

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:
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“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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EDITORIAL

Son of Abraham, Son of David

"The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end"—Luke 1:32-33.

The opening verse in the New Testament is a notable one because it links Jesus with two of his greatest ancestors according to the flesh—Abraham, described as the "friend of God," and David, "a man after God's own heart." In Luke's record, we are taken back to Adam; but here in Matthew, we begin with Abraham, to whom the promises were made—described by Peter as "those great and precious promises." Let us refresh our memories by listing them—

1. That Abraham's descendants should become a great and mighty nation.
2. That Abraham and his seed should receive possession of the land indicated in the promise — the land from the river of Egypt unto the great river Euphrates, styled in the promise, "the land wherein thou art a stranger."
3. That Christ, the seed of Abraham, is to conquer the world.
4. That all nations shall be blessed in Abraham and his seed.

Without Paul's help, we would have difficulty in fully understanding these promises, and in determining who the seed is; but this is made clear in his letter to the Galatians—

"Now to Abraham and his seed were the promises made. He saith not, and to **seeds**, as of many; but as of **one**, And to thy **seed**, which is Christ"—Gal. 3:16.

Following this, Paul shows how men and women can become related to these promises—

"For as many of you as have been baptised into Christ have put on Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise"—Gal. 3:27 & 29.

Another vitally important topic that Paul brings out in this chapter, is the relation of the promises to the Gospel, when he says in v. 8—

"And the scripture, foreseeing that God would justify the nations through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed."

It is demonstrably manifest, therefore, that *the promises made to Abraham form the basis of the Gospel, and the foundation of true religion.*

As we read the list of names in the first chapter of Matthew, how many of us stop to consider that they represent persons just as real as we are, who came into the world by birth—grew up and lived their lives, and finally returned to dust. We see others pass off the scene, but we seem to forget that our turn must come in the natural order, and we, too, will be laid aside. If we were to give this more thought, it would cause us to take life more seriously, and we would pray as we sing—

“Almighty Maker of my frame, Short is the measure of my days: Give me to know how frail I am, And spend the remnant to Thy praise.”

Reflection of this nature is sobering, and will cause us to realize that we know not what a day may bring forth. As Israel, in the wilderness, only lived *a day at a time*—because only one day's supply of manna was available—so we should live day by day fearing God, keeping His commandments, rejoicing in His promises, hoping in His mercy, praising Him daily, and keeping ourselves as far as possible from the pleasures of this life.

In verses 18 to 20 of this first chapter of Matthew, we discover the noble character of Joseph. Before they were united in marriage, he learns that Mary is with child. But his love for her inspired pity. Therefore, if he was to lose the woman who had been pledged to him, he would not expose her to public shame; but would put her away privately. What an exemplary and impressive lesson we learn from Joseph's admirable action! But the problem was soon clarified, for God's purpose was revealed to Joseph regarding the forthcoming birth of Jesus, and its relation to the prophecy of Isaiah. Therefore, he was happy to accept Mary as his wife.

As it appears in the record, *Jesus* means “Savior,” and *Emmanuel* means “God with us.” God was manifested in the person of Jesus, so that he could say to Philip—

“He that hath seen me, hath seen the Father.”

He is a Savior because of his perfect life of obedience, and his supreme sacrifice whereby he opened up a way of salvation for all who should believe into him.

Matthew's record of the birth of Jesus is tersely brief; but Luke covers the subject fully in two long chapters. The lowly birth of Jesus in a stuffy stable filled with the odor of animals, is a striking illustration of Paul's statement that—

“God hath chosen the weak things of the world to confound the things which are mighty”
—1 Cor. 1:27.

Matthew informs us that “wise men came from the east,” saying:

“Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.”

Who these men were, we do not know, for it is not revealed, and we refuse to become entangled in human speculation. We do know that they must have been familiar with Moses and the prophets, or they would not have come to the land of Israel, and they would not have asked for him as they did.

The news reached Herod, and he became troubled for fear of losing his power, so he called the chief priests and the scribes together, and asked them where Christ should be born. The answer is both interesting and informative—

"They said unto him, In Bethlehem of Judea: for thus it is written by the prophet,
"And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule My people Israel."

Herod, however, was cautious and brought the wise men before him for a private interview. His shrewd policy is revealed in verse 8—

"And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also."

When ready to return to Herod, they were warned not to do so, and they took another route by which they returned to their own country. They were well on their way, when a message came to Joseph commanding him to take Jesus and his mother, and flee into Egypt, and they did as they were instructed.

After the death of Herod, Joseph was instructed to return to the land of Israel. On the way, he learned that Archelaus was now king, and he was afraid to proceed; but again he was further instructed, and turned aside into Galilee, and came and dwelt in Nazareth. But Nazareth seemed to have a bad reputation as a city, as is evident by what Nathanael said to Philip—

"Can anything good come out of Nazareth?"

But when Nathanael saw Jesus, he changed his mind and said—

"Master, thou art the Son of God, thou art the King of Israel."

As a result of our study of the Scriptures of Truth, we too have become convinced as Nathanael was. Therefore, may God give us strength and courage to maintain our confidence, so that we may continue in the Faith, grounded and settled, and be not moved away from the hope of the Gospel.

"Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec"—Heb. 6:19-20. —Editor.

"THE DAY OF THE LORD COMETH AS A THIEF IN THE NIGHT"

It is profitable for us to remember this. We see the world busy from year to year, with its public and private affairs, conducted with an air of vast importance. They follow pleasure and minister to their own glory, and neglect God, apparently with perfect impunity.

The things of God figure very small in the presence of their pomp and their display. Nothing appears so absolutely trashy as the hope of Israel, and nothing so ignoble as a stickling for the commandments and ordinances of God.

In such a situation, we are apt to be victimized by the impressions of the moment. We are apt to doubt our own reading of the Word. We are liable, almost unconsciously, to feel as if there must be something wrong in an attitude which all the world despises; in a view of things which all the world repudiates with scorn: in expectations which even the learned, and the wise and renowned, dismiss as the raw conceptions of half-enlightenment, or something worse.

The slow, constant action on the mind, of this spectacle of unbelief or indifference on the part of society at large—rich and poor, great and small, learned and ignorant, cultivated and ill-bred—to the most glorious facts of the Gospel, is in danger of benumbing us, and making us feel, contrary to the facts and the evidence, that there is something wrong in our position.

It is profitable to remember that the Spirit of God has forewarned us, that the approach of the day of the Lord would find the world in this state: that the day would come upon them as a thief, and would bring sudden destruction upon them.—**Bro. Roberts.**

The Second Exodus

"This man shall be the peace when the Assyrian shall come into our land . . . and the remnant of Jacob shall be among the Gentiles as a young lion among the sheep"—Mic. 5:5-8.

BY BROTHER JOHN THOMAS

When the Lord has "broken to pieces together" all the parts of Nebuchadnezzar's Image—that is, destroyed that power which bound them all together as one dominion—the work next to be accomplished in relation to them is to subdue the gold, the silver, the brass, the iron, and the clay—in other words, the powers represented by them—that they may become 'like the chaff of the summer threshing-floors;' so that, being carried away by the tempest of war, "no place may be found for them," and the subjugating power become as "a great mountain, and fill the whole earth" (Dan. 2:35).

But a question arises here which must be answered, or our exposition is at fault, and deficient of a very important link in the chain of testimony which connects the Kingdom of God with the foundation of the world. It is—

By what means are "the kingdoms of the world to become the kingdoms of our Lord and of his Christ" after he has dissolved the imperial bond of union among them by the glorious victory of Armageddon?

Is it to be accomplished by sending missionaries of the tribe of Judah to the nations, preaching to them salvation from hell by Jesus Christ, as missionaries are now doing among the heathen, and inviting them to submit to the spiritual authority of the Lord administered through men of like passions with themselves? Or is it to be brought about by burning of the wicked, and leaving none but the righteous to inherit the earth? Or are the existing orders of bishops, priests, ministers, and missionaries to be employed to bring the nations to the obedience of faith, that they may voluntarily surrender all political power into their hands, as the saints of the Most High God?

I answer unhesitatingly, that the conversion of the world to Christ's supremacy will be accomplished by no such fantastical schemes as are implied in these suppositions. The answer to the question is that *the nations will be subdued to the sceptre of Shiloh by the sword, and that the tribes of Israel will be his soldiers in the war.*

Besides punishing them for their idolatry, and subsequent unbelief of the Gospel of the Kingdom preached to Judah in the name of Jesus, Israel has been also scattered among all nations, *that they may be ready for the work assigned them in "the time of trouble,"* which intervenes between the battle of Armageddon and their final and complete restoration at the end of forty years.

Though the dominion of Gog be broken, the kingdoms and states which acknowledge him as their imperial chief will not voluntarily surrender themselves to another lord, any more than the populations of the old Assyrian empire did when the power of Sennacherib was broken in one night. The effect of his overthrow was only to prepare them for subjection to a more civilized and powerful ruler. In this case, the Lord used the Chaldeans for their subjugation: but in the coming strife He will use the tribes of Israel.

The Lord Jesus Christ at his appearing in his Kingdom finds Judah inhabiting the land. Not all the Jews, but a goodly number of them. Having gained the victory of Armageddon, he convenes the

elders of the people, which as their deliverer he has a right to do. Thus "they look upon him whom they have pierced" (Zech. 12:10)—

"And one shall say unto him, What are these wounds in thy hands?"

"Then he shall answer, Those with which I was wounded in the house of my friends"

(Zech. 13:6).

The effect of this information upon the people is to cause a national lamentation. They will then discover that he to whom they owe their deliverance from Gog, is *Jesus of Nazareth*, whom their fathers crucified. They will therefore—

"Mourn for him, as one mourneth for his only son, and will be in bitterness for him, as one that is in bitterness for his first-born. In that day, there will be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddo" (Zech. 12:10-14; Rev. 1:7).

Two-thirds of the people will have been cut off by the war against Gog, and the third which survives will have passed through a fiery ordeal. It will have been a refining process in which they will have been refined like silver, and tried as gold is tried. Thus prepared, "a spirit of grace and supplications" will be poured upon them, and they will call on the Name of the Lord, and He will hear them (Zech. 13:9), and open for them a fountain for sin and for uncleanness (v. 1). He will say—

"It is my people: and they shall say, The Lord (even Jesus) is my God" (vi. 9).

Thus will Judah be grafted again into their own olive, and brought to acknowledge Jesus as King of the Jews, and to confess that "he is Lord, to the glory of God the Father."

The New Covenant being made with the house of Judah, the Kingdom is established. Not, however, to its full extent. It is but the Kingdom in its small beginning, as when David reigned in Hebron over Judah only. The Lord Jesus, as King of Judah, will have to bring the ten tribes and the nations generally to acknowledge him as King of Israel and Lord of the whole earth.

What would the reader think of the little kingdom of Greece undertaking to subdue the whole world? Yet when the Lord appears in his little kingdom of Judea, he will undertake to deliver every Israelite in bondage, establish David's Kingdom to its full extent, overturn all kingdoms and dominions among the Gentiles, abolish all their superstitions, enlighten them in the Truth, and bring them to submit to him joyfully as their Lawgiver, High Priest, and King. He will begin this mighty enterprise with Judah: for—

"He hath made them as his goodly horse in the battle. And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle:

"And they shall fight, because the Lord is with them, and the riders on horses shall be confounded" (Zech 10:3-5).

"And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the Lord of hosts their God. In that day"—saith the Lord—"I will make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left"

(Zech 12:6).

Such is the illustration of their prowess. The nations will be as wood, or as sheaves, subjected to the action of fire. They may resist, but they are certain to be subdued without further power of resistance—

"They shall tread down the wicked; for they shall be ashes under the soles of their feet"

(Mal. 4:3).

Their conquests will begin with the countries contiguous to Judea. For when the Assyrian shall invade their land, the Judge of Israel having caused him to fall—

"Judah shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he" (that is to be ruler in Israel) "deliver them from the Assyrian when he cometh into their land, and when he treadeth within their borders.

"And the remnant of Jacob shall be in the midst of many people as a dew from the Lord."
(Mic. 5:6-7).

Having thus conquered the land which God promised to Abraham and his seed for an everlasting possession, and *made Judah as a bent bow* in the hand of the King, the next thing is for the Lord to *fill it with Ephraim* as his arrow-headed weapon of war (Zech 9:12-16). In other words, "The Lord will seek to destroy all the nations that come against Jerusalem" (Zech. 12:9) under the banner of Gog; and to accomplish this so as at the same time to bring back the ten tribes to the land of Canaan, he will cause Judah to make war upon Greece, and blow the trumpet to war against the ten kingdoms of the habitable, and the populations of the west among whom "the remnant of Jacob" is dispersed. These scattered tribes will have been "hissed for" or invited to leave the lands of their oppressors, and to make common cause with Judah. They will respond to the invitation; and (Zech. 10:7-11) as—

"The arrow of the Lord they will go forth as lightning; and they shall devour and subdue"
(Zech. 9:14).

"And they shall be like a mighty man, and their heart shall rejoice as through wine. And I will bring them, saith the Lord, again also out of the land of Egypt, and gather them out of Assyria; "And I will bring them into the land of Gilead and Lebanon and Ephraim shall pass through the sea with affliction and shall smite the waves in the sea, and all the deeps of the river shall dry up; and the pride of Assyria shall be brought down and the sceptre of Egypt shall depart away."

Let us, then, attend more particularly now to the relation subsisting between the King of Israel and his ten tribes, designated as "Ephraim" and "the remnant of Jacob" in the Word. Addressing them, the Lord says by the prophet—

"Thou art my battle-axe and weapons of war; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; with thee will I break in pieces captains and rulers"
(Jer. 51:20:23).

This has never been the case since the prophecy was delivered. It remains, therefore, to be fulfilled. With Judah as his goodly war horse and well-strung bow, filled with the Ephraim arrow, and wielding the Israel battle-axe—

"The Lord will go forth with the whirlwinds of the south."

"The remnant of Jacob will" then "be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver" (Micah 5:8).

By such a weapon as this, the Lord—

". . . will execute vengeance in anger and fury upon the heathen, such as they have not heard"
(v. 15).

This belligerent state of things between the King of Israel and the nations of Gog's dominion, styled "the goats," will continue for forty years. The subjugation will be gradual, as Israel is made to "go through" from kingdom to kingdom.

"Feed Thy people" (saith the prophet) "with Thy rod, the flock of Thy heritage, which dwell solitarily in the wood; let them feed in Bashan and Gilead as in the days of old."

In answer to this petition, the Lord replies—

"According to the days of thy coming out of the land of Egypt will I show unto him (Israel) marvellous things."

This is forty years; for so long were they in passing from Egypt to Canaan, which was the type of their coming out from among the nations to the Holy Land under the generalship of Elijah, the Lord's harbinger, to the Ten Tribes. The "marvellous things" to be shown them will not be performed in private, but will be as notorious as the plagues of Egypt; for—

"The nations shall see and be confounded at all their might: They shall lay their hand upon their mouth, their ears shall be deaf.

"They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth; they shall be afraid of the Lord the God of Israel, and shall fear because of thee"

(Mic. 7:14-17).

The more immediate consequence of these exterminating wars will be the cessation of all further resistance in the north, which will have been thus compelled to "give up" the Israelites among them, and to let them go and serve in "the wilderness of the people." They will not march directly into the Holy Land, because *the generation of Israelites who leave the north will be no more fit for immediate settlement there than their fathers were who left Egypt under Moses*. They would be as rebellious under the government of Shiloh as that generation whose carcasses fell in the wilderness, and concerning whom—

"Jehovah sware in His wrath that they should not enter into His rest" (Heb. 3:11).

They must, therefore, be subjected to discipline, and trained up under the divine admonition. But, notwithstanding all the "marvellous things" they will have witnessed, they will prove themselves true to the character of their fathers, who were stiff-necked and perverse, and resistant always of the Spirit of God; so that they will not be permitted to enter into the land of Israel. Their *children*, however, will come thither from "the land of the enemy," and "attain their own border" (Jer. 31:16).

The reader will, doubtless, desire to know upon what ground I affirm these things. This is as it ought to be; for he should set his face like a flint, and refuse credence to anything and everything which is not sustained by "the testimony of God." Turn, then, to the prophet Ezekiel, where it is thus written—

"As I live, saith the Lord God, surely with a mighty hand, and with a stretched-out arm, and with fury poured out, will I rule over you: and I will **bring you from the people**, and will gather you out of the countries wherein ye are scattered with a mighty hand, and with a stretched-out arm, and with fury poured out.

"And I will bring you into the wilderness of the people, and there will I plead with you face to face; like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.

"And I will cause you to pass under the rod; and will bring you into a delivering of the covenant: and I will **purge out from among you the rebels**, and them that transgress against Me.

"I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord." (Eze. 20:30-38).

While they are in this wilderness it is, that the Lord Jesus becomes "a stone of stumbling and rock of offence to the house of *Israel* (Isa. 8:15) as he had before been to *Judah*; and the consequence is that "the rebels among them" are excluded from the blessings of Shiloh's government, and eternal life and glory in the then world to come.

Nothing can be plainer than Ezekiel's testimony. If the reader know how the Lord pleaded with Israel face to face in the wilderness by the hand of Moses, he will well understand the ordeal that yet awaits the tribes to qualify them for admission into the Holy Land.

The Lord's power and the angel were with them in the wilderness of Arabia, but they saw not his person; so, I judge, will the Lord Jesus and some of the saints be with Israel in their Second Exodus, seen perhaps by their leaders, as the Elohim were by Moses, Aaron, the elders and by Joshua; but not visible to the multitude of the people, who must walk by faith and not by sight; for, though God is able to graft them in again, He can only do it upon a principle of faith; for the condition of their restoration laid down in His Word is (Rom. 11:23)—

"If they abide not in unbelief, they shall be grafted in again."

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

"No Shadow of Turning"

"Be ye steadfast, immovable"—1 Corinthians 15:58

BY BROTHER ROBERT ROBERTS

Such is one of the leading exhortations of the Truth. It would seem as if it ought to be a very easy duty—to be steadfast. In truth, we have a special liability in the *contrary* direction. Steadfastness sufficiently prolonged goes against the natural grain. The human mind tires of monotony just as the body tires of one position. It is pleasant to have a change for mere change's sake. Hence new things have an attraction for many people who resemble the ancient Athenians in nothing else.

New things *may* be all right, but they *may* be much the reverse. They may be a mere appeal to the weakness that tires of one mental attitude. A liking for them, regarded as a symptom of intellectual superiority, may be due to a mere love of change, such as marks and constitutes the shallow and the fickle mind. The change of fashion from age to age, in every department of human activity, is the result of this. Taste roves and returns in an aimless whirligig of change.

God changes not, and His children partake of this characteristic. Enlightened and well-balanced intelligence stably rests in that which is true and eternal. *It is the mark of wisdom to be established*—to be steadfast—to abide in the same thing from year to year as time rolls. Of course, this pre-supposes the attainment of Truth. Pilate asked what this was. He did not wait for the answer.

Those who know the Gospel know the Truth, and recognize the wisdom of being "steadfast, unmovable." In this connection, change is not progress. In divine things, change is always more likely to be retrogression than progress.

The inherent tendency of the natural mind is to indulge in thoughts and fancies in harmony with its own predilections, which are opposed to divine thoughts and ways; and as the process is combined with the pleasing sensation of the relief that comes from variety, it has resulted in past ages of the world's history, *first in slight declension and then in complete apostasy from the ways of God*—as in the case of Israel in Canaan after the death of Joshua; and 1,500 years afterwards, in the case of the Christian community when the apostles had all gone to their graves.

How are we to foster this invaluable quality of steadfastness, on which our ultimate destiny depends as much as on the reception of the Gospel at the first? *Study will furnish the answer.* Steadfastness, like every other faculty of the mind, grows by use and rusts by neglect. Its power in this respect doubtless depends, in some measure, on native organization. Some have naturally more stability of mental action than others. Still the ultimate attainments of every man depend in greater measure on the daily play of mental forces, in the direction of which all of us have some voice.

The permanence of mental impression in any direction depends upon *continuousness of contact with that which makes the impression in the first instance*. Take the most familiar example. A man remembers powerfully the place he lives in, the people he moves among, the calling he follows. How is it that he knows and remembers these so well while his mind is a total blank to the house and friends and occupation of a man in the next town? It is because his mind is in contact with the one set of facts and not with the other.

But take him away from his own town and his own surroundings—transport him to a distant country and plant him down among other scenes and other neighbors, and you would see a change by and by. His impressions of his former circumstances will gradually fade, until, if you give him long enough time, they would disappear.

Continuousness of impression in divine things—steadfastness in the faith—depends upon *habitual contact with the facts and evidences that generated them in our hearts in the first case*. In the first century, these would consist of what we might have seen and heard at the hands of the apostles. In our age, they consist of the writings that God has caused to be written to this very end—the Scriptures, which are "able to make us wise unto salvation" (2 Tim. 3:15)—

"He that walketh with wise men shall be wise, but the companion of fools shall fall"
(Prov. 13:20).

He that readeth wise books shall be wise. The Wise Book above all others is God's Book—the *Bible*—wherein alone are exhibited to us those disclosures of the divine thoughts and purposes which, when we make them our property by reading and mental assimilation, gives us steadfastness in a world of caprice and change.

How necessary this is, experience will show us. From human books we do not easily get away, because we have a natural affinity for things that men like ourselves discourse of. But with a book of divine authorship it is different. *Divine thoughts are fundamentally different from human thoughts*. There is not the same natural response to them in our own hearts; and we naturally fail to cling close to plans and principles so far above us in favor of those that commend themselves to mere human instincts and preferences and sympathies. So much the more need is there for continuousness of contact with the book containing them. This contact will overcome natural antipathy, and engender affinity where repulsion originally existed.

In the natural state, men prefer to contemplate and deal with the *works* of God without God. They are more interested in the mechanical conditions that govern their being than in any consideration of the ultimate cause of those conditions. There is a powerful natural preference for the study of nature without reference to the *origin* of nature, and for the discussion of man and man's affairs apart from the anterior purpose in the Eternal Mind out of which man sprang. This is the natural bent of the human mind unenlightened with regard to God. It is the source of the universal distaste for Bible things. It is due to a partial and depraved action of the mind.

A full and enlightened action would lead a man to penetrate beneath mere aspects of nature to *the fundamental power in which it subsists*. When the Truth comes, this comes with it. The illusions of the natural mind vanish. A new mental action is set up. Fact displaces appearance, wisdom overrides feeling: the eternal is seen below all mere phenomena. God becomes the great truth and the governing point of view.

Between men with whom God is a *reality* and men to whom God is a *superstition*, there can be no sympathy. Every man truly enlightened in the Truth is bound sooner or later to experience in himself what Jesus said of his disciples (John 17:14):

"I have given them Thy Word, and the world hath hated them."

If the Word of God dwell in a man, the world *will* hate him, because it hates the Word; and it hates the Word, because it hates God. This is the cause of the world's hatred of the Bible. The Bible is full of God. You can scarcely put your finger upon a part within its pages where He is not on view in some aspect.

That which repels the world attracts the children of God. They desire to come near to God. They share David's thirst for the living God in a land of drought and barrenness. They cry out with him—

"Oh, when shall I come and appear before God?" (Psa. 42:2).

With him, they would "dwell in the house of God for ever" (Psa. 23:6). *They love to frequent meetings where He is prominent, and to keep the company of men and women in whom His love is a guest.*

The meeting on the first day of the week, for the breaking of bread, is full of usefulness from all these points of view. Here we have God and God only. God in the emblems partaken—God in the Scriptures read. We do not eat the bread or drink the wine for their own sake—

"As often as we eat this bread and drink this cup, we show the Lord's death until he come"
(1 Cor. 11:26).

This takes us back to past events—to the appearing of Christ among men—to "the wonders and signs which God did by him"—to that most wonderful of all signs by which God has pledged His purpose to all men—the *raising of our Lord Jesus from the dead*. The reading of the Scriptures introduces to us the testimony on which our faith in this event is built. Our reading this morning from John, for example—

"That which we have seen with our eyes, which we have looked upon and our hands have handled of the Word of Life — (for the Life was manifested, and we have seen it and bear witness and show unto you that eternal life which was with the Father and was manifested unto us)—that which we have seen and heard declare we unto you" (1 John 1:1-3).

This is not testimony at second hand. It is the evidence of one of the original witnesses—one who saw and heard. It is as strong as evidence can be. All the apostolic evidence is like this. "We have not followed cunningly devised fables," says Peter, "but were *eye-witnesses*."

That these are the very words of John and Peter is as certain as such a matter can be made. They have been in the hands of the Christian public in every age since the first century; and in that century, during the last half of it, they were circulating among believers with the sanction of the apostles themselves. The guarantee is so powerful that we may rest on the words as implicitly as if we heard them come from the apostles' mouths.

What was it that their eyes had seen and their hands had handled? The narratives of Matthew, Mark, Luke, and John inform us fully. They saw and heard what Jesus did—what Jesus said—whose dying request brings us together this morning.

Consider his works; consider his words: they bring their own witness. *Read them and watch their effect on your mind*. Do they not bring holiness and truth and light and superiority? And consider the object for which they were written (1 Jn. 1:3):

"That ye also may have fellowship with us, and truly our fellowship is with the Father and with His Son Jesus Christ."

What words and works were ever written with an object like this? What writer ever proposed such an object as this but men who "wrote as they were moved by the Holy Spirit"? Consider also what they declare as the great message authenticated to men by what they had seen and heard—

"This then is the message which we have heard of him and declare unto you, that God is light, and in Him is no darkness at all" (1 John 1:5).

Here is the Truth in burning focus. It bears in various directions. It concerns both the nature of God and the character of God. Light is *in* the universe, but is not the universe, for there is darkness where light is not present in some specific form. And light wherever we see it is *derived*—even light in the sun is the result of decompositions and combustions that take place in the substance composing it. There must be a *power of light behind all light—a power of life behind all life.*

The profounder class of scientific minds recognize this. . . In the presence of Bible facts we need not trouble ourselves about science. We cannot *know* God by science, which only faintly whispers that He is.

We may know Him *intimately* by what He has been pleased to reveal; and He has revealed much by Moses, the prophets, and the apostles. What He has revealed it is our wisdom implicitly to receive. It is absurd to sit in judgment on it. As created and finite beings, *we can have no capacity to conceive of the Self-existent.* Our part is simply to ascertain facts and receive them.

The facts in this case consist of what is revealed. From this alone are we safe in drawing our conceptions of God. The conceptions *we* may form by our own thoughts on such a topic must be held in abeyance, for *we who are made can know nothing and think nothing correctly of the Power that is not made.* The conception revealed must be the right one, however difficult of reception by some.

The conception revealed is a simple one—ONE Father dwelling in light, personally located in heaven, yet inter-penetrating and upholding all creation by His Spirit effluent from His person, which effluent Spirit nevertheless constitutes a unity with His person in the way that the light of a flame is a unity with the flame.

The Bible reveals this; and one great offence connected with the Christadelphian name arises from the fact of our believing it. It is not the first time that the belief of truth should cause offence. We must bear it. The time will come when it will be a glory, not a shame, that we have believed in the God of Israel.

Another thing revealed is that the glorious God thus filling heaven and earth, observes certain rules of action in His relations with creatures He has made, by which sin against Him makes our continuance in the universe with Him impossible. Where He is disobeyed alienation takes place, and death must ensue. We are taught (and our own experience tells us) that this is the position of the whole human race; that sin has entered and has prevailed, establishing the reign of death; that, being sinners, we cannot return to God except by the mediation of an acceptable mediator; that this acceptable mediator is Jesus Christ, and Jesus Christ alone, than whom there is none other.

We are assembled this morning because we accept this teaching of the Bible. We are condemned by our neighbors for holding such "narrow" doctrine. Well, *we* did not invent it. It is here in the Bible: we but accept what is taught here. If it is censurable, the censure lies against the Bible; but what censure can lie against the Bible? The Bible is a revelation from God. The evidence of this is overwhelming. Our only course, therefore, is to put up with the disagreeable thoughts and speeches of opponents, waiting patiently for the day of manifestation when all men will see the truth that is now hid from their eyes.

That God is light in *character* as well as in *nature*, John proceeds to illustrate—

"If we say that we have fellowship with Him and walk in darkness, we lie and do not speak the truth.

"But if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:6-7).

Light in this use evidently stands for *truth, wisdom, righteousness*. It completes the picture of the glory of God when we have to think of Him, not only as a being of physical brightness and power but of one whose character corresponds with the physical light and purity of His nature.

We are told to "*REJOICE IN GOD*." We can do so when we think of His goodness, His holiness, His wisdom, and truth. It is something to be *glad* about that the power of the universe is in the hands of a Being true and merciful. Fellowship with Him requires that we imitate Him in these attributes—

"Be like your Father" (Matt. 5:45-48).

This is Christ's complete summary of all exhortation. To be the reverse of God—to be unkind, unholy, unjust, and false—is to walk in darkness; and for us to profess fellowship with Him while we are in such a condition is, as John says, to act a lie.

The only sense in which we can have fellowship with Him now is to *be like Him* and to receive His approbation. The time will come when men who have acceptably passed through this time of trial will have fellowship with Him in the highest sense. They will not only resemble Him in their moral attributes and enjoy His favor, but they will *possess His nature*, and be sons of light and power.

Meanwhile, they must walk in the light of His moral excellence. They must obey His commandments and *imitate His character* during the days of their mortal weakness. If they do so, the sacrifice of Christ, brought to bear in the priesthood of Christ, will avail for the forgiveness of their shortcomings and sins, which otherwise would be fatal to their prospects of life eternal—

"If we say we have no sin, we deceive ourselves" (1 Jn. 1:8).

No man with an adequate sense of human imperfection and the holiness of God could entertain the thought that we are without sin. Our very best attainments are but poor blemished work. "All our righteousness is as filthy rags" by comparison with God's perfection. But John gives this consolation (v. 9)—

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"

At the same time, he links this obligation with our privilege—

"I write unto you that ye sin not" (1 John 2:1).

To sin not is to disobey not. Hence the *keeping of the commandments* is the criterion of an acceptable course—

"Hereby we do know that we know him **if we keep his commandments**. He that saith I know him and keepeth not his commandments, is a liar and the truth is not in him."

"He that saith he abideth in him ought himself also to walk even as he walked" (1 John 2:3-6).

Here is a simple principle of easy application by which we may judge ourselves before we come to the judgment seat. We need not attempt to judge others. We *cannot*: for we do not know all the facts. We *must not*: for we are forbidden. To judge ourselves, we *may and must*, for we are commanded. There is this encouraging fact about it, that (1 Cor. 11:31)—

"If we judge ourselves, we shall not be judged."

The man who deals hardly with his own faults is likely to receive mercy even at a human tribunal: how much more at the tribunal at which "mercy rejoiceth against judgment."

Obedience as the law of righteousness, John styles "an old commandment which ye had from the beginning" (1 John 2:7). He might well so describe it; for the enunciation and operation of that law are co-extensive with the history of God's dealings with man. Both Eden and Sinai exemplified its work. But he proceeds to speak of another element of the "light" in which the Truth calls us to walk—of "a new commandment"—to which Jesus also made the same reference—

"He that saith he is in light and **hateth his brother**, is in darkness «even until now.

"He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

"But **he that hateth his brother is in darkness** and walketh in darkness and knoweth not whither he goeth because that darkness hath blinded his eyes" (1 John 2:9-11).

There is much in John's epistles about love. Probably this is owing to the fact that they were written when the ecclesias had been in existence some fifty years, and when, through the strifes and frictions inseparable from the intercourse of a mixed community, alienations and hatreds had begun to show themselves to a serious extent.

Whatever the cause, John found it necessary to make love prominent in his letters. He has from this been called "the loving disciple," and popular pictures of him give the idea of a languishing, sentimental woman without backbone enough to say "No." There is an evident misapprehension of John's character here: for though his letters speak of love, they speak of it in a way that shows the "loving disciple" as a man of energy and outspoken fidelity to principle. How frequently does he say that in such and such a case a man is a "liar;" and how decisively does he recommend the test of every professed form of truth, and the *uncompromising rejection of that which is found to be error*.

Nevertheless, he has much and strong things to say about love. He does not hesitate to declare that *a man destitute of love is out of his place in the family of God*. God Himself he proclaims to be love (1 John 4:16), and states—

"He that loveth not knoweth not God" (1 John 4:8).

This is reasonable, and calls for the urgent attention of all who aspire to the adoption of the sons of God. *How sterile and unattractive is mere intelligence without love!* How terrible and overpowering would God be to our poor mortal minds if He were only power, and holiness, and wisdom! How encouraged, and soothed, and drawn to Him we are by the declaration:

"He is merciful and gracious, long-suffering, slow to anger plenteous in goodness and truth"
(Exo. 34:6; Psa. 103:8).

How the Psalms delight to exclaim:

"His mercy endureth for ever."

We can understand David saying, when asked to choose between the enmity of man and God's displeasure (2 Sm. 24:14):

"Let me now fall into the hand of the Lord for His mercies are great: let me not fall into the hands of man."

The lesson we easily draw is that the brethren of Christ must be men of kindness and mercy. Though easy to learn the lesson from the Scriptures, it is hard to carry it out in the circumstances prevailing on the earth at the present time. The earth is full of unrighteousness and cruelty. Our attempts at acting a God-like part come back upon ourselves oftentimes with great discouragement.

But let us persevere. The present evil world is not a permanent institution. It will be gone by and by into the darkness of the past.

"Yet a little while, and the wicked shall not be . . . The meek shall inherit the earth, and shall delight themselves in the abundance of peace" (Psa. 37: 10-11).

The day will come when none but the *children of love* will be alive upon the earth, and when the comfort of love will be blended with the beauty of wisdom, the delightsomeness of holiness, and the power and glory of immortality that will never fade away.

The tendency in connection with the Truth in our day to exalt KNOWLEDGE over the LOVE OF GOD AND HIS SERVICE, is due merely to the popular extreme in the opposite direction from which we have all more or less suffered. It is difficult, in the presence of the universal revolt against the knowledge that brings salvation, to exercise that wisdom which, while holding fast the Truth as the foundation, aims to build on that foundation the fabric of HOLINESS "WITHOUT WHICH NO MAN SHALL SEE THE LORD." Yet it is this at which we must constantly aim. A constant study of Paul's epistles will help us.—**Bro. Roberts.**

What of the Night?

"Go set a watchman; let him declare what he seeth" Isa. 21:6

So declared the Spirit through Isaiah. Who are the watchmen? After the Master had illustrated many signs which would indicate his return to the earth he left a warning—

"Watch ye therefore and pray always, that ye may be accounted worthy to escape all things that shall come to pass, and to stand before the Son of man" (Luke 21:36).

We, as followers of the Master, have been called to the ramparts as watchmen. We stand, as it were, on the watchtower, and survey the progress of events around our citadel, the tower and bulwark of the Gospel. The cry goes up from the lips of faithful watchers to one another—

"Watchman, what of the night? Watchman, what of the night?" (Isa. 21:11).

The combined events which are impressed on the vision due to current happenings, result in the reply—

"The morning cometh,"

—the morning without clouds, the coming of the Son of God.

Just over 100 years ago, bro. John Thomas, an able and clear-visioned watchman, in latter days of the Gentile times, cried forth for those who have ears to hear. He drew attention to the words of Christ which we now consider, and to the words of prophets and apostles alike, which indicated that the Master's return to the earth was sure and imminent.

He pointed out that events set in motion by the French Revolution brought about the conditions whereby it is possible for the watchmen to see plainly the hand of God in the affairs of men and nations today. He spoke of this latter day revelation of the Truth as the real import of *the resurrection of the witnesses* in Rev. 11:11-12.

The world shaking events set in motion by the French Revolution, have tended toward the present condition of the world in exact accord with the words of Christ—

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them

for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken" (Luke 21:25-26).

As those years have passed the increasing tempo of world tremors and vibrations has brought about alarm for the earth's inhabitants, but have on the other hand, increased faith in God in the hearts of the true watchmen. But such a vision brings with it a great increase of responsibility for each.

The Master's prophecy to John on Patmos and to all the saints in Rev. 16:12, shows the setting of the stage for world fears as we find them today. 2,000 years ago the unerring Spirit of God pinpointed the changing scene, as the great empire of Turkey gradually shrank within its banks to a mere trickle or second-rate nation—

"The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings out of a sun's rising might be prepared."

Events of a world wide nature are being controlled for the purpose of God with His people, the saints—

"All things are for the sake of God's elect."

Contemporary with this shrinking of the power of the Desolator of God's land, and the paving of the way for the opening up of the land of Palestine for Jewish colonization, we find other events of a more ominous nature. Rev. 16:13-14—

"I saw three unclean spirits like frogs—they are the spirits of demons—which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

With the change in the fortunes of Turkey has come the influence of France during the last century as her foreign policy has teetered back and forth, vacillating between pact and league with every power on the Continent, spreading hatred, suspicion and fear in the hearts of statesmen and laymen alike. At her steps must be laid the responsibility for most of the wars of the 19th Century. Her unsettling agitation created international alliances and counter-alliances which constantly contributed toward armaments races, which have become as a shackle around the necks of nations large and small today. Every disarmament conference has been scuttled through the doubts and fears raised by this frog influence. Her policies have aligned the nations in accord with the Divine purpose. Rev. 16:16—

"And he gathered them together into a place called in the Hebrew tongue Armageddon."

Certainly the conditions spoken of by Christ are existent in our days. Nations are being drawn relentlessly into the vortex of the maelstrom (Matt. 24:7)—

"Nation shall rise against nation, kingdom against kingdom."

Even nations nominally associated together for survival have difficulty in common agreement for any length of time. These things were spoken to the disciples in answer to the question—

"Tell us, when shall these things be? and what shall be the sign of thy coming and of the end of the age?" (Matt. 24:3).

This is the scenery and the behind-the-scenes manoeuvring of nations in the drama of the ages, all arranged and controlled by the Creator, with the focal point upon His witnesses the Jews—

"The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men" (Dan. 4:17).

"When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the Lord's portion is His people; Jacob is the lot of His inheritance" (Deut. 32:8-9).

These world happenings may appear to the average mind as entirely natural, and but the ebbing and flowing of the nations as humanity adjusts itself to a changing age. *Though these adjustments have gone on for 6,000 years, they have all been regulated in an orderly pattern to a Divine end.* It is not coincidental that we find many forces taking their places in the picture in this generation. If they had happened separately there would have been reason for doubt. But coming conjointly in one age as we see them, the ground and confirmation of faith is laid unmovably in the hearts of true watchers.

Recently Mr. Dulles remarked that the existing conditions of warring nations had been commonplace for many centuries and that he could not see peace in the immediate future—

"There is no peace saith the Lord, to the wicked" (Isa. 43:22).

These wars, which have been pressing in increasing numbers upon the nations, are breaking down the fabric of family life, are searing the conscience of millions and sending the moral structure of men and women below the level of the beasts. The irony of this fact is that the publication of the Word of God, the Bible, maintains its paramount place over all other works. In Matthews' record of the outstanding prophecy of the end by Christ he states (Matt. 24:14)—

"This Gospel of the Kingdom shall be preached in all the world for a witness to all nations, then shall the end come."

It will be a witness against them, as was the preaching of faithful Noah. The conditions are identical, as Christ said they would be, again forging another link in the chain of evidence which inescapably ties our age in with the coming of the Son of man. Though no man knows the exact day and hour of Christ's coming, sufficient testimony of God's Word leaves no question of it being in the present generation—

"As the days of Noah were, so shall also the coming of the Son of man be, for as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark; and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24:37-39).

Innocent occupations, the world would say; such things have been going on for 6,000 years. How does God view these events?

"God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5).

The increase in crime, juvenile delinquency, and evil on every hand, the astounding multiplication of the divorce rate, and breakdown of morals of every sort, both amongst old and young alike, the corruption in government, labor, civil and social orders, exceeds the imagination of most people. The disregard of parental advice and the lack of it, the lack of corrective measures, contribute an element to the scene. On a human basis these things make one shudder to behold what a prolongation of the generation will bring. If things were otherwise this would not be the end for which we look. Paul, who said his words were the commandments of Christ, warned of our days—

"This know also, that in the last days perilous times shall come. Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers

of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God" (2 Tim. 3:1-4).

Christ said that Noah's age "Knew not until the flood took them all away." Paul states that with the revealed purpose of God, that the *brethren and sisters* should not be found so—

"But of the times and seasons, brethren, ye have no need that I write unto you, for yourselves know perfectly that the day of the Lord cometh as a thief in the night" (1 Th. 5:1).

And that was what Christ said in the middle of the Armageddon prophecy of Rev. 16:15—

"Behold I come as a thief."

The Master made another historical comparison which ties in with present day world conditions (Luke 17:28-30)—

"Likewise also as it was in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."

Innocent occupations, some may say. But what saith the Word?—

"God delivered just Lot, vexed with the filthy conversation of the wicked, for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds" (2 Pet. 2:7-8).

Our senses of seeing and hearing are jarred and grieved every day by a duplication of the sins of Sodom around us. The urgency of the coming of the last judgments of God are pointed up by this sign on every hand—

"Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4).

It is obvious that we dare not mingle with the world's entertainments and pastimes. Sodom is fulfilling her antitype as the Master said she would.

While all these conditions have been preparing in accord with the Master's prophecies, we find he enters an entirely different strain into his remarks. With heaven-and-earth-rending events, political storms tossing the sea of nations, causing them to cast up mire and dirt, we detect a theme of life and hope, which is made the very basis of encouragement for God's elect—

"Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

"So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh (at hand)."

This was not a new thought, but simply reset in an arrangement which would focalize our vision upon the time of its fulfilment. Solomon, 1,000 years before, had been moved by the Spirit to record that beautiful Song wherein he sang of the saints, the Bride of Christ, to indicate that the winter was over and gone, the winter of their trials and tribulations. He stated—

"Rise up, my love, my fair one, and come away. The fig tree putteth forth her green figs— arise my love, my fair one, and come away" (S. of S. 2:10-13).

Here the resurrection of the saints is associated with the budding of the fig tree. Jeremiah later uses the fig tree to represent the nation of Israel being carried captive to Babylon—

"As the evil figs, which cannot be eaten, they are so evil; surely thus saith the Lord, so will I give Zedekiah the king of Judah, and his princes and the residue of Jerusalem—to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them" (Jer. 24:8-9).

Christ himself, coming to his own nation in a parable, referred to them as a fig tree in need of cultivation, because of lack of fruit (Luke 13:6-7)—

"A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

"Then said he unto the dresser of his vineyard, behold these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?"

For 2,000 years the prophecy of God through Jeremiah has held true. Yet the prophet had also declared—

"Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee . . .

"He that scattered Israel will gather him, and keep him as a shepherd doth his flock"
(Jer. 30:11; 31:10).

The scattering is over. The time of the budding of the fig tree is before us. Nothing like this has happened to the Jews since the days of Christ's prophecy. And it is happening *just at the proper time to fit into the frame of other world events.* We are anxiously waiting for every sign of activity in respect to this glorious land. The eyes of God are upon this land from the beginning of the year to the end of the year. Deut. 11:12.

100 years ago Dr. Thomas, taking these same prophecies in hand, could discern the shape of coming events which we now behold in actuality. Only a few hundred Jews occupied a small part of the land in almshouses. Yet he could confidently write—

"The restoration of Israel is a most important feature in the divine economy. It is indispensable to the setting up of the Kingdom of God"—Elpis Israel, p. 439.

Slowly, as men count time, but unerringly as the Creator has arranged the nations on the international chess board, the nation of His purpose has revitalized Jewish aspirations for a homeland, made urgent by the pressure of ghetto life for centuries, receiving force and momentum by the calling of the first Zionist Congress in 1897. The *modus operandi* was wanting because the land lay under the power of the desolating Turk. When the Zionist movement had gained sufficient force, God again adjusted the scene by the first World War, 1914-1918. The only advantage which evolved from that conflict was the opening up of Palestine by the removal of Turkey from the sphere in 1917 by the British. Ironically the British Empire, whose national policy had been to bolster the decaying Turkish Empire against the power of Russia, was made to be the means of liberating the land of Palestine from that same desolating power. In what marvellously natural ways does the Creator display His powers! Dr. Thomas had previously foreseen the placing of Britain in Egypt as a necessary prelude to this accomplishment:

"God will bring Britain's rulers to see the desirableness of Egypt, Ethiopia, and Seba, which they will be induced by the force of circumstances probably to take possession of. The possession or ascendancy of Britain in Egypt, Ethiopia and Seba, will naturally lead to the colonization of Palestine by the Jews"—Elpis Israel, p. 445.

The force of circumstances started to work in 1882. Riots in Egypt. Britain moved in. Revolt in the Sudan. Again Britain stepped in. From these localities Britain and her allies have been able to reclaim the land of Palestine for God's people and establish the nucleus of a budding nation.

Jewish claim to the land of their fathers was re-established through the labors of Dr. Weismann, whose chemical researches were of immeasurable aid to the British during the first World War. The reward for his assistance was the implementation of the famous "Balfour Declaration" which opened Palestine as a homeland for the Jews—

"His majesty's government view with favor the establishment in Palestine of a National Home for the Jewish People, and will use their best endeavors to facilitate the achievement of this object."

The Suez canal irrevocably linked British interest in the Middle East. She has from that day to this underwritten the government of Egypt, and precariously balanced the teetering economy of that "base kingdom" (to use the words of the Spirit through the prophet Ezekiel).

Through the 1920's and 30's the economy of Palestine under the watchful care of Britain became consolidated, not without the keen observation of envious Arab eyes. Railways, roads, schools, cities, industries and above all, agriculture surged into being. But the Jewish population lagged. Another master stroke of the Divine brush was called for, to touch up the picture. The Jews who had been persecuted for centuries were not anxious to return in great numbers. They were more interested in the marts of Europe. God had said, the fig tree should blossom and bring forth leaves. Jewish immigration into the land was restricted by Britain in 1939, and became another road block across the Divine purpose.

Swiftly the Creator struck. Germany was on the war move before many months were over. The firstborn of many nations were called to spill their blood from the cities of Britain to the steppes of Russia and from the burning sands of the Sahara to the frozen tundras of the Lapland.

When the smoke had cleared, 6,000,000 Jews had been slaughtered, and kindled a flame in each remaining Jewish breast urgently requiring an Exodus to Palestine by whatever means. Britain lay twisted in pain and humbled. The force of circumstances soon required her exit from Palestine; while at the very moment she withdrew, *the land gave birth to a new nation, the Nation of Israel.*

The doors of immigration were thrown wide open to Jewish entry. It is expected the Jewish population will reach 2,000,000 this year. This increase in population, bringing the ingenuity of centuries, has brought about the fulfilment of the Master's words, "The fig tree is shooting forth" to such an extent that it has drawn the eyes of a fearful and wondering world.

The face of the land is being completely changed. From swamps, arid deserts, barren and rocky mountains, the whole country is putting on a mantle of verdure, as all the trees and all the hills open their thousand leaves. It is the finger of God. Let us not minimize it by our close acquaintance with it. Our brethren of 20, 30 and 40 years ago would have cried it from the housetops—

"Watchman, what of the night?"

And the echo would come back—

"The morning cometh."

And now the southern landscape is beginning to be broken with oil well derricks, the rapid excavation of oil pipe line trenches from Eloth to Beersheba, and the shining beds of railroads to connect the Gulf of Aqaba with the Mediterranean coast oil refineries of Haifa. The chemicals of the Dead Sea are used to bring life to the parched deserts together with the mammoth engineering feats to supply the thirsty land with water.

But Christ did not stop with the Jews. He said—

"Behold the fig trees AND ALL THE TREES."

All the nations are asserting themselves, both large and small. Joel had previously stated (3:9-10)—

"Wake up the mighty men . . . Let the weak say, I am strong."

The small, backward nations of former generations have risen from obscurity and are making their voices heard in world courts, such as the United Nations. Their influence and vote is courted on every hand by larger powers to accomplish their own ends of world influence, and pre-eminence.

Russia has risen to her Divinely appointed position of the Colossus of the North, feared on every hand and against whom the democracies have pitted their strength and ingenuity.

India and China, passive for centuries, are now flexing their muscles for the fray and are vying with one another for Asiatic superiority. The tribes of Africa are on the move, as one after another seek their independence. As each comes to birth the forces of the North and South seek their support.

The recent independence of the African Gold Coast, followed by the personal tour of Vice-President Nixon, the representative of President Eisenhower and the U.S.A., shows us another sphere in which the budding of the trees is taking place. It is the U.S. policy to open embassies in Africa wherever possible, and a whole new approach to this continent is being formulated.

Events during the past year have moved rapidly. At the time we assembled in this manner one year ago Jordan had just expelled Gen. Glubb. Egypt was breathing threats at little Israel, stating that she would sacrifice 10 million Arabs to destroy the Jews and drive them into the sea. The prophecy of Jacob to Esau has been true through the centuries.

"By thy sword shalt thou live" (Gen. 27:40).

As also the angel's words to Hagar the mother of Ishmael—

"He will be a wild man; his hand will be against every man, and every man's hand against him" (Gen. 16:12).

We see the descendants of these two men now rising against their brother. Israel is encircled by the Arabs. While the great powers use Israel as a pawn, harrying her as a bird in a cage, playing cat and mouse with her to serve their own ends.

We have seen the increase of pressure exerted by Egypt—the seizure of the Suez Canal, flaunting the rights of others, while the great powers do nothing.

The military build up of Egypt in Sinai through the aid of Russia, and the ill-fated stab of Israel to release herself from the pressure are fresh in our memories. Now the powers speak of sanctions and military measures against the weak, while Egyptian and Russian tyranny go unheeded.

The guarantees of safety on the part of the United States from a natural view-point appear to have been unfounded. And Israel is smarting under what she feels is deception by United Nations and United States. The reaction of many people in authority is that injustice has been done to Israel. Yet on the other hand it is surprising to hear responsible men declare that Israel is a troublemaker and has received what she deserved.

Almost 3,450 years have passed since they (about the same number as the present population of Palestine) stood upon the shores of the Red Sea and Egyptian might came against them, as they

were encamped between Migdol and the Sea, at Pihahiroth. They were defenceless against the might of Pharaoh.

Is not the same scene being re-enacted before our very eyes? Do we not feel the force of this as Israel once more commemorates this incident? She is once more squeezed in between her enemies and the sea. Is it not remarkable that the nations of the world will not arm Israel, that they will not afford her the right to defend herself? Do we not detect proud Pharaoh Nasser being built up by the hardening of his heart, that the Name of God may ultimately be glorified among all nations?

"And in very deed for this cause have I raised thee up, for to shew in thee My power; and that My name may be declared throughout all the earth" (Exo. 9:16).

Can we not see the angel of the Lord standing between Israel and her foes? *It is the Lord's doing and marvellous in our eyes.*

It is a time for watchful and prayerful patience by God's servants. Israel's deliverance brings eternal salvation for the righteous. The sky will become darker over their land, before the salvation comes. Israel must be shaken of a mighty wind, and her untimely figs cast to the ground, that the fruit of righteousness may remain and be gathered into the Kingdom of God.

We know what yet lies in store—*Russian aggression against God's land*. Israel and her natural defenders are overthrown. The pride of natural confidence is dashed to the ground. Then shall the Lord fight for His people as He did at the Red Sea. Once more shall the song of Moses be on their lips—

"The Lord is my strength and song, and he is become my salvation. He is my God, I will prepare Him an habitation."

Therefore, ye watchmen, upon the heights, lift up your heads, raise your voices, for all to hear! Raise your voices unto the God of heaven—give Him no rest until He make Jerusalem a praise in all the earth! Therein lieth our salvation.

"Pray for the peace of Jerusalem; they shall prosper that love thee." —F.H.

"HIS SECRET IS WITH THE RIGHTEOUS"

It may be wondered how the day of the Lord can be said to come as a THIEF, seeing that its approach has been so long proclaimed beforehand, and seeing there are so many signs of it recognizable in the public affairs of the world.

The wonder will cease if it be remembered that it is only to those who are indifferent to that proclamation and ignorant of those signs, that it is said to come as a thief. To those who believe and watch, we have already seen, it will not come as a thief, but rather as an expected and much desired friend.

Why cannot the world see the signs? Because those signs are communicated in a form that can only be apprehended by **CHILDLIKE AND PATIENT PERSEVERING STUDY**. It was said to Daniel, concerning them:

"The wise shall understand, but none of the wicked shall understand" (Dan. 12:10).

The same idea was indicated to John, in the words:

"Here is the mind that hath wisdom: let him that hath understanding count the number of the beast" (Rev. 13:18).

Now, the world lacks the very beginning of wisdom, the fear of God; and, therefore, can never obtain access to secrets accessible only to a state of mind of which that fear is the very first characteristic. The world aims at its own gratification and glory; and, therefore, the secrets of God are hid from it—

"His secret is with the righteous."

"The scorner seeketh wisdom and findeth it not, but knowledge is easy to him that understandeth" (Prov. 14:6).—**Bro. Roberts.**

Out of Egypt Have I Called My Son

"Verily, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you"

—John 6:53.

PART FIFTEEN

"And Moses said, This shall be, when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full.

"And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold **the glory of the Lord** appeared in the cloud.

"And it came to pass, that **at even, the quails** came up and covered the camp: and **in the morning** the dew lay round about the host (camp), and when the dew that lay was gone up behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground.

"And when the children of Israel saw it, they said one to another, It is **manna** (What is it?); for they wist not what it was.

"And Moses said unto them, This is the bread which the Lord hath given you to eat"

(Ex. 16:8-15).

The reader will notice that they were to be literally provided with flesh to eat in the evening; and bread in the morning; but before partaking of the flesh at even they were to see the glory of the Lord. This was the order observed in the literal provision for the nation's temporal requirements.

The spiritual significance of this is so striking that it seems almost superfluous to offer any explanation of it to those who are at all acquainted with the New Testament representation of the state of mind of the remnant of Israel in the land at the time of the appearance of John the Baptist in their midst, in relation to the coming of their long-expected Messiah. Luke records—

"The people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not."

If we enquire as to the *reason* of this widespread expectation of the appearance of Christ in their midst at that time, we get the answer from the book of the prophet Daniel, to whom, in answer to his prayer, it was revealed that seventy weeks were determined upon his people, within which the Messiah should be manifested—

"To make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and anoint the Most Holy."
—and that this seventy weeks should commence—

"From the going forth of the commandment to restore and to build Jerusalem."

If we calculate this period from the cutting off of Messiah in the 34th year of his life we discover that the commandment was that which was given by Artaxerxes, king of Persia, in the twentieth year of his reign, namely, B.C. 456.

The Jews were therefore right in expecting Christ's appearance in connection with John's mission. The reader will also notice that it was shown to Daniel that the last week of the seventy should be filled up by respective missions of John and Jesus; and that in the latter part of that week he (Christ) should "confirm the covenant" (made with the fathers), and thereby—

". . . cause the (typical) sacrifice and the ablation to cease."

This was the *evening of the Mosaic aion*, in which Israel were to *see the glory of the Lord*. We need only refer to one or two testimonies to prove this. The apostle Paul, in his epistle to the Hebrews, speaking of this period, says—

"Once in the **end of the world** (ages) hath he (Christ) appeared to put away sin by the sacrifice of himself."

Again, referring to the same time, he says—

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the **ends of the world** (ages) are come" (1 Cor. 10:11).

In this eventide of the Mosaic dispensation the glory of the Lord was seen by Israel, as testified by the apostles. John says—

"The Word was made flesh, and dwelt among us and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:14).

The prophet Isaiah speaks of the manifestation of this glory in connection with the mission of John, saying—

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.

"And **the glory of the Lord shall be revealed**, and all flesh shall see it together" (Isa. 40:3-5).

This was incipiently fulfilled in the days of John, and awaits the more glorious fulfilment when "all flesh shall see it together." Moses tells us that—

"They looked toward the wilderness and, behold, the glory of the Lord appeared in the cloud"
(Exo. 16:10).

Were not the eyes of all Israel in John's days directed *toward the wilderness* in eager expectation of the manifestation of the glory to be revealed in the person of God's Son the Messiah?

After the glory had appeared in the cloud—

"It came to pass, that at even the quails came up, and covered the camp" (Exo. 16:13).

We have the antitypical explanation of this in Jesus' words:

"Except ye **eat the flesh** of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day, for my flesh is meat indeed, and my blood is drink indeed.

"He that eateth my flesh, and drinketh my blood, dwelleth in me and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.

"This is that bread which came down from heaven: not as your fathers did eat manna and are dead: he that eateth of this bread shall live for ever" (John 6:53-58).

Let us not be like some of these murmurers who listened to these wonderful words out of the mouth of him who spake as never man spake, and say as they said—

"How can this man **give us his flesh** to eat?" (John 6:52).

It is the *truth concerning him* who is "the Way, and the Truth, and the Life"—the perception of the condition of man before the awful majesty of the Great and Holy Being from whose presence man was driven into exile and death by reason of transgression—that we have to discern in the redemptory work of Christ.

Sin had to be put away, and the righteousness of God declared in its condemnation in the death of God's righteous Son, who, "in the fulness of the time" was sent forth—

"Made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons" (Gal. 4:4-5).

Until the righteous law of God, pronounced in Eden against disobedience, had thus been vindicated, it was impossible that man could approach God for forgiveness or justification unto life eternal. The redemption provided of God from sin and its consequences is thus beautifully expressed by Paul in his epistle to the Ephesians—

"He hath made us accepted **in the Beloved**: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of His grace" (Eph. 1:6-7).

Thus he became "the Way to the Father, than which there is no other. Also "the Truth," for all God's exceeding great and precious promises center in him; and without the knowledge and recognition of him as "the Christ of God"—

"The Lamb of God, which taketh away the sin of the world."
—there is no salvation for Jew or Gentile. He is therefore "*the Life*" which God has provided for the world of sinners—

"For ALL have sinned and come short of the **glory of God.**"

When, therefore we understand and believe the Truth as it is in Jesus, and flee to him for refuge—

". . . to lay hold upon the hope set before us."

—in being inducted into him by the waters of immersion, we receive the remission of sins, and feed daily upon the Truth concerning him in this our wilderness probation, in hope of being admitted to this promised inheritance of life eternal in—

"The everlasting Kingdom of our Lord and Savior Jesus Christ."

This is the only way in which we can *eat his flesh* that we may live by faith in him; and this did many of Israel, who saw his glory as of the Only Begotten of the Father, confessing his Name as the Christ, the Son of the living God.

We have thus seen the parabolic signification of the glory, and the *evening quail* in the wilderness. We shall now briefly look at the antitype of the *morning bread* to the full, of which Israel were also to partake.

We have called attention to the evening which obtained in relation to the Mosaic aion constituted by the representative and provisional Law which was given to Israel at Sinai; and would here remark that Israel stands related to an amended law which will be delivered to them as a nation in their second sojourn in the wilderness (see Eze. 20).

We cannot now stay to consider the beautiful features of this chapter. We may have occasion to refer to it more particularly at some future time. Our present reference to it is to show that it is in the purpose of God to bring Israel again into the wilderness for their national purification and discipline preparatory to the glory of the Sun that shall arise and shine upon Zion in the morning of their regeneration, when the Son of Man shall sit upon the throne of his glory.

On this morning the sweet psalmist of Israel frequently sang in glowing strains of eloquence. He refers to it in his last words,

"The Spirit of the Lord spake by me, and His word was in my tongue. The God of Israel said, the Rock of Israel spake to me:

"He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.

"Although my house be not so with God; yet He hath made with me an everlasting covenant, ordered in all things, and sure: for this; is all my salvation, and all my desire, though He make it not to grow" (2 Sam. 23:2-5).

In this glorious morning to which the nation of Israel stands related in the second stage of its existence, i.e., under the New Covenant, into the bonds of which they will be brought in their second wilderness probation, they will eat of the antitypical manna, or "living bread," which is, at present, concealed from their physical and mental view, for—

"They shall look upon me whom they have pierced and they shall mourn for him"

(Zech. 12:10).

—says the spirit of Christ in the prophet Zechariah (12:10). This implies that they will then be brought into the acknowledgment of him as their true Messiah; and the consequent removal of the veil which is present upon their heart. It is also written that—

"There shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. 13:1).

The Sun of Righteousness having thus risen upon them, and disclosed the Hidden Manna, they will thenceforward feed upon the Bread of Life which came down from heaven, in the hope of being permitted to live for ever as constituents of that immortal kingdom to which, as the true children of Abraham, they will then stand related.

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

Signs of The Times

"He gathereth unto him all nations"—Habakkuk 2:5.

The comparative calm, which for a time seemed to have settled over international affairs, was recently shattered by three events which have again tightened world tension and dispelled any illusions of progress in the quest for peaceful relations among the nations.

As the Mideast appeared to be in a more peaceful state, and nearer a solution of its many problems than it had been for more than a year; suddenly Syria blasted all such hopes by effecting a coup which placed a pro-Russian military clique in control of the government.

Just as Russia appeared to be adopting a more liberal attitude in her relations with other nations, she exhibits her military might by announcing the successful testing of a ballistic missile with a range up to 5,000 miles.

As progress seemed to have been made in the arms-reduction negotiations, Russia virtually walked out of the conference in London and turned thumbs down on all proposals made by the Western powers.

Syria Now a Russian Satellite

Though the new Syrian government is trying hard to keep from being tagged as a Russian puppet, evidence that she has become definitely a member of the Russian bloc of nations appears conclusive. Political manoeuvring which led to the final coup has been going on for a long time. Syria has been soliciting and accepting military and economic aid from Russia for several years. Subtle Soviet propaganda had succeeded in persuading the Syrian people that Russia was their friend and benefactor, while they carefully avoided any appearance of wanting to indoctrinate them with communism, which is not popular with Mohammedans. At the same time the people of Syria were persuaded that the U. S. was seeking to overthrow the Syrian government, climaxed with the expulsion of 3 U. S. officials from Damascus.

Increased tension in the Mideast because of Syria's line up with Russia is understandable, when we consider the possible effects it will have on the affairs of other Midwest nations. It places a Russian-controlled government in Turkey's back yard, with Turkey in between Syria and Soviet territory. By controlling Syria, Russia would be able to control one-third of Mideast oil exports, enough to seriously cripple Western European industry if shut off. Syria is in a position (with Russian backing) to hold an economic threat over Iraq and Saudi Arabia, whose oil pipe lines run through Syria. The Syrians could cut off the flow of oil across her territory as they did during the Anglo-French invasion of Egypt. It can be said definitely that **Russia now has full control of a third of Mideast oil.**

In view of the fact that a small "leftist" minority, with full Russian backing, can overthrow any small government, it naturally causes alarm among Syria's neighboring states, whose regimes are none too secure. Incidentally it shows how easy it will be for Gog to marshal under his banner "many people," even though they may now appear outwardly opposed to communism and Russian domination.

How an incident like the Syrian coup might easily start a large-scale war is seen in the effect it has had on the nations either directly or indirectly involved. Russia warns Turkey that any hostile move against Syria might start a world war, and makes it clear that Russia will come to Syria's aid if Turkey or any other nation should move against her. Any military action directed against Syria, even though it might be nothing more than the massing of troops on her border, might be the excuse for direct Russian intervention. Likewise, the "Eisenhower doctrine" must either be abandoned as unworkable and meaningless, or the U. S. would be compelled to protect any Mideast nation against Syrian aggression. Russia now has both Syria and Egypt completely under her control, a definite foothold in the Mideast, an advantage which she will doubtless exploit to the fullest extent.

Russia's New Missile

Russia having announced the successful testing of an intercontinental ballistic missile, speculation is rife as to whether they are telling the whole truth about their missile, to what extent they have tested it, and their ability to produce it in quantities.

It should be noted that a **ballistic** missile differs from a **guided** missile in that the latter must be guided all the way from the launching point to the target, and cannot travel at a speed of more than 2,000 miles per hour; and since it cannot operate outside the earth's atmosphere, already means of detecting and destroying or diverting the course of the guided missile have been successfully tested. Both the U. S. and Russia have these missiles in production.

The **ballistic** missile is hurled at the target as a bullet from a rifle, and if a propellant can be devised to give it sufficient force, there is no limit to its range. It has already been demonstrated that a

ballistic missile can reach a height of 600 miles and can travel at a speed of 15,000 miles per hour. If Russia is capable of producing such a weapon in quantities, one which she can equip with an atomic war head, and hurl it accurately at a target 5,000 miles distant, then any city within that radius could be destroyed. And since at present there is no method known to either detect or destroy such a missile, its use in a global war would be fearful to contemplate. Retaliation in kind would be the only defence.

This being so, one thing is certain: Russia's announcement, whether true or not, will intensify the arms race, with the accent on longer-range and more destructive missiles. It is also certain that Russia's chief object in making a world-wide announcement concerning this missile is for propaganda purposes—to frighten other nations that they may be more easily dominated by Russia and at the same time discourage them against allying themselves with her enemies.

Disarmament Hopes Fade

The complete failure of the arms-reduction conference in London is just another milestone in a long list of attempts to bring about a peaceful solution to the international problems which cause war. This failure, coincidental with the Russian announcement about the ballistic missile, will serve to increase the volume of the cry, "Prepare war." The only question is: How long and how far will the maddened nations be permitted to go before God's consuming judgments decide the issue.

Although Israel does not seem to have been directly affected by the Syrian crisis at the present time, she cannot help but be affected in time. We must wait and see whether it will be to her advantage or disadvantage. It is possible that Syria's action may serve to create so much rivalry among the Arab states that the solid front against Israel may be broken.

Whatever the outcome of these new developments, the most outstanding feature of it all is, that the nations are more and more concentrating their attention on this area where God ere long will "gather all nations to pour out upon them His indignation." Whatever happens there now is big news and bears close watching. —O.B.

1957 Texas Gathering Report

The kindness and mercy of God and His loving care for the welfare of His children was abundantly shown as the brothers and sisters from many parts of the country came together on this occasion for a week of association together, delighting in the law of the Lord, and meditating therein in the wholesome atmosphere of love and peace.

The 79th Annual Texas Gathering, on the Christadelphian Camp Grounds, near Hye, Texas, on the wooded banks of the Pedernales river, began at 9:00 a.m. Monday, July 29th and closed at noon Sunday, August 4th.

Visitors from out of the state were: bro. & sis. Fred Higham, bro. Ellis Higham, bro. August Fabris and bro. G. V. Growcott from Detroit; bro. G. A. Gibson from Toronto; sis. Eilleen Joliffe from London; bro. & sis. Oscar Beauchamp, Pomona; bro. C. H. Thompson and sis. Esther Lancour, Boston; bro. N. Mammone, Honesdale; sis. Ethel and sis. Ruth Hoage, Denver; sis. Grace Frisbie, Honesdale; sis. Hilda Milonas, Soap Lake; bro. & sis. H. A. Sommerville, Honesdale.

When we study the titles to the 18 lectures and exhortations appearing on the program, as published in the Berean Christadelphian for June, 1957, we are able to see the wide range of Bible subjects which were expounded and elucidated for the instruction, comfort and inspiration of those who were privileged to attend. The wise counsel of God, in its length, breadth, height and depth, was set forth and instilled in the minds of the hearers, that they might come "in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

As we were thus brought near to each other in the oneness of the spirit by the holy bonds of the Truth, we were shut out for the time from all the world about us, our minds being lifted up, purified and enlarged to envision the glorious things the Eternal God holds out for His people. The feeling among us, in so far as our present mortal minds could reach up to it, may be compared to the words expressed by the harpers on the glassy sea, as they sang the song of victory over the beast, his image, and the number of his name—

"And they sang the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty, just and true are Thy ways, thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy Name; for Thou art holy."

The feast of good things began at 9:30 a.m., as the brothers and sisters gathered, at the toll of the bell under the Tabernacle, for reading and discussing the daily Bible lesson. Following the reading of each portion there would be an open discussion in which all were invited to offer their comments on the matter covered. The lessons we learned on these occasions from the living Word will long remain with us as a source of strength to our lives in the Truth.

While the adults were thus engaged, the various children's classes were carried on, with a view to training their minds in the way they should go, so that when they are old, they will not depart from it. Arrangements were made whereby the brothers from day to day would conduct the class for the older children in accordance with a previously prepared program of lessons covering the commandments of Christ.

Also at 6:45 in the evening, the children would gather under the Tabernacle for study and discussion of the things concerning the Kingdom of God and the Name of Jesus Christ. The first principles of God's saving Truth, which is the power of God unto salvation to everyone that believeth, was set before the young minds that it might work in them to the perfecting of holiness in the fear of the Lord. It is felt that such work with our children is very important in these days when they constitute almost the only source from which the membership of the ecclesias may be recruited.

Many of the brothers and sisters had arrived for the Gathering on the day before it opened, which was Sunday, July 28th. These all gathered at the home of sis. Martin, in Johnson City, on Sunday morning for the breaking of bread and drinking wine in remembrance of the great work accomplished on our behalf by the death and resurrection of Christ. Bro. Fred Higham, of Detroit, ministered the word of exhortation on this occasion.

Sunday afternoon, on the eve of the opening day, in order that all available time might be occupied to the best interests of our calling, there was an unscheduled gathering under the Tabernacle on the camp grounds at 7:30 p.m. Bro. Gibson opened the meeting with brief remarks on "Reading the Scriptures," in which he pointed out the various types of reading matter, and gave suggestions for improving the manner in which, we read the holy oracles of God. Since oral reading of the Bible is such an important part of our daily life, as we seek the light of God's revelation for guidance and instruction, it becomes us to do this work with due preparation and diligence, out of respect and devotion to its Author, Who has magnified His Word above all His Name.

Tape recordings of all the 18 lectures and exhortations given at this Gathering may be obtained from bro. Chas W. Banta, 10606 Wiggins Street, Houston 29, Texas.

God willing, the 80th Texas Fraternal Gathering for 1958 will be held at the same place, July 28th through August 3, 1958. —E.W.B.

Ecclesial News

BOSTON, Mass.—581 Boylston—Bible Study 10:30 a.m.; Memorial 11:45 a.m.

The time is drawing nigh to the joint Fraternal Gathering of the Boston and Worcester ecclesias, and we hope as many as possible will come and join us on this occasion. Please notify us if possible, if you are coming, so we can arrange accommodations.

(See program on back cover)

Since our last report we have had the pleasure of several visiting brethren and sisters. Sister Gibson was with us while bro. Gibson was at the Texas Gathering. Then bro. Gibson came on from Texas and visited us for a week. We enjoyed their company very much. Bro. Gibson gave us the word of exhortation on Sunday morning and lectured in the afternoon. His lecture was on a timely subject: "A Divine Remedy for a Troubled World."

We were shocked to hear of their accident on their way home. We hope our heavenly Father will bless them with a speedy recovery.

We are pleased to announce the marriage of bro. Edgar Sargent, Jr., to sis. Louise Martin of the London ecclesia, on August 24. They are making their home at 29 Jersey Ave., Braintree 84, Mass. We are happy to welcome our new sister as a member of the Boston ecclesia.

Several of the Worcester brethren and sisters have visited us, the brethren exhorting and lecturing for us. These inter-ecclesial visits have been a source of strength and comfort to all of us.

—bro. Edgar A. Sargent

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HOUSTON, Texas—8008 Junius St.—S.S. 10 a.m.; Breaking of Bread 11; Public Lecture every 3rd Sunday 7:30 p.m.; Eureka Class Wed. 7:30 p.m.

We are happy to report the following visitors around the table of the Lord: bro. & sis. Oscar Beauchamp (Pomona); sis. Jessie Hatcher and sis. Ruth Booker (San Saba); bro. & sis. Russell Frisbie (Baltimore); bro. Rene Growcott & bro. August Fabris (Detroit); bro. Harry Thompson & sis. Esther Lancour (Boston).

Bro. Beauchamp, Growcott, and Thompson delighted us with comforting words of exhortation concerning our faith and hope while they were with us.

Bro. E. W. Banta was the speaker at the 3rd Sunday lecture on August 18th. He spoke on the subject, "The Harvest of the Earth Is Ripe."

While we see little material results from our efforts to hold forth the Word of life to the world of our day, yet we feel that such effort is required of us, and in the end may be the means of bringing some from darkness to light, and from the power of Satan to God. —bro. Chas. W. Banta

Boston-Worcester Gathering

581 Boylston Street, Boston, Mass.

(If the Lord will)

SATURDAY, OCTOBER 12, 2 P.M.

SUBJECT: THE GODLY MAN

Hymn 64

Reading: Titus 2

Prayer

Remarks by presiding brother G. A. Gibson, Toronto

Hymn 5

"SHOWING THYSELF A PATTERN OF GOOD WORKS"

Bro. J. Carlidge, London

Hymn 174

"IN DOCTRINE SHOWING UNCORRUPTNESS"

Bro. V. Gilbert, Buffalo

Hymn 13

"SOUND SPEECH THAT CANNOT BE CONDEMNED"

Bro. G. Growcott, Detroit

Anthem 29

Prayer

SUNDAY, OCTOBER 13, 11 a.m.

MEMORIAL SERVICE

Exhortation: Bro. H. Sommerville, Honesdale

SUNDAY, OCTOBER 13. 4 p.m.

"MAN'S INHUMANITY TO MAN"

Lecture : Bro. D. Gwalchmai, London

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

"AS THE HEAVEN IS HIGH ABOVE THE EARTH"

Divine ways and divine thoughts are as much above the ways and thoughts of human experience as the heaven is high above the earth (Isa. 55:9), resulting in a natural inability on our part to sympathise with them.

And they are more entirely beyond the range of human observation. They are matters of history, matters of promise; matters of present invisible fact. Consequently, the mind has less opportunity, so to speak, to become impressed with them than to be impressed with matters that are of every-day perception.

Hence it is that wisdom is a thing that has to be "sought for as hid treasure" — a thing we have to go out of our way to take pains to get. —**Bro. Roberts.**

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