The Story of God's Far-reaching Plan



Frederick Lardent

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FREDERICK LARDENT.

Written in love, appreciation, and gratitude to the Most High God, on account of all His great unmerited benefits, which are centered in His dear Son, the great Ransomer of the human race; in the interests of all who seek to know Him and who yearn for Truth, Righteousness, Love and Goodwill in all the earth.

"Gleanings for Truth Seekers."
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(Eng.)



There's a Wideness in God's Mercy.

THERE'S a wideness in God's mercy,
Like the wideness of the sea,
There's a kindness in His justice,
Though severe His judgments be.

THERE'S no place where earthly sorrows
Are more felt than up in heaven;
There's no place where earthly failings
Have such kindly judgment given.

FOR the love of God is broader
Than the measure of man's mind:
And the heart of the Eternal
Is most wonderfully kind.

BUT men make His love too narrow
By false limits of their own,
And they magnify His vengeance
With a zeal He will not own.

IF our faith is true and simple,
We will take Him at His word,
And our lives will be all sunshine
In the sweetness of our Lord.



CHAPTER ONE.

The Voice of Reason.

THE spacious firmament on high,
With all the blue, ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim:
The unwearied sun, from day to day,
Does his Creator's power display,
And publishes to every land
The work of an Almighty hand.

SOON as the evening shades prevail,
The moon takes up the wondrous tale;
And nightly, to the listening earth,
Repeats the story of her birth;
While all the stars that 'round them burn,
And all the planets in their turn,
Confirm the tidings as they roll,
And spread the truth from pole to pole.

WHAT though, in solemn silence, all
Move 'round this dark terrestrial ball,—
What though no real voice nor sound
Amid their radiant orbs be found,—
In reason's ear they all rejoice,
And utter forth a glorious voice
For ever singing as they shine,
"The Hand that made us is Divine!"

FOR thousands of years, the earth has been daily spinning upon its axis, and the sun has been shining its glory-light for the necessities of creation. Meanwhile human beings have been toiling on and on, with an existence too brief to satisfy the men and women who have taken some absorbing interest in life. Many such may be likened to the flowers of the field: they have grown, blossomed, and shed their fragrance of benevolence and lovingkindness, and then withered away and been no more than a treasured memory. Others have been like the wild animals of the wood: they have spread havoc and disaster, wounded and destroyed, and then, to the relief of many or few, have culminated their course in death.

From the collective standpoint, humanity has had its history—a strange one of heights and depths. In the moving panorama we observe great nations arising before our eyes, with pomp and splendour, to eventually crumble in the dust. We can visualise powerful, despotic monarchs, whose word was law, and whose masterful ingenuity has been the means of subduing kingdoms greater than their own.

History has been written mainly in human blood. Enthused with national pride and patriotism, men have marched on and on, destroying one another in tens of thousands, and it has been left to a future posterity to understand something of what has been accomplished.

The times in which we live are unlike any other period of human history. This is the age of invention: our food, our clothing, the articles of our pastimes, are now governed by machinery, and these seem to possess such uncanny intelligence that they bespeak to human hands that their erstwhile dexterities belong to another age. Meanwhile they turn out our commodities by the thousand, and this, while unemployment statistics grow higher and higher, like the mercury in a thermometer.

The inmost cry of humanity is for peace, and yet, while so many are clamouring for its establishment, there never was such a stealthy preparation for something that would sweep millions into nothingness.

Yet the earth is very beautiful ! Come into the glades of the forest; the tall trees speak to us of age and constancy, the flowers that grow by the wayside, tell of beauty and simplicity, the birds that greet us, and which flit from bough to bough, make known to us of simple joys that should belong to life. Come, say to Switzerland, and as we nestle in the valley, behold the great mountains, whose crystal battlements seem to caress the very heavens. How small we feel before such stupendous heights! Now, let us transplant ourselves to a vessel in mid ocean; we look far away across the sea. No land is in sight, only water, water everywhere, which, with language, restless and fear-inspiring, murmurs forth our insignificance and helplessness.

Look now at the heavens in the blackness of night, and behold those stellar orbs, and then recall what astronomers tell us. We are beholding thousands of luminaries, so far away, that their light has taken years to reach our eye, even though light travels so fast that as we count one! two! it can encircle the earth seven times. The silent melody of the heavens cannot fail to testify to every reasoning mind the existence of a great, intelligent, supreme Creator.

Now glance at our bodies. Our hands, which move our pen in response to the workings of the mind; our framework, which causes us to stand erect with grace and ease; our mouths and vocal organs, which grant us the miracle of speech; our ears, which are so ably formed as to catch the various movements of the air; truly the language of our bodies, reveals an Architect far too wonderful

for our finite minds to comprehend. The works of men, while so ingenious, pale into insignificance besides that of the Creator. The eye, for instance, comprises such optical contrivances as the camera, microscope, telescope, stereoscope, and the cinematograph, and is doubtless one of the most marvellous of all God's earthly creations.

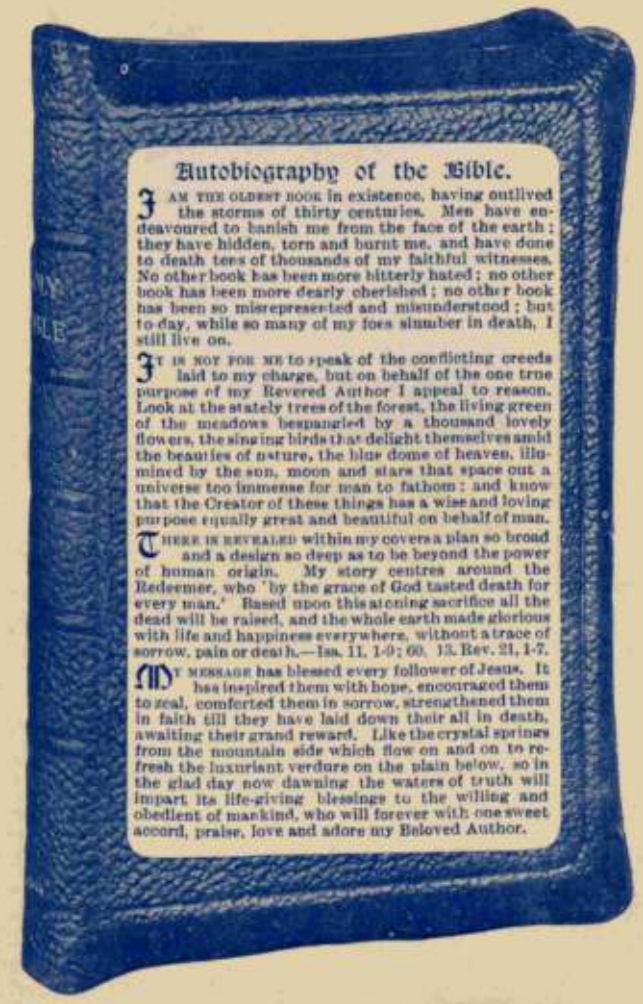
Draw near now to a child, shall we say a little girl? Behold her charm and innocence, note her graceful and confiding attitude. She understands little distinctions among men, and is at home with the prince as with the peasant. Once she sees the love-look, then all is well. Her delight in things, which to us are of such little consequence, amuses us, and yet we are magnetized by the beautiful handiwork. "Who made thee, little maid, so bright, so fair, so happy, free and intelligent?" Her mother will not, dare not, credit herself with so marvellous a creation. She will but gently speak of her mother, and then our minds must necessarily flit back to ages that are gone, and the first mother comes to view, created in the lap of Divinity!

Thus the voice of reason speaks to us, proclaiming the existence of some great Eternal One, some Mighty God who governs a wonderful realm.

But why does man find so many occasions to be unhappy? Why is he beset by so many a foe, such as envy, pride, hatred, strife and jealousy? Why is it true that "Man's inhumanity to man makes countless thousands mourn"? Why is that cold and silent grave waiting to receive him, and which is like some dread spectre all the days of his life?

Is there any real hope for him? One not confined to the few, but that which embraces *all*, yea, that which will penetrate into the very tomb, where many a loved one silently sleeps in death!

We hope to render a satisfactory answer to these questions.



Autobiography of the Bible.

I AM THE OLDEST BOOK in existence, having outlived the storms of thirty centuries. Men have endeavoured to banish me from the face of the earth; they have hidden, torn and burnt me, and have done to death tens of thousands of my faithful witnesses. No other book has been more bitterly hated; no other book has been more dearly cherished; no other book has been so misrepresented and misunderstood; but to-day, while so many of my foes slumber in death, I still live on.

IT IS NOT FOR ME to speak of the conflicting creeds laid to my charge, but on behalf of the one true purpose of my Revered Author I appeal to reason. Look at the stately trees of the forest, the living green of the meadows bespangled by a thousand lovely flowers, the singing birds that delight themselves amid the beauties of nature, the blue dome of heaven, illumined by the sun, moon and stars that space out a universe too immense for man to fathom: and know that the Creator of these things has a wise and loving purpose equally great and beautiful on behalf of man.

THERE IS REVEALED within my covers a plan so broad and a design so deep as to be beyond the power of human origin. My story centres around the Redeemer, who 'by the grace of God tasted death for every man.' Based upon this atoning sacrifice all the dead will be raised, and the whole earth made glorious with life and happiness everywhere, without a trace of sorrow, pain or death.—Isa. 11, 1-9; 60, 13. Rev. 21, 1-7.

MY MESSAGE has blessed every follower of Jesus. It has inspired them with hope, encouraged them to zeal, comforted them in sorrow, strengthened them in faith till they have laid down their all in death, awaiting their grand reward. Like the crystal springs from the mountain side which flow on and on to refresh the luxuriant verdure on the plain below, so in the glad day now dawning the waters of truth will impart its life-giving blessings to the willing and obedient of mankind, who will forever with one sweet accord, praise, love and adore my Beloved Author.



CHAPTER TWO.

The Word of God.

THERE is no other book that claims so much attention as the Bible. Though written by many writers, in various ages, this collection of manuscripts all point harmoniously to the Living Source from Whom springs every blessing. The Apostle declares with a voice of authority, "*Prophecy came not in old time by the will of man: but holy men of old spake as they were moved by the Holy Spirit*" (2 Peter 1: 21). Therefore, approaching the Scriptures with reverence, let us remember the warning of the Lord's mouthpiece, "*To the law and to the testimony: if they speak not according to this word, it is because there is no light in them*" (Isa. 8: 20). Tens of thousands, howbeit, will testify that even though they "know in part" with regard to Bible understanding (1 Cor. 13: 9), yet its laws, maxims and precepts have stimulated them to

act according to justice and wisdom; while its stories have begotten courage and confidence. The New Testament is especially illuminating, for there is heard once again, as it were, the voice of One who " spake as never man spake." The remarkable thing concerning this Holy Book are the varied opinions relative to its interpretation, and this particularly appertains among those who hold to the Name of Christ. Other religions, as Mohammedanism and Buddhism, have practically no such divergence of thought. Sometimes controversy has been so intense, as to awaken feelings of hatred and animosity in the hearts of those professing to be the Lord's People, and this contrary to the Lord's injunction.

We recall, for instance, that brilliant English scholar, William Tyndale, who was drawn to the Scriptures as though impelled by a powerful magnet. The plain statements of the New Testament appealed to him so strongly that it became part of his very being. He preached so differently to the orthodox clergy that, under their influence, he was at last arrested as a suspected heretic, but the charge did not carry. Eventually he actually began to translate the Scriptures into the mother tongue of the people. This was too much for the false shepherds of the flock, hence he was forced to fly to a foreign land, where he continued his translations unmolested. To the chagrin of the clerics, copies of the Holy Word began to filter into England. Who was this miscreant who would " take away our honoured place before the eyes of the multitude? " (John 11: 48). Then they began to hunt for him, as though searching for some wild beast, and a smiling so-called friend betrayed his whereabouts. At the early age of 44, in the year 1536, he was arrested, strangled and burnt at the instigation of those professing to obey their Master's injunction, to " bless and curse not," to " do good," and " love one

another." Nevertheless, Tyndale's work lives on, for his sure, free, simple and happy rendering of the Scriptures have formed the basis of all subsequent translations.

We also remember the burning of Servetus at the instigation of Calvin, which event is greatly deplored even to this day, as is evidenced by a monument at Geneva which bears the following inscription: " In memory of Michael Servetus, victim of religious intolerance of his time, and burned for his convictions at Champel, on September 27, 1553. Erected by the followers of John Calvin, three hundred and fifty years later, as expiation of that act, and to repudiate all coercion in matters of faith." Thus, have the followers of Calvin demonstrated that they have progressed far beyond the teachings of their leader, in the spirit of true Christianity.

What shall we say relative to the tens of thousands who have been cruelly done to death, because, believing in an absolute freewill of worship, according to the dictates of individual conscience, they refused to bow down before the despotic demands of some religious system of organisation. These persecutors verily thought they did God service (John 16: 2), but we recall the words of the beloved Master, " Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice and be exceeding glad: for great is your reward in heaven " (Matt. 5: 9-12).

But why has the Omnipotent so overruled the Sacred Writings, that they are not easy for some to grasp and understand, especially as we bear in mind the many parables, symbolisms, and dark sayings which intertwine themselves from beginning to end? It appears that He desires only such to comprehend, who seek for Divine wisdom as for hidden and precious treasure (Prov. 2: 1-9). He would reward

those who "*hunger and thirst after righteousness*" (Matt. 5 : 6). Moreover, bearing in mind that the whole world lieth in the Wicked One (1 John 5 : 19), God, through His mighty providences, draws His own people to Himself (John 6 : 44), and these eventually become sanctified by the Truth (John 17 : 17)

On one occasion, our Master, noting how the humble in mind and heart, were attracted to His teachings, and this while the learned men and religious leaders became His opponents, offered up the following remarkable prayer: "*I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and revealed them unto babes, even so, Father: for so it seemed good in Thy sight*" (Matt. 11 : 25-26).

There is a wonderful and inspiring message in Isaiah 1 : 18, and it comes as a direct message from the Lord of the Universe, to all who would become at one with Him in all things. We are invited to use our God-given faculty of reason, and to exercise it upon His living Word, **"Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."**

This portrays the hidden power of **Divine Truth,** give it a full opportunity to permeate the mind and heart, and gradually and surely "old things will pass away, and all things will become new." The distant outlines of God's purposes will become clearer and brighter; twisted, entangled viewpoints will become pleasantly unravelled; limited and unwholesome conceptions will gradually shade into oblivion from whence they came; and the petty confused ideas of God's character will be dispelled into an aspect that fills one with wonder, love and praise. The mind thus transformed will result in noble sentiments, kinder and more generous

thoughts, and those wise and loving actions which bespeak a contact with Divinity. This is what our Master indicated in the message that He gave to His followers: **"If ye continue in My Word, then are ye My disciples indeed: and ye shall know the TRUTH, and the truth shall make you free"** (John 8: 32).

True the words of the poet:—

THY Word is like a garden, Lord,
With beauty bright and fair;
And every one who seeks may find
All lovely flowers there.

THY Word is like a deep, deep mine,
And jewels rich and rare
Are hidden in its mighty depths
For every searcher there.

THY Word is like a starry host;
A thousand rays of light
Are seen to guide the traveller,
And make his pathway bright.

OH! may I love Thy precious Word!
May I explore its mine!
May I its fragrant flowers glean!
May light upon me shine!

The truths which follow have rejoiced the hearts of thousands, among many nationalities during the past fifty years, and we invite your earnest and prayerful attention.





CHAPTER THREE.

Adam and Eve.

A LUCID comprehension of any given matter is impossible unless one has a knowledge of the foundational principles, and this is particularly applicable to matters which appertain to Divine Truth. The question comes, "Whence came we?" The Scriptures throughout are united in their testimony that, as human beings, we sprang from Adam and Eve, who were originally created by God, perfect, wanting nothing save that pleasant and ever-increasing knowledge which time alone brings. They were capable of living on this earth to this hour, and thus on and on through eternity. This implies that the air they breathed was duly *proportioned* with elementary gases, such as oxygen, hydrogen, carbon and nitrogen; likewise their food was of so befitting a nature, that the blood and circulatory fluids would receive just those needy materials necessary for the precise support of every part of their bodies.

We read that God created man in His own image, His mental and moral likeness, and gave him all that he could wish for, in the beautiful garden set apart from the remainder of the earth. His food was a variety of delightful life-giving products of the trees.

There can be no doubt that our first parents were blissfully happy, for there was no occasion for the slightest anxiety, and they experienced no ache or pain, and the animal creation afforded them continual interest (Psalm 8).

Combined in the message given to father Adam are the words "thou shalt not," and surely there must be a depth of Divine intention, relative to this expression. Had there been no such law, our first parents would have instinctively pursued a course harmonious to God's will, for were not His laws already written in the very fibres of their being (Psalm 139: 15-16). It is therefore evident that the command was given in order to exercise a moral sense; human beings were to be something more than mechanical automatons, they were to evidence *loyalty*, and a reverential appreciation of the good Giver, and which would be demonstrated by obedience to His express commands.

Adam's temptation proved most heart-searching! To be confronted with his one beautiful companion, "bone of his bone," who besought him to eat the forbidden fruit, produced a mental conflict of a terrible order. With the full realisation that it was contrary to God's express command, he gave way to the temptation, without first pleading with His Maker, and he determined to share with his companion the dread penalty that would follow. In after days how often those words must have come to him with anguish of spirit, "Because thou hast hearkened unto the voice of thy wife" (Gen. 3: 17). Words which only too keenly awakened in

him, that the Creator was the One who was justly entitled to the first place in his affections.

From the narrative it appears that Eve was not yet in existence when the command was given, she therefore had no direct communication from God, but was warned by her husband. Her cogitations probably began when she saw the serpent indulging freely in the forbidden fruit, with not the slightest harm to itself. She did not know that a powerful Spirit-being was obsessing the serpent and likewise influencing her mind, and that God was also proving the loyalty of the angelic host.

The details relative to the sentence, should be understood most clearly by all. To Adam, God said, "dust thou art, and unto dust thou shalt return," and to this end they were turned out of the beautiful fruit-laden garden, and forced to subsist on grain, which did not exactly meet the needs of the physical organism (Gen. 3: 17-24). Adam lived 930 years, which was within the thousand years, which is but a day in the sight of God (2 Peter 3: 8; Psalm 90: 4).

Thus instead of peace, happiness, contentment, and continual health prevailing to Adam and his posterity, there has been havoc, disaster, disease, and death. **"By one man sin entered into the world, and death by sin, so death passed upon all men, for all have sinned"** (Rom. 5: 12).

That death is a *reality* is testified both by reason and Scriptural testimony. Physiologically, none can think without a brain organism, and the brain is dependent upon a functioning body, hence when the heart ceases to pulsate, "in that very day the thoughts perish" (Psalm 146: 4). Mankind, strangely enough, has ever tried to reason himself out of this truth, and that, throughout all ages. Solomon one time declared "*who knoweth* the spirit of man that (as some say) goeth upward, and the

spirit of the beast that goeth downward?" He, himself, was clear on this point, that man had no pre-eminence above a beast and that death verily meant a cessation of all activity (Eccle. 3: 18-22; 9: 10). Job likewise confirms this viewpoint. He likens death to sleep, to which all are destined, rich and poor alike, and "there the wicked cease from troubling, and the weary are at rest" (Job. 3: 11-19).

We would enphasise the fact that unless this truth is clearly seen, then the doctrines of the resurrection and redemption are not able to be clearly discerned; instead there will be uncertainty and confusion. Let us bear in mind therefore that "The wages of sin **is** death," "the **soul** that sinneth, **it** shall die." A reflection on Gen. 2: 7 will convince every thinker that *man is a soul*, and that the physical organism is a necessary part to its existence.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man **became** a living soul." Thus we see how that first a body was formed, and while in that state it was dormant and unconscious, —eyes that never saw, ears that never heard, and a heart that never throbbed—until God imparted His life-giving Spirit which permeates all living creatures, and man became a human living soul. The word soul implies any being which has sense, intelligence or emotion, and the word is Scripturally used with regard to other animal creations, also relative to the Creator Himself (Num. 31: 28; Heb. 10: 38).

It is admitted that there are doctrines, kin to spiritualism, that deny this truth, but we would refer to the fallen angels who are the constant enemies of God and man, and who have so much power to delude the human race. The Lord warns us of these in such striking passages as Deuteronomy 18: 9-12; 32: 17; Matt. 17: 14-21; 2 Thess. 2: 9).

We may also read that well-defined citation of Isaiah 8: 19-20, "*When they say unto you, seek unto the necromancers and unto wizards that peep and mutter. Should not* (rather) *a people seek unto God? On behalf of the living why should they seek unto the dead?* (as though our dead relatives and friends were actually alive, when they are not). *To the law and the testimony if they speak not according to this Word, it is because they have no light in them.*"

This demon host were once perfect Spirit-beings, and were the angels who fell prior to the Flood (Gen. 6; 2 Peter 2: 4-5). To think of death as a sleep of absolute unconsciousness is indeed a merciful proposition, so different to some creeds which proclaim, without Scriptural authority, a never-dying soul, and that all except the saintly class are writhing in eternal torment. The Lord foreknew all things, He foreknew the foul doctrines which would be credited to Him at the instigation of Satan, and through the prophet He declares that fear towards Him is "taught by the precepts of men" (Isa. 29: 13).





"AND as Moses lifted up the serpent in the wilderness even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." John 3: 14-17.



CHAPTER FOUR.

Hope.

THERE are some golden threads of hope, which run throughout the Bible from beginning to end. All we need to do is to locate the strands, and we shall find that they bear the connected and orderly impress of the Mind Divine.

They actually commenced and mingled with, the original sentence. To the serpent, God declared that a seed of the woman would arise, who would bruise or crush the serpent's head, meaning that the very Originator of evil would eventually receive his death blow, and this by a progeny of the woman, who must necessarily become greater in power than Satan himself. The words of Genesis 3: 15, " It shall bruise thy head," were elaborated by the Apostle in his message to a company of Christians at Rome, " The God of peace shall bruise Satan under your feet shortly " (Rom. 16: 20).

Even though after the Fall the general tendency of humanity was increasingly away from God, yet He found one here and there, whose heart went out to Him in earnest enquiry. Such a man was Enoch, the seventh from Adam, to whom God revealed that a large company of saints would come, who would judge and convince all of the futility of sin (Jude 14-15).

The most wonderful promise recorded in the Scriptures was that made to Abraham 2,081 years after the fall in Eden, and which was also 2,081 years before the conversion of that first Gentile convert, Cornelius. To Abraham, God gave a more detailed understanding of His ultimate purposes, relative to the peoples of earth. Briefly, He declared they would be blessed or made supremely happy through the instrumentality of Abraham's seed, whom God compared to the stars of heaven. A careful reading of Gen. 22 indicates that this hinged on Abraham's willingness to sacrifice his son, Isaac.

The words of the text run as follows: "*By Myself have I sworn, saith the Lord, for because thou hast done this thing and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore, and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice.*"

The promise was confirmed unto Isaac and then unto Jacob, who, when he was dying, stated that of his twelve sons, Judah was the one selected by God, through whom the Seed would come. His words must have been illy understood then, but in the light of the events that have transpired their meaning becomes full of significance. Judah means

" praise," and thus Jacob spoke, according to the rendering by Rotherham: " *Judah, as for thee, thy brethren shall praise thee when thy hand is on the neck of thy foes—the sons of thy father shall bow themselves down to thee. A lion's whelp is Judah, from the prey, my son, hast thou come up! He hast stooped—hast crouched as a lion—or as a lioness, who shall rouse him? The sceptre shall not depart from Judah, nor the commander's staff from between his feet—until that He come in as a Shiloh, and His be the obedience of the peoples* " (Gen 49: 8-10).

We would recall that it was through Judah's instrumentality that Joseph, his brother, was saved from a cruel death (Gen. 37: 23-27). It was Judah who undertook the safety of Benjamin (Gen. 43: 3-10), and it was he who offered himself as a slave in place of his younger brother. Of all the pleadings recorded in the annals of ancient human history there is none more pathetic or sacrificial than that which fell from the lips of Judah. He was willing to give his own life-blood that his brother might go free. " *For thy servant became surety for the lad unto my father for ever. Now, therefore, I pray thee, let thy servant abide instead of the lad as bondman to my Lord; and let the lad go up with his brethren, for how shall I go up to my father and the lad be not with me* " (Gen. 44: 18-34).

From Judah sprang the Jewish people, the other tribes becoming more or less scattered, with the exception of Levi, who ministered in the religious sense. Judah became also the progenitor of the Messiah, and thus the figurative words of Jacob were fulfilled (Heb. 7: 14).

The Seed of Promise was eventually located to come through the line of King David, to whom it was declared that One will arise, possessing a throne that would encompass the whole earth (Psalm 89: 3-4; Isa. 9: 6-7; 11: 1-10). Besides the

lineal descent of the Seed, the Scriptures present certain types and shadows, picturing future great and wonderful happenings. Arising to view is Joseph, who after enduring temptation and much suffering, arose to be the chief minister of Egypt and saved the then known world from starvation (Gen. 41 : 57). Then there was Moses, who miraculously delivered the oppressed Israelites from the Egyptian yoke. We are reminded of the words of the Apostle, "Moses truly said unto your fathers, a prophet shall the Lord your God raise up unto your brethren, *like unto me*; Him shall ye hear in all things" (Acts 3 : 22). Then there was Aaron, chosen to be a priest. In Hebrews 5 are words foretelling mercy and compassion. "Every high priest taken from among men for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. Who can have compassion on the ignorant, and on them that are out of the way."

Who then is this long-promised Seed, who will bruise the serpent's head? Who is the antitypical Isaac, Moses and Aaron, who must suffer shame and contempt, and then afterwards deliver, judge, feed, and bless all the nations of earth?

Before entering into this subject, we make mention of that continual token of God's good-will to man and beast—the *rainbow* (Gen. 9 : 8-17). Before the Flood it did not rain, hence no such phenomenon was seen. We would recall the terrors of the deluge, the scenes must have been appalling in the extreme, as the thousands of human forms clung to anything and everything, but all in vain, for day by day the waters raged higher and higher, until they covered the highest mountains, destroying even the strongest birds of the air.

After the Flood God made a solemn promise to man that all flesh would never again be destroyed by such a catastrophe, and whatever troubles await mankind, they will not *all* be consumed: in other

words, some will be left over and pass from one age into the other without dying (Matt. 24: 22; Zeph. 2: 2-3; 2 Pet. 3.)

The Lord gave the rainbow as an outward sign that this promise will surely be fulfilled, so that when God sees it, and man sees it, this oathbound covenant will be remembered (Isa. 54: 9).

The rainbow is due to the refraction of light that falls through a shower of rain, which causes sunlight to split up into its primary colours. The beauty and appropriateness of the symbol is understood, as we remember that both light and water are Scriptural symbols of Truth in its various aspects. The true Divine character can only be discerned through the agency of Truth. Thus, in due course the world of mankind will be privileged to see the antitypical bow, the bow of promise, the love of God, with all its sublime and variable qualities. With this in mind, it is fitting that our Lord's second presence is accompanied by a rainbow about His throne or seat of righteous government (Rev. 4: 3). He comes to manifest the love of the Father, and His own love, for "*as every lovely hue is light, so every grace is love.*"





"And a little child shall lead them."

Isaiah 11 : 1-9. Isaiah 65 : 17-25.

"AND a little child shall lead them,"—
O blessed, blessed time,
The song of peace will never cease,
The joyful bells will chime;
And angel choirs again will sing,
Proclaiming Jesu's reign—
"Glory to God on high! Goodwill!
And peace on earth again."

"AND a little child shall lead them,"—
The fierce, the proud, the strong
Will learn to rule, in heaven's school,
Their hearts away from wrong;
And love shall be the leading theme
The universe to sway,
And perfect teachers will control
And guide them in the way.

"AND a little child shall lead them,"—
The dread and pomp of war,
The captives' groan, the angry tone,
The battle's awful roar—
No more disturbs the harmony
Of earth's desired repose;
The wilderness and desert place,
Shall blossom as a rose.

"AND a little child shall lead them,"—
The meek, the good, the kind
Will see the birth of gladsome earth,
And sweet enjoyment find.
Then age to age will pass along,
While praise will flow above
To Him who came and died for all
To prove His wondrous love.



CHAPTER FIVE.

The Seed of Promise.

AS we observe the remarkable and accurate fulfilments of so many prophecies that are associated with Jesus Christ, when He appeared in the flesh, we become convinced beyond all doubt that He was indeed the long-looked-for promised Seed of Abraham. Truly the prophets testified beforehand the sufferings of Christ, and the glory that should follow (1 Peter 1 : 10-12). His rejection by the Jewish people was particularly foreshown, as well their own perplexity and disappointment, due to them looking for a Messiah who was mighty, valiant and militant (Isa. 53; John 1 : 11-12).

The reason, above every other reason, why Jesus is the promised Seed, lies in the fact that He took the sinner's place. Adam fell and was sentenced to death, and all in him, and here was One " separate from sinners," " holy, harmless and undefiled," as a perfect human being, and He was willing to die for His brother Adam. This reveals a love too amazing for words. " Scarcely," exclaims the Apostle, " for a righteous man will one die: yet, peradventure for a good man some would even dare

to die, but God commendeth His love towards us, in that while we were yet sinners, Christ died for us" (Rom. 5 : 7).

What kind of heroism is implied by these words? Here is One, Who had created all things at God's command (Col. 1 : 13-19) coming down within the confines of mortal flesh. When manhood is reached He becomes convinced, through His marvellous knowledge of the Scriptures, that there is some mighty work to be accomplished: so at the age of thirty He consecrates Himself, and is immersed on the banks of the Jordan, and "the heavens" are opened up through the power of the Holy Spirit. He then understands matters more fully, relative to His pre-human existence, and His future course and conduct is gradually brought to light during His meditation in the wilderness (Mark 1 : 9-13). From that time on He goes about doing good, and performs mighty miracles. His wisdom, unheard of before, attracts vast multitudes, "never man spake like this Man." To the bewilderment of the religious rulers, He does not go to them, nor does He consult them on any matter, and their own pride, conceit and bigotry, bars the way of any submission on their part; thus "He came unto His own, and His own received Him not," with the exception of a few in the humbler walks of life (John 1 : 10-13). The multitudes are confused, for they look upon those "who sit in Moses' seat" as men of piety, men who are thoroughly versed in the things of God, men far higher in the standards of holy living than they could ever hope to attain, but our Lord sees the hearts of these leaders, and knows them as hypocrites, "beautiful without, but inwardly full of dead men's bones" (Matt. 23). Our Lord also realises that Satan himself was urging them on to eventually kill Him, and so He takes refuge, more and more, in earnest prayer and supplication to the Father. At last His hour has come, and that after three and a half years of

ministry. God permits the Adversary to fulfil the evil purposes of his heart. Then comes the agony of Gethsemane, for it was there that the Master saw what was impending, and in the midst of His anguish the angels appear, to comfort Him. Betrayed by Judas, His own familiar friend, He is arrested as a lawbreaker, afterwards cruelly beaten, mocked, and crowned with thorns. He is harassed from one seat of judgment to another, and false witnesses appear against Him. The trial is a farce! Wolves in human form are out for His blood, and a vile murderer is preferred before Him. They sway the multitudes with lying sophistries, and soon the cries of "Hosanna! Hosanna to the Highest" are changed to "Crucify Him! Crucify Him!" Weakened almost to a fainting condition, they force Him to carry His cross, but He falls prostrate. Then long and cruel nails find their way into One Who is Innocence Personified!

Then uplifted and in agony, the shadows begin to creep, something strange and uncanny is occurring in the very atmosphere. Men look to that helpless Form with apprehension and morbid fear. Then those beloved eyes, that so often welled with tears of sympathy, sweep in this direction and that. He beholds the rough and brutal soldiers, He sees the contempt and cynicism depicted on the faces of the proud Pharisees; then His eyes discern the disciple whom He dearly loved, now intensely sad and sorrowful; and then there comes to view His own dearly beloved mother, who is far too grief-stricken for speech.

Then as the shades of darkness grow, He feels that the Power which had been His sustaining strength and comfort was actually being withdrawn. **This is too much,** and so, with a loud voice that spends His remaining strength, He cries, *"My God, My God, why hast Thou forsaken Me?"* It is

finished! His heart is literally broken; and the earth quakes, and the vail within the Temple is rent in twain!

Thus ended the great Sacrifice, the greatest of all in the history of the universe!

BUT none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night the Lord passed through
Ere He found His sheep that was lost:
Out in the desert He heard its cry—
Sick and helpless and ready to die.

The Apostle provides the key to a clear understanding of this great sacrifice in the following sentence, "*He gave Himself a ransom for all to be testified in due time*" (1 Tim. 2: 3-6). The word ransom is very expressive, for it literally means "*a price to correspond.*" Hence we see that the scales of Divine justice are exacting. A perfect man sinned, and it requires a perfect man to die sacrificially on the sinner's behalf, if that sentence is to be annulled. Thus it has come about that "as by one man's disobedience many were made sinners, so by the obedience of One, shall many be made righteous" (Rom. 5: 19).

Redemption was planned at the beginning by God Himself, Who also foreshadowed the event by Abraham's offering of Isaac. Hence we observe that besides justice, God is in possession of a depth of love almost beyond our comprehension. It meant *something* for Him to part with the dearest treasure of His heart. "God *so* loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life" (John 3: 16).

The outcome will be far-reaching and wonderful, "*He shall see the travail of His soul and be satisfied*," for He gave His flesh "for the life of the world." "Wherefore God hath highly exalted Him and given Him a name that is above every name, that at the name of Jesus every knee should

bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father" (Isa. 53: 11; John 6: 51; Phil. 2: 9-11).

There are a great many prophecies which have not yet been fulfilled, and which point to a glorious kingdom to be set up on this earth, and which are based upon our Lord's great sacrifice. Our Master enjoined His disciples to pray "Thy kingdom come, Thy will be done on earth even as it is done in heaven." The query comes, why the apparent delay in setting up this new and better order now that Jesus has "tasted death for every man"? (Hebrews 2: 9).

The answer is a wonderful one! In brief, He, by the foreknowledge of God, has been selecting and proving a special class chosen from among men (Eph. 1: 4). These are the elect, the saints who, associated with the Redeemer, will judge the whole world in righteousness. They will have a spiritual resurrection, and be able to see God *as He is* (1 John 3: 1-3). The promises with regard to this chosen company are too amazing for words, but then the conditions are proportionately severe and exacting. Our Lord said, "Narrow is the way which leadeth to life, and *few* there be that find it" (Matt. 7: 13-14. Each one called of God, undergoes a course of drilling or training, yielding most valuable experiences, fitting them for the glorified priesthood. The Holy Spirit, precious promises, and Divine providences, sustain them in their times of present need (Phil. 4: 19).

Bearing in mind the stupendous work in uplifting the whole world of mankind when the general resurrection takes place, and the wisdom, mercy, compassion and strength of purpose so necessary to this undertaking, we readily perceive that the Royal Priesthood must be characters of rare worth. Only such who become filled with all the fruits of righteousness, and who develop whilst in the flesh

such qualities as love, joy, peace, longsuffering, gentleness, goodness, meekness, fortitude, impartiality and faith, will realise such a glorious inheritance (Gal. 5: 22-23; 2 Peter 1: 3-11; Rev. 3: 21). The trials and temptations to which these have been subjected down through the age has made strange history. Verily, as in the case of the Master, it appears that Satan has been trying to *locate* these prospective heirs, and he has instilled certain "Christian Brethren" (?) with all the elements of hatred and subtlety possible. God foreknew these conditions, as indicated by the significant words of Isaiah 66: 4-5:—

"I also will choose their delusions and will bring their fears upon them, because when I called none did answer; when I spake, they did not hear; but they did evil before Mine eyes, and chose that in which I delighted not. Hear the word of the LORD, ye that tremble at His word; Your brethren that hated you, that cast you out for My name's sake, said, let the LORD be glorified: but He shall appear to your joy, and they shall be ashamed."

Strong organized forces of Christian (?) people have arisen with a Spirit totally different from the lowly Nazarene, and these have despised, rejected and persecuted many a true saint whose eyes have become widely open relative to what is implied by the "spirit of Christ" (Rom. 8: 9).

We recall, for instance, one, Madame Guyon, who was born in France in 1648. From childhood she betokened her yearning to be at one with God. "*The Lord loveth whom He chasteneth*" (Heb. 12: 6), so she passed through many strange and wonderful experiences which makes very interesting reading. She declared, among her acquaintances, the need of continual and sincere prayer, and eventually wrote a book proclaiming the exquisite joys which follow such a course. This was too much for Christian (?) priestcraft! Why should this woman

teach, when God had appointed them *only* so to do? After much persecution she was seized, and imprisoned in the Bastille, in which dread place she endured great hardships for four years. Meanwhile, she felt God with her through the hidden power of His Holy Spirit, which He always grants to each one of His beloved. As she felt the sacred flame consuming the sacrifice she broke forth into a melody of fragrant praise, for such became her gift—

LOVE constitutes my crime;
For this they keep me here,
Imprisoned thus so long a time
For Him I hold so dear;
And yet I am as when I came
The subject of this holy flame.

How can I better grow?
How from my own heart fly?
Those who imprisoned me should know
True love can never die.
Yea, tread and crush it with disdain,
And it will live and burn again.

And am I then to blame?
He's always in my sight;
And having once inspired the flame,
He always keeps it bright;
For this they smite me and reprove,
Because I cannot cease to love.

What power shall dim its ray,
Dropped burning from above!
Eternal life shall ne'er decay;
God is the LIFE of LOVE.
And only should that life be o'er,
And only then 'twould shine no more.

Meanwhile the trials continue, and will continue until each one of the 144,000 are gathered home (Rev. 14: 1-3). Then it will be revealed that "all things have worked together for the good" of God's chosen, and that He knew them who were really His (Rom. 8: 28-39; 2 Tim. 2: 19). We are living at a time when even those who have a lucid understanding of the ways of God need to be especially on their guard. There is no disease more subtle

than spiritual pride, and no hatred more venomous than religious hatred, even though both may be covered by a garb of righteousness, fluency of speech, astute reasonings, and even accompanied with fervent prayer (2 Cor. 11: 13-15; Matt. 23: 14). This would *alarm* the true child of God, making him suspicious of any and everybody, thus spoiling "the fruit of the vine," *were it not* for quite a simple token of Christian fraternity. They know that all true brothers and sisters in Christ are **approachable,** and are ever willing to **reason** on any given matter *patiently*, *kindly* and *sympathetically;* they are willing to weigh up the pros and cons of every difference of opinion, and they will betake themselves to **prayer** when difficulties arise, and they would outstretch their hand to any fellow-Christian, of whatever persuasion of thought, when possible. Pride, austerity, dark and suspicious looks, expressions of contempt and off-handedness, do not belong to those who are making progress in the School of Christ, for they are learning more and more "to love righteousness and hate iniquity" (Heb. 1: 9).

It has taken the Lord neary two thousand years to select His "little flock," and we have reached the closing days. Soon every member of the Anointed will be exalted and blessed, and made like unto their Lord and Master. They are collectively likened unto His Bride, and altogether constitute Abraham's Seed in its larger aspect, the antitypical Isaac, who will bless, cherish, and judge with righteousness, all families of the earth. Happy Zion! What a favoured lot is thine! (Gal. 3: 8, 16, 29; 4: 28; Heb. 6: 13-20; Psalm 45).



CHAPTER SIX.

Empires of Earth.

NOW let us consider briefly the history of nations. Before the Flood, angels dominated the peoples of earth. These actually appeared in fleshly bodies and married "the daughters of men," the outcome being a gigantic hybrid race. The angels ruled by violence, reducing humanity to abject fear. These conditions greatly displeased the Almighty, Who caused a flood of waters to prevail over the whole earth: all flesh died, with the exception of Noah and those with him in the Ark. Since then those angelic beings, who "kept not their first estate," have been unable to materialise in fleshly bodies, even though as demons many of them have still been trying to affect humanity by instilling wrong doctrinal thoughts and inciting deeds of violence. Their offspring, the race of giants, were destroyed forever at the Flood (Gen. 6; Jude 6; Heb. 2: 2-5; 2 Peter 2: 4-6). Thus passed away the first world order or age, 1,656 years after the creation of father Adam (2 Peter 3: 5-6).

Climatic conditions after the Deluge, were so

vastly different and uncongenial that the age limit to human life was greatly reduced. Prior to that, there is recorded quite long periods, for instance, Methuselah lived 969 years (Gen. 5 : 27). Bearing this in mind, we can readily see that in the new and better order, climatic conditions will again change, so that " as the days of a tree will be the days of those pursuing the way of righteousness " (Isa. 65 : 20-23).

For quite a period after the Flood humanity had but one language. There came a time, however, when they built a high tower, giving as a reason, " lest we be scattered abroad upon the face of the whole earth," God, having all power over human flesh, caused them to suddenly speak in various tongues, and on account of this, men have been forced to gradually spread all over the earth, according to the wise providence of the Omnipotent.

Eventually, from among the masses arose men of powerful, dominant minds, who formed and governed collective bodies of people, and in due course nations came into existence, among which may be cited Egypt and Assyria. Archæologists to this day are keenly interested in the ruins that belong to bygone peoples. When Napoleon fought one of his battles, he did not realise that the conflict was near the ancient city of Nineveh, capital of ancient Assyria. Begun in 1843, excavations have brought to light a large number of stone tablets bearing cuneiform or wedge-shaped letters, containing stories of the Creation and the Flood, besides some conquests in the land of Israel, in harmony with Bible history.

The only nation whom the Lord particularly favoured was that of the Jews, " Ye only have I known of all the families of the earth" (Amos 3 : 2). History reveals, however, that this people were on the whole a stubborn and stiffnecked generation (Acts 7 : 51). It was in the year 606 B.C. that

the Lord caused the land of Israel to become desolate, and this was to last seventy years. It was at the time of King Nebuchadnezzar, when Daniel was the captive prophet at Babylon. To His honoured, enquiring servant God revealed His future purposes in a way that makes a lucid and wonderful reading as viewed in the light of present events. Including that of Babylon, four dominant empires would arise—Babylon, Medo-Persian, Greece, and Rome—and these were to be succeeded by a fifth, which would be no less than one possessed by the saints of the Most High. The latter days were depicted by what is known as ten-toed kingdoms, and it will be in the days of these kings that the God of Heaven would set up a kingdom "*which shall never be destroyed*" (Dan. 2: 44).

This means that the Lord, through the workings of His mighty, all-prevailing providences, determines to stem the evil tide of human affairs, and give autocratic power and authority to His chosen —the Christ Head and Body, whose ways of governing will be vastly different than that, which now appertains.

The Scriptural period known as "seven times" is believed by many Bible Students to be a duration of 2,520 years, a period extending from 606 B.C. to 1914 A.D., whence began the breaking up of the affairs of earth, "a time of trouble such as there was not since there was a nation" (Dan. 12: 1). How long mankind must wait for the complete manifestation of Christ's Kingdom remains to be seen, meanwhile there was never a time more urgent and important than **now** for the God-fearing to make Him their one and only refuge (Nahum 1: 5-7; Zeph. 2: 2-3; Psalm 46).

We have reached a period of earth's history when our Lord's graphic prophecy is being fulfilled, "there shall be signs in the sun and in the moon,

and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear for looking after those things which are coming upon the earth" (Luke 21 : 25-26). Go where we will, there is instability and unrest everywhere, whether in the realms of commerce, politics, finance or religion. The peoples are crying out for justice, liberty and freedom, but they know not that the only relief possible is through the gates of repentance, and in the acknowledgment of God's dear Son, so clearly outlined in the second Psalm.

The final stage will culminate in *Jacob's Trouble* (Jer. 30). Then the Lord will again own His earthly, scattered people, Israel, and cause them to realise that they went into captivity because of their great national iniquity and pride, and which led up to their rejection of the Lord (Zec. 12).

As we review the past and present history relative to the empires of earth, we realise more and more how lacking they are in meeting those ideals which are an intrinsic part of every human being. Men with noble inclinations and desires have sought to leave the world better than they found it, but disease, death, and every sinful propensity are holding sway to-day as never before. Failure is written on the face of every national endeavour, many forms of government have been tried out, but always with the same results, indeed, so long as the Adamic curse appertains to the human family, one must not expect anything different, hence no government ruled by man in his present fallen condition can possibly be a success. This includes that policy that would place all men upon an universal and common level. The qualities of men are too distinctly variable to permit this for any duration, and to use coercive measures will ensure the breaking up of the affairs of earth, as was pictured on a small scale by the

French Revolution. The present outlook from the standpoint of the security for man by man, is quite the opposite from being hopeful. True the words of the prophet—"*Let all the inhabitants of land tremble: for the day of the LORD cometh, for it is nigh at hand, a day of darkness and of gloominess, a day of clouds and of thick darkness. A fire devoureth before them and behind them a flame burneth: the land is as the garden of Eden. BEFORE them and BEHIND them a desolate wilderness—all faces shall gather blackness.*" (Joel 2).

Some are looking to a mutual understanding and agreement between nation and nation, others to a union of the Christian Churches, to accomplish some measure of peace and stability, but whatever success may appear to attend such endeavours, it will be but a *veneer*. Why so? Because man to place his confidence in man is like leaning against a broken reed. The human heart is treacherous and desperately wicked, he will even array himself resplendently in religious garb for motives entirely ulterior (Jer. 17: 9-10; 2 Tim. 3: 1-5). The time has come also when Isaiah 2: 10-22 is about to be fulfilled in abundant measure, and it behoves all who desire to be on the Lord's side "to cease from man," and look to God with the one desire to know His will. Great blessings will follow to each turning their faces to the sunlight of His love. He is very compassionate to all who become transparent before Him, for it is as true to-day as ever in human history, "*The eyes of the LORD run to and fro throughout the whole earth, to show Himself strong on behalf of them whose heart is perfect toward Him*" (2 Chron. 16: 9).

Meanwhile, let us hail Messiah's Kingdom as the panacea of every human ill!



Christ's Glorious Kingdom!

A glorious time is coming, the morning promised long,
When truth and right with holy might shall overthrow the wrong;
When Christ the Lord and rightful King, empowered from on high,
Will stretch His hand throughout the land, with justice by and by.

THE boast of haughty tyrants no more shall fill the air,
But age and youth will love the truth, and speed it everywhere;
No more from want and sorrow shall come the hopeless cry,
But war shall cease, and perfect peace will flourish by and by.

A glorious time is coming, the time of Jubilee,
With shout and song 'twill sweep along, like billows of the sea.
The joyfulness of nations shall ring through earth and sky,
This day of grace draws on apace—O happy by and by!

THE glories of Christ's kingdom we gladly watch and pray,
Till o'er the height the morning light shall drive the gloom away;
For when the balm of healing shall reach mankind from high,
They'll turn toward their precious Lord, and love Him by and by.



CHAPTER SEVEN.

Messiah's Kingdom.

WONDERFUL things will transpire during the Messianic Kingdom, the outstanding event being the bringing back, and the gradual raising up of Adam's progeny from the condition of degradation, sin, and death. This redemption and deliverance was planned by Jehovah God from the beginning; in other words, "*the Lamb was slain from the foundation of the world*" (Rev. 13: 8). It is evident therefore that there has been a record of every character who has lived and died upon this earth, in other words, there is a "*book of remembrance of one and all*" (Exo. 32: 32; Mal. 3: 16; Dan. 12: 1). This indicates something of the mighty work which has been accomplished by God's holy, invisible, angelic messengers down through the ages (Psa. 103: 17-22).

Bearing in mind that the bodies of human beings go to dust, we perceive that another body of flesh must be given, as indicated by the words "God giveth *it* (the character) a body as it pleaseth Him" (1 Cor. 15: 35-38). An apt illustration of the

resumption of existence is noted with reference to a gramophone record. Presuming that there was only one in existence of a particular kind, upon which was recorded the voice of some deceased prominent person, and that the record became broken, no human power could restore it: *but what is impossible to man is possible with God*. He can also reproduce or re-organise the millions of brain-cells of each individual, and which correspond to the wave-like impressions upon a gramophone disc.

The first to come forth will be such men as Abraham, Joseph, Moses, David and Daniel, who will be "Princes in all the earth," and who will be representatives of the Royal Priesthood from whom they will receive messages relative to the governmental laws on behalf of mankind. Thus will be fulfilled the words of the prophecy, "*I will restore thy judges as at the first, and thy counsellors as at the beginning*" (Isa. 1: 26; 32: 1; Psa. 45: 16). The dead will be raised in answer to the prayers of the people (Ezek. 36: 37). Thus, all coming forth will be readily instructed with respect to the new conditions brought about by the Great Redeemer's sacrifice.

The Apostle reminds us "that whatsoever a man soweth, that also shall he reap," hence we perceive that some will make an easier progress towards human perfection than others. Howbeit, a full opportunity will be granted to each and all, the incorrigible being cut off at the end of one hundred years in the second death. Our Lord refers to these as "goats" in contrast with the "sheep" (Jer. 31: 27-36; Isa. 26: 9; 65: 17-25; Matt. 25: 31-46; Acts 3: 19-23).

The main purpose of Messiah's Kingdom is to restore all things that were lost through Adam's deflection. Indeed, Adam and Eve will be among the very last who will come forth from their long sleep of death, and what amazing surprises await them.

They will then see that the rights of parentage now belong to Jesus Christ who will be the " everlasting Father," having purchased the human race by His precious blood (Isa. 9: 6; Eph. 1: 14).

These are " *the times of restitution of all things which God hath spoken by the mouths of all His holy prophets since the world began, for the Son of Man came to seek and to save that which was lost* " (Acts 3: 19-21; Luke 19: 10). Adam lost perfect human life with an environment harmonious thereto, he lost peace and spiritual communion with his Maker; he lost health, and dominion over all animal creation. The earth at that time will undergo new and fresh aspects, " *The desert shall rejoice and blossom as a rose. It shall blossom abundantly and rejoice even with joy and singing. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing. No lion shall be there, nor any ravenous beast shall go up thereon, but the Redeemed shall walk there, for the Ransomed of the Lord shall return and come to Zion with everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away* " (Isa. 35).

Our Lord foreshadowed His millennial reign and glory when He went about doing good, performing mighty miracles, which though of a temporary character, yet were sufficient to illustrate the resurrection of the dead and the restoration to health.

The wonderful possibilities that belong to perfect human beings will all be developed and brought to full fruition, and crown every form, feature and activity with exquisite loveliness. The geniuses of the past, as for instance, Shakespeare, Dickens, Michael Angelo, Newton, and Handel, will pale into insignificance before the splendours of the period. Every talent and activity will be used to the glory of God, " *They shall build houses and*

inhabit them, they shall plant vineyards and eat the fruit of them, for they shall not labour in vain nor bring forth for trouble, for as the days of a tree are the days of My people, and Mine Elect shall make them continue and enjoy the work of their hands" (Isa. 65 : 21-25).

Truly a wonderful government is here portrayed, strong in righteousness mingled with grace and benevolence. When we remember the great variety of characters that have been, we can readily see the need of heavenly wisdom as a directing force. Some coming back will need all the consideration possible, for they went down unto death in terrible hardships; others will be more ready to receive the instruction relative to the New Era with its laws; others, who died tyrants, will need a firm hand upon them to stay any possible course of wrong action; others, who were proud and austere, will need some humbling experiences to make them realise their true condition as one time members of a condemned race, and that they are no better than others. Mankind will behold one another with astonishment!

Many will look with shame and contempt upon those who have persecuted the good and righteous in the former age. Our Master has reminded us that the men of Nineveh will arise in the day of judgment with the people who were then beholding His miracles and hearing His sayings, and they will *condemn* it, in other words, they will be shocked at their hardness of heart, sheer wickedness, and perversity of spirit (Matt. 12 : 41). He also declared that the people who lived in Sodom will have an easier time in the way of judgment reformation than the cities of His day (Matt. 11 : 20-24).

Therefore it will be most difficult for some to learn the right way during Christ's rule. The prophet indicates this in Isaiah 26 : 9-10, "*When Thy judgments are in the earth, the inhabitants of the world will learn righteousness. Let favour be*

showed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly and not behold the majesty of the LORD."

Multitudes will, however, make progress, and that because the contrast is so overwhelmingly great. In the present age there is injustice, lack of mercy, hatred and violence, whereas then, there will be kindness, benevolence and every blessing. How beautiful the words of Jeremiah 31: 15-17, with reference to the weeping mothers of Israel, "Thus saith the LORD; a voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children, refused to be comforted *because they are not.* Thus saith the LORD; refrain thy voice from weeping and thine eyes from tears: for thy work shall be rewarded and *they shall come again from the land of the enemy*, and there is hope in thine end."

It has been said that there is not sufficient room for all who have lived upon this earth! Bible and secular history, however, go back to a little more than six thousand years, the human race beginning by two persons at Creation, and eight persons at the Flood. Allowing for the proportionate increase, and taking into consideration the havoc caused by wars, famines, earthquakes, etc., it has been computed that a population of 28,000,000,000 would be a very broad estimate of those who have lived hitherto. If the present land surface were divided between such a number, it would yield an ample space of about 1,000 acres for the benefit of every thousand persons.

The picture presented at the close of Christ's Reign will be a multitude compared to "the sand of the sea," and this is used in connection with the conflict that will then occur to demonstrate the true heart condition of all then living. Evil insinuations, envy and malice will actually be discovered lurking in some who outwardly appear so good, and who will then have an opportunity to demonstrate what are their innermost thoughts. For this reason, the

Devil will be " let loose for a little season," Christ's representatives in the beloved city will constitute the target of this evil onslaught, and then, as in the days of old, all evil-doers will be miraculously cut off, and nevermore trouble the universe throughout the ages of eternity (Rev. 20:6-15; Num. 16:28-35). The new order of things is beautifully pictured in Revelation 21: **" And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband, and I heard a great voice, coming out of heaven, saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God, and God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, WRITE, FOR THESE WORDS ARE TRUE AND FAITHFUL "** (Rev. 21: 2-6).

Thus is pictured the fulfilment of **God's Far-reaching Plan,** and which embraces the permission of evil and its overthrow. In the various outworkings, the wisdom and character of the Omnipotent shines out resplendently. For all time, those found worthy of life will recognise **GOD'S WAY IS BEST,** and their love, appreciation and gratitude to the Good Giver, will consequently burn far more intensely and intelligently, than if evil had never been permitted. The outcome is again depicted by the words of the Revelator: "*And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever*" (Rev. 5: 13).

There is a wonderful picture, foreshadowing Messiah's Kingdom, which occurred during the

reign of King Solomon. We remember that David's career more particularly betokened the trials, temptations, and faith victories of the Lord Jesus and His footstep followers during their earthly pilgrimage, but this was succeeded by a reign truly magnificent in its splendour. A beautiful temple was built, of which God was the Architect. We read that all the potentates of earth sought Solomon, to hear his wisdom which God had put in his heart. The order of his government, the beauty of his surroundings, his wisdom and riches, have never been equalled. The Queen of Sheba heard of the fame of Solomon, and determined to prove him by some hard questions, and came to Jerusalem with a very great train: camels laden with spices, gold, and precious stones, by way of presentation, and Solomon answered her questions in a way that filled her with amazement, and she said to the king, "*It was a true report that I heard in my own land of thy acts and of thy wisdom, howbeit, I believed not until I came and mine eyes had seen, and behold, the half was not told me; thy wisdom and prosperity exceedeth the fame which I have heard*" (1 Kings 10).

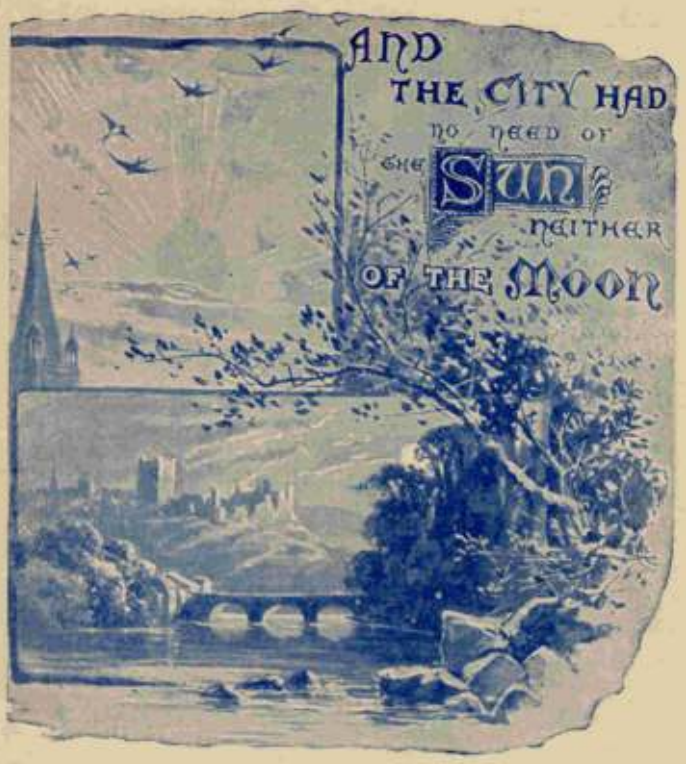
The half can never be told relative to the future conditions of the earth. Of one thing we are assured, that the amazing progress of invention, which has come in like a flood during the past hundred years, are but preparatory features of this wonderful period. The radio, cinematograph, photography, air-craft, and the thousands of mechanical devices, will be wisely used for the general benefit of all. The spirit of partiality will be entirely disallowed, hence many, who have been down-trodden, will be elevated, according to their talent and disposition of meekness and goodwill. The harmlessness and innocence of the CHILD will be found to afford the greatest happiness. The wolves, lions and leopards in human form, will gradually lie down and become transformed, and a little child

shall lead the way as the hall-mark of glorious perfection (Isa. 11: 6). Even though so many labours and occupations, which have become consequential to the Fall, will be done away with, yet there will be much to occupy the mind and heart. The reverential and artistic elements will all be brought to the forefront, and combined with a knowledge of Divine Truths, men will intelligently praise, worship and adore the Giver of every good and perfect gift, and His illustrious Representative —the Christ. Then it will be seen that the most glorious creation upon this earth is *man*, in the way of beauty and personal magnetism. All animal life will become cognisant of this fact, and will once more readily respond to his will and desire. Then will the earth take fairer aspects, for tree, flower, rivulet and hill, will so intertwine, in response to the human touch, as to become entrancingly beautiful.

Haste ye along, ages of glory,
Speak of the time of rest that nears:
Tell the oppressed of every nation
Jubilee lasts a thousand years.

What if the clouds do for a moment
Hide the blue sky where morn appears?
Soon the glad Sun of promise given
Rises to shine a thousand years.

Poets and philosophers, and even students of God's Word have endeavoured to picture the conditions that will appertain to the Golden Age, and men have conned over their words with a measure of doubt and wonderment, and it will not be until their eyes have seen, and their ears have heard, that the glorious truth will be realised relative to God's Word: **"He will swallow up death in victory; and the Lord shall wipe away tears from off all faces; and the rebuke of His people shall He take away from all the earth: for the LORD has spoken. 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: 8-9).



AND the city had no need of the sun, neither the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations, of them which are saved, shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. Rev. 21: 23-26.

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