

The Berean Christadelphian

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

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

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

CONTENTS

EDITORIAL: "Joy Cometh in the Morning"	Inside Front Cover
"THE TRUTH SHALL MAKE YOU FREE!" (Bro. Thomas).....	322
1959 SUBSCRIPTIONS.....	325
They Worship the Work of Their Own Hands	325
"SALVATION IS OF THE JEWS" (Bro. Roberts).....	326
Houston Tape Library.....	334
OUT OF EGYPT HAVE I CALLED MY SON (Part 29).....	335
This Shall They Have for Their Pride	340
"LET US RISE UP AND BUILD!" (Part 3):	341
All the Gods of the Nations Are Idols	344
FAITHFUL IN UNRIGHTEOUS MAMMON	345
THE PRAYER OF THE UPRIGHT	348
SIGNS OF THE TIMES	350
ECCLESIAL NEWS: Buffalo, Hye, Montreal, Worcester	Inside Back Cover

CHRIST IS COMING AND WILL REIGN ON EARTH

EDITORIAL

“Joy Cometh in the Morning”

"Rejoice in the Lord alway: and again I say, Rejoice! And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

Our dictionary defines "joy" as "an emotion of keen or lively pleasure arising from present or expected good, or great gladness." An examination of its use in the New Testament confirms this. It is said of the wise men, who came in search of the one born king of the Jews, that—

"When they saw the star, they rejoiced with exceeding great joy"—Matt. 2:10.

In his parable of the talents, Jesus refers to himself as "a man travelling into a far country to receive a kingdom and return." Upon his return, he calls his servants before him. To those who have watched and waited for their Lord, and occupied themselves steadfastly in his service, he says—

"Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the **joy of thy Lord.**"

This was not a present joy because Jesus was speaking of his second advent, when he would be sitting upon the throne of his father David. However, during his intimate talks with the disciples on the night in which he was betrayed, he used a term that seemed to indicate the present, saying—

"These things have I spoken unto you, that my joy might remain in you, and **that your joy might be full.**"

But in what sense could Jesus refer to his *joy* when he knew the intense suffering that lay before him during the next several hours? Paul gives the answer when he exhorts us to run with patience the race that is set before us—

"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God?"—Heb. 12:2.

If we marvel at the patience and endurance of Jesus, let us remember this vitally important statement of Paul's, that it was because of the "joy that was set before him." This is the joy to which Jesus referred when he said—

"Enter thou into the joy of thy Lord."

After setting forth the supreme example of the Lord Jesus, the apostle continues with an ardent word of exhortation—

"For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds" (v.3).

The apostle continues and discusses a form of trial and affliction to which every faithful brother or sister is subject, and we would do well to give earnest attention, for some have been confused over the subject of chastisement—

"Have ye forgotten the exhortation Which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him:

"For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth"—
Heb. 12:5-6.

But how are we to *know* when we are being chastised, and how can we distinguish it from ordinary suffering? We believe it can be recognized. All mankind are subject to trouble and affliction, but there is a *form of affliction* to which certain people only are subject. Jesus brings attention to this in Matthew, chapter 5, where he says (vs. 10-11)—

"Blessed are they which are persecuted for righteousness' sake, for theirs is the Kingdom of heaven.

"Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely, **for my sake.**"

Now if we suffer "for *righteousness*' sake" or "for *Christ's* sake," is it not the chastening of the Lord? And Jesus tells us how we should respond to such suffering, saying,

"REJOICE, and be exceeding glad!"

But *how* can we *rejoice* under such conditions? Has not Jesus set the example by enduring the cross and despising the shame? Yes, by all means, and he accomplished it because of the joy set before him, and that is the incentive set before us. In dealing with the subject of suffering in the 4th chapter of 2 Cor., Paul says in v. 17—

"For our **light** affliction, which is **but for a moment**, worketh for us a far more exceeding and eternal weight of glory."

Even though Paul's suffering was intense in many ways— as he recites in chapter 11—yet he could refer to it as "our *light* affliction," and, in relation to time, he speaks of it as being *momentary*. But someone might say that because of the visions and revelations he had, the joy set before him would almost be by sight rather than by faith. No doubt, it helped, but Paul's nature was the same as ours, and he would be just as conscious of pain as we would be. An added reason for his endurance comes to light in Rom. 8:18, where he says—

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

That is unquestionably true, and anyone would be foolish to attempt to compare anything in this life with that which is to come. Peter confirms those words of Paul, when he speaks of the rich reward we are called to by the Gospel—

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

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ"—1 Pet. 1:6-7.

We all recognize that the present is a time of want, distress and suffering throughout the world. We are all subject to it in some form or other. But let us not be cast down, or become discouraged, wearied or faint. Regardless of what form our trials may take, *let our eyes be fixed upon the joy set before us*, and rejoice and be exceeding glad, for the coming of the Lord draweth nigh. Therefore we should not forget that—

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him"—1 Cor. 2:9.

—Editor

"The Truth Shall Make You Free"

"Though we, or an angel from heaven, preach any other Gospel unto you than that ye have received, let him be accursed"—Galatians 1:8

BY BROTHER JOHN THOMAS

THERE IS no true religion without faith; nor any true faith without the belief of *the* Truth. Now, although a scriptural faith is the scarcest thing among men, it is exceedingly simple, and by no means difficult to acquire, when it is sought for aright. Paul gives the best definition of faith extant. He says—

"Faith is a confident anticipation of things hoped for, a full persuasion of things not seen."
(Heb. 11:1).

This is the faith without which, he tells us afterwards, God is not, and cannot by any possibility be, pleased. It is a faith which lays hold of the *past* and the *future*. The person who possesses it *KNOWS what is testified concerning Jesus* by the apostles, and is fully persuaded of its truth; he also *KNOWS the exceeding great and precious promises* which God has made concerning things to come, and he confidently anticipates the *literal fulfilment of them*.

Laying hold of these things with a firm faith, he acquires a mode of thinking and a disposition which are estimable in the sight of God; and being like Abraham in these particulars, he is prepared by induction into Christ, to become a son of the father of the faithful, and of the friend of God.

This faith comes by *studying the Scriptures*—

"Faith comes by hearing, and hearing by the Word of God."

This Word contains the "testimony of God." When this testimony is understood, and *allowed to make its own impression in "a good and honest heart,"* faith establishes itself there. There is no more mystery in this, than how one man comes to believe another guilty of a crime when he is made acquainted with all the testimony in the case.

The ability to believe lies in a sound understanding, a candid disposition, and *knowledge of the testimony of God*. Where there is ignorance of this there can be no faith. It is as impossible for a man ignorant of God's Word to have faith as it is for a man to believe another guilty of an alleged crime who knows nothing at all about the matter.

But, one may say, there are multitudes who "believe in Christ" who are *very ignorant of the Scriptures*. Yes, they believe in Christ as Turks believe in Mohammed. But this is NOT THE FAITH DEFINED BY PAUL. The mere belief that Jesus is the Son of God is not believing in him. To believe in him is to *believe what God testifies about him*.

The faith of the "religious world" is like a stool with only one leg. It *professes* to believe in Jesus; but it is ignorant, and therefore faithless, of *the message* he was sent to deliver to Israel. His message had relation to "the things hoped for"—to the things of the Kingdom which God will set up upon the ruin of the kingdoms which now exist.

Men are invited to believe in the "Messenger of the Covenant," AND *in the message* which unfolds the things of the Covenant. To believe the one and reject the other is stultification. The "religious world" has placed itself in this predicament; and unless it believes the *whole* Truth, which is not likely, it will be cut off as was Israel in the days of old.

"Love is the fulfilling of the law." (Rom. 13:10).

"He that hath my commandments, and **keepeth them**, he it is that loveth me . . . If any man love me, he will keep my words . . . He that loveth me not, keepeth not my words."

In the face of these sayings of Jesus, what is the love of "professors" for God and His Son worth? It is like their faith, of no account whatever. God asks men for their *hearts*; but they give Him only their *lips*. They profess to love Him, but give their affections to the world. From the ecclesiastical throne, or pulpit, to the humblest "layman," can they give a *scriptural demonstration of "obedience to The Faith"*?

They offer verbal sacrifices without end; at least *they* do, who are compensated for their words; the "laity" are possessed of a legion of dumb spirits, and sit only as the listless hearers of the "eloquence" presented according to their taste—but *where is obedience to the Gospel of the Kingdom in the Name of Jesus?* Who ever thinks of obeying this? And yet he comes to take vengeance on all who obey it not.

I cannot too earnestly commend the words of Samuel to the attention of the reader in this place (1 Sam. 15:22-23)—

"Hath the Lord as great delight in burnt-offerings and sacrifices as in **obeying the voice of the Lord?**

"Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."

A great principle is set forth in these words. It is that which can alone place men in harmony with the religion of God. Without it a man may indeed *know* the truth; but he must *believe AND DO* if he would inherit the Kingdom which has been preparing from the foundation of the world.

Religion is of two kinds—namely, that which is invented by the thinking of sinful flesh; and that which is revealed of God. The former is superstition, and leads men to do a vast deal *more* than God requires of them, or *less*.

In what is called "Christendom" most improperly (for instead of being Christ's dominion, as the word implies, it is the arena of his sufferings in the persons of his disciples, and in the suppression of his Truth), these extremes of superstition in its plus and minus exhibitions, are illustrated in all their diversity, from popery, which is superstition in excess, down to Quakerism, which is superstition in its homeopathic proportions.

The religion of God, on the contrary, occupies a commanding and dignified position between the two extremes. It does not require men to abase themselves in the dust, and to afflict their bodies for their sins; nor to plant themselves as so many statues of clay, with downcast or upturned visages in the silence of the sepulchre, under pretence of waiting for Him to move them to preach or pray.

There is no fanaticism nor pietism in God's religion. When in the exercise of it men are moved to action, they are acted upon by an *intelligent and earnest conviction of the Truth*. This is the instrumentality by which He rouses men to religious exercise—by the Spirit which is the Truth.

When, therefore, they are *really* "moved by the Spirit" they are moved by the *Truth*, and do not talk nonsense. They speak according to "the Law and the Testimony"; and thus evince to all who understand the Scriptures, that they have "light within." Everything spoken not according to the Word is nonsense; and the Spirit never moves men to speak nonsense: nor doth the light of Truth within ever teach men to undervalue the institutions of religion; or to live in neglect of them under pretence of a refined spirituality, or superior sanctity.

"BY THEIR FRUITS ye may know them."

This is an excellent rule by which to "discern the spirits." Men pray for the Holy Spirit; profess to preach under its guidance; and (often in a very bad spirit), protest that they received it when converted.

But the Spirit dwells only with those who understand, believe, and obey the Gospel of the Kingdom, and who walk according to its precepts. No man, whether preacher or "layman," has the Spirit, or anything else to do with it than as resisting it, who does not preach and believe the Gospel Paul preached. The "religious world" is utterly destitute of the spirit which belongs to God's religion; because it is ignorant of the Gospel, and understands not "the voices of the prophets."

If, therefore, it be sincerely desirous of the Spirit of God, let it renounce the traditions of "the fathers" and "mothers" of the apostasy, from Origen to Joanna Southcote, Jemima Wilkinson, and Anna Lee; let it shake off the thrall of Rome, Oxford, Wittenburg, Geneva, and Nauvoo; all of which make of none effect the Word of the living God: and let it "search the Scriptures" according to divine command:

"Proving all things and holding fast that which is good."
—that it may believe the Truth and obey it in the love of it. Christ will then dwell in its heart by faith (Eph. 3:17). It will be rooted and grounded in love, having attained to the "*obedience of faith*," which is the sole criterion of love to God; and the well-intentioned, and conscientious, though unenlightened members of its community, will have no longer ground of lamentation on account of "the decay of spirituality, and the prevalence of formality and worldliness in the churches."

All the Most High requires of men is just to BELIEVE *What He has done, what He teaches, and what He promises*; to obey the law of faith; to take care of the poor of His flock, and to keep themselves unspotted from the world. This is pure and undefiled religion (James 1:27). But, alas! *where is it to be found?*

1959 Subscriptions

We would like to get these as soon as possible. A subscription blank is inserted inside the front cover. Please send to one of the following brethren:

(It is simplest for us if sent to bro. Growcott)

G. Growcott, 12954 St. Marys, Detroit 27, Mich., U.S.A.

G. Gibson, 294 Glebeholme Blvd., Toronto 6, Ont., Canada

A. Jeacock, 10 Garden Close, Wallington, Surrey, England

If you are getting the Berean free, or if it is being sent to you without your request, PLEASE IGNORE THIS NOTICE. This notice is intended only for those who desire voluntarily to subscribe.

We are anxious to send the Berean free to any desiring it that way. Please do not hesitate to request it. If you know of any who might like it, please send us their names.

"THEY WORSHIP THE WORK OF THEIR OWN HANDS"

Can we walk through the streets of the great towns that thrive in Britain without realizing that the anger of God has equal cause to burn as in the days of old? This is an important question, for it bears upon a scriptural estimate of the ways of the world, and helps us rightly to shape our course as those who seek to walk as children of the light.

Let us look at Nineveh, which is mentioned among the other objects of the divine displeasure. In the days of the prophet she was a great city. She was not only the seat of a military empire, but she was the centre of a thriving commerce. As now, under similar circumstances, the thing that seemed of

least consequence was the purpose of Israel's God, spoken through Israel's prophets, and quietly recorded in Israel's holy oracles against the day of fulfilment.

Birmingham is a mere collection of brick hovels compared with Nineveh with her spacious broadways and pillared edifices, where military power and mercantile importance held joint and powerful empire. We ask: Where is Nineveh? Where her glory? —**bro. Roberts**

"Salvation Is of the Jews"

*"Him that OVERCOMETH will I make a pillar in the Temple of my God,
and he shall go no more out."*

BY BROTHER ROBERT ROBERTS

HOW GREAT is our privilege each time we thus assemble, to hear the voice of God in our midst in the reading of the Scriptures! It was a privilege esteemed even in the days of Christ when—

"Moses and the prophets were read in the Synagogues every Sabbath day."
—a work in which he was in the habit of taking part (Acts 13:27; Luke 4:16). In our days the voice is larger: it is the voice of "Moses, the prophets and the apostles" — a more comprehensive voice, a more abundant communication of the divine mind than Israel of the synagogues had.

We may know more of God's will and purpose than it was in their power to know. We are less privileged than they only in that we have no contemporary inspiration.

Even this drawback will shortly disappear. *We are about to witness a far fuller and more glorious manifestation of the Spirit than even the apostles beheld;* for with the Lord's coming will come that pouring-out of the Spirit on the whole house of Israel promised from the beginning—yea, when God will pour out His Spirit upon all flesh, and the glory of the Lord will illumine the whole earth—not physical glory, not a visible shining, but glory in the sense of *renown, reputation, praise.*

When all men recognise and serve and praise God (which they will not till Christ reigns),—the earth will be "filled with the glory of God as the waters cover the sea." We are looking for these times of refreshing. Meanwhile, it is ours to prize and use to the fullest our privilege of being able in these times of darkness and disobedience to hear God's voice.

Today, we have first the word by Isaiah concerning Israel, chapter 43. The prophet's words are good and comfortable words. They tell of kindness, and blessedness, and well-being to come. They are introduced with a "but," which gives them greater point by contrast with something having gone before. That something we find in the end of the previous chapter. It is something put before us in the form of a question (Isa. 42:24)—

"WHO gave Jacob for a spoil, and Israel to the robbers?"

This question supposes it a matter of controversy as to what Israel's calamities were attributable—as to who brought them about. Such a controversy as a matter of fact exists.

There are two ways of looking at the matter—the *natural-man* way and the *divine* way. The natural man, looking at the misfortunes of Israel, sees only the triumph of human prowess. The Assyrians, the Babylonians, the Romans had greater military skill; therefore the Jews were overthrown.

This is the "profane history" point of view—the view of all who look at occurrences as they appear to the eye of the observer who does not know God's relation to them. It was the view entertained by the enemies of Israel themselves. Thus the king of Assyria said—

"By the strength of MY hand I have done it, and by MY wisdom, for I am prudent."

The *other* view is presented by God Himself. *He* says of the Assyrian (Isa 10:5-13), that he is—

"The rod of Mine anger: the staff in their hands is Mine indignation. I will send him . . . against the people of My wrath will I give him a charge.

"Howbeit he meaneth not so, neither doth his heart think so, but it is in his heart to destroy and cut off nations not a few.

"Wherefore it shall come to pass that when the Lord hath performed His whole work upon Mount Zion, and on Jerusalem, I will punish the fruit of the stout heart of the King of Assyria and the glory of his high looks."

God, working behind, so to speak, strengthened, impelled, and guided the enemies of Israel in Israel's spoliation. *The Assyrians, Babylonians, and Romans were merely instruments in God's hands, without their being aware of it.* The work done by them was work done by Him. Hence, the right answer to the question—

"Who gave Jacob for a spoil, and Israel to the robbers?"
—is the answer immediately following the question—

"Did not Jehovah—He against whom we have sinned? For they would not walk in His ways, neither were they obedient to His law.

"Therefore, He hath poured upon him the fury of His anger and the strength of battle, and it hath set him on fire round about, yet he knew not: and it burned him, yet he laid it not to heart."

* * *

THIS IS THE explanation of the present desolation of all things appertaining to Israel. It is a comfort to know that it is all of God, and that what Jesus said to Pilate concerning himself is true of the whole commonwealth of Israel relation to the present Gentile ascendancy—

"Thou couldst have no power at all against me except it were given thee from above."

How cheering also to have God's recognition of the present state of the Jews! We look on them and find them not at all what we should desire. They are barren of all intelligent recognition of their present position before God. They are full of a complacent wisdom which is a mixture of human philosophy and Rabbinical superstitions.

We do not find the mind of the God of Israel, as exhibited in the prophets, reflected in them. What Paul said still remains true—

"Their minds are blinded unto this day."

The spectacle would be discouraging if we relied on them in the least for our apprehensions of the ways of God in the earth. *But we do not rely on them.* There is no more consolation to be had from the Jews than from the Gentiles, though the Jews are more interesting than the Gentiles, because of their relation to the work of God in the earth.

"Darkness covers the earth (the Gentiles) and gross darkness the people (the Jews)" (Isa 60:2)

It is part of this gross darkness that the Jews rejoice in their racial superiority, and explain their dispersion as "God's way of diffusing light among the Gentiles," instead of seeing their scattered state as the *punishment of their sins*.

In the midst of darkness it is comforting to read here in this portion of the Word we have read, that *God saw it would be so*; that although the fire of the divine anger should kindle on Israel and consume him, yet he should—

"Know it not or lay it to heart" (Isa. 42:25).

This is the past: a past of retribution: a time of giving to Jerusalem—

"Double for all her sins" (Isa. 40:1).

But the next chapter gives us the *future*—the future foreshown us in the Gospel—the *restoring again of the Kingdom* to Israel—the "times of the restitution of all things"—

"But now thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, fear not; for I have redeemed thee; I have called thee by name: thou art Mine.

"I will bring thy seed from the east, and gather thee from the west. I will say to the north, Give up; and to the south, Keep not back; bring My sons from far, and My daughters from the ends of the earth.

"Even everyone that is called by My name, for I have created him for My glory: I have formed him—yea, I have made him" (Isa. 43:1-7).

In these great and precious promises we are individually interested. We are not sons of Israel by *birth*, but we have become so by *adoption* (Rom. 11:17; Eph. 2:19); and our standing in Israel is not less real or valid because we are of Gentile birth and extraction.

On the contrary we are *more really* Jews than those Jews after the flesh who lack the faith of their father Abraham. It is a principle of New Testament doctrine that—

"They are not all Israel that are of Israel" (Rom. 9:6).

Jesus did not recognise the Abrahamic relations of those Jews who rejected him, though he admitted their lineal extraction. He *denied they were Abraham's children* in the full and effectual sense, because they were destitute of the *character* of Abraham—

"If ye were the **children** of Abraham, ye would do the **works** of Abraham" (John 8:39).

Gentiles, though not born of Abraham's blood, are truly the children of Abraham, if—having become adopted into Abraham's family—they are characterised by Abraham's faith and works (Rom. 4:11-12; Gal. 3:29). Consequently, we can rejoice in hope of these glorious promises, made in the prophets concerning the seed of Jacob. They belong to the Jews, and we are Jews; for Paul expressly says (Rom. 2:29)—

"He is a Jew who is one inwardly."

Here it is not difficult to imagine the orthodox believer exclaiming—

"That is exactly MY doctrine: spiritual Israel! inward Jews! Certainly; I agree with you—that is the very truth, and consequently I reject the idea of carnal Jews being gathered and restored to their land."

What must we say? It is not difficult to answer. The orthodox idea and the scriptural idea are not the same. The orthodox "spiritual Jew" is *no Jew at all*: the orthodox spiritual Israel is not Israel at

all. Orthodox believers have run off with *half* an idea. They see the element of adoption: they see the element of spirituality; but they run away from the Judaism—from the Israelism.

They recognise that Paul taught that believing Gentiles were adopted, but *they reject the thing into which they were adopted*. They see a "spiritual Israel," but they cannot see "Israel" for the word "spiritual."

By their notion, *Israelism* is blotted out altogether. They substitute immortal invisibility, natural to all men, surviving death, and departing to indefinable bliss among the stars, to a state in which the fortunes of the earth become a matter of supreme indifference. Nay, they abolish the earth by conflagration.

They destroy all *reason* for Israelitishness. They do not know of the *promises to Abraham*. They deny the Kingdom of God to be set up in the Holy Land over all the earth; they are ignorant of the *hope of Israel*.

It is very different with the inward Jew of Paul's teaching. Though inwardly, yet "He IS a Jew"—a Jew in all points save his birth.

He does not practise circumcision; he does not observe days; he is not under Moses, but this is no interference with his Judaism, for he is exempted from these things by the God of the Jews, under that New Covenant which from the beginning. He foreshadowed by His servants the prophets that He would establish *with the Jews*, natural and adopted.

He is a Jew in all his hopes and relations, and he now waits with strong desire for the fulfilment of the glorious promise to Israel, of which a portion was read this morning.

* * *

IT MAY BE objected that these promises cannot apply to adopted Israelites, since they concern an Israel that has suffered judgment in Jehovah's anger—an Israel upon whom has been poured—

"The fury of His anger and the strength of battle."

And who—

". . . knew not and laid it not to heart."

It may be said that neither of these things can be affirmed of the brethren of Christ, and that therefore the promises cannot apply to them.

This would be a short-sighted objection, though apparently well-founded. It would be short-sighted in leaving out of account that *comprehensive view of Israel* which in the Scriptures regards Israel as a whole and its history as one.

As a whole, Israel has been scattered, peeled and punished, and *as a whole* Israel will be gathered, exalted and honored, and to that Israel as a whole, all Jews, whether natural or adopted, belong; but it does not follow that all *individual* Jews share either the one state or the other.

Myriads of Jews have perished (e.g. in the wilderness for unbelief) who will have no share in the blessedness; and a multitude will share in the restoration who have seen nothing of the afflictions of Israel in times past.

In the bestowal of the covenanted mercies, there is a discrimination as to individual desert: but the general descriptions of Israel's lot, past or future, contemplate Israel as a whole; and a genuine Israelite identifies himself with the *national experience as a whole*.

Thus Daniel in "praying and making confession" at the end of the seventy years' captivity, uses the comprehensive pronoun "*we*"—

"**We** have sinned and have committed iniquity, and have done wickedly, and have rebelled, even by departing from Thy precepts and from Thy judgments, neither have **we** hearkened to Thy servants the prophets" (Dan. 9:5).

Likewise the Psalmist says (Psa. 79:4-10)—

"We are become a reproach unto our neighbors, a scorn and derision to those that are round about us.

"Help us, O God of our salvation, for the glory of Thy name, and purge away our sins, for Thy name's sake.

"Wherefore should the heathen say, Where is their God? Let Him be known among the heathen in our sight by the revenging of the blood of Thy servants which is shed."

Though living in the nineteenth century, and inhabiting a Gentile land, as the brethren of Christ and the adopted seed of Abraham, *we can pray these prayers more fervently and appropriately than his circumcised rejectors.*

On the same principle, we can lay claim to the glorious predictions of blessing, though they do refer to a nation which has been the subject of judgment and desolation. *We belong to that nation, and own its history, as well as rejoice in its future.*

This Israel, which as a whole is to be redeemed, will, when redeemed, be delivered from all that element, past or present, which though "of Israel" is not truly Israel.

It will be composed of those only who show forth Jehovah's praise. The people shall be "*all righteous*" (Isaiah 60:21). The carnal element will be purged out and exterminated (Eze. 20:38; Zeph. 3:11; Matt. 3:12).

The purified remnant will be a holy nation (Zeph. 3:12-13), a great contrast to the Jewish nation at any former period in its history, comparable only with its state when it entered the land of promise under Joshua.

We are specially interested in this holy nation—the nation as it will survive after the Lord's purification of them. In this nation, as the brethren of the Lord Jesus, we shall have a special place. It is written, that in that day, the feeblest of Israel shall be as David and—

“The **House of David as God**, as the angel of the Lord before them" (Zech. 12:8).

As the body of Christ, the Son of David, the saints in that day will be this *House of David*, and to them will belong the special exaltation and glory and honour of the glorious day that will have dawned as "a morning without clouds," in accordance with the covenanted mercies of David, given to them (Isa. 55:3; 2 Sam. 23:4-5).

The very kernel of the blessing appertaining to the hope of Israel is the *position of the accepted brethren of the Lord Jesus.*

* * *

THIS IS BROUGHT home to us in a special form in the messages to the seven churches, a portion of which has formed the other part of our reading. In those messages are many great and precious promises extended expressly to all who have ears to hear, and who OVERCOME, whether they be dwellers in Asian cities or not.

The one that occurs to me particularly in connection with the hope of Israel is the promise of *pillarship*—

"Him that overcometh will I make a **pillar** in the **Temple** of my God, and he shall go no more out; and I will write upon him the Name of my God, and the Name of the city of my God—New Jerusalem, which cometh down out of heaven from my God" (Rev. 3:12).

This, of course, is the language of symbol; but it is more expressive than a plain statement when the thing symbolised is understood. We know what the Temple of God is when used in a figurative sense.

There is to be a *literal* Temple—the Temple shown to Ezekiel, we know. But there is *also* to be a *living Temple*, a Temple composed of many people, a multitude in whom God will dwell, and through who He will be manifested to the nations in the Age to Come.

The Temple of God in this sense is the *community of the glorified saints*. The promise to the victor is to become a pillar in this Temple. We know what a pillar means used in this figurative way. James, Peter, and John were "pillars" in the apostolic community in the first century (Gal 2:9). They were principal men, upholding men, men upon whom the fabric rested.

It was a privilege to be a pillar in that arrangement of things; but *what shall it be to be a pillar in the glorious mystical Temple of the Deity in the kingdom of God?*

THIS IS THE PROMISE. It is a great and precious promise. It would be such if it meant only a fifty years' pillarship. Power and honor among men for fifty years, even in the present evil state of things, is considered a great prize, but the man that attains to pillarship in the divine arrangement of things, to be established on the ruins of the present system, "*shall go no more out.*"

A pillar in the mortal system breaks and is taken away: a mortal ruler dies; but a ruler in the divine aion is immortal. His position is as stable as the sun in the heavens. *When 500 years have rolled away, he will still be found in his place*, as strong and joyful and as established as at the beginning.

The Name of God is written upon him: he is invested with the divine nature: he is immortal; he cannot die any more: he is equal unto the angels. He also bears the Name of the new Jerusalem, which at that time will have come down from God out of heaven.

He is not an isolated unit. He is part of a system. He is a constituent of the Jerusalem government—the Jerusalem-governed polity—which will have come from God out of heaven, in having been created and established by Christ at his return from heaven.

This will be the New Jerusalem as contrasted with the old—new indeed in all senses; for in the old Jerusalem arrangement of things, there was nothing of immortality or stability. It was weak through the flesh, because in the hands of the flesh.

But the New Jerusalem is out of heaven and from God, and spiritual, immortal, and invincible in all its characteristics. *What an unspeakable honor to be an element of such an order of things!*

It is considered a great thing now to be in any of Her Majesty's "services"—to exercise authority under the royal arms. This is to have Victoria's name written upon a man, and the name of London, and to be a pillar in the Constitutional Temple.

But it is a poor affair compared with the Commonwealth of Israel! There is none of the stability, permanence, strength, life, efficiency, glory, and gladness that belongs to the Household of God in the Age to Come.

* * *

IN VIEW OF these things, it is but the commonest wisdom to ponder the fact that this glorious status is promised WITH RESERVATIONS. It is to be bestowed on "*him that overcometh.*" This intimates to us that—

"There is a battle to be fought
A victory to be won."

Where is the battle and *when*? Can there be any doubt about this? Let us open our eyes and see. *The battle is NOW*—in the commonplace life of our probation.

There is a danger of forgetting this. There is a danger of acting on the common notion that the business now on hand is to get as much enjoyment as ever we can.

The battle we have to fight is the battle Paul fought in his day. At the end of his life, looking back he said.—

"I have fought a good fight!" (2 Tim. 4:7).

While the battle was on, he tells us how he conducted it—

"So fight I, **not as one that beateth the air**" (1 Cor. 9:26).

One that beats the air is a man who goes through the performance of fighting but *hits nothing*; it is not a real fight, but a sham fight. The man attitudinises beautifully but nothing is done.

The fight we have to fight is a real piece of business. We deal blows that hit something, and *take the life out of the thing hit*. Paul indicates the point in his continuing words—

"I keep my body under and **bring it into subjection.**"

It is *ourselves* we have to fight. We incline in certain directions pleasing to the flesh; and we have to stand in our own way, and push ourselves back and say, "*No, you must not go in those paths which are forbidden to God's sons.*"

The body we keep under is the *whole body*, not any one part. The "lust of the eye" is as much a lust of the body as the lust that leads to fornication; the "lust of the flesh" in all its affections, is as much a lust of the body as that which leads to uncleanness.

The "pride of life" is as much an attribute of the body—of the *brain* part of the body, as that which is more gross and vile in the estimation of men. The WHOLE CATEGORY is outside of saintship.

A man may keep himself clean in certain directions and be defiled. He may be free from adultery, but *a slave to the praise of men and the outside appearances of things*. He may be innocent of drunkenness, but given to *pride and covetousness*. He may be perfectly respectable, according to human ethics, and *abominable according to the divine estimation*.

We must not forget that: "Guilty in one point, guilty of all," is a rule of divine judgment. We must keep the devil's whole host at bay. Of what advantage will it be to keep off ninety-nine adversaries if the hundredth strikes his spear into our heart?

We must fight a real fight. Do not let us pose merely. Do not let us go *through the attitudes* and beat the air. Do not let us profess the Name and attend the meetings and all the while, in private life—

"Walk as other Gentiles walk."

We are called to be saints, or holy ones, or those who do the will of God—and not those who merely say, "Lord, Lord." To be such involves self-denial, cross-taking-up, and cross-carrying. It involves the doing of "things"—and ALL the things—"that he says," and these relate to the common ways of private life.

In this we have to fight ourselves, often, for the spirit lusts against the flesh, and the flesh against the spirit. *This is the battle in which we have to overcome, upon which so much depends.*

How are we to overcome? John answers—

"This is the victory that overcometh the world, **even our faith**" (1 John 5:4).

What is "our faith?" Paul answers (Heb. 11:1)—

"Faith is the substance of **things hoped for.**"

It is a question of confidence in things to come. Whence comes this confidence? Paul tells us (Rom. 10:17)—

"Faith cometh by hearing and hearing by **the Word of God.**"

It comes to what Paul said to the Ephesian elders in his farewell address (Acts 20:32)—

"I commend you to God and to THE WORD OF HIS GRACE which is able to build you up and **give you an inheritance** amongst all of them that are sanctified."

The advice remains good to this day. The diligent, sympathetic daily reading and studying of the oracles of the living God, with prayer to Him who slumbers not nor sleeps, will fortify a man for successful conflict with all the enemies he has to encounter on the road to eternal life.

The neglect of them will certainly ensure his failure, however gifted he may be as a natural man, or however successful in the objects of life which the common run of men set before their eyes.

"All flesh is as grass, and the glory of man as the flower of the field. The grass withereth, the flower fadeth, but the Word of the Lord endureth for ever" (Isa. 40: 6-8).

Houston Tape Library

These have been recorded for the benefit and pleasure of the Brotherhood throughout the world, and they are happy to send them on loan to all who would like them.

Unless a special preference is indicated, a variety is sent, and a record is kept to avoid duplication

Apply to bro. C. Banta, 10606 Wiggins, Houston 29, Texas.

Let us not seek to justify our wrong doing by saying that we cannot help it. God is the best judge of what we can do, and He has told us what He expects of us.

Out of Egypt Have I Called My Son

"And the Lord will create upon every dwelling place of Mount Zion a cloud of smoke by day, and the shining of a flame of fire by night"—Isa. 4:5

PART TWENTY-NINE

PAUL'S PRAYER and desire that the Colossian brethren might be "*filled with the knowledge of God's will in all wisdom and spiritual understanding*," is evidence that there were heights and depths of knowledge to which they had not attained.

This being unquestionably true in their case, should act as a stimulant to the brethren in our far-off day in the endeavor to reach after that proficiency in knowledge, which was the subject of his petition to God on their behalf.

The choicest of spiritual nourishment provided for us in the Word is not always to be found in that which is most plainly expressed, but is frequently *hidden in type, allegory, metaphor, and symbol*, which abound in the Scriptures. He gives us many instances of this in his epistles, as in the fourth chapter of his Galatian letter, and the epistle to the Hebrews.

In his first letter to the Corinthians, he speaks of the children of Israel in the wilderness eating food that was figurative, or typical, of something else, and styles it "*spiritual meat*." It will, therefore, be greatly to our profit to seek after greater proficiency and skill in the understanding of some of the hidden mysteries of the Word by the key of knowledge which he has placed in our hands.

We have previously cursorily glanced at the wisdom of God hidden in the divinely constructed Tabernacle in the midst of the four-square encampment before Sinai. We shall now endeavour to fix our thoughts upon that other marvel of wisdom, power, and goodness, styled "*the pillar of cloud*," in which the Lord descended and stood in the door of the Tabernacle (Num. 12:5).

This cloudy pillar, which rested upon and covered the Most Holy Place in the day-time, presented a phosphorescent brilliance in the night, lighting up the desert with a blaze of glory, and thus illuminating the path of the migrating nation as it moved through the great and terrible wilderness.

From a careful perusal of Num. 9: 15-23, it will be seen that *absolute obedience to its movements* in their purposed journeyings en route to the Land of Promise was strictly enjoined upon them. There are several references to it in the Psalms in allusion to its proximate object; for example—

"In the daytime also He led them with a cloud, and all the night with a light of fire"
(Psa. 78:14).

"He spread a cloud for a covering; and fire to give light in the night" (Psa. 105:39).

Nehemiah also refers to it, saying—

"Yet Thou in Thy manifold mercies forsook them not in the wilderness; the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go" (9:19).

From these testimonies it is clear that the pillar of cloud and fire was the *symbol of God's visible presence by Spirit for the guidance of His people*.

* * *

IN CONSIDERING the reference by Paul to Israel's national baptism unto Moses in the cloud and in the sea (1 Cor. 10: 1-2), we perceive that the cloud was a necessity in the case of their national induction into Moses (the prophet like unto Christ), and consequently into the system of things which came by him (for *without the cloud baptism would have been impossible*), and that in its connection with water for that purpose it became highly typical of *the Truth*, without which, as we know, believers' baptism into the grace and truth, which came by Jesus Christ, would also be an impossibility.

And as the *Spirit* is the channel through which the Truth came, and therefore, as John says, "*is the Truth,*" we can understand this spirit-cloud's connection with the Truth, which is a lamp unto *our* feel, and a light unto *our* path, as the literal brightness of the pillar of fire was to the feet and path of the children of Israel in the wilderness.

The wilderness experiences of Israel under the guidance of the typical cloud are also illustrative of the fact that as the wilderness through which Israel had to journey lay between them and the object of their hope (the promised temporary possession of the land of Canaan), and was the sheet anchor of that hope; even so it is for us today.

The believer's journey towards the promised everlasting inheritance is also through the desert and barren wilds, with the light of Truth and Life for his guide and guardian as the spiritual counterpart of the pillar and cloud of fire.

It is also worthy of note that as *Israel did not enter upon their journey Zionward until the Gospel of the Kingdom had been preached to them* by the duly authorised servants of God in Egypt (Exo. 3:8-17; 6:6-8), and they had been baptized into *their leader*, the typical Moses, so also is it in the corresponding conditions under the New Testament economy of spiritual things.

In this beautiful parallel the guidance of the divine hand in relation to life's short pilgrimage now, may be as clearly discerned as in Israel's probationary wanderings in the wilderness under the guidance of the pillar of cloud and fire which was a necessary disciplinary preparation for the inheritance towards which they were hastening.

This typical foreshadowing is further emphasised in the thrilling words which fell upon the ears of John in reference to the redeemed from among men, of whom it was said—

"They shall hunger no more, neither thirst any more; **neither shall the sun light on them, nor any heat . . .**

—an evident reference to the scorching rays of the sun and the burning sands of the desert, which are, again, illustrative of the scorching oppression to which the true Israel of the Deity are, in their probationary career, subject—

". . . for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes" (Rev. 7:16-17).

The whole secret of God's dealings with Israel in the wilderness is given in the statement that He led them there—

". . . to humble them, and to prove them, to know what was in their heart, whether they would keep His commandments or no."

And that He suffered them to hunger, and fed them with manna—

". . . that He might make them know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord" (Deut. 8:2-3).

* * *

BY THIS TIME the reader will no doubt have apprehended the *identity* of the pillar and cloud of fire with the *cherubic glory which dwelt upon the mercy-seat* of the ark of the covenant in the Most Holy compartment of the Tabernacle, which is also called the Oracle. This identity is manifest from the fact that the pillar of cloud and fire rested upon the Most Holy, or Oracle.

The recognition of this identity will open the way towards the solution of a still greater mystery in the same connection. *The cherubic glory of the Tabernacle, and the cherubim and flaming*

sword placed at the east of the Edenic paradise after the expulsion of Adam for his transgression were identical spirit symbols.

The visible emblem of the Deity's presence and power was not thus placed merely for protection of the way of the Tree of Life; this it effectually accomplished, but was, at the same time, evidential of the blessed fact that *God had not abandoned His purpose in the creation of man.*

The condemned exiles of Eden were not left to wander in hopeless darkness with nothing but a yawning eternal grave staring them in the face.

Though forbidden access to the Tree of Life, the visible cherubic glory which flashed eastward of the garden became to them the *pledge and blessed assurance* of the fulfilment of the promise of redemption through the woman's Seed.

So *this* cherubic glory—like the pillar of cloud and fire to Israel in the wilderness—became the beacon of their hope, in connection with the typical ceremonies of the *Way of Life* instituted in Eden, in which they were invited to walk.

Even the almost universal apostasy and corruption of God's *Way* which followed were not allowed to interfere with the beneficent purpose foreshadowed in that *Way*, and towards the complete fulfilment of which purpose the cherubic symbols pointed.

This beautiful symbol and token of the divine purpose was afterwards transferred to the most holy portion of the Christ-typical Tabernacle in the wilderness, and subsequently to the Most Holy, or Oracle, of the Temple erected for the worship of the Deity by Solomon after the divine pattern given to his father David, where the symbol remained until the days of Ezekiel, when it was *taken away*, (11:23), amid accumulating testimony of God to Israel by His Spirit in His prophets, who spake in glowing terms of His *ultimate* purpose with them as His divinely-selected nation; sending to them by His duly authorised messengers because He had compassion on His people and on His dwelling-place, and thus pleading with them, as it were, face to face.

But it is testified (2 Chron. 36:15-16) that—

"They mocked the messengers of God and despised His words, and misused His prophets until the wrath of the Lord arose against His people till there was no remedy."

The punishment of the nation which followed was not for its *destruction*, but *correction*, as frequently testified. Listen to His gracious words to them as His *national Bride* by the prophet Isaiah (54:7-13)—

"For a small moment have I forsaken thee; but with great mercies will I gather thee.

"In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.

"For this is as the waters of Noah unto Me; for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee.

"For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee.

"I will lay thy stones with fair colors, and lay thy foundations with Sapphires.

"And I will make thy windows of Agates, and thy gates of Carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord, and great shall be the peace of thy children."

—Christ's personal Bride (see Rev. 21:9-27)—

"In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel . . .

All this is beautifully descriptive of the state of things in Israel when the Kingdom of God shall have reached the second stage of its existence in the coming restoration of Israel, and the appearance of the anti-typical pillar of cloud and fire in its final form in the midst of the throne of God and the Lamb on Mount Zion.

While, therefore, the wilderness pillar of cloud and fire was typical of the glory to be manifested in and through the ever-living precious stones (Christ and his brethren) in the time when Israel's foundations shall be laid with sapphires, it will, nevertheless literally re-appear in the restored Kingdom of Israel, and thus connect and identify the Kingdom of the past with that of the future.

It will also serve a similarly necessary purpose in the coming divine economy. The Spirit-Word picture in which this appears is contained in Isa. 4, beginning at v. 2—

"And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even everyone that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning . . .
—after the scathing judgments—

"And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies.

There can be no question as to the *time to which this relates*—

". . . A CLOUD OF SMOKE BY DAY, AND THE SHINING OF A FLAMING FIRE BY NIGHT; for upon (over) all the glory shall be as a defence (canopy) . . .
—when all the nations shall repair to Jerusalem from year to year to worship the King, the Lord of Hosts, and to keep the Feast of Tabernacles (see Zech. 14:16)—

"And there shall be a Tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain" (Isa. 4:6).

The reader will observe that the "cloud of smoke and shining of a flaming fire" are to rest upon *every dwelling place of Mount Zion*, and not as in the wilderness upon the literal, though Christ-typical Tabernacle made with hands; for, at the time we are now contemplating *all that was typified* by that Tabernacle, and the glory-cloud which rested upon it, will have been realised in *Christ and his brethren*, who will personally preside over the assemblies of Zion, to which reference is made in the vision.

* * *

AND SEEING that we are favored with a great amount of detail as to the arrangements in connection with those assemblies, and of the limited area of the Holy Oblation, and its uses, which will include Mount Zion in its dimensions, the "*dwelling-places*" upon which these symbols of the divine presence and glory will rest, will, in all probability, be those to which reference is made in Ezekiel's visions—

"The holy portion of the land shall be for the priests, the ministers of the sanctuary, which shall come near to minister unto the Lord, and it shall be a **place for their houses**, and a holy place for the sanctuary" (45:4).

And seeing also that the priests that "come near to minister unto the Lord" are not the Levitical priests mentioned in chap. 40:45, (in contrast with those of 46), to the former of whom this honor does not belong (44:13); and that there are *only two classes* of priests mentioned as officiating in the Temple of worship of the age to come, we are shut up to the conclusion that *the priests that "come*

near to minister unto the Lord" are none other than those double-functioned personalities styled "kings and priests" spoken of in Rev. 1:6; 5:9; 20:6; and that, therefore, the "houses" referred to in the specification will be none other than the houses of the immortal holy priesthood which will be emblazoned with the divine symbols of glory, and thus identified with the typical pillar of cloud and fire of the wilderness.

The reader is referred to the elaborate details of Ezekiel's visions, recorded in chapter 40 to 48. It is also worthy of note in this line of thought that those visions close with the significant statement that—

"The name of the city (Jerusalem) from that day shall be, THE LORD IS THERE"
(Eze. 48:35).

How exceedingly appropriate, then, will be these divine emblems of Jehovah's presence, and how precisely and beautifully accordant are both type and antitype!

The Tabernacle of Isaiah's vision (Isa. 6:1) is doubtless that great HOUSE OF PRAYER FOR ALL NATIONS (Isa. 56:7) so minutely described in the Ezekiel visions to which we have made reference.

Familiarity with the various prophetic visions of the coming divine economy upon earth must inevitably result in presenting to the mind such a connected view of the glorious future as will, in the case of the true servants of the Lord, most surely develop within the heart that fervent desire and prayer for the hastening of the day when the whole earth shall be full of His glory, expressed by the apostle John at the conclusion of the gorgeous visions vouchsafed to him in Patmos—

"Even so, come, Lord Jesus."
(TO BE CONTINUED NEXT MONTH, IF THE LORD WILL)

"This shall they have for their pride, because they have reproached and magnified themselves against the people of the Lord of Hosts. The Lord will be terrible unto them; for he will famish all the gods (or rulers) of the earth, and (as the final result) men shall worship Him, everyone from his place, even all the isles of the heathen."

It is interesting to recollect that in these Oracles of Truth we have a divine view of human ways; a picture of the situation of things among men as they appear to God's eyes.

It is here where their value lies. As the children of God—constituted such by the obedience of the Gospel—it is of the first importance that we should use all diligence to obtain and cherish such an insight. In fact the possession of it is the one thing that distinguishes the children of God from the children of the devil.

Human literature reflects human views of the situation, and the student of this literature gets only the human view. We have to go to the Scriptures to get the divine view, and this view is in complete contrast to that which is popular with society in general. As Jesus says:

"That which is highly esteemed among men is abomination in the sight of God."
—Bro. Roberts

"Let Us Rise Up and Build!"

PART THREE

"My God, think Thou upon the prophetess Noadiah, and the rest of the prophets that would have put me in fear"—Neh. 6:14

THEY ARE still building the wall. The enemy, who has tried ridicule and conspiracy, now tries—in order—deceit, and intimidation, and a crafty trap, and internal sedition. Well might Nehemiah exclaim—

"O God, strengthen my hands!"

He records (6:2)—

"Sanballat and Geshem sent unto me saying, Come and let us meet together in one of the villages."

This is one of the most difficult approaches of the enemy to contend with—

"Come and let us talk it over. Let us see what can be worked out. Perhaps we are closer together than we think, Why be narrow and exclusive?"

The Truth *IS* narrow and exclusive. It demands a degree of allegiance and submission that very few are willing to give. In this dispensation it will always be small and despised. When it begins to prosper and spread out, it soon becomes contaminated and diluted. And it is not something that can be compromised. Either we accept it as a whole or we do not.

Nehemiah gave the perfect answer to all the pleasing and plausible invitations to "come out and fraternize"—

"I am doing a great work: I cannot come down to you."

Of course, we *must be* doing a great work—this is not just a convenient excuse; it must be a *statement of fact*.

We have no time for other things. Living the Truth and serving God is a full time occupation, and *any who do not realize this have not properly learned the Truth*. Any who think they have time for anything but God's service have a very faulty conception of the height and depth of the Gospel.

When this sugar-coated approach failed, the enemy tried another (v. 5)—

"Then Sanballat sent his servant unto me with an open letter in his hand."

An open letter was a sign of discourtesy, and contempt, in the pattern of haughty instructions to an inferior servant.

The letter was a threat—an attempt to blackmail and intimidate. It charged Nehemiah with planning rebellion against Persia in fortifying Jerusalem, and hinted that if Nehemiah did not cooperate, the charge would be brought before the King. It ended with the same invitation—

"Come now, therefore, and let us take counsel together."

A charge to the Persian King by the officials of all the surrounding territories would be serious. In dictatorships and despotisms, even the mere *suggestion* of rebellion is often sufficient for condemnation, for such rulers play safe and purges are frequent.

But Nehemiah was not intimidated. He had faith that God would see him through without recourse to seeking to appease or compromise with the enemy. The power of God was far greater and more real to him than that of Persia.

* * *

THE NEXT assault is from within. An Israelite, posing as a friend and as a prophet, came to Nehemiah warning him of assassination and urging him to take refuge in the Temple. To a God-fearing man like Nehemiah, it was a subtle and plausible approach. It was designed to cater to both fear and vanity—

"You are very important to the work of God—you are justified in making an exception in your own case and using the Temple as a refuge. Remember that David ate the showbread in a case of necessity. Why expose yourself when you can be safe? You are just being foolhardy and making a show of your faith and tempting God."

This from an apparently sincere and godly man would be very appealing and plausible. But Nehemiah was too familiar with the mind of the Spirit to be deceived by fleshly wiles—

"Who is there that—being as I am—would go into the Temple to save his life?

"And, lo, I perceived that God had not sent him, but that he prophesied this prophecy against me, for Tobiah and Sanballat had hired him."

We must examine all advice for *motive* and *purpose*. If it appeals to the flesh, we need to be doubly on guard. Often the only safe answer is, "*Get thou behind me, Satan.*"

"My God, think Thou upon the prophetess Noadiah, and the rest of the prophets, that would have put me in fear."

Think of the difficulties and hazards of Nehemiah's position, when *even reputed prophets* were secretly trying to ensnare and destroy him. How similar his position was to that of Jesus among his enemies!

But nothing stopped the work. In the midst of all this intrigue, within and without, the work continued. *This is important.*

The best way to handle and combat all disruptive and diversionary tactics is to IGNORE THEM and *keep on working at the main objective*, which at present is the *MAKING READY A PEOPLE PREPARED FOR THE LORD.*

There are lots of side issues, lots of challenges, lots of threats and hints that we may be tempted to be drawn aside into conflict with, but life is short, time is brief, and we are a very small cog in a great enterprise.

Let us not be diverted. Only God Himself can straighten out many things. Let us stick to the one glorious, central objective, so that we can sincerely answer to all diversionary invitations to "*Come and let us take counsel,*" by saying—

"I am engaged in a great work: I cannot come down to you."

And so Nehemiah could record (6:15)—

"So the wall was finished in 52 days, and when our enemies heard thereof, they were cast down, for they perceived that this work was wrought of our God."

But here is the sad and significant part. Even though they perceived this, they were not converted, but schemed harder. This is a perverse characteristic of the flesh, to rebel against the light. It is not sensible or logical, but how very human and natural!

* * *

VS. 17-18 REVEAL a very disastrous condition from the point of view of the soundness and welfare of God's people—

"Moreover in those days the nobles of Judah sent many letters to Tobiah, and the letters of Tobiah came to them."

"For there were **many** in Judah sworn unto him because he was the son in law of Shechaniah, and his son Johanan had taken the daughter of Meshullam."

Alien marriage—mixing with the world—going out to see the daughters of the land—the greatest single evil that has plagued the people of God since before the flood.

"She is such a nice person!"—"He comes from such a nice family!"— "Perhaps it will bring them to the Truth."

"*Shall we do evil that good may come?*" God, in His mercy, or for His own purpose, sometimes brings good out of evil, but He more often brings *evil* out of *evil*. Either way, the shame and disobedience of the original evil remains.

* * *

"The nobles of Judah sent many letters to Tobiah."

He does not say, "*Some of the nobles*," but, "*The nobles*," showing that, not just some individuals, but *as a group* they were scheming with the enemy against Nehemiah.

Nehemiah was no friend of special privilege or oppression. These nobles had been living well by oppressing their poor brethren and fraternizing with the leaders of the outside nations around them.

They resented Nehemiah's reforms—his bothersome zeal for holiness and for the fulfilment of the law of God.

V. 19—"Also they reported his good deeds before me."

This was very subtle and hypocritical. Tobiah was an enemy of God and of God's people. He was using every means he could to destroy the good Nehemiah was doing.

The issue was a clear case of allegiance to God, or to the enemy of God. There was no middle ground.

But they "reported his good deeds" before Nehemiah. *What's wrong with reporting a man's good deeds?* Is it not according to the law of God to do so? Should we not be charitable?—see the best?—think the best of any one?

Here was the subtlety and the hypocrisy of it—a vicious, malicious misapplication of a divine truth that would nullify all distinction between good and evil, faithfulness and unfaithfulness. They labored to *confuse the issue, glorify the enemy, and weaken the faithful*—all in the name of "charity" and "friendliness."

"And they reported my matters to Tobiah. And Tobiah sent letters to put me in fear."

This situation will be found in all ages of the Truth—men who *pretend* to be loyal friends of the Truth, but whose heart and sympathies and associations are in the broad way with the enemy, and

who are always trying to *glorify the enemy* and weaken and belittle those who faithfully strive for the narrow way.

* * *

WE BEGIN ch. 7. First Nehemiah says that when the wall was finished, he appointed its rulers. This is the next necessary step. First build up the wall safe and complete. Then set up faithful rulers in charge. His principle of choice is a very important one to follow (v. 2)—

"He was a faithful man, and feared God above many."

This should be the basis of choice in all ecclesial arrangements—natural ability, personal relationship, animal friendliness—*mean NOTHING*.

"To **this** man will I look, saith the Lord . . ."
—not to the learned, or accomplished, or polished, or self-assertive, but—

". . . to him that is poor, and of a broken spirit, and that **trembleth at My Word.**"

Then (v. 3) for the security of the city, the gates were only to be opened at limited times, and under careful guard, and during the night each household was to be responsible for setting a watch in its own area.

They were actually in a state of siege, where constant care and watchfulness was essential to their safety. *We are impressed in all these things with the parallel of the Household today, as sheep in the midst of wolves.*

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

"All the gods of the nations are idols; but the Lord made the heavens."

The force lies in the statement that Jehovah "made the heavens." It is impossible to convey a more powerful idea of the greatness of Jehovah than is expressed in these few words. At night, the starry depths are revealed; the silent glory of a thousand twinkling points of light seems to speak of power and immensity more impressively than the sun's golden flood.

As we scan the shining host and think of the magnitude of each single orb, and the vastness of the distances that separate them one from another, though apparently near together; and of the exactness of their order and their movements, though apparently massed in confusion, we are simply overawed and stunned.

We feel we have no faculty to grasp the stupendousness of this wonderful creation. We sink tired to the ground. But the effort is not useless. It helps us to have some faint conception of the Creator. It helps us to respond to God's Own appeal when He says (Isa. 40:25) —

"To whom will ye liken Me or shall I be equal? said the Holy One. Lift up your eyes on high and behold who hath created these things, that bringeth out their host by number. He calleth them all by name by the greatness of His might, for that He is strong in power; not one faileth"
—Bro. Roberts.

Faithful in Unrighteous Mammon

“Moreover it is required in stewards, that a man be found faithful”—1 Corinthians 5:1-2.

It is the work of a steward to direct and manage the affairs of his employer or master; and the steward is considered good or bad according as he is faithful or unfaithful in handling the business of his Lord.

In the parable of the unjust steward (Luke 16) Jesus has some very timely comments that will benefit us and help to guide and sustain us that we may be "good stewards of the manifold grace of God."

We can place God in the position of the rich man, whose riches can be weighed by us in the wisdom and knowledge of His will, that He has placed in our trust.

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

We read further of these riches of God in Eph. 2:7—

"That in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Jesus Christ."

The riches of God are manifested toward us in His Word, and shed abroad in our hearts by the knowledge we have of His saving grace.

Now the accusation brought against this unjust steward was that he had *wasted his master's goods*. For this reason he was told—

"Thou mayest be no longer steward."

Upon reflection the unjust steward realized that he could not dig, and he was ashamed to beg. What then could he do to prepare himself for the time when he would be put out of his stewardship? He must make such arrangements now so that when his present job was gone his future would be provided for.

So calling together the various debtors that owed money to his Lord, he gained their favor by reducing the amount of their bill. This was a wise action from a worldly point of view, and drew the commendation of the steward's lord. Jesus added his own comments—

"The children of this world are in their generation wiser than the children of light."

It has been contended that the "lord" who commended the unjust steward, was Jesus, and that in doing so he countenanced sin; but neither here nor in the case of the woman taken in adultery did he give approval to unrighteousness.

In the case of the woman, after Jesus had asked her if no man had stayed to condemn her, and was give a negative reply, his own answer was—

"Neither do I condemn thee: go, and SIN NO MORE."*

Jesus forgave her sins, at the same time pleading with her to sin no more—showing his disapproval of sin.

And when Jesus spoke of the children of this world being wiser in temporal things than the children of light in spiritual matters, he had reference to the *wise use the steward was making of*

present opportunity to provide security for the future. The present is vanishing; so it is true wisdom to prepare for that which will remain.

This is a matter that should cause careful reflection on the part of each one of us. Are WE making the most of our present opportunity as children of light? Are we "redeeming the time" by keeping our minds continually stirred up to the remembrance of our responsibilities as "stewards of the manifold grace of God"?

Though the present world will soon pass away with the users thereof; yet we sometimes find ourselves in a straight betwixt two, the World and the Truth; whereas the Truth should be our one consuming love.

Solomon gives us a wise course to follow—

"My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest for her as silver, and searchest for her as for hid treasure; THEN shalt thou understand the fear of the Lord, and find the knowledge of God" (Prov. 2:1-5).

In v. 6 we find what the result of such a course will be—

"For the Lord giveth wisdom: out of **His** mouth cometh knowledge and understanding."

And consider also the words of vs. 10-12—

"When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee."

And a glorious promise for a righteous mind, disposition and walk is given in vs. 20-21—

"That thou mayest walk in the way of good men, and keep the paths of the righteous. For the upright shall dwell in the land and the perfect shall remain in it."

We have but a short time in which to use the power and opportunities, as stewards of the manifold grace of God, and we are so inclined to put off till tomorrow what we should do today.

Sometimes we live as if the one business of our present life was to provide for natural and personal wants. *Let us be warned;* for such a course means "sowing to the flesh," and the result will be to reap corruption.

The Lord Jesus saw the great folly of this, and so he speaks to the effect that in this respect the children of the world are wiser in their doings.

What Jesus wanted to enforce by this parable of the unjust steward is evident, when he says—

"And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations" (v. 9).

The mammon of unrighteousness is what is known as worldly wealth, and the great question that concerns us, is *how the "mammon of unrighteousness" may be turned into "friends" against a time of failure on our part.*

The time of failure is certain. We must all sooner or later part with all that we have, as death dissolves a person's connection with the present, and resurrection will not restore it. We come forth from the grave with nothing except our character, our life.

Then, how can wealth, or anything we may have in this life, be handled now, so that at such a time it will be as a friend providing us with an everlasting habitation?

The Lord Jesus answers that question—

"He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

"If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"

Thus the answer of Jesus indicates faithfulness, even in the disposal of the widow's mite, in *all* temporal wealth, be it small or large. If we are faithful over a few (small) things; he will make us ruler over many (great) things, is the lesson.

"If ye have not been faithful in that which is another man's, who will give you that which is your own?"

This indicates that *the property of Christ is in our hands now*, as Jesus showed in the parable of the talents. We are not to hide it in a napkin, but enlarge upon what is given us that Jesus may receive a proper increase.

Unrighteous mammon used in the service of God (which is *time* and *labor* as well as *money*) will be found a true friend for us in the day of account.

"Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, Who giveth us richly all things to enjoy . . .

"That they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

Thus the Spirit shows us how the unrighteous mammon may be used, in such a way that a dangerous foe may be turned into a great friend in need.

The apostle Paul wrote to the Corinthians—

"It is required in stewards that a man be found faithful."

Let us, in the days at our disposal, use our time, our goods and our life, as much as in us is—

"As good stewards of the manifold grace of God." —WJP.

"The Prayer of the Upright"

"Refrain thy tongue from evil, thy lips from speaking guile . . . for the eyes of the Lord are over the righteous, and His ears are open to their prayers; but the face of the Lord is against them that do evil"—I Pet.

HOW CHEERING and encouraging this should be to all who truly desire to feel that their prayers *are* being heard and heeded; for who can doubt the ability of Him Who created the tongue, the ear, and speech itself, to hear and answer prayers offered unto Him? The Psalmist said—

"For there is not a word in my tongue, but lo, O Lord, Thou knowest it altogether"
(Psa. 139:4).

Also in Rev. 2:23 Jesus declares—

"All the churches shall know that I am he that searcheth the reins and heart."

This omniscience on the part of the Creator might seem to preclude the necessity of presenting our prayers and supplications to Him, seeing He already knows our thoughts and desires. However, the matter needs no further questioning, seeing that there are many examples of the righteous praying to God, and being graciously heard and answered, both in Old and New Testament times.

We all remember how Elijah's prayers were answered, both in his request for rain and in fire coming down from heaven, consuming his sacrifice (1 Kgs. 18:38; Jam. 5:17).

Although God does not now answer by miracle, as in the days of the prophets, yet the apostle James calls attention to Elijah's being a mortal man, subject to the same passions as we. This means that he, like us, had to have faith in God. Hence he admonishes us to pray one for another (Jam. 5:16):

"For the effectual, fervent prayer of a righteous man availeth much."

In Luke 11:1 we find Jesus in prayer to his Father. When he ceased, his disciples asked him to teach them to pray.

Looking at this request in the light of Paul's statement that we know not what to pray for as we ought to, (Rom. 8:16), the need for the Great Teacher's instruction—with the realization of our ignorance of the most acceptable manner of approaching the Great Creator—becomes apparent. Hence we greatly appreciate that model prayer as a guide—

"When ye pray, say, Our Father which art in heaven, Hallowed by Thy Name. Thy kingdom come . . .

"Give us each day our daily bread, and forgive us our sins, for we ourselves forgive everyone who is indebted to us, and lead us not into temptation."

One salient point, standing out clearly, is that *prayer should be addressed to God, the Father*. Not as petitions are framed today by Romish superstition about immortality of the soul instead of the Bible doctrine that—

"The soul that sinneth it shall die" (Eze. 18:4).

Paul says (Rom. 6:23)—

"The wages of sin is **death**: but the **gift of God** is eternal life through Jesus Christ our Lord."

The eternal life thus bestowed is one of body or soul, as explained in 1 Cor. 15:40-44, and not the immaterial ghosts of popular theology. This pernicious doctrine of the soul being inherently immortal leads the benighted recipients of it to pray, not only to Jesus (which in itself is a violation of Christ's instructions), but they also address their prayers and supplications to Mary, the mother of Jesus, whom they, in their blindness, suppose to be in heaven. Carrying superstition beyond the limit of human credulity, they also make repeated prayers to "Saint Ann," the reputed mother of Mary, the mother of Jesus.

Again returning to the prayer as Jesus taught it to his disciples, the first desire of Jesus' true disciples should be to hallow, or *hold in the greatest reverence*, the Name of God, which stands for Himself. He stands alone and is supreme in holiness and righteousness.

Hence it would be blasphemy on the part of any to suppose that prayers could be offered to any members of perishing humanity, even though they may be the earthly relatives of the Lord Jesus Christ. It would belittle God's great Name, and exalt deceased humanity.

To pray, "*Thy Kingdom COME*," is surely scriptural teaching and in line with God's revealed purpose, though not with the popular doctrine of heaven-going.

Christ has promised to establish his great throne ON THE EARTH and to reign over the twelve tribes of Israel when they are restored to the land covenanted to Abraham. See Gen. 13:17, Gal. 3:26-29.

Hence the song of the earth's redeemed will be concerning that kingdom on earth which Jesus taught them to pray for when he said "*Thy Kingdom COME*." Thus they sing—

"Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign **on the earth**" (Apoc. 5:9-10).

As to and *through* whom prayer must be offered, Paul says:

"There is one God, and ONE MEDIATOR between God and man, the man Christ Jesus"
(1 Tim. 2:5).

Thus does popular teaching completely nullify what Jesus taught on this subject—

"Making void the Word of God by their traditions."
—as did the Scribes and Pharisees whom Jesus strongly condemned (Matt. 23).

We understand that when this Kingdom comes, God's will is to be done in earth as it is done in heaven; for it is written concerning Jesus—

"He must reign until he hath put all enemies under his feet."

Jesus repeatedly taught that according as we forgive, so we will receive forgiveness from our heavenly Father. In one of his parables he showed the unjustness of the servant who refused forgiveness to his fellow-servant, after himself being forgiven much, as recorded in Matt. 18:23-35.

While we are not to be slothful, but—

"Provide things honest in the sight of all men."
—yet we must always remember that it is God Who provides all that we receive in whatever way; so we pray—

"Give us each day our daily bread."

The words of the prayer requesting that we be not led into temptation and trial shows the inherent weakness of our nature, and that *we are unable to resist temptation without divine aid*. Jesus admonished Peter—

"Watch and PRAY, that ye enter not into temptation."

David supplies us with many beautiful words with which we may close our prayers in 1 Chron. 29:11—

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine.

"Thine is the kingdom, O Lord, and Thou art exalted as head over all.

"Both riches and honor come of Thee, and Thou reignest over all. In Thine hand is power and might; in Thine hand it is to make great, and to give strength unto all." —HAS

Signs of the Times

No noticeable change has taken place in the general world situation recently, as one incident after another keeps up that constant state of tension, uneasiness, perplexity and fear which has marked world relations for more than a decade.

Like men watching numerous smouldering forest fires which might easily develop into widespread conflagration, world statesmen, diplomats and military leaders are watching every move, even every word coming from the ruling classes of the nations for some evidence of their **real** intentions or designs.

Hope for any amicable settlement of the complex problems now forming the basis for disagreement on international affairs is indeed dim in view of the existence of suspicion and distrust on all sides and the determination of all parties involved to make no compromise and agree to nothing unless they have the best of the bargain.

So dreadful is the prospect of atomic warfare, even the fear of any major conflict is so great, that to make the slightest concession to a potential enemy may be inviting a crushing defeat, if not national extinction.

Geneva Conference Deadlocked

At this writing the Geneva conference, chiefly concerned with plans for ending nuclear tests, is in a stalemate and the situation is described as a—

"Gloomy outlook for any progress either toward ending nuclear tests or overall disarmament measures.

So unlikely it is, under the circumstances, for anything at all to be accomplished in such conferences, it reduces the character of the Geneva consultations to a mere farce; nothing more than a propaganda sounding board. It is certain that Russia and her Communist allies have no intention of entering into any worthwhile agreement on a workable plan to stop nuclear tests with adequate inspection or enforcement guaranteed. The same is true of any plan for arms reduction or any agreement whereby "peaceful co-existence" could be made the basis for international relations.

On the other hand, it has become obvious over a long period of time that a set pattern is being followed in the Russian strategy in which one crisis after another is created, which brings constant pressure on the Western Powers to throw them off balance and to force them into a position advantageous to the Soviets and furnish propaganda material with which they can discredit the Western Powers in the eyes of the rest of the world.

In order to create these crises the Communists take advantage of every disturbance anywhere in the world, taking sides with every nation and every faction whose interests run counter to that of the Western nations. Whether it is the Mideast, the Far East, Southeast Asia, North Africa or Berlin and Central Europe; the pattern is the same.

Even while the Geneva conference is in session, and Russia is holding forth the olive branch of peace, and making what **appear** to be liberal concessions on the side of peace, she is deliberately creating pressures and committing acts of violence which nullifies all her peaceful gestures. U. S. planes are fired upon while over neutral territory. Iran is accused of plotting with the U. S. against

Russia. The Berlin issue is revived, and the Soviets join with East Germany in demanding that the Western nations get out of Berlin.

Surely "evil goes forth from nation to nation," as their pious pretensions are made meaningless and worthless by the intrigue, and the suspicion and distrust of each other, revealing a background of envy, hate and fear, and a desire for power and supremacy which can never be overcome by conferences and mere pretensions of peaceful intentions. A state of madness dominates the nations and God's wrath upon them is near at hand.

Israel's Position Improved

As we have had occasion to say previously, Israel remains, first, last and all the time, the No. 1 sign of the times. Newscasters, concerned only with the type of news that appeals to the general public, entirely overlook the deeply significant character of what is happening in Israel, knowing little or nothing of the relation of these events to divine prophecy.

The present state of affairs among the nations constitute a remarkable and unmistakable sign of the nearness of the end of Gentile dominion, but if it was unaccompanied by a return of the Jews to Palestine, it would be a baffling and inexplicable state of affairs. But in conjunction with the phenomenal developments in Palestine, the prophetic picture of the time of the end is complete.

While the unrest in the Mideast and other areas recently has left Israel almost unnoticed as a vital factor in the world situation, nevertheless they have not been idle, and Israel remains one of the potent factors in the numerous problems with which Arab and Palestinian nations are concerned; in fact, as some agree, Israel holds a key place in the problem of the future peace of the world.

In a general way things have been going well with Nasser of Egypt in the Arab countries, but **the greatest obstacle of all in the way of his plan to organize an all-Arab empire under his leadership is little Israel.** Still fresh in his memory is the swift and crushing defeat of his Egyptian army just two years ago. And it is obvious, though the hatred of the Jews among other Arab nations is as keen as that of Nasser, they too remember the 2 wars in which Israel has "performed exploits" which filled them with superstitious dread, and they have a certain amount of trepidation about following Nasser on a campaign to exterminate Israel.

And, while Nasser may look with scorn upon any interference from the Western nations in any attempt he might make to force Jordan, Lebanon or Iraq into the U. A. R. by military action, especially with Russian support, he has no desire to come in conflict with an Israeli army even stronger than the one which decimated his army not so long ago. Israel would certainly oppose any movement of Egyptian troops in her direction.

The great exploit performed by the Israeli army in 1956 in crushing all Egyptian resistance in just 4 days, did more than chill the hopes of Nasser that he might fulfil his boast of driving the Jews into the sea. It convinced the rest of the world that Israel was a power to be reckoned with in all Mideast affairs.

Israel's credit rose perceptibly in the financial world. Previous to the Egyptian war, Israel was denied the purchase of arms except under the greatest restrictions. Now they are able to purchase all the arms they can buy on the most liberal terms. Her frontiers have been respected and fewer incidents have occurred along her borders during the past year than at any time since statehood. From an Israeli Foreign Ministry source comes the declaration that—

"We find now a new appreciation of Israel's grievances against Egypt. Among Western embassies there is a much greater understanding of our problems."

The Western nations now realize that Israel is the key to Mideast stability, and it is only by giving them unstinted support financially, economically and even militarily, if necessary, that Western interests in the Mideast can be safeguarded.

Israeli Progress Continues

The opening up of the gulf of Aqaba and the building up of the ancient port of Elath has greatly increased Israeli trade and shipping.

The Jewish National Fund of America will plant 2 million trees in Israel as a tribute to that nation's 10th anniversary, at a cost of \$4 million. It was declared in a resolution that it will serve as a "symbolic link between Israel, the youngest of the democratic nations, and the oldest and greatest of democracies," and that it will "embrace sub-forests and woodlands, named for each of the 49 states."

But this signifies more than a "symbolic link" between Israel and one of the "young lions" of Tarshish. It is one of the little things which joins with others to fulfil the prophetic word that the Anglo-Saxon nations are to be the friends and protectors of Israel in the latter days.

A United States-sponsored plan for the distribution of the waters of the Jordan to Israel and three Arab countries, Jordan, Syria and Lebanon, is in process of accomplishment. Also Israel is seeking American financial aid for a plan to divert the waters of the Upper Jordan north of the sea of Galilee. When completed these projects will supply Israel with an additional one million acre-feet of irrigation water, and will enable them to fulfil their plans for the opening up of large desert areas for growing citrus, cotton, sugarcane, peanuts.

A ban on Jewish migration from Rumania to Israel has been lifted, and it is expected that this will result in many thousands of Jews emigrating to Israel next year.

Israel is rapidly increasing in population and is growing stronger financially, industrially and militarily. Ere long there may be instilled in them the confidence described in Eze. 38:11, when they will fancy that they "dwell safely," only to be set upon by the King of the North who is to be destroyed by divine power and Israel is saved from the last attempt to destroy them. May we so live as to abide this dreadful time of trouble. —O.B.

Ecclesial News

BUFFALO, N. Y.—O.F. Hall, Kenmore and Myron Aves., Kenmore, N. Y. Memorial Service 10:15 a.m.; Sun. Sch. 11:45; Bible Class Wed., 8 p.m.

We have been encouraged and stimulated in the Truth by the following visitors at the Lord's Table: bre. & sisters D. Gwalchmai Sr., J. Hill, D. Gwalchmai Jr., and R. Philip (London); and bro. & sis. H. A. Sommerville (Honesdale, Pa.).

Bre. Sommerville & Philip gave us stirring words of exhortation which are so much needed in these latter days.

On Saturday, July 12, we held our annual Sunday School outing at Emery Park amid very beautiful surroundings, turning our minds to Israel in their Feast of Tabernacles.

Our spiritual exercises consisted in the reading, meditation and discussion of our daily readings from Matthew 13, a most instructive chapter containing the lessons set forth in seven of Christ's notable parables. A profitable hour was enjoyed by all. A few interested strangers attended, asking questions and attentively listening to the various comments.

During the day we enjoyed the manifold blessings of our Heavenly Father, both spiritual and temporal. We are grateful for His tender mercies toward us. —bro. Geo. A. Kling

* * *

HYE, Texas

The brothers and sisters of the Texas Berean ecclesias met Nov. 2 at the Christadelphian Camp grounds for the purpose of being associated together in Bible study, worship and to bring to remembrance the sacrificial work of the Lord Jesus by partaking of the emblems of his broken body and shed blood.

The first chapter of 2nd Peter was used as a basis for discussion in the Bible Class which began at 10 a.m. This chapter exhibits the apostle Peter as a full grown and fully matured disciple of the Lord Jesus, and endeavouring to obey with a whole heart one of the last commands his Master gave him—

"FEED MY SHEEP"

"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

"Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance" (vs. 12-13).

—bro. E.W.Banta

* * *

WORCESTER, Mass.—Grandview Hall, 21 Grandview Ave.—Sun Sch. 10 a.m.; Memorial 11; Lecture 7 p.m. 2nd and 4th Sundays in month; Bible Class twice a month on Wednesday evening.

On Oct. 12 & 13 the joint Fraternal Gathering of the Boston and Worcester ecclesias was held in Worcester, through the merciful kindness of our heavenly Father. We were blessed with good weather, though quite cold, and we had a very good attendance, for which we were delighted.

We had with us on that grand occasion brethren and sisters from London, Ont.; Toronto; Buffalo; Detroit; Hawley & Glendale, Pa.; San Saba & Houston, Tex.; Miami; and Brattleboro, Vt., beside our own Boston and Worcester ecclesias.

Bro. Gibson presided at the meeting on Sat., Oct. 11. The main subject was: "He That Overcometh." This was taken up under 3 addresses:—

"In Our Contact With the World," by bro. Banta, of Houston.

"In the Ecclesia," by bro. F. Higham, of Detroit.

"In Ourselves," by bro. Gilbert, of Buffalo.

Each of these addresses gave us a rich supply of that spiritual food that we need every day of our lives, to build us up and give us courage to keep our eyes fixed on the mark of our high calling in Christ Jesus our Lord, that when he returns we may be acceptable to reign with him

On Sunday morning, Oct. 12, bro. G. A. Kling of Buffalo gave the exhortation. Bro. W. D. Gwalchmai of London lectured in the afternoon on the subject, "The Eastern Question"—a very appropriate subject for our present time, and our brother's stirring words left no doubt as to the only possible solution to this pressing international problem.

After the lecture a lunch was served, bringing to a close a very happy and enjoyable time of association with those of like precious Faith. We were all greatly impressed with the necessity of keeping in contact with one another as often as possible, drawing closer together as we wait the return of our Lord from heaven.

Our bro. Warren Rankin and sis. Dorothy Gray were united in marriage on Sunday, Oct. 26. We pray that God's blessing may rest upon them, and extend our best wishes to them in their new relationship as "heirs together of the grace of life." We feel confident that they will be helpmeets the one to the other, as they journey the road together to Zion.

We extend our ecclesial love to the Household.

—bro. R. Waid

* * *

The family of the late brother Joseph Baines of Montreal wish to express appreciation for the many kind messages of sympathy and acts of brotherly kindness received during our bereavement of a dear father.

THE TESTIMONY OF HISTORY

Have we not in history the evidence of a sure word of prophecy—quite apart from the events which are so powerfully stimulating our hopes in this the time of the end? Have events for ages not run in the groove marked out for them in the "things revealed unto Daniel," and in the vision signified to his servant John?

Can we forget the four great empires, each with the characteristic details corresponding to the symbolism of the prophecy? Can we shut our eyes to the chequered career of the fourth kingdom upon earth, with its horn-subdivisions and barbarian clay admixture from the north; and its papal horn with eyes, lording it over all?

Can we forget the city reigning over the Roman kings which has made the inhabitants of the earth, for ages, drunk, in a spiritual intoxication of false doctrine, false spirit, false precept and institutions, and with whom the kings of the earth have lived deliciously?

What human foresight could have disclosed these things which have come to pass? Where is the man, in our age—an age supposed to excel all previous times in discernment and penetration—where is the man who can tell us a single day ahead what shall come to pass among the nations of the earth?

We know he is not to be found. What is the conclusion? Hath not God given us "witness" of Himself in the accomplished history of the Gentiles?
—**Bro. Roberts.**

PRINTED IN U. S. A.
