clay is marred in the hand of the great Potter, in that he does *not* cast it away, and choose another piece, but remakes it, in different mold, "as seemeth good." And now, behold, a wonderful thing. The fact that the clay has failed, and been remade, does not *diminish* its value or usefulness, but rather enhances it! For experience has shown, time and time again, that not the shallow, inexperienced servants are the most useful to the great King. Rather it is those who, through failure, trial, suffering, deep-and often bitter-experience, have come to know him as Father of mercies, God of love - and his dear Son as the great "High Priest forever after the order of Melchisedec," able to bear patiently with their infirmities, and even to recover them *when out* of the way -- these are the "vessels of mercy" able, because of a ripe experience of his mercy manifest to and in themselves, to carry the word of forgiveness and salvation to others! - See Heb. 5:1, 2, 5, 6; 7:25; 1 Tim. 1:15, 16; 2 Cor. 3:6; Rom. 9:23.

When a Persian carpet is being made, it sometimes happens that one or more of the apprentices who are allowed to help may make a mistake in weave or color. When this happens, should the artist be a past master *at* his craft, he does not undo the mistake! Instead, *he weaves it into the pattern*, achieving new and enhanced heights of design and craftsmanship. Can this man -- *and can God not?*

So take heart ye who, as the poet has expressed it, "Kneel, conscious of our failure and our sin, and dare to call *His* righteousness our own

"God is never impotent amid the wreckage of any one's hope and expectation. There is no "cul-de-sac" in the Divine purpose.

Abraham, "Father of the faithful," *believed God*, and it was counted to him for righteousness; being fully persuaded that what God had promised he was abundantly able to perform! We are His workmanship-not our own-and the tremendous faith which shone in the heart and life of Abraham earning him the magnificent title of "the friend of God" -that tremendous faith must be ours also as we look up and say, "Yea, Lord, I believe -- help thou mine unbelief. I believe that what thou hast promised thou art abundantly able to perform. That thou, who hast begun a good work in me, wilt perform it. That thou wilt perfect that which concerneth me." And one day we shall see this apparent ruined, wasted, emaciated, unprofitable life of ours, crowned with glory and honor, as the lovely product of his grace!

"Keep on believing, there's nothing to fear;
Keep on believing, Jesus is near;
Keep on believing, in night as in day;
He is still guiding -- will guide all the way."

To return to the Psalm: "Those who have made a covenant with me by sacrifice." Any application to natural Israel must of necessity be overshadowed by the aptness of its application to spiritual Israel; those born "not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13). It is obvious that if natural Israel were in "a covenant by sacrifice," spiritual Israel (for whom the Son of God died - Ephesians 5:25) is much more so. For whereas the nation of

Israel was involved in that Covenant whether, in a manner of speaking, they liked it or not (they had no choice or option in the matter, for the covenant had already been made with their fathers, and the types *had* to be formed and fulfilled) spiritual Israel *is* in a very different category. *Every member* of the Church of the Firstborn, the New Creation, Israel after the spirit, is there by specific invitation and acceptance, on the basis of the sacrifice of God's dear Son. His precious blood was shed for and accepted by each of them as individuals, on an entirely voluntary basis, and they are thereafter "members of his Body," the Church of the living God.

"By sacrifice"! Admittedly, we have offered our puny little all-"All we have, our hearts, we give Thee; consecrate them Thine alone . . . "; have presented our bodies as "a living sacrifice, holy, acceptable unto God," our "reasonable service." But far transcending any or all of these is *His* great and tremendous sacrifice of his only begotten Son, the dearest treasure of his heart, on our behalf. And thereafter all we can offer is, as the Apostle so beautifully and *simply* puts it, the "sacrifice of praise"! - Heb. 13:15.

And this is itself a most beautiful and spiritualized rendering of the final verse of Psalm 50: "Whoso offereth the sacrifice of thanksgiving glorifieth me; and prepareth a way, that I may show him the salvation of God." - R. V., margin.

Dearly beloved, can we not, then, in view of all these wonders, realize the greatness of his love and mercy toward us, the unspeakable gift of the sacrifice of his dear Son, and, on this basis, "gather together unto him," forsaking all lesser things, the comparatively minor things which divide and separate us one from another? On the basis of his great sacrifice for us, and full acceptance and belief of that great and vital fact, let us meet together in love and gratitude, and with one mind and one mouth "*glorify* him" to whom all *praise* belongs, and his dear *Son*, who loved us, and gave himself for us.

- T. Ballantyne

The Ultimate Criterion Orthodoxy

"As touching the hope and resurrection of the dead I am called in question." - Acts 23:6.

THE DETERMINATION of the basis of Christian orthodoxy, that is, the true faith or teaching, has been the earnest desire and effort of fifty or sixty generations of Bible students and theologians, over a period of eighteen hundred years. Today, each of the many sects of Christendom sincerely believes that its creed only is truly orthodox. But the uncreed fettered, free Bible student holds that the Bible teaching alone is the basis of orthodoxy.

There are several Bible criteria, or tests, or measures of orthodoxy. The basic test is belief *in a* benignant God: "He that cometh unto God must believe that He is, and that He is a rewarder of them that diligently seek Him." (Heb. 11:6.) The next is acceptance of Jesus Christ as the exclusive Agent of God for man's salvation. Jesus said: "All things have been delivered unto Me of My Father: and no one knoweth . . . the Father, save the Son, and he to whomsoever the Son willeth to reveal Him." - Matt. 11:27.

There are numerous other measures of the reality, sincerity, and propriety of Christian faith, including self-sacrifice; activity and zeal in service; purification of life ("even as He is pure"); and joyful anticipation of a future life with the Lord (a crown reserved for "all those who love His appearing"). Not disregarding these but building upon them, the further supreme and searching test of true faith is belief and reliance upon the teaching of Christ regarding the *resurrection of the dead*. This touchstone differentiates not only between accurate and inaccurate Christian faith, but also between-Christianity and all false religions. It was the question the Apostle Paul raised, that provoked such an uproar in the Jewish Sanhedrin when they were examining him, that the Roman chiliarch who had him in charge thought they would tear him in pieces, as related in Acts 23:1-10. And it is the question that brings into sharp conflict the statements concerning man's nature, made by God, through His Son, His Prophets, and His Apostles, with the falsehood told by Satan to Mother Eve in the Garden of Eden. For this falsehood Satan was denounced by our Lord, declared to be "a murderer from the beginning," and to have "no truth in him." "He is a liar, and the father thereof." (John 8:44.) Strangely enough, it seems much easier for the human mind to grasp and believe the Satanic lie, than the truth as stated by man's Creator, who certainly should know how he is constituted.

It is not the purpose of this article to present an exhaustive discussion of the mortal nature of man, of death as the penalty of disobedience imposed upon the race in the person of Adam, its progenitor. and of the Way opened for man's possible recovery therefrom through the Gospel of Jesus Christ-including both the living and the dead, those that have "done good" and those that have "done, evil." Nor need we remind you' that there is a "second death" reserved for those who, thus called forth from the tomb to a life and an enlightenment not obscured by Satan's lies and unhindered by Satan's rule, refuse to accept God's amnesty and restoration to His family and Fatherhood. Such, we know, as will not then obey "That Prophet" shall be "destroyed from among the people. (Acts 21:22-24.) All this ground is fully covered by publications of this Institute, which are free for the asking, or at nominal cost in book form.

It is enough here to remind our readers that God placed Father Adam under a test of obedience, which involved his refraining from partaking of the fruit of a certain tree in his Garden home. Satan, in the beginning of his contact with the human family (as referred to by Jesus in John 8:44) assured Mother Eve that if she and her mate should eat of "the tree that is in the midst of the

Garden," forbidden to them by their Creator, instead of dying as He had said, they should "become as gods, knowing both good and evil" and incidentally immortal. The outcome of the primitive experiment in disobeying God must thus inevitably prove either God or Satan a deceiver. The evidence as to which told the truth has been presented to mankind and the universe for nearly six thousand years. The inevitable termination of the life of every human being in death is a continuing and should be a convincing proof to every thinking being that *God* is true, and His Adversary a liar, as Jesus said. The Devil has tried, with considerable success, to vitiate this conclusion by inculcating through various agencies, the doctrine of the immortality of the human soul, so that to those who accept this theory, death becomes merely a change of scene. But the complete extinction of life and consciousness in death is everywhere taught in the Bible. "Put not your trust in princes," says the Psalmist, "nor in the son of Adam, in whom there is no help. His breath goeth forth, he returneth to his earth; *in that very day his thoughts perish.*" Solomon, with divinely given wisdom, thus engrossed the truth: "The living know that they shall die, *but the dead know not anything* . for there is no work, nor device, nor knowledge, nor wisdom, in Sheol [Hebrew for the grave] whither thou goest." - Psa. 146:3, 4; Eccl. 9:5, 10.

Surely these statements (of many to the same end) are sufficiently explicit! Nor is the New Testament less positive. Jesus' promise of restoration from death was to "the dead all who are in the tombs." (John 5:25-29.) He knew they were not in heaven, or a hell of torment, or purgatory, or any other state of consciousness. And the basis of that nominal "Christian" theology, which in reality is Platonic, Egyptian, and Satanic, is shattered by the Apostolic statement that it is the supreme Potentate, "King of kings and Lord of lords; who *only* hath immortality, dwelling in light unapproachable; whom no man hath seen nor can see." God alone had inherent immortality, as explained by the Lord Jesus; but He has power to impart such life, and *has* done so to the Son; and the Son extends it to those becoming members of His Bride, His Church. The Prophet Isaiah foretold these things, embracing fundamental truths and transactions of tremendous import in both heaven and earth. In a passage hailing a special Servant of Jehovah who "shall be exalted and be lifted up, and shall be very high," and who was to become the Sin-Bearer for all mankind, making "His soul an offering for sin, the Prophet, speaking in-the name of Jehovah, says: "I will divide Him a portion [of immortality] with *The Great [i.e. Myself]*, and He shall divide the spoil [of His victory over death and the grave -- immortality] with the strong" -- those strong enough in their determination to participate in His victory, to "follow the Lamb whithersoever He goeth. (Those of our readers desiring to verify these statements from the Scriptures, and to note' their-marvelous harmony and cohesion, are referred to: 1 Tim. 6:15, 16; Eph. 5:13; John 5:19-29; Isa. 52:13-15; 53:1-12; Rev. 3:21; 14:4.)

Confronted with these facts in millions of books and hundreds of millions of tracts distributed , throughout Christendom during the past fifty years, it would seem that the prevalent erroneous conception of the human soul as immortal should have been generally if not unanimously replaced by an acceptance of the Scriptural doctrine of the resurrection, as the basis of the Christian's hope of a future life. Not so, however; the acceptance of Satan's falsehood that, because we have eaten of the fruit of the tree of the knowledge of good and of evil, we have become as gods and cannot die, is so flattering to man's vanity, and it is *so* impressed *on* his thinking from infancy, and is so entrenched in the popular Church creeds, that it will require the fiat of the returning Christ, "Behold, I make all things new," to destroy the "covering" and rend the "veil" from mankind's eyes, so that they may accept His proffer of "the water [symbolizing Truth] of life freely" -- on *His* terms, not theirs. - Rev. 21:5-8; Isa. 25:7.

In these latter days God has made it easier to accept the doctrine of the resurrection than heretofore, by permitting mankind's searching mind to discover means of recording, preserving, and reproducing a considerable portion of a human being's, personality and accomplishments.

The monuments, statuary, hieroglyphics, cuneiform inscriptions, and crude drawings, coming down to us from ancient peoples, give us but a limited knowledge of their appearance, their lives, and their ideas. Great modern libraries of books, of motion picture films and of phonograph recordings, permit the recreation ^{at} will of the ideas, the appearance, and the voices of recently deceased men. Science could manufacture an apparent *replica* of the body of a dead man; as, for example, of President Woodrow Wilson, duplicating his appearance as shown in existing motion pictures, place therein a phonograph record of his thoughts, for utterance in his own voice; all so cunningly constructed as to deceive one who had known the man in life; yet it would be only a robot, not having a brain to think new thoughts, a bodily metabolism to continue its existence, and a consciousness of personality that would, constitute a re-creation or resurrection of the man, so that he would know himself. This last accomplishment God has "placed in His own power," and that of the Son, to whom He has imparted it. This ability is the peculiar "glory of God." To believe this doctrine constitutes Christian orthodoxy, regarding the hope of everlasting life.

Demonstrating the power of God to resurrect a dead man, Jesus stood before the tomb of Lazarus and assured Martha, "Thy brother shall live again." Martha, being only a Hebrew woman, instructed in that nation's ancient Scriptures but not infected with Greek or Egyptian philosophy, nor with modern "systematic theology," replied: "I know he shall live again in the resurrection at the last day." Jesus associated Himself with that Day and its promise by declaring: "I am the resurrection and the life; believe, and thou shalt see *the glory of God*." Then He commanded: "Lazarus, come forth!" -- and Lazarus came forth from the tomb. Jesus said "Loose him [from all grave clothes] and let him go." This was a sample and type of a universal Reviving, and Loosing "at that Day." - John 11:1-44.

The glory of God particularly associated *with* the resurrection of the dead, is again referred to by the Apostle in Romans 6:4: "Christ was raised from the dead through the glory of the Father." And the great Day of which Martha spoke, in which is to be revealed this particular and peculiar glory of God, was foretold by the Prophet Isaiah among others, declaring the universality of its application: "The glory of Jehovah shall be revealed, and *all flesh shall see it together*, for the mouth of Jehovah hath spoken it." -Isa. 40:3-8.

Space forbids a discussion here of the differences in the resurrection; of the best or "first resurrection" of the Church, and the, "better resurrection" of the holy men of the old dispensation, both to be *prior* to the general resurrection. Nor can we more than refer to the secret imparted by the Apostle, that in the end of the Age there would come a time when "we all shall not sleep, but we shall all be changed." For further details and particulars, we again refer the interested reader to the exhaustive publications supplied by the Institute. - Rev. 20:4-6; Heb. 11:35; 1 Cor. 15:51, 52.

Those who in simple faith have accepted the Scriptural doctrine of the resurrection, have *not* sorrowed as do those who have no such hope. When their loved ones died they have known that in effect they have only "fallen asleep," because they would surely awake, refreshed, in the Morning. Such separations are ever hard to bear, but how consoling to *know* that they are, only temporary! They have never been for so very long, for (at longest) the sorrowing ones soon have joined their loved ones in sleep, or now, as we believe, are "changed in a moment" to be with the Lord, and to join in preparations for the General Resurrection -- for "their works do follow with them." "Sorrows may endure for a night, but joy cometh in the Morning." - Rev. 14:13; Psa. 30:5.

It will, be the Resurrection Morning, heralding The Day. The glory of God, revealed, shall not only cause the dead to awake, but the earth also to "bud and blossom as the rose." "The tabernacle of God"

the "Mighty God" of Isaiah 9:6, "the great God and our Savior" referred to in Paul's Epistle to Timothy (2 Tim. 2:13) -- shall then be with men, "and He shall wipe away every tear from their eyes; and death shall be no more neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away.

"He that testifieth these things saith, Yea; I come quickly. Amen: come, Lord Jesus." - Rev. 21 and 22.

- *Horace E. Hollister.*

Recently Deceased

Sr. H. E. Alsterlund, Scituate, Mass. - (July)
Sr. Alice Barton, Los Gatos, Calif. - (Aug)
Sr. Mable Brown, St. Petersburg, Fla. - (Aug)
Bro. F. E. Gridley, Pittsfield, Mass. - (Aug)
Sr. Susan M. Rollins, Lynwood, Calif. - (Aug)
Sr. A. M. Seaman, Saginaw, Mich. - (Aug)
Sr. M. Van Slays, Cedar Grove, Wis. - (Sep)