

# 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 John**

*"He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him."*

WITH THIS message, we conclude our series on "Plain Talk," and we could not do better than in the company of John. There is no ambiguity in his letters; in fact, he is not only plain, but sometimes uses vigorously strong language. But that is as it should be; for it would be disastrously detrimental to our eternal welfare if he "spoke unto us smooth things."

The purpose of John's first letter to the believers, stated in verse 4, is a beautiful expression of design, and is identical with the one used by Jesus in John 15:11, during his affectionately intimate talk with his disciples on the night of his betrayal—

"These things write we unto you, that your joy may be full."

But John did not intend this statement to be soothing, for throughout his letter he sets forth the terms upon which true fellowship is based. In verse 6, he says—

"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the Truth."

There are only two ways to walk—in the light, or in the darkness. No middle course is available. Therefore, we are either walking in the narrow way that leads to life, or in the broad way that leads to death. Everything pertaining to God is light; but everything pertaining to the world is darkness. Therefore, says John in verse 7—

"If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His son cleanseth us from all sin."

Here we have true fellowship defined, which consists of hearing, believing and obeying the Gospel as revealed in the teaching of Jesus and the apostles, and walking together in the light. If we are steadfastly faithful in this, the result will be fullness of joy. Jesus walked only in the light, and of him it is written in Heb. 1:9—

"Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

These words, and those of John, are doctrinally profound, and show us that fellowship with the Father and Son is a priceless treasure; but they also show that the conditions upon which it is granted us are severe in requiring the fulfilment of our obligations. Jesus *loved* righteousness and *hated* iniquity, and John says, in chap. 2:6—

"He that saith he abideth in him ought himself also so to walk, EVEN AS HE WALKED."

If we are able to comprehend, and truly appreciate, the greatness of the salvation offered to us in the Gospel, we will be resolutely ready to accept the conditions imposed upon us in a true spirit of humility.

And again, if we are sincerely desirous of being among those who will enter the Kingdom of God, then we must vividly realize that the observance of things commanded cannot be avoided, for, says John in chap. 2:4—

"He that saith, I know Him, and keepeth not His commandments, is a liar, and the Truth is not in him."

Truly, these are forceful words, but they are completely in harmony with divine principles, and should cause every brother and sister to stop and think, and then think again. Especially those who believe in our cause, but who stand by with arms folded and do not offer any sign of help.

How is it possible to be neutral and obey the commandments at the same time? How can we be good soldiers of Jesus Christ, and call him the Captain of our salvation without being "knit together in love"; without "striving side by side for the faith of the Gospel"; without "being kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven us"; and without "submitting ourselves one to another in the fear of God"?

The preponderating feature of John's letters is LOVE, and one cannot read his words in a spirit of reverence without being affected by them. If we value the priceless treasure of God's Truth, and have the courage to face the issues presented by John, they will redound to our eternal welfare; for, as Paul has said, "*Love is the bond of completeness.*" That is, "Love is the power that binds everything together in perfect harmony." To this the words of John agree, in chap. 2:5—

"But whoso keepeth His Word, in him verily is the love of God perfected: hereby know we that we are in Him."

The subject of love was not first made known by Jesus, for the two greatest commandments in the Law were based upon it. In fact, love was the fulfilling of the whole Law. If we would please God, *love must be the motive of all our actions*, and our works must be based upon our love for God. If we could live daily in the pervading influence of the first letter of John, we would become "new creatures" and would have no difficulty walking in the light.

We *must* "walk in the light even as He is in the light." We *must* walk according to His revealed will. We *must* love our brethren, and walk with them in the light. Otherwise, fellowship with the Father, and with His Son Jesus Christ, is impossible. —Editor

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

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**The Kingdom of Men**

*"The Most High ruleth in the Kingdom of Men, and giveth it to whomsoever He will, and setteth up over it the basest of men"*—Daniel 4:17

**By BROTHER JOHN THOMAS**

IN TAKING a general survey of the contents of the Book of Daniel, it may be seen that *two great powers* are the principal subjects of its predictions. The one is styled "*The Kingdom of Men*" (Dan. 4:17); and the other "*The Kingdom of God*" (Dan. 2:44; 4:3; 7:27).

It is true, that there are many symbols, such as the Image, the Fiery Furnace, the Tree Stump banded with brass and iron, the Four Beasts, the Ram, and the He-Goat; but these are signs in the prophetic heraldry—not of kingdoms distinct and independent of those which have preceded them—but of *one and the same Kingdom of Men in the several phases of its existence*. The KINGDOM OF MEN was founded by Nimrod, son of Cush, who was son of Ham, son of Noah—

"The beginning of it was Babylon, and Erech, and Accad, and Calneh, in the land of Shinar.  
"Out of that land he went forth into Assyria, and builded Nineveh, and the city of Rehoboth, and Calah, and Resen between Nineveh and Calah: the same is a great city."

This Nimrodia was the Kingdom of Men in the extent of it during the lifetime of its founder, comprehending, as we see, Babylon and Assyria. These were its roots and trunk, which in after ages came to be famous for their strength and altitude, the beauty of their leaves, the abundance of their fruits, and their wide-spread top; so that all the nations had shadow under it, and their rulers and great men dwelt in the boughs, and all flesh were fed of it (Dan. 4:10-12). As a magnificent—

"Tree in the midst of the earth, whose height reached unto heaven, and the sight thereof to the end of the earth."

—the *Kingdom of Men* had become under the proud-hearted Nebuchadnezzar, the destroying lion of his age (Jer. 4:7; 50:17). He had grown and become strong—

"For his greatness had grown, and reached unto heaven, and his dominions to the end of the earth" (Dan. 4:22).

In this testimony "*the end of the earth*" is defined by the extent of the dominion of the Kingdom of Men. It does not extend to the entire globe, for an immense proportion of it has ever been beyond the limits of this Kingdom.

All Europe, America, and China were beyond "the end of the earth" when Nebuchadnezzar sat upon the throne of the Kingdom of Men. But, when the brazen-coated Greeks under Alexander the Macedonian established themselves in Babylon, the limits of "the earth" were enlarged; for in speaking of the "third kingdom of brass," Daniel revealed to Nebuchadnezzar that it should "bear rule over all the earth."

When this was accomplished, "the end of the earth" advanced into Europe, and was defined by the western limit of Alexander's Macedonian Kingdom. But "the end of the earth" was not yet fixed even then; for when the Iron Kingdom annexed the brazen dominions to a considerable extent, it removed "the end of the earth" to the Atlantic.

The present constitution of the Iron Kingdom has enlarged "the earth" far beyond the shadow of the Assyrian tree when it represented the greatness of the Kingdom of Men under the Chaldean dynasty. It now (written in 1868) comprehends "*the Holy Roman Empire*," or Little Horn of the West, which includes papal Germany, of which Austria is the chief dominion.

From the Indus river, then (which was the east limit of the Kingdom of Men under the Macedonian Dynasty), to the German and Atlantic Oceans, comprehending Afghanistan, Persia, Media, Nimrodia, the Holy Land, Egypt, Arabia, Asia Minor, the rest of the pagan Roman dominion, the Austrian Empire, and the papal states of Germany—is the territory, styled in prophetic language "the earth," upon which, since the days of Nimrod, has existed, still exists, and will continue to exist, the Kingdom of Men until it is destroyed by the Kingdom of God.

From these remarks upon "the end of the earth," it will be seen that the Kingdom of Men has been diversified in its constitution, extent, and throne, since its foundation by Nimrod to the present time. It has nevertheless been the *same Nimrodian kingdom*, with Babylon and Assyria for its characteristics.

Cyrus the Persian is styled King of Babylon, and Artaxerxes, King of Assyria. Though of the Persian stock, having no consanguinity with Nebuchadnezzar, they were as much kings of Assyria and Babylon as he. Alexander the Great, though a Greek, and the Selucidae who succeeded him in that region, were also kings of Assyria and Babylon.

When the Romans got the ascendancy in the Kingdom of Men, *they banded the stump of its tree with iron and brass* (Dan. 4:15), and converted their own city into the "Great Babylon" of the dominion, which by the edict of Caracalla became co-extensive with the dominion itself; so that

Babylon, as the name of the Empire, came again to stand by the great river Euphrates, where Nimrod had originally planted the tree.

\* \* \*

THE DIFFERENT *forms* which the Kingdom of Men had assumed since the overthrow of Nineveh, are represented in the before-named symbols of the Book of Daniel. *The metallic image is that kingdom as it will exist when Gog comes to fall upon the mountains of Israel.*

If the observer take up a position contemporary with that crisis, and view the Kingdom of Men as it will then have existed from the beginning of its ascendancy over the House of Judah or of David, he will perceive that it has assumed *five* distinct forms; such as, the Chaldean, the Medo-Persian, the Macedonia or Grecian, the Roman, and the Russian; represented in the order of their enumeration by the gold, the silver, the brass, the iron, and the clay.

But all the important characteristics of the Kingdom of Men in relation to the House of David and the saints (the Heirs of the divine government styled the Kingdom of God) and Judah, could not be exhibited in a compound metallic image of a man; it was, therefore, necessary to introduce other symbols for its elucidation.

In the third chapter of Daniel, we are presented with an interesting illustration of the impiety and blasphemy of the Kingdom of Men; of its hostility to the people of the House of David, or the Jews, whether such by nature, or by walking in the steps of the faith of Abraham, or by adoption; of the furnace of affliction through which they would have to pass in rejecting the superstitions of the Kingdom of Men, and in adhering to the truth of God; of their meeting with the Deliverer in their extremity; of the destruction of their tormenters; of their final deliverance; and of the ascription at last of blessing, and honour, and glory, and power to the God of Israel by the assembled nations, when God's people shall be promoted to the direction of human affairs, and the Kingdom of Men shall be no more.

Nebuchadnezzar, referring to his dream, and to the wonderful deliverance of Shadrach, Meshach, and Abednego, and the Tree-Stump banded with Brass and Iron, styles them:

"SIGNS and WONDERS that the High God hath wrought towards me" (Dan. 4:2).

He might well exclaim—

"How great are His signs! and how mighty are His wonders! His Kingdom is an everlasting Kingdom and His dominion from generation to generation" (v. 3).

\* \* \*

BY THE Image-Sign, Nebuchadnezzar learned for the first time, that the God of Israel was above all gods and kings; and that He intended, notwithstanding the Chaldeo-Babylonish conquest of Judah, and reduction of their city and temple to ruin, to have a kingdom among the generations of men, which in turn should destroy their kingdom, originally founded by Nimrod.

By the fiery-furnace "wonder" he was taught, that God would deliver His servants that trust in Him with a salvation which would make them invulnerable to human power, and fit to possess the kingdom "which shall not be left to other people."

And, by the sign of the Tree, and the wonder, of which he was the subject in his own person, he learned, that the rulers in the Kingdom of Men could not do as they pleased; that those who attained to high places in it (as in his own case) were such as He sets up as the most fitting instruments to work out His own purposes; and that the only kingdom that will be everlasting on earth is His Own, which is to grind to powder and bring to an end all the kingdoms of the Babylonish Confederacy of the Latter Days.

These signs and wonders greatly enlightened the mind and subdued the pride of Nebuchadnezzar. He came to know, that "*the Heavens do rule*"; or, as Paul expresses it—

"The existing powers are subjected to the Deity."

—an elliptical expression for *under the Angels of the Deity who do His commandments*. (Psa. 103:20). Paul says that—

"God has not put in subjection the **future** habitable to the angels" (Heb. 2:5).

—which is tantamount to saying, that the *present* habitable, or territory of the Kingdom of Men, *is* put under the angels. The same territory in the future will be subjected to the Christ and his brethren (Heb. 2:5-10).

The fifth chapter informs us how the Chaldean Royalty was finished, and the Kingdom of Men transferred to the Medes and Persians; whose dynasty is represented in the seventh and eighth chapters by a Bear with three Ribs between its teeth, and by a Ram with horns of unequal height. The Medo-Persian Royalty of the Kingdom of Men is represented in the Image by the Breast and the Arms of Silver; and as the Image is to exist complete in the Latter Days, Persia must be a constituent of the dominion represented by it. *Persia will, therefore, be certainly confederate with Russia at the overthrow of Gog.*

But, an interesting announcement was made to Belshazzar, styled by Isaiah "Lucifer, son of the morning," before he fell from heaven to go down to the sides of the pit (Isa. 14:4, 12, 15). It was, that *his kingdom was numbered*, and, as far as his family was concerned, "finished." It was *relatively* finished, not absolutely so; because this finished kingdom was to be (Dan. 5:28)—

"Divided, and given to the Medes and Persians."

The kingdom was numbered, and his tenure of it likewise. His occupation of the throne as a member of the golden dynasty had been limited to the seventieth year from the first of Nebuchadnezzar's reign (Jer. 27:7; 25:12). These seventy years were filled up by Nebuchadnezzar's reign of forty-four years; Evil-Merodach's, of two years; usurpers', of four years and nine months; and Belshazzar's, grandson of Nebuchadnezzar, of nineteen years and three months.

The Scripture takes no notice of the usurpers; I have therefore divided the twenty-six years remaining after the death of Nebuchadnezzar in the thirty-seventh of Jehoiachin's captivity, between Evil-Merodach and Belshazzar in my chronology at the end of Eureka II.

But the Kingdom of Men, which passed from the golden into the silver constitution of the empire, had been numbered, as well as the duration of its Chaldean dynasty. Nebuchadnezzar was not only informed that the Kingdom of Men should fight its last battle with the Kingdom of God "*in the latter days*," but a sign and a wonder were given him by which he might know *how far remote from his times* those appointed days should be. The decree of the Watchers concerning the duration of the kingdom, or Banded Stump, is (Dan. 4:16)—

"Let SEVEN TIMES pass over him."

When these seven times should approach their termination the latter days of the Kingdom of Men would have arrived; and with them the time for the final overthrow of it by—

"The Stone cut out of the mountain which was not in hands."

\* \* \*

IN THE first year of Belshazzar's reign, which was nineteen before his overthrow by Cyrus, further particulars were represented concerning the relation of the Kingdom of Men, or Serpent-power, to Messiah the Prince, and his coadjutors, through whom at length the might of God's Kingdom was to be brought to bear on the Serpent-kingdom for its utter destruction at the end of the Seven Times.

These things were not represented to the King of Babylon, but to Daniel himself, as specially interested in them.

In the vision of the Four Beasts he saw the Kingdom of Babylon in its gold, silver, brass, iron and iron-clay manifestations. By these distinct symbols he saw what could not be represented in a statue, where the metals in juxtaposition signified merely *one united confederacy in the latter days*.

By the Four Beasts he saw that the successive phases through which the Kingdom of the Serpent was to pass, were to result from the *tempest of war* in the Mediterranean countries. His words are (Dan. 7:2)—

"The four winds of the heaven strove upon the Great Sea, and four great beasts came up from the sea, diverse from one another."

The winds were not all blowing at once, but successively and at long intervals, each tempest resulting in a change in the constitution and government of the Kingdom of Babylon, as represented by the Beasts.

By these belligerent tempests the Macedonian-brass and the Roman-iron dynasties incorporated themselves with the gold and silver Babylonish dominion, and with one another, forming thus the Band of Iron and Brass, and setting itself around the Tree-Stump when the royalty should be transferred to Rome as the seat or throne of the power in its fourth beast or dragon manifestation.

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## **God's Purpose with the Jews**

**By BROTHER ROBERT ROBERTS**

*"I will dwell in the midst of the house of Israel for ever, and My holy Name shall the house of Israel no more defile"—Eze. 43:7.*

### **PART FIVE**

SOME MAY be disposed to ask why so much should be said about this subject of the Jews. The most direct answer to this question is, that God's purpose with the Jews is one of those "first principles of the doctrine of Christ," *without a knowledge of which it is impossible to comprehend the whole counsel of God*, or indeed any part of it correctly.

A more general answer is to be found in the fact that the whole Bible is filled with the subject. It is impossible to open any part of the book of God that is not in some way connected with the Jews.

The Old Testament "begins, continues, and ends," in this one subject, giving us at great length their history, their laws and their oracles. The New Testament tells us of doings among the Jewish people by "the King of the Jews;" of Jewish ambassadors sent by the King of the Jews to attract a people to himself from the heathen, by the exhibition of the "Hope of Israel" as developed through his sacrificial accomplishments. It is *ALL of the Jews*. To crown the matter, Jesus says—

"Salvation is OF THE JEWS" (John 4:22).

It must be so for (Rom. 9:12)—

"To them pertain the ADOPTION and the GLORY and the COVENANTS, the service of God and the promises."

*God has never dealt with the Gentiles*. All His intercourse with men, since the call of Abraham, has been with the Jews; and nearly all He has said through the prophets refers to them, in rebuke, in instruction, in imprecation, or in prediction of blessing. The Gentiles come in incidentally and only as they are related to God's nation.

Since, then, God has given such prominence to this people—since the Bible is so greatly taken up with them as to be *all* about them, it surely cannot be a mistake to be concerned in the subject, and to give a good deal of time and space to its consideration.

\* \* \*

THE HISTORY of the Jews is the alphabet of Christianity, and their future, its more advanced lessons. With the former, the majority of Bible readers are somewhat acquainted, though only in a dim traditional way, too superficial to be serviceable.

Of the latter, they are, with but few exceptions, entirely ignorant. There is no excuse for this ignorance. *The FUTURE of Israel is as plainly written as their past.* As the basis of what we have to say further on the subject, we select the following as an example of what we affirm—

"Behold the days come, saith the Lord, that I will make A NEW COVENANT with the house of Israel, and with the house of Judah, not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which My covenant THEY BRAKE, although I was an husband unto them, saith the Lord,

"But this shall be the covenant that I will make with the house of Israel: after those days saith the Lord, I will put My law in their inward parts, and write it in their hearts, and I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE.

"And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know Me from the least of them unto the greatest of them, saith the Lord, for **I will forgive their iniquity, and I will remember their sin no more**"

(Jer. 31:31-34).

This is plain, but there is nothing so plain as not to require some previous knowledge to understand it. So to apprehend the full significance of this clear and comprehensive statement concerning the future of Israel, it is necessary to appreciate the historical allusion in the words—

"Not according to the covenant that I made with your fathers."

The first consideration that strikes the thoughtful reader on reading these words is, that *the people with whom the Old covenant was made, are those racially with whom the New covenant is to be made.* The New covenant is to be made with the descendants of those who broke the first.

This is an inevitable conclusion in view of the testimony, and is of the greatest importance, as it enables us to decide with great positiveness that the prediction has never yet had a fulfilment.

*God has never made a second covenant with the Jews.* He made a covenant with their fathers "in the day that they came out of the land of Egypt," and under that, by their own blind adhesion, they continue to this day.

The Law of Moses continues to hang on the nation's neck like a millstone. It is a rigorous dispensation of death to all continuing not in all its requirements. Peter describes it as—

"A yoke which neither they nor their fathers were able to bear" (Acts 15:10).

And Paul as (Col. 2:14)—

"A handwriting of ordinances which was against them."

The covenant-proper is to be found in the Ten Commandments (Deut. 4:13) divinely uttered from the top of Sinai in the ears of the people (Exo. 20); but it also comprehends those numerous "statutes and judgments" relating to national and individual life, which were privately communicated to Moses on the top of the mount—the people having in great terror requested that God would speak no longer to them, but to Moses as their mediator.

The whole having been written, the writing was styled "the Book of the Covenant" (Exo. 24:7) and was ratified or enforced by the sprinkling of blood upon it, and upon all the people, a transaction which Paul informs us, was *entirely symbolical of Christ*.

\* \* \*

NOW, IF WE look into this Book of the Covenant, we shall find how stringent and burdensome it was in its requirements, and shall be prepared to appreciate the prophetic declaration that the second covenant is to be different.

First, it arbitrarily constituted a great variety of acts of ceremonial uncleanness before unknown. A man touching a dead body; touching a creeping thing; touching a man having an issue, or anything sat upon or used by such a man; or using any utensil in a tent where a man had died or that was ceremonially unclean, was by the Law pronounced unclean, and for the time being was precluded from approach to the Sanctuary, or from intercourse with his people; and if he refused to purify himself in the ceremonial manner prescribed, he was liable to death which in the faithful administration of the Law was sure to be inflicted.

Then it established a rigorous system of exactions for all manner of damage caused to others, in person or property, whether intentional or otherwise—"an eye for an eye, a tooth for a tooth"—which was justice in a very severe form.

Then it attached the penalty of death to a long variety of offences which men were liable to commit, such as the cursing of father or mother, the touching of the holy things of the sanctuary, the offering of sacrifice anywhere but at the door of the tabernacle, the possessing of a notoriously dangerous animal which had killed a man, the accidental killing of a man, unless escape was made to the city of refuge; and so on.

Then the positive enactments were of a burdensome nature. They were to stay within their tents on the seventh day, and light no fires, and speak no words of their own, at the risk of death. They were to write the Law on their door-posts, and talk about it going out and coming in all the days of their life.

The angel under whom these regulations were appointed to be carried out, was rigid in his enforcement of them. God had said to Moses—

"Beware of him; obey his voice and provoke him not, for he will not pardon your transgressions" (Exo. 23:23).

And Paul in evident allusion to this says (Heb. 2:2)—

"The word spoken by angels was stedfast, and every transgression received a just recompense of reward."

The covenant administered under this "disposition of angels" (Acts 7:53) was entirely *conditional* in its nature. This is abundantly evident in the following words—

"IF ye walk in My statutes and keep My commandments to do them, THEN I will give you the rain in due season, and the land will yield her increase, and the trees of the field shall yield their fruit . . ." (Lev. 26:3-4).

And so on, describing other blessings that would follow.

"But if ye will not hearken to Me, and will not do all these commandments, and if ye shall despise My statutes, or if your soul abhor My judgments, so that ye will not do all My commands but that ye break My covenant, I also will do this unto you;

"I will even appoint over you terror, consumption and the burning ague, that shall consume the eyes, and cause sorrow of heart" (vs. 14-16).

And the record proceeds with the enumeration of bitter curses. In Deut. 30:15-18, Moses says to Israel—

"See, I have set before thee this day life and good and death and evil, in that I command thee this day to love the Lord thy God, to walk in His ways and to keep His commandments, and His statutes and His judgments, that thou mayest live and multiply, and the Lord thy God shall bless thee in the land whither thou goest to possess it.

"But if thine heart turn away, so that thou wilt not hear, but shall be drawn away and worship other gods and serve them, I denounce unto you this day that ye shall perish."

Thus, the covenant made with Israel "in the day that they came out of the land of Egypt," was one under which *the national well-being was made dependent on a law which was too stringent for the capabilities of human nature*. It was a "yoke which they were unable to bear," and therefore proved inefficacious for the development of the blessing.

It was "weak through the flesh," because the flesh was unequal to that unflagging circumspection requisite for perfect obedience in all things. Obedience in 99 points was invalidated by failure in one, for he that offended in one point was guilty of all (James 2:10).

If there could have been a law that could have given life, Paul says that life would have been by the Law (Gal. 3:21). But it was impossible, for though the Law was "holy and just and good" (Rom. 7:12), human nature of purely Adamic origin was unable to keep it.

\* \* \*

WE MAY THEN ask in the words of Gal. 3:19—

"WHEREFORE THEN SERVETH THE LAW?"

*It had a purpose*, though never intended as the permanent basis of relationship between God and man. Paul says—

"It was added, because of transgressions, till the seed should come to whom the (Abrahamic) promise was made."

But *why* "because of transgressions"? Evidently because of the tendency to transgression in human nature which in the absence of the Law, in antediluvian times, developed itself to the filling of the earth with wickedness and brought upon mankind the ruin of the flood.

It was necessary that the recurrence of this catastrophe should be prevented, and therefore the Law was established as a school master (Gal. 3:24) to enforce those preliminary lessons of God's supremacy and man's subordination, and *incapacity in the matter of his own salvation* which were necessary to pave the way for the higher development of grace and truth which came by Christ Jesus.

But while the Law fulfilled this purpose, it was also "the form of knowledge and of the truth" (Rom. 2:20). Upon its stringent statutory exterior was impressed the allegory of the mysteries which are developed in the Christ.

It is not our present purpose to trace out this allegory, but simply to note the fact in passing, that like all God's arrangements it was multiform in its purposes and bearings. While affording to God's nation a magnificent constitution, which if faithfully carried out, would have promoted the highest form of political freedom, and the best phase of social existence and individual well-being, it also generated those ideas of God on which, as a foundation, Christ upreared the higher aspects of the truth he came to unfold, while it constituted a skilful enigma of the truth to be unlocked by His children who delight to search out His hidden wisdom.

But having served its purpose, this first covenant waxed old, and vanished away in the destruction of Jerusalem. The Jews still cling to its skeleton: but for the last eighteen centuries God has made it impossible for them to obey it, by permitting the establishment of Mohammedan abomination in the city and in the country, where alone its requirements can be complied with.

\* \* \*

IN VIEW OF God's purpose to restore again the kingdom to Israel, it is interesting to know from the testimony quoted at the commencement of this article, that the old covenant will not be restored with it, but that a new dispensation, more accordant with the blessedness of the times of him who was only typified by the first covenant, will be brought into force.

Under this new dispensation, Israel's obedience will not be dependent upon their apprehension of statutes externally administered merely, but will spring from *an indwelling knowledge unknown in the previous history of the nation*—

"They shall all know the Lord, from the least of them unto the greatest of them" (Jer. 31:34).

This knowledge results from a process described as a divine writing in their hearts. God's first covenant was written on stones and parchment, and was only *morally* operative to the extent the ideas were apprehended and treasured.

This could only be done by reading and meditation—a process of mental absorption which in those rude times was precarious, and subject to impairment from the want of ready access to the oracles.

All were *invited* to write copies of the Law and thus make themselves familiar with the letter of its requirements, but there was a liability to neglect this injunction to which the thousands of Israel gave way, and thus isolated themselves from the source of divine influence, in consequence of which the natural mind obtained the mastery and led to those incessant national apostasies with which the history of Israel is marked.

The mere outward manifestation of God's power did not seem sufficient to repress this tendency in the absence of the *thorough spiritual perception engendered by the study of the Law itself*. Again, there were many who were naturally "sons of Belial"—men of hard unimpressible heart, whom even judgment could not teach righteousness. These the history of Israel has proved to have been in the majority. With this class, the study of the Law, even with all the facilities of a modern cheap press, would have been powerless for good, and powerless even for the repression of those grosser outbreaks into which they continually fell away.

\* \* \*

HUMAN NATURE is the same as it was then. The Jews under the Mosaic Law would be no better in the 19th century, or in the Millennium itself, than they were in the days of the prophets. Therefore, God proposes a better arrangement than the establishment of a system of things "which made nothing perfect."

He will restore His people under a constitution which will secure their permanent obedience, and admit of the bestowal of those constant and unqualified blessings of which the prosperity of the nation under David and Solomon was but the faint foreshadowing.

God will put His law "in their minds." To regenerate the nation's heart, so that they will be no longer stiff-necked, self-willed, and unbelieving in relation to God and His Christ, will indeed be a glorious transformation. *How is it to be effected?*

This is an important question, and capable of a clear answer from the Word of God. It will not be done in any sudden or incomprehensible manner. The world will not wake up some morning to find the Jews changed in a night to high-souled, God-fearing men. The Jews will be gathered as they are, even as they were taken out of Egypt as they were. This is evident from the following testimony—

"I will bring you out from the people and will gather you out of the countries wherein ye are scattered, with a mighty hand and a stretched out arm, and with fury poured out.

"I will bring you into the wilderness of the people, and THERE WILL I PLEAD WITH YOU FACE TO FACE, like as I pleaded with your fathers in the wilderness of the land of Egypt. So will I plead with you, saith the Lord God.

"And I will cause you to pass under the rod, and I will bring you into the bond of the covenant. AND I WILL PURGE OUT FROM AMONG YOU THE REBELS, AND THEM THAT TRANSGRESS AGAINST ME.

"I will bring them forth out of the country where they sojourn AND THEY SHALL NOT ENTER INTO THE LAND OF ISRAEL" (Eze. 20:34-38).

This is an important phase in the restoration of the Jews, and meets the moral difficulties suggested by some who are only partially acquainted with the subject. *The restoration will not be an indiscriminate deportation of the race of Abraham from the various countries to Palestine.* Before it commences, the Lord of the country—Jesus of Nazareth, whom they crucified—will be master of the country, having returned to redeem the inheritance, and will bar the way against unlicensed admission.

\* \* \*

THE JEWS AS they are, are totally unfit to enter the land. They are, as they have been for ages, the blasphemous rejectors of God's Anointed, and the contumacious breakers of His law, and morally are in a state of utter reprobation, and abominable in the sight of God.

It is therefore necessary, that the national purification described in the testimony we have quoted should take place. Thousands of them, perhaps the whole generation that commences the exodus eastward, will perish in the wilderness, like their ancestors under Moses, and never see the land—

"I will come near to you to judgment . . ."  
—says Jehovah, of this time (Mal. 3:5)—

". . . and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and turn aside the stranger from his right."

To the same purport is the following testimony (Zeph. 3:2):

"Then I will TAKE AWAY OUT OF THE MIDST OF THEE them that rejoice in thy pride, and thou shalt no more be haughty, because of My holy mountain."

This is done in the wilderness to which the nation is gathered before entering the land. The length of time it will take seems to be hinted at in Micah 7:15—

"According to THE DAYS OF THY COMING OUT OF EGYPT, will I show unto him marvellous things."

Forty years would not be too long to effect the moral transformation of which the Jews must be subject before entering the land, even with the exhibition of Jehovah's marvels a second time in their midst; for the behaviour of Israel under Moses shows that the mere working of wonders is not in itself sufficient to bring them into subjection.

The "marvellous things" will include supernatural chastisement among themselves: for their gathering is to be "with fury poured out," and with a stretched-out arm holding the rod, which He will cause them to pass under by way of a preliminary to bringing them into the bond of the covenant.

The fact that the rebels and the transgressors are purged out, while the remainder enter the land in the bond of the (new or Abrahamic, Christ-ratified) covenant, shows that (*before* the

outpouring of the Spirit upon the nation) *the national purification is to be accomplished by national discipline, and NOT by a miraculous spirit-induced metamorphosis of the national mind.*

Just as in apostolic days *the Spirit was never bestowed till the Word preached had been received in meekness*, so the acceptance of Jesus of Nazareth by the Jews and their acknowledgement of the justice of their long adversities, are preliminary to the glorious effusion of divine blessing which takes place under the New Covenant.

This change of mind will result from the pleading process; but many of them will remain unchanged, including probably, the bulk of the hard-headed conscience-seared present generation. These will be "purged out." That is, they will be destroyed from among their people: for—

"Whosoever shall not hear that prophet (like unto Moses), that soul shall be destroyed from among the people."

That will be the time for the enforcement of this decree, which will be done with unsparing severity. The result will be the fulfilment of the prediction: "*Him SHALL ye hear.*"

The nation, sobered and enlightened by judgment, and delivered from the modern Korahs, Dathans and Abirams, who will emulate their forefathers in the spirit of rebellion, will gladly receive "the prophet like unto Moses," and enter the bond of the New Covenant, ratified by his blood, shed by their ancestors. The following predictions will then have their full accomplishment (Zeph. 3:12-15)—

"I will leave in the midst of thee, an afflicted and poor people, and they shall trust in the Name of the Lord (of which Jesus is the embodiment and bearer).

"The remnant of Israel shall not do iniquity, nor speak lies, nor shall a deceitful tongue be found in their mouth, for they shall feed and lie down and none shall make them afraid.

"Sing O daughter of Zion; shout, O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem!

"The Lord hath taken away thy judgments; He hath cast out thine enemy. The King of Israel even the Lord is in the midst of thee. Thou shalt not see evil ANY MORE."

"I shall bring you into the land of Israel, into the country which I lifted up Mine hand to give it to your fathers:

"And there shall ye remember your ways, and all your doings wherein ye have been defiled; and ye shall loathe yourselves for all your evils that ye have committed.

"And ye shall know that I am the Lord, when I have wrought with you **for my Name's sake**, and not according to your corrupt doings, O ye house of Israel" (Eze. 20:42-44).

Read also Eze. 36:25-31; 39:21-29. The nation of Israel having, by long chastisement, been brought into a repentant state of mind, and having accepted their long-rejected Messiah, they will be admitted to the land of promise which Ezekiel says will then have become like the garden of Eden as regards the culture and beauty of the soil.

They will then be prepared for the great outpouring of the Spirit which will stereotype, so to speak, their morally-induced submissiveness, and make it a part of the national instinct, as it were, to know God and obey His commandments. Backsliding will then be unknown.

For a thousand years, the nation will rejoice in Messiah, "the Holy One of Israel in the midst of them" and in the apostle-princes (Matt. 19) who will co-operate with him in his rule of righteousness. In the words of Isaiah—

"The people also shall be ALL RIGHTEOUS; they shall inherit the land for ever; the branch of My planting, the work of My hands, that I may be glorified" (60:21).

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

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# 1959 Texas Gathering Report

HYE, TEXAS, JULY 27 to AUGUST 3

*"Then they that feared the Lord spake often one to another, and the Lord hearkened, and heard it"*  
—Mal. 3:16

Another Texas Gathering has taken its place upon the pages of history. The events recorded served as reminders for a people called by God, to become witnesses of His love and mercy. The arrangements instituted one year ago by the assembled brethren and sisters, have been put into effect, and have accomplished the strengthening and upbuilding of many in Israel.

The basic purpose of the Gathering is that the Glory of God may more fully be manifested in the lives of His children, that others also may realize and confess that there is a God in Israel. If the combined efforts of all participants, serving in any capacity, have accomplished this, we may be sure that a Divine blessing will attend all the effort put forth "In His Name."

## SUNDAY

Johnson City, Texas, and the home of sis. Martin, once more became the rallying point of the brethren and sisters in preparation for the Gathering. Acquaintances were renewed, and the hands of the brethren and sisters strengthened with the knowledge that God had again permitted many to assemble in seclusion, to draw aside from the world and to consider His abundant blessings.

In the opening exhortation bro. Sommerville illustrated our ecclesial position, the events which have led to our distinction as a body of believers, the necessity of maintaining clear lines of demarcation between light and darkness. The knowledge of these things was intended to impress those that remain with the importance of continuing in the steps of faithful examples, and not to be discouraged by appearances.

The human mind being forgetful, it is imperative that the exhortation be restated frequently. The desire is that we should be humbled by former events, not to be high-minded, but to fear. The Truth is not ours to sacrifice. It must be maintained in its apostolic purity. The aspect of conduct—personal conduct—forming an integral part of doctrine, must be clearly understood. The one is the natural corollary to the other. Doctrine without sound conduct is an empty shell. The kernel must be present to bear fruit. Otherwise we have sounding brass and a tinkling cymbal.

From Johnson City the assembly journeyed to Hye on the Pedernales River, upon whose banks the Tabernacle is situated. While many become stationed on the very grounds themselves, under the shadows of the trees, others obtained lodgings hard by, within easy access to the meeting.

## MONDAY

The first event of the Gathering proper, was the business meeting, whose object was to assure that the appointments of the succeeding days would function in an orderly manner. The decisions of the previous year were implemented for the benefit of the ecclesia assembled. At this time it was agreed that at the time for the daily readings, this necessary and important element of our meetings should be followed by a discussion of the Book of Jude. This decision proved most beneficial as the subsequent days' discussions evinced.

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The sounding of the bell in the Tabernacle drew our attention to the first address, entitled, "THE SEVEN VICTORIES OF OUR FAITH." We were invited to attend to the writings of the Apostle John, who, in vision was shown the Victories which lay in store for those who obey the Divine summons to "Come and See," in the active sense of service to God.

A victor is a successful combatant in a warfare. In the pursuit of righteousness, a warfare is encountered with sin in its various forms. John was caused to see the trophies awaiting the successful aspirants to victory over sin. The victories are appropriate in their symbolic terms, speaking—in various shades of meaning—the possession of eternal life. They show that labor does not cease with glorification, but labor assumes a higher and more gratifying end.

**Victory #1.**—"The Tree of Life" to be eaten of by the victor. That which was restricted in Eden now attainable and refreshing in the eternal sense. The avenue is by assimilating at present the actions of the Master, following in his steps, partaking of the bread of life which has come down from heaven as John clearly shows in his gospel record.

But John in the Apocalypse shows the saints as the wood of life upon the banks of the river, which is for the healing of the nations. They shall assist Christ in bringing the Gospel of salvation to the ends of the earth for the saving of mankind.

**Victory #2.**—The righteous victor stands before the Master, receives the invitation to life everlasting; the curse of sin, disease and death is removed. In such a state they are free from the power of "The Second Death," They stand immune to its ravages in the confidence of immortal power and energy. That which brought about the evil and sorrow of generations is a thing of the past. They shall exult—

"O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, Which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:55-57).

**Victory #3.**—"The Hidden Manna and White Stone." As the manna of the wilderness wanderings was preserved from corruption in the pot in the Ark, so Christ the Antitype has—through complete righteousness—been preserved from corruption. To those who partake in faith at present, will be granted the right to become part of the Master by assimilation to the Spirit-Man, by incorporation into the Multitudinous Christ-man.

Identity with the character of Christ now, means identity of nature in the future. As white represents the righteousness of the saints, "The White Stone" of acceptance is offered as a token of service for God and Christ. It was taken from an ancient custom of identifying a victor or a person acquitted—

"Who shall receive the pebble, the raiment pure and white,  
The holy name of Ail, the change to spirit light?  
He who has hands of cleanness, whose heart abides in truth,  
Whose soul abhors to leanness the vanities of youth."

**Victory #4.**—"Power over the Nations." This is power conferred by Christ to work with him in bringing peace to a war-torn world, judicial power to bring judgment and justice to all, the power to bring service to God on every hand. The promise to Abraham will be a reality, "possession of the gate of the enemy." David foresaw this condition when he through the Spirit declared (Psa. 149:7-9)—

"To execute vengeance upon the nations, and punishments upon the people, to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written—  
**THIS HONOR HAVE ALL HIS SAINTS.**"

But such a victory is only attainable by lowliness at present, for—

"My strength is made perfect in weakness" (2 Cor. 12:19).

**Victory #5.**—"Clothed in White Raiment." Again the aspect of righteousness is set before us. The idea of clothing shows us that something is necessary; that we have to be "clothed upon," as Paul taught in 2 Cor. 5:1-4.

Being clothed upon with the white raiment of righteousness, not our own, but the perfect righteousness of Christ, we shall not be found naked, and thus (unlike Adam and Eve) we shall not feel a need to hide from the presence of God. We shall not be ashamed in the presence of the Master, but shall be—as Paul said—found "having neither spot or wrinkle," in a garment of joy and praise. The Father (after the parable of the prodigal son) will command that the righteous be clothed with "The Best Robe," the robe of immortality.

**Victory #6.**—"A Pillar in the Temple of God." God is building a temple at present. The elements are being hewn and fashioned in secret, unknown to the world at large. But in the day of dedication, all the materials will have been assembled a glorious edifice, entirely suitable for the Creator of the universe.

We are instructed that we are, at present, purchased materials of that impressive structure, and as such the material must be maintained pure and clean; otherwise it will be destroyed as unworthy of being built into the throne which descendeth out of heaven from God.

The righteous even now, who support the work of God, are considered pillars. They will be transposed from the present service of support to powerful elements in the Temple of the future. Being parts of the Temple will insure the New Name of Christ being inscribed upon the believer, the Memorial Name, "Yahweh Elohim"—"He Who shall be Mighty Ones"—a term indicative of **God manifested in a glorified multitude.**

The Temple will remain forever, in contrast to the temporal nature of the structures of Solomon, Ezra and Herod. These were but shadows of the glorious things to come.

**Victory #7.**—This completes the picture and shows the perfection of all else—the invitation to "sit with Christ in his throne."

This is a fitting seventh victory or reward. It tells us of resting from labor, that the other aspects of the revelation of God's Word lead to a peaceful rule over all the earth—the word "sitting" speaking of quietness and peace on every hand.

These seven victories were once again clearly shown as the portion of all who remain steadfast, unmoveable, always abounding in the work of the Lord.

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From the panorama of the future blessedness we were directed in the second address to a consideration of the present guidance of the Heavenly Father—"THE TWENTY-THIRD PSALM."

We frequently sing, "We are His flock, He doth us feed, and for His sheep He doth us take." As sheep we need constantly the providential care of the Creator. The examples of Scripture continually impress this feature of our lives. While Jacob was a shepherd himself, he realized that his whole life was one grand shepherding by the angel of the Lord—

"The God which fed (shepherded—the same word in the original) me all my life long unto this day . . . bless the lads."

With this knowledge we shall lack nothing that is good for us. While at times we may feel forsaken, we are assured that "ALL THINGS are working together for good unto them who love God" (Rom. 8:28). Collectively and individually the great Shepherd oversees the flock, and none are beyond His supervision and provision.

We were impressed with the serenity of the picture of grazing sheep upon the hill of God, eating that which is good for them. And so they continue in peaceful contentment until they are satiated. Then—and not until then—they lie down to ruminate.

The natural was transposed into the spiritual and we saw in our mind's eye the servants of God digesting the Spirit-Word preserved as the food of life, under the shepherding of God, and His Son, the Good Shepherd; with the invitation to lie down in the green pastures of the Kingdom Age.

The present is a time of labor and gleaning. The Kingdom is the "Rest which remaineth for the people of God" (Heb. 4:9).

We were warned that the flock is a mixed flock of sheep and goats; the goats being the cause of much shepherding and a picture of waywardness. It was illustrated that a separation at the judgment-seat takes place, the sheep attaining to the right hand of acceptance. At present the sheep are content to remain in the pastures of the Good Shepherd.

Frequently the scene of shepherding is changed by the bearer of the Rod and Staff. In each case the sheep follow the Leader in voluntary obedience, in humble submission to the Shepherd's will. This has its counterpart in the Master having led the way into life everlasting, being the "first-fruits."

Following in his steps becomes the duty of the flock. The steps of the Master lead not to the rushing and turbulence of the world's unrest, which would be a cause of bewilderment to the sheep, but beside the quiet waters of the living Word, as the "waters of Shiloah, which go softly" (Isa. 8:6).

The thought behind the words "still waters" is "waters of rest"—smooth, peaceful waters. They are still good, refreshing life-giving waters. The expression does not carry the thought of stagnant, unhealthy water, but contrasts with "troubled" waters which "cast up mire and dirt" (Isa. 57:20). We were given a picture of the removal of the curse in the quietude of the Kingdom. This is for those who yearn for righteousness and thirst after the ways of the Lord.

**"He restoreth my soul (or life)."** The thought of resurrection is conveyed, but having its present application to a renewal of our hopes by drinking of the Word of God. "Restoration" is to turn again to a former condition, as though we falter from the way, a sinking of our strength by trial, needful of renewed help from the Shepherd.

**"He leadeth me."** The sheep are individually named by the Shepherd, they are completely familiar with His voice, and respond only to the tone of His speech. The Shepherd knows his individual sheep. How encouraging to the faithful to be aware of this Divine supervision! The tone of the Father's voice is only audible through a knowledge of His Word.

**"The valley of the shadow of death."** The present is a time of darkness and trial; it is related to sin and death. We have the assurance that the everlasting arms, the rod and staff of the Master Shepherd direct through the rocky defiles of darkness and fear. The comfort is obtained through prayer and entreaty to God. In such a state we shall "fear no evil."

**"Rod and Staff."** The rod and staff are a comfort to God's servants. Both are essential to life and health. The rod is a short club to defend the flock against the wolves which would raid the fold. In such a case there is comfort and peace. The staff is for use on the sheep, a long pole, to guide and direct. Israel of old chose the broken staff of Egypt for support, rather than the staff of Divine aid.

The Shepherd prepared the table before His sheep in the presence of the enemy. Divine wisdom often causes the enemy to come closely upon the steps of the righteous. Right in the midst of affliction the provision of God is manifested. As David fled from Absalom, the righteous Barzillai and others brought the necessities of life for the weary man of God's own heart. All the requirements of life were afforded.

**"Thou anointest my head with Oil."** Each sheep is examined for weaknesses or bruises. (We have learned, in visiting the shepherd-brethren in Texas, that neglected sheep are prone to injury or illness—infection that spreads rapidly and fatally—and that constant care and watchfulness by the shepherd is essential, especially searching out the weak and faltering.)

The necessary healing oil is poured in. The healing process is effected. These events speak of joy, "The oil of joy replaces the spirit of heaviness." The result is that the cup of the righteous runneth over, they are filled with things eternal.

This running over of the Divine blessings in the lives of His children causes them to disperse abroad unto others that many may come to ascribe glory and honor unto the Father. The joy of this picture is a recognition of the goodness and mercy of God following all the days of life, and the glorious prospect of dwelling in the house of the Lord forever.

\* \* \*

The first public lecture on the grounds illustrated the truth of —“ONE GOD, THE FATHER, AND JESUS CHRIST HIS SON, BEGOTTEN OF THE HOLY SPIRIT.”

When God speaks let man remain silent and listen to the words of advice. Listening to the Word we find that Life Eternal is possible only by a knowledge of God and His SON Christ Jesus.

Man has invented many theories of God, many plans of salvation, but has not found a satisfactory answer. God caused the prophet Isaiah to speak repeatedly of the Oneness of the Creator, that the idols of man's hands and minds are impotent to bring life.

The world today has not changed from the ages of ignorance concerning God, even though the Word of God is published far and wide. Yet there is only one source of knowledge about God, and that is His written Word.

The heathen developed theories of many gods, while on every hand God gave evidence of His ONENESS. This false doctrine of polytheism has been perpetuated in the doctrine of the Trinity, espoused by Christianity generally.

How then did Israel come to believe in One God? They did not learn this from Egypt, for the Egyptians were believers in a plurality of created gods. Their neighbor nations could never have imparted such a teaching. On the contrary Israel was in constant danger of accepting the pagan doctrine of idol-worship.

The Saviour confirmed the truth of Israel's One God when concurring with the statement of the scribe, "Hear O Israel the Lord our God is ONE LORD" (Deut. 6:4; Mark 12:29).

The doctrine of the Trinity, developed at the Council of Nicea, in the 4th century, was an adjustment to make palatable the teaching of the church to the minds of pagans steeped in idol veneration. Being a doctrine of Egypt and Babylon it is a doctrine of confusion, aptly described by its proponents as "incomprehensible."

The Bible repeatedly speaks of "The Holy ONE of Israel," but NEVER of "The Holy Trinity."

Jesus Christ, was the Son of God begotten by the power of God overshadowing Mary, so that that holy thing born of her was called, "The Son of God," not "God the Son." Never did the Saviour claim equality with God, but confessed that all he did was by the Spirit of God, thus, "My Father is greater than I" (John 14:28), and, "I can of mine own self do nothing" (John 5:30).

His being one with the Father (John 10:30) was in the sense of being in perfect accord with the will of God, always doing the things which pleased his Father. He spoke of his disciples being one with God in the same sense (John 17:21).

The subordinate position of Christ to the Father was clearly illustrated by the reference of Paul to the Corinthians concerning the work of Christ during the Kingdom of Age—

"When all things shall be subdued unto Christ, then shall the Son (Christ) also himself be subject unto Him (God) that put all things under him (Christ), that God may be all in all"  
(1 Cor. 15:28).

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

The activities of this first day of the Gathering came to a close, with much rejoicing amongst those present for a day of feasting and gladness in the things of the Lord.

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

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## Grow in Grace

*"Grace unto you, and peace, be multiplied"* 1 Peter 1:2

### PART TWO

THE PEACE he prays for them is the "Peace of God that passeth understanding." It is a condition of heart and mind—settled—not disturbed—not anxious—not discouraged—but quiet joyfulness, confidence in the goodness of God regardless of anything else.

It is a recognition that all trials are passing and for a purpose, that God is good, that we shall not be tried above what we are able to bear, that nothing matters but the maintenance of a close communion with God, that everything else in life but this is just the passing scenery of a brief dream.

Peace is a quiet determination to do our best each day—cheerfully, patiently and thankfully, and leave things each night without anxiety in the hands of God. Peace is not the blankness or numbness of stagnation, but a *living, active thing*—a keen, joyful, absorbing intensesness in the unchanging eternal beauties to which we are by faith and hope related. *Peace is stability of mind, built upon the stability of God.*

Grace is usually linked with peace, as here, and rightly so, for there can be no true peace apart from the grace and blessing of God. *Grace* is a word of great depth of meaning. It combines the thoughts of favor, benevolence, kindness, gentleness, charm, beauty, sweetness of disposition, balanced and mature cheerfulness—but none of these comprehend it in its fulness. It carries the sense of heavenliness of character, freedom from the ugliness of all the natural evil reactions of the flesh.

This word is used in two related ways—of God's attitude and action toward man—infinately forgiving and patient; and of man's own manifestation of the same godliness and beauty of character. Of Jesus it was recorded—

"He increased in favor—grace—(same word)—with God and man."

And when he began his ministry, it was this beautiful heavenliness of deportment that struck his hearers—

"They wondered at the gracious words which proceeded out of his mouth" (Luke 4:22).  
John said (John 1:14-16)—

"We beheld his glory, the glory of the only begotten of the Father, **full of grace and truth.**  
"And of his fulness have all we received, and grace for grace."

17)—  
"Grace for grace"—grace from God, that grace may be begotten in us. He goes on to say (v.

"The Law was given by Moses, but grace and truth came by Jesus Christ."

Moses, the great lawgiver, could say like John, in the thankfulness of wisdom and humility—

"He must increase and I must decrease."

*All are absorbed in Christ.*

Peter uses this word "grace" twelve times. He defines it beautifully by illustration in 2:19-21—

"THIS is grace—if a man for conscience toward God endure grief, suffering wrongfully . . .

"If, when ye do well and suffer for it ye take it patiently, THIS is grace with God."

When we have learned the Divine patience of complete peace and kindness and self-control in the face of the most unjust and flesh-provoking of circumstances, we have learned the beautiful characteristic of *grace*. Grace is true, unmarred beauty of thought, word and action toward good and bad alike.

Peter concludes his epistles with the admonition—

"GROW in grace, and in knowledge" (2 Pet. 3:18).

\* \* \*

THE NEXT few verses speak of the greatness of God's purpose in His elect, and their transcendent joy even in the midst of the trials which they know to be for the purging and beautifying of their characters.

*It is against God's law to be anything else but joyful—* intensely, overwhelmingly joyful in Faith, Hope and Love. Any other frame of mind is an unfaithful reflection on His goodness and providence and glorious eternal purpose. He has assured us, as His beloved children, that (Rom. 8:28)—

"All things—**ALL things**—work together for good to them that love God, to them who are the called according to His purpose."

*Everything* that happens to us is lovingly designed to develop and test our comprehension of this glorious promise—to teach us that *nothing* is able to obscure this eternal joy or to separate us from the glorious power of the love of God. Paul assures us (Rom. 8:38-39) that—

"Neither death, life, angels, principalities, powers, things present, things to come, height, depth, nor any other creature, shall be able to separate us from the love of God."

\* \* \*

*"Blessed be the God and Father of our Lord Jesus Christ Who, according to His abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead"*

(v. 3).

"Blessed be God" should be our continual frame of mind. It is a sound and healthy frame of mind. It recognizes the true facts of eternity and is in harmony with them.

There are many unhealthy and self-destructive frames of mind, but *this* line of thought has the power to drive them all away. If we can keep this uppermost, it will set the pattern for the growth of grace and godliness.

\* \* \*

*"According to His abundant mercy."* Mercy is sympathetic forbearance towards weakness and guilt—unearned goodness. God's mercy is limitless, as are all His attributes of goodness, but it is not

shapeless and haphazard, it only runs in a certain specified channel, in harmony with His righteousness and justice. The Psalmist says (103:17-18)—

"The mercy of the Lord is from everlasting to everlasting upon THEM THAT FEAR HIM . . .  
"To such as **keep His covenant**, and to those that **remember His commandments** to do them."

The universal tendency of the flesh is to presume on God's mercy, to take His endless longsuffering for granted, to be always thinking of mercy in terms of its *future* manifestation; but our continual thought should be upon what His abundant mercy has *already done* for us in the past, and the great obligation of love that we are under because of it.

\* \* \*

"*Hath begotten us again*"—that is, He has caused us to be born again—He hath brought us through the travail and wonderfulness of a new birth. There is much comfort and inspiration in this picture of a complete new birth unto a life of goodness.

Natural man is dead in trespasses and sins, fulfilling the desires of the flesh and of the mind, driven by selfish, destructive, never-satisfied lusts and urges—"by nature children of wrath"

(Eph. 2:3).

But God desires a holy family for Himself, and out of this dead mass of corrupt humanity He is calling some, through a new birth, to a life of beauty and purity unto Him.

This new birth, this passing from death to life, is inseparably connected by both Peter and John, with LOVE. *The new birth is the adoption of the motive of divine love as the rule of life*, in place of the old way of fulfilling the desires of the flesh and of the mind. John says (1 John 3:14):

"We KNOW that we have passed from death unto life, BECAUSE WE LOVE THE BRETHREN. **He that loveth not his brother abideth in death.**"

Peter expresses the same thought in v. 22 of this chapter, to which we hope to come later.

\* \* \*

"*Unto a lively hope*"—that is a living hope, or as many render it, "a life of hope."

God hath begotten us unto a life of hope. Hope, Paul tells us, is one of the three basic qualities of the Christlike character—Faith, Hope and Love—beautiful, spiritual qualities. We can often get a more vivid picture when we contrast a word with its opposite. Hope is the opposite of *hopeless*, "without hope"—our natural Gentile state, as Paul describes it (Eph. 2:12)—

"Without Christ . . . aliens from the commonwealth of Israel . . . strangers from the covenants of promise, having NO HOPE, and WITHOUT GOD IN THE WORLD."  
—nothing to look forward to but death and oblivion. The alternatives are: a "life of hope"—or a hopeless life.

A "*life of hope*" is a life of cheerful, confident assurance, joyful anticipation, a constant looking forward toward that which is promised. A life of hope contrasts with a life devoted to the present. It is a life whose interests are all in the future.

Peter says later in the chapter, "hope *perfectly*"—completely, exclusively—entertain no thought that does not shine with hope.

\* \* \*

"*By the resurrection of Jesus Christ from the dead.*" The resurrection of Christ is the basis of all hope. But it must be more—it must be the basis of all *love*.

"Greater love hath no man than this—that a man lay down his life for his friends."  
—*and the whole purpose of love is to beget love.*

God did not beget us to a living hope simply by deciding that it should be so. He did it by the precious blood of His only begotten Son. We may not fully *understand* the necessity of these things, but we MUST fully *realize* their necessity. We must fully realize the suffering and the sacrifice that was required to lay the foundations of the way of life to which we have been invited. The precious blood of Christ must be an ever-present reality with us—a subject of continual meditation—for these are the thoughts that soften and purify the heart and create the gentle power of godliness.

\* \* \*

"To an inheritance incorruptible, and undefiled, and that fadeth not away" (v. 4).

The figure of inheritance is a prominent one in Scripture. We will readily call to mind many references to heirs, joint heirs, fellow-heirs, inheriting and inheritance. Paul expresses this principle very wonderfully in writing to the Romans—

"The Spirit itself beareth witness with our spirit, that we are the children of God.

"And if children, then heirs; heirs of God and joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together.

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

"Heirs of God and joint heirs with Christ" speaks of the infinite glory of the inheritance, far beyond our mortal comprehension. "HEIRS OF GOD"!—consider what is involved in the thought!

We note that Paul connects the inheritance and the glory with the "*fellowship of the suffering*" (Phil 3:10). That is the same thought that Peter is leading into in the next few verses—the deep purpose of suffering in the development of the characters of God's children, and their *thankful, Christlike attitude toward it*.

Natural Israel murmured at the loving, chastening of God—AND WERE DESTROYED. This is one of the biggest lessons of Israel's history—that complaining, murmuring, dissatisfaction, is not only dishonouring to God, but indicates a complete lack of comprehension and appreciation of the operation of His love.

\* \* \*

Peter says the inheritance is "incorruptible, undefiled, and unfading." It is *incorruptible*—endless—continuing for ever—can never be destroyed or taken away. It is *undefiled*—there is nothing to detract from this infinite perfection of its goodness and joy. It is "altogether lovely." It is free from all the problems and sorrows and weaknesses and limitations of this sad present vale of tears. It is perfection.

It is *unfading*—this is perhaps its most wonderful aspect. The word means that it never withers, wastes, or loses strength. To our natural weak minds, the conception of endlessness in anything—even infinite joy—is a little frightening. All our thinking is adjusted to the limits of human nature. The greatest of joys, the keenest of excitements, the deepest of emotions, soon give way to fatigue and monotony. But if we by any means attain unto the resurrection of the dead, all human limitations will have been forever left behind—we shall have entered a timeless joy that will never lose any part of its intensity and fresh vigor.

Let us remember that God's infinite wisdom and power has given us all the capacity for enjoyment of things as we are at present. Whatever pleasure we experience, God's wisdom has designed and created the capacity for it in us.

All at present is on a low, brief, mortal level. Surely we can leave it to God to fulfil His marvellous promise to recreate our powers of pleasure on a vastly greater, spiritual and eternal plane. The Psalmist said, by the mind of the Spirit (Psa. 16:11)—

"In Thy presence is fulness of joy: at Thy right hand there are pleasures forever more."

*We have not the mental capacity to even conceive the eternal joys prepared for THOSE THAT LOVE GOD.*

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

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## Now Naaman Was a Leper

*"Many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian"—Luke 4:27.*

SUCH WERE the Master's remarks to his acquaintance in Nazareth after he had read from the prophet Isaiah's words, concerning the prophesied miracles which were being performed in their presence.

Their attitude was summed up in the expression, "*Is not this Joseph's son?*"—a disparaging remark showing their disbelief of what was happening, and a failure to see the power of God in their midst.

"The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor:

"He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:18-19).

This generation had not learnt the lesson of a former age which had been as heedless of the evidence of Divine Power, and of which we are now reading from 2 Kings.

Elijah and Elisha stand in relation to one another as did John the Baptist and Christ. Where Elijah's life was separated from the people and distinct, as during the days of famine under Ahab, so John the Baptist dwelt in the wilderness. As Christ mingled with the people through the length and breadth of the land so we find Elisha doing likewise. Indeed John the Baptist is referred to as Elijah, "which was for to come" (Matt. 11:14).

In 1 Kings 5 we are in the presence of Elisha, the man of God, in a similar situation to Christ in his age. Israel, though having thrown off the worship of Baal, were still engrossed in the sins of Jeroboam the son of Nebat, in regard to the calves at Dan and Bethel. It is interesting to note their meanings. *Dan* means "judgment"; *Bethel* "the house of God."

"Judgment must begin at the house of God" (1 Pet. 4:17).

The Creator is slow to anger, not willing that any should perish, but He will not hold His anger forever. So the persistence of the son of Ahab, Jehoram, in the sins of his father was to be rebuked, as were the men of Nazareth by the Master.

The forbearance of the Father is shown repeatedly, rising early and sending the prophets unto Israel, though generally they were unmoved by their trials. Slowly but assuredly was the Master-hand—in complete control—weaving the web around Israel from which escape would ultimately become impossible.

The chapter before us (1 Kings 5) clearly illustrates the operation of the hand of God in the affairs of men and nations, overruling all to the accomplishment of His purpose, and for the sake of His elect. Syria was being moved into her position in the Divine Providence for the effective punishment of an apostate Israel (v. 1)—

"Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria.

"He was also a mighty man in valour, **but he was a leper.**"

We learn of the supremacy of Syria at this time due to the will of God. The knowledge of these things should impress us seriously in these final days of Gentile opportunity, that God controls all things—that He never wearies in the execution of His purpose—that each change, regardless how minute, is designed to present a finished picture of His power and glory.

*Interestingly, we find Israel and Syria in about the same relation to one another today, with small raids made across the borders between the two as rival interests conflict.*

Let us remember that the operation of these things is on behalf of all those who put their trust in God. Though we may not perceive the meaning at the moment, though the working out may bring bitterness, tears and anguish, the end is what God desires, that He may bring many sons to glory.

\* \* \*

WITHOUT PREVIOUS introduction we are presented with this picture of Naaman. A great man, captain of the host of Syria. From a natural point of view he had attained this position by the fortunes of war and by the chances and whims of the reigning sovereign. God accomplishes all His purposes in a very natural manner. It is only by the revelation of His will and purpose that we can see behind the scenes and observe the Divine hand, arranging the stage for each particular act—

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

Thus we see that Naaman was elevated to a position because *God had a purpose with him*. As in Pharaoh's case—

"For this cause have I raised thee up, for to show in thee My power; and that My Name may be declared throughout all the earth."

The principle of raising up was the same, but the details of bringing forth praise were effected in an entirely different manner. The method was to be shown by humility, not in worldly prominence. The Lord told Paul—

"My strength is made perfect in weakness" (2 Cor. 12:9).

God had given victory unto Syria by Naaman. But God's praise was to be manifested by Naaman's sickness. The secret lay in the fact that—"*Naaman was a leper.*"

We may view Naaman as a type of the servants of God, and Gentiles in particular who have been called to association with the Covenants of Promise. The name means, "Pleasant," coming from the same root as "Naomi." Speaking of wisdom as manifested in the righteous, Solomon said:

"Her ways are ways of pleasantness, and all her paths are peace."

Here the same original appears. Very often the way of wisdom is bitterness and tears, humility and contriteness of heart, but the *end* is pleasantness. It is in this sense then that the name "Naaman" was appropriate to him individually and to all the elect of God. As a leper he stands for the race of Adam naturally. They are dead in trespasses and sins, clothed with the nature which brings about the motions contrary to the will of God. They are clothed with filthy garments. Regardless of station in life, all stand before God as lepers, all in need of cleansing, washing, regeneration:

"There is no man that doeth good and sinneth not."

With a recognition of this condition there is hope, *if we apply unto the laver of living waters.*

\* \* \*

"And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife (v. 2).

In those numerous clashes between Syria and Israel we find a little maid taken captive to Syria and becoming servant to the wife of Naaman. Naturally, it was as the man who "drew a bow at a venture" and smote Ahab between the joints of his armour. *The arrow was directed by God.*

Why was this particular "little maid" selected to go into captivity? Perhaps there were many other such maidens taken away as well. But here was a child of a godly family, rudely snatched away from her parents, from the land which God had promised to the righteous descendants of Abraham.

The Word of God was that if they were obedient they should never be removed. The nation had turned to idolatry, and God's righteous servants were to be used to instruct them to return to their Creator. That is the highest purpose in our lives. The faithful are chastened but never forsaken. Let us remember that the promise through Moses was national, whereas the promise to Abraham was eternal.

\* \* \*

"And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! For he would recover him of his leprosy" (v. 3).

This little maid had been instructed in the fear of the Lord, had been brought up in full knowledge of all the wonderful works of God in Israel's history and made acquainted with the reason for God's hand in the lives of His people. Here was a family which had opposed the encroachments of Baal worship and the sin of Bethel, making themselves a mark and ridicule for their apostate neighbours, classed amongst that company of 7000 in Israel who had not bowed the knee to Baal.

Had God forgotten? Was His arm shortened that it could not save? Nay, rather, He was very conscious of these righteous individuals, as always—so much so that their lives were directed to save the life of a Gentile and perhaps others who would be influenced by what transpired, and also to provide an object lesson to many in Israel—as the subsequent events showed clearly—that there was a prophet in Israel.

It is not necessary for God's servants to stand out as the prophets did. *In a humble and quiet manner they can serve the ends of their Creator.*

\* \* \*

THIS LITTLE maid—again a type of the bride of Christ, brought to a strange land by foreign hands, sold into slavery—responded in a manner befitting a servant of God. There was no vengeance in her heart, no hate or scorn. The broad purpose of God, that of blessing all nations in Abraham and his seed, was possible of accomplishment in small measure. Here was an opportunity of loving one's enemies, of doing good to those who had done evil.

Yet even in captivity God had directed her lot to the house of a considerate master. Her love for God and His purpose was radiated on every hand in a strange land. She was not ashamed of the promise to her fathers, and made her life a pattern of good works in Gentile surroundings, letting the light of God's Word influence the lives of her new household. She would speak of all God's mighty deeds for His people in the past, explain why God had permitted their enemies to possess their land and taken them captive. No criticism of her lot, but a perception of the overall principle of salvation. *How do we know these things?* In v. 3 she says:

"Would God my lord were with the prophet that is in Samaria!—for he would recover him of his leprosy."

*Recover a man of leprosy!* The disease was incurable! And yet here we find her words repeated to the master Naaman, who declares them to the king. The king in turn sends his servant Naaman to the King of Israel—Jehoram—with a great gift to have him healed of the dread disease.

The evidence of the hand of God, clearly set before the household of Naaman by the "little maid," had so impressed them that they were convinced that an unheard-of cure was possible. The far-reaching effect of her conduct in a strange land was that a subsequent generation of Syrians, king and captain, would seek to the man of God concerning the health and life of the king (See 2 Kings 8:7-10).

The lesson needs no elaboration to see the application to our lives. These things are on record for our admonition—

"That the man of God may be perfect, thoroughly furnished unto all good works"  
(2 Tim. 3:17).

There was no doubt in the mind of the little maid—

"He *would* recover him"—not "he *might*." Here was complete faith and trust in the power of God. It is obvious that Naaman was aware of the Divine operation, by his final statement to Elisha—

"There is no God in all the earth, but in Israel" (v. 15).

He ascribed the cure, not to the king of Israel, not to Elisha, but by the power of God through the prophet and humble obedience to a prescribed way.

*Have we the courage to openly declare our faith in the power of an almighty hand? In our comparative freedom and opportunity do we let others know by word and deed that the God of Israel is our God? Or are we desirous of blending our lives in such a manner with the ways of the world that we are not discerned by being different?*

*The power of living the Word of God is nowhere more clearly shown than in this lesson before us. But the only reason it has come to us is that we may be exhorted by it—*

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

That which at first was dimly perceived by Naaman blossomed into full understanding as the incident progressed, and thereby a realization of the ways of the Lord.

\* \* \*

BUT GOING back to Naaman's delivery of the Syrian king's message to Jehoram (v. 7)—

"And it came to pass, when the king of Israel had read the letter, that he rent his clothes and said,

"Am I God to kill and to make alive, that this man doth sent unto me to recover a man of his leprosy?

"Wherefore consider, I pray you, and see how he seeketh a quarrel against me."

We notice the answer of the king of Israel. It is an indication of the lack of perception on the part of the ruler of God's people. For many years the prophet Elijah had witnessed to the presence of God in their midst, that He was willing and able to heal their illnesses and diseases. Yea, indeed, *He had promised that none of these plagues should come upon them if so be they remained obedient to the Father's will.* God was waiting for them with a blessing, but they would none of Him. The case was to be handled differently. It was as Paul told the Romans—

"I am the apostle to the Gentile . . . if by any means I may provoke to emulation (or jealousy) my flesh (the Jews) and save some of them" (Rom. 11:13-14).

God had previously declared through Moses (Deut. 32:21)—

"I will move them to jealousy with those which are not a people, I will provoke them to anger with a foolish nation."

It was not to embitter them, but that they might repent and live in God's sight. Naaman, in his leprosy, stood before the king of Israel as a reflection in a mirror. *There was the resemblance, if Jehoram could only see it.*

A captain of the hosts of Israel in all his splendour, decked out in the trappings of royalty, placed in that position through the power of God. But in God's sight, he was a leper. All the gay array of courtly dress could not conceal the defilement of death, a living death, contracted by association with worldly neighbours. He stood naked and open before the piercing eye of omniscience. How important the lesson so oft repeated!—

"Come out of her, My people, that ye be not partakers of her sins, and THAT YE RECEIVE NOT OF HER PLAGUES." —her **leprosy** (Rev. 18:4).

Our personal inward examination is desired by God as we come face to face with these lessons. We are counselled by James not to be as the man who beholds himself in a glass and straightway forgets what manner of man he is. Our assembly in this manner week by week is to—

". . . stir up our pure minds by way of remembrance."

But Jehoram did not see the likeness, and where Naaman was seeking salvation, the king of Israel saw none, much less a necessity. The words of Elisha come as a rebuke to him and a shame upon him who missed an opportunity to glorify the God of Israel—

"Let him come now to me, and he shall know that there is a prophet in Israel" (v. 8).

The coming of so great a man to Samaria would be generally known, and widely publicized. Elisha, in Samaria, would learn of the visit either by advice from his servant, or more probably by revelation from God Who would instruct him of the intent of the great event.

Gradually we see the drama unfold, as the captain in all his worldly splendour drives up in his chariot, with all his retinue, expecting a great display of attention and reception by this man of God who could cure the leper. His mind would be clouded with the heathen mummeries and witchcrafts which had blighted men's perception of the power of God, and have sought to glorify man in his puny efforts to emulate the Creator.

*But there was not to be a glorious, man-honouring show.* Not even the prophet of God was to be manifest in this incident. How much more forceful to illustrate the power of God! It was not to be clouded by human intervention. Only one ingredient was necessary for the success of the undertaking, and that lay in the heart of Naaman. *Would he be equal to the situation?* Merely a messenger comes out to bid the resplendent general—

"Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean" (v. 19).

Naaman's reaction is instantaneous and reveals the thoughts of his heart—the natural proud reaction of the flesh. *He had to be taught a deeper lesson.*

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

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## Signs of the Times

*"Many shall be purified, and made white and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand"—Dan. 12*

AS THIS COPY is being written the much-heralded tour of the U. S. by Soviet Premier Khrushchev has begun. Never before has any visitor to this country received so much publicity; never before has there ever been such extended security precautions taken to guarantee the safety of any royal visitor here.

But it is not only the personal safety of Khrushchev about which the U. S. authorities are concerned, for they are just as anxious that every precaution possible be taken against anything being said or done which would give the Soviet Premier any propaganda material which he might use effectively against the United States.

In his response to the President's welcoming address, it was clear that the Premier's message of friendliness was directed to the American people rather than to the leaders of this country, which is in line with Soviet propaganda throughout the world; to turn the masses of the people against their leaders in favor of Soviet policies.

Since the start of the "cold war" more than a decade ago, nothing has occurred in the East-West relations which has stirred up as much optimism for eventual peaceful relations as the present arrangements for consultations with the heads of state, the exchange of visits between Khrushchev and Eisenhower being considered as a preliminary step toward a summit meeting.

Even apparent success of these consultations could easily raise the hopes of a distressed world so high as to bring forth the "peace and safety" cry which the Apostle Paul indicates will immediately precede the final destruction to be visited upon an unsuspecting world. (1 Thes. 5:3).

However, realistic diplomats and news commentators give out cautious notes against too much optimism over anything of real value being accomplished by the visits and consultations of heads of state. As one commentator says:

"In the turbulent seas of international politics, more hopes and reputations have been shattered on the shoals of exaggerated optimism than any one can recount."

This view is inescapable when one looks beneath the surface and sees clearly that no vital issues are being affected by these gladhand demonstrations; that the West will not yield on principle and the Soviets will not shift their objectives in the slightest.

And above all, the wise, who understand the purpose of God in this time of the end, know that the two-faced exhibitions of friendship and good will professed by world leaders will not change the pattern of things now existing in this troubled world.

### Southeast Asia in Turmoil

WHILE THE Soviet Premier extends the hand of friendship to the non-Communist nations of the Western world and expresses words of hope for peace and cooperation, his Communist ally, Red China, pushes its campaign in S. E. Asia in an effort to bring that area under Chinese Communist domination.

After having seized the little kingdom of Tibet and forced its spiritual leader, the Dalai Lama, to flee to India for sanctuary, Chinese forces are engaged in what appears to be a probing expedition along the northeast boundary of India, reopening a longstanding dispute over a strip of territory in the

Himalayas. Ever since the Communists gained control of China they have laid claim to portions of 5 states along the northern frontier of India.

While India's reaction to this attack upon her frontier was a declaration that she would defend her territory with military action, and it is reported that Indian troops are being dispatched to the disputed area, it is evident that Prime Minister Nehru has no intention of engaging in a war with China, although there is at present an exchange of bitter notes between the two nations, each accusing the other of aggression.

On the other hand, his attitude is one of appeasement and a determination to remain neutral and avoid any alignment with the Southeast Asian governments organized for direct opposition to Communist aggression. This aggressive action against India has served to reveal the internal weakness of the Nehru administration and the weakness of his hold on Indian people's loyalty.

It is evident that he fears the strong Communist elements in his own country, the lack of loyalty in his own army, and the general weakness of his own administration as much as he fears Red China. The internal strife which has developed in India coincidental with, if not caused by the Chinese attack upon their frontier, makes it clear that, if the Chinese should choose to invade India proper, they would meet with little resistance.

### **Aggression Against Laos**

THE LITTLE kingdom of Laos, in the very heart of Southeast Asia, is under attack from North Vietnam which borders on China and lies Northeast of Laos. The kingdom of Laos covers an area of 89,000 square miles, with a population of 3,000,000 people. Although the U. S. has no formal military alliance with Laos, Washington is in a sense committed to the kingdom's defence through the Southeast Asia Defence Treaty which implies protection of Laos, Cambodia and South Vietnam against "armed aggression." The U. S. has been supplying Laos with \$30,000,000 annually in military aid and is presently making "emergency" shipments of arms to Laos since the recent invasion.

North Vietnam, a "Democratic Republic," formed out of the Indo-China war and patterned after Communist China, is nothing more than a Chinese puppet, and they are doubtless being aided and abetted by Red China in their present drive to foment internal strife in Laos and other Southeast Asian countries, supplementing political intrigue with armed action whenever the opportunity is presented.

As in India, the present aggressive action on the part of North Vietnam has served to expose the weakness of the non-Communist nations and organizations of Southeast Asia. It has been made clear that none of the anti-Communist nations in the area are in any sense able to cope with any large-scale invasion of their territory, and it is also revealed that the Southeast Asia Treaty Organization exists only on paper, having no definite plan or means of defending these countries should they be suddenly invaded by their Communist foes from the North or from Communist-inspired revolutions from within their borders.

The governments of these S. E. Asian countries are composed of varied and diverse elements, many of these people being pro-Communist sympathizers. Poverty, ignorance and unrest reign in a hotbed from which revolutionary elements spring continually, furnishing a ready weapon for Red China and her puppets to undermine and even overthrow their governments. And, under the various circumstances and difficulties, there seems to be very little that the non-Communist nations can do about it.

The sending of a U. N. delegation to the scene of the military disturbances may halt hostilities for the moment, but will in no sense change the general situation.

### **Some Mystery Surrounds Communist Thrusts**

THERE IS MUCH speculation as to the purpose of the Communist aggressive actions in S. E. Asia. Opinion is divided as to whether Soviet Russia is directly behind the operations. There is even a suggestion that Red China is displeased with the overly-friendly gestures of Mr. K. with the Western nations, and they have staged these belligerent moves to throw cold water on the friendly overtures toward the U. S. and other NATO nations.

Be this as it may, the old pattern is running true as Russian diplomatic and news sources join with the Asiatic Communists in trying to place all the blame and all the aggression on the non-Communist peoples, and blaming the U. S. and others for stirring up the trouble through "interference" with the internal affairs of the nations involved.

It has been evident for some time that Red China is no longer willing to be considered as a mere puppet of the Soviets, and this in itself poses the danger of China starting something on her own that Russia would, in her own defence, have to support. It may be that this principle is involved to some extent in the Southeast Asian conflict.

### **Russian Moon Rocket Another First**

THE RUSSIANS claim to have hit the Moon with a space rocket within one minute of the scheduled landing time. If these claims are true, it places Russia first in line with another unprecedented scientific feat, and its propaganda value, coming as it did on the eve of Khrushchev's visit to the U. S., is tremendous.

Though there are a few scientists who doubt that the Soviet rocket hit the moon, the general attitude of world scientists is to accept the Russian claims as true. While it is true that there may be some room for doubt that it did hit the target, there are good reasons for believing it did, no way to prove it didn't.

The fearful implications of such an accomplishment by a nation like Russia is the realization that **they have the power to send a projectile to any spot on earth with the greatest accuracy**; a missile that could carry a bomb bringing destruction and death to large cities and millions of people.

And so the world wonders; and while they applaud the Russian accomplishment, they shudder with fear as they contemplate what the final consequences might be.

### **Israel Appeals to U. N. About Suez Ban**

THE STATE of Israel has appealed to the UN to intercede in their efforts to put a stop to the United Arab Republic's ban on Israeli shipping through the Suez canal. They have lined up 29 nations who have agreed to put the matter before the UN General Assembly. Six instances are cited where Israeli cargoes have been seized during the past few months.

The U.A.R. contends that, since no peace treaty was signed after the 1948 Palestine conflict, it is still in a state of war with Israel and entitled to seize goods of a strategic value. However, this is only an excuse for crippling Israeli shipping in general, and a plain violation of the Suez agreement after it was surrendered to Egyptian control.

A recent newspaper article with a Cairo dateline calls attention to the fact that democracy has faded away in Arab governments. The article goes on to show that the various military coups which have occurred during the past few years has eliminated what little democracy there might have existed at one time. Absolute dictatorships rule the entire Arabian world.

We watch with interest this new trend in Arab governmental affairs, wherein military cliques, for the most part, rule the Arab nations, as it may affect the struggling State of Israel in their struggle

to maintain peaceful relations with their Arab neighbours while they seek to strengthen their own economy. The "time to favor Zion" has come, we know, but just how it will be done is an interesting question. —O.B.

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