

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.

CONTENTS

EDITORIAL: In the Master's Name.....	Inside Front Cover
THE RIDER, THE BOW, AND THE CROWN (Bro. Thomas).....	354
GOD'S PURPOSE WITH THE JEWS (Bro. Roberts) Part 8	362
"How Sweet Are Thy Words Unto My Taste!"	361
"IT IS DONE!"	369
1959 TEXAS GATHERING REPORT (Part 4)	371
GROW IN GRACE (Part 5)	373
TORONTO GATHERING REPORT (October 3 & 4, 1959).....	376
SIGNS OF THE TIMES	382
ECCLESIAL NEWS: Croydon, Houston, Whangarei	Inside Back Cover

CHRIST IS COMING AND WILL REIGN ON EARTH

EDITORIAL

In the Master's Name

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved"—Acts 4:12

MANY LETTERS we receive begin with the salutation, "Greetings in the Master's Name." When we read this lofty expression, many contemplative thoughts are stirred up in our mind. As we reflect upon them, our inquisitiveness is aroused, and we become anxious to know if all who use the phrase are fully conscious of what it involves.

The expression "Master's Name" does not appear in the New Testament and, because of that, it will be of interest to us to examine the word "master." In common usage, the thought arising from the employment of the word is to think of one who has the power of controlling, or disposing of something at pleasure. In the arts, we hear the expression, "The Old Masters"—a title given to the eminent painters and sculptors of early periods. But in the New Testament Scriptures, we find it unconformably different.

In direct relation to Christ, the word "master" appears about 64 times. There are 5 classifications, of which 46 signify teacher, 6 superintendent, 2 leader, 2 Lord or master, and 8 Rabbi, my teacher. It was the latter term that Judas used when he greeted Jesus in the garden of Gethsemane—

“Hail, Master'—and kissed him."

This is interesting, of course, but the concentrated force of the salutation does not rest upon the word Master, but upon the Master's *Name*. This is made clear by Peter at the time he and John were brought before the council in Jerusalem, for in Acts 4:12, he said—

"There is none other name under heaven given among men, whereby we must be saved."

When Peter made this declaration, "he was filled with the Holy Spirit," and therefore authorized to make this notable announcement that God's way of righteousness, and His salvation, were placed in the Name of Jesus. It was to be "a Name above every name" (Phil. 2:9)—a name to embrace all the attributes of the Father, as the prophet had foretold—

"Behold a virgin shall be with child, and shall bring forth a son, and they shall call his Name Emmanuel, which being interpreted is, GOD WITH US"—Isa. 7:14; Matt. 1:23.

In the beginning, man, because of his disobedience, had introduced sin into the world. This resulted in a condition that God only could rectify. Man, at his best, could never bring the human race back into favor with God; therefore God inaugurated a plan to provide a Name for Himself, by which He would manifest Himself, and eventually rule the world in righteousness. This is revealed in the well-known declaration made by Paul in Athens—

"Because He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained;

"Whereof He hath given assurance unto all men, in that He hath raised him from the dead"

—Acts 17:31.

The plan of redemption, in its relation to the present age, is not to evangelize the world through the preaching of the Gospel, for it is testified in Acts 15:14, that—

"Simeon hath declared how God at the first did visit the Gentiles, to TAKE OUT OF THEM a people for His Name,"

Many centuries prior to this, He had selected the nation of Israel, declaring through Moses, in Deut. 14:2—

"For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto Himself, above all the nations that are upon the earth."

But Israel rebelled against Him, and turned to the gods of the nations by whom they were surrounded, and worshipped the host of heaven. At last they denied the One sent to them as their Saviour, and gave him up to be crucified.

Because of that, the way of salvation was opened unto the Gentiles and now, through the mercy of God, we have become united to the Name of Jesus through our belief and obedience of the Gospel. Therefore, said John, referring to his Gospel record—

"These are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his Name"—John 20:31.

But we must fully understand and appreciate the fact that our entry into Christ through belief and baptism is nothing more than *entry*, and there lies ahead of us a narrow path which leads to the Kingdom *and few there be that find it*.

The writings of the apostles abound with explicit instructions relating to our conduct, and no constituent of the great and holy Name has any justifiable reason for not knowing what is expected of him. Here briefly are some—

Rom. 6:4—"We should walk in newness of life."

Col. 1:10—"Walk worthy of the Lord."

2 John 6—"This is love, that we walk after His commandment."

1 John 2:6—"He that saith he abideth in him ought himself so to walk even as he walked."

Is it not plainly evident that if we expect to walk with Jesus in the age to come, we must walk with him *now*? Now is the time to build a character that will reflect the attributes of our Teacher, so that when we appear before him at his coming, we will be selected as a component of that illustrious Name that is to rule the people of the age to come when—

"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea"—Hab. 2:14.

Let us then permit our hearts to be filled with the glory of the coming Kingdom, and the anticipated possibility of fellowship with God and His glorious Son, that we may have the strength to rise above mundane things and "set our affection on things above," so that we will drink "of the fountain of the water of life freely." Then we shall "have peace with God through our Lord Jesus Christ," and be able to say with a full assurance of faith—

"Greetings in the Master's Name."

—Editor.

The Rider, the Bow and the Crown

"Behold a white horse: and he that sat on him had a bow. And a crown was given unto him, and he went forth conquering and to conquer"—Rev. 6:2.

By BROTHER JOHN THOMAS

THE RIDER of a horse is one who governs, controls, influences him in all his movements. He is active, while the horse is passive and subject to his will. The Roman horse, or people, in this first

seal-period, were to be ridden, or subjected to certain activities, which would result in such a consummation as was indicated by other elements of the figuration.

The rider was "the Spirit of the heaven" whose mission was conquest. He gave energy to a certain class of activities, by which they were prosperously advanced, until at length they overcame all obstacles. He was not therefore an emperor, nor a succession of emperors, wreathed or diademed; but a class of spirit-agencies to be coronally wreathed when their triumph over all that hindered was complete.

A rider with anything remarkable in his hand would naturally attract a beholder's attention, and fix it upon himself and the instrument he bore. John therefore not only notes the rider, but tells us that "*he had a bow.*" Whatever the bow may signify, it was the rider's badge or token, a mark by which he might be known. He was then, an archer, and his mission that of archery.

But he had no "quiver full of arrows," nor any arrow at all; what use then a bow without arrows to shoot? But suppose he had been armed with arrows, what then? In that case the horse he rode should have been red, not white. He would have represented a blood-shedding agency, which would have been incompatible with the colour pertaining to the first seal-period.

* * *

"*He had a bow.*" John did not see him without a bow. The bow was inherently his. It was the weapon of his warfare which killed without shedding the blood, piercing the bodies, of his enemies. It was the weapon with which—

"He went forth conquering that he might conquer."

It was an invincible weapon in his hand; and he who used it, though unharnessed with shield, breastplate, or helmet in the figuration, was fearless of heart, and able to quench all the fiery darts of his adversaries.

But this conquering archer's *bow*—what did the Deity "signify" by the use of it in this symbolization? To get at the divine signification, we must consider the prophetic use of the symbol in other parts of the scripture; we may perhaps then be able to "*see it.*" In Zech. 9:13, the Spirit says—

"I will render double unto thee, O Zion, when I have bent Judah for me, filled THE BOW with Ephraim and raised up thy sons against the sons of Greece."

In this a *bow* in the hand of the Spirit symbolizes a multitude, and that multitude the whole tribe of Judah. This will be a mighty bow, but not arrowless, like the same Spirit's bow in the seal. The arrow of the Judah-bow, is Ephraim, or the ten tribes which fill the bow.

Here is a bow and arrow of tremendous power when handled by the Spirit, who expelled the Dragon-power from the heaven in the period of the sixth seal. Of this, Ephraim-arrow, which is Yahweh's, it is said, "it shall go forth as the lightning," and "they shall devour."

Again in Hab. 3:9, the Spirit saith—

"Naked was made Thy bow—oaths of the tribes—the Word."

Here bow stands for the Word, which contains the covenanted promises of Deity concerning the tribes of Israel. In other words, bow represents that "certain Word" which Paul preached as "the Hope of Israel," and styled in the New Testament "the Gospel of the Kingdom." This is the Spirit's Bow whose arrows are more killing than barbed steel.

Thus a *multitude imbued with the Word* is an agency that might be fitly represented by a bow in the hand of the Spirit of the heaven riding the white horse of the seal. But then, how does he use this intelligent multitudinous bow? How does he shoot from it; and what are the arrows he shoots? We

shall be able to "see" this by reference to other scriptural uses of the word *bow*. In Psa. 64 it is written—

"The workers of iniquity whet their tongue like a sword, and bow their arrows, BITTER WORDS, that they may shoot in secret at the perfect."

In this the tongue is compared to a bow from which words are shot forth as arrows. Hence, a multitude may not only itself be a bow, but its tongues may be bowed or bent, to shoot forth doctrine or testimony, which, as an arrow in the vitals, shall put to death the enmity of the carnal mind, or "the thinking of the flesh," against the Deity.

When such a multitude would deliver the testimony it held to be true, it would be drawing the bow and shooting at its adversaries the Word of Truth. This Word would also be the arrow of their bow, as well as their sword; and whether regarded as an arrow or a sword—

"Living and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and a discerner of the thoughts and intents of the heart" (Heb. 4:12).

But there is a remarkable instance of the use of the phrase *drawing the bow*, in the sense of *proclaiming the truth*,

"I will send **maihe**m of those that escape to the nations, Tarshish, Pul, and Lud, DRAWERS OF THE BOW.

"Tubal and Javan, the coasts far off which have not heard My fame, nor seen My glory; and they shall declare My glory among the nations." (Isa. 66:19).

Translators of Isaiah have been much at a loss what to do with *moshkai kesheth*—"drawers of the bow"—in this text. Some have thought that *moshkai* should be rendered *Meshech*, called *moschi* by the Greeks, as a proper name, seeing it is associated with Tubal as in other places. Boothroyd has so rendered it, and Lowth is inclined to it, as appears from his notes; but in the text he renders the phrase by the words "*who draw the bow*" in common with the English.

But though it is true it may be literally rendered thus, the strictly literal sense does not apply in this place. "Who draw the bow," or "drawers of the bow," is a mode of warfare not at all more characteristic of Tarshish, Pul, and Lud, than of Tubal and Javan, of whom it is not affirmed. They all drew the bow in battle when the prophet wrote; and Tarshish at the present time is more famous for gunpowder and cannon balls than for shooting arrows from the bow.

The metaphorical, and not the literal, must be the sense of the words in this place. It should be rendered *sounders of the Truth*, which agrees with what is affirmed of those sent—

"And they shall **declare My glory** (or sound the Truth in bowing their tongue to shoot) among the nations."

From this text we derive then the idea of a multitude going forth with a bow to the nations, and in their use of it, declaring the Truth, or their testimony, to them concerning the coming of Yahweh with his chariots like a whirlwind to render his anger with fury, his rebuke with flames of fire.

Such is the style in which the spirit gives expression to "the deep things of Deity" in the holy writing of the prophets; and as the writings of the apostles are a revelation by the same spirit of the hidden mysteries of the prophetic scriptures, he continues therein to speak after his wonted manner:

"Not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth, interpreting spiritual things by spiritual."

We conclude then that the spirit-symbols of the first seal, which are its "spiritual things," are scripturally interpreted by comparison with the "spiritual things" of the Law and the Testimony; for "the servants of the Deity" are instructed out of the Law, and not out of learned and classical disquisitions.

The rider and his bow in the first seal, doubtless, symbolizes a like idea to that of the Spirit giving the Word, and bowing or shooting it through a great company of believers to the world. This answers to the facts in the case as they obtained in the first, second, and third centuries; and as they will obtain again, when the Lamb appears upon Mount Zion with the 144,000 gathered unto him (Rev. 14:1; 2 Thess. 2:1).

A great company of obedient believers had been gathered together into "one body" by the labours of the apostles, which, in John's apocalyptic epoch, had attained "*to a perfect man*"—a man that could not be seen as an ordinary man by the eye of sense; but a man who could be seen, discerned, looked upon, as the seals can be seen, by the eye of the understanding enlightened by the divine testimony.

This was the Spirit-Man who fought for conquest against Caesar as the power which hindered, that he might be taken out of the way. He began this good fight in Caesar's empire on the fiftieth day after he was wounded in the heel by the serpent-power. Being healed of his wound, he went forth with his bow "conquering;" and in his prospering course—

"Pulling down strongholds, casting down reasonings, and every lofty conceit that exalted itself against the knowledge of the Deity, and bringing into captivity every thought to the obedience of Christ" (Eph. 4: 13; 2 Cor. 10: 5).

For about sixty years he had handled his bow with great dexterity, prowess, and effect; and had already witnessed the signal overthrow of the Jewish power, against which he had been practising his archery nearly forty years. But the fall of Jerusalem did not bring peace to him. His work was still to "contend earnestly for the faith once for all delivered to the saints," until the idolatrous superstition of which Caesar was the Chief Pontiff should be expelled from place and power in "the heaven" of the Roman Orb, or habitable earth.

For upwards of thirty years he had been bleeding at every pore, "sweating great drops of blood," in his encounters with the Neros and Domitians of the Roman state. Still he went on conquering with his bow, subduing enemies with the truth, and transforming them into *Eyes of the Living Ones*, and his own faithful allies in the good fight of faith. This *perfect man* of the Ephesian phase of the "One Body" had thus for sixty years—

"Borne, endured, and laboured for the sake of the Spirit's Name, and had not fainted"
(Rev. 2:3).

He drew his bow against all adversaries, whether lying pretenders to apostleship, and Nicolaitanes within; or the Jewish and Pagan denizens of the rayless darkness without. They were all the prey of his devouring bow, which spared neither age, sex, nor condition, admitted of no neutrality, knew no compromise, and tolerated only that which was indisputably true.

This Spirit-Man, whose head was Christ; his members in particular, those whom he filled with spirit-gifts for the work of the ministry and edifying of the body; and his flesh and bones, the faithful in general (Eph. 4:10-12; 5:30)—this Spirit-Man, I say, was a real and formidable potential existence in the empire of the Goat's Little Horn.

He had made Felix tremble; he had almost persuaded king Agrippa to be a bowman with himself; and he had so alarmed Caesar, that this imperial pontiff of the state superstition commanded him to draw his bow no more.

But to this mandate he paid no regard. The louder the lion of the forest roared, the louder the echoes of his voice above the battle's din, and the grander the execution of his bow; so that, according

to Pliny's letter to Trajan in the early part of his reign, the number of the bowman's victims was so great as to call for the serious consultation of the authorities; for, he says—

"The contagion of the superstition hath spread not only through cities, but even villages and the country: . . . the temples were almost desolate, the sacred solemnities long intermitted, and the sacrificial victims could scarcely find a purchaser."

This roused the priests, who had their wealth by the craft "*by law established*," to infuriate official Rome to the deadliest ferocity against him. But "the great iron teeth, and brazen claws," of the Dragon could not devour and rend him to death. The two-edged sword of the magistrate was too dull fatally to disable this Bowman of the Seal.

His "fellow-servants and brethren" might be laid under the altar, weltering in their blood (see fifth seal); but the power of Rome was not equal to the subjugation of what Pliny styles "their sullen and obstinate inflexibility." They obeyed Christ before Caesar, whose gods and imperial image were their abomination; and his power, though "dreadful and terrible," too impotent to compel them to invoke Caesar as God.

* * *

WHILE JOHN was in Patmos, and recording *ha-eisi*—"the things which are" (Rev. 1:19), and anxiously awaiting the opening of the first seal, he was gratified with the apparition of this valiant archer, bow in hand, and bestriding the Roman world as its conquering rider, in a period of public prosperity and peace. This represented an existing fact, as we have seen, on the fall of Domitian, and before the death of John about A.D. 98.

John saw him thus produced in vision; and doubtless, by spiritual discernment, recognized him as his ancient and familiar companion in arms. John knew that hitherto they had been successful in their warfare against Judaism and idolatry; but what of the future?—what *ha mellei ginesthai meta tauta*—"the things that shall come to pass after these"—in relation to the archer?

Shall his career of conquest be arrested? Shall the Dragon and his adherents break his bow, and silence his testimony; or shall he prove too strong for him, and hurl him like lightning from "the heaven" amid "the inhabitants of the earth and sea"? (12:12). This was an interesting inquiry for John and all the saints with him; for the issue of the cause, for which they counted everything but refuse, was comprehended in this archer's fate. How gratifying then, to the spectator when he saw a coronal wreath bestowed on him—

"And there was given to him a STEPHANOS."
—a *stephanos*, not a *diadema*. John "saw" the full import of this sign, which we, who are confined to the English Version, do not. In the revelation communicated to him the Spirit was very exact in the use of words. When he desired to impart distinct ideas, he did not select one word-sign as representative of them all. For different ideas he chose different Greek words and phrases.

This rule the translators of our English Version have not regarded; for, in numerous instances, they have used but one and the same word to express "the words which the Holy Spirit teacheth." Thus, for *aion*, *kosmos*, *ge*, *oikoumene*, four widely differing word-signs, they have substituted our indefinite sign, "world;" for *machaira* and *rhomphaia* the word "sword;" and for *stephanos* and *diadema*, "crown."

These are only a few instances, but sufficient to show that the English translation does not with critical accuracy represent "the things which the Holy Spirit teaches." This defect we must endeavour to supply by exposition.

As to *diadema*—the "diadem:" we see in Rev. 12:3, the great red dragon in the heaven wearing *seven diadems*, one upon each head. In ch. 13:1, we behold *ten diadems* on the beast that rises out of the sea, one on each of his horns. And lastly, in ch. 19:12, *many diadems* are seen upon the head

of him who conquered and possesses the kingdoms of the nations previously held by the ten horns—on the head of the King of kings and Lord of lords. These are the only places in the apocalypse where "diadem" occurs.

Diadema signifies "a band or fillet," and comes from *diadeo*, "to bind round." It was properly the band of the tiara or turban worn by kings. The diademed tiara was the badge of sovereignty among the Asiatics; hence it signifies in Apocalyptic symbolization the wearer's royal dignity.

Kings used several diadems when they possessed several kingdoms. Thus, Ptolemy, having conquered Syria, made his entry into Antioch, wearing two crowns upon his head, that of Egypt and that of Asia. The seven heads of the Dragon were actually sovereign; so the Ten Horns; and so will the Faithful and True One be over the many kingdoms, when the time for the verification of the prefiguration shall come.

A *diadem* was not given to the Bowman of the first seal. He was therefore not a reigning sovereign; and could not represent a Roman emperor, or a succession of emperors. The Roman emperors, good, bad, and indifferent, were already *diademed* in the sixth head of the Dragon.

The Bowman had nothing to do with the emperors but to obey them in all things not forbidden by the Spirit; and to contend against the superstition over which they presided as pontiffs supreme. The destiny of the rider of the white horse was not to wear the diadem, but to *win the stephanos* when the limit of his conquering should be reached.

The *stephanos* was a circlet of evergreen offered as a prize of honor and glory to the victor in the public games celebrated in the service of the gods. Before the combatant could receive the *stephanos* he had to go on conquering according to the rules of the fight; then *at the end of the conflict*, he was adorned with the emblem of victory.

The *stephanos* may therefore be said to import, as a symbol, something to be obtained by conflict; or something that may have been obtained thereby. In Rev. 4:4, 10, the twenty-four elders are *stephaned* with each a *stephanos*, which they cast down before the throne. Their *stephanos* are golden or unfading, which they receive after having been invested with white garments—victors' wreaths, bestowed by the Spirit upon all *who overcome*.

In Rev. 9:7, the locusts have something on their heads *resembling* *stephanos* of gold—yellow turbans. In ch. 12:1, the woman in the heaven, from which the Dragon had been expelled, is encompassed about the head with a *stephanos* of twelve stars, indicating that *she had obtained her position there by having conquered*. Lastly, in ch. 14:14, one resembling the Son of Man rides a white cloud, and wears a golden *stephanos*. This indicates that he has a conflict before him, and at the same time is predictive of his conquering unto final victory.

From considerations, then, derived from the use of the word *stephanos* in general and particular, we "come" with John "and see" that the valiant archer of the seal was not a ruler, or succession of rulers, of an established dominion, or royalty; but a combatant, an athlete, in that great public game, whose issue was his extermination by fire and sword, or his victory over Caesar, by which that god of the whole Roman earth should be displaced, and the Man-Child of the star wreathed woman enthroned as his substitute over all the nations of the Dragon empire.

This was the grand proximate issue between the "One Body," or Christ Mystical, to which John belonged, and the pagan Roman power that oppressed him and his brethren and companions in tribulation for the word of the Deity, and for the testimony of Jesus Christ (ch. 1:9).

They were gratified, comforted, and energized, by the testimony of this prophetic seal, that *they would go on conquering for a purpose*; and that purpose, not merely the converting of men and women from idolatry that they might obtain remission of sins and eternal life. This was only one

department of their mission, great and important in itself; but "conquering that they might conquer" the great Dragon, that old Serpent, surnamed the Diabolos and the Satan, which deceived the whole habitable, and persecuted them continually unto imprisonment, confiscation, and death (ch. 12:9).

Hence, the mission of this body of believers in its manhood, with no other weapon than a bow—the Word of the Deity, or Gospel of His Kingdom—was twofold; namely, "to take out from the nations a people for His name;" and secondly, and subordinately to this, so to indoctrinate society with their principles, as by its enlightenment to make it the instrument of a grand political revolution, by which its constitution in all departments of the body politic should be changed and thoroughly remodelled after a pattern altogether different from the old.

This conquest of Rome pagan they saw foreshadowed in a stephanos being given to the rider on the white horse. They knew from the nature of the gift, and their own condition in the world as a proscribed people, that it was prophetic, and not the representation of an accomplished fact. When they reviewed their progress in the empire for the past sixty years, they perceived that they were a conquering people, but that they had not yet won the stephan, or victor's wreath.

They had therefore to go on "conquering that they might conquer"; and with this most satisfying consideration to strengthen and encourage them, that if in the conflict their blood were poured out under the Altar, and they might not be personal witnesses of the Dragon's expulsion from the heaven, yet—

"Precious in the eyes of Yahweh is the death of His saints."

They would therefore not be forgotten, but at a remoter epoch would be raised from among the dead, and be associated with the Lamb as his companions in arms in the conquest of the Ten Horns, and in the binding and shutting up of the Dragon in the abyss for a thousand years.

"HOW SWEET ARE THY WORDS UNTO MY TASTE?"

What a wonderful thing that, after the lapse of eighteen centuries, we have the words of the apostle Paul to read! We are familiar with these words that the privilege of possessing them may not at all times strike us at it ought. It is a privilege even from a merely literary and archaeological point of view.

But how much greater the privilege becomes when we realize that these words of Paul are not the enunciation of truth "in words which man's wisdom teaches, but which the Holy Spirit teaches," as Paul testifies in 1 Cor. 2:13. What noble and sweet and pure and instructive words they are!

God's Purpose with the Jews

By BROTHER ROBERT ROBERTS

"And he that overcometh and keepeth my words to the end, to him will I give power over the nations: and he shall rule them with a rod of iron"—Rev. 2:26

PART EIGHT

CHRIST'S MESSENGERS having convinced Israel (as Moses convinced their forefathers in Egypt) that they have been sent by the God of their fathers in remembrance of the covenant with Abraham, Isaac and Jacob, and in remembrance of the land (Lev. 26:42), the Powers holding the Jews in vassalage will be summoned to let them go.

That they will refuse is not only probable in view of the disposition of those in power, both now and in past times, but certain from the testimonies quoted last month which represent the

deliverance of Israel as the result of compulsion brought to bear on their oppressors. But their refusal will avail no more than Pharaoh's.

"The captives of the mighty shall be TAKEN, and the prey of the terrible ones DELIVERED: for I will contend with him that contendeth with thee, and I will save thy children."

The mighty and the terrible of the earth can only be *coerced*. They are not open to persuasion, especially where the thing they are desired to do is contrary to their likings. They will not be induced to let Israel go by argument; and therefore will be compelled by judgment. What form this judgment will take is not revealed; but that it is administered by the saints, and effective in its results, is certain from various testimonies. Daniel observed that at this crisis—the Ancient of days having come (Dan. 7:22)—

"Judgment was given to the saints of the most High."

—and that judgment is to be "given" to them in the *executive* sense, is manifest from David's description of the functions they will be called upon to perform—

"To execute vengeance upon the heathen, and punishments upon the people, and to bind their kings with chains, and their nobles with fetters of iron;

"TO EXECUTE UPON THEM THE JUDGMENT WRITTEN; this honor have all His saints"
(Psa. 149:7-9).

It is further made apparent by Christ's promise—

"To him that overcometh, and keepeth my works unto the end, will I give **power over the nations**; and he shall RULE them with a rod of iron;

"As the vessels of a potter shall they be broken to shivers, even as I have received of my Father" (Rev. 2:26-27).

The point is further strengthened by the fact that when Christ is apocalyptically represented in collision with the beast and the kings of the earth and their armies, he is said to be accompanied by his "called and chosen and faithful" ones, showing that they are *actively associated with him in the work of judgment*; and also by such general statements as the prophecy of Enoch, recorded by Jude (14-15)—

"Behold the Lord cometh with TEN THOUSANDS OF HIS SAINTS, to execute judgment upon all."

—and the statements of Joel and Zechariah, that at the crisis of the enemy's discomfiture at Jerusalem—which inaugurates God's coming interference in the affairs of men, and precedes the embassy of which we have been speaking—"the saints" accompany and form part of the manifestation of Yahweh's power in the descent of Jesus.

Whatever the saints, as the delegated representatives of a returned and wrath-executing Messiah, may do upon the refusal of the Gentile powers to let Israel go, the result is unequivocal. A display of power overawes the foe and exalts the saints to a position of dreaded authority.

"Confounded at all their might," the nations quail before them and "creep out of their holes like worms of the earth" in great fear of "the Lord their God," and fearing because of a nation so "terrible *from their beginning*" (when the Canaanitish nations trembled at the report of their deeds) *to that time*, when the arm of God will again be bared throughout the earth on their behalf in the sight of the terrified nations of modern Gentiledom, in the judgments He will cause to be manifested in their midst for the chastisement and subjugation of a wicked and rebellious world as a preliminary to the outshining of that universal glory which shall enswathe the globe in the age of righteousness.

In the terror of the time, the opposition to Israel melts away. The nations no longer refuse the demand of Israel's leaders, but sanction their departure, and not only sanction it, but extend assistance to it throughout the world. The movement does not take the shape of a flight. Israel does not hurry precipitately from their coasts as if beholden to a momentary panic among their enemies for the

accomplishment of their deliverance. They leave with the dignified deliberation inspired by the fact that God is with them, and that no hostility can circumvent their procedure. This is evident from the following testimony—

"Depart ye, depart ye, go ye out from thence; touch no unclean thing; go ye out of the midst of her; be ye clean that bear the vessels of the Lord, (that is, the saints, the leaders of Israel at the coming of Christ, who are the antitypical priests or vessel bearers of Jehovah).

"FOR YE SHALL NOT GO OUT WITH HASTE, NOR GO BY FLIGHT; for the Lord shall go before you, and the God of Israel will be your reward" (Isa. 52:11-12).

The nations cooperate in this movement—

"Surely the isles shall wait for Me, the ships of Tarshish first (by which there is reason to believe is meant the English and American Marine) to bring thy sons from far, their silver and their gold with them unto the Name of the Lord thy God, and to the Holy One of Israel, because He hath glorified thee" (Isa. 60:9).

"In that time shall the present be brought unto the Lord of a people scattered and peeled, from a people terrible from their beginnings hitherto, a nation meted out and trodden down, whose lands the rivers have spoiled, to the place of the Name of the Lord of Hosts, the MOUNT ZION" (Isa. 18:7).

* * *

BUT THERE are *stages* in the work. The events we have described are not accomplished in a moment. The judgments on the nations will be progressive, as were those on Pharaoh. The departure of Israel for the land of the covenant will only take place when the steps taken by the king's messengers have created a universal recognition of the fact that Jehovah is working; and have developed a disposition among the Gentiles to help forward the work with alacrity. Those "steps" will involve great retributions in which the Jews themselves will take an active part. This is evident from such testimonies as the following—

"Turn ye to the stronghold, ye prisoners of hope, even today do I declare that I will render double unto thee, when I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and MADE THEE AS THE SWORD OF A MIGHTY MAN.

"And the Lord shall be seen over them, and His arrow shall go forth as lightning, and the Lord God shall blow the trumpet, and shall go as whirlwinds of the south.

"The Lord of Hosts shall defend them, and they shall devour and subdue with slingstones: and they shall drink and make a noise as through wine, and they shall be filled like bowls, and as the corners of the altar.

"And the Lord their God shall save them in that day as the flock of His people, for they shall be as the stones of a crown, lifted up as an ensign upon His land" (Zech. 9:12-16).

* * *

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

"But they know not the thoughts of the Lord, neither understand they His counsel, for He shall gather them as the sheaves into the floor;

"ARISE AND THRESH, O DAUGHTER OF ZION: for I will make thine horn iron, and I will make thy hoofs brass.

"AND THOU SHALT BEAT IN PIECES MANY PEOPLE. I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth" (Mic. 4:11-13).

From this, it is evident that God will make use of Israel in the work of subduing their enemies. This is perhaps still more specifically stated in the following from Mic. 5—

"The remnant of Jacob shall be amongst the Gentiles in the midst of many people, as a lion amongst the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through, both treadeth down and teareth in pieces, and none can deliver.

"THINE HAND SHALL BE LIFTED UP UPON ALL THINE ADVERSARIES, AND ALL THINE ENEMIES SHALL BE CUT OFF."

To a similar purport is the following testimony—

Isaiah 11:10-14—"In that day, there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious.

"The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off.

"Ephraim shall not envy Judah, and Judah shall not vex Ephraim: but they shall fly upon the shoulders of the Philistines towards the west, and spoil them of the east."

Isaiah 41:14-16—"They shall lay their hand upon Edom and Moab, and the children of Ammon shall obey them."

"Fear not, thou worm, Jacob and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer the holy one of Israel, BEHOLD, I WILL MAKE THEE A NEW SHARP THRESHING INSTRUMENT, HAVING TEETH and thou shalt thresh the mountains, (kingdoms) and beat them small, and shalt make the hills (nations) as chaff.

"Thou shalt fan them, and carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in the Lord, and glory in the Holy one of Israel."

Thus, as in the Egyptian deliverance, the miraculous interference which initiates the redemption of the Jews from universal bondage, will be followed up by military achievements on the part of the nation itself, which as of old, will strike terror into their enemies, and revive the fame of Israel's God as the foundation of the "glory to God in the highest," which will prevail in the age of Israelitish supremacy to follow. In view of this, the following statement will be intelligible (Jer. 51:23-23)—

"THOU ART MY BATTLE AXE AND WEAPONS OF WAR; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms.

"And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider;

"With thee will I break in pieces man and woman . . . and with thee will I break in pieces captains and rulers."

* * *

THIS JUDICIAL employment of Israel as a military instrument, will precede the process by which they will themselves be prepared for settlement in the land of promise, even as Israel under Moses and Joshua were made the agent of punishment upon Egypt, Amalek, and other wicked nations in the East, before their own settlement in the land under the judges—

"The nations shall see, and be confounded at all their might" (Micah. 7:16).

—even while perchance the Jews may be in their present unsanctified condition. The object of the operations conducted by their agency, under the leadership of the saints, is to *make God known among the nations of the Gentiles*, as the indispensable preliminary to the establishment of His authority in peace over a rejoicing earth.

This purpose carried out, and the Gentiles made willingly accessory to Israel's restoration, the next part of the divine program will affect Israel themselves. The discipline of the nations will be succeeded by the discipline of Israel who, as we have seen in a previous article, are not prepared for an immediate transfer to the jurisdiction of the Messiah. They have to be enlightened and purified and morally subdued, which will be accomplished by a second sojourn in the wilderness, where the corrupt elements of the nation will be expurgated, and the remnant brought into the bond of the covenant.

They will likely be conveyed to some port in the Mediterranean, to the south of the land of promise, whence they will be led to the scenes of the nation's birth, three thousand years ago, there to

renew acquaintance with the God of their fathers under an administration which will rigorously convince them of the national crimes of which they have been guilty, and open their eyes to the glories of the new covenant which they have blindly despised, and whose Messenger they put to death.

* * *

THERE IS great reason for believing that Elijah the prophet, who like Enoch "was translated that he should not see death," will have something to do with this stage of affairs, and may, in fact, appear on the scene earlier than the point to which we have brought the development of events. The first testimony suggesting this supposition is—

"Behold I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord;

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Mal. 4:5-6).

This promise has never been fulfilled in the specific sense that would be apprehended from the reading of the statement. It is true that Jesus said—

"Elias has already come" (Matt. 17:12).

—in reference to the appearance and work of John the Baptist; but this statement does not preclude the coming of the real Elijah at a future time; for several reasons. In the *first* place, it was said before John's birth that he should—

"Go forth in the SPIRIT AND POWER of Elijah."

—which would warrant the saying of Christ—who often spoke in a representative sense—that Elijah had come.

In the *second* place, Jesus, while making the very statement in question, specifically said (Matt. 17:11)—

"Elias truly SHALL FIRST COME and restore all things."

—for which words there could be no meaning or application, if there was to be no *other* coming of Elijah than that which at the time Jesus spoke, was already an accomplished fact, John having finished his testimony in martyrdom.

In the *third* place, the coming of Elijah spoken of by Malachi was to occur—

"Before the coming of the great and dreadful day of the Lord."

Now the mission of John related to "the acceptable year of the Lord" and not to the "day of vengeance of our God." He was the harbinger of Christ's appearance as—

"The Lamb of God to take away the sin of the world."

—and proclaimed his approach in these words (John 1:29). John's mission was (Luke 1:17)—

"To make ready a people prepared for the Lord."

—by creating the expectation of Christ's approach and disposing the minds of the good and honest-hearted of Israel to receive him when he should appear.

Now, since Christ at his coming in *weakness* had a forerunner in the person of John the Baptist, who was invested with the "spirit and power of Elias," what more appropriate than that his coming in *power and great glory*, should also be preceded by the appearance of John's prototype, the stern judicial prophet of whom John was but the representative, namely, Elijah himself who must be presumed to have an engrossing interest in Christ's work, seeing he appeared on the mount of transfiguration and—

"Spake of the decease he should accomplish at Jerusalem."

The testimony of Malachi is that he will be sent as a forerunner of this great and dreadful day, and it specifies his mission in words which are significant enough, though they may not convey a very definite idea to Western minds—

"To turn the hearts of the fathers to the children and the hearts of the children to their fathers." —that is, to induce such a moral change among the Jews that the fathers will have the humility and tractableness of children, and children the wisdom and understanding of their fathers, or in general, as paraphrased by the angel to his message to Elizabeth, the mother of John (Luke 1:17)—

"To turn the disobedient to the wisdom of the just."

John accomplished this to a limited extent at the first advent; and it is the mission of Elijah to realize it to the utmost at the second.

The testimony concerning Elijah does not require us to expect his appearance before Christ's actual presence in the earth, but simply that he shall precede Christ *in his dealings with Israel*. This is evident in the case of John, who was no less a forerunner than he, and yet Christ was in the midst of Israel before John commenced his proclamation.

So, in all probability, Christ will again arrive upon the scene of operations before Elijah commences those dealings with the nation which terminate in their introduction to the Messiah whom their fathers rejected.

It is meet that this should be the case, because Elijah may be considered in the light simply of a lieutenant-general holding his commission from Jesus, as "King of kings and Lord of lords" whose prerogative it is to initiate the great drama of which Elijah's mission will form but a subordinate part. That he is to be sent—

"Before the coming of the great and dreadful day of the Lord." —may simply mean that his mission to Israel (while commencing actually *after* Christ's arrival from heaven) will be carried out *before* that final culminating outburst of Divine judgment which, after the manner of the catastrophe at the Red Sea, will give the death-blow to the power of the enemy who till then will have been permitted to antagonise the Divine operations.

The nation's introduction to Jesus takes place at Jerusalem (Zech. 12:10), and at this time they are in a subdued state. Softened with the "spirit of grace and supplication" poured abundantly upon them and enlightened by the great events of the period, they look upon him whom their fathers pierced, and mourn with the bitterness of genuine grief.

But before this, the great forerunner, appointed "to make ready" on the national scale, "a people prepared for the Lord," will have completed the process which in the wilderness will put an end to "the blindness in part which hath happened unto Israel," and abolish the veil which for three thousand years has obstructed the nation's spiritual vision.

* * *

IT IS MAINLY by reference to Jehovah's dealings in the past with His nation that we are enabled to lift the curtain which in the prophetic Word conceals from our view the operations during Israel's second sojourn in the wilderness.

The fact that this sojourn will take place is apparent with its objects and effects; but the manner of it, and the shape of it, are not revealed. So much is said, however, as to give us the expectation that the wilderness miracles will be repeated.

A nation of several millions led into the wastes of Arabia would be no less straitened for supplies under Elijah in the nineteenth century after Christ, than under Moses in the fifteenth century

before Christ. Accordingly, we have the following intimations which it is *impossible to apply to any other crisis than that under consideration*—

Isaiah 43:18-21—"Remember ye not the former things, neither consider the things of old. Behold I will do a new thing; now it shall spring forth; shall ye not know it?"

"I will even make a way in the wilderness and rivers in the desert. The beasts of the field shall honor Me, the dragons and the owls; because I give waters in the wilderness, and rivers in the desert, to give drink to My people,

"This people have I formed for Myself; they shall show forth all My praise."

Isaiah 41:17-20—"When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them: I will; not forsake them.

"I will open rivers in high places and fountains in the midst of the valleys; I will make the wilderness a pool of water and the dry land springs of water.

"I will plant in the wilderness the cedar, the shittah tree, and the myrtle and the oil tree: I will set in the desert the fir tree, and the pine and the box tree together.

"That they may see and know and consider and understand together that the hand of the Lord hath done this and the Holy One of Israel hath created it."

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

"It Is Done!"

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done."

THE SEVENTH vial is the culmination or climax of the seventh seal, the seventh trumpet and the seven thunders. All these converge upon that period of time when the present age, known in the Scriptures as the "*times of the Gentiles*" (Luke 21:24), comes to its end, and the reign of Christ and his saints on the earth becomes a reality.

The "air" into which the vial is poured symbolizes the governments or powers of the kingdoms of men at that epoch when they are being broken in pieces like a potter's vessel because of their resistance to the newly enthroned King on Mt. Zion (see Psa. 2; Rev. 19:19).

No other period in human history of comparable duration (about 40 years) has ever witnessed such world-wide changes and upheavals in the affairs of men as this seventh vial will accomplish before the smoke of God's consuming anger is "filled up" or finished, and the saints are enabled to enter into their rest. The symbols used to depict the terrible overthrow of present world orders are very striking—

"And there were voices, and thunders, and lightnings; and there was a great earthquake, such, as was not since men were upon the earth, so mighty an earthquake, and so great"

(Rev. 16:18).

The voices, thunders, lightnings and great earthquake signify what the prophet Daniel calls—

"A time of trouble, such as never was since there was a nation even to that same time" (12:1), —in which destruction, desolation and chaos come upon the world of the ungodly because of their sins. This is plain as we read the further description of this seventh angel's work:

"And the great city (Rome and her adherents) was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found" (Rev. 16:19-20).

The islands that fled away and the mountains that were not found plainly indicate the *complete taking away of all dominion and power from existing governments*, that the kingdom of God might

hold sway throughout the whole earth. When this is done, and all the nations lie prostrate at the feet of Zion's King, the words of the great voice out of the temple of heaven, from the throne, will apply—

"IT IS DONE."

This will be the completion or finishing of the work spoken of by the prophets since the world began, as is explained in Rev. 10:7—

"But in the days of the voice of the seventh angel when he shall sound, the mystery of the Deity shall also be finished, as he hath announced the glad tidings to his servants the prophets"
(Translation is by Dr. Thomas).

The details of this final and disastrous struggle of the powers-that-be against the restored kingdom of Israel in the hands of the Lord Jesus and his glorified brethren are given in Rev. 19. Here we see heaven opened on Mt. Zion, and—

"Behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness doth he judge and make war." (v. 11).

It is said in v. 14—

"And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean."

This leading out from Jerusalem of the armies of heaven, with the house of Judah as their "goodly horse in the battle" (Zech. 10:3), follows the destruction of armies of Gog, and the mid-heaven proclamation of the Gospel to every nation, and kindred, and tongue, and people.

But this ultimatum to the nations from the camp of the saints in Jerusalem stirs them up to the exertion of all their combined strength with a view to breaking the power recently established in the land of Israel—

"Let us break their bands asunder, and cast away their cords from us" (Psa. 2:3).

But how ignorant they are of the times in which they live! —

"He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall He speak unto them in His wrath and vex them in His sore displeasure. Yet have I set My king upon my holy hill of Zion" (v. 4).

John says—

"I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army."

But the result of the conflict is never in doubt; for God is manifested in the riders of the white horses. We read—

"And the beast was taken, and with him the false prophet that wrought miracles before him . . . and the remnant were slain with the sword of him that sat upon the horse."

Thus is ushered in that *new heaven and new earth* in which peace and well-being will be brought to the people, and honor and glory to God. — E. W. B.

1959 Texas Gathering Report

"How sweet are Thy words unto my taste! Yea, sweeter than honey to my mouth! Through Thy precepts I get understanding; therefore I hate every false way"—Ps. 119

PART FOUR

UPON THE completion of the reading of the daily portions of Scripture, we were impressed with the importance of the regular gathering of this life-giving manna. "THE BENEFIT OF DAILY BIBLE READING" was our first exhortation for Thursday. Isaiah the prophet declared—

"The Word of our God shall stand for ever" (40:8).

Peter echoed this thought and impressed that this is the incorruptible seed by which we live forever.

"Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever" (1 Pet. 2:23).

The Bible gives us the reason for all that is happening in the earth around us, which forms our incentive for close attention to the Word of God—

"My son, if thou wilt receive my words, and hide my commandments with thee, then shalt thou understand the fear of the Lord, and find the knowledge of God" (Prov. 2:1-5).

The Bible reveals the Word or purpose of God, His intentions in the Creation, His marvellous operations with men and nations, to this end. Paul reminded Timothy of his foundation in the Scriptures" (2 Tim. 3:15-16)—

"From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

When we read the Bible we are reading the mind of God. God said that He had magnified, or advanced His Word above all His Name. The idea behind "The Word" is God's Purpose. The Greek word **logos** and the Hebrew word **dabar** convey this.

In John 1 we read that this Word or Purpose became flesh and dwelt among us in the person of Jesus. This helps us to understand Paul's words when he said (1 Tim. 3:16)—

"God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

IF JESUS were to step into our home today, how would we feel? We would be full of excitement and anxiety to receive him gladly, would we not? But do we realize that HE IS THERE ALL THE TIME.

God's Word is in our midst, His purpose is there in the Bibles we possess. It is His voice and it calls clearly unto us—

"This is the way, walk ye in it."

Do we hear its clarion call? Or is it up on the top of a shelf, its voice muffled by the dust of days and months, gathered there by disuse? **If we neglect the Bible we neglect the presence of God and Christ.** The first and greatest commandment is—

"Thou shalt love the Lord thy God with ALL thy heart, and with ALL thy soul, and with ALL thy mind, and with ALL thy strength."

In the days of Samuel the prophet the word of God was "precious." It should be the same to us. James tells us that, "If we draw nigh unto God He will draw nigh unto us." Paul impresses the fact that the **only reason** for the Scriptures being in existence at all is for OUR BENEFIT (Rom. 15:4)—

"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

If the Scriptures are kept on the shelf we shall not learn anything. We must realize that we are mortal, and our natural end is death. We must obtain a good understanding of the only plan of salvation. These truths are only set forth in the Eternal Word.

* * *

READING must not be done in a haphazard manner. It must be systematic and orderly. It was to this end that bro. Roberts has compiled the "Bible Companion." Let us make ourselves fully acquainted with it (Prov. 2:3-5)—

"If thou CRIEST after knowledge, and liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as for hid treasures;
"THEN shalt thou understand the fear of the Lord, and **find the knowledge of God.**"

Bible reading must be done daily, with the spirit of reverence and humility. Like the manna in the wilderness, it must be eaten every day. Do we feel that we are so busy that we have no time to read? If so let us sit down and make a list of our activities. We will soon find that there are many very unimportant activities which we have placed ahead of Bible reading.

This is good self-examination. To those who set aside Scripture counsel the wise man expresses the mind of God—

"But ye have set at nought all My counsel, and would none of My reproof: I also will laugh at your calamity; I will mock when your fear cometh,
"Then shall they call upon Me, but I will not answer; they shall seek Me early but they shall not find Me: for that they hated knowledge, and did not choose the fear of the Lord."

Christ graphically portrayed this state in the parable of the Virgins. The entrance of God's Word into our hearts gives light. Shall we cry, when Jesus stands at the door, "Give us of your oil"? If we love God truly we will love His Word.

* * *

READING should be done when we are fully alive to what we read. We should not give God's Word the smallest part of our energies. Therefore we should read as early as our circumstances will allow. Let us be sure that any circumstances really justify delay. Let us not regard the service to God in this matter as a weariness. Of Israel God said (Mal. 1:13)—

"Ye said also, Behold, what a weariness is it! Ye have snuffed at it. Ye brought the torn, the lame, and the sick."

Let US not give the "lame, torn and sick" of our efforts.

In Psalm 1 we read that the man that delights in the Law of God and meditates in His Law day and night is likened unto a tree planted by the rivers of water, bringing forth fruit in proper season, whose leaves do not wither. Yea, whatsoever that man doeth prospers.

Man's natural inclinations are opposed to the things of God. It is only by diligent application that we shall grow thereby. Being weak and forgetful we need to apply daily to these things. They

soon fade from our minds. We starve just as literally as we would if deprived of our daily natural provision.

EVERY WORD of God is pure. If we read, mark and inwardly digest these words we shall be purified throughout. Paul tells us to let the Word of God dwell in us richly, abundantly or copiously. The Greek word is "**ploutos**," from which our word "plutocrat" is derived, a man of wealth. We shall be men of wealth if God's Word dwells in us richly.

God's Word cannot dwell in the mind of the flesh. If we apply our hearts to its diligent search we shall soon discover the necessary strength to overcome the flesh. The impulses of the flesh will fall before the mind directed by the Living Word.

The Scriptures are God's revelation of His will and Purpose. We would know nothing of this purpose without God's Word, or having it, we did not read it. It is essential that we grasp this fact ourselves by personal acquaintance rather than from the mouth of others.

As we read the Word we shall learn how God operates with men and nations. This will develop confidence that we may assuredly look into the future and know what is in store.

We shall see the Gospel message from the Garden of Eden, through Noah, Abraham and David, down to the revelation of the Mystery in Christ. We shall see all the shadows and types of the Law of Moses vanish before the rising of the Son of Righteousness in his first and second comings, yet realizing that these very shadows teach fundamental doctrinal truths.

These things must be searched as for hid treasure. Being fully impressed with the depth of this marvellous revelation of God's mind, we shall with David, arise at midnight and give thanks unto God for His unspeakable gift!

Grow in Grace

"Gird up the loins of your mind; be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ"—1 Pet. 1:13

PART FIVE

"And hope to the end"—rather, "hope perfectly"—it is the same word translated "perfect" in the verse (Matt. 5:48)—

"Be ye perfect, even as your Father in heaven is perfect."

"Hope *perfectly*"—completely, exclusively, all your heart and effort and attention given to it. Paul told the Colossians that Jesus would present them holy and unblamable and unreprouvable before God, provided they were not—

"Moved away from the HOPE OF THE GOSPEL."
—that is, provided they kept their minds girded and vigilant, centered fully upon the One Hope.

* * *

"Hope to the end for the grace that is to be BROUGHT UNTO YOU at the revelation of Jesus Christ."

"Brought at the revelation of Jesus Christ" corresponds with the "reserved in heaven for you" of verse 4, showing Paul had no thought of *their going to heaven* to receive it. He says similarly to the Philippians (3:20)—

"Our citizenship—our commonwealth—is in heaven, FROM WHENCE we look for the Saviour, our Lord Jesus Christ."

"*As obedient children.*" Peter comes back to the thought of obedience. Their whole calling was, as he has told them—

"UNTO OBEDIENCE and sprinkling" (v. 2).

Everything fails if they do not lovingly perceive *that* as the great purpose of their calling—to "MAKE READY a people PREPARED for the Lord"—prepared by obedience and sprinkling. What is involved in this "preparing"—this "making ready"? What *has* to happen to the natural, rough, coarse, earthy mind of the flesh—and is it happening to us?

Obedience is such a simple, easy thing! God requires no great accomplishments—just a yielding, a submitting—just the simple love and obedience of an intelligent child to a wise and affectionate Father.

* * *

"*As obedient children.*" We can do God no greater honor, give Him no greater pleasure, than simple obedience—*leave alone* what He says to leave alone, readily and unhesitatingly, without any self-willed quibbling or temporizing; act in the spirit and manner He desires us to act; occupy ourselves in the way He desires us to occupy ourselves. What could be simpler or more reasonable? No sorrow, no remorse, no regrets. We *know* it is the only sensible way. Then why ever do anything else? But, says Paul (Rom. 7:14-21)—

"When I would do good, evil is present with me. I find a law in my members warring against the law of my mind.

"The Law of God is spiritual, but I am carnal—fleshly—sold under sin."

A recognition of this is the greatest half of the battle. That is what the blood of sprinkling is for—

"Having your hearts sprinkled from an evil conscience . . ."

—a consciousness of natural evil and corruption. God knows the problem and has provided the remedy—

"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.

"Let us therefore come BOLDLY—confidently, trustfully—unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

"Grace to help in time of need." *That is the answer to all our problems.* We must come to realize that. The whole purpose of the Law of Moses was to teach man his weakness and need and to point to the source of help and strength. God asks nothing that He does not freely offer the power to accomplish.

* * *

"*Not fashioning yourselves according to the former lusts in your ignorance.*" Fashion is an outward, shallow, passing thing. Paul says, "The fashion of this world passeth away" (1 Cor. 7:31), and the point he is making is that those who follow it are to pass away with it. The following of passing fashions is a mark of shallowness and emptiness of mind, especially in those who have taken on the Name of Christ and are related to infinitely greater things. The children of God must examine everything they do from the perspective of their holy and eternal calling.

* * *

"*The former lusts in your ignorance.*" Ignorance is the opposite of knowledge. We are ignorant just to the extent and measure of our limitation of divine knowledge. If we do not have scriptural knowledge, we are IGNORANT—there is no other word for it.

Surveying God's revealed Word as a whole—its wonderful 66 books of glorious, spiritual revelation — what word describes our accomplishments of learning best—*knowledge*, or *ignorance*?

The more ignorant we are, the more our lives will be directed by the "lusts of our ignorance"; the more knowledge we have (if we USE it), the more we shall conform to the image of Christ. Therefore Peter earnestly concludes his epistles with the exhortation—

"GROW in grace, and in KNOWLEDGE."

We *must* grow, and *keep on growing*, as long as we have life and opportunity. Otherwise there is no hope at all of acceptance and salvation.

* * *

"As He which hath called you is holy, so be ye holy in all manner of conversation (that is: conduct, living)." (v. 15).

When the Spirit, in giving these commands, frames them upon the basis of a comparison with God Himself, it is setting a high standard indeed—

"Be ye holy, as GOD is holy."

"Be ye perfect, as GOD is perfect" (Matt. 5:48).

"Forgive, even as GOD hath forgiven" (Eph. 4:32).

"Love one another, as GOD hath loved" (John 15:9-12).

What does it *mean* to "be holy"? It is a word that we do not make sufficiently a part of our everyday pattern of thought and activity. Do we make a point of stopping to think throughout the day as to whether what we are doing is *holy* or *unholy*?—for if it is not the one, it is the other; there is no neutral ground.

WE SHOULD. Peter has just emphasized again the issues of obedience as the key to life or death, and the FIRST COMMAND that follows is—

"BE YE HOLY in all your conduct, even as God is holy."

It is profitable to note once again the infinite repetition of that little word *all*—"in ALL your conversation (conduct)." In the very essence of it, it *must* be all-inclusive, or it is not true holiness at all.

"Be ye holy"—that is, Be ye *separated, set apart, sacred, devoted*. Paul declares (Heb. 12:14)—

"Without holiness no man shall see the Lord."

To be holy is to be separate from all that is fleshly and worldly, to be devoted to God, to act always in a spirit of self-restraint and reverence, as befitting the presence of God. The greatest incentive to holiness is a strong, vivid, living consciousness of the closeness of God.

We must all freely confess that we fail miserably in this matter of holiness, when measured by the divine standard. We *so* easily forget, and drift into the natural, thoughtless, unholy way of the flesh (for all that is natural and thoughtless is unholy and unclean).

We *so* easily sink down to the level of mere animal interest and existence, like all the rest of the world that knows not God. How clearly stands out the need for the constant repetition of the exhortation to "*Gird up the loins of your mind*"!

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

Toronto Gathering Report

SATURDAY, OCTOBER 3, 1959

"PERILOUS TIMES AND THE FOUNDATION OF OUR FAITH"

THE subject was introduced with a quotation from bro. Thomas:

"The Gospel of the Kingdom and the Name of Jesus has to be DEFINED, ADVOCATED, and DEFENDED, that men believing it, may, through the faith of it, become heirs of it."

Such is the duty of God's people in every age and generation. Never have Christadelphians been free to sit back and enjoy the fruit of peace. Faithfulness in any generation will be marked by a continual and active participation in its definition, defence and advocacy.

The "perilous times" referred to in the theme of the Gathering (2 Tim. 3:1-7) are grievous times, times of stress and confusion such as are peculiar to our time, "the last days." This makes it doubly imperative that we redefine, readvocate and redefend the gospel of the kingdom and the name of Jesus Christ.

* * *

**First Address: bro. N. Mammone, Hopatcong, N.J.
"Sound Doctrine, and Its Prime Necessity"**

SOUND DOCTRINE is currently used to refer to the abstract principles of truth contained in the Gospel, but in the Scriptures it simply means sound teaching or instruction. **Doctrine and conduct are inclusive one of the other and cannot be separated.**

Paul in writing to Titus (1:16) speaks of those who deny the Gospel by their wicked works, and he points out certain actions which are unbecoming sound doctrine (2:1). Faith without works is dead; faith must work by love; behaviour must become holiness. The godly must live in harmony with and conform their lives to the sound doctrine of scriptural teaching. The ungodly and lawless are opposed to sound doctrine, neither will they conform to its teaching. Paul warned Timothy of this class—

"For the time will come when people decline to be taught sound doctrine, they will accumulate teachers to suit themselves and tickle their own fancies, they will give up listening to the Truth and turn to myths" (2 Tim. 4:3-4).

Sound doctrine means healthy, strong, hearty teaching that builds up the inner man, while the unsound is unwholesome, weakening and destructive, as the apostle explains in Tim. 2:15—

"Do your utmost to let God see that you at least are a sound workman, with no need to be ashamed of the way you handle the word of the Truth. Avoid all that profane jargon, for it leads people still further into irreligion, and their doctrine spreads like a gangrene."

"Gangrene" is defined as "mortification of a part of the body due to lack of proper blood supply." As blood is the life of the natural body, so the Word of God is the life of the spiritual man. When this Word is not supplied in its purity, decay and dissolution will set in.

The spiritual soundness and health of each individual member of the body must be our primary concern, that each of us might be able to add stability and strength to the whole. Our generation is especially marked by perilous times that weigh heavily upon Christadelphian sound teaching.

A clear realization of the meaning of our call to holiness, a deep and acute discernment of things that are spiritual, will enable us to combat this weakening tendency and present a well-defined picture of sound doctrine and righteous walk before God.

* * *

**Second Address: bro. G. Growcott, Detroit, Mich.
"The World's Wickedness and Our Call to Holiness"**

THE scriptural statements such as "the whole world lieth in wickedness" and "the present evil world" present a difficulty to some in view of the show of goodness, kindness, mutual help and the efforts put forth against crime, evil and violence that are evident in the world.

But the speaker emphasized that it is not we who condemn the world, but God. The world's wickedness, of which we ourselves are a part in our natural state, becomes more and more apparent as our discernment of God's ways increases. The scriptures reveal the basic characteristic of all human hearts as evil.

Our concern is, Have we really come out from this wickedness? Have we separated ourselves from it as we must? By the world's own standards it is not wicked, but God's standard is the only true measurement. Only God is the stable, fixed and eternal center of all measurement. Good or bad, just or unjust, right or wrong, true or false, lasting or passing, can only be determined by God's standard and view point.

All out of harmony with God is wickedness, unhappiness, corruption, death. We must begin with God and work from there

"Sin is the transgression of law" and "Whatsoever is not of faith is sin" (Rom. 14:3). This means everything. "Every human activity," the speaker said, "outside an intelligent comprehension and acceptance of God's law is sin."

This was explained to mean that **everything not done in conscious submission to God's law is sin**; anything outside—self-willed—self-pleasing—is an ignoring of the will of God.

Paul says the carnal mind is enmity against God and that—

"To be carnally minded is death, but to be spiritually minded is life and peace" (Rom. 8:6).

The carnal mind is just the natural man responding to its natural desires, which are contrary to the Spirit, bringing about the conflict that Paul spoke about (Rom. 7:23)—

"I see a law in my members, warring against the law of my mind, bringing me into captivity to the law of sin."

OUR CALL TO HOLINESS and salvation begins with action and interest on God's part. Jesus said—

"No man can come to me, except the Father which hath sent me draw him" (John 6:44).

God calls us, invites us to fellowship with Him, and offers us positions of inconceivable honor, yet He only asks us to set aside all temporal considerations and diligently prepare ourselves for intimate, eternal association with Himself.

Do we really grasp the magnitude of this call? If we did, would not our minds be filled with the thrill, expectation and wonder of it? Would we not be exclusively and zealously engaged in intensive preparation?

How real is our professed faith in the calling? How deep is our professed zeal? How strong is our professed hope? How true and undivided is our professed love? If these things actually possessed us, our characters and activities would be moulded by them, transformed to the Christ-like holiness, changed into the same image.

The separateness required of us in the work of testifying for God, is not isolation. Jesus mingled freely with harlots and sinners, but he **never associated with their activities and interests.**

No matter where he was, or who he was with, he was dedicated to God and manifesting God before them. God was in his mouth; his comportment was always gracious with single-minded dedication to God's purpose in him.

The principle of separation is much deeper than physical contact with the world. Any interest in their activities—filling our minds through newspapers, magazines, radio, television, etc— puts us as if we were bodily and actively in the front line of their activities, and thus very much a part of their wickedness.

Separation must be of the heart, from such worldly characteristics as: harshness, inconsideration, unpleasantness, unkindness, selfishness, pride, domineering, back-biting, indulgence in our own fleshly desires: these are the things which defile a man, make him unholy and a part of the present evil world.

All must be done in love. No circumstance ever justifies setting aside or violating this basic characteristic of godliness. Being firm, testifying of error, speaking against wrong, standing aside, must all be done in love, out of pity and compassion, or we are not of God; for God is love. Love is a gentle, sympathetic, kindly way of doing what obedience requires.

"He that loveth not his brother abideth in death."

Love is a greater and more transforming thing than most of us realize. This is exemplified by Jesus in the "laying down of his life for his brethren," so we must give our lives for our brethren—our whole lives for their spiritual welfare.

* * *

**Lecture: bro. F. Higham, Detroit, Mich.
"The Peace and Safety Cry"**

THE SPEAKER began by referring to the present situation in world affairs in which the nations are all looking to two men, Eisenhower and Khrushchev, for the answer to the uneasy conditions existing between the two leading world military powers.

God's people who witness the events of the past few years that were foretold by the prophets are strengthened and encouraged as they see the picture of Christ's coming, the resurrection of the dead, linked with the present peace and safety cry. But God will not give peace to a wicked world. Righteousness must come before peace.

Man's ideas, methods and strivings for peace have always been centered around his own advantage and safety. Of the Peace Society, which bro. Thomas attended, he wrote—

"The Peace Society is the world's beloved friend. The world wants peace that they may find respite from the Judgments of God to pursue their iniquity and to enrich themselves with commerce, to enjoy the good things of this life.

"The Peace Society is the world's employee, its zealous Utopean missionary. Individually and collectively they are the enemies of God."

Safety has been the cry of the nations for over a hundred years, and taken collectively all these efforts toward peace are an evident sign that the latter days of Gentile times have come. The recent announcement of the Russian leader of a proposal for total world disarmament within four years will no doubt be the means of dulling the senses of the men of our times against the immediate prospect of war.

The utter helplessness of man to arrive at peace and safety by his own efforts stands out boldly as we look at the history of the past hundred years during which so many special efforts have been made to that end. Despite the many conferences and organizations, the brief record of the past 100 years is this:

Crimean War, Austro-Prussian War, Franco-Prussian War, American Civil War, Spanish Amer. War, Boer War, Russo-Japanese War, World War I, Italian-Abyssinian War, World War II, Korean War, Israeli-Egyptian War, Cold War, Divided Europe, Conflict of Greece & Turkey, World-wide Race Hatred, Red China's war-like spirit, French-Algerian War.

The enmity which God pronounced between the Seed of the Serpent and the Seed of the Woman will continue to exercise itself in the form of wars, strife and bloodshed until the end of the age we live in, when the Seed of the Woman will strike the death blow to the head of the Serpent-power of the earth. The world is now ripe for destruction—not for peace and safety. The call now to those who understand the Scripture is—

"COME OUT OF HER, MY PEOPLE."

When God's judgements are in the earth, and the inhabitants thereof learn righteousness, then will God make wars to cease unto the ends of the earth, and speak peace to the nations: —

"In his days shall the righteous flourish; and the abundance of peace so long as the moon endureth" (Psa. 72:7).

SUNDAY, OCTOBER 4, 1959

Exhortation: bro. R. Sutherland, London, Ont.

"The Foundation of God Standeth Sure"

"It has been a long time," our brother said, "since the foundation was laid, but there is no decay in that foundation—it standeth sure." No man-made foundation, made of corruptible materials, or built on a foundation of sand, could so long endure the ravages of time. Time wrecks man's best efforts and destroys his highest hopes, because he fails to realize that God has spoken.

But WE do realize that God has spoken? We have heard, we have accepted in humble thanksgiving, and so must assert, declare and contend for the "Hope of Israel." The resurrection of Christ from the dead for our justification makes us sure that the foundation of our hope is steadfast.

Jesus is the chief cornerstone of the foundation God has laid of that future house in which He will dwell with men, and the assembling of the stones, materials, pillars, etc., has been going on through all generations.

"If the foundations be destroyed, what can the righteous do?"

The true foundation can never be destroyed, but some have forsaken the sure foundation for another Gospel. These closing days are characterized by heresies and false teaching, most eminent of which is the one Paul warned against in Heb. 2:14—a denial that Christ came in the flesh.

This characteristic of the great apostasy has invaded the Household, though the Scriptures are so plain to the contrary, such as: John 1:14; 1 Cor. 15:39; Heb. 2:17; John 3:6; Gal. 4:4; Rom. 8:3; Ps. 51:5. Bro. Thomas wrote: "How could sin be condemned in the body of Jesus if it never existed there?"

Pioneer brethren were diligent to maintain purity of foundation. The Berean foundation still remains unchanged, and we stand today where bro. Thomas and bro. Roberts did in their time. Our only hope of remaining firm on this foundation to the end is a careful and diligent study of the holy scriptures, which are able to make us wise unto salvation.

The materials God requires for His building are rare. He chooses those of humble and contrite spirit that tremble at His Word, of which Jesus was our supreme example (Isa. 51:16).

We must realize that we are God's workmanship, just clay in the hands of the potter, Who makes some vessels to honour and some to dishonour. But whether we are one or the other depends upon ourselves.

There is always the danger of adding to or taking away from the saving word, thus destroying its saving power, and making it of none effect for our salvation. We must take careful heed to such exhortations as that given in 2 Peter 2:20-22—

"For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning."

There is always the possibility of being entangled again and overcome, especially in these last days. The pollutions of the world that lieth in wickedness, from which we have escaped, are ever present, so that we must be watchful lest we like the sow that was washed, return to wallowing in the mire of the world.

God's Word must be held high and supreme in our lives, and every thought brought into captivity to it. The carnal mind must be constantly and consistently withstood.

Will we be of the few "hidden in the skirts of God?" Let us hold the Berean torch of Truth HIGH, giving constant evidence that we do take heed how we build thereon, being—"Steadfast, unmovable, always abounding in the work of the Lord."

The speaker closed with Paul's beautiful words to the Hebrews:

"Now the God of peace, that brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom glory be ever and ever. Amen."

* * *

**Lecture: bro. J. Williams, Waterford, Ont.
"The New Heaven and Earth"**

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea" (Apoc. 21:1).

THE SPEAKER illustrated the gladdening experience of discovering the Gospel as when a man looks at the beautiful summit of a great mountain; he takes the first step upward, then another; but stumbles here and there as he ascends, but with the eyes constantly on the summit, he moves upward toward the compelling beauty until the top is reached.

As Christadelphians we are thus elevated to a position above the world, so that we can look down upon its movements with true discernment of the trend of its affairs. John was carried to the top of a great and high mountain—

"And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Apoc. 21:2).

The glory that John saw as he beheld the finished purpose of God on the earth, when it would be the eternal abode of an immortal, redeemed people, is a great contrast to the present condition of man on the earth. Since the expulsion of Adam and Eve from the Garden of Eden, death blights all creation.

But God in His infinite mercy has revealed His ultimate purpose, so that if a man will fasten his affections upon it in the manner prescribed, death will be overcome, as it is written—

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

The speaker showed the fallacy of the current idea that the earth is to be burned up, as some interpret such passages as are found in the 3rd chapter of 2nd Peter.

It was shown that Peter's reference in this chapter was to the impending destruction of the Jewish constitution by the Roman armies which took place only a few years after he wrote the epistle. "Earth" and "world" in the scriptures often refer to the order of things existent upon it, as in the passage—

"Look unto me and be ye saved all the ENDS OF THE EARTH: for I am God, and there is none else" (Isa. 45:22).

God's eternal purpose with the earth is plainly expressed throughout the Bible—

"The earth abideth forever" (Ecc. 1:4).

"Thus saith the Lord that created the heavens; God Himself that formed the earth; He established it, He created it not in vain, He formed it to be inhabited" (Isa. 45:18).

THE GOSPEL of the Kingdom as preached by Christ and his apostles had reference to the establishment on the earth of a divine kingdom, wherein the saints would reign with Christ over the nations of the world (Rev. 5:10; Matt. 5:5). The establishment of God's Kingdom in the earth now awaits the return of the Lord Jesus from heaven. A brief outline of the order of events till the establishment of the new heavens and new earth was given—

1. The return of Christ from the right hand of the Father to the earth;
2. The resurrection of the dead;
3. The judgment of the responsible, dead and living, which results in the separation of the righteous from the wicked;
4. The wicked are sent away to punishment and the second death, while the righteous are rewarded with eternal life;
5. Christ goes up with his saints to Jerusalem and destroys the Gogian hosts, who are at that time invading the land of Israel;
6. Christ re-establishes the throne and kingdom of David in Jerusalem;
7. The nations are called upon to submit to "the law of the Lord from Jerusalem";
8. All nations are forced by fire and sword to "bow before him";
9. He speaks peace to the nations, and reigns in righteousness with his saints for 1,000 years;
10. At the end of the 1,000 years there will be another resurrection and judgment, the great harvest of the earth;
11. As at the first judgment, the wicked will suffer punishment and the 2nd death, the righteous will attain to eternal life;
12. The endless age beyond the thousand years will begin: the new heaven and new earth will then be a reality. God's purpose with man on the earth will have been fulfilled—
"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away" (Apoc. 21:4).

* * *

AFTER HEARING these expositions and exhortations concerning God's will toward us, and the glorious purpose to which He is directing the affairs of the world, we, who were present on this occasion, were glad that we had attended the Toronto Gathering; for we came away with a strong determination to lay hold with all diligence and effort on that hope that has been set before us in the word of the Truth of the Gospel.

The brothers and sisters who laboured in the working out of the arrangements for this Gathering, and "so strengthened their hands for this good work"; and offered their services in love and brotherly concord to the carrying through of the arrangements, so that all things were done "decently and in order", gave us an example of consecration and devotion to the cause of God's Truth in the earth that will remain with us long after many of the words we heard there are forgotten —E.W.B.

Signs of the Times

AS THIS copy is being prepared, the much-heralded tour of President Eisenhower is still in progress. The purpose of this 22,000-mile trip is said to be three-fold: A good will mission; to win the sympathy of neutral and uncommitted nations; to resolve differences among the Western Allies that a unified approach to a summit meeting might be worked out. As to what has been accomplished along these lines is yet to be seen.

Viewing the presidential tour and its possible results from a purely rational and unbiased standpoint, there are many reasons for believing that nothing of value in the way of removing world tensions will be accomplished. There are too many flies in the ointment; **too many tranquilizers and not enough curative medicine in the remedy.**

Regardless of all the fanfare, and one of the most stupendous press, radio and television coverages of any event ever to occur—obviously in an effort to enhance the prestige of the President himself and impress the world as it never had been impressed—the propaganda value of the President's trip is greatly lessened by the unmistakable fact that it was prompted by Mr. Khrushchev's visits to the U.S., and China and other trips still planned to be made.

As in the satellite race, the U.S. is compelled to follow Russia's lead. As the President, wherever he went, proposed disarmament as a means of world peace, there could be no denying the fact that **Mr. Khrushchev said it first.**

Although U.S. intelligence agencies have gone all out in their efforts to present the tour as an original idea of the President, it is not so considered in other nations. Paris newspapers, for instance give their idea of it in cartoons picturing the "tours" as a grand foot race in which Mr. Eisenhower is out to beat the Khrushchev record.

We must agree that there is much to commend this appraisal of these grand stand performances which can have nothing whatsoever to do with resolving the grave problems which are keeping the nations on the brink of war. And no one knows this better than the participants themselves. It is just another method of fighting the cold war—catching flies with honey instead of vinegar. Or, gaining recruits by peaceful, instead of violent and subversive means.

Mr. Eisenhower's good will tour has been compared to a physician trying to cure a patient of cholera with a remedy for measles. Or, it might be compared to offering soothing syrup to a victim of a heart attack. Which is by way of illustrating that the President's smiles and friendly words are no remedy for the stupendous problems faced by nations threatened with powerful enemies from without and political dissension within; where economic chaos, poverty and ignorance lend a helping hand to political intrigue and subversive propaganda which seeks to indoctrinate the populace with

Communitistic ideas and thereby overthrow their governments. To offer such nations peace is a mockery. To offer them military aid is to deny that peace is a probability.

NO PROBLEMS BEING SOLVED

THERE ARE no problems being solved, no tensions removed nor any confidence being established by the peaceful gestures now being made by East-West leaders. The New York Times, in summing up the results of the good will tours, says:

"The chances for concrete results in these (summit) negotiations is still a large question mark.

"On the substance of the big issues the long standing conflicts remain unbroken and the dialogue is still harsh . . .

"The question of where matters stand between Russia and the West is, essentially unchanged."

It would only be on the basis of irrational optimism that anyone would conclude that the President's smiles and friendly words on his tour could in any way improve the situation.

MANY PROBLEMS

AS POLITICAL leaders in the capitals of the nations involved in the proposed summit conferences seek to get things in proper order for the crucial talks with East-West heads of state, the word "problems" has come into every day use in describing the perplexity which racks the minds of all parties involved.

These problems face both East and West, problems which must be revolved even before the groundwork of a summit conference can be laid. It is a situation in which a very desirable objective has been proposed, and everybody agrees that it would be wonderful, but nobody knows how to go about removing the difficulties in the way of accomplishing the objective. It is like a group of engineers planning a magnificent structure without any idea as to how the ground can be cleared for its erection.

The greatest problem of all is how to contain Russia, China and other Communist groups in any plan for "coexistence." As Western leaders try to determine just what the real purposes are which lie behind the changed attitude of the Soviets in the cold war, an idea is growing that, if any plan for ending the arms race could be agreed upon, and a system of "peaceful coexistence" could be established, it would probably result in nothing more in the long run than a kind of truce initiated by Russia which would give the Soviets an opportunity to strengthen their industrial and economic structure, impress backward nations with the advantages of Communism, and by infiltration and propaganda gain recruits for world Communism, waiting for the time when Russia is sufficiently strong to launch a war for world conquest.

The problem of China and India presents another obstacle which alone could wreck any world peace agreement. These two countries, containing about one-third of earth's population, having only recently been introduced to modern ways, beset with mountainous internal problems, suffering from over-population and poverty, cannot be expected to fit easily into any Western plan for "peaceful coexistence." The fact that these two nations, formerly at peace, are now engaged in a border dispute, is just another of the many problems to be faced in any world peace movement.

Although Mr. Eisenhower is said to have assured Mr. Nehru that the U. S. stands ready to give India military aid in the event of a Chinese invasion, such a promise is rather empty in view of the insuperable difficulties that would be in the way of rendering adequate assistance in repelling any sudden onslaught of Communist hordes already hovering near the Indian border, who could, and no doubt would be backed up by every kind of necessary assistance from Soviet Russia. In such an eventuality it would no doubt be another case of "too little and too late."

As the President proposed disarmament on the one hand as the only means of establishing world peace, and offering military aid on the other hand as a means of repelling aggression, one cannot fail to see the uncertainty existing in his mind as to the success of any disarmament proposal. True, it has been conceded that it is wise to "keep the powder dry" while praying for peace, yet it is also true that no possibility of disarmament and world peace is possible so long as sabre-rattling goes on and the heads of nations have no confidence in the others' sincerity in making peace proposals.

SMALL NATIONS PERPLEXED AND ALARMED

AS THE great powers talk of ending the cold war, and thereby end the possibility of a hot war, in a disarmament and peace agreement, the weak nations are beginning to ponder the question of how they will fit into the picture. And there is a strong probability that conflict between these small nations, rather than a direct aggressive action by a big nation, will be the spark which lights the great conflict of the ages—Armageddon.

Little nations are more concerned with their own private, and in some instances, petty affairs than with world-wide issues; more interested in how to defend themselves against hostile neighbours than a defence against some great power somewhere else in the world.

This is especially true of the small Mideast nations. Most of these small nations having been formed out of the international disturbances of the two World Wars, are none too secure in their national structure. All of them have had to lean heavily on stronger nations for both economic and military aid, and have, therefore, been ready victims of outside propaganda and interference in their internal affairs, while the unstable condition of their governments has given opportunity for revolutionary elements to operate, and the impoverished condition of their people has given Communism a ready weapon.

Those friendly to the Western powers are now anxious about the possible change in U. S. policies which may come about in the event of an agreement with Russia on "coexistence." As one correspondent says: "Whether the U. S. will continue military, economic and moral support, and on what scale."

It is clear that these weak nations fear peaceful relations with Russia more than they fear the cold war. It is obvious that the much-heralded "friendship" for the U. S. among these weak nations is contingent upon how much aid the U. S. is willing to give them. In fact it has become transparently clear that dependent nations have profited greatly through the rivalry existing between the East-West groups, getting aid from both by playing one against the other, or by favouring the one willing to give them the most.

QUESTIONS BOTH EAST & WEST MUST ANSWER

AS EAST and West heads of state approach a summit meeting, there is a big job of house cleaning to be done even before any thought can be given to world disarmament and peace.

What will China do? What will be her terms for co-operation in a world-wide peace plan? How can the Algerian trouble be resolved in a way to satisfy both France and the rebel Algerians? How can the Hungarian issue be settled? How can the tensions of the Mideast be eased and these restless peoples be persuaded to live at peace with each other? How can the unrest and anti-American feeling in Latin-America be erased. How can the unrest, rivalry and dissension in Southeast Asia be eased?

And probably the greatest question of all in relation to these trouble spots is, Will Communists cease to create crises and unrest among these peoples and allow them to govern themselves without any Communistic interference?

These and many other questions must be answered correctly and definitely before there can be any possibility of peaceful relations among the nations.

We know the answers to these questions on the basis of scriptural teaching and prophecy. These questions cannot be answered favourably, neither can the problems be resolved. We know that this can never be this side of the coming of the Prince of Peace, who will answer all questions; resolve all problems. —O.B.

Ecclesial News

CROYDON, England—Ruskin House, Wellesley Road—Breaking of Bread, Sundays, 11 a.m.

I MUST express my regret for the delay in reporting an event which caused much sorrow to our little meeting. Our brother W. M. Whelan had been in the hospital for some weeks suffering from a severe skin trouble, but was making a good recovery, when one day at the end of February last he had an accidental fall on the hospital floor which gave him a shock that at his advanced age of 85 years so affected him that he died on the 5th of March.

He was laid to rest on March 11 (the writer speaking at the graveside) in the North London cemetery at Manor Park, in which district he had lived for some years and where he had been a member of the Ilford (Essex) ecclesia before moving to Croydon ecclesia. He joined Croydon ecclesia over 30 years ago.

We very much miss our brother who, as a former member of our ecclesia remarked, was "very lovable." He was always enthusiastic in his endeavours to spread a knowledge of the Truth.

Our membership at Croydon is reduced to four, but we are thankful to be able to continue our meetings at Ruskin House although we are all well over what is generally termed the "allotted span."

We send our love and greetings to all our brethren and sisters. —bro. A. J. Jeacock.

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HOUSTON: 8008 Junius St.—Sunday School 10 a.m.; Memorial 11; Lecture 3rd Sunday; Review of daily Bible readings on other Sundays 7 p.m.; Elpis Israel Wed. 7:30 p.m.; Eureka Fri. 7 p.m.

Sister Ann Hill of the Lampasas ecclesia has been a visitor with us at the table of the Lord since our last report.

In our Sunday morning Bible Class we are studying the book of Isaiah and using "The Ministry of the Prophets—Isaiah" as a reference book. This study was begun in July, 1958, and we have now reached chapter 50. A careful study is made of each verse with careful application to other related passages in the Word. It is believed that this study along with other classes has done much to strengthen and broaden our conception of that wisdom which is from above.

After finishing "Nazareth Revisited" the larger children have now taken up a study of "Christendom Astray." This book, along with Elpis Israel, gives our young people a back-ground of scriptural teaching that enables them to enter upon the way of life with their eyes opened to the glorious things contained in God's law, so that they can press on with confidence to make their calling and election sure. —bro. Charles Banta

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WHANGAREI, New Zealand—YWCA Hall—Memorial 10:30 a.m.; Lecture 7 p.m.; Bible Class Wednesday, 6:45 p.m.

IT IS SOME time since Ecclesial News from Whangarei appeared in the Berean, but we remember those of like precious Faith in "regions beyond."

We are not able to report any change or increase in numbers. Nevertheless we endeavour to take comfort in the things most surely believed among us, by daily reading of the Scriptures, attendance at the Table of the Lord in breaking of bread each Sunday morning, lectures in the evening, and midweek Bible classes for study, that we may be strengthened to continue in the Faith, grounded and settled.

We also visit brethren and a sister in isolation, and they visit us as opportunity offers, and talk on the things concerning the Faith, and so keep the light burning.

The monthly visit of the Berean with its excellent spiritual food, also the tape records of exhortations and spiritual songs from brethren overseas, are all very uplifting and comforting in these days of spiritual darkness which covers the earth and gross darkness the people (Isa. 60:2).

There is little or no response from the alien, who seem to be overtaken by a paralysing apathy in things pertaining to God, but this is according to the Word of God—(Isa. 26:9-10)—

"Lord, when Thy hand is lifted up they will not see. But they SHALL see, and be ashamed for their envy toward the people. The fire of Thine enemies shall devour them."

Man in these days has reached a great height in his own estimation, with his marvellous inventions. He has gone under the Ice Sea to the North Pole, and also explored the Antarctic continent, flown round the globe, and is now looking forward to travelling through space.

But it is just as in the days of the building of the tower of Babel (Gen. 11:8). They left God out of account; but God took swift action, and confounded their language in a moment of time, "and they left off to build the city and were scattered abroad on the face of the earth."

So will it be with man's latest attempts. When God created the earth He formed it to be inhabited. He created it not in vain. There will be a limit to man's aspirations, as revealed in God's answer to Job in describing the bounds set for the sea—

"Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed"
(Job. 38:11).

And as recorded in Psalms (46:10)—

"Be still and know that I am God. I will be exalted among the heathen, I will be exalted in the earth."

All the prophecies relating to the time of the end are now rapidly fulfilling. Soon there will be "time no longer."

We have passed from faith to sight, and should now be preparing ourselves scripturally to be ready—

"Prepare to meet thy God, O Israel" (Amos 4:12).

He cometh at an hour when ye think not (Luke 12:40). In the words of our Lord to the ecclesia in Thyatira (Rev. 2:25)—

"That which ye have already, hold fast till I come."

And so we conclude, asking God's blessing on our dear brethren and sisters in the regions beyond.
—bro. K. R. Macdonald.

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