

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.

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CHRIST IS COMING AND WILL REIGN ON EARTH

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Please send all communications and manuscripts to the Editor—

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

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Please write bro. Growcott if you miss an issue or receive imperfect copies.

EDITORIAL

“Fear Not, Little Flock

“Be ye faithful unto death, and I will give you a crown of life”—Revelation 2:10

In these days in which we live, the eyes of the world are focused on that part of the world known as the Middle-East. While this is true in general, it is specifically so in relation to the nation of Israel—a small country that appears as a mere speck on the map of the world. But there is a divine reason for this absorbing interest, for it was there that the people of Israel were established as a nation approximately 3400 years ago.

During their wilderness wanderings, they received a system of religion, known as the Law of Moses, which was designed to govern the individual lives of the people, and eventually to lead them unto Christ. This was clearly expressed by Moses—

"And the Lord said unto me, I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him"—Deut. 18:17-18.

The latter days of Israel's commonwealth, at the beginning of the first century, heralded the arrival of their Messiah. The nation, as a whole, were looking for him in some form, but only a remnant had sufficient faith to recognize the days in which they lived. This remnant, however, waited patiently, watched attentively, and prayed daily for his appearing. Among them, was one named Simeon, a just and devout man who waited for the consolation of Israel. When Jesus was presented in the temple,

"Simeon took him up in his arms, and blessed God, and said, Lord now let Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of Thy people Israel"—Luke 2:25-32.

The overwhelming majority of the people drew nigh to God through the *words* they wrote and spoke, but Jesus said their *hearts* were far removed, and their devotions were fruitless. They failed to observe the fulfilment of the Law in Jesus, and refused to listen to him. The apostles had similar experiences, therefore, said Paul—

"It was necessary that the Word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles"—Acts 13:46.

The Gospel in all its fulness was brought before Jew and Gentile, for they went forth and preached everywhere, the Lord working with them, and their fruitful results are recorded in the Acts of the Apostles. But this did not lead up to the immediate establishment of the kingdom of God, for that day was not to come, except there be a falling away first. When the elders of the ecclesia at Ephesus came to Paul at Miletus, he warned them, saying (Acts 20:29-30)—

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

"Also of your own selves shall men arise, speaking perverse things to draw away disciples after them."

The fulfilment of this prophecy developed rapidly, as men began to teach things contrary to sound doctrine. As a result of this, the Truth was corrupted, and the love of many grew cold. Paul speaks of these leaders as false prophets, deceitful workers, who perverted the Gospel and, therefore, preached another Jesus. And, said Paul to Timothy, they will go from bad to worse, deceiving and being deceived. These predictions came true, and it was not long until the Truth was buried, and covered with error and superstition.

A little over 100 years ago, the Truth was discovered and made known through the labor of John Thomas. We are confident that no human work has appeared since the days of the apostles to equal, or even come near, his exposition of the Apocalypse, known as Eureka. But what was the outlook? Would the knowledge of the Truth increase and prosper? It did for a short time with the help of Robert Roberts; but it was not long before men arose speaking perverse things in order to draw away disciples after them, for they were jealous of the esteem in which our pioneer brethren were held.

Periodic inroads have been made in the body of believers by those who have criticized and attempted to belittle the writings of brethren Thomas and Roberts. Let us not be alarmed by these destructive agencies, or be drawn into barren disputations in which the old man of the flesh is exalted, and the Lord Jesus relegated into the background.

The results of their work can be seen today where speculation and luke-warmness have taken the place of robust faith, ardent zeal and sincere love of the Truth.

It is not our prerogative to judge our brother—that must be left to Jesus—but we have a solemn duty to defend and preserve the high standards of the Truth. The body of Christ is a closely knit community, and it cannot be healthy if there is corruption in any of its parts. We cannot be faithful to the obligations assumed by us through our belief and obedience of the Gospel, if we are willing to agree to differ on the fundamental principles of the Truth. We must be fully conscious of our sacred responsibilities, and never cease to submit ourselves to the great eternal God, and be guided in all our ways by the commandments He has enjoined upon us.

Our reverence and vigilance in God's service should never be slackened. The examples set before us in the Scriptures of those who became careless and thoughtless in their service should never be forgotten. Such cases as Nadab and Abihu, and Uzzah should be constant reminders of God's declaration that "He will be sanctified in them that come near Him." The words of the apostle in Heb. 2:2-3 should be stamped on our minds and hearts with an impression that never grows cold—

"For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward;

"How shall we escape, if we neglect so great salvation?"

When we think of the dreadful crucifixion of Jesus, and his agonized suffering that he endured in order to open a way of salvation, we wonder if we fully appreciate what he has done for us. Is it possible that we are so obsessed with our own petty troubles, that we cannot look up and see Jesus as he hangs on the cross and looks down upon us with piercing and appealing eyes? When we think of it in all seriousness, it almost seems that we hear him speak and say, "*Are you living out of harmony with my precepts after taking on my Name? Remember what I said, 'Be ye faithful unto death, and I will give you a crown of life'.*"

As there was a faithful remnant to welcome Jesus as his first appearing, so we believe there will be a faithful remnant to meet him when he appears the second time. If we would be among that group, it is imperative that we put on the whole armor of God, that we may be able to withstand in the evil day, and overcome the things of the world, so that when Jesus comes we may be able to stand before the Son of man. —Editor

Boston Fraternal Gathering

OCTOBER 12-13, 1957

(If the Lord will)

SUBJECT: THE GODLY MAN

1. Showing Thyself a Pattern of Good Works.
2. In Doctrine Showing Uncorruptness.
3. Sound Speech That Cannot Be Condemned.
(Further details later)

Please notify bro. Edgar Sargent, 27 Jersey Ave., Braintree 84, Mass., if you plan to attend.

A MESSAGE FROM BRO. AND SIS. GIBSON

We have now returned home after spending a week in a hospital in Herkimer, New York. We are gradually regaining health and strength, following injuries incurred in an auto accident while coming back from visiting the brethren and sisters in Boston.

We have been deeply touched, and greatly encouraged and comforted, by the many messages and acts of brotherly kindness that have been showered upon us.

With much love in the Truth to all the Household of Faith,

—bro. and sis. G. A. Gibson.

The Lord's Passover

"I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's Kingdom"—Matt. 26:29

BY BROTHER JOHN THOMAS

On the tenth day of Abib, the first month of the year, being 430 from the confirmation of the covenant, the Israelites were commanded to put up a lamb for each house, and to kill it upon the fourteenth day in the evening. They were to take its blood and to sprinkle it upon the door-posts of their houses, and to eat its flesh that same night, roast with fire, with unleavened bread, and bitter herbs. Nothing of it was to be left till morning.

They were also to eat it in haste, as if about to hurry off upon a journey. The meaning of this was that God was about to destroy the first-born of every family in Egypt, which would cause them to be thrust out of Egypt with great haste; and that when the destroying angel should see the blood on the doorposts, he would pass over that house, and not destroy the firstborn there.

For this cause the lamb was termed the Lord's *Passover* (Exo. 12). Not a bone of it was to be broken. No stranger, foreigner, hired person, or uncircumcised individual, was to eat of it; a servant, however, bought with money of an Israelite, provided he were circumcised, was permitted to partake of it.

But this institution represented more than the facts upon which it was founded. It pointed to events of the forty-second generation (Matt. 1:17) and present generation of Israel. The apostle styles Christ the believer's Passover, who was sacrificed for them (1 Cor. 5:7), and exhorts them to—

"Keep the feast with the unleavened bread of sincerity and truth."

Jesus was the Lamb of the feast whom God had provided. Not a bone of him was broken. His blood was sprinkled, not upon the door-posts of houses, but upon the doors of believers' hearts by faith in the blood of sprinkling. None can eat his flesh, if they would, but those who are *circumcised in heart*; for to eat of his flesh is to *digest*—and make a part of our mental selves—the truth concerning the Kingdom of God and Jesus Christ. This is the spiritual food upon which the believer's spiritual existence is sustained.

As Jehovah's first-born son was saved by the blood of the passover lamb in Egypt; so also is the believer in the kingdom saved by the blood of Christ; so that when the day of retribution comes, and the first-born of all nations, "who know not God, and obey not the Gospel," are destroyed, the angel of death will *pass over* him, and he shall not be harmed.

But while the Passover has this spiritual signification, it also represents facts, or events, which will be made manifest in connection with Israel at the appearing of their King in glory. This is evident from the saying of Christ while partaking of the Passover with his apostles, the future sovereigns of the tribes—

"With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof until it be fulfilled in the Kingdom of God."

"I will not drink of the fruit of the vine, until the Kingdom of God shall come."

And of his kingdom he says (Luke 22:15-30)—

"I appoint unto you a Kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my Kingdom, and sit on thrones judging the 12 tribes of Israel."

From this, then, it is clear, that the Passover was prophetic of what is to be fulfilled in the kingdom of God. Has the Kingdom come? If it have, as some very erroneously affirm, then Christ has eaten another Passover, and has again drunk of wine with his apostles; for he said he would do so when the Kingdom had come.

But no man in his senses will affirm this. Another Passover could not be celebrated till a year after: so that Christ could not eat of it with his disciples before that. Where is the testimony to his eating it with them then? There is none; but much of a contrary nature every way. The gracious declaration is—

"*I will eat of this Passover, and drink the fruit of the vine, with you in the Kingdom of God when it shall be come.*"

He did not say, when you shall go to the kingdom beyond the skies, but when the Kingdom shall *come*, which he had taught them to pray for.

It is perfectly ridiculous to talk about the Kingdom having come, and of the apostles being on their thrones. To affirm this proves ignorance of the Gospel. A pretty sitting upon thrones it was, when they were all arraigned at the bar, condemned, imprisoned, and scourged, for preaching the Gospel of the Kingdom in the Name of Jesus!

The Gospel preaches no such thing as this. It treats of a Kingdom which the God of heaven shall set up in Judea; which shall never be removed from thence; in which the whole 12 tribes shall rejoice; which the saints of all ages shall possess; and which shall rule over all. Its elements at present are all scattered. It is not a matter of fact; but a thing of hope; in which only they rejoice who believe the promises made of God to the fathers.

The Passover must be restored before it can be eaten of by Christ and of his apostles in the Kingdom of God. This is one of the things to be "re-established at the restitution of all things," and the law of its restoration is in the following words:

"In the first month, in the fourteenth day of the month, ye shall have the Passover, a feast of seven days; unleavened bread shall be eaten.

"And upon that day shall (Messiah) the Prince prepare for himself and for all the people of the land a bullock for a sin offering" (Eze. 45: 21, 22).

This was spoken by the prophet to Israel of the fourteenth generation concerning the observance of the Passover by Israel of the generation contemporary with the "restoration of the Kingdom again to Israel" when it should be constituted under the Prince.

Moses' Law said all about the observance of the Passover before the Prince appeared; but as Moses ceased to be the lawgiver when he came, a New Code is revealed through Ezekiel which will become the law of the Kingdom under Shiloh.

When Ezekiel's Passover is observed at Jerusalem, Christ will be there, the apostles also, Abraham, Isaac, Jacob, and all the prophets, and many from the four winds of heaven—all of them the first-born redeemed from the earth, saved by the sprinkled blood of the true paschal Lamb of God, and who shall find themselves in Canaan as inheritors of its attributes; celebrating their own redemption, and the overthrow of all their enemies by the Lord Jesus at his revelation in flaming fire, attended by the angels of his power.

The bread and wine of the "Lord's supper" are the remains of the Passover, which are to be shared by the circumcised of heart and ears, until Christ comes in power and glory. When the Jews eat the Passover they eat no lamb, but have a dry bone of one on a dish; and all who celebrate it take hold of the lip of the dish, and united offer a petition. This is remarkable. They have slain the True Lamb, which believers of the Gospel feed upon; while only a *dry bone* remains to them, strikingly *illustrative of themselves* (Eze. 37:11).

Faith in the Lamb of God supplies the absence of the Lamb in the Lord's Supper; the broken bread and poured-out wine memorialize his sacrifice for believers; and the testimony—

"This do in remembrance of me **until I come.**"

—keeps alive the hope of his appearing in the Kingdom of God. When hope becomes a reality, the supper will give place to the Passover; for when Christ is come, the memorial of His coming ceases to be prophetic of the event.

"SANCTIFY THEM THROUGH THY TRUTH"

How are the heirs of salvation guided by the counsel of God in the days of their sojourn in the present evil world? Timothy is an example, to whom Paul declares that—

"From a child thou hast known the HOLY SCRIPTURES which are able to make thee wise unto salvation."

Paul's parting benediction to the brethren of Ephesus contains the same answer:

"I commend you to God and the WORD OF HIS GRACE which is able to build you up and to give you an inheritance among all men that are sanctified."

David gives the same idea plainly in the words we all know:

"Thy WORD is a light unto my feet and a lamp unto my path."

Finally Christ affirms it in those words of petition concerning his disciples:

"Sanctify them through Thy truth: Thy WORD is truth."

—**Bro. Roberts**

The World Lieth in Wickedness

"Do ye indeed speak righteousness, O congregation? Do ye judge uprightly, O ye sons of men? Yea, in heart ye work wickedness"—Psalm 58:1.

BY BROTHER ROBERT ROBERTS

In our day, we stand related to the same system of things in society that prevailed in another form in the days of David and Jesus. That system is reflected in these words of David.

Here was a "congregation" and a generation professedly speaking righteousness and judging uprightly, and yet in reality practising the principles of wickedness, when their conduct was estimated according to the Divine standard. Jesus in the same way, said of the ruling class of his day—

"Beware of the leaven of the Pharisees" . . . "Do not according to their works: for all their works they do to be seen of men" (Matt. 16:6; 23:3-5).

The Pharisees were the leaders of the people, in whose eyes they "outwardly appeared righteous." They were highly esteemed for a reputation of superior sanctity, which they labored to preserve by long prayers and neglected toilet. Jesus said—

"That which is highly esteemed among men is abomination in the sight of God" (Luke 16:15).

The common run of men have a difficulty in understanding this. It is because they have not learnt to see things as God sees them. *Men can only acquire Divine modes of thought by constant familiarity with the Divine mind, as expressed in the Scriptures.*

This is the last thing men seek to cultivate. Consequently their views and their judgments of things are according to the natural mind and not according to God. Such men, living in the days of David or Jesus, would have differed from them altogether in their estimate of society. They would have considered David and Jesus libellers of their contemporaries.

They would have said of the people condemned, that they were respectable, and worthy, and highly moral people; for were they not active, brisk, prompt, business-like and polite, attending honestly to their own business; frugal and industrious in their ways, and conforming with all the religious practices of the age? They would, in fact, have imputed superior virtue where Jesus and David declared iniquity to be. Whence the difference of judgment? *In the difference of rule of measurement.*

"Men will praise thee when thou doest well to thyself."

This is the *human* rule. When a man succeeds in business or inherits property, and lays out a vast expenditure in his surroundings—acquiring an estate, and lavishing luxuries on his wife and children, he is considered an estimable person. Doing well to his wife and family, he is "doing well for himself," and men praise him.

But men of the principles of David and Jesus look upon the scene from a different conclusion as to what they see. They recognize a higher morality than enters into the heart of the natural man to conceive. There is a higher rule of action before their minds.

The natural man sees only *man*: the spiritual man sees *God*. This is the difference between them; and it is a mighty difference. It explains all the divergences and antagonisms that have raged between the seed of the woman and the seed of the serpent, in the history of the past and the experience of the present.

The natural man, knowing nothing beyond human objects and human rules of action, sees his neighbor laying up treasure for himself with all harmlessness; and *recognising no obligation to be "rich towards God"* (Luke 12:21). He sees nothing wrong, and is amazed at the condemnations of Jesus.

The man of the Spirit, looking on the same neighbor, says, "Well, he is all right as regards men; but *how is he towards God?*" A man can rob God; and this is a far worse breach of morality than robbing man. Such a breach is thought nothing of in the world; in fact, it is a point of morality altogether outside their "ethics." Men can be steeped to the neck in this kind of wickedness, without incurring the smallest degree of odium. In fact the odium is incurred when the principle is recognized and carried out.

"The FIRST and the GREAT commandment" has reference to our duties toward God. Consequently, the disobedience of it is the first and the most heinous crime that can be committed. *It is here that the world, in its most cultured and respectable form, is guilty of wickedness so great and prevailing as to justify the description of John:*

"THE WORLD LIETH IN WICKEDNESS."

They live for themselves only and absolutely: the honor of God and the pleasure of God in the doing of those things He has commanded (and they are many) is absent from all their schemes and all their maxims. The best description of the whole situation is that which says (Joel 3:13)—

"The harvest of the earth is ripe: **their wickedness is great.**"

This description applies to the time in which we live; for it is alleged concerning the epoch now hard upon us, when God in Christ comes forth to punish the inhabitants of the earth for their iniquity (Isa. 26:21), taking vengeance on them that—

". . . know not God, and obey not the Gospel."

The natural man, looking out upon British and American society, cannot see how the description applies. He thinks the world respectable and moral. *Let him learn what TRUE righteousness is, and his difficulty will be at an end.* The first principle of acceptable righteousness is the giving to God of that which we owe to Him. The first principle of natural-man morality is the giving of that which we owe to ourselves. Herein is the different conclusion as to its state from that to which the natural man, alias the carnal mind, comes to.

The world proceeds on the assumption that it exists for its own gratification and behoof; it ignores the fact that *all things were made for the Divine pleasure FIRST*. The world experiences no inconvenience from this, and therefore it perseveres. The sun shines, and the seasons come and go with their laden goodness; all things go steadily forward in an even course of prosperity for such as labor to do well for themselves; therefore their hearts are hardened in evil.

"Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil" (Eccl. 8:11).

But, as saith the same solemn voice (Eccl. 8:12, 12:14)—

"Though a sinner do evil an hundred times and his days be prolonged, yet surely I know that it shall be well with them that fear God . . .

"For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

The difference between the children of God and the children of the devil is, that *the children of God recognize that they are not their own, but the property of God, through Christ*; and therefore live not for themselves, but for the comfort of all His suffering friends around; while the children of the devil regard themselves as their own, and live for no higher end than the comfort of their own souls in all the honors and luxuries which their efforts can command; for the acquisition of which no labor is considered too great, no expense too lavish, and no occupation of time too excessive.

Yet, having a keen relish for the praise of men, these respectable children of the devil in most cases try to keep up a character for "piety." They dearly love to be thought godly. Hence the state of things described and condemned in the portions of Scripture read. They professed regard for righteousness, and outwardly appeared righteous unto men.

This is precisely the state of things in our day. Religion is *professedly* the foundation upon which society is built; and most people strive after a character for religiousness. Yet, as in the days of David and Jesus, *nothing is more rare than the righteousness with which God is pleased*.

Under the mask of piety, the world is wicked. Professedly religious, that world at heart is the very devil. The whole machinery of religion works like the rattling bones of a skeleton; and respectability is nothing more than the refined snobbery of a highly-garnished selfishness. "Everyone for himself," is their confessed motto; "God for us all" is the universal lie: for God has spoken and declared that He hates all workers of iniquity, and that His wrathful and utter extirpation of the whole generation of them, as at the Flood and Sodom, is only a question of due time. David refers to and prays for this time:

"Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O Yahweh!" (Psa. 58.6).

This is a strong figure, but not so strong as the next—

"The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked. So that a man shall say, Verily there is a reward for the righteous: verily, He is a God that judgeth in the earth."

This is as much as to say that at present, it would seem as if there was no reward for the righteous, and as if there was no God of judgment. This is precisely as it appears. The course of righteousness appears a course of fruitless sacrifice and unrequited labor; the righteous man appears a fool for his pains; and it would seem as if there were no intelligent God at work, with eyes beholding in every place, seeing the evil and the good, discerning the thoughts and intents of the heart, and arranging that every man at last find according to his ways.

But this is all a mere appearance. When the time arrives for God to speak and to show bared the arm of His strength, these facts which at present are matters of faith, and which appear to be the flights of the imagination, will shine out in blinding strength before the eyes of all nations. Then will be fulfilled the words by Malachi:

"Then shall ye return and discern between the righteous and the wicked; between HIM THAT SERVETH GOD and him that serveth Him not."

Happy then will be the man who perseveres in faith, "against hope," like Abraham, "believing in hope" (Titus 2:12-15)—

"Denying ungodliness and worldly lusts, and living soberly, righteously, and godly in this present world, looking for the blessed hope and the glorious appearing of the glory of the great God and our Saviour, Jesus Christ, who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works."

The work of purifying such a people is principally conducted among the poor and the illiterate. It was a feature of the work in the days of Jesus, that (Luke 7:22)—

"The POOR had the Gospel preached unto them."

It is the declaration of an apostle that—

"**God hath chosen the poor** of this world" (James 2:5).

The corollary of this is not left to mere inference, but is boldly expressed by Jesus himself:

"How hardly shall they that have riches enter into the kingdom of heaven" (Mark 10:23).

In this arrangement, Jesus rejoiced. We find him saying—

"I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and the prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight" (Matt. 11:25-26).

Why has it seemed good in the sight of God to pass by the rich and the wise and the prudent and to make choice of the poor and the "babes" in natural wisdom? There is a reason, and it is not difficult to find. Jesus gives us the clue in saying—

"Except a man **humble himself as a little child**, he shall in no wise enter into the Kingdom of God" (Matt 18:3-4).

We get another clue in these other words of the Spirit—

"The fear of the Lord is the BEGINNING of wisdom."

"*They that feared the Lord and have thought upon His Name,*" is a prophetic description of those accepted before Him in the day when He "makes up His jewels." This is expressly defined many times to be the basis of acceptable character before Him, brokenness of spirit resulting from trembling reverence of His Word. The same idea is expressed in other words where we read (Jer. 9:3)—

"Let not the wise glory in his wisdom; let not the mighty glory in his might; let not the rich glory in his riches, but let him that glorieth glory in this, that he **knoweth ME.**"

All these things put together enable us to see why God has not made choice of the rich and the educated, "the wise and the prudent." *They think too much of themselves to be of any use to Him.* God's Own glory is the first object in all His work; in this respect He is "a jealous God" (Josh. 24:19).

The rich and the wise of this world take all the glory to themselves. Their own interests, are the all-absorbing law of their lives. This is a universal rule with few exceptions. You can scarcely find a rich man saying,

"I am rich but God has made me so, and in thanksgiving to Him, I hold my privileges as a stewardship, of which He will require an account at my hands. I am cultivated in mind and well-favored in flesh; but this gives me no ground of boasting. I have come to be so through circumstances that were not in my control. I thank God for it: I honor Him; I hold all from Him. I will show my submission to Him in having compassion on those less favored, showing mercy to the poor and having a care of my neighbor as He has commanded."

Rather do the rich build their nest on the loftiest heights of pride and cast God from their thoughts, and show no mercy to those of lower estate, whose fortune is just as little their own blame as the higher estate of the other is their credit.

If the rich as such are unfit for God's purpose, *how much more so are the "wise,"* who in the smattering acquaintance they have made with the works of God, swell with a conceit against Him which is marvellous to behold!

Among the poor and the babes, God finds those who are glad to receive His goodness and praise His wisdom, and to abase themselves as the highest reason enjoins before the irresponsible prerogative of the Possessor of heaven and earth.

But let us not fall into a mistake on the other side. God hath chosen the poor in the world, but *not because they are poor only.* Millions of poor will rot for ever in the dust because they are nothing but poor—poor in purse, poor in mind, poor in intellect, poor in faith—poor in everything.

If men have nothing but poverty as a ground of acceptance before God they will be as certainly unchosen as the purse-proud, unscrupulous, God-forgetting aristocrats. There is a certain *thing* in which the poor to whom the Gospel is preached must be "rich" before they will be chosen as the heirs of the kingdom which God hath promised to them that love Him. James defines this thing when he calls them (2:5)—

"The poor of this world—**RICH IN FAITH.**"
—rich, *rich*, **RICH!** God's chosen are those who are "*RICH* in faith." Abraham is said to be their father, because he is the prominent example of faith in ancient times and the holder of the promises. He was "strong in faith . . . giving glory to GOD" (Rom. 4:20). Abraham's children will be all like him.

The chosen of God, though mainly gathered from the poor, will be far from the mean, lean, spiritless, insipid, ignorant, vapid, and uninteresting class that some men imagine to be meant by the scriptural description. Though lowly in mind towards God, and poor, as a rule, in their present condition, they will be the *choicest of mankind in their intelligence, wisdom, and excellence.*

"*FILLED* with all wisdom" . . . "*FULL* of good fruits"—is the New Testament description of their attainments.

The religion of the apostasy has greatly obscured this point. It has made it appear that the great point is to have a soul saved from hell, however "wretched and miserable, and poor, and blind, and naked." In fact, the viler the wretch, the more eligible for salvation is the practical motto of the system.

It is a relief to turn from such a disgusting practice to contemplate the beauty of apostolic teaching. *The unprofitable will be rejected.* The fruitful to and in the Spirit will alone be accepted. "Rich in faith" they will—*must*—all be. This implies a strong conviction of the truthfulness of the Truth and a pointed appreciation of all it relates to, and *an unfaltering choice of ALL it calls men to*, even to the "taking up of the cross" to follow Christ in his present humiliation in the earth.

Richness of faith must go beyond mere persuasion; there must be—not only belief that God will perform what He has promised, in raising the dead, and bringing the kingdom of the world into subjection to His Son, but *there must be a doing* of those things that have been commanded for those who believe:

"Faith without works is dead, being alone" (James 2:17).

A man who says he believes, but lives in disobedience—either as regards things forbidden or things commanded—is of the class whom Paul condemns as those—

"Who **profess** that they know God, but in **works** deny Him."

Christ can be denied in more ways than one. You deny him, of course, if you say he was an impostor; you deny him also if, believing in him, you are ashamed to confess him for fear of ridicule; but you *deny him in the worst way of all if, believing in him and professing your belief, you live as if you believed in him not at all.*

Such is the man who says he believes the world is passing away and Christ is coming, to whom we shall have to give an account, and that the Kingdom of God will be our possession if he approves of us; but who bestows his whole energy in thoughts of labor to the building-up of his own temporal well-being in the present evil world. Such a man had need listen to the exhortation of James (1:22)—

"Be ye DOERS of the word and not hearers only, deceiving your own selves."

Many will find at last that they have been deceiving themselves in their hopes of acceptance. Christ wants *FRIENDS*—men with hearts at his disposal—men given over to him—men with whom he is the governing idea, the star of their course, the mainspring of their actions, the inspiration of their life.

He will have no use for the opinionists, theorists, and doctrinaires. Hair-splitting definitionists and worldly schemers will be equally unfit for the great work and the great society to be inaugurated at his second appearing.

That work and that time will be for men only in whom he dwells by faith, and whose hearts, constrained by his enlightened love, impel them to a *whole-souled attachment to HIS service* at a time when all seek their own and not the things that are Jesus Christ's.

"YE ARE NOT IN DARKNESS"

The cry of "peace and safety"—the universal persistence in the habit of interpreting public events on purely natural principles, to the exclusion of the purpose of God from all recognition, will not delay for a single hour the advent of the terrible destruction from the Almighty; it will come whether men sleep or wake; neglect or consider.

In relation to the world it will come suddenly. To the sons of God, it will come as a welcome and long-looked-for deliverance.

"YE are not in darkness, that that day should overtake you as a thief."

Be strong, be vigilant. Our neighbors may laugh at our confidence and pity the fanaticism, as they regard it, that looks for these things; but, in truth, they themselves are the objects of true pity. They are blind to what God has revealed, and will be the victims of a helpless terror when the long-sleeping but approaching tempest of divine vengeance breaks forth upon the world, and sweeps away for ever the whole system of godless comfort in which men repose.

Our single anxiety—while the vision yet tarries—ought to be to keep ourselves apart from the universal unwisdom, not sleeping as do others, but keeping our eyes open to the solemn though invisible facts of the situation; that when they are no longer invisible, but the patent, terror-striking events of the hour, we may have a refuge in the haven of protection from which, after the storm, the saints will issue forth to bless the world with peace.—**Bro. Roberts.**

Out of Egypt Have I Called My Son

PART FOURTEEN

"I am the Bread of Life: he that cometh to me shall never hunger"—John 6:35

Concerning the typical signification of the heaven-provided manna, we are divinely instructed both by Christ and his servant Paul, and which we shall now consider.

In writing to the believers at Corinth, Paul says (1:10:1-16)—

"I would not have you ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual rock that followed them; and that rock was Christ."

"Now these things were our examples (figures), to the intent that we should not lust after evil things, as they also lusted."

Christ also makes specific mention of the manna as spiritual food, and identifies himself with it, saying,

"Moses gave you not that bread from heaven; but my Father giveth you the true bread from Heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world.

"I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

"Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world" (John 6:32-51).

Again Christ says—

"To him that overcometh will I give to eat of the hidden manna" (Rev. 2:17).

And in explanation of the words which he spake to Israel concerning the eating of his flesh, he said,

"It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6:63).

We also note here that other reference of his to the matter before us, when, under that terrible ordeal through which he came triumphantly, in the wilderness probation to which he was subjected, he repelled the suggestion to do evil that good might come, by saying—

"It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

With these lucid divine explanations before our minds, we are enabled to see what would otherwise be an impenetrable enigma, namely, that the situation of Israel in the wilderness was a parabolical, typical, or spiritual representation of things relating to God's purpose in the working out of that "Great Salvation" exhibited to us in the Gospel, or "the things concerning the Kingdom of God and the Name of Jesus Christ," apostolically proclaimed for faith and obedience unto justification and life eternal in that Kingdom.

The endeavor, therefore, to grasp with clearness of vision the beautiful analogies between the types or shadows and the substance should be intensely interesting and absorbing.

We cannot, however, spend much time upon it in the brief review of the divinely typical mission of Moses which we have under consideration; but for a much more complete and perfect exhibition of these things we earnestly recommend the writings of Dr. Thomas and our late beloved brother Robert Roberts.

We remark, therefore, that the position of Israel in the wilderness illustrates to us *the utter helplessness of man in relation to a future life* apart from "the grace of God that bringeth salvation." Had not God stretched forth His hand in their behalf, by the miraculous provision of food for their sustenance, they must have perished: hence the lesson, so oft and variously repeated in Bible doctrine, that man is mortal.

It also shows us that it is the purpose of God to bestow everlasting life in the Kingdom and glory to which Israel stood related as His elect nation upon the principles expressed in the Scripture to which Christ appealed in his temptation in the wilderness, namely (Deut. 8:2-3)—

"Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments, or no.

"And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know, that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live."

The view taken by Christ of this revelation concerning the life which was to result from perfect obedience to his Father's will leaves no doubt as to its *practical bearing* upon him in the working out of that life, and, of course, upon all whom it was intended should share with him therein.

And in order to secure the fruit of perfect obedience he persisted in an unswerving adherence to what was written: thus evidently recognizing that failure in obedience to any of the commandments of God would be fatal, even though he was the Son of God, and would place salvation out of his reach, and necessarily beyond the possibility of attainment by any of the sinful sons of Adam; for the sacrifice which alone could be acceptable to the great and terrible, yet loving and merciful, God had to be *absolutely perfect*: and we have to be thankful to God that Christ was able to render this perfect sacrifice by reason of his divine extraction; for, had he been but a mere man, he would, doubtless, have failed as all other mere men have done.

In looking at this matter from the divine point of view we can see that the law which made death the penalty of sin had to be carried out upon one of the race of our guilty progenitor, and consequently a participator in the consequences of sin, but who should nevertheless be able, by means of a life of perfect subjection to the will of God, to sustain in his own person the death penalty righteously imposed upon the original transgressors, and through them upon the world of sinners descended from them, without effecting his own destruction, in that by reason of the divinely-wrought

spotlessness of his character, the violent infliction of death, as the condemnation of sin, could not have dominion over him.

What a subject of marvel and wonderment is presented to our understandings in the life, death, and resurrection of the Son of the Eternal, in whom, so far as his own personal experience is concerned, death has been abolished, and life and immortality brought to light for all who come to God in the appointed way, through him.

In this marvellous kindness and wisdom of God in the gift of His Son, we are enabled to perceive the vindication of the righteous law of Eden; and that apart from this we must all have perished.

But now He is able, in harmony with His eternal majesty and supremacy, to extend to all who conform to His revealed will the offer of eternal life, upon the conditions imposed by the Gospel—conditions which are in complete harmony with the principle so clearly enunciated in the great object-lesson of Israel in the wilderness, that—

"Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live."

While, therefore, we get the benefit accruing from Christ's perfect submission to the will of his Father, we are, nevertheless, *expected to be conformed to the moral image of the Son of God* in rendering that obedience which is well-pleasing to the Father in faith and love, *without which salvation is impossible.*

The fathers of Israel, Abraham, Isaac, and Jacob, were men of faith in God, accompanied by works of obedience, as the result of which they obtained promises which involved the bestowal upon them of everlasting life. But the promises to them could not be realized until the righteousness of God had been declared in the way to which we have made reference, for they were sinners, as all men are.

If, therefore, this was the case with these fathers of Israel, what shall we say of their descendants in the wilderness, concerning whom Moses said (Deut. 31:27)—

"I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the Lord; and how much more after my death."

And although it is abundantly testified that this has been the character manifested by Israel in all the past ages of their history, yet they are preserved as the "beloved for their fathers' sakes," and the time will yet come when "all Israel shall be saved."

Meanwhile we have before us Israel in the wilderness under the fostering hand and care of the Almighty, with Whom all things are possible, preserved from perishing therein by food supplied to them direct from heaven, and which, as we have seen, was typical to the True Bread also from heaven, which Christ claimed to be; and it will now be our endeavor, under the principles of divine interpretation furnished to us, to discern the beautiful harmony between type and antitype.

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

Houses of Hewn Stones

"They hate him that rebuketh in the gate, and abhor him that speaketh uprightly"—Amos 5:10

Amos was an herdman and a gatherer of sycamore fruit when the Lord called him to be a prophet unto Israel (Amos 7:14). This indicates the poor, lowly estate of Amos, since the sycamore tree of the Near East was related to the wild fig tree, bearing a fruit of inferior quality.

Amos was a dresser or cultivator of such trees and a shepherd of the flock. Nevertheless, the God of Israel called such an one to prophesy unto His people, to name their sins; to call them to repentance, and to warn them of impending judgments soon to be inflicted on them for their sins.

We will consider some thoughts from the 5th chapter of his prophecy where he takes up a lamentation against the house of Israel, directed mainly against the rulers, elders, priests and the rich, as well as the people in general. This prophecy can be expressed as an elegy of destruction or funeral dirge, and starts with vs. 2 & 3—

"The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; there is none to raise her up. For thus saith the Lord God:

"The city that went out by a thousand shall leave an hundred, and that which went forth by an hundred shall leave ten, to the house of Israel."

Israel's former glorious strength would be no more. She is to fall. There would be none to help her up. Her mighty strength is to be reduced ten-fold, or, in other words, greatly diminished and weakened. The reasons for these judgments was *Israel's disobedience to God* in turning to idolatry, becoming greedy, and perpetrating injustices in oppressing the poor. By doing these fleshly things she had forgotten her God and dishonored Him. If she were faithful to her God, she would be strong and none would subdue her and she would rule. But now she was unfaithful and rather than rule on high she would be cast down to the ground with none to help.

But the God of Israel is gracious and merciful, inviting wayward Israel to repentance, saying unto the house of Israel, "*Seek ye Me, and ye shall live*" (v. 4). Before judgment is executed God calls for repentance. This is His glorious characteristic to sinful, perishing man. Just as the lamentation is against the house of Israel, so now the whole house of Israel is called upon to repent. They must *seek God*. He is to be sought out, requiring attention, time and work on their part. But the end result God promises is great—they shall live.

A warning, however, immediately follows the call to repent—

"But seek not Bethel, nor enter into Gilgal, and pass not to Beersheba: for Gilgal shall surely go into captivity, and Bethel shall come to nought."

Israel had turned to pagan gods and these cities appear to have been rallying points for, and centers of, idolatrous worship. "Seek ye me . . . but seek not Bethel." Bethel, meaning the "House of God," would come to nought or vanity. *Bethel* would become *Bethaven*, meaning house of vanity or house of idols. Bethel coming to nought or being changed to Bethaven then, means the same thing, because idols are nothing or vanity.

In v. 7 the appeal is to those who "turn judgment to wormwood, and leave off righteousness in the earth." Wormwood is bitter. To turn judgment and justice to wormwood is to make it bitter to those receiving it. Judgment then becomes a means of evil. "Judgment" becomes oppressive and injurious to those who seek and expect and deserve justice and *right* judgment.

But true, righteous judgment was hard to find. "They leave off righteousness in the earth," or "cast down righteousness to the ground." Righteousness was not held in high esteem, but was treated in this way disrespectfully. Rather than set righteousness on high to rule in all their affairs, it was cast down to the ground and thus dethroned. Still, the Creator who controls all things on earth appeals to disobedient Israel to repent and seek Him (vs. 8-9).

Israel's "manifold transgressions" and mighty sins" (v. 12) are further expressed in v. 10:

"They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly."

"The gate" was an important place in the town or community. It was the most frequented part of town, where the "court" of judgment was held and justice administered. That is to say, "the gate" is where right judgment was to be expected, but where that judgment was turned to wormwood.

Yet there were a few—perhaps a very few—in the gate who would speak uprightly and rebuke injustice. These few were indeed the exception, a small remnant witnessing to the righteous attributes of their God. Theirs was no small task, as it was with Amos, to face an established order of a respectable society which was very religious and tell them plainly that they were astray from the True God. The poor, who had to depend on right judgment in the gate, received only bitterness (v. 11)—

"Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink of them."

Herein is lust and greed at the expense of the poor unjustly treated. *But how else were houses of hewn stone to be built?* For such houses were luxurious, requiring much material and work and were therefore quite expensive to build. Not many, we can be sure, could afford such expensive and luxurious houses—*honestly*. Likewise with the "pleasant vineyards."

In thinking of these houses and vineyards, what a contrast they are to the estate of Amos! A shepherd of the flock and a keeper of sycamore trees! But God's righteous judgment was that they would not dwell in their houses of hewn stone, nor would they drink wine from their pleasant vineyards, which were the prophetic judgments of Deut. 28 if Israel disobeyed.

And yet God is not willing to inflict these righteous judgments on sinful Israel if they would but repent and seek Him and good, as it is written in v. 14:

"Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken."

Just as they were to seek God, so also they were to seek good, for goodness is of God. Evil they were not to seek, but good only, that they may live. *This was to be instilled in them, going further and deeper than might appear at first sight* (v. 15)—

"Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph."

Not only were they to not seek evil, but they were to learn to *hate* evil. Not only were they to seek good, but they were to learn to *love* the good. These lessons should go to the heart of the matter, to the desires and disposition with each Israelite.

To merely hate evil would not be enough. That is only half the matter. To love the good is vitally necessary. Both this "hate" and "love" had to be learned by personal experience. It did not mean they must love good as an abstract principle, but it meant the *love of doing* good, as the further statement in v. 15 shows, "and establish judgment in the gate."

To remain idolatrous, greedy and unjust, while "desiring" the day of the Lord, meant darkness, not light (v. 18), to all such in Israel. To them the day of the Lord would be a day of judgment to condemnation, not the day of deliverance and salvation. It would be a day very dark and no brightness in it (v. 20).

Outwardly, they desired the day of the Lord. Outwardly, they were very religious. Israel was most pious with their feast days and solemn assemblies (v. 21), and in the making of many sacrifices and offerings (v. 22), and in hymns of praise to God (v. 23). This outward show was more social than

religious, more to please the pomp and ceremony of man than for the supposed worship of God. So God despised their feast days, would not smell their solemn assemblies, did not accept their burnt offerings and meat offerings, would not regard their peace offerings of fat beasts, and their songs were but noise unto Him and He would not hear the melody of their viols.

But the God of Israel did not want it so. What He delighted in—wanted—desired—to see in Israel is expressed in v. 24:

"Let judgment run down as waters, and righteousness as a mighty stream."

To repeat the same verse for emphasis according to the RSV:

"Let justice roll down like waters, and righteousness like an everlasting stream."

This justice and righteousness did not only apply to "the gate," but to every phase of daily life. It is the *spiritual life*: not idolatrous, greedy, unjust, unrighteous, vain, envious or haughty. This justice and righteousness must be done heartily and completely, unbiased and with no hindrance in the way of its free flow—"Let justice roll down like waters" unobstructed. Let justice flow abundantly and freely, and let righteousness continue as an everlasting, or everflowing, stream.

If Israel would repent and change her ways, she must heed God's appeal through His prophet Amos. She would then know that to true justice and righteousness there can be no obstruction or hindrance, no limitation or end, and no adulteration. Israel must keep these pure, and do so heartily and completely. —N.M.

"YE ARE MY WITNESSES"

Now, if Paul expected unenlightened men, in the pre-apostolic age, to discern evidence of God's existence and goodness in the beneficent aspects of nature, what would he not expect of our generation with so many more materials for conviction?

If it could be said that God left not Himself without witness when He gave the rain from heaven and fruitful seasons, what may we not say when he has given the fulfilment of His Word in so many forms before our eyes?

Have we not the Jews in our midst, dispersed in all the countries, after centuries of tumult and confusion, as declared by the prophets? Are they not "His witnesses" — witnesses that He is God — as God Himself has said? (Isa. 43:10-13).

Could any human discernment have foreseen that a scattered and persecuted race would continue to exist when the mighty nations of antiquity should have passed away?

Would not a merely human discernment, speculating on probability, have surmised that the Jews in dispersion (especially harboring, as they did, a desire for conformity to the Gentile nations) would, in course of time, have become absorbed and lost in the surrounding populations among whom they mixed so constantly in business and otherwise?

Yet there they are, a distinct people among all people, circumcising their children, worshipping the God of Abraham in their synagogues, observing the feasts of Moses, so far as they can be observed in a strange land, and looking forward, the bulk of them, to the day of promised restoration. Are they not witnesses for God and helpers to our faith? —Bro. Roberts.

The Morning Cometh

"He shall be as the light of the morning when the sun riseth, even a morning without clouds"
—2 Samuel 23:4

The phrase "The Morning Cometh" indicates a period of time relating to night, or darkness, that has almost elapsed, and daylight is about to appear. It can be applied in either the literal, or figurative sense; it will be evident to all that our subject relates to the period in a figurative, or symbolic bearing.

However, as the symbolic obtains its basis from the literal, it will be well for us to look briefly at certain examples of the literal that we may strengthen our knowledge of the symbolical.

The first to attract our attention is the great night or period of darkness that preceded God's creative work. It is stated that:

"The earth was without form, and void; and darkness was upon the face of the deep"
—Gen. 1:2.

Everything was covered with water so that the earth became void, or empty, and no living creature could be found. This intense darkness prevailed until God formed the light which dispelled the darkness, and brought the day. The time between the darkness, and the day constituted the morning, and so we read in Gen. 1:15—

"The evening and the morning were the first day."

There are numerous places where darkness is used figuratively, but in Isaiah 60:2, we have an impressive one—

"The darkness shall cover the earth, and gross darkness the people."

Here is a darkness both deep and widespread, and was to remain until it should be dispelled by a light of great brilliance. The prophet Micah explains the nature of this darkness—

"Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine;

"And the sun shall go down over the prophets, and the day shall be dark over them" (3:6).

Malachi was the last of the prophets, and for 400 years the people stumbled in the darkness when there was no answer from God. But a morning was to come to Israel when the glory of the Lord should rise upon them. It did come and shone forth as the glory of the sun. Matthew tells us that—

"The people which sat in darkness saw great light; and to them which sat in the region and shadow of death is sprung up" (4:16).

This was a morning indeed; but how few had watched and waited during the long night. Most of them were too busy with their merchandising, and seeking after the pleasure of this life. Therefore, the morning interfered with their plans.

Among the few that waited was one named Simeon, and Luke tells us "that he was just and devout, waiting for the consolation of Israel." And when he came into the temple, he took up the child Jesus in his arms and said (Luke 2:29-32)—

"Lord, now lettest Thou Thy servant depart in peace, according to Thy word: For mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of Thy people."

Another night, of an entirely different character, that had a prodigious influence on the nation of Israel, was the night in which the Passover was instituted, and all the firstborn in the land of Egypt died. They were to eat the passover lamb early in the evening, and make all preparations to hurry off on a journey, for they were to be thrust out of Egypt with great haste.

This was a literal institution which resulted in the freedom of Israel from Egyptian bondage. But it represented more than just that. It was both literal and figurative, and pointed forward to supreme events which were to be connected with later generations of Israel. The period to which we refer is, of course, the one in which Jesus appeared. John says (1:11)—

"He came unto his own, and his own received him not."

The day that followed was a short one for Israel. They rejected the heir and killed him, and cast him out of the vineyard. In a few short years, the Romans came and destroyed their city. The people fell by the sword in thousands, and the remainder were led away captive into all nations.

Darkness fell upon Israel—a darkness that could be felt, and one that has remained to this day. In the meantime, God has granted to the Gentiles, repentance unto life, and Paul was appointed their special apostle, as he has said, in Rom. 11:13—

"For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office."

To the Ephesians, he speaks of the mystery of Christ, saying—

"Which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles, and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel" (3:5-6).

As they are not all Israel, which are of Israel: so all Gentiles are not fellow-heirs, but those only who should come within the conditions in the belief and obedience of the Gospel. What God has done for the Gentiles is well expressed by Peter—

"God hath visited the Gentiles to take out of them a people for His Name"—Acts 15:14.

And that is why we are here today. Before our entry into Christ through our belief and obedience of the Gospel we were "without hope"; we were "strangers and foreigners," *BUT NOW* we have been *brought near* to God by the blood of Jesus.

However, we are still surrounded by darkness, for the morning has not come, and, therefore, it is our duty to WATCH. For, said Jesus (Matt. 24:43)—

"But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up."

Taking this statement of Jesus out of its context, one might be puzzled regarding his purpose; but when we read the next verse, we soon realize that he means—

"Therefore be ye also ready: for in such an hour as ye think not **the Son of man cometh.**"

"*The Morning Cometh.*" If, then, it is still future why did we refer to the appearance of Jesus as a morning to Israel? The answer is because of his two advents. And this is what Israel could not understand. They thought the Kingdom was to appear immediately after the arrival of their Messiah. The morning to which the prophets refer is the period when Jesus appears in power and great glory. David speaks of it in this manner—

"He shall be as the light of the morning, when the sun riseth, even a morning without clouds"
(2 Sam. 23:4).

This agrees with the words of Jesus, in Rev. 22:16—

"I am the bright and morning Star."

As this morning has not yet appeared, we are still living in the time of darkness, or night and, therefore, must still be watching, for watchers are only required at night. But *what are we to watch for?* Are we only to watch the signs of the times? or are there other things that require our attention?

It is our firm conviction, that we are expected to watch *everything that relates to our lives* as brethren and sisters of Christ. That means we must watch our speech, our general conduct, our habits, what we read and the kind of company we keep. If we watch all these things, we will not be *too* concerned about the Signs of the Times, though, of course keenly interested in them, for we will be prepared, and ready for the sunrise.

If we stop and think for a moment, we will discover that the foundation of all these things rests upon the Word of God; for therein we will find instruction to guide us, no matter what our problem may be. David realized this, when he said—

"Mine eyes prevent (that is anticipate) the night watches, that I might meditate in Thy Word"—Psa. 119:148.

Night time is a period of sorrow and weeping. It was night when Jesus was betrayed. But David reminds us, in Ps. 30:5—

"Weeping may endure for a night, but joy cometh in the morning."

You will recall that when Israel fled from Egypt, they were protected from the Egyptians at night by a pillar of fire that hovered over the camp and gave them light. But there was something remarkable about this pillar of fire, for Moses says—

"It was a cloud and darkness to the Egyptians, but it gave light by the night to Israel"
—Exo. 14:20.

How are we to explain this? It was a miracle, of course, for by it, God went before them to guide them on their way. It was therefore a means of leadership that was made necessary by the circumstances relating to the Exodus. Is it possible for us to find a counterpart in our own lives as we watch and meditate in the night watches? We believe it is. David says (Ps. 119:105):

"Thy Word is a lamp unto my feet, and a light unto my path."

In the Apocalypse 11:8, it speaks of a great city, which spiritually is called Sodom and Egypt. Bro. Thomas in Eureka, Vol. 2, page 650, says the great city is also allegorically styled "Egypt." It is the great House of Bondage in which a small remnant, "The Israel of the Deity" are sojourning and waiting for deliverance. Its superstition, its ignorance of Yahweh, its hardness of heart, its sorcery, its darkness that may be felt transcend the infamy of Pharaoh and his hosts.

Its doctrines have spread throughout all the earth, therefore gross darkness has covered the people. The only light available is the Word of God, and like the pillar of fire was to Israel, so to us it is a bright light, and means of leadership, BUT to all in earth styled Christendom it is a cloud and darkness.

We become so accustomed to the things that surround us in our daily lives, it is just possible that we fail to recognize the sharp contrast between us and Christendom. The dividing line is there, and it will be clearly visible if we permit the Word of God to dwell in us richly. There are no half-way measures in the Truth. We are either living in the light, or stumbling in the darkness. Paul, in 1 Thes. 5:4-9, speaking of the coming of the Lord Jesus, said—

"But ye brethren, are not in darkness, that that day should overtake you as a thief.

"Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

"Therefore let us not sleep, as do others; but let us watch and be sober (or temperate).

"We, who are of the day, should be vigilant, putting on the breastplate of faith and love; and for an helmet, the hope of salvation."

The Morning cometh, or as David said in Ps. 119:147—

"I anticipated the dawning of the morning, and cried: I hoped in Thy word."

Paul speaks again in a similar turn of mind, in Rom 13:12-14—

"The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and put on the armor of light.

"Let us walk honestly (or becomingly) as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

"But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."

This is not guesswork on the part of Paul. He speaks with authority, and this is one of the many messages he gives us, to show how we should walk and watch in the last hours of the night. Watching in the night requires a great effort, and Jesus was mindful to impress this upon the minds of the disciples, as he did in the garden of Gethsemane. Matthew says (26:40-41):

"He cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

"Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."

You will observe here one of the strong reasons why we should watch and pray—"*that we enter not into temptation.*" Jesus emphasized this thought in the Parable of the Sower—

"They on the rock are they, who, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of **temptation** fall away"—Luke 8:13.

The idea presented in the word "temptation" signifies "to try or test in order to prove our faith and obedience." Therefore James could say (1:2-3)—

"My brethren, COUNT IT ALL JOY when ye fall into various trials; knowing this, that the trying of your faith worketh patience."

And then James shows us the outcome of faithful endurance—

"Blessed (or happy) is the man that endureth temptation, (or trials): for when he is tried, he shall receive the crown of life, which the Lord hath promised them that love him."

But the continual watching without any visible sign of approbation is a great trial; therefore Solomon says—

"Hope deferred maketh the heart sick"—Prov. 13:12.

This is painfully true, but we must not become discouraged and forget the reward set before us. No, we must keep the remainder of this verse before us, for Solomon continues—

". . . but when the desire cometh, it is a tree of life."

If, then, our watching involves our moral conduct, the subject of our conversations, our habits, our daily reading of God's Word, and everything that relates to a faithful servant of Christ, what are we to understand by the words of Jesus—

"Blessed is he that watcheth."

In the N.T. there are 4 words rendered "Blessed." The 2 principal ones being "*eulogeo*" and "*makarios*." *Eulogeo* means "To speak well of" and is used about 40 times, as in—

"He lifted up his hands and blessed them."

That is, he spoke well of them (compare our word "*eulogize*").

Makarios means 'happy or contented and joyous,' and is used about 44 times, especially by Jesus on the Mountain as in—

"Blessed are the poor in spirit."

"Blessed are the meek."

And in the case of our subject title—

"Blessed is he that watcheth."

Or as Jesus said when speaking of his coming,

"Blessed are those servants, whom the Lord when he cometh shall find watching."

It is a fact, well known to all of us, that *if we truly walk in the Truth, we will suffer persecution in various forms*. To begin walking in newness of life, we must separate ourselves from the social life of the world, and cast aside its pleasures. This, in itself marks us as being peculiar people, and our former friends no longer desire our company.

We became social outcasts, and that is as it should be. For we cannot keep our garments unspotted, and at the same time lend ourselves to the world's schemes and practices. If we try to see how close we can live to worldly ways, and think we can still walk in the Truth, we will discover that in a short time our love for the Truth will weaken, and we will become more and more attached to worldly affairs. Paul says—

"I beseech (or entreat) you that you present your bodies a living sacrifice, holy, acceptable unto God" (Rom. 12:1).

This is a wearisome and drawn-out form of suffering; it is a waiting for the morning to appear as we live in the midst of a crooked and perverse generation. To do this we must submit to a trial which is not joyous, but grievous.

How, then, can we be blessed, or happy, while we watch? Can there be blessedness in this present life? Yes, it is possible. As one of the meanings of blessed is "contented," what could better describe our position as we watch and wait for the morning to come? For that means that we have a habitual satisfaction or mental ease and quietude that nothing but the Truth can give. For says Paul in 1st Tim. 6:6—

"But godliness **with contentment** is great gain."

Peter gives beautiful expression to the present blessedness of those who watch and wait (Pet. 1:3-8)—

"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

"Wherein ye GREATLY REJOICE, though now for a season, if need be, ye are in heaviness through manifold temptations:

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ:

"Whom having not seen, ye love; in whom though now ye see him not, yet believing, ye REJOICE WITH JOY UNSPEAKABLE and full of glory: receiving the end of your faith, even your salvation."

But the present blessedness is limited. The greatest happiness lies in the future, as it did with Jesus. Isaiah, speaking prophetically of Jesus, said,

"He is despised and rejected of men; a man of sorrows, and acquainted with grief:

"He was wounded (or tormented) for our transgressions, he was bruised for our iniquities.

"He was oppressed and he was afflicted"—Isa. 53:3-7.

And much more could be added to this list. Then, too, think how he must have suffered mentally as he listened to the leaders of the people when they tried to entangle him in his talk.

How could Jesus suffer so? How was he able to endure such trials, even unto the most awful death he experienced? Paul tells us that it was—

". . . for the JOY that was set before him, he endured the cross, and despised the shame"

—Heb. 12.2.

This statement of the apostle is in complete agreement with what Jesus said to the disciples on the road to Emmaus—

"Ought not Christ to have suffered these things, and to enter into his glory"—Luke 24:26.

That is the principle on which God operates. For, says Paul—

"IF we suffer we shall also reign with him."

And again in Rom. 8:16-18, Paul says—

"We are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; IF SO BE **that we suffer with him.**"

Now this cannot be ordinary suffering, for millions of people suffer who know not God, or have anything to do with His beloved Son Jesus. Peter, in 1:4:12-13 says,—

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

"But (rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

One of the great lessons we learn from our association with the things of the Truth, is that when we enter the body of Christ through our belief and obedience of the Gospel, *we discover that the world by which we are surrounded, is an evil one.*

As we begin our walk in newness of life, we soon feel the pull of the association of worldly affairs, and a sense of loneliness comes upon us, and we realize that we are a pilgrim in the midst of it. The Gentile night depresses, and we long for the morning to come. It makes us think of Jacob after he had passed over Jordan, and lodged there that night.

After his family had passed over the ford Jabbok, Jacob was left alone. What loneliness must have fallen upon him, as he watched through the night! Suddenly, a stranger appears, and the oppressive loneliness gives way to an anxious fear, as Jacob grapples with him. There in the darkness of the lonely night, Jacob struggles with this unknown man until the ascending of the morning.

The long weary night of struggling was over, and the dawn of the morning brought joy as Jacob's name was changed to Israel. *He had wrestled and prevailed.*

Our position is somewhat analogous. The night is long, and sometimes our loneliness gives way to fear as we struggle against what appears to be overwhelming odds. But we are reminded by Paul (Ephes. 6:12-13)—

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having overcome all, to stand."

As we wait for the morning, let us always keep in mind what constitutes the whole armor of God by which we are clothed:

1. Loins girt about with Truth.
2. A breastplate of righteousness.
3. Our feet shod with the preparation of the Gospel of peace.
4. The shield of faith.
5. The helmet of salvation.
6. The sword of the spirit.

The *whole armor of God!* That is the kind of garment that gives us the courage and strength to—

"Walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

"Strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness."

There is the thought of blessedness presented again. Even as we walk patiently amidst longsuffering, we will experience joyfulness, happiness, or be brought into the class who are blessed as they watch. Then the apostle adds in vs. 12 & 13—

"Giving thanks unto the Father, Who hath made us meet to be partakers of the inheritance of the saints in light:

"Who hath delivered us from the power of darkness, and hath translated us (or changed us) for the Kingdom of the Son of His love."

This shows us that if we are clothed with the whole armor of God, and watch patiently through the night, we will be delivered from the power of darkness, and will share in the glory to be revealed when the morning cometh and the sun rises in all its strength.

But the term "*Blessed is he that watcheth*" is an uncompleted sentence. The full sentence is,

"Blessed is he that watcheth, **and keepeth his garments.**"

What kind of garments does he speak of? Not ordinary clothing, surely. No, it cannot be. We get our first clue in the parable of the marriage of the King's son. When the King came in to see His guests, He found one without a wedding garment. There must have been something implied in the wedding invitations that does not appear on the surface. In other words, the guests were expected to appear properly clothed for the occasion. The explanation is revealed in the Apocalypse—not only the garment, but the wedding also—

"Let us be glad and (rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

"And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints" (Rev. 19: 7.8).

The righteousness of the saints is therefore the qualification by which they become a constituent of the Lamb's wife. For, said Jesus (Matt. 5:20)—

"Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the Kingdom."

What did their righteousness consist of? Jesus says—

"The scribes and the Pharisees sit in Moses' seat: whatsoever they bid you observe, that observe and do: but do not ye after their works: for they say, and do not."

"All their works they do for to be seen of men."

There *is* a form of righteousness that we must possess and that is "*the righteousness of faith,*" even as Abraham believed God, and it was accounted to him for righteousness. James, speaking of Abraham and his faith, says in 2:21-22—

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

"Seest thou how faith wrought with his works, and by works was faith made perfect?"

Therefore, it is evident that there is something for us to do after we have come to a knowledge of the Truth. Paul makes this emphatically plain in Rom. 6:4—

"Therefore we are buried with him by baptism unto death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

This feature of the new way of living is also expressed in such terms as—

1. "If any man be in Christ, he is a new creature."
2. John speaks of it as "walking in the light."
3. Walking by faith.
4. Walking in the spirit.

5. Walking in love.
6. Walking worthy of God.

Therefore while we are watching and waiting—being occupied until he come, we will bring forth the fruits of the Spirit, which Paul says, are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance.

If we follow carefully the writing of the apostles we will observe how incessantly, and how emphatically they impress us with the necessity of being on guard against conformity to the world, lest we be hardened thru the deceitfulness of sin.

And this being on guard, is not a part-time job. For as Paul warned the brethren and sisters in Ephesus *night and day* with tears, so God declared through Isaiah—

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace DAY nor NIGHT:

"Ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem! a praise in the earth"—Is. 62: 6-7.

When watchmen served upon the walls of a city, it was their duty to be clothed in armor. In like manner, as we watch, we must be clothed in the whole armor of God, which must also be kept white. To the ecclesia at Laodicea, Jesus said—

"I counsel thee to buy of me gold tried in the fire, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

From these words we can better understand his message to the ecclesia at Sardis—

"Thou hast a few names which have not defiled their garments; and they shall walk with me in white: for they are worthy."

The divine standards, set before us in the Scripture of Truth, by which we may attain unto the blessedness of those who watch and wait for the morning, are high and lofty; they are also exacting and rigorous. And that is as it should be: for God has established the law of life and death. Therefore, if we would live, we can only do so by *complying with the terms* revealed in God's Word.

We may memorize our Statement of Faith; we may understand all the first principles of the Truth; we may have the ability to lecture on all Bible subjects, and we may have the power to give an exhortation that will bring tears to the eyes; BUT, if we do not *WALK IN THE LIGHT*, we may as well give up and go back into the world, for, says Peter—

"If after we have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, and are entangled again therein, and overcome, the latter end is worse with us than the beginning."

Therefore, says Peter again—

"Beloved, seeing ye know these things, beware lest ye be led away with the error of the wicked, and fall from your own stedfastness."

During the past 2 months, we have read much about the Law of Moses, and have witnessed much of the punishment administered to those who transgressed the divine law. Was it just so much reading, or did we let it *sink down into our minds*, and cause us to do some self-judging? Did it make us think of Paul's words of warning, that—

"EVERY transgression and disobedience received a just recompense of reward" (Heb. 2:2).

And now, as we watch and wait, can we not hear Jesus' words?:

"Behold I come suddenly; and my reward is with me, to give every man according as his work shall be."

Brethren and sisters: that time cannot be far in the future. It is now 1900 years since Jesus said—

"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled"
(Luke 21:24).

What have we seen during the past 100 years?

1. The Truth discovered and made known.
2. The uprise of Zionism.
3. The land of Israel freed from the Turk.
4. Israel returning to their homeland.
5. The uprise and development of the great power of Russia.
6. But a sad thing has taken place. The love of the Truth among many has grown cold, and now it appears that to them it does not matter much what we believe. As one brother said, we are living under a period of grace, so why worry about so many things.

The Laodicean state has overtaken the brotherhood like a great plague sweeping over the earth. Can you see it, my brother and sister? Do you care what you believe? Think of the words of Jesus "I KNOW THY WORKS."

"**He that overcometh**, shall be clothed in white raiment."

Yes, *only those who overcome*. Let us not forget that while many are called by the Gospel only a few will be chosen. As we see the morning about to dawn upon a wicked and perverse generation, we wish we had the power to rouse the whole body to great watchfulness, and severe self-examination.

Yes, we would thunder our words upon the ears of our brethren and sisters, and stamp them upon their minds and hearts, with an impression that would burn continually. Can we not hear Wisdom's words peeling forth from the heavens?—

"Unto you, O men, I call; my voice is to the sons of men.

"O ye simple, understand wisdom: and ye foolish ones, be ye of an understanding heart.

"Hear; for I will speak of excellent things; and the opening of my lips shall be right things"

—Prov. 8: 4-6.

Those who respond to this call will understand more fully the deep significance of the words of Jesus,

"Blessed is he that watcheth, and keepeth his garments."

While there is great blessing, happiness or joyousness as we watch and wait in anticipation of the coming of the Lord Jesus, there will be far greater joy in store for us if we learn obedience by the things which we suffer, for—

"Blessed they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city"—Rev. 22: 14.

Let us therefore, with all the strength and courage we can muster do everything possible to develop a plane of thought that will lift us high above the things of this life—

"That Christ may dwell in our hearts by faith; that we, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; "And to know the love of Christ, which passes knowledge, that we might be **filled with all the fulness of God.**"

O what rapturous joy; O what boundless happiness will greet those who watch and keep their garments until the morning appears and the Sun of Righteousness rises to fill the world with light and glory.
—G.A.G.

Signs of The Times

"The Merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil?"—Eze. 38:13.

That Britain was to have a prominent role in events transpiring at "the time of the end" has been conceded by Christadelphians for more than a century. The writings of our brother Dr. Thomas on latter-day prophetic events abound with references to Britain's part in fulfilling prophecy in these last days. One only needs to read what he has to say in such works as "Elpis Israel," the "Exposition of Daniel's Prophecy" and "Eureka" to see how correct he was in foretelling these things through his keen understanding of the meaning of prophecy.

It is remarkable, too, that **he stood virtually alone among Bible expositors in his understanding of Britain's place in prophecy.** It is also noticeable today that, among religious groups who make much of the Signs of the Times, little or no attention is given to Britain's latter-day significance.

Bro. Thomas' prediction that Britain would, "when the crisis comes upon them," take Palestine from the Turks and sponsor the settlement of the Jews in the land was made **more than a hundred years ago**, at a time when everything appeared to the contrary. He predicted also that Britain would take Egypt as part of a policy in making herself strong in the Mideast and the Palestinian area.

Both predictions, as well as many others of a similar nature, were fulfilled to the very letter, causing the writer to stand without an equal among students of prophecy ever since the days of the apostles. And not the least remarkable thing about the fulfilment of these predictions was the fact that Britain was (as bro. Thomas predicted) **forced by circumstances beyond her control to assume control** of these countries. In this respect history will no doubt be repeated in the last crisis.

However, we who have the privilege of being students of bro. Thomas' prophetic expositions should not boast, especially in view of the fact that in recent times we have had some knotty problems placed before us in regard to Britain's loss of territory and power, which to the weak in faith might appear to throw doubt on her ability to complete the work which we have believed she must yet perform, such as her role as the latter-day friend of the Jews and challenger of the Russian invader of Palestine (Isa. 18; Eze. 38:13).

We should all have learned by experience the **futility of trying to predict the future on the basis of current events.** Many of the predictions made by early Christadelphian writers have at different times appeared to be wrong interpretations, only to be proved correct when the full result and effects of such events came to be known and understood. Also the modern critics of bro. Thomas' interpretation of prophecy have, hardly without an exception, been confounded by their own misinterpretations.

During the past 40 years Britain has suffered terrific losses. From her position as the world's banker she has become a borrowing nation. Once holding a virtual monopoly on world manufacturing, she is now engaged in a struggle to maintain enough world trade to keep her exchequer solvent. Once the mistress of the seas, building 3 ships to every one built by all other nations combined, she has now dropped to third place among the navies of the world. In area and population she has lost the greater portion of her colonial empire. She drew out of Palestine and Egypt and lost control of the Suez canal. Her world prestige has sunk to the lowest depths since she first achieved imperial status.

So much for the debit side. Let us look at the credit side.

The British are a race of indomitable courage—ingenious, industrious, patient. More than once during the Empire's existence they have weathered political, industrial and economic storms which threatened the very existence of the Empire. God has always and will continue to choose the right nation and people for His particular purpose. He chose Britain for a purpose. That purpose has not been completed. Therefore we may expect her to gain back much of her lost power and take a prominent part in the events yet to transpire in the completion of the divine purpose with the nations. However, it does not appear likely that Britain will regain her position as the world's greatest naval power, nor be able to restore her commerce to its former greatness. The time would seem to be too short for any such recovery.

And so, we can arrive at but one logical and scriptural conclusion on the basis of the evidence now at hand, and that is, "The Merchants of Tarshish, with all the young lions thereof" (Eze. 38:13), refers to **all the Anglo-Saxon nations as a group**, including the British Isles, Canada, Australia, New Zealand, So. Africa and such other allies as may be joined with them including the biggest and most powerful cub of them all, the United States.

This view becomes more plausible as the end nears. The loss of non-Anglo-Saxon territories has served to cement closer together what is left of the dominions. The United States has outgrown in power the old mother lion, and the other "young lions" have become individually stronger and more prosperous.

The entire group now presents a much stronger coalition than the British empire alone ever attained. The most of the power has been shifted from one member of the family to another. As one news analyst expresses it: "The United States has to assume the leading role in many places where Britain formerly played it. Senior and junior partners have exchanged places." The cubs are making up for the weakness of the old mother lion.

As the time nears for the great crisis, the alliance of Britain and the U. S. grows stronger, until it has now reached the stage where all the military and naval resources of the two nations has been pooled as one arsenal of weapons. Britain is making herself strong on the East African coast, a good jumping-off place for a sudden invasion of the Mideast. The naval, air and army bases being established there will be available to U. S. forces when the crisis arrives. Britain has surrendered none of her vital interests in the Mideast. Her attempt to re-occupy the Canal zone and her recent intervention in Yemen shows that these areas have not been written off as forever lost.

The two groups of nations which are to contend for possession of the Mideast are already formed—the Russian Bear and his allies on the one side, "the Merchants of Tarshish, with all the young lions thereof" on the other. Circumstances, shaped by the divine hand, will ere long fling them against each other in the greatest war of all time, which comes to its end on the mountains of Israel, when the Lord goes forth and fights against those nations as when He fought in the day when Gideon and his divinely-chosen army decimated the hosts of Midian. —O. B.

"KNOWLEDGE PUFFETH UP, BUT LOVE EDIFIETH"

This is a feature of all the epistles—the practical application of the facts introduced. It is, more or less, a characteristic of the entire Scriptures. Subjects are never treated as matters of theoretical interest.

Mere knowledge is never placed high. On the contrary, it is disparaged. Knowledge in this sense is said to "puff up" (1 Cor. 8:1). It is taught that a man may understand all mysteries and all knowledge, and yet be "nothing" (1 Cor. 13:2). It is the right use of correct knowledge that is the burden of all Scriptural exhortations to wisdom.—**Bro. Roberts.**

Ecclesial News

BIRMINGHAM, England—174 Edmund—Memorial 11 a.m.

Greetings in our Master's Name.

It is with deep regret we have to report the death of our dear brother Thomas Phipps. He was to us a stalwart in the Truth, upholding the principles to the Berean fellowship to the end.

We at Edmund Street ecclesia feel that the loss of our brother has deprived us of a counsellor on whose judgment we could depend and whose advice we could take, in things pertaining to the Truth. But we do, as always, pray constantly to our Heavenly Father to give us strength and courage to continue strong in the Faith, deviating neither to the right nor to the left, but keeping on the straight and narrow way that will lead to life eternal. This we know our brother strived to do.

We intend, if the Lord will, to carry on at Edmund Street, though we are very few.

We have been very pleased to welcome around the table of the Lord: bro. & sis. K. Williams and sis. Williams Sr. (Newport); sis. Lucy Anderson (Buffalo, U.S.A.). Bro. Williams gave us the word of exhortation. It is at such times as these that we are encouraged and comforted in the knowledge that there are still a few of like precious Faith who are prepared to stand firm, and wait patiently for the coming of the Lord.

We pray to our Heavenly Father that in that day we may be found worthy to hear those lovely words, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

Sincerely your brother in Christ's Name —Leslie Allcock

* * *

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

Loving greetings in the One Hope of our Calling.

We are very pleased to announce that we have received an application for re-fellowship from bro. Michael John Bennett, who left us to join Central about 30 years ago. He is the father of our bre. Arthur and Sidney Bennett, and we rejoice with these brethren in this union together.

—bro. Wm. Blacker

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WORCESTER, Mass.—Grandview Hall, 21 Grandview Ave.—Sun. Sch. 10 a.m.; Memorial 11; Lecture 7 p.m. twice a month.

Since our last report, we have to announce with sorrow, and yet with hope of the resurrection, the falling asleep in Jesus, of our sister Anna (N. Morrison) Sharpe on the 9th of June, after some months of illness. Our bro. Davey addressed the assembly at Graham's Funeral Home on June 12th, calling attention to the faith and hope of our sister, and bro. Stanhope took care of the arrangements at the cemetery.

Sister Sharpe was born in Peterboro, Ontario, May 29, 1877, and was baptized in May 1894, in Auburn, New York. She leaves one son and two daughters. She was a regular attendant at our meetings as long as health permitted, and we shall miss her greatly. Although sorrow fills our hearts on an occasion of this kind, "We sorrow not as others who have no hope; For if we believe that Jesus died and rose again, even so them also who sleep in Jesus, will God bring with Him." "Weeping may endure for a night, but joy cometh in the morning."

Love to all of like precious faith.

—bro. Russell A. Waid

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