

# 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 James

*"Neither pray I for these alone, but for them also which shall believe on me through their word"*  
—John 17:20

THE DOMINANT characteristics of the epistle of James are his plainness of speech, the remarkable similarity to the teaching of Jesus, and the strong tone he uses when denouncing evil doers. This reveals his intimate knowledge of the prophets, whose style he reflects, and the result of his close association with Jesus, and the other apostles.

It is not unusual with some, when severe trials come upon them, to become depressed, and deeply saddened, especially when they see the deplorable lack of enthusiasm for the things of the Kingdom and Name of Jesus. But this is the first subject introduced by James in verses 2 and 3—

"My brethren, count it (or esteem it) a JOY when ye fall into divers temptations (or various trials). Knowing this, that **the trying of your faith worketh patience.**"

From this, we learn that when trials come upon us our faith is being tested. This must never be forgotten, but even under trial we must concentrate our attention upon the problem that faces us, and endeavour to determine the *purpose* of it. As James shows, this develops patience, or endurance. But we must not stop there, for he says (v. 4)—

"But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

An examination of the words used by James, gives us a deeper insight into the purpose of his message. "Work" signifies toil, or something into which we put persistent effort. "Perfect" carries the thought of setting out towards a definite goal in the various applications of growth in mental and moral character. We see the idea of "patience having a perfect work" in the teaching of Jesus and the apostles. In the parable of the sower, Jesus speaks of the seed that fell on good ground, and brought forth an hundredfold. In explanation of this, he says in Luke 8:15—

"But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit WITH PATIENCE."

It is engrossingly interesting to note that, even though the soil is good, the fruit is brought forth "with patience," or cheerful and hopeful endurance. In the matter of patience, James speaks of Job and the prophets as an example for us, and then adds in 5:11—

"Behold, we count them happy (or blessed) which endure."

\* \* \*

NOT LONG ago, a brother, commenting on the subject of holiness, remarked, "I often wonder how close we can come to the world without being contaminated by it." But this is viewing the problem from a wrong angle. Our question could be much better expressed if we said, how far must we keep from the world without being defiled or corrupted by it? After the same manner as Jesus, James is bluntly outspoken on this subject, for he says, in 1:27—

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

We hope we will not be accused of dwelling excessively on the subject of holiness. It does not seem possible that we could be, in view of the prominence given it in the Scripture of Truth, and especially by Paul, when he said—

"Follow peace with all men, and holiness, WITHOUT WHICH NO MAN SHALL SEE THE LORD"—Heb. 12:14.

Think what it means to keep ourselves "unspotted from the world." If possible, Jude is even stronger when he speaks of "hating even the garment spotted by the flesh" (23). This is a thought that has great power to stir up our minds with respect to our relationship to the Father because of our obedience to the Gospel of Salvation. We must realize that *we do not possess the liberty of doing what we please*. Christ is our Master, as we profess; therefore, we should be doing everything possible to please him. Paul is exceedingly strong on this point in Gal. 1:10—

"For do I now persuade men, or God? Or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ."

Some day, and it cannot be far in the future, Jesus will be in the earth again, and we will be summoned to appear before him. Are we foolish enough to live unto ourselves now, and then stand before him and hear him say, "I never knew you?" Now—*today*—is the time to prepare for that solemn meeting. Now is the time for us to learn how to walk and to please God.

The success of Jesus is expressed in a few words—words that should strike home to our hearts. Speaking of his Father, he said—

"I do ALWAYS those things that please Him."

When we look at Jesus, and the perfection of his life and character—a character that pleased the Father, should we not look into the mirror of our lives, and ask ourselves in all seriousness, What does He think of me?

Jesus spoke of the people of his time as "an evil and adulterous generation" because of their unfaithfulness to God. James is no less vigorous when he speaks to those who endeavour to hold to a middle course by keeping one foot in the narrow path that leads to the Kingdom, and the other foot in the broad way that leads to destruction (4:4)—

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God."

Those are gravely serious words, and *if they do not pierce our mentality, and sink down into our hearts, then there is nothing written that will do so*. They do not reflect any personal idea of James; they are based upon the teaching of Jesus, and they are in harmony with the sayings of the other apostles.

Therefore let us look into what we are doing, and our relationship with those around us. They may be respectable and law-abiding citizens according to the world's standards; but they are wrapped up in their own pleasures, in their habits, or in their business, and have no place for God in their lives. There is no middle course; they stand on one side, and we are expected to stand on the other.

There are many heart-searching things to consider in this letter of James; but for the time being, this must suffice.

*"Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.*

*"Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh"—5:7-8.*

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## In Sinai the Holy

“O Lord, revive Thy work in the midst of the years; in wrath remember mercy”—Hab. 3:2.

**BY BROTHER JOHN THOMAS**

The nucleus of the RAINBOWED UNITY is in present existence at "the right hand of power." It is there in the form or "fashion of a Man," "justified by spirit," and therefore spirit: and "made strong" as the Man of Yahweh's right hand, "whom He has made strong for Himself" (Phil. 2:7; 1 Tim. 3:16; John 3:6; Psa. 80:17).

This Spirit-Nucleus is the Lord Jesus Anointed, and by the anointing made what he is. He is the Eternal, by spirit manifested in Flesh, justified and glorified.

As the nucleus of the Rainbowed Unity, he is not now standing upon the sea and upon the earth; but is in a far country, whither he went many centuries ago to receive the kingdom, and afterwards to return (Luke 19:12). This return has been long expected and earnestly desired by his servants; but, as yet, their expectation has not been fulfilled. Nevertheless, at the time appointed, styled by Paul, "his own times," the manifestation of the Lord Jesus Christ will be shown by—

"The Blessed and Only Potentate, the King of kings and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see" (1 Tim. 6:14-16).

This is the individual, personal, and simple nucleus of the Rainbowed Angelic Unity—omnipotence incorporate in one man—"the Man Christ Jesus"—the Spirit-Man, who says:

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (Rev. 16:15).

But, *where is he to come TO?* Where will he first stand with his feet when he returns, having received power and authority to "revive his work in the midst of the years"? In what part of the globe, or spot of earth, will he take up his position, as the place where his saints shall be gathered to him, who "have made a covenant with him by sacrifice"?

Before replying to this inquiry, I remark, that different prophets in vision have seen him approaching Jerusalem at different stages of his course. One sees something in point that another did not see; but, by noting what they *all* saw, we are enabled to trace out his career till his "pillars of fire" stand upon the sea and upon the earth.

The blessing of Israel by Moses before his death is, unquestionably, a prophecy of their happy condition in the latter day, when dwelling in safety alone, and treading upon the high places of the earth (Deut. 33:28-29). The blessing upon Levi, Benjamin, and Joseph, is clearly indicative of this. Thus, of Levi, he said (v. 8)—

"Let Thy Thummim and Thy Urim be with the Man Thine Holy One, whom Thou didst prove at Massah."

This, in relation to Levi, has *never been yet*.

"And of Benjamin he said, The Beloved of Yahweh shall dwell in safety by Him" (v. 12).

This is yet future; for, when the Beloved of the Father dwelt in the canton of Benjamin, his habitation was unsafe, and his life in danger every day.

"And of Joseph he said, The ten thousands of Ephraim, and the thousands of Manasseh, shall push the peoples together to the ends of the earth" (vs. 13-17).

*This yet remains to be fulfilled.*

Now, in the preface of this prophetic blessing, it is written that Moses said:

"Yahweh came FROM Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousands of saints" (v. 2).

It was historically true that Yahweh came *to* Sinai; but is there nothing more in this than an historical allusion? Without other light than this affords, we could hardly answer the question with full satisfaction. We know that Israel's history is typical, and that the text is in connection with prophecy; still, *came* is so decidedly *past time*, that it causes one to pause before we affirm that it here predicts the future.

But the Spirit enlarges our conception somewhat on this point, in Psa. 68:17-18. Here it seems to indicate a future manifestation in the wilderness of Sinai and Paran—

"The chariots of Elohim are twenty thousands, thousands repeated: the Lord (Adonai) among them, Sinai in the holy."

Then follows, in v. 18, the prophecy of Christ's ascension, as Paul interprets it; after which in v. 22,

"The Lord saith, I will bring again from the depths of the sea."

The English Version interjects—

"IS among them AS IN Sinai in the holy PLACE."

But Sinai *bakkodesh* is equivalent to "*in Sinai the holy*." This conclusion is strengthened by v. 22, for how can—

"The Lord bring AGAIN from the depths of the sea."  
—unless he gather his people in the *vicinity* of the Red Sea?

But Habakkuk has made certain what—without his testimony—might be thought open to dispute. In the third chapter of his book, he prays that Yahweh would—

"Revive his work in the midst of the years; in the midst of the years make known, or manifest; and in wrath remember mercy."

In response to this, he is favoured with a vision, in describing which, he saith:

"Eloah (singular, not Elohim) came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth is full of his praise."

If this testimony had been faithfully translated, there would have been no obscurity in it. The prophet did not write, "Eloah came from Teman." The word rendered "came" is not *bah*, as in Deut. 33:2, where it is correctly translated, but *yahvo*, the future of the same verb, and therefore, to be rendered "shall come in." The text should be rendered thus:

"Eloah shall come in from the South, and the Holy One from mount Paran. Selah."

*Eloah* is the word used for the setter up of the kingdom, in Dan. 2:44. It signifies the Adorable One, or the Strong One. It is the Deity made flesh, and justified by spirit, and equivalent to "the Holy One"—Messiah.

*I conclude, then, from this positive declaration of Habakkuk, that Moses spake not historically but prophetically.* The coming of Yahweh to Sinai in the days of Moses was representative, as to power, place, and purpose, of his coming in the latter day. Since Habakkuk wrote the words—

"Eloah shall come in from the South and the Holy One from mount Paran,"—the prediction has not been fulfilled in any sense. If it had, "His glory would now cover the heavens, and the earth be filled with his praise," which is very far from being the fact.

This, then, I believe is the place or country to which the personal Son of Man, "the Man Christ Jesus," will come first at his approaching advent. The region is admirably adapted for the manifestation of omnipotence, in the judicial manifestation of the mystical Son of Man, or Rainbow Angel.

The Peninsula of Sinai is the southern region which is reserved in solitude for a future display of great signs and wonders far transcending anything witnessed by Israel in the olden time. This peninsula is formed by two arms running into the land from the north end of the Red Sea, and is bounded by the one styled "the tongue of the Egyptian sea" (Isa. 11:15) on the southwest, at the end of which is Suez; and by the other, or Elanitic Gulf, called also the Gulf of Akaba, on the east. These waters form two divergent sides of a triangle, within the area of which are mounts Sinai and Paran, and a "waste howling wilderness," containing nothing to be desired. Moses styles it (Deut. 8:15)—

"A great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water."

It is a dry, hot, sandy, mountainous region, that no government seeks to annex, and which no emigrants undertake to people. The few that are found within it are the descendants of Hagar—wild men, whose hand is against every man, and every man's hand against them (Gen. 16:12). The peninsula is filled up with mountains, and narrow valleys, and desolate plains. Of these mountains, the chain or elevated circle of Sinai is the chief.

The wilderness of Paran lies between the southern border of Palestine and the Mediterranean on the north; Egypt on the west; Idumea, or Edom, on the east.

"The Holy One," says Habakkuk, writing in Jerusalem, "will come in from mount Paran." By the help of Moses, we understand that he arrives at Paran "from Sinai," which Habakkuk styles *taiman*, "the south." Habakkuk had a vision of what was to be transacted in the country of the south, which will be left in the rear by an advance from mount Paran, after bringing affliction there on the tents of Cushan, and causing the curtains of Midian to tremble (3:7).

The reader is requested to note, that when Moses delivered his prophetic blessing upon the tribes of Israel, he was in the plains of Moab, and soon about to leave them. This was about a hundred miles north of mount Paran. When Israel heard the blessing, would they not desire to know, in view of Moses' speedy death, where help was to come from to establish the blessing? In reply to this, the answer is found in the oracle (Deut. 33:26-29)—

"There is none like the Ail of Yeshurun riding heavens in thy help, and clouds in his potence: the Elohim of olden time a refuge; and underneath the arms of olahm:

"And He shall thrust out the enemy from before thee; and shall command to destroy. Israel shall then dwell in safety alone . . . a people saved by Yahweh, the shield of thy help, and the sword of thy excellency!

"And thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."

But, though satisfied that Ail, or the omnipotence that had helped them through the Elohim hitherto, was their only help; yet, they were accustomed to the manifestation of divine power in specially appointed places; where, then, were they to look for him in his coming to help? Where would he "rise up to them," when he should appear to destroy their enemies and cause them to dwell in safety alone?

The answer to this in Deut. 33:2, presupposes the accomplishment of the enterprise; because, although it is yet in the future, it is as certain to come to pass, as if it had already been fulfilled. For this reason, the future event is foretold in terms of the past; and we read,

"Yahweh came in from Sinai, and rose up from Seir unto them; he caused to shine forth from Mount Paran, and he came with ten thousands of the peoples; all his saints are in thy hand."

Moses speaks in this of an entrance *from* Sinai—a coming into the land from Sinai by way of Seir and Paran; not of a coming *to* Sinai. The word I have rendered "came in," or entered, *bah*, "from Sinai," is different from "*came* with ten thousands," which is *ahthah*. The word *zahrach*, "rose up," signifies to "rise up as the sun," hence the sun-rising in Seir, and the shining forth from Mount Paran.

This Mosaic vision is unquestionably identical with John's. The Ail of Yeshurun riding heavens and clouds, with a mandate of destruction in his right hand, is no other than the Rainbow Angel with the little scroll of fiery judgments in his hand; which, when executed, result in the deliverance of Israel, and the overthrow of all their enemies.

The south end of the Dead Sea is about a hundred and ten miles east of north from Akaba, at the north end of the gulf. Between these two points runs a valley, called towards the north El Ghor, and towards the south, El Araba, and forming a prolongation of the valley of the Jordan. There is a chain of mountains on the east of this great valley, forming the continuation of those which surround the eastern side of the Dead Sea. The portion of this chain eastward of El Araba is Mount SEIR—

"Yahweh rose up from Seir unto them."

Near this are situated the ruins of Petra the ancient capital of Edom; and due north of these, and still in Idumea, and southeast of the Dead Sea, is BOZRAH, so noted in the prophecy of Isa. 63:1. Rising up from Seir with "his face as it were the sun," he advances "in the greatness of his strength" to Bozrah, and thence still northward through the plains of Moab, to the vicinity of Nebo, where Moses died.

The upper region of Sinai forms an irregular circle of thirty or forty miles in diameter. From one of these peaks a view is commanded of some parts of the two gulfs of Akaba and Suez; also innumerable ranges of rocky mountains, but around the mount the open places are but few.

Such is the elevated platform upon which is to be inaugurated the Most High and Holy Heavenly—the ever-living Nave of Deity, containing the testimony, the bread of heaven, and the life—

"The glorious and fearful Name YAHWEH Elohaikha," of Moses (Deut. 28:58);

The "YAH that rideth in the deserts," of David (Psa. 68:4);

The "King YAHWEH T'zvaoth," of Isaiah (6:5);

The "four LIVING CREATURES with the likeness of a Man," of Ezekiel (1:5, 12);

The "Man with the voice of a multitude," of Daniel (10:5-6);

The "YAHWEH Elohim of hosts, Yahweh his memorial, of hosts" (12:5);

The "YAHWEH Givborim—the Yahweh-mighty ones" of Joel.

The "SAVIORS who come up on Mount Zion to judge the mount of Esau," of Obadiah (v. 21);

The "MAN of Bethlehem Ephratah" with his companions, who delivers Israel from the Assyrian, and wastes Assyria with the sword, of Micah (5:2-6);  
The "Eloah upon his horses and chariots of salvation, of Habakkuk 3:3, 8);  
The "four CHARIOT-SPIRITS of the heavens," and the "one Yahweh and one Name," of Zechariah (6:1, 5; 14:9);  
The SON of MAN, the Lamb with seven horns and seven eyes, the rainbowed angel, and the hundred and forty thousand, who follow the Lamb whithersoever he goes, of John's Apocalypse—

*—all the things signified by these divers forms of speech are essentially one and the same theophany, or God-Manifestation, simply expressed by the words—*THE ETERNAL SPIRIT BY SPIRIT INCORPORATE IN JESUS AND HIS BRETHREN.

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**"HOW SHALL WE THAT ARE DEAD TO SIN CONTINUE ANY LONGER THEREIN?"**  
— Romans 6:2.

Here Paul brings baptism to bear in an important relation.

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

This, in the connection of the words, directs special attention to the purpose of the death in which we take symbolic part by baptism—

**"He died to TAKE AWAY OUR SINS."**

If so, how shall we who have fellowshiped his death, continue the evil it was designed to remove? There is great logic in this argument. Having been buried with Christ in baptism, we are, so far as moral obligation goes, dead unto sin, that we should henceforth no longer live the rest of our time in the flesh, but to the will of God (1 Peter 4:2). Dead unto sin, we are "alive unto righteousness."

Hence, **those who are truly born of God sin not.** They are men of holiness; men who adorn the doctrine of God in all things. Having been planted together in the likeness of his death, it is their's to realize in their risen state, the likeness of his resurrection.

**"That like as Christ was raised up from the dead by the glory of the Father, they also might walk in newness of life."**

"Reckon ye yourselves," continues Paul, "to be dead indeed unto sin, but alive unto righteousness."

**"Let not sin reign in your mortal bodies, that ye should obey it in the lusts thereof."**

**"Being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life."**

Moral regeneration is therefore characteristic of all who shall be saved. "Without holiness no man shall see the Lord."—**Bro. Roberts.**

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# God's Purpose with the Jews

By BROTHER ROBERT ROBERTS

*"The Lord formed me from the womb to be His servant to bring Jacob again to Him . . . to raise up the tribes of Jacob and to restore the preserved of Israel."*

## PART FOUR

IT IS EVIDENT from the testimony already adduced, that God's purpose with the Jews is one of national restitution and blessing. This purpose is necessitated by a variety of considerations. The first is one to which we have already given a little prominence namely, that THE JEWS ARE GOD'S NATION.

A full recognition of this fact will infallibly lead to the conclusion that a time of national recovery is in store for them, else were God's proprietorship invalidated and His supremacy subverted by the obstinacy of rebels. A few admit the fact without coming to the conclusion.

A second class admit the fact in such a qualified form that it vanishes into nothing, when subjected to the test of logical examination—that is, it turns out to be a vague sentimental notion, convenient for platform use when the "Society for the Conversion of the Jews," is putting forth its claims, or for pulpit flourish when funds are needed for the society's coffers; but which has no body, or substance in it, and which will not bear the honest strain of an inference one way or other.

A third party boldly and at once deny that there is any relationship now existing between Jehovah and the Jews, other than what exists between Him and all mankind, which—though true in one aspect of the case—is entirely untrue in the sense in which the assertion is made by those who advance it.

On one point all are bound to agree who believe the Bible, and that is, *that in the early part of their history the Jews were unquestionably God's nation in a special and peculiar sense.* This inevitable admission is of great importance in helping us to decide what their present position is.

(We do not mean in the matter of their dispersion and degradation, for there cannot be two opinions that their dispersion is a condition of punishment in which they are for the time being alienated from divine favor. We mean *their position as respects FUNDAMENTAL RELATIONSHIP to the great Being Who first called them into national existence.*)

Its value arises from the repeated declarations to be found in the prophets, that *the original divine relationship of Israel is to be perpetual*, though at present temporarily obscured under a cloud of displeasure.

Those declarations are made with an emphasis, and with an explicitness, which leave no room of doubt or misapprehension. If for instance we take Jeremiah 33:24-26, we find a lesson which has almost a special applicability to the third class of Bible readers referred to above. The words are—

"Considerest thou not what this people have spoken, saying, 'The two families which the Lord hath chosen He hath even cast them off.'

"Thus they have despised My people that they should be no more a nation before them.

"Thus saith the Lord, IF My covenant be not with day and night and IF I have not appointed the ordinances of Heaven and Earth, THEN will I cast away the seed of Jacob and David My servant . . .

"For I WILL CAUSE THEIR CAPTIVITY TO RETURN **and have mercy on them.**"

If, again, we consider the statement of Jeremiah (30:10-11), it is impossible conscientiously to maintain the doctrine of Israel's final reprobation—

"I will save thee from afar, and thy seed from the land of their captivity, and Jacob shall return and be in rest, and be quiet, and none shall make him afraid, for I am with thee, saith the Lord, to save thee.

"Though I make a full end of all the nations whither I have scattered thee, YET WILL I NOT MAKE A FULL END OF THEE, but will correct thee in measure and will not leave thee altogether unpunished."

The teaching of this statement is in complete harmony with Paul's assertion in Romans 11:2, that—

"God hath NOT cast away His people whom He foreknew."

—and that when the fulness of the Gentiles is come in—

"All Israel shall be saved, for out of Zion shall come a Deliverer" (vs. 25-26).

And these combined testimonies would throw light on Christ's statement concerning himself, that he was sent to—

"The lost sheep of the House of Israel" (Matt. 15:24).

\* \* \*

THIS INTRODUCES us to the second consideration which necessitates the restitution and blessing of Israel, namely *the mission of Christ*. This mission though comprehensively related to the human race as a whole, has in its details, a *specific bearing upon Israel*.

The statement quoted from Matt. 15:24, establishes this point; and to remove any doubt which might exist as to the "ISRAEL" to which it refers, it is only necessary to quote the words addressed by Jesus to his disciples on another occasion which are to be found in Matt. 10:5—

"Go not into the way of the Gentiles, and into any city of the Samaritans, enter ye not, but **go rather to the lost sheep of the House of Israel.**"

The contrast drawn in these words conclusively shows that it was *Israel after the flesh* whom Jesus regarded as the special object of his mission. But this is made more abundantly evident in those "scriptures of the prophets" from which after his resurrection, he—

". . . expounded the things concerning himself" (Luke 24:27-44).

In Isaiah 49, we have a disquisition upon this mission, and in verse 5 we find Christ in the spirit of prophecy saying:

"The Lord formed me from the womb to be His servant TO BRING JACOB AGAIN TO HIM."

—and in v. 6 he is described as Jehovah's servant—

"To raise up the tribes of Jacob and to restore the preserved of Israel."

These statements no doubt are made incidentally and in connection with the announcement of other objects in Christ's commission. Still they retain the full force of a declaration of fact, the point of which will be evident to the reader. We may be profoundly thankful that it is added:

"I will **also** give thee for a **light to the Gentiles**, that thou mayest be My salvation unto the ends of the earth."

But this extension of his mission does not displace that *primary part which relates to God's own nation*, but rather forms a graceful supplement to it. "I will preserve thee," continues the prophetic record, "and give thee for a covenant of the people" (that is, the Jews, to whom the phrase "the people" is almost exclusively appropriated in the Scriptures).

A little light is thrown on this statement by the remark of Caiaphas, the High Priest, during Christ's sojourn in the flesh, of which remark it is said (John 11:51)—

"He spake not this of himself, but being High Priest that year, he **prophesied that Jesus should die for that NATION.**"

The remark itself, which was addressed to a council of Chief Priests and Pharisees, is as follows (vs. 49-50)—

"Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people and that the whole nation perish not."

True, it is *added* (and we Gentiles may be devoutly grateful for the addition) that his death should be (v. 52)—

". . . not for that nation **only**, but that **also** he should gather together in one the children of God scattered abroad."

—but, as in the other case, this does not invalidate the primary *Jewish* speciality of what Christ came to do, but rather makes it obvious by contrast. This speciality is further apparent in the following testimony from Isaiah—

"The spirit of the Lord God is upon me because He hath anointed me . . . to appoint unto them that mourn IN ZION, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they may be called trees of righteousness, the planting of the Lord, that He might be glorified.

"And they shall **build the old wastes**; they shall raise up the former desolations, and they shall repair the waste cities, and **the desolation of many generations**, and strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen, and your vinedressers, but ye shall be named the Priests of the Lord. Men shall call you the Ministers of our God.

"YE SHALL EAT THE RICHES OF THE GENTILES, and in their glory shall ye boast yourselves. For your shame, ye shall have double, and for confusion they shall rejoice in their portion. Therefore IN THEIR LAND they shall possess the double,

"Everlasting joy shall be unto them, for I the Lord love judgment, I hate robbery for burnt offering; I will direct their work in truth and I will make an everlasting covenant with them. And their seed shall be known among the GENTILES and their offspring among the people.

"All that see them shall acknowledge them that they are the seed which the Lord hath blessed"  
(Isa. 61:1-9).

\* \* \*

THE INTIMATE connection of Christ's mission with the national salvation of Israel is made more abundantly evident in the Scriptures of the prophets than we can afford space to show, but we cannot leave this part of the subject without presenting the reader with some of the more conclusive illustrations of it.

If for instance we go to Ezekiel 34, where the leaders of the nation are inveighed against as false shepherds, it is stated:

"As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out My sheep and will deliver them out of all places where they have been scattered in the cloudy and dark day.

"And I will **bring them out from the people**, and will gather them from the countries and will bring them to their OWN LAND and feed them upon the mountains of Israel, by the rivers and in all the inhabited places of the country.

"And I WILL SET UP ONE SHEPHERD OVER THEM, and he shall feed them, even My servant David, (or him who is the root and offspring of David,) he shall feed them, and he

shall be their shepherd, and I the Lord will be their God, and My servant David, a prince among them."

In Jeremiah 33 a promise is made (v. 5) that God will raise unto David "A RIGHTEOUS BRANCH," who as King shall "reign and prosper, and execute judgment and justice in the earth," and it is added—

"IN HIS DAYS, Judah shall be saved, and Israel shall dwell safely."

To the same import is the statement in Isa. 11—

"There shall come forth a rod out of the stem of Jesse and a branch shall grow out of his roots. And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar; and Hamath, and the islands of the sea.

"And He shall set up an ensign for the nations, and shall ASSEMBLE THE OUTCASTS OF ISRAEL, AND GATHER TOGETHER THE DISPERSED OF JUDAH FROM THE FOUR CORNERS OF THE EARTH."

There are others which we may have occasion to quote hereafter. These establish the point in hand, that the mission of Christ involves the ultimate restitution of the Jewish nation, its reinstatement in Palestine, and its exaltation to a position of supremacy in the earth.

The necessity of this event being accomplished is further apparent in the designation of Christ as "*King of the Jews*." Christ is of the house of David, which, as we have seen in a previous article, was divinely appointed to be the ruling family of the Jewish nation.

As "son of David," he is therefore heir to "the throne of David," on which Peter testifies he was raised up according to the flesh of David to sit (Acts 2:30). He is therefore the King of the Jews, since the "throne of David" is but the verbal symbol of *divinely-sanctioned royal authority over that nation*. This is none the less true because the nation reject him. The time will come when they shall say—

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

Then shall they (Zech. 12:10)—

". . . look upon him whom they have pierced, and mourn for him as one mourneth for his only son."

Meanwhile, he is in the position indicated in Psa. 110:1—

"Sit on My right hand till I make thy foes thy footstool."

If Christ is king of the Jews and is to enforce that character by—

". . . raising up the tabernacle of David that is fallen down, and restoring the ruins thereof" (Amos 9:11).

—and by presiding (Isa. 9:7)—

". . . on the throne of David and his kingdom, to order it, and establish it with judgment and justice . . ."

—*is it not obvious that the Jews MUST be restored?* When has Christ ever reigned over the Jews? NEVER. They rejected him when he came, saying—

"This is the heir; come let us kill him, and the inheritance shall be ours" (Mark 12:7).

—and ever since, have been his malignant calumniators. To this day, they blaspheme when his name is mentioned (though it is not a great wonder they do, considering the caricature of a Christ that is paraded before them by the zealots of apostate Christendom).

The conclusion remains that *the restoration of Israel to their own land is a necessity before Christ can appear in the character which he claimed while on earth*, and which the prophets with one voice ascribe to him, namely, KING OF THE JEWS, and (*in Jerusalem*) Lord of all the earth. If this event do not occur, his claims will be frustrated, and the Word of God falsified.

\* \* \*

THE EVENT is necessitated by the covenant which God made with David, the consideration of which almost drags us into a repetition of what has already been said, so uniform and unvarying is the testimony of the Scriptures. David—

". . . being a prophet, knew that God had sworn with an oath unto him, that of the fruit of his loins according to the flesh, He would **raise up Christ TO SIT UPON HIS THRONE.**"

This is Peter's testimony (Acts 2:30) and is conclusive of itself, but a glance at the covenant itself will make its bearing on the subject in hand more apparent. It is to be found in 2 Sam. 7. It is contended by some to have reference to Solomon, and though it may have been incipiently realized in Solomon's reign, it is evident from the application of the terms to Christ by Paul in Heb. 1, and from the very nature of the statements it contains, that it related fundamentally to the "greater than Solomon" (Lk. 11:31).

David had purposed building a temple to God, but his warlike career was held to be a disqualification for the task, and Nathan was sent to him to turn him away from his purpose, and to inform him that God would give him a son, who should build a temple, and whose throne should be established for ever. Said God (2 Sam. 7:14-16)—

"I will be his Father and HE SHALL BE MY SON.

"If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; but my mercy shall not depart away from him as I took it away from Saul, whom I put away before thee.

"Thine house, and thy kingdom shall be established **for ever** before thee; thy throne shall be established FOREVER."

That David recognized in this a prediction relating to something more remote than the reign of Solomon (which immediately succeeded his own) is evident in the words of prayer which he uttered on the reception of it—

"Thou hast spoken also of Thy servant's house FOR A GREAT WHILE TO COME" (v. 19).

If the reader will take the trouble to read Psa. 89:19-37, Psa. 32, and 2 Sam. 23:1-7, he will find abundant evidence that it related to Christ, in whom "the horn of David" shall be mightily and permanently exalted upon the earth.

Now, in this covenant made with David, there occurs the following statement, which the Biblical unbelievers of Jewish restoration would do well to consider—

"Moreover I will appoint a place for My people Israel, and will plant them that they may dwell in a place of their own, and move no more, neither shall the children of wickedness afflict them ANY MORE as beforetime" (2 Sam. 7:10).

What are we to say to this statement in view of the present afflicted and unsettled condition of the Jews? Simply that IT HAS NOT YET HAD A FULFILMENT, and that therefore a time is yet to come when it will be fulfilled in the permanent re-settlement of the Jews in their land on such a footing as that they shall *never be removed again nor subject any more to adversity.*

This is so obvious as not to require argument, that is, if it be admitted that the "Israel" of the statement refers to the Jews, and this cannot be denied in view of David's commentary on the covenant—

"Thou hast confirmed to thyself Thy people Israel WHICH THOU REDEEMEDST UNTO THEE FROM EGYPT . . . to be a people unto Thee FOR EVER" (vs. 23-24).

THE COVENANT made with David then requires that God recover the Jews from their dispersion, and re-establish them in prosperity and favor in His visible presence again actively among them; and is not this the picture presented in the eight closing chapters of Ezekiel?

In the twenty-fifth year of the Babylonian captivity, the hand of God upon Ezekiel took him in spirit into the land of Israel and there showed him the vision of a restored City and Temple which are described at length in the chapters mentioned.

That this vision did not have its fulfilment in the Babylonish restoration under Nehemiah is certain, as will be evident to any one attentively perusing the description given. Of the east gate of the Temple, for instance, it says—

"The gate shall be shut: it shall not be opened, and no man shall enter in by it because the Lord the God of Israel hath entered in by it" (Eze. 44:2).

This could not apply to the Temple restored by Ezra and Nehemiah and enlarged and adorned by Herod: because the glory which dwelt between the cherubim in Solomon's temple, and which took its departure before the destruction of the Temple by Nebuchadnezzar, *never returned*. God never manifested Himself in the second Temple.

It was visited by Jesus during his sojourn upon earth, but this could not be regarded as the official manifestation of Jehovah's glory, since in the first place, the Father was veiled in the human person of Jesus, and in the second, he formed no part of the Temple institution.

Certainly we are not informed of any gate in *that* Temple which had been at any time consecrated by a divine entrance, and thereafter closed against human use. The fact is, that *no such event as is contemplated in Ezekiel took place in the history of that or any temple that ever existed on earth*. That event is described in the following terms (Eze. 43:2)—

"And behold the glory of the God of Israel came from the way of the east, and His voice was like the voice of many waters, and the earth shined with His glory . . .

"And the glory of the Lord came into the House by the way of the gate, whose prospect is towards the east."

After witnessing this spectacle, Ezekiel was taken by the spirit into the inner sanctuary, in which the Divine Presence had taken up His abode; and this inner court was described to him as (v. 7)—

"THE PLACE OF MY THRONE AND THE PLACE OF THE SOLES OF MY FEET, where I will dwell in the midst of the children of Israel FOR EVER, and My holy Name shall the House of Israel NO MORE defile, neither they nor their kings by their whoredom, nor by the carcasses of their kings, in their high places" (v. 7).

This is a complete identification of the vision with the period depicted in testimonies already quoted, when Jesus as the bearer of Jehovah's glory, shall return to "sit and rule upon his throne, and be a priest upon his throne" (Zech. 6:12-13) in Jerusalem restored, which is "the city of the Great King" (Matt. 5:35) in which he shall "reign before his ancients gloriously" (Isa. 34:34).

If any further proof of this were needed, reference has only to be made to the concluding declaration of the vision,

"The name of the city FROM THAT DAY shall be **THE LORD IS THERE**" (Eze. 48:35).

It is supererogation to say that this is inapplicable to Jerusalem in her present state. Not *God*, but *Mahomet* is there, in the Mosque of Omar, which desecrates the ground made sacred by the Divine manifestation of former days. Therefore, it is obvious, that *this vision of Ezekiel can only find its fulfilment in some FUTURE dispensation of God's presence and favor.*

\* \* \*

**THIS IS** made still more evident by the fact that under the state of things described in the vision, a section of the country, about 43 miles in length, and 18 in breadth, in the form of a parallelogram, is to be allotted to the exclusive service of the sanctuary, which is to be situated in the center of this extensive tract of country. This consecrated territory, is called an "oblation to the Lord" (Eze. 45:1).

Now, such a thing has never occurred in the history of the Holy Land and must therefore be realized in that future period of which we are speaking. It is in connection with this aspect of the question that we find the *strongest argument* for the restoration of Israel. Ezekiel is informed that contemporaneously with the remarkable appointment of territory in question, *the Land is to be divided among the twelve tribes of Israel.* The words are (Eze. 47:13-14)—

"Thus saith the Lord God, This shall be the border whereby ye shall inherit the land **according to THE TWELVE TRIBES OF ISRAEL . . .**

"And ye shall inherit one as well as another concerning the which I lifted up Mine Hand to give it unto your fathers."

Then the borders of the land are defined, after which the record continues (v. 21)—

"So shall ye divide this land unto you, **according to the Tribes of Israel.**"

Then follows the enumeration of the Tribes, in the order in which the land (cut in parallel strips) is to be distributed amongst them, after which we find the words (Eze. 48:29)—

"This is the land which ye shall divide by lot **UNTO THE TRIBES OF ISRAEL** for inheritance, and these are their portions, saith the Lord God."

*Such a division of the land of Palestine has never taken place.* The ten tribes who are included in the distribution of Ezekiel have never returned from the exile to which they were banished by the hand of Shalmaneser more than twenty centuries ago, and probably they are ignorant to this day, wherever God may have hid them, that such a vision as Ezekiel's is in existence.

What remains to be said, then, but that *if the words of God by Ezekiel are true*, **THE JEWS MUST RETURN TO THE COUNTRY WHICH GOD HAS CHOSEN FOR THEM**, and for the manifestation of His own glory. Even as He has said by Jeremiah (31:10)—

"He that scattered Israel **WILL GATHER THEM**, and keep them as a shepherd doth his flock."

But time would fail us to cite all of the evidences of this purpose, and in the attempt we should find ourselves engaged in an almost monotonous repetition of testimony, affirming in varied phrase, but with uniform emphasis and intent, the one purpose which stands forth in brilliant prominence throughout the writings of the Prophets, namely, *the blessing of all nations, and the consummation of redemption itself*, in connection with the **RESTORATION OF THE KINGDOM AGAIN TO ISRAEL.**

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

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## **Ecclesial News**

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

WE HAVE been greatly encouraged by the presence at the Lord's table of bro. & sis. Philip of the London ecclesia. Bro. Philip administered to us the Word of exhortation which was to our edification and comfort in the Truth. He spoke very timely words concerning the fulfilling of the prophecy of Isaiah chapters 61 to 66, showing us the great need of preparing ourselves for the coming day of the Lord, for God has promised—

"To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My Word."

We deeply appreciated our brother's words of exhortation.

On June 27 we held our annual Sunday School outing at Emery Park amidst the handiwork of God's creation. Our spiritual part of the day's program consisted in reading and discussing and meditating upon the usual portions of God's Word for the day. Many valuable lessons were gleaned.

An enjoyable time was had by all who attended, in partaking together of the blessings of our Heavenly Father, both temporal and spiritual.

We had a very pleasant visit with bro. Mammone, sis. Ella Smith and sis. Kathering Sommerville of the Honesdale ecclesia, as they were on their way to and from the London Gathering. We also were visited by bro. Waid of the Worcester ecclesia, on his return from the Gathering.

We greatly enjoyed these visits, and urge any who are passing our ecclesia to stop by, for "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend." These meetings with others of like Faith, though brief, strengthen the hands of one another, and leave the encouraging influence to keep our lamps well filled with the oil of the Word so that they may be brightly burning when the Bridegroom comes.  
—bro. G. A. King

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### **Let Not Your Hands Be Weak**

*"In his disease he sought not to the Lord, but to the physicians"*—2 Chr. 16:12

#### **PART FOUR**

The circumstances of the national reform during the reign of Asa, king of Judah, were to have far-reaching effects. We have observed that there was a great influx of people from the northern tribes, those who trusted in the God of Abraham. As the years went by more and more of the Ten-tribe kingdom attended the yearly sacrifices, much to the concern of king Baasha of Israel.

Twenty-five years had passed since the kingdom of Israel had been overthrown by Abijah. They had been powerless to stop the yearly migration of the people to serve the Lord. Now, having made a league with the newly-established kingdom of Syria, the king of Israel determined to put a stop to the fidelity which was being shown by many of his subjects to the God of their fathers—

"Baasha, king of Israel, came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa, king of Judah" (2 Chron. 16:1).

There may be a counterpart to this scene after the return of Christ and the establishment of his throne in Jerusalem—

"For out of Zion shall go forth the law, and the Word of the Lord from Jerusalem" (Isa. 2:3).

While realizing that the fulfilment of this prophecy is after the enemies of the Lord are destroyed, there would appear to be an incipient fulfilment when the proclamation of the Everlasting Gospel goes forth prior to the destruction of the Mystery of Iniquity, whose headquarters are in Rome.

The publishing of the Gospel to all the world and the command to accept Christ would seem to have a two-fold result which prepares the ground for the final abolition of Catholicism. The preaching of the Word of God in these closing days of Gentile times is received in varying degrees by men and women.

In the time of Christ and the Apostles we find a similar condition. When the day of Pentecost was fully come, about 3,000 persons accepted the preaching of the Apostles. The signs and wonders of the age of Christ's second appearing would seem to have a similar effect upon those who are of an enquiring mind. These people will form the nucleus of the generations of mortals who will comprise the subjects of the Kingdom of God on the earth (Zech. 8:20-23)—

"It shall yet come to pass, that there shall come people, and the inhabitants of many cities: And the inhabitants of one city shall go to another, saying,

"Let us go speedily to pray before the Lord, and to seek the Lord of Hosts: I will go also.

"Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.

"Thus saith the Lord of Hosts: In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you."

The effect of the Everlasting Gospel, then, is the *drawing out of another generation to serve the Lord*, a drawing out of people from the multitude which at present worship the idols of wood and stone, but who are of a receptive mind following the destruction of the Russian confederacy.

\* \* \*

BUT THERE is another result of these things. The Mother of Harlots is caused to cry, "Anti-Christ," and to seek to draw adherents to gather around her and make war on the Lamb—

"These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called; and chosen, and faithful"

(Rev. 17:14).

"And I saw another angel fly in the midst of heaven, having the Everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people"

(Rev. 14:6).

Bro. Thomas, in Eureka III, in explanation of Rev. 14 and 17, illustrates the declaration of the Gospel-news to all the world after the overthrow of the Northern hosts upon the mountains of Israel and before the complete destruction of the Catholic system—a ten year proclamation to accept Christ as supreme ruler of all the earth. He shows this command as having a two-fold result, a division of world thinking into two camps—

*"Matt. 25:32 shows the separation of the nations into two classes in the day when the Son of Man shall come in his glory. This separation results from the conclusions at which they arrive with respect to the subject-matter of the proclamation.*

*"One class rejects the Aionian Good News, and refuses to hear him who claims to be the God, or "Elohim of the whole earth" (Isa. 54:5), to give glory to him, and to do him homage.*

*"The other class of nations comes to the opposite decision, and without further controversy "wait for His law" (Isa. 42:4).*

*"Thus the proclamation in midheaven becomes the occasion of the division of the nations into sheep-nations and goat-nations."*

This is a complete reversal of conditions which have existed for several thousand years. Israel has been a curse, an astonishment and a byword amongst all nations. The promise to Abraham and his seed was a universal state of blessedness through them. It will be brought about by righteousness as the prophet Zechariah has shown—

"And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but LET YOUR HANDS BE STRONG.

"For thus saith the Lord of hosts; As I thought to punish you, when your fathers provoked Me to wrath saith the Lord of hosts, and I repented not:

"So again have I thought in these days to do well unto Jerusalem and to the house of Judah: FEAR YE NOT.

"These are the things that ye shall do; Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates" (Zech. 8:13-16).

"*Fear not, let your hands be strong.*" This was the same advice given to Asa by the prophet Azariah, and is an indication that God has not forgotten His people who He foreknew. Hands that are strong in the Lord are associated with justice, mercy, truth. In these the Lord hath great delight.

\* \* \*

NOW THE scene changes. Asa was once more being put to the test. Did he still trust in the Creator as he had done ten years before? Had the reforms been only to *Asa's* glory?

The flesh, left to itself, is very deceptive. We must be on our guard constantly to be sure that we are not carried away, and deceived. Pride in self-accomplishment is dangerous. It undermines faith in the *real* Source of strength and power. We are reminded by the Divine instruction—

"He that continueth faithful **unto the end** shall be saved."

Asa is weighed in the balance—and *found wanting*. Faith in the Creator was gone. Trust in the flesh had superseded that robust confidence in God. This was typically illustrated by what followed—

"Asa brought out silver and gold out of the treasures of the house of the Lord and of the king's house and sent to Benhadad, king of Syria, saying,

"There is a league between men and thee . . . break thy league with Baasha, that he may depart from me."

How sad to find Asa turning to the descendants of Nahor and relatives of idol-worshipping Maachah, Israel's enemies, for strength, when the Lord was their Deliverer and had so clearly demonstrated this fact!

The latter years of this king's life mar the typical aspects of the final picture of the healing of the nations from sin, but they do illustrate man's frailty and waywardness. The divine declaration, "*Be thou faithful unto death* and I will give thee the crown of life," is the only guarantee to the promised reward.

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THE immediate desire of Asa was accomplished, for Benhadad broke his league with Baasha, and invaded the northern cities of the kingdom of Israel. Outwardly it *looked* as though his strategy had been eminently successful. He had secured a political alliance with a rising world power. Flushed with his new-found confidence, he rested secure in his worldly wisdom.

The gold tried in the fire of affliction in his earlier life had grown dim. He bartered his good faith for worldly aid. The silver had become tarnished. When it was put in the melting pot it appeared as dross. This in parable is shown by Asa taking the treasures of God's house and his own house and giving them to Benhadad. *He exchanged faith and trust in God for trust in man.*

When an individual repents and forsakes sin there is hope of forgiveness, but when he justifies his actions he stands in the way of any mercy.

We now see a cloud pass over the life of Asa, He overlooked the merciful kindness of former years, which had followed his steps and which had established his kingdom. One of those "sign men"—God's prophets—appeared to him, with reproof and correction. Hanani, the son of Jehu, meaning "*Yahweh is He that hath shown mercy,*" came unto King Asa and said (2 Chron. 16:7-9)—

"Because thou hast relied on the king of Syria and not relied on the Lord thy God, therefore is the host of the king of Syria escaped out of thine hand.

"Were not the Ethiopians and the Lubims a huge host? Yet, because thou didst rely on the Lord, He delivered them into thine hand.

**"For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him.**

"Herein thou hast done foolishly: therefore FROM HENCEFORTH THOU SHALT HAVE WARS."

The result of this conversation was different from when Nathan came to David and told him that he had sinned. The state of the heart in each case was revealed. Said David, "*I have sinned.*" Not so with Asa, the king of Judah, now—

"Then Asa was wroth with the seer and put him in the prison house; for he was in a rage with him because of this thing. And Asa oppressed (crushed) some of the people the same time."

*Puny man who thinks to raise his anger against the decrees of God!* How helpless he is before Him Who holds our lives in the hollow of His hand (Psa. 2:1-5)—

"Why do the heathen rage, and the people imagine a vain thing? He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

"Then shall He speak unto them in His wrath, and vex them in His sore displeasure. Be wise now therefore O ye kings: be instructed ye judges of the earth."

But Asa would not be wise now. In his wilfulness he chose self-assertiveness. The mild correction of the Lord was not for him. Let us remember these things when we are confronted with the chastisement of the Lord, when we find the rod of God heavy upon us. It is not a time to be arbitrary, but a time for self-examination. Only vexing in the hot displeasure of the Lord remained for Asa.

We find that Asa put Hanani—"the kindness and mercy of God"—in the public stocks, a derision to all who passed by. Publicly Asa showed the nature of his policies. Kindness and mercy which had followed him from the days of his youth, were now restrained by him. The expression "prison house" implies "the stocks"—the feet or steps of the prophet of the Lord being restrained in their course of proclaiming the mercy of God.

*But all who passed and beheld were not pleased with what they witnessed.* Many rose in objection to the change in the king's policy. No doubt a public appeal was made on behalf of the prophet. Those who had been drawn unto the kingdom by former wisdom and knowledge, raised their voices in objection. But the king was unmoved, and he oppressed those who stood in his way—

"Then Asa was wroth with the seer, and put him in a prison house (the stocks), for he was in a rage with him because of this thing. And Asa oppressed some of the people the same time."

(2 Chron. 16:10).

*The Creator was aware of all this.* His vengeance often moves slowly, but always exceedingly accurate. Asa appeared to be justified in his course for another 14 years. Then in striking justice, and as if to remind the king of his crime against the Creator's servant, the Lord smote Asa with an exceedingly painful disease of *his feet*.

The Physician, The Healer of the nation, that which brought strength to the hands of the king earlier, was now revealed. It was clearly shown that Asa was not the real Physician, but Yahweh. Asa was simply the instrument in the hand of the Healer. When the instrument became blunt and useless it was cast aside. It was found that the material from which it was made did not respond to the sharpening wheel of affliction.

Nor had this final grinding operation, far more painful than the stocks to Hanani, its effect upon the mind of Asa. Pride and arrogance blinded him to the chastening rod—

"In his disease he sought not to the Lord, but to the physicians" (2 Chron. 16:12).

Asa, the "*Physician*," in his distress, sought not the Great Physician, Who had smitten and Who alone could heal.

*What a sad commentary upon a man who started out with trust in God! What a warning for all those who follow the same probationary path! Only those who remain steadfast unto the end, who strengthen their hands in the power of the Creator, who seek for strength from the God of Israel, all their lives, shall be preserved into the heavenly kingdom.* —E. F. H.

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## **The Fellowship of His Suffering**

*"For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh"—Romans 8:3.*

AS WE endeavour to teach the saving truth of God's plan of redemption to our children or to any others who may incline their ears to the Word, it is not hard for us to make plain the simple facts set forth in the Scriptures concerning the future kingdom of God, the nature of man, the devil, hell, etc.; but we often find it difficult to impress upon the natural mind the meaning of Christ's sacrificial work.

The words are often repeated that Jesus died for our sins, and that in his death sin was condemned; but the principles involved from God's point of view, and the connection between this great offering for sin and its application to our individual salvation, may be found to require much study and close application of the mind. As he wrote upon these things, the apostle Paul was led to exclaim—

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out" (Romans 11:33).

While we are not able to enter fully into the depth and richness of the divine mind in this matter, yet God has condescended to reveal to us the basic facts that comprise the framework of His plan of salvation, through Jesus Christ. And He has not only made these things known to us, but has *made it a condition of our acceptance that we understand what He has done for us*, and the manner in which He has arranged for us to become related to His purpose in Christ. In his prayer to the Father, Jesus said (John 17:3)—

"This is eternal life, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent."

To begin with, it is well to remember that in working out His great purpose, which centres around the redeeming work of Christ, God was laying plans for all time. In His infinite wisdom He could see the final consummation of His work from the beginning, when He spoke of a Seed of the woman who would destroy sin, as represented by the seed of the serpent. He could see the fully developed Bride, the Lamb's wife—

"Having the glory of God: and her light was like unto a stone moist precious even like a jasper stone, clear as crystal" (Rev. 21:11).

Since this community of redeemed ones would reflect the glory of God, and enter into oneness with Himself and His Son for the endless ages to come, we can see the necessity for the complete removal of sin and all its effects from its constituents.

In upholding His place as the Head and Great Majesty over all the work of His hands, is it not reasonable that God should require that *the holiness of His Name, which had been set at naught by disobedience, should be openly vindicated, and His own righteousness declared by the voluntary death of a righteous representative of the race that had sinned against Him?* This is given as the meaning of Christ's death—

"Whom Gad hath set forth to be a propitiation through faith in his blood, TO DECLARE HIS RIGHTEOUSNESS for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, His righteousness: that He might be just, and the Justifier of him which believeth in Jesus" (Rom. 3:25).

The work of Jesus in his life and death was brought into complete harmony with the will of God as expressed in the above passage. Sin in human nature was condemned in its own flesh by one who died, not because it was the only thing he could do, but *out of love for God, and those he came to save—*

"I DELIGHT to do Thy will, O my God: yea, Thy law is within my heart" (Psa. 40:8).

God was pleased that His purpose had prevailed in the work of His Son; so the body of sin was swallowed up by the life-giving Spirit of God on the third day after it was taken lifeless from the cross.

The Name of Jesus has now been set forth as a mercy seat, or way of life for God's people. The way to mercy, forgiveness and eternal life has been opened for all that would come to God, through His Son in the appointed way.

But as we study God's requirements as they apply to us, we notice that *our own position as sinners must be repudiated*, and God's righteousness declared as the basis of our acceptance. This is made clear by the words of Paul—

"But what things were gain to me, these I counted loss for Christ. That I might know him, and the power of his resurrection, and the fellowship of his suffering, being made conformable unto his death" (Phil. 3:7, 10).

Under the law God required circumcision as a token of the putting away of the flesh, or body of sin, an outward symbol of that circumcision which is of the heart, which Jesus had, and to which we must conform.

Baptism has been given us as the means by which we may be identified with the work of Christ, and so become conformed to his death—

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For HE THAT IS DEAD IS FREED FROM SIN."

—E.W.B.

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

## Grow in Grace

*"Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia"—1 Peter 1:1*

THESE WERE the ecclesias of Asia Minor which were the scene of Paul's earliest labours. Peter was the "apostle to the circumcision"—to the *Jews*. These brethren and sisters to whom he wrote were Paul's first *Gentile* converts. What then were the purpose and circumstances that would cause Peter to write to these?

We know from Paul's first epistle to the Corinthians that there was a tendency among believers to identify themselves with one particular apostle or leader to the detriment of unity and balanced growth in the Truth. The appointment of Paul to the Gentiles and Peter to the Jews would have a tendency among the undiscerning to encourage this.

The Body of Christ is a unity; its unity is a vital First Principle. *Anything that detracts from that unity is evil.*

Paul's teaching inculcated a very high degree of holiness and selfless devotion, which he manifested in his own life. The natural tendency of the flesh is to question the authority of such, and to seek an authority which seems less restrictive, or to try to create an appearance of conflict between authorities, to escape their force.

We know from Paul's remarks to the Corinthians that because some were seeking an easier way, Paul was discounted as an extremist and a fanatic. And we know too, from the epistle to the Galatians (in the same area) that the ecclesias here which Paul had founded had turned aside to teachers who desired to lead them back to the Law of Moses and the old Jewish customs (Gal. 1:7; 3:2).

We know further that on one occasion (Gal. 2:11-13) Paul had to take public issue with Peter regarding a mistaken course of conduct that would have restricted the freedom of the Gospel from Mosaic bondage; and that Paul's own companion Barnabas had for a time been influenced by Peter's action.

So we can see the wisdom and necessity of something on record from Peter to those among the converts of Paul who might be inclined to question Paul's authority in relation to that of Peter and the original apostles.

In his second epistle, Peter speaks very highly of "our beloved brother Paul," and classes his writings as among the "Scriptures."

The more we think of the early chapter of Galatians, where Paul strives to illustrate and convince them of his direct divine authority and appointment to preach the Gospel, and look behind these chapters to visualize the conditions he was combating, the more we appreciate the fittingness of these epistles of Peter to these same brethren.

\* \* \*

CONCERNING the subject of these epistles, we know the dangers that assailed the Truth in the early years and they are the same today, because the flesh is still the same. The differences are only in detail.

There was the tendency to fall back into the Jewish reliance on external ritual and external regulation of conduct—feeling that all righteousness was fulfilled in a technical compliance with "Thou shalt" and "Thou shalt not," failing to realize that *the great battle is deep down within each heart*. This shallow external view leads to self-satisfaction and self-glorification—a gradual, fatal, building-up of a conception of a personal accomplishment in righteousness.

Another danger was, and is, glorification of, and reliance upon, the *wisdom of the world* which is foolishness with God. The simplicity of Christ and the depths of the Spirit's wisdom are all refreshingly independent of any worldly attainments or qualifications, and are equally attainable and available to all. *Worldly education, if anything, is a detriment, swelling the conceit and filling the mind with rubbish.*

Then there was the constant pull of all the desires and pleasures and enticements of the flesh. As long as we are in this tabernacle, the flesh never ceases to constantly demand attention and satisfaction.

Above all, there was the tendency for zeal and enthusiasm to weaken with the passage of time. In his first epistle it is this that Peter seems particularly concerned with.

He labours to impress them again with the greatness and wonderfulness of their calling in Christ—how its joy, when fully apprehended, completely transforms the mind and glorifies every moment with the wonder of divine love.

It is this divine joy that is the mainspring of all holiness and godliness. *If this can be kept strong, and constantly built up and increased, all else will come, all other problems will be solved.*

\* \* \*

"*Peter, an apostle of Jesus Christ*"—a simple but all-inclusive introduction—an apostle—an appointed messenger of the Anointed Saviour—a messenger from him who was at once the King of Kings and the Elder Brother—the Lamb of God, the central figure of mankind, around whom all revolves, the personal manifestation among men of all the power, wisdom and love of God. Peter had a message for them and us direct from him.

\* \* \*

"*To the strangers*"—to those sojourning in a strange place, pilgrims, living, like the patriarchs, in tabernacles, having no continuing city, no fixed ties to this present order of things—a strange, separate, consecrated people—

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

How easy it is to forget this!—to begin to "hew us out sepulchres on high" as if the things of this life had any importance or value. But as the Scriptures so vividly present it, all we can ever have out of this life is a "*sepulchre on high*" a monumental gravestone to commemorate our folly and lost opportunity.

\* \* \*

"*Scattered*"—literally, "of a dispersion." The primary figure is the worldwide, homeless dispersion of Israel all through the Gentile times, but the real, deeper thought is—

"THE CHILDREN OF GOD SCATTERED ABROAD."

—whom John in his gospel declares it was the purpose of Christ's sacrifice to "gather together in one" (John 11:52). This is, and must ever be, the condition of his people in his absence—*scattered abroad*. It is a day of small things—a day of *individual* things.

The tendency, in religion, as in all else, is to build organizations, but the Truth is essentially a matter of *individuals*. Our strength or weakness lies solely in the degree of godliness and spiritual knowledge in the individual brethren and sisters. We must constantly force ourselves to think in terms of individuals, considering each separately, never in masses.

Ecclesial organization, the ability of leaders, numerical strength—these things mean nothing in the ultimate—all this will be sifted out as chaff and all will stand forth as individuals—one by one—"the children of God scattered abroad."

"Pontus, Galatia, Cappadocia, Asia, Bithynia"—that is, Asia Minor, the present Turkey—scene of Paul's earliest labours in proclaiming the Truth to the Gentiles. As such, as the foundation, this area is typical of all. It is the land brother Thomas always preferred to speak of by its name of *Anatolia*—"the land of the sun's rising"—the land of the earliest proclamation to the Gentiles of the Sun of Righteousness. It was the area also in which lay the ecclesias to whom Jesus' last great prophetic message was addressed—the Revelation. Here again its representative and typical character is illustrated.

\* \* \*

"*Elect, according to the foreknowledge of God the Father.*" "Elect" simply means "chosen"—nothing more nor less. It is the same word for both—elect and chosen—throughout the New Testament. Peter uses the same word 3 other times in this epistle, all in chapter 2. Of Christ—

"**Chosen** of God, and precious."

"A chief corner stone, **elect**, precious."

And of his people—

"Ye are a **chosen** generation . . . that ye should show forth the excellencies of Him who called you out of darkness into His marvellous light."

The full description of the Redeemed is given in Rev. 17:14,

"He is Lord of Lords, and King of Kings, and they that are with Him are called, and **chosen**, and faithful."

Paul expresses the same marvellous and beautiful truth when he says in his greeting to the Ephesians (1:4)—

"According as God hath chosen us in Christ before the foundation of the world, that we should be holy, and without blame before Him in love."

God's choice is upon eternal and unrespecting principles—

"SEEK, and ye SHALL find."

"Draw nigh unto God, and He will draw nigh unto you."

"Ye shall find Me WHEN ye shall seek for Me **with all your heart.**"

\* \* \*

"*Elect according to the foreknowledge of God.*" Here again we have the assurance that God's choice is on the basis of *what He foresees*. It is not arbitrary or capricious—

"The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of THEM WHOSE HEART IS PERFECT TOWARD HIM" (2 Chr. 16:9).

The foreknowledge of God, and its relationship to the freewill of the individual, has caused much confusion and perplexity, but it need not. We know that *both are basic and simple truths*, yea, they are *essential* truths, in the very nature of things. We trouble ourselves needlessly when we in any way set one against the other, because of the limitations of our own minds.

It is not just a matter of being asked to accept an incomprehensible contradiction like the unscriptural doctrine of the Trinity. It is simply a matter of accepting *obvious, and inescapable, and simple divinely testified truths*.

The limitless foreknowledge of God is essential to His character as the eternal, all-wise, all-powerful Creator of all. God is essentially limitless in power, and knowledge, and goodness and love, for He is perfection and completeness in all these things.

"God is light, and in Him is NO DARKNESS at all."

—declared the Spirit through John. Any limitation of His knowledge would be darkness.

Even though we find difficulty in adjusting our puny minds to these vast conceptions, all concern is removed from the subject by the revelation that He is not only all-wise and all-powerful, but *all-good*.

We can calmly leave the matter of free will and predestination in His hands with the assurance—not only of perfect fairness—but limitless help, mercy and love to those who seek Him wholeheartedly in the way His love prescribes.

This is contained in the title Peter here uses—“*God the Father*.” This manifestation of Himself to us as “The Father” draws us to Him in affectionate faith and confidence, and takes away all the strangeness and terror that would attach to so great a Being to whom we had no kinship or likeness. Is not the revelation of Jesus Christ, the perfect *man*, as His Own Son, a powerful source of strength and fellowship in this respect? The Fatherhood of God is one of His most beautiful truths toward us.

\* \* \*

“*Through sanctification of the Spirit*.” “Sanctification” means “making holy” which in turn means cleansing from all that is evil and ungodly, and bringing into full harmony with the pure perfection of God. The whole epistle is a stirring up unto holiness.

Paul expresses the same glorious thought of divine choice and sanctification in writing to the Thessalonians (11:2:13)—

“God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the Truth.”

Both are essential to salvation: (1) *belief of the Truth*— the gospel of the Kingdom and Name—and (2) *being made holy*—purified—transformed—“sanctified of (by) the Spirit.”

\* \* \*

“*Unto obedience*.” Obedience is the great lesson to be learned, not as a matter of force and necessity, but of love and wisdom (Rom. 5:16)—

“By one man's disobedience many were made sinners.”

What a long train of evil came from that first foolish act of disobedience! Disobedience is *always* foolish and self-destructive. God, for all His love and mercy, cannot tolerate disobedience. He would cease to be truly loving and merciful if He did tolerate this principle, for it is evil and destructive, and if tolerated, would destroy all good.

“So by the obedience of one shall many be made righteous.”

“He learned obedience by the things that he suffered.”

Paul speaks of—

“The course of this world . . . the spirit that now worketh in the CHILDREN OF DISOBEDIENCE” (Eph. 2:2).

These verses illustrate the fundamental nature of this matter of obedience. It must be recognized and accepted as a basic principle. The *spirit of obedience* is the key to life—a *desire* to obey—a PLEASURE in obeying—in getting as CLOSE to God's requirements as possible. Saul was told—

“To obey is better than sacrifice” (1 Sam. 15:22).

Nothing that we can do, however self-sacrificing or worthy or laborious, can take the place of simple obedience to the commands of God.

\* \* \*

*"Unto obedience and sprinkling of the blood of Jesus Christ."* Obedience of itself is not enough, essential as it is. There must be the sprinkling, covering, atoning blood—the God-provided way of life, humbly and thankfully accepted. There is no other way of cleansing.

Paul, writing to the Hebrews concerning the typical sprinklings of the Law, speaks of the fulness of the divine purpose in Christ—

"How much more shall the blood of Christ purge your conscience from dead works to serve the living God?" (Heb. 9:14).

And again (Heb. 10:22)—

"Let us draw near, having our hearts SPRINKLED FROM AN EVIL CONSCIENCE."

What does it mean to have the heart "*sprinkled (or purged) from an evil conscience*" by the blood of Christ?

Paul explains the evil conscience that is cleansed when he speaks of coming to a recognition of the indwelling law of sin which tended to pull him down to death. This was the "evil conscience"—the consciousness of inner, inborn evil that caused him to exclaim—

"O wretched man that I am, who shall deliver me from the body of this death?" (Rom. 7:24).

As we come back to the 7th chapter of Romans from time to time, we increasingly realize that it describes *a stage through which all must pass*—a great awakening—a great turning point. Thenceforth, the realization of the deliverance—the thankfulness and relief—becomes stronger and stronger the more we realize and are oppressed by this consciousness of the evil of the flesh (Rom. 7:21)—

"When I would do good, evil is present with me."

*Only the blood of Christ, and all it stands for in love, and mercy, and reconciliation and forgiveness, can lift the weight of this oppression of the evil of the flesh, and give strength and hope to press on in the way of righteousness.*

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

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### ***Godliness with Contentment***

IN THE 6th chapter of the first epistle of Paul to Timothy the apostle lays down wonderful instructions, which, if followed, would lead in the way of righteousness, holiness and godliness, *without which "no man shall see the Lord."*

The opening verses of the chapter point out the duties of believing brothers and sisters who are slaves or bond servants. They should accept their position with all grace, rendering due service to their earthly masters—

"That the Name of God and His doctrine be not blasphemed."

This even though the masters themselves were believers—

"Do them service, because they are faithful and beloved, partakers of the benefit."

Today it is quite common to give little regard to those in authority, and to render only such quality and amount of service as will fulfil the minimum of our obligations in order to continue in service. But for the true believer the obligation is not only to his earthly master or employer, but he must do all things—

"AS UNTO THE LORD and not to men" (Eph. 6:7).

*His activities in all human relations must be such as will honor and glorify the Name of God which he bears before the world.*

Let not a finger be pointed at us, who are the children of God, as being slack in our duty either to God or to man; for the example we set before the world of humble service and obedience, going a little farther, and giving a little more than is required, will be to the glory of God.

The greatest service we can do for Christ and for his teaching is to *render joyful and faithful service* to the smallest detail in all the work we put our hands to, thus setting an example of the Christ-like spirit that men may see our good works and glorify our Father in heaven—

"Let us DO GOOD UNTO ALL MEN, especially unto them who are of the Household of faith" (Gal. 6:10).

Paul commanded Timothy to teach and exhort these things, and he added—

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing."

Yes, it is necessary that we consent to, and live by, the wholesome words of the Lord Jesus, even though such a life will often be found out of harmony with the people we may be associated with outside the Truth.

Paul speaks in the 5th verse of the perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness—

"FROM SUCH WITHDRAW THYSELF."

Minds that are destitute of the truth cannot long converse among themselves on divine principles without soon going astray from that which is right; as did those of whom the apostle speaks here who thought that godliness was indicated by gaining temporal wealth and advantage. The real gain to be sought is given in verse 6—

"Godliness with contentment is great gain."

The truth expressed in verses 7 and 8 should be deeply impressed on our minds—

"We brought nothing into this world, and it is certain we can carry nothing out. HAVING FOOD AND RAIMENT LET US BE THEREWITH CONTENT."

God has promised that if we will seek, as the first and greatest things in our lives, His righteousness and His kingdom, that all the things that we actually need will be given us. Our place is to *accept it with thanks and contentment*.

"But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition!" (v. 9).

Being rich or allowing ourselves to be absorbed in the pursuit of wealth has a great pulling power away from God toward the world with its lusts and sin. It is indeed hard to maintain the spirit of the lowly Nazarene unless the mind is free from the glitter and temptations of worldly goods.

"The love of money is the root of all evil" (v. 10).

The plea is sometimes made as a justification for seeking after wealth that it is to be "used in the service of the Truth," but such excuse does not carry the sanction of divine testimony. Rather the contrary is emphasised—

"Which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

Not many rich, not many honourable or mighty are called for the reason that the right spirit before God can hardly be manifested where the love of money enters the mind—

"Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love him?" (James 2:5).

To set the mind on temporal luxuries and comforts, is incompatible with that whole-hearted consecration to God's service which is enjoined on us in the words of v. 11—

"But thou, O man of God, flee these things; follow after righteousness, godliness, faith, love, patience, meekness."

*These are the true riches that will carry us through to eternity, and which no man will be able to take from us.*

"Fight the good fight of faith lay hold on eternal life, whereunto thou art called" (v. 12).

It is a fight indeed, and one that requires the continual use of the whole armour of God if we are to win; and not for a moment can we give place to the weakening influences that are on every side in the world about us.

The apostle gives a charge to the rich, which if followed, would turn their hearts and their service into channels where they might "make to themselves friends of the mammon of unrighteousness" so that when they fail they might be received into everlasting habitations—

"That they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store a good foundation against the time to come."

There will come a time when a good foundation will be needed if the character developed in the course of our lives is to be able to stand against the storms of judgment that will soon begin at the house of God. It is then that the wisdom of these words of Paul will be clearly seen by all.

"Keep that which is committed to thy trust" (v. 20).

The same things that were committed to Timothy have been committed to us: those eternal things that God has revealed for our salvation. Are we so foolish as to allow them to slip from our grasp by giving our attention and interests to other things that perish with using? —W.J.P.

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## Signs of the Times

*"When Thy judgments are in the earth, the inhabitants of the world will learn righteousness"*  
—Isa. 26:9

NEWS FROM around the world for the last few weeks has brought tidings of the usual unrest and revolutionary activities which for many years have become so prevalent that it has been accepted as the "normal" state of affairs. Yet, in spite of this fact, there seems to be a feeling of optimism among world leaders that permanent peace may be established in the not too distant future.

However, in view of the actual unvarnished facts in relation to international affairs, this optimism can be appraised as nothing more than wishful thinking, generated by a desire to find an easy way out of a difficult situation—a vain hope that universal peace and good will may be attained without any loss, sacrifice or compromise.

As to the actual state of world affairs, stripped of all pretence and sham, a recent magazine article calls attention to the fact that, since World War II, 18 military conflicts have occurred around the world, sufficiently extended to be officially classified as "wars." In other words, for the last 13 years, a war has been fought on an average of every 8 months, which, we believe, would be a record for worldwide and separate conflicts.

Obviously it is only by the most irrational thinking and self-deception that one can find even a grain of optimism in the little flurry of peaceful gestures which are now prevalent among the diplomats of the great powers. For, in all these conflicts of the past 13 years there has been **nothing settled nor accomplished; that might lead to permanent peace between the belligerents.**

The same hates, the same desire for territory and power, the same dissatisfaction and the same thirst for revenge remains, ready to erupt again at the slightest opportunity. The "victors" in these "minor" wars sit on shaky thrones, while the losers plot and scheme to find another opportunity to hit back at their conquerors.

As examples of this unsettled state of affairs, we might cite the Korean war, Nasser's burning desire to wipe out his humiliating defeat at the hands of the little Israeli army, the crushing of the Hungarian revolt, the uncertain victory of Kassem in Iraq and the bloody conquest of Castro in Cuba.

Such deep-rooted hatreds and insatiable desire for power and wealth cannot be calmed with hesitating, vacillating foreign ministers' conferences or summit meetings. "The nations are angry," and only the wrath of Almighty God, poured out in consuming judgments upon them can bring about that state of peace and universal brotherhood of which men talk and dream, but which they can never attain by their own clumsy and futile devices.

### **Comparative Strength of U.S. and Russia**

WHEN THE world thinks about the possibilities of another world war, their thoughts turn naturally to the two military giants who must furnish the greater portion of the implements of war in such a conflict and how their strength compares one with the other, and also the strength of their potential allies. Recently the U. S. Senate, in conference with military experts came up with the following comparative estimates of Russian and U. S. military might:

**Russian tanks have greater fire power and greater range. The Soviets and their allies have 175 armoured divisions, the Western nations 21½ divisions in Central Europe.**

On the basis of this comparison, it is evident that, should a war break out in Europe, the Russians could sweep over all the Continent with a minimum of opposition. It would probably not take Russia more than two weeks to occupy all Europe in the opinion of many military experts.

Russian ground forces have been completely modernized and exceed in numbers the U. S. land forces, similarly equipped, by **a margin of 5 to 1.** Russian and U. S. spending for military purposes would seem to be about equal, but the Soviets are devoting a much larger percentage of their gross income for military purposes. Russia spends 1 rouble out of 4 of this total national income for military purposes, while the U. S. spends only 1 dollar out of 10 for the same purpose. But, because of greater U. S. income, the total amount spent on war preparation by the two nations is about the same, \$45 billion annually.

This leaves the U. S. 3 times more for civilian spending than the Soviets. But figures do not always tell the whole story. For, because of controlled prices and cheaper labor, Russian military forces can be equipped with comparable armament at a much lower cost.

### **"Speaking Lies in Hypocrisy"**

WHILE THE foreign ministers meet in Geneva, ostensibly engaged in a sincere effort to bring about peaceful relations between East and West, the Vice President of the U. S. makes a good will tour in Russia, speaking words of hope and cheer about friendlier relations, and Mr. Khrushchev and the President plan to exchange visits; and, on the surface, relations appear to be growing more cordial by the day—the U.S. Congress and the President unmask the real sentiments existing in the minds of both American and Soviet leaders, convictions which make certain that "peaceful coexistence" between East and West is impossible.

A resolution by Congress established the 3rd week of July as "Captive Nations" week, a resolution which set forth that Russian Communist policies have resulted in "the enslavement of a substantial part of the world's population," and the "creation of a vast empire which poses a dire threat to the security of the United States and of all the free peoples of the world." Twenty-nine "captive nations" were named as victims of Russian "direct and indirect aggression."

President Eisenhower followed the Congressional resolution with a proclamation in similar words, saying, among other things, that "the Soviet-dominated nations have been deprived of their national independence and their individual liberties."

Khrushchev's "reaction came quick and hot as a flash," protesting that the U.S. action was "direct interference in the Soviet Union's internal affairs." This highly controversial incident, occurring, as it did, during the progress of the Geneva conference, serves to expose the farcical nature of all such conferences.

In this connection it is interesting to note that a prominent representative of the A. P. news bureau, who accompanied Vice President Nixon on his tour of the Soviet Union, reveals that Nixon's visit confirmed the belief of the Eisenhower administration that the cold war contest with the Soviets "may continue for 25 or 50 years." Which is another way of saying that those who should be in a position to know expect a state of tension, friction and belligerency to continue indefinitely; a situation which might flare into a real war at any time.

### **The Colossus Grows Bigger and Mightier**

THOUGH PRODUCTION of civilian goods has lagged behind military equipment and scientific accomplishments in Russia, the increase in the manufacture of goods for civilian use only, since 1950, has been phenomenal by comparison with former years. A recent report from Western sources shows agricultural, dairy and other food products up 60%; household commodities and equipment, up as high as 400% on some things and others nonexistent 10 years ago, so far as the common people were concerned, are now coming on the market.

Although somewhat inclined to scoff at the Russian boast that, within a few years they will surpass the capitalistic nations in all important lines of production, Western "experts" agree that the Soviet's present rate of production will probably be doubled within 5 or 10 years.

### **Nasser Rages Against Israel**

"NOW ALSO many nations are gathered against thee, that say, Let her be defiled, let our eye look upon Zion."

As many would-be destroyers of Israel have done before, Nasser of Egypt in a recent speech gave vent to his hatred of Israel by saying that "In the next battle we shall erase Israel . . . All Arabs want a showdown to erase the crime of 1949," referring to the creation of the State of Israel.

He went on to say: "We want a decisive battle . . . We are waiting for that battle to annihilate that germ, Israel . . . We are stronger than in 1956 . . . The sole settlement possible in Palestine is the eradication of the Israeli cancer at its roots."

He claimed that Egypt will soon be manufacturing its own tanks and airplanes.

The obvious purpose of the Nasser outburst, the most belligerent since the Suez affair, is to stir up Arab prejudice against Israel, present himself as the champion for them to follow in an attempt to destroy Israel and to bolster his waning influence in the Arab world.

### **"Sea and Waves Roaring"**

FEAR OF revolution stalks many nations today as dissatisfaction among their own people keeps many governments sitting on a revolutionary volcano which threatens to erupt at any moment.

In ITALY Communistic espionage has grown so prevalent that the authorities are kept busy tracing down secret radio transmitters which are used to keep in touch with rebel military organizations in Italy which are also in constant contact with Moscow.

After 5 years of uneasy peace, SOUTH VIETNAM is again "a land of terror and assassination," as one correspondent describes it. Communist pressure, instigated by North Vietnam, is being stepped up and civil war appears to be inevitable.

In IRAQ Premier Kassem is playing a dangerous and difficult game of trying to satisfy both Arab anti-Communists and strong pro-Communists elements, while his shaky throne threatens to topple at any moment, as Moscow stands ready to fill the vacuum.

Almost the entire continent of AFRICA is seething with revolt. While the two outstanding causes of this turmoil are desires for racial equality and self rule, there are many other causes of friction, some of a local character. From Algeria, where the civil war against French rule still goes on, to South Africa, where race hatred always smoulders and often breaks out in bloody riots, Africa, like an angry sea, casts up the mire and dirt of red riot, murder and assassination.

LATIN AMERICA likewise rumbles with threats of revolt in many countries, partly engendered by the successful revolution in Cuba, while Castro himself, beset with revengeful enemies, seeks to strengthen his dearly-won and uncertain dictatorial powers.

The prophetic pattern for the time of the end does not change, and it grows clearer with every new development in the world situation. —O.B.

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