

# PEOPLES PAPER

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## A King Shall Reign and Prosper. Setting Up the Kingdom.

AT the beginning of the Gospel Age, the message was proclaimed "The Kingdom of Heaven is at hand," yet Christ before Pilate declared "My Kingdom is not of this Age." The fact is that the Law and the prophets were until John, but since then the Kingdom of Heaven was opened up and the selection of the Kingdom Class has been in progress since that time. In this respect the Lord's words are clear and definite, "Of all that have been born of women there hath not risen a greater than John, yet he that is least in the Kingdom of Heaven is greater than he." So that the object of this age has not been to set up the kingdom, but simply to select a "little flock to whom it is the Father's good pleasure to give the kingdom" as "joint-heirs with Christ." To him that overcometh is promised that he shall sit with Me in my throne."

The following is extracted from *Scripture Studies*, Volume 4:—

The earthly phase of the Kingdom of God when set up will be Israelitish; for such is God's engagement or covenant with Abraham and his natural seed. Even the chosen first to fleshly Israel, and would have been given to them if they had been ready at heart to receive it on the conditions attached to it,—to suffer with Christ and afterwards to be glorified with Him. (Rom. 8:17.) Israel indeed desired and sought the best God had to give; but Israel hath not obtained that which he seeketh for; but the election [the "little flock" selected from both Jews and Gentiles] hath obtained it, and the rest were blinded,—not forever, but until the election of the spiritual seed, the Kingdom proper, is completed.—Rom. 9:31-33; 11:7, 23, 25-32.

While Israelites in various stages of unbelief will be gathered back to Palestine under divine favor, according to promise, yet none shall be in any degree reckoned as a part, or even as supporters of, or associated with the earthly phase of the Kingdom, except as they shall first recognise Christ Jesus as the Son of God, the only Redeemer and Deliverer for Israel and the world.

The earthly phase of the Kingdom will, we understand, consist wholly of the resurrected holy ones of olden time—from John the Baptist back to Abel;—Abraham, Isaac, Jacob and all the holy prophets." (Compare Matt. 11:11; Luke 13:28; Heb. 11:30, 40.) While these ancient worthies will have neither part nor lot in the earthly Kingdom, because not "called" thereto, that high or "heavenly calling" was not possible until after the ransom had been paid by our Lord Jesus, yet they will occupy a position of preferment above the world, having attested their faith and love during the reign of evil, in a manner approved of God. Thus they were prepared and proved worthy to be the earthly ministers and representatives of the spiritual Kingdom. In harmony with this it is written in the Psalms, as addressed to the Christ, "Instead of [being longer considered] thy fathers [they] shall be thy ministers, whom thou mayest make princes [holy ones, captains] in all the earth."—Psa. 45:16.

These ancient worthies will be unlike the remainder of mankind, not alone in the fact that their trial is past while the trial of the world in general will just be beginning; but they will be unlike them also in the fact that they will have obtained the reward of their faithfulness—they will be perfect men, having completely restored to them all that was lost to Adam of mental and moral likeness to God, and perfection of physical powers. Thus they will not only be the "princes" or chiefs of earth (the earthly representatives of the Heavenly Kingdom—

Christ and his Church), but they, individually, will be representatives of what all the willingly obedient may attain to under the New Covenant.

When Abraham, Isaac, Jacob and all the ancient worthies have been resurrected, and shall appear amongst the regathered Israelites, their superior mental powers will speedily distinguish them from others. Moreover, their perfect minds will quickly grasp present-day knowledge and inventions; and they will be peculiar in many ways, as was the man Christ Jesus, of whom the people said,—How knoweth this man literary matters, having never learned. (John 7:15.) And as Jesus taught the people positively, definitely, clearly, and not doubtfully and in a confused way, as did the scribes, so it will be with the perfected ancient worthies when they appear amongst men. Besides these worthies, "princes," will have direct communion with the spiritual Kingdom (Christ and the Church) as our Lord had with the angels, and as Adam enjoyed similar personal communion before he came under divine sentence as a transgressor. "Princes" of the new earth (the new order of society) will be fully qualified for the honorable position assigned to them.

Thus we see that when God's time for the inauguration of his Kingdom among men shall arrive, his agents will all be amply ready for the service; and their master-strokes of wise policy, their moderation and dignified self-control, and their personal exemplification of every grace and virtue will attract men and quickly enlist them—chastened under the great tribulation—in active co-operation. Even before the disclosure of their identity, doubtless the people of Israel will have remarked their pre-eminence over other men.

Furthermore, let us remember that the very design of the great time of trouble, now nearing a culmination, is to break the stony hearts of the whole world, to bow down into the dust the proud, and break up the fallow ground with deep furrows of pain, trouble, sorrow, thus to make the world ready for the great blessings of the Millennial Kingdom. And it will serve its intended purpose: as the Prophet declares, "When thy judgments [Lord] are [abroad] in the earth the inhabitants of the world will learn righteousness." (Isa. 26:9.) By that time all will have learned that selfish schemes and all schemes that can be devised and carried out by fallen men are defective, and lead only to various degrees of trouble and confusion. And all will by that time be longing for, but despairing of, a reign of righteousness;—little realising how near at hand it is.

Israel's long cherished hopes of the Kingdom will meantime be reviving amongst those who, from respect for the promises, shall have gathered to Palestine. When to these the ancient worthies shall declare their resurrection, and the form of righteous government to be established, the plan will undoubtedly be promptly recognised as of the Lord, and when they shall learn that the real Kingdom over them is the spiritual, and that Jesus the crucified is the King, and mentally, with the eye of faith, shall "look upon him whom they pierced,"—then, "They shall mourn for him, as one mourneth for his

only son, and shall be in bitterness for him as one that is in bitterness for his first-born. In that day there shall be a great mourning in Jerusalem." And God "will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplication."—Zech. 12:10, 11.

The news of the discomfiture of the hosts of Gog and Magog, and of the wonderful deliverance of Israel from their enemies, will be speedily followed by the news of the appearance of their renowned "fathers," resurrected, and the establishment of a government with these at its head, and of the general conversion of Israel to the long rejected Messiah. And no doubt much of this will pass for a fraud amongst Gentiles: the Jews will be laughed at for being gullible, and the ancient worthies will be classed as shrewd imposters.

But the blessing attending the re-organisation of government under the new auspices in Palestine, will work such wonderful and rapid changes in Israel's welfare as will astonish the then anarchistic and discouraged world, and lead many to think and to say,—Whether impostors or not, the work of these men who claim to be the resurrected prophets is the very one the world needs! Would to God they would take control of the whole world, and bring order and peace out of our universal disorder. And then they will extend everywhere their government, their yoke of righteousness, seen to be so beneficial to Israel. This is stated by the Prophet in the following words:—

"It shall come to pass in the last days, that the mountain [Kingdom] of the Lord's house shall be established in the top of the mountains [as a Kingdom overtopping or overruling all kingdoms], and shall be exalted above the hills [the highest peaks]; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain [Kingdom] of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths. For out of Zion [the spiritual Kingdom—the glorified Christ, head and body] shall go forth the law, and the word of the Lord from Jerusalem [the seat of the earthly representative government in the hands of the "princes"] And [previously—in the great time of trouble] He shall judge among the nations, and shall rebuke many people. And [as a result of the Lord's rebukes and subsequently His law and Word] they shall beat their swords into plowshares and their spears into pruning hooks: nations shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2:2-4; Micah 4:1-4.)

### The Intimacy Between the Kingdom and its Earthly "Princes."

As we should expect, the communication between the two phases or parts of the Kingdom will be easy and direct; and thereby the supervision and instruction of mankind will be complete—the "princes" being the channels of divine communication. This seems to be the intimation of our Lord's words to Nathaniel: "Hereafter ye shall see heaven opened, and the angels of God [the messengers of God, the "princes" of the new dispensation] ascending to and descending from the Son of Man." (John 1:51.) Was not Jacob's dream of the ladder between heaven and earth, and the passing to and fro of messengers, a prophecy as well as a dream, foreshowing the coming close communication between the Heavenly Kingdom and the world, in which work, as one of the communicating messengers, Jacob himself was to have a share in the blessing of the world? We believe that it was so intended.—Gen. 28:10-12.

That Moses, the mediator of the Law Covenant, was a type of Christ, the Mediator of the New Covenant, is clearly taught in the Scriptures and generally recognised by Bible students; but all have not recognised that Moses was a type of the entire Christ—head and body—and that in this sense the entire Gospel age has been the period of Christ's raising up. This, however, is the only application of the type which will fit in a number of cases: for instance, in Acts 3:22, 23.

At the institution of the Law Covenant, at Mount Sinai, Moses seems to have been

a type of the complete Christ (head and body) at the introduction of the Millennial age, when the New Covenant will be introduced to the world,—after "the sound of the great [seventh] trumpet," and the black darkness and "great earthquake," etc., of the Day of Vengeance shall have appalled mankind and made them ready to hear the voice of the Great Teacher, and glad to accept his New Covenant. This is distinctly pointed out by the Apostle (Heb. 12:18-22) who seems to mark every step of the parallelism. Israel had been approaching and had finally reached Mount Sinai, that might be touched, and from which such fearful sights and sounds emanated that all feared and quaked; but we are approaching Mount Zion and its wondrous glories and blessings far superior to those at Sinai; but accompanying these greater blessings will be the more terrible trumpet, blackness and earthquake shaking—the final shaking of all that can be shaken (all that is sinful and contrary to the divine will), that only that which is true and enduring may remain. The solution of the whole matter is in the words: "Wherefore we [who anticipate thus] receiving a Kingdom which cannot be shaken, let us have grace, whereby we may serve God acceptably."—Heb. 12:28.

Continuing the examination of this illustration, we note that after this Moses went up into the Mount (Kingdom) and

his face did shine so that Israel could not look at him. This would seem to typify the completion of the Church (Christ, head and body) in glory. And the veil which Moses afterward wore before the people, but laid off when with the Lord in the Mount would seem to typify the earthly phase of his Kingdom, the "princes in all the earth" through whom the Christ will speak to the people and be represented, the glory being hidden. This seems to be a striking illustration of the intimate relationship which will exist between the earthly "princes" and the heavenly Kings and Priests. Moses's going up into the mount to commune with God while the mountain was clothed in clouds flashing with lightning, and the earth quaked as the thunder rolled, represented the fact that the Body of Christ will be completed, the last members "changed" and received into the Kingdom at the time when the present order of things is being changed, in the midst of a great time of trouble such as earth has never yet experienced.

The inauguration of the Kingdom will be accompanied with such awe-inspiring scenes as will cause the whole world to tremble with fear, and to gladly recognise the Anointed of the Lord as King of the whole earth. As Israel entreated that the Lord would not speak to them any more—by the terrible sights and sounds witnessed at Sinai—so here, all peoples will desire to have the Lord Jehovah cease speaking to them in his wrath, and vexing them in his hot and just displeasure, and will be glad to hear instead the great Mediator, to recognise him as the King whom Jehovah sets over them—Immanuel; the great antitype of Moses—the veiled (hidden) Prophet, Priest and King.—Compare Heb. 12:19 and Psa. 2:5, 6.

Continued on page 9.

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PEOPLES PAPER.

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Moral and Social Reforms.

The Law of the Lord will show us...
The Law of the Lord will show us...
The Law of the Lord will show us...

How much this will signify as regards...
How much this will signify as regards...
How much this will signify as regards...

Similarly, the building of war vessels...
Similarly, the building of war vessels...
Similarly, the building of war vessels...

The banking and brokerage business...
The banking and brokerage business...
The banking and brokerage business...

human race will be required to treat each...
human race will be required to treat each...
human race will be required to treat each...

It is of this great King and Judge...
It is of this great King and Judge...
It is of this great King and Judge...

The spirit of the Lord shall be upon Him...
The spirit of the Lord shall be upon Him...
The spirit of the Lord shall be upon Him...

To some it might appear that this...
To some it might appear that this...
To some it might appear that this...

But the inevitable levelling of society...
But the inevitable levelling of society...
But the inevitable levelling of society...

generally appreciated. It will be found...
generally appreciated. It will be found...
generally appreciated. It will be found...

On the contrary, when Satan is bound...
On the contrary, when Satan is bound...
On the contrary, when Satan is bound...

It might well be with serious apprehension...
It might well be with serious apprehension...
It might well be with serious apprehension...

But the "saints" who shall be joint-heirs...
But the "saints" who shall be joint-heirs...
But the "saints" who shall be joint-heirs...

Ah, yes! as Christ Jesus proved that He...
Ah, yes! as Christ Jesus proved that He...
Ah, yes! as Christ Jesus proved that He...

The Rule of Iron Rod.

The nations will be ruled by force...
The nations will be ruled by force...
The nations will be ruled by force...

To Interested Readers.

Other copies of this Paper dealing with...
Other copies of this Paper dealing with...
Other copies of this Paper dealing with...

As the Prophet presents the matter...
As the Prophet presents the matter...
As the Prophet presents the matter...

Israel an Illustration.

Apparently the world will be given...
Apparently the world will be given...
Apparently the world will be given...

"Lift up thine eyes round about, and see...
"Lift up thine eyes round about, and see...
"Lift up thine eyes round about, and see..."

Truly, that will be a glorious day of...
Truly, that will be a glorious day of...
Truly, that will be a glorious day of...

This is the Salvation day whereof the...
This is the Salvation day whereof the...
This is the Salvation day whereof the...

Thus we see that the educational reforms...
Thus we see that the educational reforms...
Thus we see that the educational reforms...

No creature of the redeemed race will...
No creature of the redeemed race will...
No creature of the redeemed race will...

All in the Graves Shall Come Forth.

The resurrection of the ancient worthies...
The resurrection of the ancient worthies...
The resurrection of the ancient worthies...

That all prayers for the restoration of...
That all prayers for the restoration of...
That all prayers for the restoration of...

The Glorious Prospect.

What a glorious prospect the new dispensation...
What a glorious prospect the new dispensation...
What a glorious prospect the new dispensation...

No wonder that the thought of such a...
No wonder that the thought of such a...
No wonder that the thought of such a...

His Kingdom of Righteousness.

A conquered and enforced peace and...
A conquered and enforced peace and...
A conquered and enforced peace and...

Thus shall God's Kingdom come, and...
Thus shall God's Kingdom come, and...
Thus shall God's Kingdom come, and...

"He must reign until He shall have put...
"He must reign until He shall have put...
"He must reign until He shall have put..."

BIBLE STUDENTS' CONVENTION.

The Christmas Convention will be held...
The Christmas Convention will be held...
The Christmas Convention will be held...



QUESTION BOX.

The Altar from a Scriptural Standpoint.

Question.—Kindly explain what is meant by the term sacrifice, and what constitutes sacrifice in the New Creature.

Answer.—The last part of this question has an important bearing on the whole question—"in a New Creature." We are not to suppose that the New Creature does the sacrificing; for this is done before any of us become New Creatures. After we, as old creatures, reach the point where we desire to become God's people, we devote our lives to the Lord and ask that He accept us. Thus we bring ourselves to the great High Priest whom God has appointed, and offer ourselves to Him. The Bible makes no distinction as to what constitutes sacrifice, and shows that only a priest can offer sacrifices lawfully. Since we come as sinners, not priests, we can only offer ourselves to the great High Priest, Jesus. He accepts us, justifies us through His own merit, and thus makes us acceptable to the Father. It is our earthly nature, our human nature, and all that pertains to it that is sacrificed. We simply offer it to the Lord; and He as our great High Priest imputes to it of His own merit and presents it to the Father, who accepts it and begets us by His Holy Spirit as New Creatures. This sacrifice of our human nature with all its rights and privileges is made once and forever.

Therefore we are counted dead as human beings, but alive as New Creatures. This is to grow in grace, in knowledge, in love. It is not to be sacrificed.

What, then, is to be sacrificed after we become New Creatures? We reply:

The old creature is counted dead, both by God and by ourselves; but although reckoned dead it is actually alive. Therefore it is the New Creature's business to keep the old nature on the altar, upon which the great High Priest has put it. In other words, the New Creature must keep the old nature dead, hold it in subjection. When our flesh is brought into contact with the fires of experience for its consumption, it is the old creature that weeds out the New Creature. The New Creature will rejoice in the Lord and in His providential care, as daily it grows in grace and in knowledge. When the old creature is knocked out, or brow beaten, as the Apostle says (1 Cor. 9: 27), it will grow; but the New Creature will be glad and rejoice in the Lord.

We should endeavour to forget earthly things. To enable us to do this, we should not dwell too much upon them; for it is only the flesh that suffers, and the Apostle intimates that it must suffer until it dies. Therefore do not make too much of the sufferings of the flesh. Do not talk too much about your painful experiences and about the things of the present. Forget the things that are behind. Think mostly about the blessings of the Heavenly Father and of the glorious hope that is held out for us in the future; and let the old nature with all its interests die daily.

SAINTS BEYOND THE VEIL.

Question.—Who not address the Saints when you believe to have been resurrected for some time?

Answer.—We would not address the Saints, because there is no necessity for addressing them. To address the Saints would be to cast indignity upon our Lord. God has provided that we shall have an Advocate, and to go aside from that Advocate and address somebody else would be to do dishonour to the Advocate, and to the one who appointed the Advocate. Therefore I would not think of addressing them. They do not in any sense stand between my soul and the Lord Jesus; I do not need them at all. I want to go directly, as God said I may, to Him in the name of Jesus, by using Jesus as my Advocate—"We have an Advocate with the Father, Jesus Christ the righteous." We have no other advocate, and any one who goes in any other way is taking a sidetrack, and will never reach the destination, but is led off in another direction. We think our Catholic friends make a great mistake in address- ing our saints, when the Advocate whom God appointed.

The First Resurrection

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Correspondence.

EXTRACTS FROM LETTER OF ONE OF OUR CORRESPONDENTS.

The fact that prison events were so clearly discerned by Pastor Russell so far back as the time of writing Vol. IV. of Scripture truths, should tell greatly in favour of his works. To look for a "Completion" in one other volume, posthumous or not, in the light of the grand spreading of the glad tidings through every media inspired by Brother Russell's "Helping Hand" in the six volumes, seems absurd.

I have devoted some of my leisure moments to the scanning of one of the Convention reports, and have left the perusal with the impression that to become rooted and grounded in love (character forming) is the essential thing, however desirable the furnishing of a key to unlock knowledge and reveal mystery.

Our thirst for knowledge will not be fully satisfied until we awake in His likeness. In our search for more we lose what is already ours. We are to exercise care lest—we lose sight of the real fundamental things. Surely, it was God's plan that during this harvest time He would set out clearly all the wonderful, doctrinal facts regarding His purposes, and towards the end of the Harvest it is more a question of principle and heart condition, and these will be the test among God's people.

PALESTINE.

Unquestionably one of the most interesting events of the war is the invasion of Palestine and capture of Jerusalem. Yet it is overshadowed by the magnitude of the war. All particulars pale in the presence of the general fact. Discussion of the future of Palestine and especially of the Holy City is affected by the doubt whether the shaping of that future will lie in the hands of the Allies. Suppose that General Allenby completely discharges his task, and that the Turk, guns and baggage, is driven out of the Holy Land, yet the final issue of the war will have to be victory for the Allies if they are to determine what shall be done with the country. Let Germany win, and it is pretty certain that the Turk will put in a claim for repossession. Germany might greatly desire, for prudential reasons, to conciliate the Jewish race, but she could offer only a limited objection to a Turkish demand. At present Turkey is being stripped, or bids fair to be stripped, of Arabia, Armenia, and Palestine—that is to say, she is being turned out of Asia. One of the consequences of Russia's breakdown is readmission of Turkey to Armenia, for those portions of it which had been taken by the Russian armies, a readmission which the Turk immediately signalled by further wholesale massacres of helpless persons. But the Allies have made up their minds that Armenia shall be finally delivered from the fact or menace of Turkish ferocity if they should have the decisive voice in the making of peace. Arabia has to a great extent already liberated herself from Turkish rule, and is being assisted by the British operations in Mesopotamia. A curious reversal of intention and prediction is coming into view. When Turkey openly joined Germany—there had been a long-standing secret sympathy and perhaps arrangement between them—the cry in the Allied countries was that Turkey's punishment should be expulsion from Europe. She must be accommodated in either Asia or Europe. We cannot put into operation the policy of extermination she has herself adopted in regard to Armenia. If she has made herself impossible in Arabia, Armenia, and Palestine, she must crowd herself into the corner of Europe, which she has occupied for centuries. Not a pleasant prospect for her neighbours. If, however, Germany triumphs over the Allies, Turkey

will become more arrogant, more faithless, more cruel than her own had regard, and Jews will lose the hope of soon recovering the only place on earth she longed for.

To the Jew the whole of the Holy Land is precious. His reverence and affection centre upon Jerusalem, with which his race has been associated for something like 3000 years, but all Palestine is God's own country to him. To the Christian, Jerusalem and Bethlehem, and the Sea of Galilee, and other places followed by their connection with Jesus Christ and His apostles are very dear. It was in Palestine that the Son of God was born and lived and died when He visited earth as the Saviour of mankind. For nearly two thousand years it has been the Christian's Holy Land. To the Moslem, Palestine has been a divinely favoured country, in which one of the Holy Cities is situated. The Koran mentions only Mecca and Jerusalem. For a thousand years and more Jerusalem has been almost continuously dominated by the followers of

Mahomet. Certainly there was not the implacable hatred between Moslem and Jew that discreditably and unfortunately existed for ages between both and the Christian. The darkest of all the stains on Christian history is the cruel and prolonged persecution of the Jews, and it is

WHERE ARE THE DEAD? This interesting sermon was published in a previous issue. The interest aroused and demand exceeded all expectations. Send for free sample. To Bible Students Tract Society, Temple Court, Melbourne.

one of the Christian reproaches that often the Jew was glad to take shelter within the comparative friendliness of the Moslem. Slight traces of this intolerance still survive in Europe, though perhaps the last vestiges of it will be swept out of existence by this war. It must be admitted that the conduct of the Jew towards the Christian often suggested that, had he not lacked opportunity, he would have dealt harshly with the Christian. Generally, however, the Christian relation to the Jew and vice-versa has become gentle and kindly. Notably has this been the case for many years in the British Empire. The restoration of Palestine, and especially of Jerusalem, to the Jews as a religious home of the nation, will go far to establish perpetual amity between Jewry and Christendom.—The Telegraph.

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Awake! Jerusalem, Awake!

G. M. BILLS.

"At that time they shall call Jerusalem the throne of the Lord; and all nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart."—Jer. 3: 17.

Awake, Jerusalem, awake! the Lord will comfort thee! Now from the dust thy garments shake, arise in majesty! Thy light is come, thy sun shall rise with healing in his rays; Thy land shall be a paradise, and echo ceaseless praise.

Isa. 52: 1-3; 60: 1-6; 61: 4-6; Jer. 30: 10-11; 31: 28-37; Ezek. 36: 8-38.

Refrain:—

Jerusalem! O Jerusalem! the world thy King shall own, When God restores thy diadem, and Shiloh takes the throne.

Gen. 49: 10; Psa. 2: 6-8; Rev. 11: 15; Psa. 149: 5-9; 1 Co. 6: 2; Dan. 7: 13, 14, 22, 27; Rev. 2: 26, 27; Isa. 24: 23; 62: 1-3; Psa. 82: 8; 86: 9.

The blindness that has veiled with night the lost of Israel's fold, Will be replaced by gospel light, when Gentile times are told. When "God's elect" in Zion reign, thy morning shall begin; Their mercy will remove the stain of Jacob's crimson sin.

Luke 21: 24; Rom. 11: 25, 26; Jer. 31: 10-12; Ezek. 39: 23-29; 37: 22-28; 16: 53-63; Psa. 49: 14; Isa. 42: 1-4; Rom. 8: 29-33; Dan. 2: 44; Jude 14, 15; Luke 12: 32; Jno. 17: 14, 24; Matt. 19: 28; Jer. 3: 12-16; Heb. 8: 7-13; 12: 18-25; Isa. 61: 1-3; Rom. 11: 27-32; 2 Cor. 3: 14-16; Acts 3: 17-26; Mal. 3: 3-6; Isa. 1: 25-27.

The cup of trembling from thy hand Jehovah will remove; And spread o'er thy forsaken land the mantle of his love; The barren plain shall bloom again, and famine flee thy shores; For peace will aid thy husbandmen, and fill thy threshing floors.

Isa. 51: 17-23; 30: 18-26; 25: 6-8; Amos 9: 11-15; Isa. 65: 17-25.

Thy watchmen eye to eye shall see, when God shall Zion bring; Good news of good shall swiftly fly on everlasting wing; The voice of crying there shall cease, while praises thrill the skies; For health and gladness will increase, as vanquished error dies.

Isa. 52: 7-8; Luke 2: 10; Rev. 14: 6, 7; Zeph. 3: 8-20; Isa. 52: 13-15; Psa. 67; Micah 7: 16-20; Rev. 21: 3, 4; Psa. 98.

Redeemed, redeemed, but not with gold, thy ransomed ones return; With awe the Gentiles shall behold thy holy incense burn; Unto thy palaces, restored, all nations soon shall flow, To seek and serve thy royal Lord, in homage bowing low.

Isa. 52: 9-10; 54: 5-13; 49: 18-23; 51: 11; Mal. 1: 11; Isa. 19: 19-25; Zeph. 8: 20-23; Psa. 72; 1 Tim. 2: 3-6; Isa. 2: 1-5; 45: 22-25; Rev. 20: 4-9; Heb. 10: 26-29; 6: 4-8; Acts 3: 23; Isa. 60: 8-22; Rev. 22: 3-5.

FLESHLY ISRAEL RETURNING TO PALESTINE.

The fulfilment of Scripture prophecy by the return of Israelites to Palestine is awakening considerable thought amongst those who believe God's Word and search it. We are frequently asked for a tract upon the subject, but a tract is quite insufficient for the presentation of the vast amount of testimony bearing directly and indirectly upon this subject. We must refer the interested reader to a book entitled, *The Kingdom Come*, 384 pages, supplied by Bible Students' Tract Society, Temple Court, Melbourne.

After reading the above with interest, and Bible in hand, you will want to read another book—*The Time is at Hand*. It shows the typical significance of Israel's Jubilees or Sabbath years; it proves that the period of Israel's favour exactly corresponds to the period of their disfavour; it shows also the general typical significance of the Temple and its services, and that Israel's favour will return shortly.

\*In Rev. 20: 5, the words, "But the rest of the dead lived not again until the thousand years were finished" are spurious. They are not found in the oldest and most reliable Greek MSS., the Sinaitic, Vatican Nos. 1209 and 1160, nor in the Syriac MS. We must remember that a few passages found in the modern copies are additions which do not properly belong to the Bible. Since commanded not to add to the Word of God, it is our duty to repudiate such additions as soon as their spurious character is established. The words indicated probably crept into the text by accident, in the fifth century; for no MS. of earlier date (either Greek or Syriac) contains this clause. It was probably at first merely a marginal comment made by a reader, expressive of his thought upon the text, and copied into the body of the text by some subsequent transcriber who failed to distinguish between the text and the comment.

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