

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.

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

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CHRIST IS COMING AND WILL REIGN ON EARTH

EDITORIAL

Plain Talk by Jesus

"His disciples said unto him, Lo, now speakest thou plainly, and speakest no parable"—John 16:29.

DURING the ministry of Jesus, it was his prevailing custom to speak to the people by way of parable. But there were times when he was fearlessly plain spoken, as in the 23rd chapter of Matthew. There were also times when he spoke to his disciples in such a manner that explanations were required. But, as a general rule, his form of speech with them was unmistakably plain.

Of all the memorable recorded occasions on which Jesus talked with the disciples, there is none greater than that which took place the night in which he was betrayed. At no time had he ever talked to them in such an intimate and absorbing manner, for it was at that time they said to him—

"Lo, now speakest thou plainly, and speakest no parable. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God"—John 16:29-30.

Plain talk has been the guiding principle in our monthly messages, because we are fully convinced that it is the only settled rule or ground of action that should be employed in a magazine that is devoted wholly to the exposition and defence of the Faith.

Personal opinions are avoided as much as possible in order to permit the irresistible force of the Word of God to have free course in its action when dealing with our conduct from either a doctrinal or moral point of view. One of the first things we should do when confronted with any candid statement of Jesus is to ask ourselves *how we stand related to the subject*. Here is one of his first (Matt. 5:20)—

"For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

The duty of the scribes was to care for the Law, and make transcripts of it. Gradually, it developed into a profession, whose members expounded the Law, and taught its doctrines. They became consulting lawyers, and authorized expounders of Moses and the prophets. In the days of Jesus, the scribes were a body of high state officials and members of the Sanhedrin.

The Pharisees were the most powerful party among the Jews, both in politics and religion. In the latter, they adhered strictly to the letter of the Law. They were highly educated, and possessed an intimate knowledge of the Law. But in their eagerness to administer it, they omitted the weightier matters such as judgment and mercy. Therefore, said Jesus—

"If ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless"—Matt. 12:7.

What did these two groups lack that made their righteousness deficient? They believed that there was but one God; they boasted of their allegiance to Moses as their law-giver; they observed with faithfulness the various feasts required by the law; and they were extremely careful not to do anything unlawful on the Sabbath day. Jesus supplies the answer to our question in his words directed to the scribes and Pharisees in Matt. 15:7-9—

"Ye hypocrites, well did Esaias prophesy of you saying, This people draweth nigh unto Me with their .mouth, and honoureth Me with their lips; but their heart is far from Me. But in vain they do worship Me teaching for doctrines the commandments of men."

The extreme to which these people carried their lip-service is almost unbelievable. They denounced Jesus for healing on the Sabbath day; they criticised him for not washing his hands before eating; but the utmost length to which they went is revealed at the trial of Jesus when he was taken into the hall of judgment—

"They themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover"—John 18:28.

Those who have become Abraham's seed, and heirs according to the promise, must develop a form of righteousness that will excel that of those who sat in Moses' seat. There is no secret about it for Jesus has made it clear at the very outset of his teaching. Belief in God is the foundation of all true righteousness, but by that only we cannot attain salvation. There must be a superstructure built upon it. Paul supplies this information in Heb. 11:6—

"He that cometh to God must believe that He is, and that He is a rewarder of them that **diligently seek Him.**"

Those who *diligently seek Him* are defined in the Apocalypse as those "who keep the commandments of God, and have the testimony of Jesus Christ" (12:17). This is in harmony with the teaching of Jesus in Matt. 7:21—

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that DOETH THE WILL OF MY FATHER which is in heaven."

This is the form of righteousness that will exceed that of the scribes and Pharisees for, said Jesus, "They say, and do not."

On that memorable occasion, when Paul neared Damascus, a light came from heaven which was above the brightness of the sun, and he fell to the earth. When Jesus made himself known, the first question asked by Paul was (Acts 9:6)—

"LORD, WHAT WILT THOU HAVE ME TO DO?"

That should be our question daily, and it can be answered by Jesus in the words addressed to his disciples in Matt. 6:33,

"Seek ye first the kingdom of God, and His righteousness."

In this act of seeking the kingdom of God, our guiding principle must be "doing the will of the Father." And that will is expressed in the commandments of His Son. Here are some of them that constitute plain talk by Jesus,

1. "*Whosoever is angry with his brother shall be in danger of the judgment.*"

The words "without a cause" are not in the original. We might have a just cause of being angry with a brother, but we must be extremely careful that it does not lead us into some unrighteous action. The divine course by which we are obligated appears in the next commandment.

2. "*If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.*"

Although this refers to a section of the Mosaic ritual, it is equally binding upon all believers because it comes within the instructions of Jesus "to observe all things whatsoever I have commanded

you." Therefore, being angry with a brother constitutes a barrier in our approaches to the Father either in prayer, or at the table of the Lord until reconciliation has taken place.

3. *"Why beholdest thou the mote (a chip) that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, let me pull out the chip out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the chip out of thy brother's eye."*

This is a heart-searching statement, and requires pitiless introspection. If we think it is a hard saying, let us fully comprehend the fact that,

"The Word of God is quick (living) and powerful, and sharper than any two-edged sword . . . and is a discerner of the thoughts and intents of the heart.

"Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with Whom we have to do"—Heb. 4:12-13.

4. *"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."*

If we desire, with all our hearts, to meet with the approval of the Master at his appearing and his kingdom, then this commandment must be an established and universally accepted rule or principle among us. The mind of the flesh must be crucified and set aside to make room for the mind of the Spirit to operate in our lives that we may, by our walk and conduct, reverence God and glorify His Name. —Editor

The Trumpet Shall Sound

*"Blow ye the trumpets also on every side of all the camp, and say,
The sword of the Lord, and of Gideon!"—Judges 7:18*

By BROTHER JOHN THOMAS

THE SOUNDING of trumpets was a divinely appointed Mosaic institution. It was a holy convocation, styled "a memorial of blowing of trumpets," and was celebrated on the first day of the seventh month (Lev. 23:24). It introduced one of the most important months of the Hebrew calendar—the month on the tenth of which was the Day of Covering of Sins; on the fifteenth, the Feast of Tabernacles; and on every fiftieth tenth, the Jubilee, when sins were not only covered, but every man returned to his possession and family (Lev. 25:8-17).

The trumpets used were of silver, two fabricated from a whole piece. They were blown by the sons of Aaron—

"For the calling of the assembly, and for the journeying of the camp" (Num. 10:2).

If they blew with only one, then the princes, heads of the thousands of Israel gathered themselves to Moses; but when they blew an alarm with both trumpets, it was for war against the enemy that oppressed them; and with the assurance that they should be remembered by Yahweh their Elohim, and be saved from their enemies (Num. 10:1-10).

When an alarm was blown it portended great evil. This appears from Jer. 4:5-7, which says—

"Blow the Trumpet in the land: cry, Gather together, and say, Assemble yourselves, and let us go into the defenced cities.

"Set up the standard toward Zion: retire, stay not, for I will bring evil from the north, and a great destruction.

"The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste without an inhabitant."

And again, in Joel 2:1-11—

"BLOW THE TRUMPET in Zion; sound an alarm in My holy mountain; let all the inhabitants of the land tremble for **the day of Yahweh cometh**, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and strong; there hath not been ever the like, neither shall be any more after it . . .

"A fire devoureth before them, and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness . . .

"Before their face the people shall be much pained; all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war . . .

"The earth shall quake before them; the heavens shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining.

"And Yahweh shall utter His voice before His army: for His camp is very great: for He is strong that executeth His wand: for **the Day of Yahweh is very terrible, and who can abide it?"**

Such is the illustration furnished by the Spirit of what he means by *sounding trumpets of alarm against the guilty*. The sounding of a plurality of trumpets was indicative of war. This is the indication of nearly all the trumpets of the Apocalypse; not of every trumpet, but of all the Seven trumpets certainly. If they blew with only one—

"Then the princes, and heads of the thousands of Israel gathered themselves to Moses."

None of the seven trumpets of the Apocalypse indicate a gathering of the saints, or princes and chiefs of the thousands of Israel, to the prophet like unto Moses. They only portend evil to the Apostasy—the throwing down of the walls of Babylon, when the last blast of the seventh shall have sounded against her from the breath of the kings and priests of Yahweh.

But before this portentous blast is sounded, a trumpet is blown of a different import—one that (Matt. 24:31)—

"Gathers them together as the elect from the four winds, from one end of the heaven to the other."

This is the TRUMPET OF THE JUBILEE, which will bring all the approved into the possession of the inheritance; and is symbolized by none of the seven, but by—

"An angel flying in mid-heaven having aion-glad tidings to preach" (Rev 14:6).

These *moshkai kesheth*, or "sounders of the Truth," of Isa. 64:19, and messengers of Matt. 24:31, go forth "with a trumpet and a great voice," which declares the glory of Yahweh among the nations. It has no sound of alarm in it, like the sounding of the seven. When the saints, in their graves, and we who may remain, hear this great voice, we shall all gather ourselves together to the Moses-like prophet—to Jesus "both Lord and Christ."

This gathering accomplished, and the affairs to be transacted in the presence of the Lord with regard to his household disposed of—then, what remains to be executed in connection with the sounding of the seventh and last trumpet will be proceeded with; and the Lamb, with those "who follow him whithersoever he goeth," will "execute the judgment written" against Daniel and John's beasts, till nothing remains of the civil and ecclesiastical powers of the world.

In the prophets, this judicial execution by Jesus and his Brethren, the Elohim of Israel, is styled—

"The NAME OF YAHWEH coming from far, burning with his anger . . . his lips full of indignation, and his tongue as a devouring fire: his breath as an overflowing stream . . . to sift the nations with the sieve of vanity."

And Yahweh shall be seen over the sons of Zion, whom he shall raise up against the sons of Greece—

"And ADONAI YAHWEH shall **blow the trumpet**, and shall go forth with whirlwinds of the south" (Zech. 9:14).

This trumpet thus divinely blown, is the winding up of the seventh apocalyptic trumpet. All the preceding events of the seven are operative to the development of this crisis in which is "filled up the wrath of Deity."

The sounding by Adonai Yahweh of this closing blast of the seven is the great apocalyptic day of sacrifice—the slaying of the beasts, before the sins of the nations are covered over, and they become "blessed with faithful Abraham," and "in Abraham and his seed." He executes the Second and Third angel-missions, reaps the harvest, and treads the winepress. All this pertains to—

"The war of the great day of Almighty Power."

It prostrates Babylon, breaks in pieces the powers of the nations, and establishes the Kingdom in all the earth.

The final purpose, then, of the seven apocalyptic trumpets is to abolish the Laodicean Apostasy, which enthroned itself in the reign of Constantine the First, and of which he was the new-born defender of its faith.

This is the grand and glorious consummation prepared for the Catholic and Protestant hierarchies of what the world styles "Christendom." They will then have answered their purpose in the providence of heaven of a spiritual police in aid of the civil government of the nations. There will be no more any use for them; because the nations—enlightened and blessed—will no longer require deceivers and impostors to rule them by terror and imposition—

"All nations shall come and worship before Thee, O Lord; for Thy judgments are made manifest" (Rev. 15:4).

Clerical hierarchies will be no more; and the Truth will cease to be evil spoken of because of their *impiety* and folly.

* * *

BUT THESE deceivers of "the whole earth that goes wondering after the beast" (Rev. 13:3) were not to be permitted the enjoyment of times of bliss during the centuries of their inhabitation of the high and fat places of the world. They were image-makers, relic and demon worshippers, murderers of the servants of the Deity, bewitchers of the people with their sorceries, or theological conceits, corrupters of silly women and thieves. This is the apocalyptic indictment against them (Rev. 9:20-21; 11:7; 13:6, 7, 15; 16:6-7; 17: 3, 6; 18: 20, 23, 24).

Was it to be supposed that the Deity would permit these titled and wealthy blasphemers of His Name, and Tabernacle; these idolatrous "spirituals of wickedness in the heavenlies;" to enjoy all the sweets of life and receive none of the plagues stored up as His artillery for the day of evil?

Such a winking at their iniquity was no part of His wisdom revealed to John. *The trumpets were so arranged in their sounding as to give the clergy "wormwood" and "blood to drink;" and to be "tormented" to the gnawing of their tongues for pain and sores* (Rev. 8:11; 16:6; 9:4-5; 16:10-11).

This judicial operation, however, was not to affect all parts and orders of the clerical dominion at one and the same epoch. When the preparation for beginning to sound the trumpet was complete in the Gothic occupation of the Illyrian Third of their domain, *the Catholic Empire was permanently divided into two limbs*, as represented by the thighs and legs of Nebuchadnezzar's Image; the EASTERN CATHOLIC LIMB being *Greek*, with Constantinople for its imperial and ecclesiastical centre; while the WESTERN CATHOLIC LIMB was *Latin*, with Rome for its Mother City.

This Western section consisted of Gaul, Spain, Britain, Italy and the Roman Africa. This was the first Constantine's imperialism when he divided the Fourth Beast dominion with his rivals *Licinius* (who possessed the Illyrian section) and *Maximin* (who possessed that composed of the Asiatic provinces and Egypt).

The judgments of the trumpets were ordered with reference to this *threefold division of the Catholic World*. The first four trumpets were to be blown against the WESTERN THIRD, that its inhabitants of all orders and degrees (except the sealed ones who were cherished) might be plagued until their power was broken, and their sovereignty blotted out for a season.

When these judicial calamities had settled down into the generation of a new and rising order of things, judgment was preparing for an ascent from "the Pit of the Abyss" against the EASTERN THIRD of the catholic domain. It was the mission of the fifth and sixth trumpets primarily to torment, and then to kill the political life of the men, who wielded authority and power over the subjects of this imperial praefecture; and secondarily, of the sixth, to inflict "wars" upon the unrepentant spirituals of the Western Third, until the seventh should begin to sound (Rev. 11:14).

The first four trumpets, then, made the Western Third the seat of war—the third part of the Roman Orb, consisting, as we have said, of Gaul, Spain, Britain, Italy and the province of Africa, an area upon which were caused to bud forth—by the judgments that befell—the TEN POWERS seen by Daniel and John as "Ten Horns" upon the Eighth Head of the Fourth Beast.

It may be remarked here, that we do not learn from Daniel that the Fourth Beast had more heads than one. His was a vision of said beast in its constitutional manifestation at the time of its being slain, and its body politic given to the burning flame, at a time when judgment is also given to the saints for its especial destruction. I speak not now of what he saw concerning the Little Episcopal Horn Power; but of the *head*.

All the horns were seen standing on the head of the beast. The history of the past is demonstrative that *the Eleven Horns did not stand on any of the first seven heads*. The Horns only began to bud forth in the times of the Seventh Head, and therefore cannot be placed upon any of the previously developed six. This seventh was to continue only "a short space."

The beast and horns have continued many ages since the seventh head fell; unless therefore we view the horns as standing upon the Eighth Head, we have before us a symbolical monstrosity of a beast with ten horns and no head for them to stand upon. It is to John's writing we are indebted for knowledge about the heads. From him we learn that the beast of Daniel has Eight Heads; and that it is with the eighth that the ten horns are allied for "one hour" in a period of conflict with the Lamb and those that are with him (Rev. 17:11-14).

The trumpets were not only destructive of much that existed, but formative of future political manifestations. The first four destroyed the Latin Catholic Imperial state unity of the western third; abolished the sovereignty of Rome; and formed the ten powers, which are destined for world-wide operations in the last hour of their existence.

"PASS THE TIME OF YOUR SOJOURNING HERE IN FEAR"

Our salvation is not otherwise wrought than in fear and trembling. There is no time for pleasure-hunting. The service of Christ is NOW, as it has always been, a course of self-denial.

Analyse most men's hearts, and self-comfort, self prosperity, self-honour, self-pleasure, in some form or other, will be found the directing motive. Christ is made to wait on Mr. Self.

It is a dangerous policy; for, without respect of persons, the Father, Who judgeth every one's work, will shortly ask of the whole program— **"DID YE IT FOR ME?"**

Christ stands now at the door and knocks. If we open to him and take him in as our friend and counsellor, dwelling in our heart by faith, He will become Captain and will direct the whole course of things for us, and enable us to render a good account in the day when the great question is put.

But if we listen to other voices rather, and neglect the reading of the Word, giving heed only to the demands of business, the love of money, and claims of kindred, the wants of the flesh in houses, lands, clothing, eating, drinking, marriage, etc., Christ after a while turns away from the door, and the Christless house, joined to its idols, is given over at last to desolation. He asks a high price, even the **WHOLE HEART AND LIFE.** —R. R.

God's Purpose with the Jews

"Though I make a full end of all nations whither I have scattered you, yet will I not make a full end of you, but will correct thee in measure"—Jer. 30:11.

By **BROTHER ROBERT ROBERTS**

GOD HAS not yet done with the Jews. They are His nation, though dyed in iniquity and scattered among the Gentiles in disgrace—

"God hath not cast away His people whom He foreknew (or knew beforetime)."

This is Paul's testimony (Rom. 11:1), which is but a re-echo of the divine declaration recorded ages before—

"Though I make a full end of all nations whither I have scattered you, yet will I not make a full end of you, but will correct thee in measure" (Jer. 30: 11).

Their prolonged national adversity, therefore, is no token of divine abandonment, but the *very reverse*, on the principle supplied in Amos (3:2)—

"You only have I known of all the families of the earth, **THEREFORE** will I punish you for all your iniquities."

The national tribulation, rightly interpreted, is a guarantee of the national election, and a *pledge of national restitution* under the promises made through the prophets, which we shall presently consider.

There be many which look upon the Jews as an abandoned race, finally and for ever dissevered from special divine regard and degraded to the level of the uncovenanted and accursed Gentiles among whom they are dispersed. Many do this from a sincere but perverted conscience, created within them as the result of partial information and indiscriminating contemplation of certain apostolic statements.

Being ignorant of those future national movements and national blessings which come within the scope of God's purposes prophetically and apostolically declared, they cannot see but that the abrogation of "the middle wall of partition" between Jew and Gentile in the matter of individual salvation, involves the divine repudiation of the national relationship which He established in former days between Himself and the Jews. And being equally unacquainted with the fact that "*Salvation is of the Jews*" (John 4:22) and is the very end to be developed like a kernel from their midst, they naturally feel the doctrine of Jewish restoration to be a spiritual anomaly which they reject altogether. How ill advised they are, we shall presently see.

If there were no other testimony in the whole of the Bible, the restoration of the Jews could be deduced from the simple statement that Jesus is to ascend the throne of his father David, since that throne comprises the Jews as its fundamental element. But the grounds of the belief are not restricted to this inferential kind of evidence. *The Bible is luminous from beginning to end with the glory of a purpose which involves the blessing of universal man.*

The glory commences to glow in the promises made to Abraham, wherein is covenanted the blessing of all nations IN Abraham and IN his seed at a time when Abraham occupies the promised land with a seed numerous as the stars of the sky. But the specific and indisputable testimony may be said to commence with the declaration of Moses—

"The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren like unto me; Unto him ye shall hearken" (Deut. 18:15).

This statement was addressed to *Israel after the flesh*: this will not be disputed. It was an intimation concerning *themselves*; this will not be disputed in view of the emphasis on the pronoun "THEE" as applied to those whom he was addressing. It concerned them *as a nation*, and not as scattered individuals. This is evident from several considerations.

It was not fulfilled to the generation who heard the words; therefore it was not addressed to them as individuals but as constituents of the national "THEE" which has survived the vicissitudes of all ages since then, and lives in its scattered modern representatives.

The prophet was to be "like unto Moses." Moses was a national lawgiver, and not an individual moral preceptor; therefore the second Moses must bear a like relationship to the nation addressed in the pronoun "THEE."

Who is this "prophet like unto Moses?" No New Testament reader will hesitate to answer. The point is set authoritatively at rest in the following quotation from a discourse by Peter to the Jews shortly after Pentecost—

"God shall send Jesus Christ who before was preached unto you, whom the heavens must receive UNTIL the times of restitution of all things, which God hath spoken by all His holy prophets since the world began.

"For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren like unto me; him shall ye hear in all things whatsoever he shall say unto you."
(Acts 3: 20-22).

Jesus, then, is "the prophet like unto Moses." This is an important conclusion as throwing light on the future of Israel; because the statement is that Israel shall "HEAR HIM" in his capacity as a national leader like Moses—that *as a nation*, they will one day put themselves submissively under his direction. It is superfluous to say that this has never come to pass—

"Jesus came to his own but his own received him not."

He came to look after the lost sheep of the house of Israel (Matt. 10), but they knew him not, and in ignorance that he was indeed "that prophet," they put him to death; and he departed, leaving them with the words—

"Ye shall not see me henceforth UNTIL the time come that ye shall say, Blessed is he that cometh in the Name of the Lord" (Matt. 23:39).

Ever since, during a long period of eighteen centuries, in the midst of the bitterest adversity, the Jews have been the malignant rejectors of Jesus, and at the present time, show no signs of relaxing the asperity of their opposition. With the blindness of the undestroyed vail which Moses symbolically assumed on coming down from the mount, they cling to a system which—though divinely originated—was but representative and provisional; and with an almost incomprehensible infatuation, reject that of which their first dispensation was but the shadowy typification.

Obviously then, in no sense has the prediction of Moses been fulfilled. Nationally, Israel continues to follow Moses, and boast in him, and continues to be unbelieving in the Prophet like unto him. But *God's purpose will be carried out*. The time will come when they shall say—

"Blessed is he that cometh in the Name of the Lord."

The prophecy under consideration not only predicts the national acceptance of Jesus as lawgiver and king, but indicates the inexorable stringency of his regime (Acts 3:23)—

"It shall come to pass that that soul which shall not hear that prophet shall be cut off from the people."

There is no such individual adjudication now and *never has been*. The hard-hearted Jew blasphemes the Name of Jesus and goes scot free, and instead of being "cut off from the people," he continues prosperously connected with the unbelieving and corrupt mass of the nation.

Most obviously, the time contemplated in the prediction of Moses is *yet future*, when the nation—recognising Jesus—will be established in their land under his judicial administration, and subjected to a discipline which, with more unyielding severity than the Law of Moses itself, will *infallibly destroy every rebel and extirpate every germ of disaffection*.

Peter connects the inauguration of this with the coming again of Jesus (Acts 3:21) at—

"The times of restitution spoken by all the holy prophets."

His words are (vs. 20-22)—

"He shall send Jesus Christ unto you . . . FOR Moses truly said unto the fathers, a prophet &c."

He makes the second coming of Christ to the Jews *the fulfilment of what Moses said about the Prophet like unto himself*. This is strictly in harmony with the obvious facts of the case; for the words of Moses have not yet had their fulfilment; and if they are to be fulfilled at all, it must be in connection with a future manifestation of the Prophet; and when more appropriate than at the "times of restitution of all things" spoken by the prophets?—whereof we shall see a little more by and by.

That this is the time when the Jews are to receive the Messiah and submit to him is further evident from the words of Zechariah (12:10), where it is said—

"They shall look upon me whom they have pierced, and mourn for him as one mourneth for his firstborn."

* * *

TAKING a step forward in the progress of the specific evidence of God's purpose with the Jews, we come to the prediction of the present national ruin recorded in Leviticus:

"I will make your cities waste and bring your sanctuaries into desolation . . .

"And I will bring your land into desolation and your enemies that dwell therein shall be astonished at it.

"And I will scatter you among the heathen, and I will draw out a sword after you, and your land shall be desolate and your cities waste . . .

"And they that are left of you shall pine away in their iniquity in your enemies' land"

(Lev. 26:31).

This gloomy picture is relieved by the prospect of ultimate restitution put in the form of a hypothesis, and afterwards prophetically foretold (vs. 40-42)—

"If they confess their iniquity and the iniquity of their fathers, with their trespasses which they have trespassed against Me . . .

"If their uncircumcised hearts be humbled and they then accept the punishment of their iniquity . . .

"Then I will remember My covenant with Jacob, and My covenant with Isaac, and My covenant with Abraham will I remember, and I will remember the land."

That this remembrance of covenant obligations results in the execution of them, is more evident from a further prediction by Moses, recorded in Deut. 30:3, 9—

"The Lord thy God will turn thy captivity and have compassion upon thee, and will return and gather thee from all nations whither the Lord hath scattered thee.

"The Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body and in the fruit of thy cattle, and in the fruit of thy land for good.

"For the Lord thy God will again rejoice over thee for good, as He rejoiced over thy fathers. IF thou shalt hearken unto the voice of the Lord thy God."

It may be objected that these predictions of national restoration are contingent upon national repentance and reformation; and prove nothing apart from the likelihood of reformation or otherwise.

THIS IS TRUE, and the objection would be a fatal one if we were without testimony as to the fate of the contingency, that is, if we were left without information as to whether or not the nation would reform; but we are not without information.

We do not require to go out of Moses to get the point conclusively settled. In the *very same chapter* from which the above quotation is made, we read (v. 6)—

"And the Lord thy God WILL circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart and all thy soul, that thou mayest live."

The prophets who succeeded Moses threw great light on this point. They tell us with great clearness and amplitude of expression that *one of the most notable features of God's purpose with the Jews is to reclaim them from their present state of perversity and unbelief*, and beget in them nationally that state of mind which is becoming and essential in a people holding such a close relationship to God. Listen, for instance, to the declaration by the hand of the prophet Ezekiel:

"I will take you from among the heathen and gather you out of all countries, and bring you into your own land.

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and all your idols will I cleanse you.

"And A NEW HEART ALSO WILL I GIVE YOU, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

"And I will put My spirit within you, and cause you to walk in My statutes, and ye SHALL keep My judgments and do them, and ye SHALL dwell in the land that I gave unto your fathers, and ye SHALL be My people, and I will be your God" (Eze. 36:24-28).

The result of this divinely induced change is indicated in the following testimony from the same chapter (v. 31)—

"Then shall ye remember your own evil ways, and your doings that were not good. And ye shall loathe yourselves in your own sight for your iniquities and abominations."

But while the restoration of the Jews to their own land is accompanied by the most thorough national renovation, yet *it is obvious that the one is not the result of the other*. That is, God will not restore Israel in consideration of Israel's righteousness. This is obvious from the twice-repeated statement of the Almighty through Ezekiel—

"NOT FOR YOUR SAKES do I this, saith the Lord God. Be it known unto you. Be ashamed and confounded for your own ways, O house of Israel" (Eze. 36:22, 32).

The consideration which prompts Jehovah to the work of restoration is set forth in the following words—

"I do not this for your sakes, O house of Israel, but for Mine Own holy Name's sake which ye have profaned among the heathen whither ye went.

"And I will sanctify My great Name which was profaned among the heathen, which ye have profaned in the midst of them.

"And the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes" (Eze. 36:22-23).

The strength of this motive on the part of God is apparent in the prophetic song of Moses wherein the nation's destinies were portrayed for the national remembrance (Deut. 32)—

"I will heap mischief upon them. I will spend Mine arrows upon them. They shall be burnt with hunger and devoured with burning heat, and with bitter destruction . . .

"I said I would scatter them into corners; I would make the remembrance of them to cease from among men, were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say,

"Our hand is high, and the Lord hath not done all this."

To prevent this triumph of boasting, judgment is to fall upon the enemy and salvation to come to Israel—

"To Me belongeth vengeance and recompense. Their (the enemy's) foot shall slide in due time, for the day of their calamity is at hand, and all things that shall come upon them make haste.

"For the Lord shall judge His people, and repent Himself for His servants, when He seeth that their power is gone, and that there is none shut up or left . . .

"Rejoice, O nations, with His people, for He will avenge the blood of His servants, and will render vengeance to His adversaries, and will be merciful unto His land and to His people"
(vs. 35, 36, 43).

God cannot brook the triumph of the heathen, which involves His own defame and the insensate boast of the ignorant and the foolish. Therefore He proposes the reclamation of His ancient people that through their national restitution by the hands of Christ whom He has raised up for the purpose (Isaiah 49:6.), His Name in the full plenitude of its multiform significance may become known and revered over all the earth.

There may appear to be a little contradiction between this view and the aspect of the case put forward in the earlier quotations from Moses, in which the recovery of Israel from judicial disaster is

made to depend upon their recognition of God's justice in punishing them, and their full resolution to amend their ways.

In reality: however, there is none. *The restoration is a foregone conclusion in the divine mind for reasons already indicated: but the restoration will not be carried out in violation of God's righteous laws.* He does all things in righteousness, order, and peace, and will not restore a nation in wickedness to prosperity.

Hence in the second instance, the execution of the purpose will be strictly subjected to the conditions indicated in the first announcement. *No reprobate Jew will enter the land of promise to participate in the blessings of Messiah's reign.* The whole nation will be subjected to an ordeal of discipline which will effectuate the work of purification, and realize the statement by Isaiah (60-21)—

"THY PEOPLE SHALL BE ALL RIGHTEOUS."

But more of this in our next.

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

Texas Annual Fraternal Gathering

(If the Lord Will)

Monday, July 27 to Sunday, August 2, 1959

Faith Cometh by Hearing

"Ye should contend earnestly for THE FAITH which was once delivered unto the saints"—Jude 3

FAITH occupies a prominent place in the divine plan of redemption, as a casual reading of the Bible will reveal. Yet the theology of Christendom has reduced the subject of Faith to mere generalities which obscures the meaning of that Faith spoken of in Heb. 11:6, which Paul says is necessary to please God.

Faith is usually treated of as an abstract principle of confidence or trust in someone or something without regard to whether or not such "faith" is based upon *evidence*. We hear the expression, "blind faith," when actually there is no such thing, for faith is the result of belief, and belief must be based upon evidence.

There is a total absence of faith, in the scriptural sense, in the mind of one who has no knowledge of that in which faith is essential. In Hebrews 11:1 Paul says—

"Now Faith is the assurance of things hoped for; the CONVICTION of things not seen."
(RSV)

It takes indisputable evidence to convince one that a thing is true. Therefore, the faith pleasing to God is not some vague, undefinable proposition in which one has "blind" confidence. Scriptural faith is a *definite form of teaching* which God has revealed concerning Himself and His purpose in Christ, which He offers to man as a basis for eternal salvation through faith in Him.

The doctrines presented to man as a basis of faith were designed of God as the things necessary to be understood, believed and obeyed as the way to prepare one for eternal association with Him.

In Rom. 10:14-17 we find how God-pleasing faith is obtained. We are also shown the futility of depending on man-made articles of faith. Paul says—

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? . . . So Faith cometh by Hearing, and hearing by the Word of God."

Scriptural Faith comes from one source only—*divine revelation*, as delivered by "holy men of God," who—

“. . . spake as they were moved by the Holy Spirit."

Eph. 4:4-6 reveals the seven-fold unity of divine teaching—

"There is One Body, and One Spirit, even as ye are called in One Hope of your calling; One Lord, ONE FAITH, One Baptism, One God and Father of all."

Such a thought is odious to the mind deluded by modern "liberalism"; but the Word of God leaves no doubt—there is but ONE Faith with which God is pleased, and that faith comes in no other way except through knowledge and belief of God's Word.

Worship of any other god, except the God revealed in His Word, is vain worship; likewise any other faith is a delusion. In 1 Cor. 8:5-6 Paul sets this matter at rest—

"For though there be that are called gods, to us there is but ONE GOD . . . and One Lord Jesus Christ."

Christendom has not the faith pleasing to God; for they worship a triune god which does not exist and "another Jesus" whom they say is one part of this triune godhead, thus denying that he is the Son of God. They have "faith" that they will go to heaven to reign with Christ, which never will be realized, for there is *no such promise in the Bible*. Therefore their faith cannot please God.

One must cast aside all human creeds and devote himself to zealous, prayerful and reverential study of God's Word. And therein one will find that THE Faith pleasing to God is based upon CERTAIN promises which God made to the fathers of Israel, which are to be fulfilled in Christ. Let us briefly outline those things given us as a basis for the faith which is pleasing to God.

We read in Heb. 11 how certain persons through faith pleased God and in v. 6 we read that—

"Without Faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

We shall see that Paul did not refer to faith in just any god which the minds of men might invent. He had sole reference to faith in the ONE *God of Israel*, the only true God. He had reference to God who had made certain promises about an eternal inheritance of the land of Canaan and rulership over the earth. This promise became the One Hope and the One Faith, for which, as Jude says the disciples were to—

"Contend earnestly for THE FAITH, once for all delivered to the saints" (Jude 3).

It was THE Faith, forming the basis for eternal salvation; distinct, separate and opposed to all the creeds and religions of human origin.

Revelation of THE FAITH begins in the first chapter of Genesis, where we read of the creation of this planet as a habitation for man. And the reason why God created the earth is revealed in Isa. 45:18, where He says—

"God Himself that formed the earth and made it; He hath established it; He created it not in vain, He formed it to be inhabited."

Jesus said (Matt. 5:5)—

"THE MEEK SHALL INHERIT THE EARTH."

And Rev. 5:9 (the Song of the Redeemed)—

"Thou . . . hast made us unto our God kings and priests, and we shall reign ON THE EARTH."
Dan. 7:27—"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High."
Zech. 14:9—"The Lord shall be king over all the earth; in that day shall there be one Lord, and His Name one."

The Faith pleasing to God is not belief in something He never promised, an inheritance "beyond the skies", but *Faith in what He HAS promised, an eternal inheritance on this earth*, which He created to be inhabited by that immortal throng which He, through faith, is taking out of the world—a people for His Name, to be rulers in His kingdom.

Man sinned and lost any right to which he might have attained as an inhabitant of this globe in a state of perfection. But God provided a Redeemer through whom God's plan for an eternal Paradise on earth was to be consummated.

In Gen. 3:15 we have the promise that the Seed, or descendant, of the woman was to "bruise the Serpent's head," a symbol showing that Jesus Christ, the woman's Seed, was to destroy sin from the earth and fulfil God's purpose concerning the earth and man upon it. This promise was developed as time went on, but *it remained the unchanging purpose of God, the basis for Faith in Him*. We come down many centuries to Gen. 12, where God called Abraham from his native land and promised him—

"I will make of thee a great nation, and I will bless thee, and make thy name great . . . and in thee shall all the families of the earth be blessed."

Paul, speaking of Abraham's faith (Heb. 11:8), says—

"By FAITH Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed."

When Abraham arrived at this "place" he found it to be the land of Canaan, and God said to him—

"Unto thy seed will I give this land."

In Gen. 13:14-17 we read where the Lord again appeared to Abraham and re-affirmed the promise of the land inheritance, where it is made certain that *Abraham at some time was to possess this land*, as we read—

"For all the land which thou seest, to THEE will I give it, AND to thy seed forever . . . arise, walk through the land, in the length of it and in the breadth of it, for I will give it unto THEE."

In Gen. 22:17-18 the promise to Abraham is enlarged to define just *how ALL* nations were to be blessed in him and his Seed. He is promised that—

"Thy Seed shall possess the gate of his enemies; and **in thy Seed** shall all the nations of the earth be blessed."

It is clear that this Seed was to bless all nations by establishing a kingdom on earth, conquering and ruling over all people. In Gal. 3:16 we are told who this seed is—

"Now to Abraham and his Seed were the promises made. He saith not, and to seeds as of many, but as of one, and to thy Seed, which is CHRIST."

In Rom. 4 Paul tells us that this Faith was counted unto Abraham for righteousness, and that all who walk in the steps of that faith shall be blessed with him. Without that faith none can please God or win salvation. For Paul says:

"Wherefore remember, ye being in times past Gentiles in the flesh . . . That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the Covenants of Promise, HAVING NO HOPE, and without God" (Eph. 2:11-12).

God made a similar promise to David (2 Sam. 7:10-16) in which David was assured that the people of Israel would be "planted in a place of their own to move no more;" that his throne would be established forever through a Son who would rule forever upon that throne in the presence of David. In Acts 2:30 Peter tells us that this Son promised was Christ. The angel's words to Mary before the birth of Jesus, were a confirmation of the promise to David—

"The Lord shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever."

The "Covenants of Promise" are the "*Hope of Israel*" which Paul preached; the Gospel "which is the power of God unto salvation;" the foundation upon which Christian character is built. (See Acts 26:6-8; 28:20, 23, 30, 31; Rom. 1:15-16; Gal. 3:8; 2 Peter 1:4-11).

The whole mission of the Lord Jesus Christ, past and future, was designed to *fulfil the Covenants of Promise*, and prepare a people to reign with him when he is given "the nations for his inheritance, and the uttermost parts of the earth for his possession" (Psa. 2:8). It was to confirm the Covenants of Promise that he died and rose from the dead (Rom. 15:8; Heb. 9:13-15). *Christ's mission would be meaningless if disconnected from the Promises to the Patriarchs.*

In putting on the Name of Christ in baptism, the believing sinner thereby becomes an heir with Christ of the Promises to the first Patriarchs of Israel (Gal. 3:27-29)—

"As many of you as have been baptised **into** Christ have put on Christ . . . And if ye be Christ's, then are ye Abraham's seed, and **heirs according to the Promise.**"

In speaking of God-pleasing faith, let us keep in mind that knowledge and acceptance of that Faith alone will not save us. It takes faith like Abraham had, who—

". . . was strong in faith, giving glory to God; and being FULLY PERSUADED that what He had promised He was able also to perform."

Faith which does not *put one to work* is not faith pleasing to God. The sinner is justified by faith; the saint is perfected only by works which (Eph. 2:10)—

"God hath ordained that we should walk in them."

True Faith moves all who have it to ENERGETIC action—

"FAITH WITHOUT WORKS IS DEAD" (Jas. 2:17-26).

—O.B.

Let Not Your Hands Be Weak

“Asa did that which was good and right in the eyes of the Lord his God: for he took away the altars of the strange gods, and the high places and brake down the images, and cut down the groves:

“And commanded Judah to seek the Lord God of their fathers, and to do the law and the commandment.

“Also he took away out of all the cities of Judah the high places and the images: and the kingdom was quiet before him”—2 Chronicles 14:2-5.

SUCH IS the introduction we are given by the Divine historian to Asa, one of the most outstanding of the kings of the line of David. When we observe the events of the historical side of the children of Israel, the weal and the woe of their lives, we confess that God was ever watchful over them, exhorting, correcting and chastening His children, that they should manifest His Divine attributes. The record of these events is more than the satisfaction of the human desire for historical knowledge.

Peter states that these faithful men of old who recorded events at the inspiration of God, did not do so for themselves but for our sakes, that we should be strengthened to hope unto the end of our probation (1 Peter 1:12-13). Paul is even more forceful in this regard in writing to the Corinthians (1 Cor. 10:11)—

"Now all these things happened unto them for ensamples (stamps or scars, shapes or models), and they are written for our admonition, upon whom the ends of the world (age) are come."

Let us then seek unto the *shapes*, or *models* to be observed from the lives of these men and women of old, wherein they reflect the glory of God, and be warned by the *scars* which worldly ways have left on their records.

The word ‘*ensample*’ which Paul used implies the mark which is left on a metal surface by repeated blows of a die or forming block. By studying these Divine records we may benefit from the hammer blows of chastisement which others have experienced.

"Asa did that which was good and right in the eyes of the Lord his God."

This statement in itself gives us courage when we read these things year by year. The situation in both houses of Jacob at his coming to the throne were far removed from the robust faith of the fathers of the race. But this record tells us that God is always in control of the circumstances, regardless of the appearances at any given time. The waves do not pass their appointed bounds; they are restrained as God sees fit and as His purpose requires in bringing many sons to glory and virtue. God raises up saviours from generation to generation, and the elect of the Father are thereby encouraged to go on with assurance, that what God has promised He is willing and able to perform.

"Asa" means *healing* or *physician*.

The strong spiritually guiding hand of David, and the gladness with which Israel brought the ark of God into Jerusalem, had changed during the succeeding 60 to 70 years. The glorious age of prosperity under Solomon had dimmed the perception to the real source of blessings.

Association with the world around had opened the doors to the entrance of foreign idols as forms of worship; endorsed by the king himself. The leaders of the nation had compromised with the religious beliefs of their neighbours. *It had become fashionable to have a common ground upon which to meet with those outside nations who traded with the kingdom of Solomon.*

The restrictions of separation both in commerce and in social behaviour were unbecoming to the golden kingdom of the world. Why should they always be apologizing for the limitations imposed by the Law of Moses? Why not trade in horses, chariots, and the wares desired by one nation and another? Would not the presence of foreign princesses in the royal court enhance the possibility of further trade, and be a bulwark against foreign aggression? To quote bro. Thomas in Eureka, Vo. 1, p. 294—

"And so make the profession of Christianity more popular, and consequently, less dangerous to life, liberty, and the pursuit of happiness in the world."

This could not be accomplished by offending the principles of foreign religious observances. Therefore altars, idols and provisions were made for foreign idols in Israel—

"For Solomon went after Ashtoreth, the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father.

"Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of Ammon.

"And likewise did he for all his strange wives, which burnt incense and sacrificed to their gods" (1 Kgs. 11:5).

One by one the Divine ordinances were broken. All imperceptibly the standard was gradually lowered, as the love of God was replaced with love of worldly praise, honor and prestige. Such was the heritage that was left for Solomon's sons. The Divine injunction through Moses reiterated to David and then to Solomon was abandoned—

"But if ye shall at all turn from following Me, ye or your children, and will not keep My commandments and My statutes which I have set before you, but go and serve other gods, and worship them:

"Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for My Name, will I cast out of My sight; and Israel shall be a proverb and a byword among all people" (1 Kgs. 9:6).

The record of these things has been designed for our benefit. Like the Law of Moses, these historic annals are planned to show us the exceeding sinfulness of sin, to impress on our minds the waywardness of the human heart, and to instruct us concerning the magnitude of the mercy and love of God. Applied personally to our lives, these events can be the avenue to salvation if we permit an inward examination of our thoughts and deeds. *If we read them without this personal application, then the knowledge of them will rise to our condemnation in the day of judgment.*

If we concede that such a declension could enter the hearts of a people separated to such close association with God as was Israel, we must agree that *it can happen to us* who have been called to kingship with Christ. The national condition of Judah at the end of Solomon's reign becomes a type of the flesh unguided by the Spirit of God's teaching. How important that we recognize this condition in ourselves and *apply to ourselves* the lessons we read, which have been provided for our exhortation and admonition!

If we make this inward search, we shall be in a better position to receive the healing which is so necessary for each one of us. How easy to make the application to *others*! It is most important that we make it inwardly, to search our own hearts.

How saddening to read of Solomon, (meaning as the name does, *peaceful* and *perfect*), marring this Divine type by departure from the will of the Lord. What could be expected in the empire as his son and heir Rehoboam, the son of an Ammonitish woman, ascended the throne? This name, Rehoboam, reflects the mood of the people and was a testimony to the fact that the judgments of God were ripe. *Rehoboam* means "the people have enlarged or broadened."

"Wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat."

Another 17 years of wickedness and worldliness under this son of a strange woman only confirmed the judgments of God which now came upon the nation from the north and south. They now had a king like unto the other nations, that for which they had asked Samuel, because they wanted to be like all the other nations. The separation which was enjoined by the law of God, "Come out and be separate," had given place to *enlargement* and *broadening*.

The prophet Isaiah 200 years later began his message with an indictment of this same people (Isa. 1:5-6)—

"The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment."

Neither did Judah fare much better under Rehoboam's son Abijah, for (1 Kings 15:3)—

"He walked in all the sins of his father, which he had done before him: and his heart was not perfect with the Lord his God, as the heart of David his father."

Both the kingdom of Judah and Israel were steeped in wickedness and the Creator now used one against another to impress the seriousness of their breach of His law. *But out of these events the Lord was to bring good, at least in measure, for Judah.*

Because Abijah (meaning "Yahweh is the father") placed confidence in the Father of all, a signal victory was inflicted over Israel, from which the Northern tribes did not recover for many years. It granted a decade or more of peace for Judah wherein confidence in God could be renewed. Said Abijah before the hosts of Jeroboam of Israel—

"Behold, God Himself is with us for our captain, and His priests with sounding trumpets to cry alarm against you.

"O children of Israel, fight ye not against the Lord God of your fathers; for ye shall not prosper" (2 Chron. 13:12).

God was well-pleased with this open declaration of His power, and when the dust of battle had cleared 500,000 of the valiants of Israel lay dead on the field. The victory under Abijah was intended to show the mercy and loving-kindness of the Father and that having realized their sin, that something more was necessary. Healing and cleansing were required.

Let us not lose sight of the *personal* aspect of this message of God as we continue. Having come to see the individual application of Isaiah's words, that we are clothed with the imperfections of Adamic nature and its failings, "that we are full of putrefying sores" which need to be closed, bound up, and mollified with the oil of the Spirit Word, we confess with Paul—

"I know that in me, that is, in my flesh, dwelleth no good thing—O wretched man that I am! Who shall deliver me from the body of this death?" (Rom. 7:18-24).

The deliverance was not to be by human means. It was to be a Divine provision (v. 25)—

"I thank God (for deliverance) through Jesus Christ our Lord."

Jeremiah, the prophet, like all God's servants, lamented over the failures of his people (8:21-22)—

"For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me. Is there no balm in Gilead; is there no physician there? Why then is not the health of the daughter of my people recovered?"

"Is there no physician?" That was the question. The Physician was there. There was a healer. The means of salvation was at hand if the people would only apply themselves to it. But all human nature turns to its own way. They are sure that their way is best, while generation after generation of likeminded individuals remain unhealed.

Generally, natural Israel was no exception to this rule. And in many ways we fail to rise to a realization of our need for the balm of Gilead. We must search for the healing in the right place. Israel sought to the idols of silver and gold, the works of their own hands. The physician is not to be found in the ways of the world—

"I will rise now, and go about the **city** in the streets, and in the **broad ways** I will seek him whom my soul loveth. I sought him, but I found him not" (Song 3:2).

Here the bride is shown as seeking the bridegroom, but searching in the *wrong place*, with the resulting failure in finding. The "city streets" and "broad ways" are not the places of association with the Lord. The balm of Gilead was found far from the thronging metropolis.

To Judah the victory over Israel came as a token of the Lord's willingness to heal those who realized they needed healing. Hosea pleaded with a later generation—

"Come, and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up" (Hosea 6:1).

This smiting in the reign of Abijah was an instance of the hand of God in their affairs. It was for the Divine purpose of bringing them back to worship Him. Many tearings of the nation were still to take place in Israel's history. The fulness of Hosea's words have reference to the Divine invitation for Israel's return to God upon the return of Christ to reign in peace and righteousness (v. 2)—

"After two days will He1 revive us; in the third day He will raise us up, and we shall live in His sight."

Twenty-five centuries have transpired since this was written. The smiting and the tearing has gone on as Israel has wandered from nation to nation. The days of the coming of the great Physician are at hand.

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

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Toronto Fraternal Gathering
(If the Lord Will)
Saturday and Sunday, October 3-4, 1959

The Close of Gentile Times

O solemn, dreadful, glorious news — the Gentiles' times about to close, And Zion's King appear!

RECENT world events, and the condition of the world today, are among the strongest incentives to faith and hope and patience and zeal.

The prophecies of the Bible were all written approximately 2,000 years or more ago. The changes that have occurred even in our own lifetime illustrate what could have happened in 2,000 years, but the Scriptures draw today's picture with infinite precision.

We are living today in an entirely different world— politically, socially, economically, mechanically, scientifically—than we were born into. So much has completely changed within even 50 years. Everything we do—our whole way of life—is entirely different. And on the world scene, all has changed.

Only 50 years ago RUSSIA was weak and backward—not a world factor. BRITAIN held one quarter of the earth in an imperial iron grip and held undisputed sway over all the oceans of the world. The dark oppressive shadow of the desolating TURK lay over all the lands of the Middle East. Most of the world was quiet—European power was universally supreme. CHINA—INDIA—AFRICA were sleeping giants easily dominated by a handful of whites. The oceans were tremendous barriers—even the English Channel gave security to Britain.

* * *

TODAY, everything is different, but with all the vast, innumerable, and rapid changes, the prophetic picture drawn 2,000 years ago becomes more and more true every day.

To see the force of this, consider the infinite variety of things that **could** have happened—the infinite forms and shapes that the arrangements and relationships of the nations of the world **could** have taken.

When the prophecies were written, most of the earth was unknown—vast areas and continents were undreamed of. The vast territory that is now Russia itself was unknown.

The world today is different from even 10 short years ago—missile warfare—satellites—interplanetary rockets—and **Russia leads the whole world in these things.**

The destructive power of modern weapons was undreamed of as a close reality even 10 years ago. The New York Times said, on Feb. 15—

"There is no known defence against atomic intercontinental missiles. They can obliterate large cities . . .

"The best detection techniques give about 15 minutes warning . . .

"In a surprise mass attack Russia could completely wipe out all this continent's major cities. . .

"By 1961-2 Russia will be outproducing the U. S. by 4 to 1 in intercontinental missiles."

* * *

WE DO not need to dwell on what the prophecies call for in the last days of the Gentile times. We are all familiar with them. So we need but to briefly review them, and then examine the world today in the light of them—

1. **Fear, uncertainty, insecurity, mistrust,**—"Men's hearts failing them for fear."

2. **Intense, frantic, world-wide war preparation.** Deep, bitter national hostilities and rivalries—"Prepare war, wake up the mighty men!"

3. **Evil, crime, violence, immorality**, decay of decency and integrity, breakdown of established standards of conduct, treachery, covenant-breaking, breakdown of social and family relationships, of family unity and discipline—"In the last days perilous times shall come"—and we remember all the evil conditions that the apostle lists in writing to Timothy.

4. **Blasphemy, godlessness, sensuality**, abandonment to pleasure and amusement, combined with a great show of piety and religious pretension and outward form and lip-service—"A form of godliness but denying the power thereof."

5. **Pride, boastfulness, human presumption**, glorification of man's learning and accomplishments, a vast increase of knowledge and general movement and intercommunication throughout the earth—"Knowledge shall be increased—many shall run to and fro."

6. **Unrest and upheavals** among the great masses of mankind, the instability and collapse of long-established international political patterns—"The sea and the waves roaring"—"Earthquakes in divers places"—"The weak saying, I am strong."

7. The great preponderance in the earth of **poverty and need and destitution**—because of human oppression and injustice and incompetence—in spite of the great increase in knowledge and productive ability.

8. A state of affairs which, if permitted to develop and continue unchecked, would mean the **utter destruction of all mankind**—"A time of trouble such as never was"—"Except those days be shortened, all flesh would perish."

Such is the **general** prophetic picture of the time of the end—a very unlikely, self-contradictory and man-humiliating picture. What man, 2,000 years ago, unguided by inspiration, could have looked forward over 2,000 years of so-called human "progress," and foreseen this present sad and desperate state of affairs upon earth?

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AS TO the **specific** prophetic picture, the greatest single item, of course, is the regathering and reestablishment in their own land of a nucleus of the JEWISH NATION after 2,000 years of worldwide scattering, persecution and degradation. This is a separate subject.

The greatest, most significant **Gentile** event of our time is the rise of the mighty northern power of Gog, the latter day Assyrian, who is to descend with humanly-irresistible force upon the land of Israel as the climax and final act of the long, dark evil night of human misrule upon the earth.

Unquestionably the meteoric rise of Russia to dominating world power is the greatest political phenomenon the world has ever seen. Christadelphians have eagerly looked for this development for the past 100 years. WE are privileged to see it!

Only 20 years ago Russia was regarded as so inconsequential that she was not even considered at Munich when Europe's blind statesmen gathered to formulate "peace in our time."

Only 20 years ago the world mocked her clumsy war with little Finland.

Only 20 years ago the military brains in Washington conceded Russia the ability to hold out for about 6 weeks at the most against Hitler's invasion forces.

Even fifteen years ago, after World War II, it was said it would take Russia generations to repair her tremendous war damage, and to become a modern industrial power.

American might then dominated the world with the atom bomb, and that Russia would ever in the foreseeable future catch up with Western scientific development was utterly unthinkable.

Politically, she was despised and friendless, in a constant, impotent, humiliating minority in the United Nations. How could this despised, backward and barbarous power "gather unto himself all people," as Habakkuk foretold he would?

The "Big Four"—America, Britain, France and China— (how long ago and unreal it all seems now!)—sat securely in the seat of world power and prestige.

The Middle East appeared to be securely and permanently under British control. Russia had not a shred of power or influence there. The Suez Canal—the proverbial British lifeline—was a symbol of the power and unity of a world wide empire, and the location of a vast, billion-dollar military stronghold that cast the shadow of the British lion in a 1,000 mile radius from Persia to Tripoli.

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THAT WAS less than 15 years ago. The course of events since then there has been a constant and **tremendous** growth of Russia's internal power and external influence and prestige throughout the world: She is now respected and admired as the world's scientific leader in missile and space pioneering. She is regarded by a large part of the world as an invincible friend and defender. She has now more influence, power and popularity in the Middle East than Britain. Here she is regarded as the saviour from British imperialism.

During the past 4 years, Russia—so recently poor and backward—has extended 2½ billion dollars in foreign aid, and the program is rapidly growing. Russia's gold reserves are estimated at between 5 and 10 billion dollars. The **lowest** estimate (5 billion) is **double that of any country but U.S.**

Right after the war, EASTERN EUROPE and the BALTIC STATES were brought completely under her control, adding 100 million highly industrialized subjects to her empire.

Soon after this, the Western-supported Chinese government collapsed in incompetence and corruption, and 600 million more people and 4 million square miles were added to the growing Russian sphere.

Those 600 million Chinese today are tightly organized and disciplined into a vast slave-labor state intensely dedicated to surpassing and overwhelming the pleasure-loving West with economic and military superiority—dedicated to enforcing the Communist slave state throughout the world. They boast that they could afford to expend 300,000,000 soldiers' lives in a war for world supremacy.

China has recently built, with Chinese labor and brains, the largest open hearth steel producing furnace in the world. She has flooded South East Asia with Chinese industrial goods with which the West cannot begin to compete.

China is more militantly anti-Western than even Russia is. She has a long, humiliating history of white exploitation and abuse to avenge, and she believes the day of reckoning is near.

IN THE meantime the rich colonial empires of Britain, France and Holland have been crumbling, **largely under the pressure of Communist support and incitement**. Without Russia in the background, Britain would never have tolerated for a day the growth of Nasser's power in Egypt.

It is but a few short years since Winston Churchill arrogantly said, when independence was talked of for some British possessions, "I was not made Prime Minister to preside over the dismemberment of Her Majesty's Empire!"

But events have moved swiftly since then. In 1949 the Dutch were driven out of INDONESIA, one of the world's richest natural areas, with a population of 85 million, long dominated by a handful of Dutch, for Dutch profit.

Since then Indonesia has turned more and more toward dictatorship and the Communist camp. The Communists made great gain in the 1957 election and are the largest political party. Indonesia is rich in tin, oil, rubber, and many other vital products.

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SIMILARLY France has for 15 years been fighting a bitter, costly and losing battle to hold her Empire together. The struggle has bled France white, and has brought her near complete collapse. The French people turned to virtual dictatorship under De Gaulle last year to avoid Communist-dominated chaos.

Her Mideast power ended with the loss of SYRIA and LEBANON in 1944. Then several years, billions of dollars, and many French lives were spent in a vain attempt to hold FRENCH INDO CHINA—now a group of independent states mutually suspicious and increasingly under Chinese Communist pressure.

Then, in 1956, nationalist rebellion and Communist agitation forced France out of her North African possessions of MOROCCO and TUNIS.

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THE DISSOLUTION of the former British Empire and spheres of influence throughout the world has followed a milder and less spectacular pattern, but its basic trend and result has been the same—the advantage and prestige of Russia, and the weakening of the West.

The weakening of the British Empire can be divided into 3 areas—**Asia, Africa, and the Middle East**—in each of which Russian pressure, influence and interest is strong and growing.

In Asia, since the last war, INDIA, PAKISTAN, CEYLON, BURMA and MALAYA have gained complete independence, after long and bitter struggles against British domination. Burma has chosen to sever all ties completely. The others chose to maintain nominal Commonwealth relationship.

CEYLON is torn by racial strife and Communism is strong there. Ceylon proclaims neutrality in the East-West struggle, but she is very friendly to Russia and China and has received much aid and trade from them.

INDIA and PAKISTAN contain 3/4 of the population of the entire former British Empire. Relations between them have been extremely hostile and often on the verge of war. Millions were killed in racial strife in the period in which they were separating into 2 nations.

INDIA has for many years maintained a hostile, critical "neutrality" toward the West and a friendly "neutrality" toward Russia.

*The trend lately however has been more toward the West because of the rivalry with Red China which by strict dictatorial Communist regimentation is surpassing India's industrial development and becoming dominant in Asia. India's return to the Western camp is what prophecy leads us to expect.**

*Written before the recent crushing of Tibet by Red China, which has greatly shaken and frightened India.

India, with 400 million people packed into a little over a million square miles (less than 1/3 the area of China), is— after 200 years of British rule—at the **very bottom** of the world list of national poverty. 95% of its people get less than the bare minimum standard of living for a healthy existence.

PAKISTAN is one of the several former British possessions in which democratic processes have completely collapsed under inefficiency and corruption in the past few months and military dictatorships seized control.

This latter is an interesting development. Bro. Thomas felt strongly in the light of the prophetic picture that democracy would largely give way to autocratic dictatorship as the pressures and problems of the time of the end developed, and man's incapacity for self-rule become more manifest under stress.

Other areas where democracy collapsed during the latter part of 1958 were BURMA (Sept. 26), SUDAN (Nov. 17)—both formerly British—and SIAM (Oct. 20). In each case the army seized control, and in each case the reason was fear of the growing power and influence of the Communists.

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AFRICA, the mysterious Dark Continent, 4 times the size of the United States, with 220 million people, has been coming more and more into the news lately, as racial tension and terrorism mount.

This appears to be the next battleground in the struggle for world domination between Western and Communist influence, and the tide is running against the West.

Outside of the UNION OF SOUTH AFRICA, only one per cent of the population of the continent is European—99% is native, but until recently the Europeans have exercised complete domination. Here is fruitful soil ready-made for the sowing of Communist propaganda, and its results are beginning to be felt.

France, as we have seen, has lost TUNIS and MOROCCO, and left a legacy of Arab bitterness in the process. It has spent 5 billion dollars and 100,000 lives trying to subdue a rebellion in Algeria which seems to be as strong as ever, and which is driving the other Arab states more and more toward Russia.

Just recently the Algerian rebels have announced that there is "no prospect of peace in Algeria," and they claim to be receiving Communist war supplies.

The roots of bitterness still divide the UNION OF SOUTH AFRICA, between British conqueror and original Dutch settler, and between whites and coloured—the latter in the majority 4 to 1.

The Dutch, in political power since 1948, are pursuing a policy of extreme racial segregation and white dictatorship, and tremendous tensions are building up. Here again are rich grounds for Russian agitation, as the blacks gradually awake to their potential power. The Dutch have always desired complete independence from the British Empire.

All throughout colonial Africa, there are ominous rumblings of violence and revolt, all working to Russia's advantage.

In recent weeks have come reports of bitter racial violence in the French Equatorial Africa, the Belgian Congo, Portuguese Angola and Mozambique, Italian Somaliland, and all through British East Africa.

In British NYASALAND, 3 million impoverished blacks outnumber the prosperous white rulers 300 to 1. Groups of 500 Africans roam the roads plundering and destroying property and blowing up bridges. Settlers' plantations are armed camps. The leader is reputedly Russian-trained.

The Government has declared martial law and made hundreds of arrests, charging a plot to mass murder the whites, but the rioters threaten greater violence and destruction if white rule is not ended. There has been similar violence in N. & S. RHODESIA.

This is all current news, and we can look for more in coming weeks and months. The roaring of the sea and waves, which has driven the European powers out of Asia, has now engulfed Africa.

All hopes of peaceful co-existence between whites and blacks seem to have been destroyed by the bitterness and intense national feeling built up by 100 years of exploitation and humiliation. Skilful Russian propaganda is fanning the flames and training agitators and saboteurs.

Soviet radio broadcasts to Africa—increased 4-fold within the past year—continually advocate violence and rebellion.

The borders of African countries are artificial and arbitrary, ignoring national and racial lines, and are the chance result of the greedy 19th century scramble for colonies. As they come to national birth, this makes for more tension and confusion as some races are split up and others widely divergent to find themselves thrown together.

One feature strikes us very forcibly in looking at a map—the **network of airports** all over Africa, until recently so inaccessible and unexplored. Here is another sign of the last days—the many running to and fro—the great change that has shrunk the world and is drawing all mankind together into the final vortex of destruction.

In recently independent GHANA, greatly publicized as the showplace of modern, enlightened British colonial policy, the trend under self-rule is more and more to dictatorship on the Russian model and suppression of political freedom.

Russia has just secured the right to station there a large diplomatic corps—an important breakthrough—Russia's first solid beachhead in black Africa. Ghana's rulers, like Ceylon and India, claim "neutrality" in the death-struggle between East and West—a strange stand for parts of the British Commonwealth!

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BUT IT is in the MIDDLE EAST where the power shift from West to East has been the most striking and most significant. This is the vital area of final world conflict that Christadelphians have been watching for over 100 years. Here is where the prophetic picture is specific and detailed.

This has been the area of Russian ambition for centuries—to drive a wedge through the British dominions and gain a southern outlet to the waterways of the world. Until just recently Russia—the world's largest country—was completely bottled up in the Baltic, in the Black Sea, and by Japan in the Far East, with not one year-round warm water outlet to the world.

For one hundred years Britain bent every effort to block Russian expansion to the South, by bolstering the ailing, corrupt and despotic Turkish Empire—the destroyer and desolator of God's land.

But in 1917, in the working out of God's eternal purpose, Britain was forced to destroy the dominion of her former long-time ally (just as in World War II God used her to help destroy the German and Japanese Empires to (make way for the rise of Red Russia and Red China). Thus the Euphratean power was dried up from the Middle East (Rev. 16:12).

After the first World War Britain was supreme and unchallenged in this area, with loyal and grateful allies on the thrones of the Arabian kingdoms she had created after the Turk had been driven out—Saudi Arabia, Transjordan, Iraq, Egypt, Kuwait, various little Sheikdoms around the Arabian coast, and the directly administered mandate of Palestine.

Her ally France was in Syria. Anglo-Arabian friendship and unity seemed to be the permanent keystone of the area.

But at the same time Britain took a strange step that has been the underlying cause of all succeeding developments—the establishment of a homeland for the Jew. What a tremendous leap forward the prophetic picture took when that occurred!

There has been bitter friction, opposition and hostility ever since among the Arabs. Britain has found Jerusalem a "burdensome stone." The irritating presence of the Jewish settlement has united the Arab in the common bonds of hatred against Israel and of alienation from Britain, who put the Jews there in what the Arabs believe was the betrayal of a World War I covenant with the Arab people.

This has opened the way for the beginning of the fulfilment of Russia's long-held ambitions in the area. She has exploited the situation to the full in the past few years, until today the British name is synonymous with oppression throughout the Arab world, and Russia is the friend, ally, and economic benefactor. In the balance is Mid-East oil—vital to West Europe, but more and more precariously held.

EVENTS HAVE moved swiftly and dramatically during the past couple of years. The big break and test of strength came when EGYPT, with Russian blessing, seized the Suez Canal and defied the whole British Empire.

Soon after came the Suez invasion disaster—Russia posing as the defender of the oppressed, and Britain forced to withdraw in abject humiliation.

Aroused Arab nationalism has forced British withdrawal from JORDAN (ancient Edom and Moab), long a British military stronghold. The present government is shaky and the economy very weak. (But here, like India, prophecy leads us to expect latter-day alignment with the West).

IRAQ, the ancient Assyria and Babylon, was long a direct British protectorate and then a firm British ally until the bloody revolution last year in which the pro-Western king and premier were brutally murdered. Since then Iraq has gravitated more and more into the Russian orbit.

The revolt just recently suppressed was an attempt by an anti-Communist group to halt this trend, but its failure has only served to strengthen and consolidate the Communist power in the country. In suppressing the recent revolt in the Mosul oil area, the anti-communist ruling class has been wiped out. The Communists control the workers in the oil industry.

IRAN, the ancient Persia, may be the key to the whole complicated Middle East puzzle.

Persia is the first ally mentioned in connection with Gog's descent upon Israel—"Persia, Ethiopia and Libya with them."

At the moment Persia, or Iran, is allied with the West, but she is under tremendous Russian pressure. Just within the past few weeks the Shah was deterred only at the last minute and by great Western pressure to break off consultations with Russia about a treaty of aid and mutual security.

This shows how weak and undependable are its links to the West. Persia has a long, difficult-to-defend common border with Russia, her people are poverty-stricken and dissatisfied, and subject to constant propaganda from Moscow. It is a shaky autocracy, without any real popular support.

Britain, in exploiting the riches of these countries, has always worked with and supported the ruling classes. But in these countries, too, the sea and the waves are roaring and Russia works upon the hates and fears of the vast oppressed and impoverished masses.

A recent commentator spoke significantly of the great gulf that exists (between the living conditions of the small ruling class and of the mass of the common people in Iran.

Russia's control of Iran would mean the collapse of the whole Western framework of Mid East defence.

Bro. Thomas pointed out 100 years ago in the Exposition of Daniel that Gog must possess Mesopotamia (or Iraq) and Persia (Iran) at the time of the end. **That time seems close.**

The Communists are rapidly consolidating their strength in oil-rich Iraq. Premier Kassem, who murdered the former Western king, appears to be practically a helpless captive of the Russian-supported Communist element, which dominates his cabinet and his government. If Iraq goes into the Red camp, Iran will be practically surrounded and will become an easy prey.

Wild AFGHANISTAN on Iran's east border, long a pawn in Anglo-Russian imperial rivalry, was controlled by Britain up to World War I—an outpost of empire—a buffer between Russia and India. Here, too, the British are completely out—now it is firmly in the Russian sphere and the subject of a massive Russian economic development program. It was the first country outside the Soviet bloc to receive Russian economic aid. That was in 1954.

Tiny KUWAIT, a fabulously oil-rich sheikdom, ruled by one family and controlled by Britain, is the largest single oil producer in the Mid-East. There is no self-rule, but a complete, Britain-supported patriarchal dictatorship, and agitation is afoot here too.

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THE ANCIENT land of EGYPT is perhaps today's biggest and most interesting prophetic puzzle. Bro. Thomas saw it in alliance with Britain at the beginning of the final conflict, and taken by Russia in her irresistible rush southward.

Egypt is the original, literal King of the South, the country upon which the symbol is based.

Egypt, whose mighty ancient empire dominated the world in science, industry, art, and military power longer than any in history, was condemned, by the Word of God through Ezekiel, to be forevermore in Gentile times a base, downtrodden, humiliated, foreign-ruled kingdom, and **that has been its condition from Ezekiel's day to our own.**

In the last war, Egypt was a political cypher under complete British control. The Allies and the Axis fought back and forth upon it as if there were no government or nation there at all—and Egypt sat helpless and watched.

But in the past few years there has been a change. Egypt like Israel, has begun to arise out of the dust of 2,500 years of degradation and humiliation.

A man has arisen who has given Egypt the appearance of life and individuality. He is, of course, but a pawn between East and West, but he has put Egypt into the world spotlight.

We know that there is an honoured place in God's purpose for the land of Egypt when she shall be purged and purified and turned unto the Lord.

Since the break with the West over the Suez Canal, Nasser has hailed Russia as the champion of liberty and the friend of the Arabs. In the past few years Russia has extended Egypt credits and loans of nearly a billion dollars. Nasser was given a tremendous 18-day ovation in Moscow last May and he and Khrushchev swore mutual eternal friendship.

But in the past few weeks there has been a tremendous change. Those who did everything they could to destroy Nasser now wonder if he is not their only hope against Russia.

Nasser's basic home policy has always been violently anti-communist, even at the height of his friendship with Russia. He has outlawed Communism in Egypt, and he took over Syria to forestall a communist revolution there. Now, over the issue of Iraq, which both he and Khrushchev are bending every effort to obtain, he has dropped his campaign against the West and turned the full violence of his propaganda against Communism, fanning the fire of Moslem zeal for the liberation of Iraq from godless Russian control.

Clearly Nasser was behind the ill-fated Iraq revolt of a few weeks ago. Just as clearly Russia was on the other side. The struggle for Iraq is growing in intensity, and could set the Mid-East aflame within the coming weeks.

This sudden change, which has taken Iraq out of the Western camp and brought Egypt back much closer to it, teaches us we cannot build too much upon passing, day to day conditions. We must discern the basic trends.

Both moves have brought events closer to the prophetic pattern. Iraq, now an enemy of the West, was the Arab keystone of the Bagdad pact designed to bar Russia from the Mid-East. It now promises to be her willing gateway.

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THERE ARE many other aspects of the world scene today that have a bearing upon the development of the purpose. Never was there a time when so much was happening so fast in relation to the prophetic picture. Some of them are—

1. **The Berlin crisis.** Germany belongs with Gog, and Russia is determined to get it. Germany has no history of successful democracy. Adenauer is old. His party is Catholic. Nazism and anti-Semitism are again gathering strength. Hitler had no scruples about an alliance with Russia. Khrushchev recently ominously said: "Let Germany have any government they want **for now**. Every vegetable has its time of harvest."

2. **France**—saved from chaos by the De Gaulle dictatorship. He has used up 10 months of his mandate to solve France's terrible problems—what if he fails?—where then does France go? His popularity is waning—the Communist regained all their old strength in the last election—1/4 of the total vote.

3. **Russia to come with "many ships"**—she is now second only to U. S. in naval power—more than twice as many capital naval vessels as Britain—naval personnel 6 times that of Britain's. How times have changed! 500 submarines—75 scientifically-equipped ocean research vessels—studying, mapping, planning worldwide sea-war strategy. The U. S. is just awakening to the vital importance of this.

4. **The growing prestige and prosperity of the Catholic Church**—"I sit a queen and am no widow"—the call for all churches to rejoin Mother Rome—many favourable—planning a general worldwide church council—2,000 Bishops and Cardinals to assemble at Rome—the last one was in 1870—proclaimed the infallibility of the Pope—broken up by Garibaldi's liberating army that freed Rome from papal domination—**was it a type?—will the TRUE Liberator, Jesus Christ break up this coming one?**

5. **The European Economic Community**—France, West Germany, Belgium, Holland and Italy abolishing tariffs and pooling their steel, coal and atomic resources—a shadow of the Holy Roman Empire—French, German and Italian governments all in the hands of Catholic parties—Britain frozen out.

6. **The war burden**—over 90% of United States Federal budget for war costs. Less than 10% for everything else—the complete failure of civilization. A high ranking space scientist said last week that the missile and space programs are the "swan song of a dying civilization." He said they are useless, and the money and effort should be directed to combating the poverty and suffering and sorrow and need of mankind. The world's richest country—300 billion dollar debt for past war costs. With 2/3 of the world hungry, the U. S. Government in 1957 paid farmers 600 million dollars to let 20 million acres lie useless, and thereby caused a billion dollars worth of food not to be grown—all to keep up prices—and man knows no better solution'.

7. **Italy**—9 major political parties—instability and weakness—patchwork government—hard to even get a government to endure—no bold approach to great problems is possible—here, too, the Communists, well organized, get 1/4 of the votes and are just waiting their time to seize power.

8. **Cyprus**—key to the Eastern Mediterranean—Britain to get out—one more chip off the Empire—promised military bases—France was promised (bases in Morocco and Tunis, but has since been forced to get out of all but one, and that is a constant source of irritation. Britain pulling her military headquarters back to Kenya and Aden. Cyprus has a well organized Communist party and a precarious future is foreseen.

9. **Major crime.** In the U. S. the rate has doubled in the last ten years—more and more like the days of Noah. One marriage in every 4 ends in divorce and a broken home.

10. **Atomic fallout** contaminating the earth—threatens physical degeneration of the race—recognized more and more as a vital problem.

11. **Tremendous birth-rate**—world's population 6½ billion by year 2000—must reach a saturation point—many countries vastly overcrowded now and terribly underfed—everything is converging to a universal crisis.

12. **South America**—plagued by insurmountable economic problems—deep hostility to the United States—a history of exploitation for the profit of the minority—more fertile ground to Communist agitation.

13. **The Philippines**—vital link in the Pacific defence chain—corruption and mismanagement—ill-feeling toward the U. S.—talk of a military coup.

14. **South Korea**—100,000 lives and billions of dollars spent to keep it out of Communist hands—now degenerating into a totalitarian dictatorship.

Many more could be mentioned, all telling the same story.

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Brethren and sisters, the world today is terribly sick. In an age of tremendous scientific and technical knowledge, where man has an infinitely expanded ability to turn the powers of nature to universal well being, there is more hate and strife, and fear, and insecurity and want and economic distress and basic human misery than ever before.

Where can a country be found that is not plagued with deep-rooted problems—poverty, unemployment, terrible inequalities, economic instability, racial or religious friction, fear of aggression, frantic war preparations?

The children of God alone know the answer to these things. They alone know that all these calamities presage the glorious day of righteousness and peace. Jesus said—

"When these things begin to come to pass—these terrible but wonderful last days—then look up, and lift up your heads, for your redemption draweth nigh!" —G.V.G., March, 1959

Ecclesial News

LONDON (Ont.)—Orange Hall, 388 Clarence St.—Sun. Sch. 10:15 a.m. (except July and August); Breaking of Bread 11:30 a.m. (July and August 11 a.m.); Lecture 7 p.m.; Bible Class, Wed. 8 p.m. at WCTU Hall, one block north of above address (except July and August).

Since our last report we held our Sunday School Gathering in the Optimist Hall on Jan. 3. A program of scriptural songs and recitations by the scholars was enjoyed by the brethren and sisters and Sunday School scholars.

We held our Annual Fraternal Gathering in the Orange Hall on Mar. 27. A good number of brethren and sisters were able to be with us. The theme of the subject was, "Behold I Come Quickly."

Bro. Fred Higham of Detroit took the first part—"Israel in the Latter Days." He gave to us a lively discourse on the progress being made in the return of the Jew to Palestine and the advancement in industry and agriculture in the land.

Bro. G. V. Growcott of Detroit spoke on the "Gentile Nations in the Latter Days," calling attention to the dark picture of the Gentile times—times of trouble in preparation for the return of Christ.

The third part—"The Household of Faith in the Latter Days"—was to be taken by bro. N. Mammone, but unfortunately he was delayed because of a severe snow storm.

In the evening, bro. V. Gilbert of Buffalo spoke on, "The Kingdom of God Is at Hand." He called to our attention the nearness of the return of Christ. The Kingdom of God is soon to be set up in the place of the present forms of government.

On Saturday night the brethren and sisters and Sunday School Scholars met together at the Optimist Hall. The daily readings were read, followed up by discussions on the readings. A film on Palestine was shown and the evening concluded with a lunch.

On Sunday morning the brethren and sisters and Sunday School scholars met in the Orange Hall. During the Sunday School period, Bro. Cal Clubb spoke to the assembly.

At 11:30 a.m. the brethren and sisters met for the breaking of Bread, the writer gave the word of exhortation before partaking of the memorials.

In the evening we assembled to hear a lecture on "Christ's Personal Return to the Earth, Christians Not Expecting Him. Who may abide the Day of His Coming?" This lecture was delivered by bro. G. A. Gibson of Toronto, who so ably set forth the scriptural facts concerning Christ's personal return. It was a very convincing lecture and this concluded our activities for the weekend.

We have had the pleasure of the company and fellowship of the following brethren and sisters: bro. and sis. Jos. Jackson, sis. Lorna Crone, bro. and sis. G. A. Gibson (Toronto); sis. Irene Baines (Montreal); bro. N. Mammone (Hopatcong); sis. Catherine Sommerville, sis. Smith (Glendale, Penna.); bro. Waid, sis. N. Rankin, sis. W. Rankin (Worcester); bro. and sis. V. Gilbert, sis. L. Anderson and sis. Donner (Buffalo); bro. and sis. E. Sargent Jr., sis. Hilda Davey (Boston); bro. and sis. Fred Higham, bro. Ellis Higham, bro. A. Fabris, bro. G. V. Growcott (Detroit).

To all who have visited us and spoken the Word to us, we would like to give assurance that their efforts have been greatly enjoyed and appreciated.

We have lost by removal, sis. Jean Stanley, her new address being 2617 Denmeade St., Lakewood, California.

If our Lord be willing, we plan to have our Sunday School outing at Springbank Park on June 27.

At a recent vote of the Ecclesia it was decided to hold our Gatherings every two years.

—bro. W. D. Gwalchmai

Be Ye Separate

Trade Unions, which have for their object the coercion (by the adoption of ingenious tactics) of employers into ways that are right and just, are *evil institutions*, in which the brethren of Christ should take no part.

To seek release from an oppressor is wise and scriptural, but *it must be sought in a Christlike spirit*, and not in a spirit of revenge or coercion.

In which spirit are strikes organized? "By their fruits ye shall know them." The violent, inflammatory, and ungodly utterances of strike leaders make manifest their line of action.

The avowed aim of strikers is to *force* their employers to do what otherwise they would not do. It is illogical, if not sophistical, to argue that a brother of Christ can belong to such a Union, support it, and reap its benefits, *without sharing the responsibility attached to its worldly scheming and practice*.

The apostolic counsel is: Yoke not yourselves with unbelievers. To plow with an ox and a horse is a cruel arrangement, and one piteous to behold. No less is it a mistake to unite a saint with a sinner.

How a brother should deport himself is exemplified in the life of Christ. When Christ suffered, he threatened not—he reviled not—he was kind, gentle, patient, long-suffering, even to those that cruelly used him.—*Christadelphian, Feb., 1890*.

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