

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

Our Unseen Enemy

"For I know that in me (that is, in my flesh) dwelleth NO GOOD THING"—Rom. 7:19.

OUR IMMERSION had taken place a few days before, and now it was Sunday morning, and we were seated in the meeting place waiting for the opening hymn. As we looked around the room, a shivering sensation, or tremulous emotion, swept over us as we gazed upon the many faces, and we said within ourselves, *"Here is a group of people who have found the Truth! They all believe as we do, and all must be growing in grace and in the knowledge of our Lord and Saviour Jesus Christ."*

As time goes on, we thought, our conflict with the flesh will gradually diminish as we conquer it step by step, and it will not be long before the fruits of the Spirit will be in the ascendency, and there will be nothing to disturb or agitate our peaceful calm.

It was not long before we were shaken as one startled by a discordant dream. One of the brethren was determined to have his own way in all ecclesial arrangements, and if he did not, he would become angry and, quite often, would leave the business meeting in a huff and sometimes would be absent from the memorial meeting for 2 or 3 Sundays. This is an extreme example, but to the thoughtful mind it vividly illustrates a universal condition and problem which confronts each one of us.

While we pondered these things, we became conscious of the fact that *the flesh has not changed, and as long as we live we must vigilantly maintain the good fight of faith.* We soon learned that our corrupt sinful nature is an enemy that uses every form of attack, and we must be on our guard unceasingly; for, as Paul has said in Rom. 7:21—

"I find then a law, that, when I would do good, evil is present with me."

While our mind strives for holiness, this law of sin in our flesh pulls against the law of our mind, and does everything possible to deceive us by its subtle, shrewd and well-pleasing manner, and endeavours to persuade us that sin is not *quite* so sinful as the Scripture says it is. It tells us that we are "too serious" when we try to live as the law of Christ bids us do. It suggests that we should get out in the fresh air more often, and a good way to do that is to attend a few ball games. There we can enjoy the cool, refreshing air, and give our minds a rest from our exhaustive Bible study.

When reading the works of brethren Thomas and Roberts, our subtle enemy comes up with the suggestion that these writings are out of date, and not suitable for the present generation of advanced thinkers. It intimates that, unless we broaden our reading methods, we will become lopsided. To avoid this, it is said, we should include with the Truth's literature "at least 2 novels each year," and a few good magazines so we will become intellectually well balanced.

Do we listen and respond to this type of specious reasoning, or do the words of Paul make a deeper impression upon our minds as he writes in his first letter to Timothy? Here in chapter 4, he concludes a strong exhortation in verse 15—

"Meditate upon these things; give thyself WHOLLY to them; that thy profiting may appear in all things."

If a brother enters into business, either mercantile or creative, the enemy is ever on the alert, and soon suggests that he become a member of a businessmen's club, explaining with delicate subtlety that it is not for *social* purposes, but merely as a "proper and businesslike" means of making contacts with other business men, who might become clients, or customers.

It all looks innocently harmless at first, but the contacts gradually increase, and friendships develop, and before long he discovered that if his membership is to remain effective he must enter into the social activities of the club. Having become deeply absorbed in these things, he fails to observe the enemy's insidious and specious advances that have woven a web of worldly affairs into which he has become entangled. If he should—like the prodigal son—come to himself, he will be faced with a serious problem, and the necessity of making a momentous decision, for, said Jesus, in Luke 16:13:

"No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye CANNOT serve God and Mammon."

The Truth calls us to holiness, and holiness is defined by James when he says we are to "keep ourselves unspotted from the world." We all know what that means. When we make our public confession of faith, and are baptized into Christ, we become his servants. Our obligations are exacting, and Paul reminded the believers in Corinth (1 Cor. 4:2)—

"Moreover it is required in stewards, that a man be found faithful."

Faithfulness is the basis upon which entry into the Kingdom of God will be determined. Those who attain to that exalted place in the divine plan, will then be in fellowship with Christ in his glory. Therefore, if we are to partake of "the glory that is to be revealed," we must partake of suffering and humiliation during the days of our probation. In Rom. 8, Paul speaks of the children of God, and in v. 17—

"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."

Let us beware of what our unseen enemy says by way of good words and fair speeches; and let us keep our eyes upon Jesus the pioneer of our faith, so that when we appear before him, we may hear his gracious words (Mt. 25:21)—

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

Let us therefore repeatedly remind ourselves of the sobering and humbling truth with which we began—

"I know that in me—that is, in my flesh—dwelleth NO GOOD THING."
—always coupling it with the glorious assurance of the Lord:

"My grace is sufficient for thee: for my strength is made perfect in weakness"

—(2 Cor. 12:11).

—so that we can unite with Paul in joyful determination—

"When I am weak, then am I strong . . . I can do ALL THINGS through Christ which strengtheneth me!"
—Editor

The Gentile Wild Beast Kingdoms

By **BROTHER JOHN THOMAS**

"Behold, the four winds of the heaven strove upon the Great Sea, and four great beasts came up from the sea, diverse one from another"—Daniel 7:2-3

THE FIRST BEAST: THE BABYLONIAN LION

THE BEASTS being substituted for the metals of Nebuchadnezzar's Image, they represent of course the same phases of the Kingdom of Men. We learn from Jeremiah that the powers of Nineveh and Babylon were each represented by lions. He says (Jer. 50:17)—

"Israel is a scattered sheep; the lions have driven them away: first the King of Assyria hath devoured him; and last Nebuchadnezzar King of Babylon hath broken his bones."

The Ninevite Assyrian was represented to Daniel as a lion with eagle's wings. Many years before, the Deity had punished the King of Assyria and his land for scattering the Ten Tribes, by transferring the dominion over the Nimroudian empire from Nineveh to Babylon.

This revolution is represented by the eagle-wings being "plucked" from the lion's back; while the lion itself was made to stand erect as a man, and to receive in exchange for its lion-heart, the heart of a man. Thus the Lion-Man became the symbol of the Kingdom of Babylon so long as the government continued in the family of Nebuchadnezzar; which with all its faults was more human than that which it succeeded.

THE SECOND BEAST: THE MEDO-PERSIAN BEAR

THE IMPIETY of Belshazzar brought ruin upon his family and calamity upon the Kingdom. It was made an accusation against him by Daniel that (Dan. 5:23)—

"The Deity in Whose power his breath was, and Whose were all his ways he had not glorified."

Convicted of this, the Lord of heaven pronounced sentence upon him, saying—

"God hath numbered thy reign, and finished it. Thou art weighed in the balances and found wanting. Thy kingdom is divided, and given to the Medes and Persians" (vs. 26-27).

The execution of this sentence was prompt; for—

"On that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom" (v. 30).

This transfer of the government occurred B. C. 542. Its mission was to restore Judah's Commonwealth, and to extend the boundary of the Kingdom of Men. "*Arise, devour much flesh,*" was the policy of its reign. The Bear was the symbol of this government, whose dominion extended from India to Ethiopia, over a hundred and twenty-seven provinces.

The reign of the Bear began under a Mede, and in two years passed by inheritance to Cyrus, a Persian. This change of position was represented to Daniel in the saying that "*It raised itself on one side,*" so that one side became "*higher* than the other"; but before it raised itself up, the higher side was no higher than the other; therefore the higher acquired its position last, as appears in the history of the time.

The Ram in the eighth chapter with horns of unequal height is another symbol for the same government: the unequal elevation of the side of the Bear, and the different altitude of the Ram's horns, are conditions representative of the same dynastic peculiarity—"The higher came up last."

The Bear had also another peculiarity worthy of note—

"It had three ribs in the mouth of it between its teeth."

These ribs represented the threefold division of its conquests. The interpretation is found elsewhere in these words:

"It pleased Darius to set over the kingdom a hundred and twenty princes, who should be over the whole kingdom;

"And over these, three presidents, of whom Daniel was chief: that the princes might give account to them, and the king (the Bear-Mouth) should have no damage" (Dan. 6:1-2).

The three presidencies, then, of the silver dominion were the ribs in the mouth of the Bear.

In dismissing this symbol, it is worthy of remark, that while the *Ram*, by which the Persians represented themselves in Daniel's time, is their symbol in relation to the Macedonians under Alexander, the Deity hath chosen for them the *Bear* to signify them as an element of the Image in the latter-days. The latter-day symbol then of Persia, is a Bear; and a Bear is at this time her formidable neighbour, and has already taken from her a large portion of her territory.

The Russian Bear is destined to supersede her present government as an independent sovereignty, and to grasp Persia between its teeth from near India to Ethiopia, which is to be "at his steps."

This is no mere conjecture, but absolutely certain; for Yahweh has declared by Ezekiel that Persia shall be an element of Gog's confederacy, and that Gog's is the Russian power will be seen when I come to treat of the King of the North at the time of the end. The Ram continued 206 years.

THE THIRD BEAST: THE GREEK LEOPARD

THE THIRD symbol representative of the Kingdom of Babylon under a new constitution shown to Daniel, was a Leopard with Four Heads and Four Wings. It answers to the brazen part of the Image, which "bore rule over all the earth"; and to the Goat with Four Horns pointing to the Four Winds in the eighth chapter; but *without the Little Horn, which is represented by the Fourth Beast*.

The Leopard is Macedonian, representing Alexander the Great's dominion and those of his four principal successors who divided it among themselves. The body of the beast represents the power before it was divided: and each head one of the subsequent divisions. The wings represented the position of these Heads relatively to the Holy Land.

At the death of Alexander a long period of war ensued, which resulted (B.C. 301) in the establishment of the following kingdoms on the territory of the Kingdom of Men.

First Head.—The Kingdom of the south, comprehending Egypt, Libya, Coele-Syria, and Palestine, under the Ptolemies.

Second Head.—The Kingdom of the north-west, including Thrace, Bithynia, etc., or the Thracio-Macedonian.

Third Head.—The Kingdom of the north-east, comprehending the rest of Asia inclusive of Babylon and its province; and extending beyond the Euphrates to the Indus. India beyond that river, though allotted to this head, revolted; so that the Indus became its boundary. This was the Macedo-Babylonish Kingdom of the Seleucidae.

Fourth Head.—The Kingdom of the west, embracing Macedonia and Greece.

The Lion-Man, the Bear, the Leopard, and its Third Head, or Kingdom of the North, all established themselves in the city of Babylon, where Alexander "held as it were, the States-General of the world," and which he had resolved to make the throne of his empire.

But the decree of heaven was against the city (Isa. 14:22, 23; 13:19, 22). The purpose of Alexander was frustrated by death; and by B.C. 293, it became an uninhabited desert by the inundation

of the Euphrates and the building of Seleucia on the banks of the Tigris about forty miles above, to which its citizens removed.

Thus, the tree of Babylon was hewn down, its branches lopped, its leaves shaken off, and its fruit scattered; so that the nations got away from under it, and their rulers from its branches.

Nevertheless, the stump of its roots remained (Dan. 4:14, 15) under the sovereignty of the Third Head of the Leopard, founded by Seleucus, for almost 250 years, when the iron and brass became one dominion in Asia by the annexation of the Macedo-Babylonish territory to the Roman; and the band being thus formed, it was found at length encircled by it B.C 65.

Of the four heads of the Leopard and the four horns of the Goat, but two only figure in the prophecy of Daniel's book. The reason of that is, that **THE PROPHECY WAS NOT DELIVERED TO PREFIGURE THE HISTORY OF THE GENTILES**; *but to foreshow how the international policy of some of them in its bearing upon Judah, the Holy Land, and the saints, would at length create such a situation of affairs in the end, as would favour the execution of the divine purpose of demolishing the powers of the Gentiles in the establishing of the Kingdom of God.*

"The secret of Yahweh is with them that fear Him."

The matter is therefore revealed for the information of those that obey Him, that they may not be taken unawares. "The wise shall understand." Let them know, then, that the policy of only two heads of the Leopard is foreshown, because they only of the four had to do with Judah and the Holy Land; and were sufficient to connect the iron with the silver of the Image.

Hence the individual dominion of Alexander was the Belly, and these two heads also the two Thighs of brass; and therefore continuous with the iron Roman legs: so that the brass and iron limbs of the Image from hip to ankle represent the fourth form in its Greco-Roman constitution.

The two thighs and the two heads represent the Kingdom of the South, and the Kingdom of the North-east, as above defined; and with the Little Horn of the Goat, or eastern element of the Fourth Beast, in relation to Judah and the Holy Land, are the powers of the eleventh chapter from the fifth verse to the end.

THE FOURTH BEAST: THE ROMAN DRAGON

THE PREVIOUS beasts were introduced into this prophecy as the basis of the fourth, which in many points was diverse from them all. Daniel says—

"It was dreadful and terrible, and strong exceedingly, and it had great iron teeth" (Dan. 7:7).

The *iron* teeth connect it with the iron legs, and iron element of the iron-clay Feet and Toes. Its claws were of *brass*, which shows that it is related also to the power represented by the brazen parts of the Image. These two metals being inserted in the symbol suggest the power it was designed to represent—a dominion constituted of the Greek and Latin elements.

Has such a dynastic form of the Kingdom of Babylon ever existed? The history of the nations of the Mediterranean countries from B.C. 65 to A.D. 395, shows that such a dynastic manifestation not only existed, but "devoured and brake in pieces," as predicted it would; though it has not yet "stamped the residue with its brazen-clawed Feet."

The power existing during this period chose to represent itself by a Dragon; we may, therefore, as Daniel has given it no name, style it for convenience **THE GRECO-ROMAN DRAGON**.

It had Ten Horns. They stood up as long as the beast continued in life; but not all: for three of them fell before an eleventh that came up on the beast afterwards. Seven strong horns and three broken, or "plucked up by the roots." These ten horns thus conditioned, with the brazen-clawed feet, represent the same things as the iron-clay feet and toes of the Image.

When the Russo-Greek elements (clay and brass) are combined with the Gomerians (iron) in the Gog confederacy, the feet of the Greco-Roman Dragon will be manifested; and it will then "stamp the residue with the feet of it." Hitherto the Dragon has destroyed with its "great iron teeth"; hereafter it will use its feet and claws.

The Feet of the Image, and the Feet of the Dragon, have yet to be formed out of existing elements; and it is the King of the North's mission to accomplish the work.

The Horns of the Dragon, and the Toes of the Image, represent kingly powers, or thrones, which are to exist until the taking possession of the Dragon-dominion by the Saints shall be perfected. They are emblems of kingdoms existing when the judgment sits for the destruction of the kingdom of Babylon. I know of no place where it is written that the Horns and Toes were to have an uninterrupted existence of 1260 years; but I do find that (Rev. 17:12)—

"The 10 Horns receive power as kings one hour with the beast."
—that is, thirty years; so that we need not be careful to identify them until then.

After the Horns had struck their roots into the Dragon territory, an "eleventh came up among them" which Daniel characterizes as "a Little Horn." In order to make room for itself it subdued three of the ten, and incorporated their territories into its own dominion. This incorporation made it imperial—an Emperorship in the midst of Seven Kingdoms; so that it stood as the Eighth Power.

But this Eighth Power was diverse from the Seven; in that it had the Eyes of a Man which gave it a more audacious look than the others; and a mouth by which it spake very great words against the High Ones, thinking to change times and laws. The eyes and mouth of the Little Horn were sufficient for all the rest. Its undertaking to speak as the representative of the High Ones in regard to times and laws connects the mouth with matters spiritual, showing that the horn, eyes, and mouth, are emblematical of a civil, military, and ecclesiastical power.

This power manifested itself originally in Rome A. D. 800, as the Western Roman, or "HOLY ROMAN EMPIRE"; of which I shall speak more particularly hereafter. Suffice it to say here, that while the jurisdiction of the secular element of the horns has been limited to its proper territory, the spiritual dominion of the Eyes and Mouth has reigned in the kingdoms of all the horns of the Dragon-territory ceded to the western beast.

In the countries ruled by these eight horns have existed classes of people against which, under the influence of the Eyes and Mouth, they have entertained unmitigated and cruel hatred. They have poured out their blood like water, and harassed them with all possible pains and penalties. The enmity that has obtained between these Horn-powers and these classes has been mutual and implacable; so that war between them could only be finally extinguished by the conquest of one party or the other.

These classes are called *kaddishim*, that is, Holy Ones; whose fate has been to be overcome by the imperial and regal papal powers of Babylon. This was foreshown to Daniel in these words—

"I beheld, and the same Little Horn made war with the holy ones, and prevailed against them"
(Dan. 7:21).

The subjugation of the holy ones, however, was not a finality. Yahweh never intended that the Seed of the Woman should be bruised in the head, or finally crushed; that is a fate in reserve for the Serpent-power and its adherents. All that this can do against "the holy ones of the Most High" is to bruise them in the heel, which is as curable, and in the same way, as the wound it inflicted on Christ,

when on the accursed tree (styled by the Seed of the Serpent "Holy Cross") the iniquity of his heels compassed him about"—curable, that is, by a resurrection from among the dead to eternal life at the coming of Messiah. It is therefore only until the time of this event that the Imperio-Regal Papacy of the Babylonish dominion prevails over the Holy Ones of the Most High; as it is written—

"The Little Horn prevailed against them, UNTIL the Ancient of Days came" (Dan. 7:21-22).

Here is a point of time beyond which the misfortunes of the Holy Ones do not extend. It is the turning-point in their career in relation to the "dreadful and terrible, and exceedingly strong" dominion that makes such dreadful havoc on the earth—a dominion no earth-born power can subdue.

The coming of the Ancient of Days is a great event in this prophecy. He is said to sit, and one like the Son of Man to be brought to him, after which He is said to come. When the prophecy was delivered He had not manifested Himself in the flesh—the Son of Man had not been born; hence that peculiar representative mode of expression: but he has since been born, or manifested, and gone into a far country, where the manifested Son has appeared in the presence of the Ancient of Days, or the Father, for the purpose of receiving from him—

"Dominion, and glory, and a kingdom, that all people, and nations, and languages, should serve him; and all rulers obey him" (Dan 7:13, 14, 27; Luke 19:12, 15).

Though these things are promised to him, and though he is the heir of them all, he has not received them; as is manifest from the fact that "all people, and nations, and languages" serve the rulers of the Gentiles, and especially that system represented by the Greco-Roman Dragon.

But when the time appointed arrives, as the Ancient of Days embodied in the holy spiritual nature, he will come, having received power and authority to take the dominion, glory, and kingdom, promised him. Thus the Ancient of Days comes, and sits in Jerusalem, the Holy City, to judge all the nations round about (Joel 3:12, 16)—there he sits, "his throne like the fiery flame, and his wheels as burning fire," and sends forth from before him a stream of fire.

For the signification of the Wheels and Fire read Ezekiel's first and tenth chapters. They are parts of his imagery put for the whole in this text of Daniel. Ezekiel records (1:20)—

"The Spirit of the Living Creatures is in the Wheels."

They represent the same as the four living creatures in Rev. 5:8-10. They are the—

"Redeemed out of every kindred, tongue, people and nation."
—raised from the dead, in consuming and destructive motion against the body and horns of the Greco-Roman Dragon. They are the thousand thousands who minister to the commands of the Ancient of Days; and go forth with him as a fiery stream (Dan. 7:10) against the—

"Beast and the False Prophet, and the Kings of the earth and their armies" (Rev. 19:19-20).
—to give them—

"of the wrath of God poured out without mixture into the cup of His indignation"
—thus tormenting all the adherents of the Beast and his Image with fire and brimstone in the presence of the holy messengers, and in the presence of the Lamb (Rev. 14:10).

When the manifested Ancient of Days comes, this judgment is set, and the books are opened; and whosoever is found written in the Lamb's Book of Life awakes to everlasting life, and to a participation in the judgment upon the Four Beasts; and whosoever is not found written there is cast into the burning flame that destroys the body of the Dragon (Rev. 20:15; 21:27).

The taking away of the dominion of Babylon, and the bringing of its kingdom to an end, is the work assigned to the Holy Ones; who in overthrowing the Gentile powers will also appropriate to their own use all they possess.

Hence, at the coming of the Ancient of Days, it is testified that the hitherto vanquished holy ones should become conquerors in their turn—should conquer the gold, and the silver, and the brass, and the iron, and the clay; or the four kingdoms of Powers that exist on the Babylonish earth, and take them for themselves: as it is written—

"These great beasts, which are four, represent four kings, or royalties, which shall arise out of the earth, But the holy ones of the High Ones shall take the Kingdom (of Babylon) and possess the kingdom for the age, even for the age of the ages" (Dan. 7:17-18).

Again—

"The Ancient of Days came, and judgment was given to the holy ones of the High Ones."

—when—

"The time came that the holy ones should possess the kingdom" (v. 22).

And again—

"Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; 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 honour have all his saints" (Psa. 149:5-9).

The "judgment written" is the judgment that sits when the Ancient of Days comes. They are not only to slay the Fourth Beast, and to destroy its body with fire and brimstone; but they are to take away the dominion of the Lion-Man, the Bear, and the Leopard; whose peoples, and nations, and languages, however, will experience a better fate than those of the Fourth Beast dominion; for, while the constitutions of the Latins are exterminated, the populations of Assyria, Persia, and Macedonian Egypt, are permitted to retain their nationality for a season and time. That they do remain distinct national organizations is evident from the following testimonies—

"In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

"In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the land; whom Yahweh Tz'vaoth shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hand, and Israel Mine inheritance" (Isa. 19:23-24).

And—

"I will set my throne in Elam, and will destroy from thence the king of princes: but it shall come to pass in the latter days, I will bring again the captivity of Elam, saith Yahweh"

(Jer. 49:38-39).

The manner in which the dominion of Assyria and Elam or Persia is taken away when the judgment sits, is revealed in Micah's prophecy concerning him who was to be born in Bethlehem "to be Ruler in Israel," that is, concerning Christ who was born there. He writes (Micah 5:2-6)—

"And he shall stand and rule in the strength of Yahweh, in the majesty of the Name of Yahweh his Elohim; and they (Israel) shall abide; for now shall he (Christ) be great unto the ends of the earth.

"And this (Christ-Man) shall be the peace (of Israel) when the Assyrian (the king of the north or Gog) shall come into our land: and when he shall tread in our fortresses, then shall we raise against him seven leaders, even eight anointed ones of the Adam.

"And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he (Christ) deliver from the Assyrian, when he cometh into our land, and when he treadeth within our borders."

These eight anointed ones are some of the holy ones with the Ancient of Days who execute judgment at his appearing.

God's Purpose with the Jews

By BROTHER ROBERT ROBERTS

“I will set My glory among the nations, and all the nations shall see My judgment that I have executed . . . when I have brought them again from the people, and gathered them out of their enemies’ lands.”

PART SIX

IN VIEW of the evidence adduced, it is not too great a liberty to lead off the present article with the proposition that God's purpose with the Jews is to restore them from their universal dispersion, and reconstitute them a great nation in Palestine, under Jesus, the Messiah, returned from heaven; and to subjugate all nations to their new government centralised in Judea.

In our last article, we gave a little consideration to the bearings of this event on the Jews themselves; in the present, we propose to consider *its moral and political relations to the nations of the earth at large*. In estimating these, it will aid us greatly to recall the incidents of the exodus from Egypt under Moses, since we shall find the objects in both cases pretty similar in character, though differing in the means employed and in the extent of the operations.

The Hebrews were in bondage to Pharaoh. Standing in the position of aliens, exactions were laid upon them from which the citizens of the country were exempt. They were employed in the menial offices of the country, and more particularly in the production of bricks for the Egyptians to use in the construction of their buildings.

Pharaoh did not know God and was equally ignorant of the illustrious character of the race he held as bondsmen. It is not therefore to be wondered at that when summoned by Moses and Aaron to let them go, he peremptorily refused. The services of the best part of a million of men were valuable to him, while the natural love of supremacy, unsoftened by the high principles which, emanating from the Word of God, have in later times directly and indirectly ennobled other minds, made it pleasant for him to hold his heel upon a vassal race.

Besides, there was an imperiousness about the briefly-worded demand of Moses which must have been exceedingly distasteful to royal ears. The message would have been unpleasant even if couched in the oily words of modern diplomacy, but to be forced upon him in such a blunt and authoritative way, was intolerable. He would not let them go.

It was part of God's plan that he should not. God hardened his heart that he might have the infatuation to enter into contest with the Almighty for the possession of His people, and thus give the Almighty an opportunity of revealing His existence by acts of power which should strike deep into the hearts of Israel, and create a fame which should perpetuate the memory of His power to all generations.

The sequel is too well known to need recapitulation. Plagues of appalling magnitude and severity attested God's hand in the operations of Moses, and temporarily persuading the insensate monarch of the futility of the struggle, impelled him to hurry Israel from his coasts, only, however, with returning induration of heart, to pursue them to the Red Sea, there to contribute the crowning evidence of Jehovah's power in the fearful catastrophe of a whole army's destruction, himself at their head, in the heart of the sea.

The prolonged struggle ultimating in this event was not necessary as a question of power on the part of God to release His people. He could have decimated the Egyptians in a single night, like the Assyrians in later times, and delivered His people without a ruffle of the elements. *But this would not have answered His purpose, which was to make His existence and power known to mankind, in the only way mankind could appreciate them, namely, by the manifestation of intelligently directed force in the accomplishment of a specific object.*

This purpose was so thoroughly realised that a nation of comparative barbarians surrendered themselves to a leader who boasted no military prowess and offered no inducements that would attract a people, but instead invited them to a Divine servitude which was afterwards characterized as a burden, which they were not able to bear (Acts 15).

The completeness of the result is also to be noted in the *tenacious faith their descendants have maintained in Moses throughout all their generations*, and in the tradition of God throughout the world, which primarily rests on the fame of the transactions attending the deliverance of Israel from Egypt, and their settlement in the land of Canaan.

That these remarks may not appear to be mere ingenious theorising, we quote the following Scriptures which show that the nature and objects of the Egyptian deliverance were veritably as we have described—

"Thus saith the Lord God of the Hebrews, In very deed, for this cause have I raised thee (Pharaoh) up, for to show in thee My power, and that My Name may be declared throughout all the earth" (Ex. 9:16).

* * *

"Ask now of the days that are past which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other whether there hath been any such thing as this great thing is, or hath been like it heard?

"Did ever people hear the voice of God speaking in the midst of the fire as thou hast heard and live, or, hath God assayed to go and take Him a nation, from the midst of another nation, by temptations, by signs and by wonders, and by war, and by a mighty hand, and by a stretched out arm and by great terror according to all that the Lord your God did for you in Egypt, before your eyes?

"UNTO THEE IT WAS SHEWED THAT THOU MIGHTEST KNOW THAT THE LORD HE IS GOD, THERE IS NONE BESIDE HIM" (Deut. 4:32-35).

* * *

"For the Lord your God dried up the waters of Jordan from before you until ye were passed over, as the Lord your God did to the Red Sea, which He dried up from before us until we were gone over THAT ALL PEOPLE OF THE EARTH MIGHT KNOW THE HAND OF THE LORD THAT IT IS MIGHTY; THAT YE MIGHT FEAR THE LORD YOUR GOD FOR EVER" (Josh. 4:24).

* * *

"And know ye this day, for I speak not with your children which have not known and which have not seen the chastisement of the Lord your God, His greatness, His mighty hand and His stretched out arm, and His miracles and His acts which He did in the midst of Egypt unto Pharaoh the king of Egypt and unto all his land, and what He did unto the army of Egypt, and to their horses, and to their chariots, how He made the water of the Red Sea to overflow them as they pursued after you and how the Lord hath destroyed them unto this day . .

"But your eyes have seen all the great acts of the Lord which He did, THEREFORE SHALL YE KEEP ALL THE COMMANDMENTS WHICH I COMMAND YOU THIS DAY."

* * *

IN THIS later stage of the world's history, we have reached a time in which the moral results of the Egyptian signs and wonders have nearly worn out through the lapse of time and the triumph of the enemy. Belief in God and faith in His Word are dim and dying sentiments from which men are everywhere releasing themselves.

Intellectual conceit is raising a vigorous front and wrapping itself in theories which would exclude God from the universe and throw discredit on His Word as an ancient fable. This is to be attributed to a variety of causes. The natural pride and stupidity of the human heart are doubtless the main sources of this tendency to unbelief. It is by no means a new manifestation. So far back as David's time, there were "fools" who said in their heart there was no God, and Paul speaks of those who "not liking to retain God in their knowledge," were judicially given over to the unrestrained dominion of their propensities.

The human mind, untutored by the knowledge that comes from God through the written words of His servants of past times, inevitably becomes heady and masterful, and hates the submission that God demands.

This no doubt explains much of the scepticism that characterizes the present times. But much of it is doubtless also owing to the fact that all the knowledge men have of God and His ways is derived from a system of religion which, though universally accredited, is the baldest caricature of the Truth that could be palmed upon mankind.

At all events, there is the fact to be recognised that the tradition of God, Mosaically-originated, and Messianically-confirmed and propagated, becomes weaker as the world gets older and busier, and that despite the prevalence of "scientific" light and social "culture," the world in relation to God is tending deeper and deeper to that darkness, seen by prophetic forecasts (Isa. 60:2), which should cover the earth and gross darkness the people.

Hence may be understood the philosophy—as it may be termed—of the second great post-diluvian outburst of judgment upon the nations foretold in the testimonies accessible by the following references: Jer. 25:15-33; 30:23- 24; Isa. 30:27-28; 66:15-16; Psa. 11:6; 21:9; 50:3-6; Mal. 4:1,2; 2 Thess. 1:7-9; Rev. 11:17-18; 19:11-16.

Mankind can only be sobered and brought to their senses in relation to God by the exhibition of judgment. They have ever shown themselves in the mass unamenable to other influences. The sense of *responsibility to God*, which begins with the recognition of His existence, can only be revived by such a demonstration as created it at first in the heart of the Jewish nation; and *such a demonstration God has resolved upon, as may be seen by consulting the testimonies we have referred to.*

* * *

THE NEXT consideration leading to the subject in hand is, that this demonstration will have *shape* and *occasion*. It will not be a mere objectless nature-wrecking outburst of power after the fashion of a thunderstorm. God never has operated in this clumsy way. He waits the opportunity. He selects such a situation as gives effect to His doings. He did not destroy Pharaoh suddenly, and without notice, but raised a direct and intelligible issue to which the subsequent plagues had a logical relation.

So will it be in the judgments that are coming. They will not descend after the manner of popular expectation, suddenly convulsing the earth in the throes of ruin, and wrapping the world in universal blaze, for the simple reason that *His object is not to destroy the world, as in the case of Sodom, but to teach the world righteousness—*

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

Our object is to show that the manifestation of these judgments, as in the case of those in Egypt, will be connected with the redemption of Israel, this time from a universal vassalage. The first general testimony to be cited on the point is from Joel 3—

"Behold in those days and at that time when I shall bring again the captivity of Judah and Jerusalem, I will also GATHER ALL NATIONS, and will bring them down unto the valley of

Jehoshaphat, and will plead with them there for My heritage Israel whom they have scattered among the nations and parted My land" (vs. 1-2).

That this refers to the period of general judgment spoken of in the other passages alluded to, will at once be made evident by a reading of the chapter from which it is quoted, more especially such verses as the following (9-14)—

"Proclaim ye this among the Gentiles; prepare war; wake up the mighty men; let all the men of war draw near, let them come up. Beat your ploughshares into swords and your pruning hooks into spears; let the weak say, I am strong.

"Assemble yourselves and come, all ye heathen, and gather yourselves together round about; thither cause Thy mighty ones to come down, O Lord.

"Let the heathen be wakened and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about.

"Put ye in the sickle; for the harvest is ripe. Come, get you down: for the press is full; the fats overflow; for their wickedness is great.

"Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened and the stars shall withdraw their shining."

The coincidence of the *restoration of Israel with judgment upon the nations* being obvious, it is for us to find out the connection (if connection exist) between the two things. In attempting to do this, it will help us if we glance for a moment at the present position of the Jews.

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

Now Naaman Was a Leper

"My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather, then when he saith to thee, Wash, and be clean!"

PART TWO

THE CREATOR is desirous that we get at the *root* of the matter—that which has brought about all the sin, misery, sickness and death. When the right attitude is attained then we cease to stand in the way of God's gracious healing.

If the hands are not cleansed, if the heart is not washed and purified by the Spirit-Word, there can be no cleansing from the mortality of our frame, no arraying in fine linen, clean and white—no everlasting life. *How frequently we stand in the position of Naaman, and oppose the very means which God has provided for our cleansing and washing, because pride stands in our hearts!*

"But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper" (v. 11).

"*Behold I thought . . .*"—How misguided and misdirecting are man's thoughts uncontrolled by the Word of God! They can only lead to destruction. The utterly perverse reasoning, the unreliability of the natural mind must be ever guarded against even in the sons and daughters of God. Even when we think we are doing good, the instability of our reasoning and rationalizing may lead us into ways of evil. Harken to the beloved Paul toward the close of his service—

"I verily THOUGHT, with myself, that I ought to do many things contrary to the Name of Jesus Christ" (Acts 26:9).

He tells us what those things were—things done in all good conscience, but things done because he "thought with himself—but *without* God. Jeremiah exclaims (10:23)—

"O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps."

God pleads with all men to *forsake their own thoughts*. He shows that man's reasoning is not sound. It is too finite and does not grasp the real facts, but is built on an illusion.

"For My thoughts are not your thoughts, neither are your ways My ways."

Naaman's reasoning was the reasoning of the flesh. He turned and went away in a rage. *How sad, for countless others have come to the same point of cleansing, only to turn away despising the means which would humble their pride*. It was not the water, or its cleanness. It was the heart and its cleanness. Thus Peter tells us (1 Pet. 3:21)—

"Baptism doth also now save us (not the putting away of the filth of the flesh, but the ANSWER OF A GOOD CONSCIENCE toward God), by the resurrection of Jesus."

But the Jordan, (the "Descender" into the waters of the Dead Sea) that which typified the death of the old man, the death of worldly power and strength, could speak far better things than Abana and Pharpar.

"Go and wash in Jordan SEVEN TIMES."

Not once, but *seven* times—the symbol of completeness. Baptism alone is not enough to cleanse completely. This is but one step. The process of washing must not cease with our acceptance of the Truth. Our application to the Laver of the Word must be continuous. Paul told the Ephesians that we are cleansed by the washing of water *by the Word*, that thereby Christ might present us unto himself "a glorious ecclesia, *not having spot or wrinkle, or any such thing; but that it should be HOLY AND WITHOUT BLEMISH*."

Seven times indicates completeness—perfection. Only by this process could Naaman be fully cleansed. Only by our continuing to apply the water to our hearts can we be brought to perfection and purified from the leprosy of sin.

* * *

WHAT NAAMAN could not see within himself, his servants could see clearly. They saw their Master as he was— "a leper." They probably had lived closer to the little maid in Syria and had felt the power of conviction in her ways. Notice the humility, the bond of affection, the *true service* on the part of Naaman's attendants,

"My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then, when he saith to thee, Wash and be clean?"

It is so human to want to do some great thing—to make a name for ourselves. *But the greatest deed we can do for God is to be obedient*. It is in the little things that we shall be great.

Naaman saw the point. They as servants were obedient to him. It was in *service* that Naaman would do some great thing. He must view himself as a servant. Coming to that realization, he would see himself as God's servant,

"Lord, what wilt thou have me to do?"

"*Wash and be clean*." This was the cleansing medium. The operation was an outward evidence of a change of heart. Mercy and kindness were now possible. It all stemmed from the providential captivity of the little maid.

"His flesh came again like unto the flesh of a little child."

Christ said—

"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God."

Naaman became as a little child in disposition—utterly submissive and dependant. We must do likewise.

In Naaman's appreciation for the mercy of God he returns in cleanliness to Elisha to praise and extol the God of Israel, a journey of some thirty miles in the opposite direction from Syria. Notice the change in his words (v. 15)—

"*Behold, now I KNOW.*" No longer his own thoughts, without knowledge—but positive assurance. All that the little maid had said stood out in bold relief. Her confidence was now his. Her God was now his. His flesh was as a little child. A new birth.

"There is no God in all the earth, but in Israel."

This was the confession of two faithful individuals before. Rahab the harlot and Ruth the Moabitess, both Gentiles who came to see that God is supreme in all His ways and rules over all the earth. It is as Paul told Timothy (2 Tim.)—

"I KNOW whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

How beautifully Jesus expresses it in his prayer—

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

To know *experimentally*. A faith born of conviction was now in the heart of Naaman. It must be in our hearts, too.

"Take a blessing of thy servant" (v. 15).

From the former position of sending a messenger to Naaman we now see Elisha enter the picture, and Naaman stands before him and confesses himself a servant, his servant. Pomp was gone, the child-like disposition had replaced it.

Elisha refused to take of the enormous gift that Naaman had brought. He was acting upon a higher principle—

"Heal the sick, cleanse the lepers, raise the dead, cast out devils. Freely ye have received—freely give" (Matt. 10:18).

He would in no wise minimize the glory to God by accepting aught of the hand of man in this case. Notice the repeated use of the word "thy servant" of himself by Naaman—from a dignified lord to a humble servant!

To all who would hear of this incident and who contemplate God's love and mercy, the lesson would be conveyed—

"Ho, EVERYONE that thirsteth, come ye to the waters, and he that hath no money, come ye buy and eat; yea, come, buy wine and milk without money and without price" (Isa. 55:1).

* * *

"And Naaman said, Shall there, not then, I pray thee, be given to thy servant two mules' burden of earth, for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord" (2 Kings 5:17).

Here we see the complete change in the heart of Naaman. His life would be devoted to the service of the Creator of heaven and earth. First we see his request for the earth of Palestine, for what appears as the purpose of making an altar of Israel's soil, to offer sacrifice unto God.

Second, he appears to seek God's forgiveness for having bowed with his former master in the house of Rimmon, god of the Syrians. Lightfoot translates this verse—

"For this thing the Lord pardon thy servant, for that when my master **hath gone** into the house of Rimmon to worship there, and **he hath** leaned upon my hand, that I also have bowed myself in the house of Rimmon.

"For my worshipping in the house of Rimmon; the Lord pardon thy servant in this thing."

This places Naaman in a much better light than to suppose he returned to the temple of Rimmon with his former master. It gives more force to the parting salutation of Elisha, to the captain: "Go in peace."

We do not hear of Naaman after this chapter. But it is interesting to notice that shortly after this—some three years—Naaman does not appear to be the captain of the Syrian army. Rather it is Hazael, who by Elisha was anointed to replace Ben-hadad the king on the throne. Perhaps the change in the life of Naaman disqualified him from the position he formerly held. Yet the influence of the cleansing miracle was widely felt, and we find Ben-hadad sending to Elisha to inquire if he, being sick, should recover (2 Kings 8-8).

* * *

THE CONCLUDING verses of this chapter convey an entirely different picture. From the transformation of an alien into a follower of the true and living God, we turn to a man who was living in the shadow of the great prophet, Elisha; who constantly was in intimate association with the operations of faith and trust in God.

This is the other aspect of human nature, prone to wander from a realization of the magnitude and extent of Divine mercy and blessings—a contempt for the power and presence of God. Wherein the life of Naaman becomes a joy to behold, the lesson of Gehazi is a warning to all who have for a long time received the blessings of God, and have grown callous to the source of life.

To Gehazi, the glitter and splendour of Syrian wealth, offered so freely at his master's feet, completely crowded out the realities of life, blinded his eyes to the power of God and His ever-present care and watchfulness. His eyes missed not a thing in the drama enacted before him.

Rapidly the natural mind developed visions of glory and splendour, with houses and servants and a life of luxury and ease, in contrast to the straitened circumstances of the lives of God's servants. No longer would he endure hardships as a good soldier. Like Israel generally the pleasure of this life caused Gehazi to lose sight of the real issues of life, with which he and they were in constant daily contact.

We also are in such a stead. From waking hour to our return to sleep, and during our resting hours we constantly receive God's blessing and care. Do we continuously rise to the responsibilities which this care brings upon us? Or do we *take all these things for granted, hastily rush through our thanks and prayers*, with no thought of the Great Provider?

We discover that Gehazi means "*the valley of vision*," the very name applied to apostate Jerusalem by another prophet, even Isaiah (ch. 22). Here the prophet foretells the calamities upon that city, because of the wickedness in the valley of Hinnom, which became a type of the punishment upon all who forsake the service of God for the pleasures of sin.

"But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought.
"But, as the Lord liveth, I will run after him and take somewhat of him" (v. 20).

We follow Gehazi after Naaman, we see him approach the captain, and hear the speech between them, as the wicked mind of the flesh, falsely tells of his master's desire for part of the treasure to help supposed visitors from Ephraim.

How cleverly the scheme was hatched and executed! How smart is the human mind! To Naaman all would be natural, and an opportunity of showing his appreciation for the blessing he had received. His would be an offering of freewill unto God, a sweet savour unto the Lord. All unknown to him would be the deception and theft of this wicked Israelite. Naaman would go on his way rejoicing.

Having brought his wicked devices to pass, having stowed his ill-gotten gain in safe seclusion, Gehazi returns to stand in supposed innocence before his master. *One thing he had forgotten, and that was that which Naaman had found. THERE IS NO GOD LIKE THE GOD OF ISRAEL.* He had forgotten the case of Achan, the troubler of Israel, some 600 years before, who had dissembled and stolen from God. To lust, Gehazi had added blasphemy, falsehood and theft.

"But he went in and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi?
"And he said, thy servant went no whither" (v. 25).

The perpetration of the deeds of the flesh will lead to a chain of events, which will lead to destruction. Sin compounds and leads only to final rejection.

"He that will be rich shall fall into temptation, and a snare, and into divers hurtful lusts which drown men in perdition and destruction" (1 Tim. 6:9).

Paul had previously exhorted—

"Godliness with contentment is great gain . . . Having food and raiment (we are promised these), let us be therewith content . . . The love of money is the root of all evil."

He concludes—

"Nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy"
(1 Tim. 6:6-17).

The lesson of Gehazi gives the other side of the picture.

* * *

"And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee?

"Is it a time to receive money, and garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants?

"THE LEPROSY THEREFORE OF NAAMAN SHALL CLEAVE UNTO THEE AND TO THY SEED FOR EVER."

Gehazi got the wealth of Naaman, but he got the curse that went with it. Once having tasted of the goodness of the Creator he turned back to the world. His reward is typical of the second death, in store for all who follow his steps. The lesson was clear for Israel nationally. It is preserved for our admonition and instruction.

Are we Naamans, "a pleasure unto God," or are we of the Gehazi class, in the valley of vision, the valley of judgment? Each must answer this question for himself. Each must recognize this assembly as a place of calling to mind the mercy and love of God, applying the searching lessons of the past to our own hearts, that as we partake once more of these emblems of the death and

resurrection of Christ we may be drawn closer in character to the pattern in the heavens. Only by diligently reading and meditating on the life giving Word can we ever hope to resist the ways of the flesh.

The whole picture before us is of servants. A change of masters and that which results. Having changed our bond-service from the world to God, let us declare with Naaman—

"We will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord."

So shall we with Elisha, "Stand before the Lord," and "Having done all—to stand." —F. H.

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"Exhort one another daily, while it is called today; for we are made partakers of Christ, if we hold the beginning of our confidence steadfast to the end"—Heb. 3:13

PART TWO

THE WORDS OF the Apostle were put into effect as we renewed our assembly on Tuesday under the shelter of the Tabernacle. "As iron sharpeneth iron so a man sharpeneth the countenance of his friend" (Prov. 27:17).

Our first address upon this occasion was based upon the words of the prophet Amos, "PREPARE TO MEET THY GOD, O ISRAEL" (Amos 4:12). The lessons of natural Israel's history were used as the basis for spiritual exhortation for the Israel of God, His spiritual family. As natural Israel was married to God, was His bride, so is also spiritual Israel.

"I have espoused you to one husband, that I may present you as a chaste virgin to Christ"
(2 Cor. 11.2).

Israel nationally was espoused to God in the Wilderness of Sinai. It was there that the descendants of Abraham made a covenant to serve the Lord: "All that the Lord hath said will we do, and be obedient." The spiritual aspect of association with the Creator by service is beautifully brought forth in the Song of Solomon repeatedly. It is illustrated in the expression—

"Who is this that cometh up from the wilderness, leaning upon her beloved?" (Song 8:5).

As we journey through the wilderness, **do we lean upon our Beloved**, the bridegroom, Jesus Christ? Our minds are carried forward to the closing scene of Christ's ministry, and we witness the disciple of love, John, leaning on Jesus' bosom. Are we, as disciples of love, reclining close to the Master, placing ourselves in his hands, rather than "leaning on our own understanding"?

The Apostle Paul told the Romans that the real Israel of God were those who were circumcised in heart and not in the letter. This is the Israel who in the highest sense must prepare to meet their husband. If we are the bride we must adorn for our husband. The Apocalypse shows us spiritual Jerusalem as a beautifully adorned bride prepared for her husband: It is not the flashy show of **external** adorning, but of the heart.

The parable of the ten virgins, Matt. 25, was called upon to furnish the picture of the necessary preparation, right up to the moment of the coming of the Bridegroom. We must be on our guard against starting out with zeal, and then losing our interest by passing pre-occupations. The oil of the Word must be held in a reservoir as well as radiating from our lamps.

If there is no reserve we are not prepared when the moment of inspection arrives. The hour of arrival of the bridegroom was never known. Preparation was the watchword. Shall we meet him in darkness or with the brilliance of illuminated lamps?

The parable shows us that the sleep of death overtakes all. How necessary then that we be not overcome by the passing world, nor be weary and faint in our minds. We must seek strength from the pot of oil to endure the heat and burden of the day. Preparation is done by **addition**. We must ADD to that which we already possess—

"Add to your faith, virtue; to virtue, knowledge; to knowledge, brotherly kindness.

Godliness is "God-likeness." Enoch was such and it is recorded that he "walked with God." We are invited to walk with Christ in white raiment. But the white linen is the present righteousness of the saints, which must be put on now.

"He which testifieth these things saith, Surely I come quickly. Even so, come, Lord Jesus. Amen" (Rev. 22:20).

* * *

THE PREPARATIONS of probation are designed to lead on to the glories of the Age to Come. How fitting then, that the afternoon address should illustrate the end of our labours in God's service: "THE CHERUBIM OF GLORY."

Repeatedly these symbolic representations are brought to our notice as we pursue our reading of the Word, year by year. Always they are flashed upon the scene, when a necessary encouragement of the faithful was desired, or the end of God's purpose was to be set forth.

Compassed as we now are with weakness, weariness and frailty, the visions of the Cherubim speak of revitalized nature, in the likeness of men, but with ceaseless activity, life without limit, power, authority, unity, unchangeableness, glory.

The thought of the original appears to be, "Like the head or chief" (**Ke-rah**). The name Cyrus (**Ko-resh**), who was a type of Christ, meaning "Like the heir," is similarly derived.

At present we are the means of manifesting God's glory to the nations; we therefore are to be "like the heir." Are we making any headway in this work of being "like the Master"?

To approach this subject we must "Behold with unveiled face this glory of the Lord." This takes study and meditation.

* * *

The Cherubim first appear at the fall of man in Eden. They continue to the end of the Apocalypse. Between these two points they emerge in the Mosaic Tabernacle, Solomon's Temple, Ezekiel's Temple, the occasion when the Ark was lost to the Philistines, and upon its return. They form part of the language of the Psalms, also as Seraphim in Isaiah's vision of Yahweh.

The record of Gen. 3:24, when God placed Cherubim to keep the way of the Tree of Life, is described by Dr. Thomas in Elpis Israel as the place of meeting with the **Shekinah** (glory) of God. It was there that men went to meet with God. So we were shown that all the various Cherubic appearances convey the same thought of God-manifestation.

Modern modification of Dr. Thomas' interpretation and writing show a lack of perception of the depth of his understanding and failure to appreciate the Spirit's teaching on this topic.

The Tabernacle in the wilderness is the next presentation of Cherubim. Here, in the Most Holy Place, the lid of the Ark was made of pure gold, and of one piece with it were two cherubim, covering over the lid.

But Israel never saw these Cherubim of Glory. Their eyes were holden by the various veils which separated the assembly from the Most Holy. They had to behold by faith. Until the veil of the flesh is replaced by immortality, this study and beholding of the Cherubim must be by faith.

When the Ark was taken as a prize by the Philistines, because God refused to protect Israel from their enemies for their wickedness, "the glory departed from Israel." Primarily this was because Eli, the High Priest honoured his sons ahead of God, by refusing to correct their wickedness. It was a dark day for Israel when the heads of the Aaronic priesthood were killed and the High Priest died. This sadness is perpetuated in the name of Phinehas' son "Ichabod."

Many years later, after the return of the Ark to Israel by the Philistines (who could not retain it because of God's judgments against them), David undertook to bring it to Jerusalem. Because of a failure to comply with God's arrangements to carry the Ark on the priestly shoulders, Uzzah the priest was killed. A simple act of trying to save the Ark from falling when the oxen, which pulled its cart, stumbled. God could have saved the Ark without Uzzah's help. But a lesson, a terrible lesson, of the importance of obedience was necessary.

This presence of God with Israel, the Ark, finally came to its rest in the Temple of Solomon, in Jerusalem, after a period in a special tabernacle built for it by David. **It never re-entered the Mosaic Tabernacle after it left it in the days of the Eli.** The Tabernacle spoke of a period of wandering and probation. The Temple was a type of the glorious future age of rest.

In the Mosaic Tabernacle, no Cherubim representations were visible to the congregation, but Solomon's Temple was fully adorned with Cherubim throughout, for all the worshippers to see. This represented the age of the future, when God's glory in Cherubic manifestation will be revealed to all mankind.

There is an expansion of the purpose of God shown in the appointments of Solomon's Temple. The Cherubim are all doubled in these details. The two Cherubim are increased to four in the Most Holy place. This appears to be the full manifestation of God's glory in the linking of Jew and Gentile in complete unity.

The overshadowing Cherubim in the Temple spread forth their wings to touch each other in the center, over the ark, and extended to the walls on each side. They speak to us of the age when God's glory covers the earth as the waters the seas.

Many other details of the Temple appointments were elaborated to impress the glorious significance of the Cherubim

Doors to the Most Holy place carved with Cherubic figures. A veil also was used at this point, richly embroidered with Cherubim. The Cherubim were also used in the design of the Lavers, at which the priests washed the offerings.

These all extend the vastness and beauty of this subject, unfolding to tell of the glory of God, manifested in a multitude.

* * *

THE EVENING lecture, to which a public invitation had been extended through the local newspapers, set forth: "THE REAL CHRIST, HIS DIVINELY APPOINTED MISSION."

The writer to the Hebrews has impressed the reality of Christ in the statement that, "He was made in all points like unto his brethren." This declaration comprehends the Divine mission of salvation in Christ Jesus, and in the short compass of one verse tells us the way of acceptable approach unto God.

The subject was divided into two parts, Christ's mission in the past and his mission in the future, showing us the necessity for a REAL Christ to accomplish the salvation of man. These aspects

covered the personal inward salvation of the flesh, and the broad universal principle of filling the earth with God's glory.

The question was asked, "If God is gracious and merciful, could He not just forgive sins? Why the necessity of Christ at all"? The answer was provided, "There is none other Name, given amongst men, whereby we must be saved." **The foundation of righteousness must be established first.**

Our attention was taken back to Genesis and the creation of man. There we saw man created of the dust of the ground, God breathing into his nostrils the breath of life, and man becoming thereby a living soul, or creature.

In such a state man was characterless; he needed proving or trying, and to accomplish this he was placed under law. He was commanded to refrain from eating of the Tree of the Knowledge of Good and Evil. Because of failure to obey this law the sentence of death passed upon man, and the processes of dissolution brought man again to the dust of the ground.

By partaking of the forbidden tree their eyes were opened to a knowledge of sin. Because of this transgression they became sinful. These principles became a law in man's nature. Sin and death are characteristics of all men. Sin brought forth death.

"By one man sin entered into the world, and death by sin, because all have sinned"
(Rom. 5:12).

While we are in the flesh, the motions of sin in our members bring forth fruit unto death. Even the great Apostle Paul had to confess his relation to this condition—

"I know that in me, that is, in my flesh, dwelleth no good thing . . . I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (Rom. 7:18-23).

Death is the cessation of life. For extension of life there must be resurrection from death Paul impressed this truth—

"Remember that ye, being in time past, Gentiles in the flesh . . . that at that time ye were without Christ, being aliens from the commonwealth of Israel . . . having no hope and without God in the world." (Eph. 2:11-12)

All men born must die, therefore they need a Divine avenue of salvation, being unable to accomplish it by their own efforts.

Isaiah the prophet tells us that darkness covers the earth, but that unto those who dwell in darkness and the shadow of death a great light has shined. This light shows the greatness of God's love toward man, in that while they were sinners, God gave His Son as a means to salvation. This light tells us that there is something to be understood, commands we must follow.

"Forasmuch then as the children are partakers of flesh and blood he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil" (Heb. 2:14).

This instructs us that Christ had the same nature as those he came to save. That sin brings about death. That the "devil" is the principle of sin in the flesh—that which brings death—

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15).

While Christ endured all things as his brethren, and was tried like unto them, yet he remained perfectly sinless. We were shown that it was through strong crying and tears unto God that he was made perfect.

"Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered."

Christ was one with us, being born of a woman. The contrast was shown between this basic Bible teaching and the false doctrine of "Clean Flesh" and "A Free Life." God accomplished His purpose by sending His Son in the likeness (sameness) of sinful flesh, and for sin condemned sin in the flesh (Rom.8:3). Christ had to be like us to condemn sin in the flesh. Man himself could not effect the salvation by himself (Rom. 3:23)—

"For all have sinned, and come short of the glory of God."

God provided Christ as a propitiation, a **mercy-seat**, whereby we can approach unto God acceptably and be heard, a means of restoring favor between God and man, a reconciling.

We were instructed that God is righteous, **a basic truth which must be declared by all who approach Him**. By coming through Christ this is shown. The nature that sinned had to have the life blood poured out, yet it had to be the life of a sinless bearer of sin's nature, to make access to God's righteousness possible.

All of Israel that were bitten by the serpents in the wilderness, who looked upon the brazen serpent (lifted up on the pole) were healed. So Christ, the bearer of sin's nature, was lifted up—

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life."

All of Adam's race (bitten by sin) who looked unto Christ, will be saved, **provided the vision is constantly maintained on him**.

Paul has shown us that a dead Christ was of no avail. Because Christ was perfectly sinless, once having died, death had no more hold on him (Rom. 6:9)—

"Christ being raised from the dead dieth no more; death hath no more dominion over him."

The Saviour was brought again from the dead, and became the author of eternal salvation for all who believe through him.

While these things pertain to the personal individual salvation of all men, the universal aspect of bringing the world to God's glory awaits the second coming of the REAL CHRIST—

"This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts. 1:11).

Christ is to return as literally as he went away.

Our attention was then transposed to the Lord's day, when Christ shall come at the sounding of the Seventh Angel's trumpet call, to send forth the proclamation to all the world to receive Christ as king.

We were instructed from God's Word that He "did not create the earth in vain, that He formed it to be inhabited" (Isa. 45). The age of the Kingdom was the blessing of all nations with justice and righteousness; laws of peace and equity emanating from Jerusalem to the four corners of the earth. All nations of one language or tongue.

Once again the principle of individual salvation instituted, for all the earth's mortal inhabitants are called to serve the Lord in righteousness and truth. Such is the work of the REAL CHRIST—His Divinely Appointed Mission.

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

Houston Tape Library

Many tapes are available of lectures, exhortations, gathering addresses. NOTE NEW ADDRESS: Bro. Charles Banta, 815 Boston Ave., Deer Park, Texas.

Grow in Grace

PART THREE

"You who are kept by the power of God unto salvation"—1 Peter 1:3

In what way are the children of God preserved by this power unto salvation? To the Thessalonians Paul said—

"I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

And to the Corinthians (1 Cor. 1:8)—

"God shall confirm—sustain—preserve—you unto the end, that ye may be blameless in the day of our Lord Jesus."

This "preserving blameless" is "*by the power of God unto salvation.*" But upon what principle? *Who* is preserved blameless, and who is *not*? What of those who "for a while believe, and in time of temptation fall away?" What of those who are "choked with cares and riches and pleasures of this life, and bring forth no fruit to perfection?" They enter the race—why are *they* not "Kept by the power of God blameless unto salvation"? Peter says—

"You are kept by the power of God THROUGH FAITH unto salvation."

"*Through faith*" is the key—

"Chosen to salvation through sanctification of the Spirit and BELIEF OF THE TRUTH"

(2 Thess. 2:13).

"*Belief*" and "*faith*" are synonymous words in Scripture. It is always exactly the same word in the original for both. Belief is faith and faith is belief—always. John declares—

"He that believeth not God hath made Him a liar, because he believeth not the record that God gave."

Paul says that there is One Faith—One Belief—that is, *one body of Truth to be believed*, and that body of Truth is called THE GOSPEL, for the apostle says to the Romans—

"The Gospel is the power of God unto salvation unto every one that believeth" (Rom. 1:16).

Belief of the Gospel, then, is the connecting link—the ONLY connecting link—between the power of God and the believer's salvation—"Kept by the power of God—*through faith*—unto salvation." Paul emphasises this when he says to the Corinthians (1 Cor. 15:2)—

"Ye are saved by the Gospel IF ye keep in memory— (margin & RV: hold fast)—what I preached unto you."

So although Peter speaks of the "elect according to the foreknowledge of God" being "kept by the power of God unto salvation," he is neither minimizing the essential necessity of belief of the Gospel, nor is he lessening the force of the basic truth that *salvation depends upon faithful personal effort sustained unto the end*, and is only for those who of their own free will, choose to submit to—and be transformed by—the purifying power and will of God—

"NOT MY WILL, BUT THINE, be done."

Peter continues (v. 5) by saying that this salvation is—

"READY to be revealed in the last time."

In what way was the salvation "ready"? We get the picture in relation to this when we consider the parable of the marriage feast, and we get a beautiful new insight into the mercy and forbearance and patience of God, to Whom a day is as a thousand years, and a thousand years as a day.

In this parable of Jesus, recorded in Matt. 22, a certain king made a marriage feast for his son, and he sent his servants to tell the bidden guests (but they made light of it):

"All things are **ready**: come unto the marriage."

"*All things are ready.*" This was the invitation to the Jews in the days of Jesus—

"Behold thy King cometh!"—"The Kingdom is at hand!"

Six days before he was crucified, Jesus stood upon the Mount of Olives and looked down upon the city of Jerusalem, and wept. And he said unto it—

"If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! . . . but now they are hid from thine eyes" (Luke 19:42).

"*This thy day*" . . . "*He came unto his own and his own received him not.*" "*All things are ready.*"

"When the King heard thereof, he was wroth and he sent forth his armies and destroyed those murderers, and burned up their city."

Thus the Jewish commonwealth was overthrown and their city destroyed by the Romans who were used as God's sword:

"Then saith the King to his servants, The wedding is ready, but they which were bidden were not worthy.

"Go out into the highways, and as many as ye shall find, bid to the marriage."

Here is the extension of the invitation to the Gentiles. Here is where the grace of God was sent forth unto us. He said, when this invitation began—

"The wedding is ready, but the guests were not worthy."

He had done His part—

"When the fulness of the time was come, God sent forth His Son, made of a woman, made under the Law to redeem them that were under the Law."

God, in His patience, is still waiting.

"The wedding is ready, but the guests were not worthy."

We get the same thought in Paul's words to the Corinthians:

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

God is ready and is waiting for us. Does not this picture of divine graciousness and patience add great force to the words we read in the Revelation:—

"The marriage of the Lamb is come, and his wife hath **made herself ready**."

And Jesus' words—

"The Bridegroom came; and they that were ready went in with him to the marriage: and the door was shut."

And the warning that he utters—

"Be ye therefore ready also, for the Son of Man cometh at an hour when ye think not."

* * *

"*Wherein ye greatly rejoice.*" Peter continues (v. 6)—

"Though now for a season—for a little while—if need be, ye are in heaviness—sorrow—through manifold temptations."

"*Ye greatly rejoice . . . though ye are in sorrow.*" It is a strange and beautiful truth that earthly sorrow can be mixed with *heavenly joy, and that the bitterness of the sorrow can intensify the joy.* How fearfully and wonderfully we are made! How little we know of the marvellous ways of God! How great our puny darkness to His infinite light! Who are *we* to question?—we can but accept His wisdom with awe.

"*Ye greatly rejoice.*" Other versions have "exult," "full of exultation," "rejoice triumphantly," and the same word is rendered elsewhere "exceeding joy," and is applied to the mental condition of those who in the last day stand accepted in the presence of the Lord—

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with **exceeding joy**" (Jude 24).

He is *able* to keep us from falling, and to present us faultless—*will He DO it?* He will if we let Him—if we will get everything else cleared out of the way so that He can. It is clear from Peter's words that the exceeding joy is a part of the future which we can have right now, **IF WE WILL ACCEPT IT.**

There is one very clear fact that we can all easily observe, and that is that *it is not those that have the most, and suffer the least, that are the happiest and most contented.*

We can easily learn by observation that happiness, contentment, peace of mind and rejoicing do not stand in any direct proportion to outward circumstances—the greatest sufferer can be the happiest; the most fortunate can be the most miserable.

On what, then, does joy depend? *Purely on the inner state of the mind.* Now although this is true even in the natural, we are not concerned with any joy except the true, sound, unchanging spiritual joy that is based on the Faith, Hope and Love which come from a wholehearted embracing of the Gospel of the Kingdom.

There the intense inward joy exists, not only *in spite of* outward sorrow, but actually *because* of it. It is recorded of the early disciples, when they were beaten by the Jewish authorities—(and these public beatings, whippings by strong men with lashes, were cruel and vicious; the intent was to inflict as much pain as possible that would continue a long time after)—when they were beaten, they departed—

"**Rejoicing** that they were counted worthy to suffer shame for his Name" (Acts 5:41).
—not just patiently bearing it, but *rejoicing!* *How close are WE to the mind of Christ?* James exhorts—

"Count it ALL JOY when ye fall into manifold trials."

Paul said, "*I take pleasure*—(a powerful word translated "well pleased" in the occasions where God speaks of Christ: "In whom I am *well pleased*")—

"I take pleasure in infirmities, in reproaches—insults, abuses—in necessities—need, hardship, deprivation, in persecution, in distresses—grievous difficulties, for Christ's sake: for **when I am weak, then am I strong**" (2 Cor. 12:10).

Do we even *understand* what this spiritual joy in suffering is all about? How are we ever going to break up our smug, comfortable little self-centered existences and cast ourselves fully into this glorious spiritual joy? Peter himself says—

"Rejoice inasmuch as ye are partakers of Christ's sufferings: that when his glory shall be revealed, ye may be glad also with exceeding joy."

The testimony is (2 Tim. 2:12)—

"IF we suffer (with him); we shall also reign with him."

* * *

"*Though now for a season*"—"for a short time"—"for a little while." This is an important aspect. The trial is short, the results are eternal. Sometimes 70, 80 or 90 years do not *seem* short, when they are filled with difficulties and struggles and sorrows and bereavement and long lonely waiting. But that is just the natural fleshly point of view. We must get the spiritual point of view. Paul says—

"Our light affliction, which is but for a moment, worketh for us a far more exceeding weight of glory" (2 Cor. 4:17)

Because Paul had the true point of view, he was joyful and contented and continuously thankful through the most terrible of trials; therefore he could look forward to a crown of glory that fadeth not away. Similarly Peter continues—

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

"*The trial of your faith*"—How *is* our faith tried? We are apt to think in our thoughtlessness, that as long as we do not openly abandon the Truth, our faith is holding firm. But there is far more to it than that, Paul tells us—

"If any provide not for his own relatives, he hath denied the Faith, and is worse than an unbeliever" (1 Tim. 5:8).

"He hath denied the Faith"—This illustration shows that *anything that is contrary to the commands of God is "denying the Faith."* Denying the Faith is not just denying the doctrine. The purging, purifying, perfecting of our faith is the process of putting us through a long series of adverse

experiences wherein, by practice and self-control, we gradually develop a godly character. Of Jesus it was said—

"He learned obedience by the things that he suffered."

How could Jesus, who was from the first *perfect* in obedience—*never disobedient*—how could he "*learn obedience*"?

He too like his brethren, had to build and strengthen the mental character of joyful enlightened obedience and faithfulness to Divine principles of conduct under great trial. He never failed, never disobeyed, but still he, too, *grew in grace and knowledge and spiritual strength and stature*.

This is why the theory of his pre-existence as a divine person is so utterly contrary to Scripture and subversive of the true picture of salvation.

* * *

"*Much more precious than of gold that perisheth, though it be tried with fire.*" Though gold is unaffected by fire, and is one of the most unchanging and uncorruptible substances we know, still "it perisheth," as compared to the spiritual things of eternity. Gold like all the worldly things it stands for, is perishing and corruptible, though it seems so lasting and dependable.

The tried character of faith is of infinitely more value and durability. Gold is the *treasure on earth*—all the things men desire and strive for—better houses, better positions and possessions—all the tangible, perishing things.

But faith is the *treasure in heaven*. The Scripture always presents earthly treasures and heavenly treasures as opposites—*incompatibles*—God and Mammon. It always presents the faithful as pilgrims and strangers—the simple, humble, suffering Lazarus class. To the rich man it was said—

"Remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented."

Naturally, we desire to have the good things of *both* lives, but that is not the way the children of God are being prepared for their eternal glory. *Who are we*, that we should selfishly seek the luxuries of this life, when most of the world is underfed, and Christ our Master whom we profess to love and follow, in devoting his life to mankind, had not where to lay his head? *Who are we* to say to the great suffering multitude:—

"Depart in peace, be ye warmed and filled"?

Let us remember that Jesus said—

"The disciple is not above his Master, nor the servant above his Lord . . . He that taketh not his cross and FOLLOWETH AFTER ME is not worthy of me."

"*IF we suffer with him, we shall also reign with him.*" Paul, given by Christ as an example of the life and character and labor he expects, said that for Christ he had—

". . . suffered the loss of ALL THINGS, and counted them but dung, that he might win Christ, and might BY ANY MEANS attain unto the resurrection of the dead."

To him the attaining of the resurrection of life was no easy matter, no foregone conclusion by just "being in the Truth." He recognized the greatness and the fulness and the all-embracing nature of the call to "*Come out, take up the cross, and follow the Master.*"

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

Signs of the Times

“For when they shall say, Peace and safety; then sudden destruction cometh upon them . . . But ye, brethren, are not in darkness, that that day should overtake you as a thief”—1 Thess. 5:3-4.

PREMIER KHRUSHCHEV'S visits to the U. S. and China are now history, but the results of the startling statements and proposals which he made still remain to be seen. It is no exaggeration to say that his proposals and the attitude of Mr. K. in general opens up the possibility of a complete revolution in international relations and world affairs.

That is, the creating of a situation which will have the appearance of having eased world tensions and having established universal and enduring peace; which may, conceivably, raise the hopes of a distressed world so high as to create in the minds of the greater portion of humanity the idea that major wars are a thing of the past; or, in other words, a "peace and safety" cry.

DURING ALL the course of human history men have dreamed of a world at peace, when all international problems could and would be settled in "the parliament of the world." Many well-organized movements have arisen with some hope of success, only to be wrecked upon the shoals of human perversity and aggrandizement.

In fact, it is not the first time that a Russian ruler has taken the lead in a world peace movement. About 60 years ago the Czar of Russia inaugurated a world peace league which seemed to be meeting with some success for a time, until the movement was completely wrecked by World War I. But we believe that we are correct in saying that **never before has total disarmament been proposed in any peace proposal.**

Unanswered Questions

THERE ARE as yet many unanswered questions regarding the Khrushchev disarmament proposals. First in line is the vast accumulation of issues between East and West which has been building up during the last 14 years.

- Will both sides agree to a compromise sufficient to resolve these issues, such as the Berlin question and the disposition of the German problem?
- Can any plan be agreed upon for proper inspection and enforcement of any disarmament plan? Will the deliberate creating of crises by the Communist bloc cease, and thus end the "cold war"?
- Can a workable plan be agreed upon for enforcing world disarmament by all nations, large and small?
- What of Red China, with her newly-found power and her immense reservoir of man-power? Can Soviet Russia keep her in line? Can she be persuaded to cease her aggressive designs in Southeast Asia, and her determination to conquer Formosa?
- How can disarmament be enforced against recalcitrant nations and revolutionary groups without armed forces to keep them in check?
- Will Soviet Russia and her Communist allies completely reverse their chief method of introducing Communism and cease their intrigue, harassment and revolutionary incitement within other national boundaries?
- Does Russia really want to end the arms race; or, is the Soviet purpose in proposing disarmament merely a ruse to place Russia in a better position to excel in armament?
- Are Mr. Khrushchev's peaceful gestures and proposals a sincere effort to promote universal peace and friendly relations throughout the world, or a clever scheme to boost his own prestige at home and abroad and, at the same time set a trap into which he hopes the Western nations will fall?

These and many other questions perplex the minds of Western statesmen as they ponder the Soviet proposals, having little confidence in their sincerity, but knowing full well that they can do

nothing less than **profess** full agreement to, and offer their full co-operation in, any workable plan for permanent peace and friendly relations among all nations.

Khrushchev's Purpose in Doubt?

JUST NOW the outstanding question is what moved the Soviet Premier to make such proposals in the first place? Why this complete and sudden change of attitude from uncompromising belligerency to one of compromising friendliness? Future discussions may soon give the answer to this question.

Meanwhile Western diplomats seek to appraise the Soviet changed attitude, as they try to solve the riddle of just what the wily Khrushchev is trying to do. Opinions vary from downright rejection of any thought of sincerity on the part of the Premier to the belief that he is sincere, though impractical in his proposals.

How Is Disarmament to Be Effected?

MANY A proposal which looked good on the surface has foundered on the rocks of stern reality when put to the test. All disarmament or arms reduction programs have gone that way, and doubtless the Soviet proposals will be found impossible to fulfil, even if there is an honest effort to do so.

Naturally any disarmament plan would have to be handled by the UN or a similar organization, and **so far such organizations have done NOTHING in the way of settling world problems as to give the slightest confidence that they would be able to arrange and oversee so stupendous a task as world disarmament.**

Already many difficulties loom ominously upon the international horizon. It is fully realized that, even to attain a minimum of success in world disarmament, an international police force would be necessary at all times to enforce the decrees of whatever group was entrusted with the enforcement of the disarmament agreement.

A Soviet statement issued in 1955 is advanced as one of the strongest arguments against the Khrushchev proposals:

"Any agreement on the institution of international controls, so long as there is no atmosphere of peace, can only lull the vigilance of peoples."

This is actually the crux of the matter. All Utopian plans for international peace have been proposed in total disregard of the general perversity of human nature, and the hate, vengeance, greed, rivalry and jealousy existing among the nations and peoples of the world. Seeing that these things are so, and that no kind of an agreement can change human nature, it is certain that, if the initial arrangements for international disarmament should give promise of success, it cannot last.

Only one plan for universal peace could succeed, and that would be for all the affairs of mankind to be placed in the hands of a just, wise and inflexible dictator. Such a dictatorship, we know, is not available to man. God alone can and WILL provide such a ruler in His own good time in the person of Jesus Christ.

Is the "Peace and Safety Cry" at Hand?

ALL TRUE servants of Christ know that peace and war are in the hands of Him Who has said:

"I make peace and create evil, I the Lord do all these things." (Isa. 45:7).

And so we can be sure that, even if success should **appear** to be accomplished in the disarmament effort, unquestionably it would only be of temporary duration. It would be in a situation

of that kind when the faith of the saints would be tested. This appears to be the point to the Apostle's warning in 1 Thess. 5:4—

"But ye, brethren, are not in darkness, that that day should overtake **you** as a thief."

The world at large may be easily deceived by even a slight indication that permanent peace has been established throughout the earth. But none of those fully informed in the word of divine prophecy will be so deceived when the crisis comes upon them.

The Mideast Problem

AS ANOTHER example of what the disarmament effort will face in any attempt to bring all nations in line with the plan, is the problem of the Mideast. For many years this area has been a hotbed of revolutionary eruptions which grow no better, but, as one commentator said recently:

"Even now it is a maze of plots, intrigue and political executions. Only one spark is needed to set off a new explosion."

And that explosion could easily reverberate to the utter destruction of any well-designed peace plan.

Premier Kassem is only holding on to his shaky rule in Iraq by the skin of his teeth. Many rival groups, chief of which is the Communist bloc, contend with each other in their attempts to seize power. The attempted assassination of Kassem on Oct. 7 emphasizes the confused state of affairs, as it was impossible to determine what faction was responsible for the attack upon the Premier. However, it is agreed that, if Kassem should fall, the Communists would take over.

It is significant that both Soviet Russia and Red China are bombarding Iraq with Communist propaganda. Russia has supplied the government with equipment for two army divisions, and has promised Kassem 137 million dollars in aid. It appears that the Communists are seeking to win the favor of whatever regime is in power in Iraq, as they seek to turn the people to Communism.

A recent report from the Council of Ministers of the Baghdad-Treaty nations gave one cause for anxiety in the Mideast:

"The unabated drumfire of propaganda from the Soviet Union aimed at overthrowing the Shah of Iran (Persia)."

In view of the many evidences that Soviet Russia has no intention of dismantling her propaganda machine, it is just as certain that she has **no sincere plans for actual disarmament**.

Unquestionably a precedent has been set in human history, when the strongest military power on earth proposes that all nations totally disarm and turn all their efforts and resources toward peaceful pursuits for the betterment of mankind.

Whatever else Mr. Khrushchev has accomplished, he has placed himself in the world spotlight as no other person has done for many a day. This fact alone is of tremendous propaganda value, and it gives to Mr. K. prestige and political power throughout the Communist world greater than any Red leader has ever enjoyed. The same can be said of the effect upon the border-line peoples who are ripe for Communist plucking.

Let us calmly watch the developments and appraise them only in the light of divine prophecy, lest "that day" come upon us, as it most certainly will come upon the world, "unawares." —O.B.

Ecclesial News

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

AS WE PASS the time of our sojourning during the past year, we are grateful to our Heavenly Father for having granted us opportunities of meeting together with others of like faith.

As we look back to the fraternal gathering in Worcester last fall we are reminded of the company and association of brethren and sisters from several parts of the United States and Canada. We were deeply encouraged and spiritually uplifted by the exhortations which we received.

On Dec. 28th the Worcester Ecclesia held their annual Sunday School program which most of our ecclesia were able to attend and enjoy.

During the winter and early summer months we were pleased to have lectures and exhortations from the following Worcester brethren: W. Davey, Elliott, Hanna, Stanhope and Waid. While the attendance of strangers to our lectures has not been very encouraging we occasionally have one or two and sometimes more, so we feel that our efforts have not been entirely hopeless.

On July 26 Sister Jones of Worcester met with us around the table of the Lord, and spent a few days visiting with the brethren and sisters.

On Aug. 9 we enjoyed the fellowship of bro. & sis. Gibson of Toronto and sis. Helen Boyce of the London Ecclesia, bro. Gibson giving us words of edification and comfort. We then left for Worcester to attend their annual Sunday School outing at the home of bro. & sis. Rankin. Bro. Gibson gave a short talk relative to the Texas Fraternal Gathering. Bro. & Sis. Gibson spent the week among us during which we passed many hours discussing things pertaining to our daily readings and work of the truth in general.

Sunday morning Aug. 16, bro. Gibson gave us the word of exhortation. We also had with us on that day the following brethren and sisters of the Worcester Ecclesia: bre. & sis. W. Davey and Elliott, bre. Edgar Davey, Hanna and Prentice and sisters Brierly, Collins, Jones, Dorothy Rankin and Norma Rankin. In the afternoon bro. Gibson lectured for us on the subject, "The Covenants of Promise to be fulfilled in the Kingdom of God." In response to the advertising we were encouraged by the presence of four strangers.

We had the company of bro. & sis. Martin of London on Aug. 30 whom we welcomed around the memorial table. Heart searching thoughts were given to us on this occasion by bro. Martin.

We indeed appreciate the efforts and labor of love put forth by all the visiting brethren who have so willingly ministered to our spiritual needs.

Our love goes forth to all of our brethren and sisters of like precious Faith. May our merciful Father enable us all to endure steadfast until our elder Brother and Redeemer returns.

—bro. Edgar Sargent Sr.

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HONESDALE, Penna.—O. F. Hal, Main Street—Bible Class and Sunday School 10:45 a.m.; Exhortation and Memorial Service, 11:45 a.m.

SINCE LAST report we have again been visited by bro. & sis Braden Edwards of (Canton) and bro. & sis. Russell Frisbie and sis. Patricia Frisbie (Baltimore).

Sis. Grace Frisbie of this ecclesia has recently returned from visiting in Canton. While there she attended their Memorial Services.

We thank our Heavenly Father for sparing His children, in the devastating earthquakes, floods, hurricanes and typhoons, which are causing so many of earth's inhabitants to be swept away to destruction.

Dreadful though they are, these signs of the end of Gentile times should cause us to "lift up our heads, for redemption draweth nigh".

Greetings & love to all of like Faith.

—bro. H. A. Sommerville

* * *

MIAMI, Fla.—3428 S. W. 65th Ave.—Sun. Sch. 10 a.m.; Memorial 10:30.

Loving Greetings in Christ Jesus! We are pleased to report that another has taken on the Saving Name of Jesus. Our youngest daughter, Mrs. LOIS BOULERICE, of Herman, N. Y., was baptized here in Miami last July. The effort of others in correspondence has helped greatly in bringing her to a realization of the Truth concerning the Kingdom and the Name of Jesus.

May the bonds of the Truth keep us all united in love until that day when our Lord and Master returns to establish his Kingdom.

How we all need the return of the Great Physician to change our weak mortal bodies and fashion us like unto his own glorious body!

—bro. T. Lumley

* * *

PORTLAND, Oregon—1116 S. E. Thirtieth Avenue:

DURING THE month of August and part of September we had the pleasure of the company of bro. Ellis Higham of Detroit around the Table of the Lord. We were greatly cheered and encouraged by his presence. Bro. Ellis ministered to our spiritual needs by way of exhortation on several occasions for which we were grateful. We shall long remember his visit and hope he may have occasion to return at some future date.

We should like to extend an invitation to all brethren and sisters to visit us when possible.

—bro. Robert Roberts

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