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Free Indeed

"If the Son therefore shall make you free, ye shall be free indeed." - John 8:36.

THE love of freedom is inherent in all of God's intelligent creatures. Moreover, under certain limitations, it was manifestly his purpose that all enjoy liberty-the limitations, in every case, being those of righteousness, of respect of and submission to the divine law, and mutual love and respect for the rights and liberties of fellow creatures.

However, many have very different ideas of freedom from this. One of the world's great champions of human liberty -- Abraham Lincoln -- once said:

"We all declare for liberty; but in using the same word, we do not all mean the same thing. With some, the word liberty may mean for each man to do as he pleases with himself, and the product of his labor; while with others the same word may mean for some men to do as they please with other men, and the product of other men's labor."

Again he wrote:

"The shepherd drives the wolf from the sheep's throat, for which the sheep thanks the shepherd as his liberator, while the wolf denounces him for the same act, as the destroyer of liberty. Plainly, the sheep and the wolf are not agreed upon a definition of the word liberty. "

As we look around us today, it seems evident that there are yet many men who have not repudiated the wolf's dictionary. Such are anxious to cast off all restraints of God and man, to pursue a selfish course, untrammled, and without regard to either their obligations to God, or the rights of their fellow-men. Such ideas of freedom (2) lead only to anarchy and destruction. And those who hold them look upon all wholesome restraints of law and order as infringements of their rights, and consider themselves in bondage under them. This is the rapidly growing sentiment all over the world today among the masses of mankind. And this is what makes the

outlook for the future so ominous, threatening the utter wreck of the present social order in world-wide anarchy.

THE INFLUENCE OF THE BIBLE

There have been two main contributing causes which have operated to produce the liberty known and experienced in the world to date. One of these is the Bible. As we compare the various degrees of civilization throughout the world, and note that the wisest and best laws and the wisest and best execution of them and the greatest true liberty of the people within reasonable bounds are found in those nations which have most revered the divine message, the Bible, it is a strong argument that the Word of God has not only influenced the "little flock," who take it most seriously, and who lay aside every weight and hindrance and worldly ambition to run with patience in the footsteps of Jesus, but it has influenced the minds of many who have never taken this step of full consecration. In a word, the liberty wherewith Christ makes free is not the liberty of license but the liberty of reason, of justice, of love; and in proportion as any one has received the spirit of the divine teaching, in that same proportion he is a free man. We thank God, therefore, for the measure of national liberty which prevails throughout the world, even while we see clearly from the prophecies of the Scriptures, as well as written on the pages of the daily press, that a great misinterpretation of liberty is rapidly spreading throughout the world, which will eventually wreck the present civilization in anarchy.

THE FIGHT FOR LIBERTY

The second contributing cause of the liberty known and enjoyed by mankind up to the present time is warfare. We think it is not an overstatement to say that all, or nearly all, the liberty there is in the world today has been paid for; practically none of it has been attained without sacrifices. Why? Because selfishness is so entrenched in the race that those who possess power, authority, privilege, opportunity, would hold these for themselves to the disadvantage of others -- to the enslavement of others -- were not the rights and liberties fought for. Looking back over the history of nations and, regardless of one's views as to the propriety of a Christian engaging in warfare, every reasoning mind can see that only through wars have liberties come to the human race. The mistake that is being made by many today is the supposition that humanity would ever be able to attain the condition of absolute equality and unselfishness through wars or any other means within the power of Adam's race.

The Scriptures point out to us that there is a limit beyond which we must not expect selfish humanity to make progress -- that any progress beyond that limit must come from on High, through the establishment of the Kingdom of God's dear Son; that while wealth and influence and tail ends will yield to the pressure of the masses for their own protection and aggrandizement, they will not yield everything, but would permit the entire social structure to dissolve rather than to submit to a general equalization, such as is the aim of Socialism. Hence Socialism, while not intending anarchy, will produce anarchy; while striving for greater liberty and universality of blessings of earth, will effect a wreck of all these. Thanks be to God that his program is that on the wreck of present institutions he will establish the true reign of liberty on the plane of love, under the guidance of the Master and his joint-heirs

However, while we await that kingdom let us not despise one present national liberty, imperfect though it be. Usually blessings are valued rightly only when they are taken from us. It is not long since we were doing some sober thinking as to the possibility of losing our national liberty. Such thoughts should lead us to very earnest thankfulness to God that this liberty has been preserved to

us. Nor should it be difficult for us to be grateful also to those who bore the brunt of the sacrifice, many of whom laid down life itself in the cause of freedom.

LIBERTY TO BECOME SONS OF GOD

From these reflections on the liberty known and experienced by mankind in general, let us now turn to another phase of our subject: "The glorious liberty of the children of God." - Rom. 8:21.

Our Lord well knew that we might have all the inalienable rights mentioned in the Declaration of Independence, all the opportunities afforded by wealth, all the knowledge and skills resulting from higher education, and yet not be really and truly free, in his sense of the word. It was for this reason that he said to some who were beginning to have faith in him: "If the Son therefore shall make you free, ye shall be free indeed." - John 8:36.

St. Paul knew how true this was. He had the freedom which came as the result of having been born a Roman citizen. And yet he tells us, in Romans 7:19, that "the good that I would I do not; but the evil which I would not, that I do."

Are these the words of a free man? No, indeed! These are the words, not of a free man, but of a slave.

Dearly as we may love liberty, there is no man who actually possesses it yet, for as the result of the fall of Adam all men became the slaves of Sin and, to a great extent, the tools of Satan; and never, until the promised restitution of all things is completed, will men enjoy the precious boon of liberty in its full sense. This is one of the elements of the Gospel, that Christ is to bring liberty to the captives of sin and death, and to let all the oppressed go free. - Isa. 61:1.

Of course, to those who believe that death itself is a great blessing, liberating our spirits from their present bondage to earthly conditions, the Gospel message is without meaning. But to us who have learned the true nature of man, and who know that he is mortal, and not only mortal, but dying, this promise of liberation from the prison-house of death, though stated centuries ago, holds our interest with a stronger grip than would tomorrow's headlines, if we could read them today.

While, however, the actual freedom or liberty of the children of God is not yet enjoyed by any, the inheritance of it being lost by Adam's fall, a few have regained their *title* to that inheritance. How did they do this? By faith in Christ, who, with his own precious blood, purchased it for all who will accept it as the free gift of God's grace. And these few have, by faith, already passed from death to life (John 5:24; 1 John 3:14) and are now, therefore, *reckoned* free -- free from sin, and its condemnation, death -- righteousness being imputed to them. Thus they hold a sure title to this glorious liberty, which all the sons of God will possess when fully restored to the mental and moral image of God.

A ROBE OF RIGHTEOUSNESS

As above indicated, the full liberty of the children of God is not yet ours, except by faith. However, while realizing this, let us not fail to note the measure of that liberty which is ours even now. It is very considerable. The liberty of the Christian is stated by the Apostle John to be the liberty, power or privilege, of becoming a son of God. "As many as received him [Jesus], to them gave he the power [liberty] to become the sons of God, even to them that believe on his name." (John 1:12.) That is to say, our Savior offers to all who accept him, and who desire to regain the

mental and moral image of God, lost by Adam, and who desire to return to the relationship of children of God, a release from the sin which brought condemnation upon us all six thousand years ago; it means also that over such he will throw a robe of righteousness, which will cover all their present imperfections and unavoidable weaknesses. Clothed thus, in this white raiment, they need not wait for the Millennial Age, but may at once go to God, by faith, and find immediate acceptance in his presence, and secure grace to help them in every time of need. Thus may they continue under this precious robe of righteousness throughout their earthly career until, having proved, by their obedience in the present life, the sincerity of their consecration to God's will and service, they shall ultimately be delivered from all the present weaknesses into grand, perfect, spiritual bodies, like unto their Lord's. This is the promise to the overcomers, who thus will be received into final and complete sonship as heirs of God and joint-heirs with Jesus Christ their Lord and Savior.

A remarkably clear and, we believe Scriptural, presentation of the meaning of the robe of righteousness, or "white raiment" as it applies to the believer's standing in the present life, is found in the writings of Brother Russell, under the caption:

"WHITE RAIMENT LOANED TO US"

"The Scriptures give us to understand that at the very beginning of our Christian experience we, figuratively, are clothed in white raiment. This white raiment represents justification -- we are justified freely from all things. It is a robe without spot. It is sometimes spoken of as: Christ's robe of righteousness because it comes to us through Christ. It is to be had only through him. He is able to impute to us, to loan to us, grant to us temporarily, this robe. It is spoken of as the wedding garment. At an oriental wedding, a wedding garment of white linen was used to cover over the clothing worn by each guest. It was loaned to the guest at the wedding by the host, when he appeared at the wedding feast. White linen signifies purity. So when Christ gives us the use of his merit, it is as a white garment to cover our imperfections. It is an imputation of his righteousness which is to us justification. We are exhorted to keep our garments unspotted from the world. The imputation of righteousness given us we are to preserve, to maintain. But we cannot fully maintain it of ourselves. Our tongues may sometimes say things that we wish they had not said, and our hands may sometimes do things we would not desire. Hence God has provided a way by which our blemishes or transgressions may be eradicated--those not willful. This way is our daily application for the cleansing of these unwilling transgressions through the precious blood. Thus we keep our garments unspotted from the world. Thus our justification, our white robe, is maintained -- should be maintained."

White raiment, however, is not only provided as a precious covering robe for the believer to wear during this present life. It is stated as the reward of the overcomer which he will realize in the future. "They shall walk with me in white for they are worthy." "He that overcometh, the same shall be clothed in white raiment." - Rev. 3:4, 5.

The significance of this figure of the white robe in the sense of a reward to be granted the overcomer after he has successfully completed his trial and been faithful unto death, is also most clearly unfolded by Brother Russell in another article

"THE WHITE RAIMENT OF THE KINGDOM"

"It is not sufficient that we have the *imputation* of our Savior's righteousness. This imputation is only a temporary arrangement. We need to come to, the place where we shall have a righteousness of our own. Our flesh is imperfect. . . . In spite of our best endeavors, things are

bound to go more or less wrong. But we are to prove ourselves overcomers-more than overcomers. The Lord has arranged that at the conclusion of our trial, at the end of the present life, all the overcomers shall receive the new body. This new body will be a body of actual purity. Thus, as the Apostle says, we shall be 'clothed upon with our house which is from heaven.' So our raiment will be changed from a garment of imputed perfection, our justification by faith, to that which represents actual perfection. At the resurrection we shall receive that body of inherent purity, without blemish, without spot, which is here pictured as 'white raiment.'"

What a wonderful Gospel it is, and how little do we need to be ashamed of it! And all this grace comes to us merely by believing in the name of Jesus, and all that that name implies. The name of Jesus signifies Savior or Liberator, as indicated in Matthew 1:21, which reads: "Thou shalt call his name Jesus, for he shall save his people from their sins."

But is it only to believers in his name that our Lord grants this privilege or liberty of becoming sons of God? Yes, we answer, only to these. Belief in no other person will do, nor will the acceptance of our Lord by any other name than the one which acknowledges his ransom-sacrifice avail. He must be recognized as Savior, not merely as Teacher or Guide. He saves his people from sins that are past, as well as teaches and guides them to abhor and avoid sins in the future.

It is worthy of notice, too, that this privilege of becoming sons of God was not extended to the overcomers of the past ages, nor will it be offered to such as prove faithful during the Millennial Age. These are represented in the Scriptures as receiving their life from the Christ (Head and Body). They will thus be not sons, but grandsons, if you please, of the Father. Though the race in general will not become sons of God, they may secure, through the sons of God, freedom from death, pain, etc. (Rom. 8:18-22.) The children of Christ--all who receive the redemption life, will stand as dear and as close to the Father, Jehovah, as sons, even as in the earthly family, the grandsons are as dearly loved, and as kindly treated. But none of them can be made perfect, without us, the sons and heirs, as the Apostle makes plain in Hebrews 11:40.

The manifestation of the sons of God is, therefore, the great event for which the whole race of mankind waits and hopes and groans, even though most of them do so in ignorance. Their hopes and expectations, not being clear, may be summed up as a vague longing for a Golden Age, a good time by and by.

Just now we said that the privilege of becoming sons of God is extended, in this Gospel Age, only to believers in Jesus as their Savior, their Liberator. Some one has put this thought in a heart searching question and presented it in a couple of verses which appeal very strongly. They read"

"It means so much to me, that, when he came,
They called him 'Jesus!' 'Tis a gripping name
That takes a saving hold on one like me,
Who lifts new-visioned eyes that now would see
All false lights fade in presence of the truen --
What does it mean to you?"

"It means so much to me, in crisis hours
When right seems baffled by opposing powers
To hear his strong voice call,
'Be of good cheer, For I have overcome this world of fear.
Here's refuge in my word -- my word is true! --
'What does it mean to you?"

Brethren, let us appreciate to the full Christ's offer of freedom-the glorious privilege he extends to us of becoming sons of God. Let us be strong, acquitting ourselves like men, receiving now by faith the special favor to be brought to us at the appearing of our Lord Jesus, who will himself present us by his side before the Father, unblamable and unprovable in love.

- P. L. Read.

Rapid Travel or Much Study Foretold

Rapid Travel or Much Study Foretold

"Many shall run to and fro (i.e., examine a book thoroughly - Gesenius' Hebrew Lexicon) and knowledge shall be increased." - Daniel 12:4.

THE above mentioned text has received much thought from Bible students in our time and is often quoted by writers on prophecy. The interpretations offered, however, vary considerably as do also the translations in a number of versions which the writer has compared. The rendering, for example, in *Moffatt's Translation*, "Ere then many shall give way and trouble shall be multiplied on earth", sounds as if this learned scholar were translating an entirely different Hebrew text than the one the King James translators had before them. The somewhat popular *An American Translation* has a reading similar to Moffatt's: "Many shall prove disloyal, and troubles shall be many."

It is proper to ask: "Are these recent translations of Daniel 12:4 more faithful to the original than is the familiar reading of the *Common Version*, which is followed by the *Revised Version* and also by the *Revised Standard Version*? And why this difference?" It is of prime importance to have an authentic text and a correct rendering of it if a Scripture is to be properly interpreted. The purpose of this article is to indicate how this principle applies to the text under consideration, and our approach to the task is with a lively sense of the difficulties involved, but also with a grateful appreciation of the valuable helps made available and used.

CHOICE OF HEBREW OR GREEK TEXT

To us it is obvious that the Moffatt rendering quoted above, or any similar one, is a translation not of the Hebrew text as it has come down to us, but seems to follow loosely one of the two ancient Greek versions of Daniel which have been preserved to our day. The later of these, made by Theodotion in the second century A.D., reads: "Until many are taught and knowledge is increased." The older Greek version, which is the original Septuagint (commonly called the LXX), has a reading very different from the Hebrew text "Many shall rage, and the earth shall be filled with unrighteousness." *The Century Bible* favors the reading: "Many shall apostatize and evils shall be multiplied upon the earth". (Compare the note in *The Companion Bible*).

It should be realized that all such renderings which make Daniel 12: 4 a prediction of evil are not based on the Hebrew text, but are based on the Septuagint Greek. It is true that the Greek translation was made several centuries before our present Hebrew text was fixed and provided

with vowel points by the Masoretes. This being conceded, those scholars who adopt the LXX reading where it differs from the Hebrew will argue that the Greek translation was made from an older (and therefore more reliable) Hebrew text than the one in use since the ninth century A.D.

It is not within the scope of this article to discuss at any length the respective merits of the Masoretic Hebrew text and any Greek version. Competent scholars have done that in the larger Bible dictionaries, to which we refer the reader. Suffice it to say that their consensus is that although in certain passages the LXX appears to be more correct than the Hebrew, taken as a whole it leaves much to be desired as a faithful version. In view of this, and the circumstance indicated above, namely, that the two Greek versions do not agree on the reading of Daniel 12:4, it is not surprising that most translators have followed the Hebrew text, though in their rendering of it they differ somewhat.

TRANSLATING THE HEBREW

Having decided that the Hebrew text has the true reading of the verse we are studying, the translator is done with textual questions, for all Hebrew manuscripts are in substantial agreement. The translation problem is centered on the Hebrew verb which may be transliterated "shut" but is pronounced "shoot." In Daniel 12:4 the particular form of this verb which there occurs is rendered "shall run to and fro" in the Common Version and several later translations including the Revised Standard Version. Leeser's "will roam about" is a variation, but the "Margolis Translation" (the 1917 Jewish version) agrees with the King James.

Now, going to the best Hebrew-English lexicons, we find the Oxford Gesenius giving the meaning of the intensive form of "shut", which is used in our text, as "go eagerly, quickly, to and fro." The intensive forms of the verb occur only six times and, in the Common Version (King James) are always rendered "run to and fro" (Jer. 5:1; 49:3; Amos 8:12; 2 Chron. 16:9; Zech. 4:10; Daniel 12:4). An examination of the first five of these passages will convince the student that "run to and fro" is a good literal translation of the Hebrew verb form, for it suits the context well in each case. In the sixth passage (Daniel 12:4), however, the context is not of a kind which would definitely limit the verb to its literal meaning; here it is conceivable that it might be used in a figurative sense. In the passage in question at least two good Hebrew lexicons do assign to the verb a metaphorical significance, namely, *Tregelles' Gesenius* and *Davies' Hebrew and Chaldee Lexicon*, the former stating it thus: "To run through a book, i.e. to examine thoroughly."

EVALUATING THE TRANSLATIONS

Obviously the problem of the interpreter here is the choice between the literal and figurative meanings of the verb "shut", both of which have lexical support as above indicated. Scholars are well aware that *usage* is the criterion by which questions concerning doubtful meanings of words must often be decided. Now, if we apply this test to the Hebrew verb in question, we find in none of its twelve occurrences (not counting Daniel 12:4) any reference to *a book* or to the *study* of a book. The conclusion, then, is that if the word does have such a reference in Daniel 12:4, it is exceptional and without parallel in the Hebrew Scriptures. While these considerations cast some doubt upon the suggested figurative meaning of "shut", students of the original languages know that unusual constructions and usages of words are by no means uncommon in Biblical Hebrew and Greek.

Approaching the question from a different angle, it may be asked, What Hebrew word would most likely have been used in our text to denote *diligent study-if* that had been the thought intended? There can be little doubt that the word would have been the verb "dahrash", which is

very common in the Hebrew Scriptures, and means "to search, inquire or investigate." This is the word used by Prof. Franz Delitzsch in his famous Hebrew translation of the New Testament for "search the Scriptures" (John 5:39). This word study would seem to indicate that the literal definition of "shut" (run to and fro) is on a more sound linguistic basis than is the metaphorical rendering favored by some.

KNOWLEDGE OR UNDERSTANDING?

Now, turning to the latter half of our text, this also has been variously understood by expositors. Those to whom the preceding clause is a prophecy of diligent study of the Book of Daniel in the "time of the end", find in the statement "knowledge shall be increased" a promise that a better understanding of the prophecies will be the result of that study. On the other hand, those who take the expression "shall run to and fro" as a prediction of much and rapid travel in the latter days, see a fulfillment of the following clause in the general increase of knowledge which the world has seen especially in the nineteenth and twentieth centuries. The fact that in Daniel 12:4 the Hebrew word for "knowledge" is used, rather than the word for "understanding" (which occurs in Daniel 1:20; 8:15; 9:22; 10:1) would seem to favor the latter interpretation.

That there has been a marked increase in understanding of the prophecies of the Book of Daniel hardly any student of the Bible will deny, yet the words of Brother Streeter seem to the point: "It must be admitted that the *Common Version* translation, 'Many shall run to and fro, instead of 'Many shall examine it,' is the most popular, if not the most correct, translation of the verse. Interpreting it from this standpoint, we find it has had a much wider and far-reaching fulfillment". (*Daniel the beloved of Jehovah*, page 423).

To sum up the results of this (exegetical) study, we would say that those translators who follow the Hebrew text are on firmer ground than the few who base their version on the Septuagint Greek. Also, we have found that on the basis of its literal meaning and Biblical usage, the verb "shut" was *probably* chosen to denote rapid travel. We would only add that no one could find fault with the expositions of such writers as Uriah Smith, C. T. Russell and R. E. Streeter, who saw a double fulfillment of the prophetic words.

- *W. A. Eliason*

Israel Today

"Keep not thou silence, O God: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden [protected] ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederate against thee." - Psalm 83:1-5.

THE *Daily Express* of London, England reports from Cairo that Gamel Abdul Nasser of Egypt is planning a five-nation Arab military pact aimed at formation of an Arab army equipped with Soviet submarines and jet-fighters. The *Daily Express* adds that plans call for Nasser to be the Supreme Commander of all Middle East Arab military forces, with the goal of crushing Jordan and Saudi Arabia first and finally Israel.

With the recent federation of Egypt, Syria and Iraq, in another attempt at uniting Arab nations, a formal statement was issued expressing their common objective -- the liquidation of Israel. This resolve to overthrow Israel seems to be one, if not the only, thing that truly unites all the Arab leaders. Here are some sample quotations to prove the point:

Nasser the modern Pharaoh of Egypt, has stated: "Our peoples' determination to liquidate the Israeli aggression against a part of the Palestinian homeland represents a determination to liquidate one of the most dangerous . . . enclaves opposing the struggle of peoples."

In a speech to the Jordanian people, broadcast by *Radio Amman*, King Hussein of Jordan said: "This part of our dear Palestine that includes the sector west of the Jordan . . . has always served as a great base of Arab Palestine. From its territory a great concentration of the Arab people will break out to restore the holy rights of Palestine."

King Saud of Saudi Arabia, quoted by *Al-Jihad*, Jordan Daily, stated: " Stolen Palestine will not be returned except by its own sons. The Palestinian potential must prepare itself for the day of revenge . . . The Saudi government and its nation will support you materially, spiritually and morally."

The Commander-in-Chief of Syrian Armed Forces, Major-General Abdul Karim Zahr ad-Din, at passing-out-parade of Naval Officers' Course, declared: "The Arabs and their enemy, Israel, have a common naval front on the Mediterranean. This naval front is the only lung through which the Zionist monster, closed in on its three sides by strong Arab walls, can breathe. In order to strangle Israel and to liquidate it, the Arabs must sever this lifeline by a strong Arab naval striking force."

In view of this avowed open threat to Israel's security, let us examine some of the basic facts of this volatile situation. What lies at the bottom of the hostility of the Arab leadership toward Israel is that in 1948, when the Jewish State came into being, the Jews in Palestine at the time, having very little in the way of armaments, were nevertheless able to defeat the combined armies of Lebanon, Syria, Iraq, Jordan and Egypt. Needless to say, the pride of the Arab rulers was so badly wounded that to this day they haven't been able to forgive Israel. To top this off, in 1956 Israel gave Egypt a very stinging defeat in the Sinai campaign, which was a personal affront to Nasser, the touted head of the Arab world.

HOW THEY COMPARE

The total population of Egypt, Iraq, Jordan, Lebanon, Syria, Saudi Arabia and Yemen is in excess of 50,000,000, whereas Israel has just over 2,000,000 inhabitants. So the ratio of population is 25 Arabs to one Jew in the Middle East. Thus the contest takes on the semblance of the boy-David-and-giant-Goliath struggle. According to the Encyclopedia Britannica, the standing army of Israel numbers

50,000 as against about 300,000 in the regular troops of the seven Arab armies. On the surface it would appear that Israel just could not possibly withstand such overwhelming forces. While the

Arabs have lost two rounds with Israel, it is very evident that they are intent upon a third confrontation.

One favorable aspect in this whole affair as far as Israel is concerned has been the actual disunity existing among the Arab nations and their leaders. Their dealings with one another have been full of treachery. There is a lot of mistrust in their midst. We must remember that in 1958 the nation of Lebanon called for assistance from the United States to protect its sovereignty because of the attempt of Nasser to overthrow the existing regime. Simultaneously King Hussein of Jordan asked the British for aid.

"THE SWORD OF THE LORD"?

Observers of the Middle East scene have frequently stated that the Hashemite Kingdom of Jordan exists today only by the grace of Israel. David Ben-Gurion has made it known that if Egypt should invade this neighboring Arab State, the Israel Army would move in and take all of the Arab section of partitioned Palestine, even to the Jordan River.

In Joshua's day Jacob's posterity took possession of the land by conquest, with the blessing of God. Will the expansion of Israel's borders take place in like manner in our time? The manner of reoccupation of Israel by the Jews under Nehemiah may throw further light on the way in which the Lord may permit his ancient chosen people to take full possession of the land that was deeded to them - Gen. 17:8.

A MOST UNHOLY ALLIANCE

Many people around the world were very shocked and disturbed by the revelation that there are presently in Egypt well over 250 highly paid German scientists and technicians working for Nasser in the development of missiles in his master plan to wipe out Israel. This disclosure led the members of Israel's Parliament to unanimously adopt the following resolution

"The Knesset [Parliament] of Israel states that the activity of German scientists and experts engaged by the Government of Egypt in the development of destructive armaments against Israel constitutes grave dangers to the security of Israel and its population.

"The German people cannot relieve itself of the responsibility for the continuation of this criminal activity. It is the duty of the Government of the Federal Republic of Germany to stop immediately this dangerous work of its citizens and to take all necessary measures to prevent their collaboration with the Government of Egypt.

"The Knesset of Israel calls upon the enlightened public opinion throughout the world to exert without delay its influence in this matter until the deplorable activity of the German experts, which aims at the total destruction of the State of Israel, is brought to an end.

"The State of Israel, in which have gathered the remnants of the Nazi holocaust, cannot and will not be indifferent in the face of this most dangerous plot."

The Israeli Foreign Minister, Mrs. Golda Meir, has charged that these German scientists are also developing some kinds of deadly armaments for Egypt which are forbidden by international law and which are electronic and bacteriological devices meant for destruction. So while Hitler may be dead and buried, yet Naziism is still rampant.

MORE AID FROM "NORTH QUARTERS"

Columbia Broadcasting System diplomatic correspondent Marvin Kalb has reported the sale by Russia within the last two months of 160 strategic weapons for Egypt. Attributing his information to authoritative sources, the correspondent, who is considered one of the topmost experts on Soviet Affairs in the United States, cited sale by Russia of 80 anti-aircraft missiles, 80 sidewinder-type missiles usable with Soviet-made MIG-21 jet fighter planes as well as supplying Egypt with technological assistance for deployment of 30-50 ground-to-ground missiles built in Egypt. The 80 anti-aircraft missiles reported by Mr. Kalb are located in Cairo, Aswan, and at both northern and southern terminals of the Suez Canal.

Drew Pearson, in his syndicated newspaper column entitled *Washington Scene*, states that Russia has shipped arms to Egypt the like of which she did not even send to Cuba. He says that the arsenal of weapons which have been piled up in Egypt include Ilyushin-28 bombers, the Badger or TU-16, the new SA-2, a crack anti-aircraft gun, and that the Atoll, a brand-new air-to-air missile, has been promised the Egyptians.

Is it any wonder that Prime Minister David Ben-Gurion, in addressing the Knesset, stated that "without a shadow of doubt the Arab States are contemplating attack upon Israel"?

WHAT IS THE ISRAELI OUTLOOK?

We have reason to believe that many of Jacob's posterity in the Land of Promise today share the confidence regarding Israel's survival that was expressed in a published letter written by Carla Schultz of Jerusalem to the editors of *Time* magazine, in which she makes reference to a cover article of March 29 on Egypt's Nasser. Here is what she states:

"My attention was riveted to *Time* as I rode a bus climbing into the Judean Hills from Tel Aviv to Jerusalem. You could not have chosen a more appropriate time than Passover to discuss the modern Pharaoh who glares across the Red Sea at us. As the bus wound higher into the hills, the elderly lady seated next to me looked at the expression of my face, then eyed Nasser's picture, and, patting my arm, she said, 'Never mind, never mind. God will protect us. Fifteen years ago we had nothing here at all. Now see,' and she nodded to the 'kibbutzim' [collective agricultural settlements] riding the crests of the mountains."

"The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him. Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it...."

"In that day shall the Lord defend the inhabitants of Jerusalem; and he, that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them. And it shall come to pass in that day that I will seek to destroy all the nations that come against Jerusalem." - Zechariah 12:1-3, 8, 9.

- Casimir Lanowick

World Population, Food Problems and the Hope of Mankind

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

(In the April issue of *Harper's* magazine, "Population Explosion" is seen to be no longer an academic question" the solution of which may be deferred to the dim and distant future, but to be a very practical matter of great urgency. According to Editor John Fischer:

"In the future the chief danger of war seems likely to come, not from an arms race or even from the classic causes, but from an element new in history: the pressure of population. Indeed, if the earth's population continues to rise at the present rate', for another 40 years, major wars appear to be inevitable."

There is no longer any doubt in the minds of intelligent men and women, whatever their beliefs on other matters. Population control rivals the problem of controlling deadly nuclear weapons.

In the November 23, 1959 issue of the weekly magazine, *U.S. News & World Report*, an interview is related with Sir Charles Darwin, distinguished British scientist and grandson of the nineteenth century naturalist who originated the Darwinian theory of evolution. Under the caption "Standing Room Only," this leading expert expresses his views on the effect of population growth. He makes it clear that, in his judgment, in a much shorter period than *two hundred years*, there will be on this earth standing room only. Moreover, in response to an inquiry as to whether we might find any place in space to put our surplus population, he replied in the negative. According to his understanding, there are three essentials to human life: (1) a reasonable temperature, (2) plenty of water, and, (3) oxygen, and that not all three are present on other planets. The world food problem, in his view, is even now, with more than half the world starving, very serious, and in considerably less than *fifty years*, will have become increasingly so, and be urgently demanding solution.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Guy Irving Burch, commenting on the last two items quoted, says: "The above statements may be applied also to India, and if the high death rate of Russia were lowered to the level of that of the United States, the statement might be applied in a decade or so to that country." And again: "We have mentioned before . . . that if India's death rate were lowered to the level of that of the United States, with her present birth rate India could populate at least five earths as large as ours, in a single century. The same statement applies to China." Elsewhere he writes: "In India, according to British official records, the population increased fifty million between the 1930 and 1940 census periods, notwithstanding that one out of four die on or before their second birthday."

WORLD POPULATION AND THE "FOUR FREEDOMS"

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

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

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

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

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

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

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

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

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

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

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

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

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

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

BRITAIN'S POPULATION PROBLEM

Some idea of the vastness of this "population" problem -- and the urgency with which its solution must be found, may be seen from a study of the situation in Great Britain today. In the book by Colin Clark above referred to, figures are given showing the relative levels of living of thirty-four nations. The first seven are listed in the following order: United States, Canada, New Zealand, Great Britain, Switzerland, Argentina, Australia. Included in these it will be noted are five New

World countries, where the ratio of population to land and natural resources is relatively low. Switzerland, of course, maintains its high level of living largely because of the rich tourist trade it enjoys.

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

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

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

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

"FIFTEEN MILLION MUST EMIGRATE IF ENGLAND IS TO SURVIVE"

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

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

"MAN'S EXTREMITY GOD'S OPPORTUNITY"

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

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

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

The population question will be solved-and that in a manner clearly stated by our Lord Jesus. Our readers will recall his answer to the Sadducees. (Luke 20:34-36.) At the close of the Millennium, when perfection shall have been reached, mankind will have become sexless -- in that respect they will then be like unto the angels. The marriage relationship, instituted (with the human family only) for the special purpose of producing a race, will have accomplished its purpose. The earth will be filled -- not over crowded with holy, happy, human beings, all doing right, not from compulsion, but from choice. Then he, our Lord Jesus Christ, having put down all rule, and authority, and power, having reigned until all enemies are under his feet, with death itself destroyed, shall deliver up the Kingdom to God, even the Father, that God may be all in all. - 1 Cor. 15:24-28.

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

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

- P. L. Read.

The Fruit of the Spirit

"The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." - Gal. 5:22.

AT the conclusion of the "Whitsuntide Meditation" published in the May-June "Herald," after noting that that all of the several graces mentioned are to be developed *together* in the character of *each* consecrated follower of the Master, we paused to compare the teaching of our text, first with that of our Lord, in the Beatitudes (Matt. 5), and then with the well-known passage from St. Peter's pen, where the one who "has obtained precious faith," is exhorted to give all diligence to furnish in his faith fortitude, and in his fortitude knowledge, etc., etc., and thus to develop, *not a one-sided, but a well-balanced* Christian character.

This passage from St. Peter, moreover, should caution us against a disproportionate inference from the imagery of "fruit" suggested by St. Paul in Gal. 5:22 and by our Lord in the parable of the Vine. (John 15.) The ideas suggested by "fruit" and "fruit-bearing" are not those of effort and care in the fruit-bearing branches; effort and care are the cultivator's part. But St. Peter's exhortation reminds us that the analogy between the impersonal fruit-tree and the personal believer cannot be in all respects complete. In the conscious and responsible man there is a place for "all diligence." As Brother Russell, commenting on 1 Peter 1:14, 15 has well observed: "Some Christians have the erroneous idea that God does all the fashioning, and that his children are to be merely passive in his hand; but Peter does not so express it. He exhorts us to fashion ourselves according to the divine instructions. There is work to be done in us and about us, and those who are not up and doing, but who passively sit and wait for the Lord to work miracles on their behalf, are greatly deceived and are giving the enemy great advantage over them, which he will certainly use to bind them hand and foot and cast them into outer darkness, unless they bestir themselves to work out their own salvation with fear and trembling." - Manna, March 19.

But when this is said, by way of balance and clearness, then without reserve we may give our thankful attention to the blessed suggestions and significance of the word "fruit." What does it tell us? It tells us, the branches of the true Vine, that in us, but not of us, there is a mighty, fructifying principle. It tells us that the Christian character is not something to be worked up by weary efforts out of the material of self. Rather it is the result of *growth*. It is not something to be *manufactured*. Nor is it to be acquired from our surroundings; it is produced in the midst of them, not because of them, but often in spite of them. To quote again from our late Pastor:

"As members of the fallen race we were incapable of doing any work which our holy God could accept. Our present standing, therefore, as New Creatures, is not the result of anything that the old creature did, or could have done. It is not of ourselves; it is the gift of God. This lesson must be thoroughly appreciated, else we will be continually in danger of falling.... So far from considering the New Creature as an evolution of the old creature, the Apostle would have us understand distinctly that it is a new and separate creation. We were created in Glarist Jesus, God's workmanship - prepared *for* good works, but not *by* good works." - Manna, March 29.

"Contrast," says our Lord, "the glory of Solomon with that of the lily of the field." Why was it that Solomon's glory could not be compared with but only contrasted with that of the lily? Because the lily *grew*, and all the colors of the lily came from *within*, while all the glorious raiment worn by Solomon was a glory not his own, put on him from *without*.

Let the anxious, the discouraged, Christian, ponder this word "fruit" recollecting this, its special significance. Let him be at rest concerning the adequacy of the mighty power working within him to will and to do God's good pleasure -- and to complete the good work begun in him. (Phil. 1:6.) Let him in humble faith "lay aside" all known hindrances; and then, in the same humble faith, watching and praying, yield himself unto God, that he may have his "fruit unto holiness," "fruit unto God." - Rom. 6:13, 23; 7:14.

THE THREE TRIADS

Commentators, generally, have suggested that the nine elements of fruit mentioned in St. Paul's inspired analysis may be taken in three triads, or sets of three, corresponding to three sides of the much diversified Christian experience. The first three, Love, Joy, and Peace find their sphere of operation in the inner life of fellowship with God, which is known only to God and to the individual Christian's own consciousness; Long-suffering, Gentleness, and Goodness describe the Christian's character in his relationship with men; Faithfulness, Meekness, and Self-control manifest themselves in the personal character, which interprets itself in words and deeds, yes, even in face and manner. In those who possess it, and (if we may use the expression) are themselves possessed of it, the spirit of Christ bears fruit in every region of human life.

The essence, then, of the life and character" of one producing the fruit of the spirit is Love, Joy, and Peace. These cannot be called *duties*; they should not be thought of as *virtues*, even; they are simply the result of communion or fellowship with God -the *fruit* of the spirit. The *love* of God has been shed abroad in the Christian's heart by the Holy Spirit. (Rom. 5:5.) The exalted Head of the Church was anointed with the oil of *gladness* and this anointing flows down upon the members of the Body as righteousness, *peace*, and *joy*, in the Holy Spirit. (Rom. 14:17.) These three elements of the fruit are in the private, inner life which God alone beholds. Nevertheless when *Love* and *Joy* and *Peace* are within, they cannot but find outward expression, and make their possessor *loving*, *joyful*, and *peaceful*; *loving* towards God, the brethren and all men; *joyful* with a calm but contagious and beneficent happiness; *peaceful*, with a sense of rest which cannot but diffuse itself in the direction of those with whom he comes in touch.

Again, in his relationships with the brethren and with all men, the fruit bearing Christian is seen to be Longsuffering, Gentle and Good. "Longsuffering," it has been observed, "is the capacity to present the same calm surface today, tomorrow, and the day after tomorrow, in spite of anything and everything." It is long temper, as contrasted with short temper; the ability to "bear all things." (1 Cor. 13:7.) "Gentleness" is to touch others lightly, and then only with a healing touch; to manifest a disposition at all times to be tender in one's treatment of others -- tender even in one's just reproofs. "Goodness" in this connection, is to be good *to others*; to pronounce benediction upon them; to be benevolent to them, to see that they benefit from their association with us.

Finally, the true Christian character, as it develops, results in a practical, alert, circumspect outward life. Bright with a secret happiness, long-suffering with an infinite forbearance, the fruit of the spirit will be seen in Faithfulness, Meekness, and Self-control. The truly spiritual man will be *faithful* in every duty, loyal to every promise. He will be dependable in business. His friends will receive faithful and careful counsel. His employers will get a service out of him in which their just interests will be as his own. His employees will find him watchfully equitable, considerate, courteous. He will take great care to owe no one anything. The local ecclesia will be well and truly served by him, be it ever so large, or small, or unresponsive. He will be known to be one who will take trouble for others, and who is glad to be their servant indeed for Christ's sake. He will be *meek*, avoiding a manner and habit of self-assertion among his brethren in matters of opinion or of work. And with and over it all he will be *self-controlled*. He will, for the

glory of the Master, *his* Master, and that he may be truly serviceable in his ministry to others, watch and pray over his own acts and habits; over bed, and board, and literature, and companionship, and recreation, and imagination, and tongue - over thought, word, and deed.

Will he progress thus, to perfection? No -- not in this life. Indeed, as though to caution against such a thought the Apostle immediately presents the case of a brother overtaken in a fault, urging all, as they seek to restore the erring one, to do so in the spirit of meekness, lest they also should be tempted. (Gal. 6:1.) No -- perfection in this life is not present to the Apostle's mind, here or elsewhere, for them or himself. In Phil. 3:13, he emphatically declares "I count not myself to have apprehended. "

"THIS ONE THING I DO"

But he did not stop with that confession. His further words show that he had an objective which reached beyond the present life. "This one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus. " - Phil. 3:13, 14.

Let us follow him as he followed Christ. As the Apostle Peter declares: "If ye do these things ye shall never fall." "The contingency is not in the doing of these things *perfectly* and regardless of the righteousness of Christ to cover our transgressions and compensate for *our daily* shortcomings; but if, added to our faith in the imputed righteousness of Christ, we have cultivated all these graces to the extent of our ability, we shall not fall. When we have done all that we can do, we are still unprofitable servants, not daring to trust in our own righteousness but in the ample robe which is ours by faith in Christ, while, with consistent 'diligence,' we work out our own salvation with fear and trembling, knowing that the righteousness of Christ is only applied to such as desire to forsake sin and pursue that 'holiness without which no man shall see the Lord.' " - *Manna*, Nov. 20.

"We seek not, Lord, for tongues of flame,
Or healing virtue's mystic aid;
But power Thy Gospel to proclaim
The balm for wounds that sin has made.

"Breathe on us, Lord; Thy radiance pour
On all the wonders of the page
Where hidden lies the heavenly lore
That blessed our youth and guides our age.

"Give strength, blest Savior, in Thy might;
Illuminate our hearts, and we,
Transformed into Thine image bright,
Shall teach, and love, and live, like Thee."

- P. L. Read

The Question Box

"We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image...." - 2 Cor. 3:18.

Question:

In the "Herald" for October 1952, in answer to the question "What is the present mission of the Church?" you replied that its mission, throughout the Gospel Age, has been twofold, namely: (1) To grow in grace and (2) To bear witness. How is growth in grace accomplished.

Answer:

I do not wish to over-simplify the matter, but it is nevertheless true, that the answer to this question is very simple, and may be stated in two words: "Beholding" and "Reflecting"; beholding and reflecting the glory or character of the Lord. In the New Testament St. Paul expresses the thought that, as we gaze into the Lord's Word, as we continually meditate therein, we behold there his character and, beholding it, there is created in us a desire to reflect it, and, as we continue to behold it, and to the best of our ability to reflect it, we become like him; that we actually become-gradually, of course, but none the less surely like *him*; changed into his *image*. The text to which I allude is given at the head of this "Question Box." "We all, with unveiled face, beholding [or reflecting] as in a mirror the glory [or character] of the Lord are transformed into the same image from glory to glory [from one degree of character development to another] even as from the Lord the Spirit."

In this passage St. Paul is applying to us what appropriately enough has been termed the law of influence; and he is showing how the influence of Christ on his Church conforms to this law in accomplishing her transformation. Let us look at this law of influence briefly.

It is a well-known fact that we become like those whom we habitually admire. Children, especially, are apt to imitate -- are apt to have their characters molded by -- those whom they love and esteem, and this same law of influence carries over into adult life. I wonder if we are sufficiently grateful, not only to God, but to all the human beings whose influence has played so great a part in the development of our character to date. Think how large a part good parents and teachers have played, who guided us in our early years! How much we owe to the authors, most of whom we have never met, whose thoughts and emotions, expressed in words or music, have contributed so much to our education along many lines; particularly along moral and ethical lines!

Try to contrast what your own character today would have been, regardless of your parentage if, immediately after you were born, you had been separated from your parents, dropped in the midst of a heathen nation, and allowed to grow up like a weed; contrast, I say, the character you would have become in such an environment with what you are today, and know that for much of your attainment you are indebted to the men and women who founded this country with its institutions -- of liberty, and justice, and opportunity for all. While part of what we are is the result of the operation of the law of heredity, traced back to Father Adam, a very great deal of our personality, today, is the result of our environment, of the various influences to which we have been subjected, and to which we have subjected ourselves, since birth.

How important then, that, insofar as it lies in our own power (and to a very considerable extent it does lie in our own power), we should endeavor to secure the best possible environment, and submit ourselves to only the most elevating influences.

When Paul wrote this letter to the Corinthians, he himself was a changed man; a very different man from what he was when he had met and been conquered by Christ on the Damascus road. And he knew, exactly, how this change had come about. He had been spending his whole life since then, absorbed in the Master. He had been giving heed to no other influence except the influence of Christ and, occupied thus with Christ, he had become more and more like Christ.

As in the case of Paul, so it is to be with the rest of us. We all, says he, with unveiled face, beholding and reflecting the character of the Lord are transformed into his image.

The operation of this principle (this law) of influence may be clearly seen in the Book of Psalms. While the Psalms may be studied with profit from many standpoints, their chief appeal to us lies in the encouragement they lend us in our endeavors to walk worthy of our high calling; in the strength we gain from them to lay aside every weight and the sin which doth so easily beset us; in the incentive to holy living their continual use affords.

And yet, while this is true, it is instructive to observe that *they do not accomplish this result directly*, but indirectly. Here and there indeed, we find direct exhortations and warnings; exhortations to righteousness, and warnings against unrighteousness. But in the main this is not the method of the Psalmists. No! instead of continual exhortation to holy living, instead of stressing the importance of developing a character like to our Lord -- a character which we have been called to develop, and which we so greatly desire to possess; of which we are deeply conscious of coming far short--instead of continually urging us to "grow in grace," the grand mission of the Psalmists seems to be to display the character possessed by Jehovah. By concentrating our minds on the surpassing excellence of Jehovah, the Psalmists knew that *they would thereby bring us under an influence which itself would transform us*, if we did but continue under it. Acting on the self-same principle which, as we have seen, is so lucidly set forth by the Apostle in 2 Cor. 3:18, the Psalmists set their songs purposely to display before our eyes the wondrous perfections of our God. If only they can get us to continually behold him, they feel, we will need no urging to become like him. It will be the one all-absorbing passion of our lives. For example, listen to these words from Psalm 146, verses 7-10 (Psa. 146:7-10)

"(Jehovah) who executeth justice for the oppressed;
Who giveth food to the hungry.
Jehovah looseth the prisoners;
Jehovah openeth the *eyes* of the blind;
Jehovah raiseth up them that are bowed down;
Jehovah loveth the righteous;
Jehovah preserveth the sojourners;
He upholdeth the fatherless and widow;
Praise ye Jehovah."

How could one continually meditate on the character of Jehovah, as portrayed in these words, without having his heart drawn towards him; and longing to be like him.

Or again, in that very familiar Psalm 103:2-4:

"Bless Jehovah, O my soul;
And forget not all his benefits;
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with lovingkindness and tender mercies."

One related question has been raised, which ought to be considered here. It is this: Is our transformation into the likeness of Christ the work of the Lord or our own work?

I answer: It is the work of both. Let me give you two illustrations, which may help to make the matter clear. My first is that of an astronomer in the observatory, photographing the spectrum of a star. From one point of view it is the star which takes the picture. It is the light of the star on the photographic film which takes the picture. But if the astronomer doesn't have his instrument properly focused and brought to bear on the star, there will be no picture, let the star shine ever so brightly. Another thing: While the star's position in the heaven is fixed, the earth moves. And since it requires a time exposure to get the photograph desired, the astronomer must make allowance for this motion of the earth.

It is thus with us. Our great star, Christ Jesus, will keep on shining, but he will shine in *our* hearts, only if they are properly focused, and brought to bear on him. And just as the astronomer's telescope has to be continuously in adjustment to allow for the motion of the earth, throughout the entire time of film exposure, so we must allow for the drifting motion of the world, which will otherwise quickly carry us out of the line of vision. And *we* must do this throughout the entire time we are here in the flesh. We do this by the exercise of our wills, setting our affections on Christ -- and keeping them there.

It is the star that takes the picture; it is also the astronomer. It is the Lord who accomplishes our transformation; it is also our own work.

My second illustration is that of two sailing boats. There they are, out at sea, lying motionless in a calm. Suddenly a strong wind begins to blow, and both ships start to move. What causes them to move?? You reply The wind, of course. True enough, I answer. But why does one go east, and the other west? Let the poet tell us:

"One ship sails east, another west,
By the self-same wind that blows;
'Tis not the gale, But the set of the sail,
Which determines the way they go.

"Like the winds of the sea
Are the ways of time,
As we voyage along through life;
'Tis the set of the soul
That determines the goal
And not the calm or the strife."

In conclusion then, let us examine, and constantly reexamine, ourselves, to make certain that there are no baneful influences in our lives to which we are voluntarily submitting, and, in the words of our text, let us all, with unveiled face, beholding and reflecting (or, to use Rotherham's choice translation: mirroring) the glory of the Lord, become ourselves changed into his likeness, the change being wrought upon and in us, by the power of the holy spirit of our Lord.

- P. L. Read.

Recently Deceased

Br. William W. Clowers, San Bernardin, Calif. (April)

Br. Herbert C. Cooper, Gibbstown, N.J. (Mar.)

Br. Thomas M. Dunagan, Dallas, Tex. (April)

Sr. Josephine Dziedzic, Milwaukee, Wis. (May)

Sr. Christina M. Farrington, Dundee, See (Feb.)

Sr. Angeline Glupker, Grand Rapids, Mich. (April)

Sr. Edna M. Goranfio, Binghamton, N. J. (May)

Br. Harry Joosten, Grand Rapids, Mich, (April)

Br. Henry R. Moore, Taft, Tex. (May)

Br. John Rozella, Grand Rapids, Mich. (Feb.)