

The Berean Christadelphian

A monthly magazine devoted wholly to the exposition and defence of the Faith once for all delivered to the Saints, with the object of helping to make ready a People prepared for the coming of the Lord. Opposed to the unscriptural teachings of the papal and protestant churches of the world.

Edited and Published by:
G. A. Gibson 294 Glebeholme Blvd., Toronto 6, Ontario, Canada

“They received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many believed”—Acts 17: 11.

CONTENTS

ECCLESIAL DIRECTORY	Inside Front Cover
EDITORIAL: The Old Testament.....	129
MICAH'S SEVEN SHEPHERDS (Bro. Thomas)	132
PRINCE-PRIEST OF AGE TO COME (Bro. Roberts) No. 7	135
NATIONAL RESTORATION OF THE JEWS (Debate) Part 3.....	145
"THE CREATION WAS SUBJECTED TO FUTILITY, IN HOPE"	149
BUT NOT WITH A PERFECT HEART.....	150
SIGNS OF THE TIMES.....	153
"THERE AM I IN THE MIDST"	159
ECCLESIAL NEWS: Detroit, Lampard, Wichita Falls.....	160
NOT MANY WISE MEN AFTER THE FLESH.....	Inside Back Cover
HOLDING UP HOLY HANDS.....	Back Cover

CHRIST IS COMING AND WILL REIGN ON EARTH

AUSTRALIA

EAST MAITLAND (N.S.W.)—D. T. James, 114 Victoria St.
ESPERANCE (W. Aust.)—K. H. Hodges
HARVEY (W. Aust.)—R. W. Hodges St. James Ave.
INGLEWOOD (Vic.)—E. W. Appleby, Sullivan St.
MELBOURNE S. 4 (Vic.)—J. Hughes, 78 Riddell Parade, Elsternwick.
Also E. E. Carter, 11 Pt. Nepean Rd., Elsternwick.
YANAC (Vic.)—H. R. Brown, Box 3.

CANADA

BRANTFORD (Ont.) — Fred G. Marlett, 45 Mintern Avenue.
CAMPBELLTON (N.S.)—T. H. Hull, 23 Aberdeen St.
CHATHAM (Ont.) — Lorne C. Sparkham, 76 Delaware Ave.
EDMONTON (Alta.) — G. Luard, Clover Bar, Alta.
FLAXCOMBE! (Sask.) — L. K. Punter, Box 28.
HALIFAX (N.S.)—Cyril Webb, 4 Hemlock Ave., Telephone 5-5584.
HAMILTON (Ont.) — Edward Cotterell, 118 Barclay.
HATFIELD POINT (King's County, New Bruns.)—E. Henderson.
LAMPARD (Sask.) — J. W. Sadler, Lampard P.O. via. Watson, Sask.
LETHBRIDGE (Alta.) — William Blacker, 1225 6th Avenue S.
LONDON (Ont.) — W. D. Gwalchmai, 173 Devonshire Ave.
MONCTON (N.B.)—Wm. E. Hayward, 11 Waterloo Street.
MONTREAL (Que.) — J. D. Baines, 1426 Clemenceau Ave., Verdun 19, Quebec.
MOUNT ALBERT (Ont.)—Howard Toole.
NORTH BATTLEFORD (Sask.) — S. E. Tyson, 822 108th St.
ONOWAY (Alta.) — Robert W. Crawford, Box 53.
RICHARD (Sask.) — Fred G. Jones, Box 30.
ST. JOHN (N.B.) — B. E. Duncan, 46 Adelaide Street.
TORONTO E. (Ont.) — H. J. Newnham, 25 Pepler Ave., Toronto 6.
TORONTO W. (Ont.)—C. C. McDonald, 1723 Dufferin, Toronto 10.

GREAT BRITAIN

BIRMINGHAM—T. Phipps 'Cantreff,' Toll End Rd., Ocker Hill, Tipton, Staffs.
CROYDON—A. Jeacock, 10 Garden Close, Wallington, Surrey.
HITCHIN—H. S. Shorter, "Treetops," Charlton.
KIDDERMINSTER—H. W. Pigott, "Eureka," Bridgnorth Rd. Franche.
NEWPORT (Mon.)—D. M. Williams, 3 Constance St., Caerleon Rd.
NEW TREDEGAR (Mon.)—I. Morgan, Pentwyn House, Cwmayfiog.
PLYMOUTH—H. Beardon, Gnaton Cottage, Yealmpton, nr. Plymouth.
ST. ALBANS (Herts.)—W. Goodwin, "Azekah" Lynton Ave.
WINCHMORE HILL—C. H. Bath, 15 2nd. Ave., Bush Hill Park, Enfield, Middx.

NEW ZEALAND

PUTARURU — B. E. Brandt, Sweet Waters, Overton, R.D.
WHANGAREI — K. R. Macdonald, Lillian Street, Kamo. Postal Address, Box 55, Whangarei.
PAPAKURA — A. J. Starr.

UNITED STATES OF AMERICA

ALBANY (N.Y.)—J. Leonard, Box 165, Maple Ave., Selkirk (on 9-W).
BALTIMORE (Md.)—R. C. Frisbie, 4037 Edgewood St.
BOSTON (Mass.) — Kenneth MacKellar, 86 Walnut St. Reading, Mass.
BRIGEPORT (Ohio)—Jos. Oreschovsky.
BUFFALO (N.Y.) — Geo. A. Kling, 79 Mang Ave., Kenmore 17, N.Y.
CANTON (Ohio) — Chas. Wheeler, 1000 13th St. N.E., Canton 4.
CLINTON (Mich.)—E. Spencer, 210 Tecumseh Rd.
CORAOPOLIS (Pa.)—F. Mohr, 1524 Ridge Ave.
DAYTONA BEACH (Fla.)—W. Davy, 700 N. Beach St.
DENVER (Col.) — J. Osborne, 432 S. Emerson Street.
DETROIT (Mich.) — G. V. Growcott, 15586 Normandy, Detroit 21.
GLENDALE (Calif.) — J. D. Laidlaw, 1130 Graynold Ave.
HAWLEY (Pa.) — H. A. Sommerville, Lake Ariel, Pa.
HOLLYWOOD (Calif.)—T. Lloyd-Jones, 817 Vine Ave., W. Covina.
HOUSTON (Tex.) — C. W. Banta, 10405 N. Oswego, Houston, 15.
ISTACHATTA (Fla.)—C. Bird, Box 133.
JERSEY CITY (N.J.)—L. F. Bas, 156 Prospect Place, Rutherford, N.J.
KING FERRY (N.Y.)—H. E. Gulbe.
LACKAWAXEN (Pa.)—J. L. D. VanAkin.
LAMPASAS (Tex.) — Erby Wolfe, Route 1, Burnet, Texas.
LOS ANGELES (Calif.) — J. R. Magill, 11489 E. Winchell, Whittier, California.
MANSFIELD (Ohio) — R. M. Carney, 55 Glenwood Blvd.
MASON (Tex.)—J. R. Eastman, Grit, Texas.
MIAMI (Fla.)—T. S. Lumley, 2940 S. W. First Street.
NEWARK (N.J.) — J. W. Packie, 8 Claremont Dr., Maplewood, N.J.
PHILADELPHIA (Pa.) — Carl E. George, 3330 N. 15th Street.
POMONA (Calif.) — L. E. Cochran, 733 East Monterey Ave. Pomona.
PORTLAND, (Ore.)—A. R. Tilling, 2212 N. E. Prescott, Portland 11, Ore.
ROCHESTER (N.Y.)—C. Rodgers, Park Circle Rd., Rochester 20.
SAGINAW (Mich.)—H. W. Taylor, 1427 S. Warren, Saginaw 30.
SALEM (Ohio)—W. W. Coy, Franklin Rd., Route 3.
SAN ANTONIO (Tex.)—C. R. Barber, 843 McCauley Drive.
SANTA BARBARA (Cal.)—Gail M. Trent, 595 Lorraine Ave.
SARASOTA (Fla.)—W. S. Thomas, 148 Palm Terrace, Harbor Oaks Box 1003.
SCHENECTADY (N.Y.)—B. J. Dowling, 70 Linden St.
SCRANTON (Pa.) — Julio Scaramastro, 1124 Luzerne Street, Scranton.
WARREN (Ohio)—T. Tullock, 1041 N. Park Ave.
WEST LAKE (La.)—M. H. Bostick.
WICHITA FALLS (Tex.)—H. O. Tunnell, Box 343.
WORCESTER (Mass.) — R. A. Waid, 5 Pomona Road Worcester.

The Berean Christadelphian

Please send all communications and manuscripts to the Editor—

G. A. Gibson, 294 Glebeholme Blvd., Toronto 6, Ontario, Canada

Vol. 40, No. 5

May, 1952

EDITORIAL

The Old Testament

The tendency to question the authenticity of many parts of the Old Testament is greater than most people realize. But the critics do not stop there. Even *professing Christians* will go so far as to say that most of the incidents recorded in the book of Genesis are not facts, but are mere stories written to teach certain lessons. In other words, they are just fables and folklore.

One writer says that "many of the alleged historical facts are only myths, legends and garbled tradition." Another says that "there is so much that is manifestly untrue, unnatural, unreasonable, contradictory and unbelievable therein respecting the historical and alleged miraculous events, that were the courage of men equal to their intellectual ability, they would long ago ceased to make God responsible for the contents." This class of critic, says bro. Roberts, is the shallow, vulgar, blatant blasphemer, who speaks evil of the things he understands not.

In a recent book concerning the Bible, the writer cites a conversation he had with a young medical officer on a steamer in the Mediterranean. This man stated that the Bible was full of mistakes and contradictions. The author asked him to show a few of them. The only answer was, "It is full of them."

He then placed his open Bible in front of the young man and asked him to point out one mistake or contradiction. He admitted that he knew nothing of the Bible, but had been reading what some critic had said about it. How true it is that many people have very positive convictions on certain subjects, and those who know the least are usually the most positive!

There are many ways of proving that the views of such critics are contrary to both reason and truth. Due to limited space, however, it will be necessary to take the shortest course. Therefore, we go direct to Jesus and the apostles in order to get *their* views on the Old Testament. We use Jesus as our greatest authority because he claimed to be the Son of God, and proclaimed himself to be "the Way, the Truth and the Life." His assertions, however, were not just empty claims, devoid of quality, because he proved them by the wonderful works which he did. Therefore his value as a witness is of paramount importance.

The Scribes and Pharisees, who had, to a great extent, drifted so far from the truth of the Law, were giving more authority to their traditions than they were to Moses and the prophets. Therefore, when they heard the message of Jesus, they thought he was a deceiver and a blasphemer. But Jesus definitely assured them of his loyalty to the Old Testament when he said,

"Think not that I am come to destroy the Law or the prophets: I am not come to destroy, but to FULFIL. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled"—Matt. 5:17-18.

If the Old Testament writings were fables and folklore, there would be *nothing for him to fulfil!* In order to show the importance of what Jesus said, let us join him, after his resurrection, as he meets two of his disciples on the way to Emmaus. Jesus first reproves them for their failure to believe what the prophets had spoken, and then—

"Beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself"—Luke 24:27.

Later on he appeared to the eleven as they were gathered together in Jerusalem, and said to them,

"These are the words which I spake unto you while I was yet with you, that ALL THINGS MUST BE FULFILLED which were written in the Law of Moses, and in the prophets, and in the Psalms, concerning me"—Luke 24:44.

Further evidence of this nature, which shows the character, or standing, of the writings of Moses such as to entitle to attention or serious consideration, comes before us during a clash with his persecutors, when he said,

"Do not think that I will accuse you to the Father: there IS one that accuseth you, even Moses, in whom ye trust.

"For had ye believed Moses, ye would have believed me: for HE WROTE OF ME. But if ye believe not his writings, how shall ye believe my words?"—John 5:45-47.

So that the reader may appreciate the absolute confidence that Jesus had regarding the accuracy of the Old Testament records, and the historical truth of what the critics call myths, legends and garbled traditions, we submit four of the most important incidents. The theory of evolution had no place in the teaching of Jesus as he spoke of the creation of the first man and woman as recorded in Gen. 1:27. His answer to a question of the Pharisees shows this plainly:

"He said unto them, Have ye not read that He which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they shall be one flesh?"—Matt. 19:4-5.

The next historical event we consider is the deluge in the days of Noah, which the wiseacre says is manifestly untrue and unbelievable. But notice how Jesus speaks of it with a confidence beyond dispute or doubt, and couples it with the destruction of two cities in the plains of Jordan:

"And as it was in the days of Noe (Noah), so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all.

"Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all"—Luke 17:26-29.

One of the most thrilling experiences in the life of Moses was when the angel of the Lord appeared to him in a flame of fire out of the midst of a bush which was not consumed (Ex. 3:2). Jesus brings this into his conversation with the Sadducees as a cardinal point when he silenced them regarding the resurrection:

"Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not the God of the dead, but of the living: for all live unto Him"—Luke 20:37.

The final case we present is that of Jonah. Here is a record that many of the Bible critics like to assail with scornful laughter, and some of the acutest intellects among them lose no opportunity to entangle the Bible lover in their specious reasoning, or confound him by their artful suggestions. But

not so with Jesus. In fact, he uses it as a sign of his death and resurrection, and does so with unqualified confidence, without restriction or limitation:

“Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them,
"An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's (great fish) belly, so shall the Son of man be three days and three nights in the heart of the earth"—Matt. 12:38-40.

No, the Old Testament is *not* composed of myths, legends and garbled traditions—it is the *Word of God* and His message to the human race. An assiduous reader of the Bible will soon discover that the Old Testament contains the very foundation of the Christian faith, and the subject matter of the Gospel preached by Jesus and the apostles. When Paul arrived in Rome, he called the chief of the Jews together,

"And when they had appointed him a day, there came many to him into his lodging, to whom he expounded and testified the Kingdom of God, persuading them concerning Jesus, both out of the Law of Moses, and out of the prophets, from morning till evening"—Acts 28:23.

The individual who reads his *own* ideas into the Bible will finish it in a state of confusion: but he who reads what is in the Bible will join with Paul and say,

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!"—Rom. 11:33.

—EDITOR.

Believe the Truth for its own sake, and obey it; and if you stand alone, be of good courage. There is more real satisfaction in knowing—and being able to prove—the Truth, and in contending single-handed for it, than in all the honor and enjoyment derivable from the applause of men, or the abundance of the world's goods a man may possess—J. T.

Micah's Seven Shepherds

By BROTHER JOHN THOMAS

“And he shall be the peace when the Assyrian shall come into our land. When he shall tread in our fortresses, then shall we raise up against him seven shepherds and eight anointed men. And they shall lay waste the land of Nimrod”—Mic. 5:5.

What the names of these 15 personages may be who are to conduct the military operations of the Jews against the entrances into the land of Nimrod, cannot be stated with certainty. They will rise up among the Jews; for saith Micah,

"We will raise them against the Assyrian when he treadeth in our fortresses."

"Shepherd" is used in Scripture for the rulers of nations, who are supposed to take care of the people as shepherds do their flocks. Jehovah says concerning Israel,

"My flock was scattered and became a prey, because there was no shepherd" (Ezek. 34:5, 8).

This is their condition at this day, and will continue to be till the crisis of the Assyrian's fall. But concerning them at *that* time,

"I will set up shepherds over them who shall feed (or rule) them; and they shall fear no more, nor be destroyed, neither shall they be lacking, saith Jehovah" (Jer. 23:4).

They will be powerful shepherds that can remove all cause of fear from the Jews. Now of these we know that the chief shepherd is "THE Shepherd, the Stone of Israel," after the type of Joseph (Gen. 49:24); which Stone is Jehovah's Shepherd and Associate, who was to be smitten by the sword (Zech. 13:7; Matt. 26:31). This Shepherd associated with Jehovah is named David; because he is "beloved," and is descended from David "according to the flesh." Thus it is written,

"I will set up one shepherd over Israel, and he shall feed (or rule) them; my servant David shall feed them, and he shall be their shepherd . . . and a prince among them . . . and king over them . . . for ever" (Ezek. 34:23-24; 37:24-25).

Of this Associate of Jehovah and Ruler of Israel, Micah says, he should be born in Bethlehem Ephratah; smitten with a rod upon the cheek; stand and feed in the majesty of the name of Jehovah, his God; and deliver Israel from the Assyrian (5:1-6).

Jesus, the great Nazarite of Israel, was born there, and smitten on the cheek (Matt. 26:67), which is an earnest that the rest of the prophecy will be as literally fulfilled in him.

Jesus, then, is one of the 15: who are his 14 associates? Twelve of them, we would answer, are those to whom he said—

"Ye shall sit upon 12 thrones judging (or feeding as shepherds) Israel's 12 tribes, when the Son of Man (the chief shepherd) shall sit on the throne of his glory in the regeneration."

Paul and John the Baptist, it is probable, may be the other two. Here are altogether 15 shepherds of Israel, who will certainly not be "idle shepherds" at a time when the Holy Land to the entrance into Nimrodia has to be delivered from the armies of the Assyrian.

When judgment under the whole heaven is given into the hands of the saints (Dan. 7:22), these 15 pre-eminent personages will not be exempted. Fourteen of them are doubtless of those "who follow the Lamb whithersoever he goeth" (Rev. 14:4); and as he contends with the Assyrian to expel him from Canaan with the entrances of the land of Nimrod, they will also be skilful and zealous co-operators with him in the war (Rev. 19:14).

They co-operated with him in preaching the gospel of the kingdom; why should they not also be his special co-workers in "beating off the enemy from the Euphrates unto the Nile of Egypt;" that their brethren of the stock of Abraham, "ready to perish in the land of Assyria, and outcasts in the land of Egypt" may go and bow themselves down before Jehovah in the holy mount in Jerusalem" (Isa. 27:12-13)? In other words, that the kingdom may be "set up" and "restored again to Israel" in their land?

The dominion of the Assyrian lion, and the Medo-Persian bear in the East has to be taken away as well as that of the 4-headed leopard of the west (Dan. 7:12). And this the great captains of Jehovah's invincibles are to do.

"They shall fly (as birds of prey) upon the border of the Philistines towards the west (the leopard), and together spoil the sons of the east (the lion and bear); they shall lay their hands upon Edom and Moab; and the sons of Ammon shall obey them" (Isa. 11:14).

In this oracle it is revealed that "the ensign," unfurled before the nations, shall be borne on to the conquest of Armenia, Mesopotamia, Assyria, Media, Persia, Central Asia, and Western Asia, by which the independence of the Holy Land shall be established and secured; and that those who are

found in possession of Edom, Moab, and Ammon at this crisis, "the merchants of Tarshish," or Anglo-Indians, shall acknowledge their supremacy, and yield obedience to their sway—

"The coasts shall trust in me; but the ships of Tarshish foremost, to bring thy sons, O Zion, from far, their silver and their gold with them, unto the name of Jehovah their Elohim, even to the Holy One of Israel" (Isa. 60:9).

The apostle Peter, who at the time did not know "the times and the seasons," when he saw the enemy about to arrest his beloved master, whom he recognised as the true and rightful heir of David's throne, thought that the hour had arrived to unsheath the sword, and to do battle in his cause. He was especially impressed with this idea, as not long before Jesus had said,

"He that hath no sword, let him sell his garment and buy one."

But he did not understand that possession of the sword by their little band at that dark hour of trial, was only emblematical of their mission in the far-off future. The time had not then come for their contest with the lion, the bear, and the leopard, for the taking away of their dominion. Not being the day of Christ's power, the Jews were not willing to serve under his banner (Psa. 110:3). And although the Lord could have summoned to his assistance more than 12 legions of angelic troops, how then could the Scriptures be fulfilled which have decreed an entirely different solution of the Eastern Question?

The time was not then come for the servants of Christ to draw the sword, and for a bow of steel to be broken in his hands. If it had, they would have fought that he should not have been delivered to the Jews, to be crucified by the Romans (John 17:36).

No; Peter, who, we believe, will be one of Micah's heroic and invincible 15, was too hasty in his conclusion. The gospel-kingdom did not belong to the days of his apostleship. His function, then, was to *preach* it; not to *set it up*. The kingdom in the hands of the saints was designed for the destruction of the world's present organization, as represented in the papacy and kingdoms that sustain it.

These had no existence in the days of Tiberius Caesar, Emperor of Rome, and King of the Jews, in fact. Not being, therefore, intended for that era, the sword was not drawn against Caesar; and Jesus, standing in Jerusalem at his bar, said, therefore,

"My kingdom is not now from this place (enteuthen)."

Between the present time and the destruction of Gog's power by the Bethlehem-born Judge of Israel, Russia's dominion over Asia will be contested by the British power, which will not be able to overthrow it. Britain, at the crisis of the Russian overthrow, will be found in possession of Edom, Moab, and Ammon, countries of Jehovah's land.

The Anglo-Indians will make their submission to the King from heaven; place their fleets at his disposal, and be received into favor. By this means, the kingdom which comes to the daughter of Jerusalem (Mic. 4:8) becomes the greatest maritime power in the world (Isa. 60:5); and the British empire becomes Christ's.

In the meantime, the land of Israel is cleared of its enemies by the Jewish army under the command of Micah's invincible 15, who "take away the dominion" of 3 of Daniel's beasts; and, in so doing, reduce the nations thereof from the Euphrates to India, the 127 provinces of the ancient Persian Assyria, under the government of Israel's king. Then will there be—

"A highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the

third with Egypt and with Assyria, a blessing in the midst of the land, whom Jehovah of armies shall bless, saying, Blessed be Egypt of My people, and Assyria the work of My hands, and Israel My inheritance" (Isa. 19:23-25).

Build a little fence of Faith around today;
Fill each space with loving work—and therein stay:
Look not through the sheltering bars upon tomorrow;
God will help thee bear what comes of joy and sorrow.

The Prince-Priest of the Age to Come

By brother Robert Roberts

PART SEVEN

"And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends" (Zech. 13:6).

Of what consequence to a mortal under the sun, could wounds in an impostor's hands be? On the face of it, such an application is devoid of rational significance. If the critic say, it can have no other application in the context except such as may be artificially created, his attention has to be called to two things that close his mouth and give to the prophecy a totally different meaning with much of sense, significance and importance of which his interpretation is entirely lacking.

The first is the absence of an expressed subject to the verb "shall say." "One" is absent from the original, as the italics in the Auth. Ver. intimates. The words we have to deal with are, "and shall say."

The question, "*Who shall say?*" is determinable with reference to the nature of the subject entirely; in which we shall find there is perfect guidance. In v. 5, we have, "*He shall say.*" This is the false prophet; for he shall say, "I am no prophet."

But in v. 6, the speaker is not specified; and if we are to supply the omission from v. 5, we should be obliged to put in, "*The false prophet shall say.*" Shall say unto whom? "Shall say *unto him.*" Here is another person introduced with wounds in his hands: "What are those wounds in thine hands?"

The second point is this, that the identity of this hand-wounded personage is settled for us by an immediate appendix which can apply to none but Christ:

"Awake, O sword, against My shepherd—against the man that is MY FELLOW, saith the Lord of Hosts. Smite the shepherd and the sheep shall be scattered, and I will turn Mine hand upon the little ones."

This v. 7 is in the nature of an explanatory parenthesis, thrown into the description of Israel's latter-day deliverance to account for the wounds of the principal actor. The speaker's account of the wounds is—

"They are those with which I was wounded in the house of my friends."

That he should give such an account in the day of his manifestation to Israel in power and great glory, is most suitable and telling. That an explanation should be introduced in the prophecy at a time when the wounds were not yet matter of history is part of the completeness of the prophecy.

Its fulfilment is explicitly before us in the apostolic history, both as regards the shepherd and the little ones. Christ himself makes the application (Matt. 26:31) so that we are not on speculative ground.

The smiting of the shepherd is too notorious to require more than the most general reference to the crucifixion, which inflicted hand-wounds that remain with Christ for ever. The turning of God's (supporting) hand to the little ones is illustrated in the miracle-attested labors of the apostles when Christ had left them.

Verse 7 is a parenthesis. Verse 8 resumes the account of latter-day events in the land, including the subjection of the Jewish population of Palestine to a fiery ordeal that purifies and fits them for citizenship in the kingdom which their Messiah has at last arrived to establish.

But it may be asked, why should conforming false prophets or any other class, make the wounds the subject of enquiry? We do not say the enquirer is a conforming false prophet. The missing subject above referred might be filled in in other ways.

The absence of a specific subject shows that the pith of the verse lies in the *question* and not in the personality of the questioner. It would be sufficiently represented in idiomatic English if we were to read it, "And it shall be said unto him"—it matters not particularly by whom.

A consideration of the salvation to which it stands related will show us that it is a perfectly natural question in the circumstances. Deliverance has come to Israel—miraculous deliverance—equal to anything that happened in Egypt or to Assyrians under Sennacherib.

And Jerusalem knows that the deliverance is the act of their God by the hand of the long promised one. This promised one the Jews even now look for as destined to be of the house of David though at the time of his manifestation, "no man knoweth whence he is." This was their idea in the days of Jesus (John 7:27). It was one of their difficulties in receiving Jesus that they knew his origin as they supposed: "of Nazareth."

When Christ at his appearing in the first instance delivers them from the Gogian invader, it will seem that their traditional idea has been realised, and their opposition to Jesus vindicated. Messiah, the Son of David, has appeared, and shattered the terrible power of their foe; and no man knows whence he has sprung.

He overthrows, expels, and exterminates the invader, and brings the iron rod of suppression on all the superstitions and idolatries that infest the land, and for a time conceals his identity, like Joseph from his brethren.

A suitable moment for the disclosure arrives. He allows himself on some special occasion to be freely seen, and contrives to exhibit the nail-wounds of his hands. There is no idea of his being Jesus. That idea will have been triumphantly dismissed in view of the total discrepancy between the deeds of this man, and the Jesus of the sects of Christendom who is the only Jesus the Jews know anything about.

And this man will have so totally ignored Christendom, and will have been so totally disowned by them as a false Christ, that any idea of his being Jesus of Nazareth will be out of the question with the Jews to the last moment. His hand-wounds are therefore a matter of curious enquiry merely, to which the enquirers address themselves with all confidence:

"What are those wounds in thine hands?"

"THOSE WITH WHICH I WAS WOUNDED IN THE HOUSE OF MY FRIENDS."

We can enter into the sequel—

"They shall look upon me whom they have pierced and mourn as for an only begotten son."

What a signal for Jewish humiliation throughout the world! What a confounding of Gentile pretensions! With what an interest the sufferings of Christ invest the glory, as the sale of Joseph into bitter bondage paved the way for his elevation, and for the pathos of his revelation afterwards to the brothers who sold him!

All these considerations invest the wound-prophecy of Zechariah with the utmost dignity and significance and pathetic interest of which the cattle drover interpretation would totally deprive it.

That "the Prince" should be the Son of God is required by the office assigned to him. He is to approach to Yahweh and—

"make reconciliation for the house of Israel" (Eze. 45:17).

Who could fill this part in the day of Christ, but Christ himself? This question is suggested by God Himself—

"I will restore health unto thee: and I will heal thee of thy wounds, saith Yahweh, because they called thee an outcast, saying, This is Zion whom no man seeketh after . . .

"And their nobles shall be of themselves, and their Governor shall proceed from the midst of them: and I will cause him to draw near and he shall approach unto me: FOR WHO IS THIS THAT ENGAGED HIS HEART TO APPROACH UNTO ME, saith the Lord" (Jer. 30:17-21).

Here is emphasis placed upon the fact that the governor of Israel under the restored regime of Israel should draw near to God in the capacity of a *mediator*. It is noted as a matter of surprise that a governor "proceeding from the midst of Israel," should be qualified for such an honorable place. It was a way of calling attention beforehand to the fact that such an one must be provided by God Himself. That Jesus is this Governor is made certain by Micah's prophecy applied apostolically to Christ:

"Out of thee (Bethlehem) shall come a Governor that shall rule My people Israel" (Matt. 2:6; Micah 5:2).

When we learn that this Governor is the Word made flesh— "the power of the Highest" manifested in the seed of David—we see the answer to the question, "Who is this that engaged his heart to approach unto Me?" It is one who is worthy, and who *alone* is worthy:

"My beloved Son in whom I am well pleased" (Matt. 3:17).

"Holy, harmless, undefiled, separate from sinners" (Heb. 7:26).

"My servant whom I uphold; Mine elect in whom My soul delighteth. I have put My spirit upon him: he shall bring forth judgment to the Gentiles . . . He shall not fail nor be discouraged till he have set judgment in the earth, and the isles shall wait for his law" (Isa. 42:1-4).

At present ("a great high priest") he is "passed into the heavens"; but his own promise and the many-times revealed purpose of God is that he will come again in the sense and manner of his departure (John 14:3-38; Dan. 7:13; Acts 1:10). He remains as and where he is—

"Till the times of the restitution of all things which God hath spoken by the prophets" when "God shall send him" (Acts 3).

His coming is to—

"Sit on the throne of David" and to be "a priest upon his throne" (Isa. 9:6; Zech. 6:13).

Who could be the Prince-Priest but he? But it is contended that it cannot be so because Paul has said—

"He of whom these things are spoken pertaineth to another tribe (than Levi) of which no man gave attendance at the altar: for it is evident that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning priesthood . . .

"If he were on earth he should not be a priest, seeing there are priests that offer according to the Law" (Heb. 7:13; 8:4).

The mistake in this contention lies in applying to permanent futurity an argument that had reference to the transitory state of things existing at the time Paul used it, and which was terminated by the destruction of the temple and priesthood. The way was not open for the Messianic priesthood of Christ *while the Mosaic order of things was in force*. This had to be removed,

"He taketh away the first that he may establish the second."

When the first covenant service was violently taken away by the overthrow of the city and temple (which though performed by Roman instrumentality was of divine achievement)—Paul's argument no longer applied. He could no longer say—

"Seeing there ARE priests that offer."

They had ceased to offer. The Aaronic priesthood under the law was subverted and the obstacle to the exercise of the Melchizedec priesthood "on earth" was removed. It had then become merely a question of the fit time, which has not yet arrived, though it is near.

The Melchizedec priesthood is confined to heaven while intercessory preparation is being made of the household. When the time comes to transform the household itself into "kings and priests," the whole Melchizedec institution will be manifested on the earth: for—

"He shall sit upon his throne and be a priest upon his throne,"

and they—

". . . shall reign with him UPON THE EARTH" (Rev. 5:10; 20:4).

These things are testified, and we must give them their place. It is not a right but a wrong division of the Word of truth that brings any part into conflict with the rest.

(TO BE CONTINUED NEXT MONTH, IF THE LORD WILL)

The Stones of the Breastplate

"A book of remembrance was written, for them that feared the Lord and that thought upon His Name. And they shall be Mine, saith the Lord, in that day when I shall make up My jewels."

Paul told his Hebrew fellow-laborers that "the Law was our schoolmaster to bring us unto Christ" that we might be justified by faith. The details of the high priest's garments were for a similar purpose. By the eye of faith "an Israelite indeed" was enabled to see the way of salvation, and its related love of God in the manifestation of the "Lamb of God that taketh away the sin of the world."

Faith, then, in the individual was the pre-requisite and all-important thing. How definitely this is stressed in Heb. 11—"By faith, Abel . . . by faith, Noah." By faith these men's and women's lives were guided; by it they proved themselves, and overcame themselves so that they became jewels for the glory of God.

"And they shall be Mine, saith the Lord of Hosts, in that day when I make up My jewels" (Mal. 3:17).

In Exo. 28:20 we read of the precious stones,

"They shall be set in GOLD in their enclosings (or settings)."

This is significantly in harmony with the previous thought, for fine gold is the symbol of tried and proven faith. These stones, these gems, then, are supported and maintained in their place by *faith*: and since James (2:17) says "Faith without works is dead," we are led toward a possible meaning in the stones themselves.

Works, in the scriptural sense of the word, are those innumerable things that individuals may do for the Truth and because of the Truth from the moment they hear the Word until they fall asleep or the Master appear. Works, in the aggregate, form the active life of a worthy saint. James continues to reason (5:21),

"Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?"

And he asks us to meditate on the developing consequences,

"Seest thou how faith wrought with his works, and by works was faith made perfect? . . . Ye see then how that by works a man is justified, and not by faith only."

It becomes very evident that faith and works go hand in hand. And, as in the case of the gold settings and gems in the breastplate, they mutually develop that for which the whole of the high priests' garments were intended—"Glory and Beauty" to the Lord.

Harmonious with the fact that we are met to remember our Lord Jesus Christ, "the Way, the Truth, and the Life," it is extremely interesting to note that the first and last stones (the Alpha and Omega, as it were)—the sardius and the jasper—are brought together by the Spirit as symbolic of the glorified Messiah—

"I (John) was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone" (Rev. 4:2-3).

Bro. Thomas has aptly commented on this verse thus,

"Two precious stones are selected by the Spirit to represent the appearance of the Man enthroned; these are a Jasper and a Sardius. The reason why 2 are indicated rather than 1 is because the King is Spirit and Flesh in combination. Had he been mere flesh, or spirit uncombined with flesh, one stone would have answered every purpose; but being Deity manifested in flesh, 2 precious stones were necessary—one to symbolize the Spirit and the other to symbolize the Flesh."—Eur. II, pg. 21.

It becomes apparent that between the first stone and the last a transition is wrought; and surely it is that spoken of by the Apostle Paul in the glorious resurrection chapter:

"This corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15:53).

As followers of the "One who sat on the throne," we, too, must go through the process indicated in the stones. But often we follow with faltering steps and cry for help in prayer through our High Priest. In a very real sense, then, like the gems on the breastplate of the high priest, Jesus bears the names of all the saints (in whatever phase of development they may be) before the Father.

A consideration of these precious stones will strengthen our faith in several directions. They will compel us to turn our eyes to the past—a review of our early aspirations connected with the Truth. They will picture us as we should be at the present. And they will tell us what we hope to become.

The first row: PREPARATION

The first stone was the "*odem*"—The sardius, or carnelian. Its original Hebrew derivation is from the same letters as the word "Adam." It was later called "sardius" by the Greeks (and so translated in the Septuagint) because of its being found near Sardis in Asia Minor. An alternate rendering is "carnelian" from its deep orange color, resembling the color of flesh. (The connection with our English word "carnal" is obvious.)

This stone represents the condition in which a man finds himself when he first reads the Scriptures with understanding— earthy, carnal, sinful. This perspective of himself is essential for a proper beginning along the Way of Life. This stone then corresponds to the first period of spiritual development—knowledge.

Next in order was the topaz. Its characteristic color is yellow, varying from canary to deep orange. Knowing, as we do, that the next step is belief of the word and repentance of former ways, the fading of the predominant red of the flesh is in order. And we note that these stones are not always the same shade of yellow. This agrees with the individuals that are drawn into the Spirit's net.

The important point to note is that change in an individual's outlook *does* take place. Before baptism it is necessary for the fleshly mind to be subdued. Connections with the "old man" must be severed—the lodge forsaken, the political party left to its own devices, worldly amusements left to those who have no part with the Household of Faith, and sordid, flesh-pleasing habits suppressed that the new "child of God" may fit into the order of "Beauty and Glory" to the Lord.

The next, the carbuncle, is a precious stone of a deep red color. In Isa. 54:12 carbuncles are significantly spoken of as gates (or entrances). This reminds us of the statement of our Lord Jesus Christ: "I am the door of the sheep." The carbuncle, then, speaks of baptism from our Savior's point of view:—

"Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?"

The deep red of the carbuncle shows its significance here too. It is representative of the precious blood of the Lamb of God that speaks more enduring things than that of bulls and goats. It is the blood of the everlasting covenant.

The second row: PURIFICATION

The following stone, the emerald, also speaks of baptism—this time from the son of Adam's viewpoint. Normally it is a green-colored stone but it has variations that have caused it to be likened unto a rainbow in Rev. 4:3:

"There was a rainbow round about the throne, in sight like unto an emerald."

When we recall the first use of the rainbow we are reminded that it was just after the flood. The earth, in a sense, had been baptized and cleansed of its former evil connections; and appropriately enough, God declared in Gen. 9:13,

"I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth."

The connection between those things and the newly-baptized brother or sister is unmistakable. He or she has just been cleansed, washed in the waters of regeneration, and in effect has entered into a covenant to obey God and His beloved Son—"Even so, we should walk in newness of life" Rom. 6:4.

The sapphire was the 5th stone. Its blue color intimates what the Spirit sees and further anticipates of the newly-immersed believers. In Scripture, blue is associated with healing

"The blueness of a wound cleanseth away (is a purging medicine against) evil: so do stripes the inward part of the belly."

In another place it is said, "With his (Christ's) stripes we are healed;" and while complete cleansing and healing do not occur until a favorable judgment, yet, in a lesser sense, we are cleansed and healed from sin at baptism.

But again it may have to do with those things that begin to come upon the growing sons and daughters of God (Heb. 12)—

"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.

"We have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live (healing)?

"For they verily for a few days chastened us after their own pleasure: but He for our profit, that we might be partakers of His holiness (cleansing)."

If we are affected aright, a healing blue will develop in these wounds and we will finally be completely cleansed from evil.

The 6th stone in the breastplate was the diamond—a brilliant, hard, white stone. Two phases of the man or woman growing toward the stature of the fulness of Christ are exhibited in this gem—hardness and brightness.

To become hard, scripturally, is to gain in strength: for strength and hardness are associated by Paul in 2 Tim. 2:1, 3, 4:

"Thou therefore, my son, be strong in the grace that is in Christ Jesus . . . Thou therefore endure hardness, as a good soldier of Jesus Christ.

"No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him."

This hardness is very evidently the ability to refuse entanglements with the affairs of this life—a steeling of oneself against the allurements that once bound us to the world. This hardness represents real progress toward the Kingdom of God.

The association of the brilliant whiteness and the hardness of the diamond is also reflected in the maturing saint. As he inclines away from the world his thoughts and his actions become more and more of a different character. To those about him—at work, at home, in the ecclesia—he shines brilliantly as a lively stone, a clear example of what Christ meant when he said:

"Ye are the light of the world."

The third row: PROBATION

The ligure was the 7th stone. Very little is known of it today. The consensus of opinion is that it was the jacinth—an amber-colored stone. Now, bro. Roberts, reasoning about the Spirit in Christendom Astray, likens it (the Spirit) to electricity. He points out that the word "electricity" actually means "amber-icity" ("electron" being the Greek word for amber) and the name electricity was adopted for that inscrutable element from the circumstance that its existence was first discovered from the rubbing of amber. At least, electricity is the most fundamental natural manifestation we know of the Spirit.

On this basis (if it be correct) we may see a little further along the path of probation. The brother or sister who has come through the preceding stages has now acquired a heartfelt warmth for, and unshakeable confidence in, the Word of God. For the most part his life is positive and constructive. His spirit becomes more and more attuned to the Spirit of God and he seeks at all times to develop the beautiful "fruit of the Spirit"—"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance." This spirit, too, finds an outlet in "singing and making melody in the heart to the Lord."

Next in order was the agate, a variegated gem of reddish, red-yellow color. The original Hebrew word is from a root meaning "to sparkle." The thought is helped along in Isa. 54:12

"I will make thy WINDOWS of agates."

A window is that which *lets light in*. If the interior is prepared and polished, the room becomes alive with scintillating light. The fact that the agate is of the *subdued* flesh color tells us that such a condition is possible in men and women matured by the Word.

"A man's wisdom (particularly divine wisdom) maketh his face to shine."

Can we not recall how Moses' face shone when he came down from the mount? He had been close to God and prepared for the work before him.

In actual practice, these things are evident in the brother or sister who has allowed the Word of God to penetrate the recesses of a receptive mind. It sparkles forth in genuine exuberance and zeal for the things of the Truth—*early* at the ecclesial assemblies—greeting every brother and sister possible with love in the Lord—*anxious* to pay attention every minute of the refreshing pause in the God-provided oasis on the way to Zion. **THIS** is true response to the love of God!

The previous 8 stones have seemingly drawn us toward a climax. The faithful saint has greatly subdued the flesh and grown in grace. What yet lies before him?

It is clearly prefigured in the 9th stone—the transparent, purple amethyst. Who but the Lord Jesus Christ could be signified by the purple (the scriptural color for royalty)—now returned as "King of kings and Lord of lords"? Now, too, are beginning to be fulfilled David's joyful words—

"Give the King Thy judgments, O God!"

How beautifully does the transparency of this stone fit the picture now! He who was "tried in all points like his brethren"—

". . . will not judge after the sight of his eyes . . . but with RIGHTEOUSNESS shall he judge."

The faithful saint stands before him "with joy if yet with fear." All his past is transparent to the King of Glory.

The fourth row: PERFECTION

The 10th stone was the beryl—a yellowish-green, or golden-yellow, color. Our minds recall the prophetic words of Job—

"When He hath tried me I shall come forth as gold."

Here we see the saint just after the King in all his beauty has declared, "Well done, good and faithful servant!" He is a tried and proven and faithful one—gold tried and proven in the furnace of probation. What an encouragement this is to press toward the same mark of our high calling in Christ!

The 11th stone further depicts the position of the now immortalized follower of the King of Israel. The onyx (or sardonyx) is of varying and parallel white and red colors. We have before seen that the red is representative of the flesh. How comes it then to show in this latter end of the saint? And why is it interwoven with white? The answer seems most clear in Rev. 3:5—

"He (that is, one originally of the earth, carnelian) that overcometh shall be clothed in white."

In many places white is indicated to be the symbol of purity and righteousness. In this stone, then, we see that the flesh is not destroyed, but *purified and clothed upon*—animated by the Spirit of God, for the Lord Jesus Christ will—

". . . change our vile body that it may be fashioned like unto his glorious body" (Phil. 3:21).

The 12th and last stone is the jasper—a highly transparent (probably blue or green) stone. As before mentioned, it is the symbol of the Spirit, and truly a fitting climax to the whole plan of redemption—the faithful saint now "like unto the angels" and at one with his Master and his God. As Daniel (12:3) says—

"They shall shine as the brightness of the firmament, and as the stars for ever and ever."

As we look back in retrospect over this cluster of precious stones, we are forcibly impressed with the wisdom and love of the Father of all lights. We see the Way of Life outlined by His Son and glimpse at those glorious things that have not yet been fully perceived by the heart of man, and which He has in store for them that love Him.

But we have yet to touch upon one more item. Without being ground and polished and exposed to the light, these sparkling gems would be as dull and lusterless as the earth from which they were taken.

As natural, human creatures we are rough and have no light within ourselves. We are unattractive and crumble into dust again. But when the Light of the Spirit is added, *what a difference there can be!* The once-rough stone, worked by the Master Craftsman, chipped and shaped and ground by trial and friction and patience, and finally exposed to the living rays of heavenly light, shines forth in reflected divine beauty.

The Urim and Thummim—"light and fulness"—a manifestation of the dazzling glory of the Lord, is the type of that which shall finally be in the Lamb's Bride—the Holy Jerusalem—in its fullest extent, the earth—

". . . full of the knowledge of the glory of the Lord as the waters cover the sea."

—J. A. H.

What Paul did himself he told Timothy to do after him: "Be instant in season and out of season—reprove, rebuke, exhort, with all long-suffering and doctrine"; and so to Titus he says: "I will that thou affirm these things CONSTANTLY."—R. R.

National Restoration of the Jews

A Three-Night's Debate

PART THREE

Mr. Randolph's first address for the negative on behalf of the "Church of Christ" (in opposition to bro. Beauchamp of the Pomona, Cal., ecclesia)

* * *

I count it a pleasure to have the opportunity to follow on the alternate of this speech and to pay my opinion and my respects to those things that he has suggested to you. I appreciate Mr. Beauchamp as a man whom I have met before in a discussion like this, and I enjoyed it very much. I appreciate the opportunity of working together in this one, though in opposition to the things that he has said.

MUST BE EVERY JEW THAT EVER LIVED TO BE "NATIONAL"

I think, perhaps, just a little clearer definition of the proposition would be strictly in order. The Jews, NATIONAL Israel, will necessarily include every descendant of Abraham, Isaac, and Jacob—every one that has ever lived in this world, good or bad; every one that is living in the world today, good or bad; every Jew who shall ever live. That is the requirement to make it national Israel. If EVERY ONE OF THEM is not included in it, then it is not national Israel.

Mr. Beauchamp, are you going to take the position that the very Jews who crucified the Son of God are going to be restored to Jerusalem to live in a millennium? Is that your position? Will all of the disobedient Jews be restored—those who slapped our Lord in the face; those who platted that crown of thorns and placed it upon his head; those who sarcastically criticized and used every ugly reference known to the language of that day in respect to the Son of God?

Are you taking the position that those people will be restored to the bliss of a millennium in earthly Jerusalem? You HAVE to take that position, or you have to withdraw the proposition and reword it because that is the only possible way that it can be NATIONAL. Don't come back up here and tell the people that it is only the obedient Jews. Don't tell them that it is only Abraham, Isaac, and Jacob, because they did not compose the nation. They are not national Israel within themselves. It requires EVERY single, solitary one of them to make a nation.

GOD IS NO RESPECTER OF PERSONS OR OF NATIONS

If, then, you are going to say that it's only a portion of them, the proposition ought to be that SOME of the Jews, and not ALL of them, are going to be restored to the land of Palestine. If that is the position you take, then you have made God to be a respecter of persons. He would be doing something for one Jew that He would not do for another. The Apostle Peter definitely affirms in Acts 10:34-35:

"I perceive that God is no respecter of persons: But in every nation he that feareth Him, and worketh righteousness, is accepted with Him."

Every single soul that works righteousness, without respect of persons, shall be accepted of Him. God doesn't respect one above another. Yet if you say that He has chosen a few out of the nation of Israel and say that they shall be restored, then you have made God a respecter of persons. If you say that the entire nation of Israel is to be restored, then you make God a respecter of NATIONS. That makes it even WORSE! Don't forget that we'll hold Acts 10:34-35 in your face until the discussion is over. We are not going to forget it. We need to get out of that dilemma.

NO LONGER ANY NATIONAL DISTINCTIONS

The Apostle Paul tells us that though we have known Christ after the flesh, know we him after the flesh no more (2 Cor. 5:16). There is not, in the mind of an apostle of our Lord, any distinction between Jew or Gentile or any races of people upon the face of God's earth. They're all the same in the mind of God. That distinction has long since been destroyed. Read the second chapter of Ephesians where the Apostle Paul tells us that the middle wall of partition has been broken down, and they have been made of both nations now one. There is no longer any distinction between the Jew and the Gentile so far as Christ is concerned. (Gal. 3:27-28). "There is neither Jew nor Greek, bond nor free, male nor female." There is but one. Paul emphasizes this point in Ephesians 2, and there are other portions of Scripture that we could introduce. I should like to call your attention to the Lord's statement in John 12:48 in which Jesus said:

"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

The only standard of judgment that the Lord has for any nation of people, or any individuals, is the Word of God. The rank and file of nations mean nothing to God any more. There was a time when they did, but not now. That idea has been destroyed. In the very same connection, I should like to read the words based upon the speech of the Apostle Paul in Acts 26:7:

"Unto which promise (speaking of the promise that God made unto the fathers in v. 6) our 12 tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews."

The Apostle Paul was not defending the nation of Jews in his preaching. He was not holding out any special hope for the Jews. He was not picturing a dispensation of bliss in the future for the nation of Israel; and because he was not, these Jews cast him into prison, and Paul was in bonds.

PAUL PREACHED A GOSPEL THE JEWS DID NOT LIKE

Was Paul preaching the same message that you are tonight, Mr. Beauchamp? And if he were, would they have put him in prison? That's the very thing that the Jews wanted. That's the very thing they were looking forward to. They would have been GLAD to hear a message like you delivered tonight, but Paul's message was not like that. I know it wasn't like that because they refused and rejected him and cast him into prison, and in bonds. He preached the Gospel of the Son of God that condemned the very physical, MATERIAL, IDEA THAT YOU'RE HOLDING OUT FOR THE HOPE OF JEWS.

Paul's hope of Israel was not even a forty-second cousin to the hope that you are holding out to them. If it had been, Paul would have been set up on a throne himself in their own minds. They would have elevated him as the greatest character who ever lived; but because he didn't do this, they cast him into prison. I can suggest also that, in the same connection, you read Acts 28:20.

But let us pay our respects to a few other things that Mr. Beauchamp suggested to you in his opening speech. He tells us that of the prophecies relating to the nation of Israel much has been fulfilled. What is it, Mr. Beauchamp? Will you tell us the things that have been fulfilled in connection with national Israel? Will you come back and tell the people what they were?

Then he tells us that others are now in the process of being fulfilled; and what are they? What are those things that are yet in the process of being fulfilled? Are you able to point out those things; and by the authority of inspiration, point to the fulfilment? Or do you ask that we take your word for the thing that you have suggested?

He makes one very fine statement, and that is that the covenants of promise are the only hope of salvation. I heartily agree with that statement, but not with the false interpretation that my opponent places upon them. The covenants of promise never did include anything, even a tint, of that which has been suggested by Mr. Beauchamp. Let us turn to Isa. 43:21 that was introduced by my opponent. I'll pay my respects to that.

"This people have I formed for myself; they shall shew forth My praise. But thou hast not called upon Me, O Jacob, but thou hast been weary of Me, O Israel."

THE PICTURE DOESN'T FIT A KINGDOM ON THIS EARTH

Let's go just a little further back and consider some of the other things that he had to say in connection with that same Israel that here he would place over in the land of Palestine in the millennial period. Look at Isa. 60:19:

"The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory."

Remember that the kingdom that Mr. Beauchamp is offering and holding forth is to be a kingdom in the material universe; but that does not fit the picture that Isaiah draws out. He says that the sun shall be no more, the sun shall no more go down, the sun shall be no more the light of day. That doesn't fit the description of a material kingdom in this world.

There isn't any possible way for him to harmonize his idea of a kingdom with that which is pictured by the prophet Isaiah. Certainly God's people shall be His praise and certainly through them did come the Saviour of all mankind. We readily admit that and have no objection to it; but it did not involve and it did not include the thing that he has suggested to you.

ABRAHAM DID RECEIVE THE LAND

Now back to the proposition. Let's notice a few things about the promises that had been granted to the patriarchs in the 12th, 13th, 15th, and 17th chapters of Genesis. We will not take the time to read all of these verses; we are acquainted with them. Involved in the promises on that occasion was, first of all, the promise of a land—the land promise that was given to Abraham (Gen. 12:1-7).

Mr. Beauchamp, that very Scripture, that very first point, that you mentioned to this audience tonight (Gen. 12:5) tells us that the thing had actually come to pass literally—"INTO THE LAND OF CANAAN THEY CAME." The land promise was fulfilled without interviewing a single other passage of Scripture that was introduced. The very first one he used to sustain his proposition is turned completely and altogether against him. It had been fulfilled even in his own statement. If he denies that, then we'll have other things to say about it.

THE PROMISES WERE CONDITIONAL

There was also involved in the promise that God made to Abraham, afterward renewed unto Isaac and Jacob, the idea of the restoration of Israel—THE RESTORATION OF ISRAEL. But what did it involve? The promise that God made to Abraham, even to begin with, was a **CONDITIONAL** promise. They were to inherit the land eternally upon the condition of their faithfulness to God.

If they did not live up to that condition, God was not obligated to fulfil the eternal possession of the everlasting possession. The restoration promises had to do with the fact that when they had surrendered the land by their unfaithfulness to God, they were cast out. Then God promised to restore those people to the land from which they had been cast out, and those prophecies have definitely been fulfilled.

JOSHUA AND NEHEMIAH SAY ALL WAS FULFILLED

I want you to pay attention especially to the following passages, and I want you to note them as we proceed. First of all, let us consider Joshua 21:43-45. Joshua lived about 1500 years before Christ, about 400 to 500 years after the promises that God had made to Abraham. Now then, here is what the man of God had to say:

"And the Lord gave unto Israel ALL the land which He sware to give unto their fathers; and they possessed it and dwelt therein."

What did God do? He gave Israel ALL THE LAND, and they dwelt therein.

"And the Lord gave them rest round about, according to ALL that He sware unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand. There failed not ought of any good thing which the Lord had spoken unto the house of Israel; ALL CAME TO PASS."

How much of it failed? What came to pass? ALL that God sware unto the fathers! How much is "all," Mr. Beauchamp? Is there anything that God promised to the fathers that isn't included in the word "all"? ALL came to pass concerning the land that God promised to give unto them. In Joshua 23:14 we read:

"I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; ALL ARE COME TO PASS UNTO YOU, and NOT ONE THING HATH FAILED THEREOF."

You're telling us that God hasn't given the land that He promised to Abraham? Mr. Beauchamp, you're going to have to deal with Joshua. The successor to Moses said that God fulfilled the promise and gave to him everything that He had promised—EVERYTHING!

Neh. 9:7-8 reiterates the promises and even names the nations that occupied the land; and Nehemiah said, concerning the promise, that God HAS performed His word—not "will"—not when Jesus comes again—but He HAS performed His word. Joshua says that not one thing has failed of all that God promised.

In Jer. 23:3-8 is introduced the "Righteous Branch" through which God should fulfil His blessing unto the people. Who is the Righteous Branch? He tells us that it was the Son of God. He identifies the Lord Jesus Christ as being the Righteous Branch. We can have no objection to that, for definitely we agree that he did the very thing that the prophecies said he would through the Righteous Branch, the Son of God.

THE JEWS HAVE BEEN SCATTERED IN ALL NATIONS

Mr. Beauchamp introduced the passages that prove (and I agree with him) that God would scatter the Jews to all the parts of the universe. Read the 28th, 29th, and 30th chapters of Deuteronomy, and they will serve as additional proof that He would do that very thing. Has He done it? Has He done that? Mr. Beauchamp tells you that He has not; that it has not yet come to pass.

Mr. Beauchamp, did you ever read the New Testament Did you remember the thing that the inspired Stephen said about the very thing that you have introduced? Did you read what the Apostle Peter said about the very thing that you introduced? When Peter was standing in Jerusalem on the Day of Pentecost about 1900 years ago, the Holy Spirit tells us that upon that occasion in Acts 2:1-5:

"There were gathered Jews, devout men, out of—(a few nations of the earth? A few places round-about?)—Jews, devout men out of EVERY NATION UNDER HEAVEN."

Tell them one that is not included in that. Would you scatter national Israel above and beyond that boundary line? Where is a place they could dwell that isn't involved and included in "every nation under heaven"? The Jews scattered? Why, friends, if the Word of God didn't tell us that, we would be able to know it by our own observation. We know that Jews are in every nation under heaven today. But the Word of God reveals it as having come to pass almost 2000 years ago. THEN they were scattered everywhere.

JESUS IS A KING NOW

Mr. Beauchamp introduces Matt. 2:1-2 in proof of the kingship of Jesus, also Rev. 5:9 and Luke 1:21-32. There is just one difficulty, and that is the APPLICATION that he made. He gets the whole thing all out of joint. We agree readily with those passages that Jesus was to be king, and we agree also that Jesus not only WAS TO BE but that he IS. Why don't you read what John has to say about him in Rev. 19:16? He called him the "King of Kings and Lord of Lords."

Again, he says in Rev. 1:6, "He hath made us kings and priests." "US"— John was among the number identified as "kings." Are we greater than Christ? Are we kings when Jesus, the Son of God, is not king? Certainly Jesus was to be a king. He says, "To this end was I born." But when questioned before Pilate, he tells us that that's what the people said about him. THEY said that he was the king of the Jews.

What did Jesus say about it? Pilate asked him the question, "Art thou the king of the Jews?" What did Jesus answer? "Thou sayest it." "Thou sayest it, definitely, surely; I am what you think I am, what I have been reported as being, I am the king of the Jews." Yes, some of the people thought he was. And do you know, strangely enough, the Lord Jesus Christ thought he was the king of the Jews— admitted it, and affirmed that he was the very king that Pilate enquired about.

"JEWS INWARDLY" & "CHILDREN OF PROMISE" NOT FLESHLY JEWS

Did you know, sir, that Jacob's name was changed to "Israel"? Who is the church? Who is the church of the New Testament age and dispensation? Who is Israel today? Turn to Rom. 2:28-29. It is definitely easy for us to find out who Israel is: Listen:—

"For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh. But he is a Jew, which is one INWARDLY; and circumcision is that of the HEART, in the spirit, and not in the letter."

Again, we have a statement in Romans 9:7-9:

"Neither because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed. For this is the word of promise, at this time will I come, and Sarah shall have a son."

The Israel of God today is the church of the living God; and the name of Jacob, changed to that of Israel, identifies it as the church of the Lord Jesus Christ. He tells us that if it could be (and I think he would agree that it could be) true that Christ was reigning in some sense now, what sense does he reign in, Mr. Beauchamp? In what sense is he now reigning? You implied that he was. Is he reigning now? Tell the people. Is he or is he not?

"THIS GENERATION SHALL NOT PASS TILL ALL BE FULFILLED"

In Matt. 24:34 is a companion reference to Luke 13:34-35, having to do with the prophecies concerning the destruction of Jerusalem. The Son of God is the authority for this statement, and it includes everything that is in Luke 13 and Matt. 24 down to v. 34. He said, "This generation shall not pass, till ALL these things be fulfilled." YOU told the people that SOME of the things were being fulfilled and have been. The Son of God said that this generation shall not pass on until ALL BE FULFILLED.

And don't come back and tell the people that it refers to national Israel as a race. The word, "generation," in Matthew 24:34 is not a race. It is a period of that race, a part of that race; and the Son of God said that that generation would not pass away until ALL be fulfilled.

HOW CAN ISRAELI STATE BE FULFILMENT?—CHRIST HASN'T COME

Mr. Beauchamp, do you take the position that the puppet state of Israel now is a fulfilment of the prophecies of God? You implied as much when you said that the thing had already had its beginning. Is that the thing that you're inferring? If it is, you have it out of joint. How much, I don't know, because I don't know how long it will be until Christ comes again. You're inferring that that thing will take place at the second coming of Christ, not now.

ABRAHAM RECEIVED LAND AS A GIFT, NOT AS AN INHERITANCE

Let me introduce another idea and let Mr. Beauchamp deal with it. I am suggesting to you that the God of heaven never promised to Abraham, the patriarch, the land of Israel as an inheritance. In the Word of God nowhere can you read that. Oh, yes, He gave him the land of Canaan. What was it? In Acts 7:5, in the speech of Stephen, he says:

"He gave him none inheritance in it, no, not so much as to set his foot on: yet He promised that he would give it to him for a possession."

He possessed it. Yes, he possessed it, but he didn't inherit it. God gave it to him. You don't INHERIT the thing that someone GIVES you. You inherit that which comes through the process of law. God GAVE Abraham the land of Canaan. Did He actually give it to him? He did. Genesis 12:6-7 tells us that they came into the land. He was in the land, and he dwelt in the land; but he wasn't concerned about remaining in the land, not nearly so much as is my opponent. The Apostle Paul tells us from the Hebrew letter that if they had been MINDFUL OF THAT LAND, THEY MIGHT HAVE RETURNED TO IT.

But they weren't concerned with it. They looked for "a city which hath foundations, whose builder and maker is God" (Heb. 11). They were not concerned about the old, earthly land of Canaan. Mr. Beauchamp is concerned about it for all the Jews, but THEY weren't concerned about, it. Abraham received a possession, yes. But God never promised it to him as an INHERITANCE. The promise that God made concerning the inheritance was to be through the seed of Abraham; and

through the seed of Abraham that promise is fulfilled, has been fulfilled, and there does not remain one single, solitary thing in store for Israel as a nation today. In fact, there is no Israel as a nation today. And God's Word being true, there NEVER WILL BE an Israel as a nation.

NATURAL ISRAEL NEVER WILL BE A NATION AGAIN

Do you know what Matt. 21 tells us about that? Jesus spoke the parable of the husbandmen, and he climaxed it by showing that they had killed the very Son of God, himself. At the end of the parable in vs. 42:44, we read:

"Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."

Restore them to the land of Palestine? If you can restore that which is ground to powder to the land of Palestine, then perhaps you can restore national Israel. No, they're not to be raised up again. That was to be the END of them.

Do you know what the peculiar thing about it is? Those Jews understood the application of that promise. They knew that Christ was talking about them. Mr. Beauchamp hasn't found it out yet. You need to read the 21st chapter of Matthew, and you can read the 12th chapter with it, wherein the Lord said (Matt. 12:43-44):

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished."

What shall be the end of that character thus described? The end shall be destruction. Nothing for Israel in the future. Thank you.

(TO BE CONTINUED NEXT MONTH, IF THE LORD WILL)

"The Creation Was Subjected to Futility, in Hope"

It is not God's will that the curse should be removed until Christ's kingdom is set up. Each "advance" of science runs into a new eruption of the curse. After a long campaign, involving 60 million vaccinations and the destruction of a million infected cattle, the Mexican hoof-and-mouth epidemic has been apparently stamped out. It is now a serious problem in Canada. In W. Europe and S. Africa, 4 new types of the disease are raging—all *immune to present vaccines*.

But Not With a Perfect Heart

"And Amaziah did that which was right in the sight of the Lord—BUT NOT WITH A PERFECT HEART"—2 Chr. 23.2

His observance of God's will not complete—not an unqualified obedience. He did what was right in God's sight—but not entirely. His heart was not perfect. It is not difficult for any of us to see the application to ourselves. How true this description can be of all in the Truth, and no doubt HAS at times been true of all! We are doing that which is right in the sight of God. We read His Word, pray to Him often, refrain from worldly pleasures and amusements, assist those in need—to all appearances heading right down the straight and narrow way.

BUT—are we doing it with a PERFECT HEART? Is our attitude one of complete submission to His will? Are we ENTHUSIASTIC about our work in the Truth? Possibly we have done more than enough to appear OUTWARDLY righteous. But we know that is not sufficient. There must be determination to serve God faithfully and eagerly in every matter—our hearts perfect before Him—our only ambition to render complete obedience, complete submission.

Why is it such a condition always seems out of our reach? Why is it we are unable to attain closer unto perfection? At the end of each day we could make a list of those things wherein we continue to fall short. Often they are the same little things day after day, recorded as spots on our record. We didn't spend our time to best advantage; neglected the reading and study of His Word; we failed to lend a helping hand where it was needed; we let our temper get the best of us, causing us to say unkind words or do unkind actions. Maybe not big things, and we can't expect to be perfect.

But that doesn't help us to feel better about our continued short comings. They bother us; they're BOUND to if we're honestly striving to serve God. But (and this is important!) we can't let them beat us, get us down permanently, make us feel that the cause is hopeless, that there is no use to continue the struggle since it is obvious we can never overcome all our weaknesses. Because it's not actually without hope! God promised never to forsake His chosen. He has promised that we won't be tried above we are able to bear. We know that—

"The angel of the Lord encampeth around about them that fear Him, to deliver them" (Psa. 34:7).

So let us pray even more fervently for understanding, for a desire to do His will in all things, that we will be delivered from temptation and from doing evil. In other words, that our HEARTS may be right, may be PERFECT, before Him. And in whatever we set our hands to, or desire for, let us be sure it is in accordance with His will for (as the man of God said to Amaziah)—

"God hath power to help—and to cast down" (2 Chr. 25:8).

He has power to cause our work to prosper, or fail. If, like Amaziah, our objective is against His purpose, or if we attempt to accomplish our goal in a manner inconsistent with His commands, He has power to cast it down, to defeat our work.

But if, like Daniel, we earnestly and steadfastly endeavor to accomplish His will, to acknowledge and serve Him above all else, then He has power to help, even to shutting the mouths of lions and defeating the purpose of the enemies of His people.

If Amaziah had insisted on allying himself with Israel in defiance of the will of God, (for he had purchased the services of 100,000 of the mighty men of Israel for 100 talents of silver), then God would surely have caused him to fall before his enemies.

And if we are determined to ally ourselves with those of the world, whether for business or for pleasure, then this also will cause us to stumble and fall. We may even feel such an alliance necessary for our success, to "go along with the boss" so to speak, to be sociable, to be a "good fellow," because it's important to us that we get ahead. Maybe we've never had this experience, but we know that some of us have. The whole trouble is that, like Amaziah, we may fail to realize that—

"God is able to give thee MUCH MORE THAN THIS" (v. 9).

Amaziah couldn't see beyond the 100 talents that he had already paid for the men of Israel's services—

"But what shall I do for the 100 talents which I have given to the army of Israel?"—

was his weak excuse for not being able to obey the command of the Lord. And how often we experience this same human failing! Unable to view the situation in its true light, to realize that whatever we do, whatever we hope to attain, we MUST abide by the will of God if we expect our labor to prosper. Nothing in this temporal life, no apparent advantage or goal, is worth anything at all if it necessitates our departing from the way of God to attain it. Amaziah was finally wise enough to acknowledge this and to realize the truth of the prophet's words, but how often we tend to forget it! Jesus said—

"Verily I say unto you, there is not a man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands—for my sake and the Gospel's—but he shall receive an 100-fold now in this time—houses, brethren, sisters, mothers, children, and lands—with persecution; and in the world to come, ETERNAL LIFE" (Mark 10:29-30).

The only way is God's way—if we follow it He will make our way prosper in the end. Because Amaziah followed the command of God given him by the prophet, he prospered in the war against the Edomites, for the hand of the Lord was with him and the Lord "is able to save with many or with few." But—

"It came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir and set them up to be HIS gods, and bowed himself down before them" (v. 14).

And because of this sin, God determined to bring about his destruction through his own self-esteem and pride. Amaziah went out unto the king of Israel, boasting of his great victory over Edom, but was taken captive by Israel, forced to witness the destruction of the wall of Jerusalem and the pillaging of the temple, and finally slain by his own subjects who conspired against him.

This terrible ending all because he had turned away from following the Lord and sought after the gods of Edom, which could not even deliver their own people out his hand! It hardly seems possible that such a thing could happen—that a man would forsake the living God, and seek after the gods of an idolatrous nation! He might fail to obey the only true God, but how could he ever turn to worship strange gods of wood and stone, who couldn't even deliver their own people?

And yet this is exactly what Israel as a nation did time and time again. And it is what we ourselves may be guilty of without actually realizing it. Other things besides idols of wood and stone can become objects of our affections even to the point of worshipping, placing above all things in importance. It may be our families, our job, our home, or even our car. We must be careful we do not place them above our love and devotion to God our Father, whom we must worship and place ahead of all else. Christ's words—

"He that loveth father or mother, son or daughter, more than me is not worthy of me" (Matt. 10:37).—

may seem a little bit harsh. But with thought we can realize the necessity for it. God truly is a merciful God and will forgive shortcomings of His true servants who are making an honest effort to serve Him acceptably. But He is also a JEALOUS God, extremely displeased if not placed first in affection of those professing to be His people.

After all, He is the Creator and Provider of all things. He sustains our lives, makes possible all we have. We are entirely dependent upon Him. We must acknowledge this to please Him, and we must place Him first in everything.

We know whether we place our God and observance of His will above all else. We know whether serving Him is our chief delight. In other words, we know (if we will honestly face it) what

Jesus is likely to say to us in that day of account. We may be able to deceive others, but there's no point in deceiving ourselves.

Our attitude is either one of complete and willing submission, or it's one of half-hearted compliance with His will. We know what we WANT Jesus to be able to say to us. We know what We WANT our record to show when our life is summed up. Then let us individually determine that we are going to do always that which is right in the sight of the Lord, and that we will DO IT WITH A PERFECT HEART!
—R. A. S.

The first class (dining room on the ship) would be very acceptable if occupied by rational and modest people; but with so much pride and style and emptiness, it is oppressive to a plain man who aims at the deportment exemplified and recommended by Jesus. This is humble without being cringing; modest without being spiritless; rational without being prosaic; cheerful without being frivolous; respectful without being gushing; grave and dignified without being morose and chilling—
R. R. in "Diary of Voyage."

Signs of the Times

MOSCOW "ECONOMIC CONFERENCE"

At the Moscow "International Economic Conference" (attended by 400 delegates from 42 countries), Russia offered to buy \$10- billion worth of goods in the next 2 or 3 years. It is estimated that \$200-million in orders were actually placed, with Britain by far the largest trader.

The US policy is to strangle the Soviet bloc militarily by denial of "strategic" materials. The Moscow Conference was an attack on this. It appeals strongly to Europe whose trade is slumping and unemployment increasing—to some extent, at least, as a direct result of US's selfish and short-sighted policy of desiring to sell to everyone and buy from none. (Whenever, under US prodding, a European exporter makes an investment and begins developing a market in US, there is a furore by business interests and up go tariffs.)

The appeal to West Germany and Japan was particularly strong—both urgently need the Soviet bloc's markets and raw materials to become economically sound. Just how many of the promises and trade offers are genuine and to what extent the whole affair was just a propaganda scheme against the West's restrictive trade policy can only be guessed.

(Following the apparent success of its trade conference, Moscow now announces (of all things) a "religious peace conference" on the theme: "The church together with the people in the struggle for peace." This could become very interesting and significant.)

* * *

EGYPT

The Egyptian elections (scheduled for May 18) have been "indefinitely postponed." Hilaly is still Premier, martial law continues, as do efforts to reach an accord with Britain. Britain has issued the draft of a Constitution for the Sudan (preparatory to self-govt.). This is a manoeuvre in the Anglo-Egyptian struggle and has annoyed the Egyptians who insist that part of the agreement must be the union of the Sudan to Egypt.

* * *

TUNISIA—SYMBOL OF IMPERIALISM

Tunisia is a symbol of colonial imperialism. Its people want "self-rule." The US is in a dilemma between high-sounding theories and ugly realities. The *theory* is that all have a right to "self-

rule." The *reality* is that the world is divided into 2 camps; US's allies are colonial empires; her own self-interests require bases and control of strategic points (as Panama and N. Africa) which the theory would give to the people who have always lived there.

The Arab-Asian countries endeavored to bring the Tunisia problem before the UN. The US (which sets itself up as the champion of freedom) abstained from voting, which amounts to a vote against, and the proposal failed, causing great bitterness in India and the Arab world. Britain & France voted against discussion, Russia for it. As a result, India has issued a warning that the UN is being destroyed.

In fact, NATO is taking over the power and importance originally intended for the UN. The NYT said (Apr. 26)—

"NATO is assuming the place UN was expected to fill . . . The UN now plays a secondary role to NATO."

In discussing the reason why the UN is being allowed to gradually slip into the background as a practical force for dealing with aggression, it makes this revealing statement—

"Year after year the movement against the colonial powers is gaining strength in the UN. Apart from the Soviet bloc, the Arab and Asiatic countries, and to a lesser extent the Latin American countries, are now so hostile to the colonial powers that it may be doubted whether they would vote for UN action even if Communist China intervened openly in Indo-China (the most likely source of new trouble)."

The trend is away from a Utopian UN universal forum, back to the old practical method of self-interest, alliance, force and war. The conflict in Tunisia continues. The natives outnumber "Europeans" 10 to 1, but the latter own 65% of the land (and it would naturally be the best 65%) and control 95% of the commerce.

Under pressure from the French Govt. (which arrested the former anti-French Cabinet), the Bey (titular ruler) has appointed a new Premier and Cabinet, satisfactory to French interests. French troops are maintaining order, but tension is high and more violence is expected.

Israel is interested in the 100,000 Jews in Tunisia. The Jewish position everywhere is always precarious, and much more so in times of crisis and violent nationalism. An agitated people are easily turned against a scapegoat minority.

* * *

INDONESIA

Indonesia (lying between Red China and fearful Australia) has moved a little further from the West and toward Russia. In Feb. the govt. collapsed over the issue of accepting US aid on condition of agreeing to support the defence of the "free world." Now a new Premier (Wilopo) has been elected. He opposes US aid, favors trade with the Soviet bloc and aims at "neutrality" between East and West.

* * *

GERMANY—TO THE EAST OR WEST?

The Russian offer of German unity and independent military strength has weakened Adenauer's hold even on his own party. One of his closest co-laborers recently publicly criticized him for putting integration with the West ahead of unity with East Germany. The West in answering Russia's original offer of unity raised the point of free, all-German elections. In replying, the Russians appear to agree in principle to this.

The Russian proposals have put Adenauer in a difficult spot. To defend his own position, he broadcast a message to the German people assuring them that German unity is his first interest, and that the present contracts being worked out for integration with West Europe would be "subject to revision" if Germany were reunited. This created consternation among the Western powers (especially France), for he appeared to be saying that Germany would be free to renounce their agreements with the West if they were found to stand in the way of East-West German reunion.

At the same time there has been another Franco-German flare-up over the Saar. This problem seems insoluble (except by force, which leaves the other side waiting for a chance at retaliation). France is determined to keep it, for her national economy and her strength against Germany depends on its coal and steel. Germany says she will not enter a West Europe agreement without a satisfactory settlement on the Saar.

(What actually seems to be happening—and it is frightening France—is that Germany is getting practically complete sovereignty in exchange for "agreements" which, the stronger she gets, the more easily she will be able to break. France is demanding that Britain & US guarantee to take immediate action if Germany ever attempts to back out of the Europe Army and set up its own, after it has been given self-rule and freedom. As the crisis approaches, Russia is expected to make its offer to Germany more tempting.)

* * *

CRIME

The annual US crime report shows for 1951: nearly 2 million major crimes, including over 12,000 murders. The increase over 1950 was 5%. The jail population is now 170,000; in 1946 it was 141,000. Prisons are tremendously overcrowded and riots are common. Juvenile delinquency increased over 10%. This picture is now so common as to be taken for granted, but it is a striking fulfilment of prophecy, a clear sign of the last days, and sad evidence of the Bible truth of the failure of human self-government.

* * *

RUSSIAN ARMAMENT PRODUCTION

Many aspects of the international scene develop slowly, so that from day to day the change is not perceptible. It is necessary to stop and compare the present with 1, 5, 10, etc., years ago. One slow but ominous trend is Russia's military production—particularly aircraft—both in quantity and quality. In World War II Russia was considered a negligible factor in the production of intricate machinery. Today it is a common and accepted fact that her jet aircraft production leads the world. Until recently the West had assumed that, in the showdown, it could match the Russian manpower with vastly superior air and firepower. Consider the change in the Korean picture in the last year. Van Fleet, head of the UN forces, this past week estimated that the present Communist *artillery support* in Korea is DOUBLE the UN's, and the Reds are estimated to have at least 1,200 planes there—½ of them the most modern jets. US officials now speak of how long they expect it will take them to *catch up* with Soviet jet production! Britain's Air Secretary reported recently:

"The RAF is far from adequate either to defend our country or to play its part in the defence of Europe and our Atlantic lifeline . . . It is a hard fact that we have today no fighter in service to match the Russian MIG-15."

* * *

FAMINE AND COMMUNISM IN INDIA

Ten million people in the Madras section of S. India are slowly starving to death. The crops have failed, due to drought, for 5 successive yrs., and the land is becoming desert. NYT reports that ½

of what is considered the bare, minimum subsistence diet in US would be a sumptuous feast in this tragic area.

Nehru's party has a precarious hold in this region where Communism is strong. Conditions favor an increase of Communist power. However, the Indian govt. is gradually moving in sentiment away from Moscow and toward the West. It is thought that "the next 5 yrs. will determine whether India goes Communist or remains in the democratic camp." Leading Indian officials (says NYT)—

". . . acknowledge privately that unless the mass of voters are appreciably better off under Nehru's govt. before the next elections (in 1957) than they are now, there is every likelihood that the Congress party will be turned out and the Reds will come in."

Energetic measures are underway to improve living conditions. Plans for a billion-dollar, 4-yr., US-financed program are being strongly agitated as the probable determining factor in India's political destiny, but the magnitude of the problem is staggering.

* * *

INDO-CHINA

France's war in Indo-China against the Communists (who control much of the country) still grinds on without much apparent change (at tremendous cost to France). The local native Premier (on the French side), while emphasizing amity and cooperation, pointed out plaintively in a speech recently that the special tax and financial privileges enjoyed by the French over the natives "caused foreigners to doubt Indo-China's independence."

* * *

NATO

Britain and US have been very reluctant to be drawn too closely into the European picture. They are torn between the need for strengthening Europe, and their historical position and feeling of separation from Europe. We know the prophetic picture calls for separation, with Europe going over to the Russian Gog, although current trends are forcing them against their desires in the other direction. Britain has just issued a "White Paper" directly guaranteeing military support of West Europe if attacked. This has apparently been drawn reluctantly from her because the French are getting a bit dubious about the European Army, and the Germans are looking back over their shoulder at Russian offers of unity. US is being pressed for a similar guarantee.

A year ago NATO had 15 divisions and 1000 planes (many obsolete). Today, 30 divisions (either standing or quickly mobilizable). By year's end it hopes to have 50 (25 standing—25 on a 3 to 30 day availability), and 4000 planes—mostly jets. Russia at present has 175 divisions in Europe (65 thoroughly armored and mechanized) and 20,000 planes (4000 jets).

* * *

TAXES FOR WAR

The tax burden (mostly as a result of war) in the US and the countries of Europe is reported, in a recent survey, to be about 33% of the national income. This is generally regarded as greater than the economy of a country can continue to bare safely. And yet all are still endeavoring to find more ways of getting money to pay for more and more armaments. This may be a major factor in the weakening of Europe in preparation for the Russian absorption that prophecy foreshadows. Europe today is confused. Before Korea, all US pressure was toward economic development to raise the standard of living to combat internal communism. Now Europe is being prodded to sacrifice everything to military development. Before Korea, of \$35-billion in US aid, less than 10% was for military purposes. Of the current \$8-billion, $\frac{3}{4}$ is military. This switch of pressure and policy is weakening govts. of countries

that were just staggering back to a liveable condition, and is playing into the hands of the local Communists.

* * *

THAILAND

Thailand (Siam) is interesting because it is on the obvious path of Communism in SE Asia. It is another example of the collapse of the old established order and the inability of man to rule himself. (These are major factors in the worldwide growth of Communism.) Last Dec. the army seized the country and threw out the Constitution and Parliament (pitiful symbols of an attempt at "democracy").

The more able Chinese monopolize trade and business in Thailand. The new govt. has an anti-Chinese program designed to restrict this. (We can see a perfect case developing for Chinese Communist intervention.)

* * *

TRIESTE

Issues like Trieste seem divinely provided to keep the world in unrest. Both Italian and Yugoslavian feeling is intensely aroused and bitter of the question. Both are berating the Allies. Trieste is almost a religious symbol to Italy. For over 500 yrs. (up to 1918) it was part of the Austrian Empire, but it never lost its Italian nationalism. The problem arises because the city is an Italian "island" in a Yugoslav countryside. Yugoslavia (which fought so fiercely and uncompromisingly for its liberty during World War II when most other countries submitted to the Nazi yoke— with which Italy was allied) feels equally strong about its native population in the Trieste area.

* * *

TROUBLE IN SOUTH AFRICA

In the Union of S. Africa there are 2½ million whites with full civil rights, 1 million "colored" (part-whites) with limited civil rights, and 9 million blacks and Asiatics with no civil rights. The whites are fairly evenly divided between Dutch and British, and the conflict between them is basic and bitter. NYT says—

"They (the 2 white groups) quarrel while the Communists are feverishly at work in a vast native hunting ground, and there are stirrings among the blacks from Capetown to Cairo."

Malan, heading the Dutch Nationalist party (now in power) is forcing through Parliament a bill abolishing the Supreme Court's right to rule on the constitutionality of acts of Parliament. (The Court recently ruled unconstitutional a bill further restricting the rights of the "colored.") The British fear that if he can in this way destroy the restraint of the Constitution's safeguards, the English language and the remaining ties to the British Empire will be the next to go.

* * *

COMMUNISM IN BRAZIL

Brazil appears to be Communism's strongest foothold in S. America. In 1945 the party polled 10% of the total presidential votes. Two yrs. later it was outlawed and went underground. Recently Communist influence in the Army has been a matter of serious concern and has resulted in some shakeups, including the removal of the Secretary of War as sympathetic to them.

* * *

SPAIN—CHAMPION OF THE ARABS

Spain is now adding to the unrest in the Mideast by proclaiming itself the champion of the Arab cause. A "friendship mission" of high govt. officials, together with Franco's daughter and son-in-law, is touring the Arab states, seeking to exploit French and British difficulties to Spain's advantage. "Mediterraneanism" is the new battle cry. This is a call for the revival of the Sea-Beast, just as the West-Europe federation is of the Earth-Beast (Rev. 13).

Spain's present agitation for restoration of its influence in Tangier is part of the plan. Tangier, at the NW tip of Africa on the straits of Gibraltar, has been under international control since 1792. In 1940 (during the war) Spain seized full control. In 1945 the Allies forced her to withdraw, and re-established the international, 8-nation operation of the city.

* * *

ISRAEL

Construction of the million-dollar Phoenicia Glass Works has begun in Beersheba. It is to produce 50 million glass containers yearly.

The condition of the 870,000 Arab refugees from the Palestine war is just as it was in Dec, 1949, although the UN provided \$50-million for their rehabilitation, which was to be completed by Dec, 1950.

* * *

FRANCE

French Premier Pinay seems to be performing miracles in bringing some order out of France's governmental chaos (though the apparent effects may be only passing and illusionary, as others have been before). The French National Assembly is composed of 6 fairly equal segments of about 100 each, with the Communists at one end and the DeGaullists at the other. The problem is to get the 4 parties in between to work effectively together, but their differences are such that whenever an important decision faces the govt. there is endless wrangling, and then collapse. The current issue is finances—Pinay's campaign is principally against France's beyond-income spending and notorious tax corruption.

* * *

"CHRISTIANITY" AND RACIAL BIGOTRY

The "National Council of Churches" (in US) is having trouble over a proposed statement concerning racial intolerance. Southern churches are balking at it, and colored churches are threatening withdrawal over the issue. A sad commentary on modern "Christianity."

"There Am I in the Midst"

"Out of the depths have I cried unto Thee, O Lord! Lord, hear my voice: let Thine ears be attentive to the voice of my supplications!"—Psalms 130:1-2.

As we look around, we cannot help but realize that every one among us has his own problem of living, his own fears, difficulties and heartaches. As we press onward we find, do we not, that our lives require constant re-adjustment to the proper course.

My brethren and sisters, your life needs it, and so does mine—there are no exceptions. As we journey through this wilderness of sin, more and more do we realize and feel the need for a constant

spiritual stimulus. Where is it to be found? Is there a better place than around this table? Our Lord has said to us—

“For where the two or three are gathered together in my Name, there am I in the midst of them.” (Matt. 18:20).

Oh, what a thought and consolation is such a promise! "There am I in the midst of them." Is it any wonder that faithful brethren and sisters long for meeting times to come around and are glad when they can go to the house of the Lord, where God is uppermost—His Word reigns—is discussed and expounded?

Faithful assembly with those whom God hath given us, along with diligent study of His Word, will give us strength for the time of trouble, and help us to hold fast until "the day breaks and the shadows flee away."
—E.S.

Ecclesial News

Please send us "Ecclesial News" of your activities and experiences in the work of the Truth, ESPECIALLY baptisms and public lecture efforts and debates, for news of these things is very stimulating and encouraging to those who are working in the same cause

(Please give meeting times and address of meeting place.)

BIRMINGHAM, Eng.—174 Edmund St. —Memorial 11 a.m.; Lecture 6:30 p.m.; Bib. Cl. Thurs. 7:30 p.m.; Sun. Sch. 11 a.m.

BOSTON, Mass.—355 Newbury St. — S. S. 10:30 a.m., Memorial 11:45; Lecture 1st & 3rd Suns. 2:30 p.m.

BRANTFORD, Canada—44 George St. — Sundays: School 9:45 a.m.; Memorial 11 a.m.; Lecture 7 p.m.

BUFFALO, N.Y.—O. F. Temple, Kenmore & Myron Aves.—Memorial 10:15 a.m.; S. S. 11:45; Lecture 3rd Sun. of month (Oct.-May); Bib. Cl. Wed. 8 p.m.

CAMPBELLTON, N.B., Canada

CANTON, Ohio, U.S.A.—2729 Ninth St. S.W.—Sun. Sch. 9:30 a.m.; Memorial 10:30; Lecture 8 p.m.; Bible Class Wed. 8 p.m.

CLOVER BAR, Alberta, Canada

CROYDON, Eng.—Ruskin House, Wellesley Rd.—Memorial 11 a.m.

DENVER, Colo. — 432 S. Emerson St. — Memorial 11 a.m.; S. S. 10 a.m.

* * *

DETROIT, U. S. A. —2610 Ewald Circle—Sunday: Memorial 10 a.m.; Bible Class 11:30; Lecture 7:30 p.m.; Thursday 8 p.m.

We are happy to report the baptism, on May 1, of GORDON ANDERSON, son of our bro. & sis. J. Anderson. This completes another entire family in the Truth.

We have been encouraged by the company of: bro. & sis. A. Thomas, sisters Helen Boyle, Dorothy & Rachel Whitehouse (Canton); sis. Jeannette Smith Sr. (Denver).—bro. G. Growcott.

FLAXCOMBE, Sask., Canada

GLENDALE, Cal.—5105 Hermosa, cor. Colorado Blvd., Eagle Rock (P. O. —Bx 66, Los Angeles 42)—Bib. Sch. Sun. 9:30 a.m.; Breaking Bread 11; Lecture 7 p.m.; Thur. Class 7:45 p.m., at Athletic Club, cor. Green & Los Robles, Pasadena.

HAMILTON, Ont., Can.—Crescent Hall, 63 King St. W.—S. S. 9:45 a.m.; Memorial 11; Lecture 7 p.m.; Thurs. Bible Class 8 p.m.

HAWLEY, Penna.—O. F. Hall, Main and River Sts.—Suns.: Lecture 1st Sun. in mo. 10:30 a.m.; Bib. Cl. and S. S. 10:30 a.m.; Memorial 11:30 a.m.

HOLLYWOOD, Calif.—1749 N. LaBrea Ave.—S. S. 10 a.m.: Memorial 11:15.

HOUSTON, Tex.—8008 Junius St. — S. S. 10 a.m.; Memorial 11; Public Lecture 1st and 3rd Friday of month 8 p.m.; Film on Palestine 2nd Friday 8 p.m.; Wed. Eureka Cl. 8 p.m.; also Daily Reading Cl. Wed. 8 p.m.

* * *

LAMPARD, Sask., Canada

Loving greetings to the Brotherhood! Another spring has come, and our hope is once more renewed that this may be the time of our redemption.

Having spent some 6 weeks in the hospital, I wish to thank the bre. & sis. who so kindly remembered me with cards, letters and visits.

I am thankful to say through God's grace I am now well again. Your bro. in Christ,
—J. W. Sadler.

* * *

LAMPASAS, Texas—1604 Ave. "I" East Memorial 11 a.m.; Sun. School 10 a.m.

LETHBRIDGE, Alta., Can.—633 7th St. S.—Memorial 11 a.m.; S. S. 12:30 p.m.; Lecture 7:30 p.m.; Bible Class Wed. 8 p.m.

LONDON, Ont., Can.—Orange Hall, 388 Clarence St.—Suns: S. S. 10:15 a.m.; Breaking Bread 11:30; Lecture 6 p.m.; Thurs. Class 8 p.m. at Beaver Lodge, Sackville St.

LOS ANGELES, Cal.—8480 California Ave., South Gate, Cal.—S. S. 9:30 a.m.; Memorial 11 a.m.; Lecture 7:30.

MASON, Texas

MELBOURNE, Australia

MIAMI, Fla.—2940 S.W. 23rd. Terrace Memorial 10 a.m., Bible Cl. Wed. 7:30 p.m.

MONCTON, New Brunswick, Can.

MONTREAL, P. Q., Canada—YMCA Bldg., 1000 Gordon Ave., Verdun —Memorial 11 a.m.

* * *

I see them both: one high above the sod, and one in the valley—his brother;
One with the marble tablets of God; with a gold-forged calf—the other.
Two brothers they are—yet one stands alone, serene and reposeful in cloud;
While beneath, with the calf, in the dazzling sun, his brother sports with the crowd.
And men have come, and men have gone, and skies have been clear or clouded;
But he on the hill still stands alone, while the valley of Gold is crowded.

NEWARK Ecclesia—Woman's Club of Orange, 369 Park Ave., Orange, N.J. —S. S. 10 a.m.; Memorial 11 a.m.

NEWPORT, Mon., England—Clarence Hall, Rodney Rd. (opp. Tech. Col.) —Sundays: Breaking Bread 11 a.m.; Lecture 6:30 p.m.

NEW TREDEGAR, Eng. — Workman's Lesser Hall—Memorial 6 p.m.

NORTH BATTLEFORD, Sask., Can.

PHILADELPHIA, Pa.—2027 Chestnut St.—Breaking of Bread 10:30 a.m.; S. Sch. 9:30 a.m. (Sept. to July); Bib. Cl. Thur. 8 p.m. (place movable).

PLYMOUTH, Eng.—O. P. Hall, 148 Union St.—Breaking Bread 11 a.m.; Lecture 6:30 p.m.; Bib. Class Thurs. 7.30 p.m.

POMONA, Cal.—Ninth & Gibbs Sts. — S. S. 9:45 a.m.; Memorial 11; Lecture 7 p.m.

PORTLAND, Ore—IIOF Hall, 4519 S.E. 65th Ave.—S.S. 10 a.m.; Lecture 7 p.m. (every other Sun.); Bible Class Wed. 8 p.m.

RICHARD, Sask.—Breaking of Bread, 10 a.m.; Bible Class, 8 p.m. Wed.

ST. ALBANS, Herts., Eng.—O. F. Hall, Victoria St.—Memorial 11 a.m.; Lecture 6:30 p.m.

SAN ANTONIO, Tex.—843 McCauley Drive.

SANTA BARBARA, Cal.—Vernon Rd. at Stanley Dr.—S. S. 9:45 a.m.; Memorial 11; Lecture 7 p.m. (1st & 3rd Suns.); Mtl. Imp. Cl. 7:45 p.m. (2nd & 4th Suns.); Bib. Cl. 7:45 p.m. Wed.

SARASOTA, Florida.

SCRANTON-GLENDALE, Penna.

SELKIRK (near Albany), New York.

TORONTO (Kimbourne Hall), Can— 1480 Danforth, Toronto 6—Sun. Sch. & Eureka Class 9:45; Memorial 11; Lecture 7 p.m.; Wed. 8:15.

WHANGAREI, New Zealand

* * *

WICHITA FALLS, Texas — Box 343— Sun. Sch. 10 a.m.; Memorial 11.

We were happy to have with us on Apr. 13 around the table of the Lord, bro. & sis. S. S. Wolfe (Lampasas), bro. & sis. Erby Wolfe and sis. Juanez Carroll (Burnet). We enjoyed the word of exhortation by bro. S. S. Wolfe.

It is indeed a great joy to have those of like precious Faith visit us. It gives us added strength and courage to press on towards the great mark of our high calling, which is a place in God's Kingdom, with love, joy and peace forevermore, with Christ as King over the whole earth, and in the company of all the faithful of all ages!

We would appreciate a visit from any of like Faith who may have opportunity to do so. With love in Christ's Name, your brother,
—H. O. Tunnell.

* * *

**WINCHMORE HILL Eccl.—Canning Hall, Canning Cres., Wood Green, London N 22—
Memorial 5:15 p.m.; Lecture 7 p.m.**

WORCESTER, Mass.—Grandview Hall, 21 Grandview Ave.—S. S. 10 a.m. Breaking Bread 11.

HOLIDAY ACCOMMODATION

PLYMOUTH (England): Bed and breakfast. Two double bedrooms. Terms moderate. Additional light meals by arrangement. Direct bus route to City Center and meetings. Write sis. (Mrs.) H. R. Nicholls, 323 Old Laira Road, Plymouth, Devon.

FRATERNAL GATHERINGS

HYE, TEXAS..... July 27 to Aug. 3

Not Many Wise Men After the Flesh

"Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called"—1 Cor. 1.

And so it is, if we were to look throughout the Household of Faith, we would not find many intellectual giants as far as this world's knowledge is concerned. We know for certain it is not necessary, as many claim, that to know the Scriptures one must have a worldly education.

As long as anyone has the key to the knowledge of God's plan of salvation, even the most simple can understand the Word and by a careful application of his or her mind and heart to the Scriptures may grow in grace and in the knowledge and wisdom of the Truth—and this is the only true wisdom there is.
—E. J. H.

"Holding Up Holy Hands"

"Amalek was the first of the nations; but his latter end shall be that he perish forever"
—Numbers 24:20.

When Amalek came and warred against Israel, Moses told Joshua to choose out men to fight against them, and he himself would stand on the top of the hill with the rod of God in his hand. And so Moses, Aaron and Hur went up to the top of the hill.

And as the battle swayed in favor from one side to the other, Moses interceded with uplifted hands in prayer to God for Israel. Moses was the mediator of the old covenant, pre-figuring Christ, the mediator of the new and better covenant. As Moses went to the hilltop and interceded for Israel, so the Lord Jesus Christ— exalted to the Father's right hand—intercedes in heaven for his brethren.

Moses' hands were heavy, so they took a stone and put it under him, and he sat upon it, Aaron and Hur holding up his hands until the going down of the sun—"striving together with him in their prayers," as the apostle expresses it.

Israel had to exert themselves to go out and fight Amalek—they had to do their part. Amalek is the world—the great enemy of God's people. Amalek's king is Agag—Gog—the personified power of the flesh.

The consoling thought to us as brethren and sisters of Christ is that the hands of the Lord Jesus are never heavy, nor is he subject any more to mortal infirmity, as he once was in common with Moses. He is the Rock that upholds Moses.

But how can he intercede for those who do not—with him—*intercede for themselves*? It must be that we with our prayers join in the intercession of the Lord Jesus in heaven, as is portrayed in Rev. 8:3. He is the Rock, he is the Manna, he is the Mediator, and will pray for us.

And the apostle exhorts us, that we must "pray without ceasing, holding up holy hands, without wrath and doubting."
—F. J. P.

If a man for Christ's sake give to the undeserving, his service is accepted nonetheless because of unworthiness of the object. On the other hand, if we minister to Christ's servants or do Christ's work, in the spirit of pleasing men, the act will not be reckoned, though in the providence of God it may be a part of His means of accomplishing real work of ministration—R. R.

SUBSCRIPTIONS: U.S. & Canada \$2.00; Sterling area 10/-. Send direct to bro. G. Growcott, 15586 Normandy, Detroit 21, Mich., USA. Failing this, to bro. Gibson, or bro. A. Jeacock, 10 Garden Close, Wellington, Surrey, England.

Subscriptions are acceptable any time. Back numbers sent if desired. If back numbers are not desired, please send payment to end of year, so all subscriptions will end together with Dec. issue (50c or 2/6 for each 3 mos. remaining).

Please write to bro. Growcott if you miss any issue.

Books on the Truth, or Bibles: Write bro. Growcott for list

PRINTED IN U. S. A.
