

# The Berean Christadelphian

*A monthly magazine devoted wholly to the exposition and defence of the Faith once for all delivered to the Saints, with the object of helping to make ready a People prepared for the coming of the Lord. Opposed to the unscriptural teachings of the papal and protestant churches of the world.*

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

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**CHRIST IS COMING AND WILL REIGN ON EARTH**

## EDITORIAL

### Bible Classes

*"Where there is no guidance, a people falls; but in an abundance of counsellors there is safety"*  
—Proverbs 11:14 (RSV).

GROUPS organized for the purpose of increasing the knowledge and understanding of the Word of God, may take various forms. One of the first of these is the Sunday School, which is generally considered to be for the purpose of instructing children and young people. While this is mainly true, the influence of the Sunday School goes much further, as it usually incorporates a senior class composed of members of the ecclesia.

The purpose of the Sunday School is not to replace the training and influence of a good home, but to augment it. Some have failed to realize this, and have left all religious training to the care of the Sunday School. But it is impossible for teachers to give satisfactory instruction to children in one hour out of 168 in each week.

Thoughtful care should be exercised in selecting teachers. They must be lovers of the Truth, and display an exemplary conduct by which the children will be attracted to them. This will develop a loyal confidence both in the young people and the parents.

To be able to teach children sound doctrine and divine precepts is an incomparable work. Those who assume such devotional duties, will experience radiant joy when they observe the students developing an understanding of the covenants of promise, and an affectionate appreciation of the life and work of the Lord Jesus.

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THE COURSE pursued in senior classes may take different forms, but is quite often centered in the study of Eureka, by brother John Thomas. This is a work with which every Christadelphian should be familiar, in some measure at least.

Some have expressed the thought that Eureka is "too deep" to be understood. This impression might be formed at first sight; but *anyone who loves the Truth, and has an ardent desire to "grow in grace, and in the knowledge of our Lord," will soon overcome this erroneous opinion if he persists in applying his mind to it.* Not only so; but a careful and thoughtful reader will soon become fascinated as he beholds the author's unstaggering faith in God, and the amazing discernment that he possessed regarding His Word.

There are other objections to Eureka classes. One brother of long standing in ecclesial work said, "I have read Eureka once, and cannot see any good reason why I should go over it again." If he possessed a photographic mind, and could remember all he read, there might be some excuse for such a remark; but no Bible lover who has carefully studied the work would speak lightly of it. Although it is an exposition of the Apocalypse, it deals with the whole counsel of God; for throughout it the author places God first. The more we study Eureka, the better we will understand the Bible, and the result will be a greater love of the Truth.

Another reason given for non-attendance was to the effect that the brother could get more information and better instruction by reading Eureka at home, than he could as a member of a group. This may be true insofar as the individual is concerned, but *if we have love for one another, we will be happy to help one another, and will take advantage of every opportunity of studying together.*

If we think only of our own salvation, it is possible for us to become selfish, and fail to promote that love and sympathy for other members of the body, which Paul has so beautifully illustrated in the 12th chapter of 1 Corinthians:

“For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ (v. 12).

"And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it" (v. 26).

There are many members, but only one body, and *if we are to meet with the approval of the Lord at his coming, we must be knit together in love, and closely associated together in ecclesial work.* This labor of love is for all, and should never be left to a few to carry the burden. An ecclesia cannot flourish if its classes are not enthusiastically supported. Clause 5, of our Constitution, emphasizes this principle—

"That we mutually engage to submit to the order and arrangements preferred by the majority of the whole ecclesia."

It should be noted that this clause has no relation to matters of doctrine, but applies only to the operation of the ecclesia. Therefore, by it, *we are duty bound to support all ecclesial meetings including the Sunday School and Bible Classes which form an important part of our ecclesial life.* If we do, we will be following the exhortation of Paul, when he said—

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love"—Eph. 4:1, 2.

"But speaking the Truth in love, may grow up into him in all things, which is the head, even Christ:

"From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love"— Eph. 4:15-16. —Editor

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## **Messiah the Prince**

*“At that time shall Michael stand up, the great Prince which standeth for the children of thy people”*  
—Dan. 12:1

**By BROTHER JOHN THOMAS**

IT IS profitable to consider the titles given to the chieftain in the prophecy of Daniel who is to deliver Judah, and break the adversary in pieces. In chapter eight he is designated by two titles; the one, *Sar-hatz-zavah*, Commander of the army (v. 11); and the other, *Sar-sahrim*, Commander of commanders, or Commander-in-Chief of the army (v. 25). In chapter 7, the Son of Man and the holy ones, and their people, are introduced upon the arena of the Dragon-power, with judgment given to them for its destruction; but the military relation they were to sustain towards one another in the work, though it might be inferred, was not expressed.

In the chapter (8) before us, however, this deficiency is supplied: the Son of Man is styled *Commander-in-Chief*; the holy ones, *Commanders*; and their people, *the army of the heavens*. Thus, a military power is prospectively prepared for the work of destroying the armies of the Gentiles when, as in Joshua's day, Israel shall be commissioned to go and possess the Holy Land, and subdue the kingdoms of the west.

The Bible is full of testimony to this effect, which in the New Testament is pictorially illustrated. There the Commander-in-Chief is represented as a King and General riding a white horse, clothed with a vesture dipped in blood, and a sharp sword going out of his mouth, that with it he should smite the nations. This symbol is declared to be representative of the King of kings, and Lord of lords, who judges and makes war in righteousness, and treads the winepress of the fierceness and wrath of Almighty God (Rev. 19:11-16).

In another chapter, he is styled "The Lamb." Speaking of the papal kings of the west, the Spirit says—

"These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords and King of kings" (Rev. 17:14).

As to the person represented by the Lamb, he is defined as one that had been slain, and had redeemed his companion kings and lords from among Israel and the nations (Rev. 5: 6-10). No person intelligent in the Scriptures can deny that *these symbols are representative of Jesus Christ in the character of a Royal Military Commander in active service against the armies of the Gentiles.*

The white horse that bears the Conquering Hero is Judah; and the "sword going forth from his mouth" is Ephraim, or the Ten Tribes of Israel; as is proved by the following—

"Yahweh of armies hath visited the house of Judah, and hath made them at His GOODLY HORSE in the battle: and they shall be as mighty men who tread down their enemies in the mire of the streets in the battle; and they shall fight, because Yahweh is with them"  
(Zech. 10:3-5).

Israel is Yahweh's inheritance, therefore thus saith Yahweh:

"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; with thee will I break in pieces captains and rulers" (Jer. 51:19-23).

"Behold, I will make thee a new sharp THRESHING INSTRUMENT having teeth; thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.

"Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in Yahweh, and shalt glory in the Holy One of Israel"  
(Isa. 41:15-16).

"I will render double unto thee when I have bent Judah for Me, filled the (Judah) BOW with Ephraim (as the arrow), and raised up thy sons, O Zion, against thy sons, O Greece, and made thee (Zion) as the SWORD of a mighty man.

"And Yahweh shall be seen over them, and his arrow (Ephraim) shall go forth as the lightning; and Adonai Yahweh shall blow the trumpet, and shall go forth as whirlwinds of the south"  
(Zech. 9:13-14).

In these testimonies things are affirmed that *have never come to pass since they were written.* Judah has never been since then Yahweh's goodly horse in the battle, fighting because He was with them, and seen over them. Instead of Israel breaking in pieces the nations, destroying kingdoms, and reducing the empires of the Gentiles to chaff, they have been themselves the broken and destroyed.

What is here testified remains to be accomplished in the simultaneous breaking to pieces of the gold, the silver, the brass, the iron, and the clay of Nebuchadnezzar's Image; and the reducing them to the likeness of the chaff of the summer threshingfloors: and in the overcoming of the armies of the Beast and the kings of the Latino-Greek dominion. In this war, which will be the last on the Babylonian earth for a thousand years, "Israel will do valiantly" (Num. 24:18), as the goodly horse and sword of the Mighty One, as represented in the Apocalypse of John.

The commanders of whom the Lord Jesus is the royal chief, are represented as his body-guards, or staff, in the apocalyptic vision. They are there styled *ta strateumata*, the body-guards in the heaven that—

"Follow him upon white horses, clothed in fine linen, white and clean" (Rev. 19:14).

As they are his associate commanders of Judah, their king's goodly horse, they are fitly represented as all riding horses similar to his. The Commander-in-Chief's vesture is dipped in human blood; because before the things represented in the nineteenth chapter, he had trodden the winepress

alone, and stained all his raiment at Bozrah (Isa. 63: 1-4), when he shatters the Russo-Gogian Image into fragmental parts, previous to "breaking them to pieces together."

After the overthrow at Bozrah, he prepares to subdue the West; and in this preparation he summons his soldiery to the conflict under his companions in arms his joint-commanders of Israel. Until the battle of Bozrah, their vestments are unstained with the blood of the enemy, and therefore represented simply as emblematic of their character. To be clothed in "fine linen, white and clean," is significant of the wearer's righteousness. This is the interpretation put upon the symbolic raiment in the eighth verse of this chapter; for, speaking of these holy ones as constituents of the Bride ready for union with the Lamb, it is there written—

"To her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is (or represents) the righteousness of the holy ones."

They therefore who are represented as clothed with this figurative raiment are the holy ones spoken of in Daniel; and prepared to go forth with Jesus as the One Yahweh, to judge and make war in righteousness. They are the lords, and kings of whom he is the Lord and King—"the called, and chosen, and faithful that are with him" (Rev. 17:14); the—

"Redeemed from among men, who follow him whithersoever he goeth" (Rev. 14:1-5).

In Daniel 9, as we have seen, this great Commander of heaven's forces against the Russianized Graeco-Latin confederacy occupying the Holy Land, is styled the Holy One of holy ones, which is equivalent to the Most Holy of them. He was to be anointed by the Spirit of Yahweh, which was done at his baptism in the Jordan. He was therefore the Anointed Most Holy One of the Father, Who had constituted him the heir of the throne of His Kingdom of Israel.

For this cause he is styled *mahshiach nahgid*, the anointed prince royal; or as in the common version, MESSIAH THE PRINCE. In the twenty-sixth verse in one sentence he is termed the Anointed One; and in another simply *nahgid*, or prince royal. In the Syriac version, "the anointed prince royal" is expressed by "the Anointed One the King," as though it were *melekh* instead of *nahgid*. But, I conceive, that there is all the difference between *melekh* and *nahgid* as that existing between the heir-apparent and the king upon his throne.

Till the Anointed One ascends the throne of his father David he is Prince Royal, or king expectant, not king in fact. It must be so; for a *melekh*, or king, is *one who reigns*, and not one who expects to reign. This distinction is maintained by Jesus himself in the twenty-fifth of Matthew. In verse 35 of that chapter, when speaking of his appearing in glory to sit upon the throne of his glory, he styles himself simply "the Son of Man"; but when he possesses that throne, and invites the blessed of the Father to occupy the kingdom in verse 34, he terms himself "the King."

But, if *Sar* mean "prince," in the sense in which the Son of Man is a prince royal (as the common version renders *nahgid* and *nahsi*, as well as *sar*), why is he not styled the "anointed *Sar*"? If the revelator did not intend to convey distinct ideas concerning the Son of Man, I do not see why these *three words* should be all applied to him. King James' translators discerned no reason for the employment of these various words; so they rendered them all by the one word, "prince." But I see no reason to follow their example. I take it rather that there was design in the variety; each word being adapted to the Son of Man in the part he was represented as enacting at the time; thus, while breaking the Russo-Gogian confederacy he is called *Sar* ("Head Captain, General"—Dan. 8:11, 25); when making expiation for iniquity his military character is veiled, and he is styled the anointed most holy one, or *nahgid* ("Appointed Leader" — Dan. 9:25-26); and when elevated to the throne in Israel, he is termed *nahsi* ("Exalted"—Eze. 37:25, and chs. 44 to 48). So that a *sar* anointed becomes a *nahgid*; and a *nahgid* elevated to his throne a *nahsi*.

This verbal criticism is in harmony with after developments. At the end of the sixty-nine heptades, or 483 years, John the immerser heralded the approaching manifestation of a royal personage, a *nahgid*; not of a military commander, or *Sar*, but of the future majesty of the kingdom of the heavens. The Son of Man was to appear as the rightful claimant of David's throne and the Holy Land; that is, to establish his right to it; not to gather Israel to his standard at that time for a contest with the Latino-Greek Little Horn, then "waxed exceeding great."

The time had not come for that, as he told Pontius Pilate. He came, not only to prove his claim, but to *bring the Abrahamic Covenant into force by his death and resurrection*; that by virtue of it he might afterwards rightfully lay hold of the sovereignty of Israel and the nations, and compel the latter by the edge of the sword to recognize him as king of all the earth.

No other conqueror by whom he will have been preceded since the days of Nimrod will have been able to prove his right to universal dominion by virtue of a legal instrument divinely attested and confirmed. Their right has been derived from their own swords; and they have reigned on the principle that "might is right; therefore keep who can." Israel's Commander-in-Chief claims all existing dominions *by right derived from the Deity*; and proclaims his intention to meet them upon their own principle, and laying hold upon them with a strong arm, to wrest from them their thrones, and to keep them by his might.

Had Gabriel told Daniel that it should be 483 years to the Anointed *Sar*, he would perhaps have expected him in the capacity of a military chieftain within the 490 years. And then, if Gabriel had added, the Anointed One shall be cut off, or "slain," as the Syriac has it, he might have inferred, that he would be slain in battle.

But when he heard that he was to be put to death as prince royal, he would understand that it was in connection with the question of his right to the royalty, as we learn it really was from the testimony of Matthew, Mark, Luke, and John. He was put to death as prince royal (*nahgid*), not as *Sar*—as heir of David, and therefore Israel and Judah's king.

Speaking of the prince, Gabriel said—

"The people of the prince that shall come shall destroy the city and the holy."

This refers to the "days of vengeance," or "judgment to come," preached by the apostles; and referred to by Jesus when he apostrophized the hypocritical Scribes and Pharisees:

"Ye are the children of them who killed the prophets. Fill up then the measure of your fathers. Serpents, generation of vipers, how can ye escape from the judgment of Hinnom's Vale?"  
(Matt. 23:29-33).

Many of those who very properly reject the notion of the book of Daniel revealing nothing beyond the reign of Antiochus Epiphanes, as erroneously imagine that "the prince" was Titus the Roman general, whose troops destroyed the holy, and took away the daily, and cast down the truth, Mosaically typified, to the ground.

But Titus was certainly not the prince. He was *Sar* of the Gentile forces, not a *nahgid*; and no reason exists why this should be applied to any other person than the *Anointed Prince Royal* referred to in the context.

THIS was the prince, and the Romans were his people in the same sense in which Nebuchadnezzar and the Chaldees were the Deity's. When Yahweh sent Nebuchadnezzar and his forces against Judah and other nations to destroy them for their wickedness, they were the sword of Yahweh. Speaking of this conqueror, He styles him—

"Nebuchadnezzar the king of Babylon, My servant."

And in overthrowing Tyre, Yahweh says—

"The Chaldeans wrought for Me."

And in their operations says—

"I will strengthen the arms of the king of Babylon, and put MY SWORD in his hands."

*It was so with the Romans, although they knew it not.* They wrought for the Prince Royal of Israel against rebellious Judah, who refused to acknowledge him as their king. See the parable comparing the kingdom of the heavens to a certain king who makes a marriage for his son. After he is raised from the dead, messengers are sent to invite Judah to the marriage; but they took his servants and slew them—

"But when the king heard thereof he was wroth; and he sent forth HIS armies, and destroyed those murders, and burned their city" (Matt. 22:7).

*What armies were these which Jesus styles the king's armies?* There is but one answer that can be given—they were the Royal Father's, and therefore also the Prince Royal, his Son's; or in the words of Gabriel, "the people of the Prince."

This explains the meaning of "an army being *given* to the Little Horn of the Goat against the evening-morning sacrifice." The Prince put them in commission for that work; and no doubt, though invisible, superintended the operations of the siege. Hence the coming of the Roman eagles against Judah's carcass (Deut. 28:26), as Moses had predicted (Matt. 24: 27-28; Deut. 28:50), was also the coming (Matt. 10:23), though not the *appearing*, of the Son of Man. If the Prince had not given the army against the city, the Roman eagles would have been stripped of all their feathers; and have met with a fate not less disastrous than the Assyrians of old.

The last place in which Messiah is mentioned in Daniel is where he is styled, "Michael the great prince" (Dan. 12:1). Here the word is *Sar* not *nahgid*, as might be expected, seeing that the passage speaks of the time when the Russianized-Latino-Greek confederacy is to be broken on the mountains of Israel by Judah's king. The phrase would have been better rendered "Michael the great Commander," whose name well expresses his omnipotence, signifying, "Who like to POWER?"

Because Gabriel in Daniel 10 speaks of a contemporary angel whom he calls Michael, some there are who think that Michael the great commander is he. But the identity of name is no proof that the same person is referred to in both places. Michael who aided Gabriel against the Angel-Prince of the kingdom of Persia was no doubt the angel-*sar* Yahweh appointed over Israel in the days of Moses, of whom He said—

"Beware of him, and obey his voice; for My Name (or divine power) is in him"

(Exod. 23:20-21).

But in the time of trouble this angel is superseded by Jesus, who is the great power of Deity, and therefore styled "Michael the great commander."

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### "HE THAT FORSAKETH NOT ALL . . ."

It is better not to know the way of Truth at all than knowing it, to continue in the ways, the works, and maxims of the flesh. The saintship that is disfigured by a conformity to this God-forgetting, man-fearing, self-seeking, money-making, poor-neglecting, unmercy-showing, proud, unjust, merciless, impure, drunken, tobacco-stupified age—is a saintship that will not be recognized by Christ, for Christ will recognize only the saintship of his own pattern, which is abundantly exhibited beforehand in the Word of Truth. That saintship is a saintship of zeal for God.

—Bro. Roberts.

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# God's Purpose with the Jews

By BROTHER ROBERT ROBERTS

*"In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north"—Jer. 3:18*

## PART NINE

IN PREVIOUS articles on God's purpose to restore the Jews to national existence and power in the Holy Land under Christ, we have spoken of the nation as whole without taking into account the political sections into which it is, or rather was divided, in relation to that event. Something must now be added about "both houses of Israel" (Isa. 7:1), in order to complete the reader's apprehension of the events attending the "restoration of the kingdom again to Israel."

The division of the Jewish nation into "the house of Israel" and "the house of Judah" originated in the reign of Solomon's immediate successor, Rehoboam.

Divinely considered, the event was consequent on the crimes of Solomon, in turning aside from the God of Abraham, and devoting himself, under feminine seduction, to the worship of the abominations of surrounding idolatry. From a human point of view, it was the result of Rehoboam's arrogant bearing towards the tribes who waited upon him on Solomon's death, to request a mitigation of the burdens which had prevailed during the reign of his father.

The ten tribes revolted, and elected Jeroboam, one of Solomon's servants, as their king. Rehoboam summoned the hosts of faithful Judah and Benjamin, to bring back the refractory tribes to their allegiance, but while preparations for war were going forward, a message from God through the prophet Shemaiah deterred him from his purpose, and the ten tribes were allowed to go in peace. From that date (975 BC) the history of the Jews for a time ran in two separate channels—the history of Israel and the history of Judah—which are kept carefully distinct in Kings and Chronicles.

It was not long, however, before the former came to an abrupt termination. At the end of 270 years, after an unbroken career of idolatry and wickedness, the ten tribes were subjugated by Shalmaneser, king of Assyria, who, from a desire to keep their territory effectually under his dominion, removed the inhabitants to a remote part of his empire, and replaced them by his own subjects. The testimony is—

"In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and Habor by the river of Gozan, and in cities of the Medes" (2 Kings 17:6).

From this disaster, the ten tribes never recovered. Their captivity beyond the Euphrates so far as history informs us, proved final and hopeless, unrelieved by the smallest subsequent reversal of fortune.

\* \* \*

IT IS AN impression with some that the ten tribes shared in the favor subsequently manifested by Cyrus towards Judah and Benjamin, and returned with those two tribes in considerable bodies to settle in the land under Ezra and Nehemiah; but there does not appear to be any foundation for this supposition (which, we may remark, is mainly put forward by those who—disbelieving in the future restoration of Israel—strive to find in the events of the Babylonish restoration, the fulfilments of certain predictions which include the ten tribes in the promise of restoration).

*The mention of "Israel" inhabiting "their cities" when the restoration from Babylon was completed, (Ezra 2:70; 3:1; Neh. 7:1) does not necessarily suggest the participation of any part of the ten tribes in the return; because the word "Israel" throughout the narrative is used in its national sense,*

and applied to the two tribes as integral parts of the nation. This is evident from Neh. 7:7, where—introducing the pedigree of—

"The children of the province that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the King of Babylon had carried away."

—it uses these words—

"The number of the men of the people of Israel was this."

—after which the families of *Judah and Benjamin* are enumerated, showing that Judah and Benjamin were regarded as "the people of Israel."

The genealogical lists of those who returned furnish the best disproof of the supposition that the ten tribes took part in the return, since *those lists are entirely restricted to Judah and Benjamin* and the orders connected with the temple service; and those lists, it must be remembered cover the entire number that came up from Babylon (42,360), with exception of 642 who could not prove their genealogies.

The latter *may* have belonged to the ten tribes; but we may with equal reason presume that they were descendants of broken and isolated families of Judah and Benjamin, who had lost trace of their connection in the confusion of the captivity. Certainly no serious person would rest the theory of the restoration of the ten tribes on the circumstance of 642 unregistered people accompanying the attested descendants of Judah and Benjamin from Babylon.

It is testified that when Nebuchadnezzar made Gedaliah governor of Judah, after completing the ruin of the country—

"All the Jews that were in Moab, and among the Ammonites, and in Edom and in all the countries, returned out of all places whither they were driven, and came to the land of Judah" (Jer. 40:11-12).

Some construe this statement into evidence of the return of the ten tribes; but this is if possible a more untenable position than the other, for the natural supposition that the Jews spoken of were fugitive members of Judah and Benjamin, who, during the invasion of Nebuchadnezzar, had taken refuge in the adjacent mountain countries, is distinctly borne out by a statement in Jer. 43:5, describing them as:

"THE REMNANT OF JUDAH that were returned from all nations whither they had been driven."

We find mention in the New Testament of least one person belonging to the ten tribes residing in Jerusalem, namely, Anna, of the tribe of Asher, who appeared in the Temple on the occasion of Christ's circumcision. There may have been, and doubtless were, others of Israelitish stock residing in a settled manner in Judah, but the fact is accounted for apart from the supposition that a restoration of the ten tribes had taken place.

In the first place, when the ten tribes revolted from the house of David, they abandoned the Law of Moses, and the worship of God, and turned to idolatry; in consequence of which, all the devout-hearted among them separated from them and took up their stay in Judah. This fact is set forth in the following testimony—

"And the priests and the Levites that were in all Israel, resorted to him (Rehoboam) out of all the coasts . . .

"And after them, out of all the tribes of Israel, SUCH AS SET THEIR HEARTS TO SEEK THE LORD GOD OF ISRAEL came to Jerusalem, to sacrifice unto the Lord God of their fathers" (2 Chron. 11:14-16).

This would account for such cases as that of Anna, of the tribe of Asher. On the day of Pentecost, there seems to have been representatives of the ten tribes present at Jerusalem—

"Jews, devout men, out of every nation under heaven, Parthians, Medes and Elamites, dwellers in Mesopotamia."

We may presume that the Jewish exiles in these countries, comprising remnants of the ten tribes, had been in the habit within the previous hundred years at least, of coming up to the feasts from these remote parts, and not unlikely, some might settle in the land, and thus account for the presence of families belonging to the ten tribes in the land.

But the idea that the tribes *as such* were restored is utterly untenable. It is entirely discountenanced by the fact that so late as the time of Jesus, the northern parts of Palestine, where the territories of the lost tribes principally lay, were still inhabited by "the Samaritans," that is, by the descendants of the alien race which Shalmanezar planted in the country when he deported the ten tribes; and so active was the sense of the national disgrace in this, that it was a notorious maxim of which woman of Samaria reminded Jesus, that—

"The Jews had no dealings with the Samaritans."

\* \* \*

AS TO *where* the ten tribes are, the question is one involved in considerable obscurity. Some eastern travellers who have extended their wanderings beyond the Euphrates in search of them, speak of coloured tribes to be found in Mesopotamia and the neighbouring regions, possessing copies of the Law, and observing Mosaic practices.

A satisfactory conclusion, however, can scarcely be drawn from this circumstance since other travellers allege that the Orientals in general have inherited Israelitish traditions and practices in a corrupted form. It is not improbable that some of these tribes *may* be the descendants of Israel; but it is still less improbable that the ten tribes are largely intermixed with the Jews scattered throughout Europe and America.

The military tornadoes that repeatedly swept over Assyria long after the Assyrian captors of Israel had disappeared, commencing with the conquests of Alexander the Macedon whose invincible legions penetrated into Persia, could not fail to affect the captive tribes who lay in the path from Asia to Europe. Exposed to the constant depredations of military marauders, they would be prevented from consolidating into organised communities. Large numbers would be impelled to seek a safer asylum in other parts, while others would be impressed by the soldiery for menial services and carried to other countries to be sold as slaves.

In this way, they would come to be distributed as widely as their brethren of Jerusalem were, after the destruction of the city by the Romans. What changes of this sort might not take place in 3000 years in a country which for many centuries was the theatre of vast military operations? One thing is certain, that the ten tribes are not now to be found at the seat of their original captivity, in anything like the numbers that ought to be found if they continued in a body in the locality to which Shalmaneser removed them.

On the other hand, if they have in great part been scattered throughout the world, and are now indiscriminately mixed with their brethren of Judah and Benjamin, how can they be spoken of or contemplated as the ten tribes? Genealogical reckoning has long ceased among the Jews. It was interrupted by the national catastrophe which broke up their commonwealth in the first century, and has never been resumed. The consequence is that the demarcation of the tribes is entirely obliterated, and the tribes themselves, even if existing in the unorganised multitude of modern Jews, are lost in hopeless confusion.

Here is a difficulty in view of God's declared purpose to re-settle Israel in Palestine according to their tribes. *All we can say is that God is equal to any difficulty.* There may be ways out of it that are unknown to man. God may have preserved the lines of descent in spite of the adversity which to the

human eye has entirely set them aside, and may be ready when the time arrives, to reveal the tribes in their distinct genealogical divisions.

Or He may have hid the exiled tribes together in some of the countries contiguous to that to which they were originally removed by Shalmaneser, where, continuing, it may be, the practices of idolatry which distinguished them for 270 years before their banishment from Jehovah's presence, they present to the traveller, after the lapse of 3000 years, no evidences of their originality.

However this may be, one thing is certain, and that is, that *the ten tribes will, AS SUCH, participate in the great restoration under Christ* which we have already seen to be God's declared purpose. This appears from a variety of testimony. Nothing more emphatic can be cited than the words which occur in Jer. 3:18—

"In those days, the house of Judah shall walk WITH THE HOUSE OF ISRAEL, and they shall come TOGETHER out of the land of the north, to the land that I have given for an inheritance unto your fathers."

Following naturally upon these words, comes the declaration of the Spirit through Ezekiel 37:22—

"I will make them ONE NATION in the land upon the mountains of Israel, and one King shall be King to them all."

"And they shall be no more TWO NATIONS neither shall they be divided into TWO KINGDOMS any more at all."

The transaction in connection with which this statement was made, gives great point to the idea expressed. The prophet was commanded (v. 16) to take two sticks, and having written upon one—

"For Judah and for the children of Israel his companions."

—and upon the other—

"For Joseph the stick of Ephraim, and for all the house of Israel his companions."

—he put them together and they became one in his hand. And then in answer to the natural question of the people, what was meant by such a strange procedure, he delivered the prediction that God would one day unite the two hostile sections of His people into one kingdom under a "Beloved One," even the Christ.

The same purpose is apparent in other predictions. The new covenant foretold by Jeremiah (31:31) is to be made—

"With the house of Israel AND with the house of Judah."

In Eze. 16 the kingdom of Judah is addressed with reference to the greater magnitude of its sins as compared with those of Sodom and the ten tribes; and in allusion to God's ultimate purpose with the latter, it is stated that Samaria and her daughters (a designation for the ten tribes)—

"SHALL RETURN TO THEIR FORMER ESTATE."

In Eze. 48 a re-apportionment of the territory of the Holy Land among the *twelve tribes* of Israel, is predicted.

The words in which this is most specifically apparent are:

"This is the land which ye shall divide by lot UNTO THE TRIBES OF ISRAEL FOR INHERITANCE, and these are their portions saith the Lord God" (v.29).

The 12 tribes are *individually named*, with their portions.

There is another testimony in which the necessity for the restoration of the ten tribes is made apparent.—

"He (Christ as the manifestation of Jehovah) shall be . . . for a stone of stumbling, and a rock of offence to BOTH THE HOUSES OF ISRAEL" (Isa.8:14).

This has only been fulfilled as regards *one* of the houses of Israel, namely the house of Judah. The ten tribes have never been in contact with Christ, and have therefore never had an opportunity of stumbling at him, from which it follows that they must be recovered from their present obscurity and ruin, and in some way brought into such a relationship with Jesus as that they will stumble at him like their brethren 1800 years ago.

We can only speculate as to the form which this relationship will take. It may be that when reclaimed from captivity, and nationally organized, they will refuse to believe in the prophet like unto Moses, who having returned to superintend the restitution of all things spoken of by the prophets, will claim their allegiance. Following upon which disbelief, God's judgment may go forth against them as against their fathers, with whom He was grieved in the wilderness, and whose carcasses fell because of unbelief.

Thus Christ would prove a rock of offence to them as he did to Judah, though with consequences of much less severity as regards *duration*, and this not without justice, since Judah with far greater privileges, was guilty of refusing the law of God, killing His prophets, and finally putting to death the Son of His love, in the guilt of which Israel had no part.

Those consequences, however, though less severe than those which during a long night of 1800 years has crushed out the life from the kingdom of Judah, will be effectual for the chastisement of Israel, and develop the same moral results as in the case of Judah, purging out from among them the rebels, subduing them to perfect submission to the God of their fathers, and generally fitting them for settling in the land of promise under the perfect government of their long promised Messiah.

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

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What if death should overtake us, at our post, and lay us among the sleepers before the joyful hour? Do we suffer thereby? Far otherwise. There is no loss, but gain.

We shall only find ourselves all the sooner where we want to be; for death sends us by a very quick road to the judgment seat. The dead know no time, any more than the unborn. Therefore we may think very comfortably concerning the whole subject every way. The Lord stands a very short way onwards on our path at the worst.

A little longer endurance of the bleak present evil world, and all will be over, and our eyes, by death or the Lord's arrival, will open upon the scene which the Gospel has planted deep in our affections. God grant that in that scene—alive with the bustling thousands of the Lord's risen friends—we may find ourselves welcomed as fellow citizens of the Household of God.—**Bro. Roberts.**

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## **"Ye Are Called in ONE Hope"**

*"Ye were . . . aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope, and without God in the world"*—Eph. 1:12

HOPE IS the desire of good, accompanied by expectations. Anticipation as the object of hope is bound up in confidence and desire. In having hope it must need be accompanied by faith. Without having faith, hope would be meaningless.

Hope plays a very important part in the life of the saints. Hope, in fact, is the bosom companion of faith. The apostle Paul wrote to the brethren in Rome (Rom. 8:24)—

"For we are SAVED BY HOPE, but hope that is seen is not hope, for what a man seeth, why doth he yet hope for?"

Furthering the thought into an active one, he says—

"But if we hope for that we see not, then do we with patience wait for it" (Rom. 8:25).

Throughout the remainder of this chapter we have the apostle again giving us help and confidence, as we are made to realize the depth and grandeur of all that which we have as an anchor of the soul both sure and steadfast—

"What shall we say then to these things? If God be for us, who can be against us?"

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"

"Nay, in all these things we are MORE THAN CONQUERORS through him that loved us!"  
(Rom. 8:31, 35, 37).

To have hope it should be based upon something sure and enduring—not placing our desires on things that man has to offer but on the promises and the Word of God, as we read in Psalm 146:3-6—

"Put not your trust in princes, nor in the son of man, in whom there is no help.

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.

"Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God.

"Which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever."

One thing of great importance is that our hope is based upon the Word of God which is not by any private interpretation but is wholly inspired, as holy men of old were moved by the Spirit to write and declare unto us these holy oracles of God, for the purpose, as the apostle Paul declared in 2 Timothy 3:16-17—

"That the man of God may be perfect, thoroughly furnished unto all good works."

Man left to himself to write can only give records of past history with any certainty and accuracy. The future he can only guess; he does not know.

Hopes which men set their hearts upon are the desires which urge them on to great and wonderful deeds and cause them to undergo great hardships and sufferings, much of which is for purely earthly and temporal gain.

The hope of finding gold has led man over mountains, and through deserts, burning sands, and frigid wastes. The hope of establishing a home-place of his own, has nerved him to endure hardness and hardships in the early pioneer days when hunger, cold, loneliness and disappointment combined to intensify his bitterness and dreariness, as he struggled to bring about civilization and cultivation.

*Yet there is an infinitely greater hope set before the people of God, which when laid hold of inspires them to a life of nobility of character.* This hope if taken hold of is something that man CANNOT TAKE FROM US, but will become unto us a tree of life.

Coupled with humility of behaviour, it is described in the Scriptures as a *new life*, as it causes a person to renounce the old ambitions and aims and to count them as dross beside the exceeding good treasure of God's promises. How our heart goes out in gratitude toward the Giver of this goodness, when we think of ourselves as the beggar in the dunghill, but called to sit in heavenly places in Christ Jesus!

The most blessed feature of this hope, and that which distinguishes it from human hopes, is its *absolute certainty of realization*, and let us note the emphasis which the apostle lays upon it in the statement found in Heb. 6:17-19—

"Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath:

"That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the HOPE set before us:

"Which HOPE we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."

In his love toward the brethren, the apostle wrote—

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have HOPE" (Rom. 15:4).

Now this Hope that God has given us through His Word, and brought to light through the Gospel, rests in the main on the *Promises made by God to the Fathers*—wherein is a promise of Eternal Life, and WITHOUT THIS HOPE MAN IS DOOMED TO THE DUST.

Yes, we are all the seed of Adam, and therefore "by nature the children of wrath." This may be a hard saying, yet nevertheless it is true.

The Gentiles whom Paul had brought into the Truth were at one time without hope and without God in the world, as is recorded in Eph. 2:12—

"At that time ye were without Christ, being aliens from the commonwealth of Israel, strangers from the covenants of promise, having NO HOPE and without God in the world."

Yet having "tasted and seen that the Lord is precious" (thinking of the words of the apostle just quoted), how sad and how sorrowful such an outlook really is, yes, hopeless and godless!

In his natural state man is in the grip of a destiny which makes him a stranger in creation, upon the broad and smiling face of the earth with its countless beauties of land and water, in ocean depth and spreading wood. It is a thing of beauty and joy forever, BUT, not for such as have no hope, as dust and ashes are they, and are to remain in the congregation of the dead.

So then let us raise our eyes, and let our minds dwell upon creation, measureless in its greatness, telling us truly, "*The hand that made it is Divine.*"

Dry and arid here perhaps for lack of moisture, we find it, both literally and spiritually, yet even so as we think of that Ineffable Being, God our Creator, Whose power, wisdom and love has made and sustained it all, *we know in His good time He will fill it with His glory* (Num. 14:21; Isa. 11:9; Hab. 2:14).

As natural born earthmen, not knowing God, we have no acquaintance with Him; we are far from Him. In this sad state which man inherits from his birth, he is like the morning insect—here for a few moments and then are gone forever. James says—

"For what is your life? It is even a vapour, that appeareth for a little time and then vanisheth away" (James 4:14).

And Peter quotes the words of the Spirit through Isaiah—

"For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the Word of the Lord endureth forever. And this is the Word which by the Gospel is preached unto you" (1 Peter 1:24-25).

But keeping our thoughts on the Bible, we have here a glorious hope, the hope of salvation, a hope that fadeth not away, but blooming with immortality in Christ Jesus. The Lord Jesus is coupled with Abraham in the promises, for—

"To Abraham and his seed were the promises made. And He saith not, And to SEEDS, as of many; but as of one, And to thy SEED, which in Christ" (Gal. 3:16).

Through him and in him, in the hope set before us, all the families of the earth shall be blest. And we being Christ's, it is written of him (1 Tim. 1:1)—

"The Lord Jesus Christ OUR HOPE."

Consider what God's servant Job has to say in regards to Hope. We see how *strong and unshakable* is Job's hope—

"For I KNOW that my Redeemer liveth, and that He shall stand at the latter day upon the earth:

"And though after my skin worms destroy this body, yet in my flesh shall I see God."

And then we consider the wonders of our own position, as it is stated in Eph. 2:13—

"Now IN CHRIST JESUS ye who were sometimes afar off, are made nigh by the blood of Jesus."

"*In Christ Jesus.*" Jesus is the center of that hope, and the apostle Peter glorifies God for this (1 Pet. 1:3-4)—

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

"To an inheritance incorruptible, and undefiled, and that fadeth not away."

And then he adds to this beautiful thought, saying (v. 18)—

"For as much as ye know that ye were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ as a lamb without spot and without blemish."

And the importance of Christ in the "Hope set before us" is emphasized by the apostle, and should stir within us that reverence and love toward God that can only be manifest in His true sons and daughters, and Christ's brethren and sisters, for we read (v. 21)—

"Who by him do believe in God, that raised him from the dead, and gave him glory, that your faith and hope might be in God."

And carrying us along on encouraging spiritual thought, that the Hope set before us should be something strong and enduring, as an anchor of the soul sure and steadfast, it is written in 1 Peter 2:5—

"Ye also as lively stones are built up a SPIRITUAL HOUSE, an holy priesthood, to offer up spiritual sacrifices acceptable to God, by Jesus Christ."

Jesus, as we have said, is the *center of our hope*, and what blessedness belongs to the people who know that joyful hope and glorious promise (Psa. 89:15)—

"They shall walk, O Lord, in the light of Thy countenance."

And also consider how the apostle John in his epistle speaks of the matter saying (1 John 3:1)—

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

In such a glorious position then, we are no longer mere creatures of the dust, nor even *servants*, but as the apostle said, SONS OF GOD! Yes, elevated to the highest friendship with the Greatest Intelligence of the universe, brought into fellowship with the Eternal Power and Wisdom, Who holds all things in the hollow of His hand, "*God Who made the world . . . in Whom we live and move and have our being.*"

"If He set His heart upon man, if He gather unto Himself His spirit and His breath;  
"All flesh shall perish together, and man shall turn again unto dust" (Job 34:14-15).

What soul-stirring thoughts these should be to us, as we look into that hope set before, and contemplate what it is— not just an ideology, but something *sure* and *certain*.

One thing that gives us such confidence that our hope is sure and steadfast is that *we have seen many things fulfilled of prophecy*, especially in reference to Israel. In chapter 37 of Ezekiel's prophecy, we see by the resurrection of dry bones the dead hope of Israel is revived, as we read in vs. 9-12—

"Then said He unto me, Prophesy unto the wind, prophesy son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live.

"So I prophesied as He commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

"Then He said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.

"Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O My people, I will open your graves, and cause you to come up out of your graves, and BRING YOU INTO THE LAND OF ISRAEL."

*We have seen in the past few years how—after 2000 years of political death—a nucleus of the nation of Israel, of the Jews, have regathered to their own land as God foretold by the prophets.*

When they disobeyed His commandments He warned (as it came to pass) that He would scatter them to the four winds of the earth, but would not make a full end of them, and would regather them in the latter days to their land, never to be removed again.

We have seen how—when they asked to be recognized as a nation—that the U. S. Government, when Mr. Truman was President, was very quick to recognize them.

How clearly do we see that the return of Christ is connected with this re-establishment of the Jews in their own land. Christ in chapter 24 of Matthew's gospel gives us some very striking facts as to his return (vs. 32-34)—

"Now learn a parable of the fig tree. When his branch is yet tender, and putteth forth leaves, ye know summer is nigh.

"So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

"Verily I say unto you, This generation shall not pass, till all these things be fulfilled."

It is our glorious hope to be united in this work with Christ when he returns to establish his glorious Kingdom on the earth, for—

"Out of Zion SHALL go forth the law and the Word of the Lord from Jerusalem" (Isa. 2:3).

How we can look about us and see the perplexity, the sea and the waves roaring, men's hearts failing them for fear of what's coming upon the earth!—*exactly as was foretold of the time of the end* (Luke 21:25-26).

What a great comfort we can gain from our glorious hope which is set before us! In these perilous times that are coming on the earth, we rejoice that God's ever merciful protecting hand is over His people—

"Come, My people, enter thou into thy chambers, and shut the doors about thee: hide thyself as it were for a little moment, until the indignation be overpast" (Isa. 26:20).

Truly with confidence we can say, "*Our Hope is Sure and Steadfast!*"

—W. E.

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## Reprint of Original Eureka

We are very glad to learn that Eureka has been reprinted in its original form, with page numbers identical with the original edition and index. The type, we understand, is identical in size with the original.

It is hoped, God willing, that they will be available in February or March. It appears that the price, including postage, will be between 7 and 8 dollars for the complete (5 volume) set. For convenience the original Vols II and III have each been split into 2 books, but the page numbering has not been disturbed. The 5 books are available separately at about \$1.50 to \$1.75 each.

We shall be very happy to transmit orders and have them mailed direct from the publishers in England. Do not send money with orders at present. We plan to bill the original orders as we are invoiced. When it becomes clear from experience how the delivered price will work out, we plan to establish a price so the money can be sent with the orders and save bookkeeping and correspondence.

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## "Though He Slay Me"

*"There was a man in the land of Uz, whose name was Job, and that man was perfect and upright, and one that feared God, and eschewed evil"—Job 1:1*

THERE ARE various theories to explain Job. The *least* to be considered is that Job was a fabled character, and the book of Job merely Jewish folklore. Others think that Job was not a real person, but that the book bearing his name is a divinely-inspired parable. Still others believe that he actually lived and that his book is a part of the Scriptures.

Believing the Bible divine, we quickly dismiss the first opinion. We find that scripture, other than the book of Job, plainly teach that he was a real person. Thus in Ezekiel 14:12-14:

"The word of the Lord came unto me, saying, Son of man, when the land sinneth against Me by trespassing grievously, then will I stretch out Mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it:  
"Though these three men, Noah, Daniel, and Job, were in it, they shall save but their own souls by their righteousness, saith the Lord."

Now just as Noah and Daniel were real persons, so also was Job, as referred to in these verses. And it has been truly pointed out that James would not present Job as an example of patience if he existed only in parable or allegory, because James is not merely giving exhortation to patience, but he is setting forth a scriptural *example* or pattern in the person of Job, the servant of the Lord (Job 42:8).

\* \* \*

"There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil."

Here there is no question as to Job's estimate in the sight of God. He is spoken of as "perfect." Of course we immediately dismiss the idea that he was perfect in character, that is without any personal sins whatsoever.

He was perfect as regards integrity and sincerity, and was consistent in his holy way of life. This is only another way of saying, as another rendering of "perfect" has it, that Job was blameless; he could not be charged with evil doing, or being a hypocrite, but conducted his daily life in harmony with his professed worship of God and the commandments he had received.

Since Job was blameless and upright, the main question of the book is, "*Why must the righteous suffer?*" For he was to suffer many things, instigated by Satan, or Job's adversary, probably one of his personal enemies.

His adversary reasoned, "Doth Job fear (reverence) God for nought?" In other words, "It is not for nothing that Job feared God, but because God has 'made an hedge about him, and about his house, and about all that he hath on every side. Thou hast blessed the work of his hands, and his substance is increased in the land'" (1:9-10).

That is the reason, *he thought*, and the only reason, why Job was faithful to God, because he had divine blessings and protection in all things.

"But put forth Thine hand now, and touch all that he hath, and he will curse Thee to Thy face"  
(v. 11).

The original, we are told, is very emphatic—

"SEE if he will not renounce thee."

This was to be Job's first test—on his substance, family and servants. It began with Sabeen raiders attacking the servants that attended his 500 yoke of oxen and 500 she asses, slaying all but one of the servants and taking all the stock.

Then, the fire of God falls from heaven to burn up the 7,000 sheep and all but one of the shepherds. Then predatory Chaldeans carry off Job's 3,000 camels and again all but one of his servants are slain.

Finally a wind from the wilderness kills his seven sons and three daughters with the only surviving servant bringing the sad news of the calamity.

Job was indeed greatly grieved and tried in this manner; yet he blessed the Lord Who is the Giver of all things and sinned not, nor charged God foolishly (1:20-22).

Why should the upright Job suffer such calamity? And was his adversary satisfied that Job, under trial, retained his upright character before God? Job's adversary said of this—

"Skin for skin, yea, all that a man hath will he give for his life. But put forth Thine hand now, and touch his bone and his flesh, and he will curse Thee to Thy face" (2:4-5).

So in this way too, concerning his own body and person Job was to be tried—

"So Satan went forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes" (2:7-8).

And so in his own person Job suffers this disease, just short of death. Thus he had been tried concerning his cattle, servants, sons and daughters, and now his physical health. Reduced to this extremity by the touch of God's hand (1:11), because Job's adversary moved God against him (2:3), that the Lord might bring all this evil upon him (42:11), Job sits in the ashes, mourning.

"Then said Job's wife unto him, Dost thou still retain thine integrity? Curse God, and die."

But neither in this phase of his trial did Job sin with his lips, remembering in this connection that out of the abundance of the heart the mouth speaketh.

\* \* \*

NOW WHEN Job's three friends heard of all this evil that was come upon him, they came everyone from his own place. When they saw Job they could not recognize him, due to the startling change that had enveloped him by disease and mourning. They tore their clothes, flung ashes upward which rained down on them, and sat down with him upon the ground.

But not one of them spoke a word unto him for seven days and seven nights, because they saw that his affliction was very severe. All four must have done much thinking about God, sin, evil and punishment during that usual length of time for mourning in the east in those days.

They collected and arranged their reflections and conclusions as to just what they would say when the seven days mourning period was ended.

When they began to speak, it was only another phase of Job's trials; for all three proved to be "miserable comforters" (16:2). Their words were words of condemnation for Job; for they could not see why God would unjustly punish a righteous man, and cause him to suffer. And since Job's afflictions were so great, his sins must be great also. Eliphaz condemned Job, saying—

"Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off? Even as I have seen, they that plow iniquity, and sow wickedness, reap the same. By the blast of God they perish, and by the breath of His nostrils are they consumed" (4:7-9).

And Bildad said—

"If thou wert pure and upright; surely now He would awake for thee, and make the habitation of thy righteousness prosperous" (8:6).

And Zophar said—

"God exacteth of thee less than thine iniquity deserveth."

They were miserable, wearisome, and troublesome comforters. But such were their reasonings on the calamities which had befallen Job. If evil had befallen him, it was because he had done evil, perhaps secretly.

While their reasoning is wrong in this respect, we do not conclude that all their utterances were untrue. They did voice things that were true, only sometimes it was misapplied or mixed with error. But their basic assumption by which they condemned Job was not according to the wisdom of God: The greater one's personal sins, they reasoned, the greater the evils that sinners must suffer at the hands of God, though even then God is merciful (as Zophar implied in 11:6 above). In reverse manner, the more righteous a person is, the more blessings are showered upon him from God above.

But such is not the divine wisdom in the case of Job, or in the case of any others among God's (accounted) righteous people. Even the Son of God suffered and was bruised, yet he lived a life of perfect obedience to his heavenly Father, committing no personal sins whatever.

AT THE LAST God Himself answers Job. But He does not deal directly with the question as to why the righteous suffer, except on the broad principle that *HE is the Creator and Sustainer of all things*. He declares His wisdom, power and glory.

He laid the foundation of the earth—shut up the sea— made the snow, rain, ice, frost and drops of dew—bound the clusters of stars and no one can loosen them or guide them in their courses. He established the time when the wild goats bring forth; He is the Creator of all—from the passing insect to the immeasurable constellations of the universe.

*He who is the Maker and Lord of all the universe is just, wise and majestic. And He not only knows what He is doing, but He knows the best way of doing it.*

His design and wisdom and power are stamped on the heaven and the earth. Therefore, for the end results that He has in mind. He is employing the best possible way.

Though at the time Job wished he had never been born, and though he did not understand why all these evils had befallen him, in the end his faith grew stronger and stronger rather than weaker and weaker, as his adversary expected.

Job believed that his faithful character, patterned after the divine attributes, would, by testing, come forth as refined gold (23:10). He would hold fast to his faith in his Maker, yes, "even unto death" (19:26). He manifested endurance in affliction and kept his hope in God.

So Job was accepted of the Lord, Who blessed his latter end more than the beginning. Job had endured the testing of his faith in God—

*"Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord: that the Lord is very pitiful, and of tender mercy."* —N.M.

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## 1959 Texas Gathering Report

*"O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps"*—Jer. 10:23

### PART FIVE

THE VALUE of the Daily Readings being deeply impressed upon our minds, we were instructed how we should "Step Toward the Kingdom of God." Man has in his darkness worked out many ways to suit himself. But God's Way is far different. Our attention was directed to the Hymn 55 we had just sung—

"Thy way, not mine, O Lord, However dark it be!  
Lead me by Thine own hand, Choose out the path for me."

Jeremiah the prophet, lamenting upon the waywardness of man and pleading with his countrymen, declared (Jer. 10:23)—

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

God has laid out the necessary steps for us to take, that we may be guided surely to His Rest. In coming to the Hye Gathering we had to direct our steps from various parts of the country. We steadfastly directed our course to these grounds, with common purpose. Preparation and planning were necessary and the expanding of energy and effort. Furthermore, the best of intentions and greatest of efforts would never get us here if we did not carefully seek out and follow the right road.

Transposing these things into spiritual thoughts we were shown that we are in constant need of Divine directing to bring us to the Kingdom of God. We are dependent on God's mercy and forbearance. We learn that we must follow the path chosen for us by God.

\* \* \*

THE NATURAL state of men and women is Darkness—gross Darkness. Isaiah tells us that darkness is as a covering over all people. This is our natural state and it needs enlightening from an **outside** source. Thus Isaiah tells us—

"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee" (Isa. 60:1).

If a man is lost in the desert and surrounded by darkness—such darkness as was evident in Egypt during the plagues, darkness which could be felt—and suddenly he saw a light in the distance, his face would light up, new life would surge through his whole being. Where his energies were almost completely evaporated, fire would well up and he would strain every effort to reach the source of illumination.

Would he not see in the rays of light his only avenue of Salvation? His every step would be to that light. Thus Isaiah has shown to us the Bearer of the Light of God—

"The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined" (Isa. 9:2).

This light has been brought forth far all to see. God is that Light, and He has been manifested in His Son Jesus, as John tells us in John 1:14—

"The Word (or purpose of God) was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

Christ's parable of the 'Unjust Steward' was then called forth to impress the hearers with the ways adopted by the world to secure the future. While not instructed to copy the methods, we were shown the diligence applied to make preparation for our future in God's Kingdom. The man with ambition and steadfastness usually attains his goal. The safety of God's Rest has far greater advantage than present considerations.

NOAH was then set before us as a man of diligence and perseverance. Rising daily, applying a few more boards to the ark, the while, by word and deed preaching to the scornful onlookers, he pressed on to the completion of his ark of safety with consistence and continuance. Step by step he did what God commanded until the flood came and vindicated his efforts to do God's will.

ABRAHAM, the righteous, was no doubt considered foolhardy, as he at the bidding of God left the apparent security of Ur of the Chaldees, and turned his steps toward Palestine, 1000 miles away, a land that he knew not.

DAVID, even though a great king, found it necessary to **cry unto God to direct his steps** (Psa. 73:2-24)—

"My feet were almost gone; my steps had well nigh slipped. Nevertheless I am continually with Thee; Thou hast holden me by my right hand Thou shalt guide me with Thy counsel, and afterward receive me to glory."

Is OUR need to CRY for divine guidance any less, or less urgent? If David was a king and a man after God's own heart, and needed complete Divine aid, certainly we need all the Father's constant care.

CHRIST for over three years illustrated the steps necessary for us to follow toward the Kingdom. He did not grasp after the honour held in store for him. Rather did he **EMPTY HIMSELF** for our sakes. He poured out his life unto death. He showed us that we must **crucify the impulses of the flesh**, and become partakers of the Divine nature.

When we are baptised we confess a faith and trust in God such as did Abraham. But this is only the beginning, it is not the end. It is by the "steps" we take that we will attain the Kingdom. But though we strive with all our might it will in the end be an extension of Divine mercy alone which will save us.

\* \* \*

AFTER BAPTISM there are **seven steps** we are called upon to take. We learn these steps by taking the whole counsel of God. These steps (2 Pet. 1-5-7), added to faith, were enumerated as follows Virtue (Goodness), Knowledge, Temperance (Self-control), Patience, Godliness, Brotherly Kindness, LOVE—seven strides, one to be followed by the other, unto the "Perfect Man in Christ Jesus."

Love was illustrated as an attribute, not the love of the world, but the **Divine love of service for others**. By the development of our steps into those of Christ, we will grow up into the Man Christ Jesus. Remember that while we were yet sinners, Christ died for us. We were not in the deserving condition when he did this. **When our brethren are losing: their way are we willing to go to them in the fire of affliction and help them?**

Our attention was then drawn to a homely parable. A piece of wood placed upon the waters of a river would drift lazily along without positive course. People are as pieces of wood, cast upon the sea of humanity, driven back and forth by every wind of doctrine and whim of human devising. At present the people are like the troubled sea, casting up mire and dirt, but we were shown the coming day of

peace when the people would become as a sea of transparent glass, and finally—when sin and death are destroyed—an eternal age when there is no more sea of mortal nature and violence.

We are, naturally, constituents of this troubled sea of nations. But the darkness of this stormy main is broken by the Sun of Righteousness shining upon it and, by the process of evaporation, drawing forth particles of moisture. The saints are drawn out of the water like Moses, which means "drawn out." We are drawn up to God's ways as particles of dew. When Christ returns he will be manifested to the world with these clouds of dew, his glorified brethren and sisters.

The stick of wood was then transposed to terms of a ship made with the proper means of direction, a steering mechanism and a rudder, essentials for proper navigation. Without this means of control all the power is lost in an aimless course.

Having entered the ship we must steer a straight course to our port at Jerusalem. We must so order our lives that we will eventually arrive at our destination. God's Word is the rudder. It will control our direction IF we use it aright. He has given us prayer as the means of seeking His directions. Unless we have and use this means we are like a rudderless boat. Even if we started with a rudder and have lost it, we become directionless.

Faith creates a DESIRE. We bend our efforts to seek God. We were commanded to keep our hearts with all diligence. **Where our heart is there will our treasure be also.**

The currents of the Atlantic Ocean were used to show us the necessity of constantly adjusting our course to keep steering toward the desired haven. The natural drift of the vast body of water will take us aside from the straight path to right or left hand. The winds and the waves also assist in the same manner. We are human and tend to drift to leeward, to depart from the course of safety. We by daily reading must constantly study our course, to check which way we have drifted, and take a new sight or bearing. Let us with confidence bring our ship again in true line with the port of hope and salvation.

Christ is the Captain of our ship, the Captain of our Salvation. His orders must be obeyed with implicit faith. There can and must not be any mutiny. Death is the reward for any rebellion. If we obey our Captain in all respects we shall, STEP BY STEP, arrive at the Kingdom of God.

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## Grow in Grace

*"And if ye call upon the Father, Who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear"—1 Peter 1:17*

### PART SIX

SINCE YOU call Him "Father"—since you have taken it upon you to claim such a close relationship with the Eternal Creator of the universe—since you have recognized His authority and discipline and jurisdiction and claim on you as His children—*"pass the time of your sojourning in fear."*

We note first Peter's reference to this present life as a "time of sojourning." To keep it before our minds in this light is a great help toward holiness.

To "sojourn" is to dwell at a place *temporarily* as a stranger—not a native, not a citizen, not a part of the community. The literal meaning is even more striking and applicable: it means "to dwell from day to day"—just a day at a time: no roots, no connections, no fixed abode.

We must constantly fight the tendency to get entrenched in the present, to lay up treasure on earth, to build ourselves "sepulchres on high" (for all we can build in this life is a sepulchre, and if we

are not constantly on guard against the trends of the flesh that is exactly what we shall in the end find that we have done—merely erected a magnificent tombstone of folly and failure.)

We must live in the constant recognition that ours is a day-to-day pilgrimage, that the Master's call—"Leave all and follow me"—is still the narrow, and only, way to life. "Here we have no continuing city"—no ties to the present—one day at a time.

*"Pass the time of your sojourning here in fear."*

John declares, and he describes an intensely beautiful ideal—

"Perfect love CASTETH OUT FEAR . . . He that feareth is not made perfect in love"  
(1 John 4:18).

Are we, then, like some who would make man's obedience to God merely a matter of human option and choice, to deprecate the aspect of fear in our mental regard of the Great Creator of all? We are told by the Spirit through Solomon (Eccl. 12:13) that to—

"Fear God and keep His commandments is the WHOLE DUTY of man (literally: the WHOLE MAN)."

Nor is this an isolated passage. Nor is its lesson confined to the Old Testament. Many are the New Testament exhortations to a healthy, constructive, reverential fear—

"Work out your salvation with **fear** and trembling."  
"Perfecting holiness in the **fear** of God."  
"Be not high-minded, but **fear**."

Our fear must be a deep awesome *reverence* for the greatness and majesty of God's holiness—a careful, vigilant caution to ever strive against falling short—a realization of constant danger, constant weakness and constant need. This aspect of our salvation is apt to receive too little consideration in these democratic days of human exaltation and self-sufficient presumption. If we are not very careful, we are unconsciously and inevitably influenced in our outlook by the atmosphere of the times, especially when it is so pleasing to the flesh. A deep, inner, inherent, subconscious pride of the flesh is our greatest enemy and peril. That is why enlightened humility works in "*fear and trembling*."

But fear must NEVER *dominate*. It must always be subordinate to the great and comforting realization that God is infinitely merciful and compassionate toward the distressing weaknesses of those who truly give Him ALL their heart.

"*Perfect love casteth out fear*," and our lives should be a gradual transition, step by step, ever upward, from the immaturity (though primary necessity) of the one to the full and fearless maturity of the other—"Perfect love casteth out fear." But let us, every step of the way, face with fear and reverence the full reality of the imperfection of our love at its highest and best, and the constant danger of mortal weakness and fleshly deception till the last day's record is made.

\* \* \*

*" . . . the Father Who, without respect of persons, judgeth according to every man's work" (v. 17).*

IT IS HARD for us to get the true picture in respect to this matter of "without respect of persons." Our thinking is almost inevitably tinged with the assumption that God will make a special exemption in our case—that He will tolerantly overlook things in us which He would not in ordinary people. We each are so important to ourselves that it is very difficult to regard ourselves as just one more among millions in God's sight. This was the Jews' great and fatal self-delusion—*let it not be ours*. The only thing that will mark us out as anything different in God's sight from the rest of the nameless, forgotten, perishing millions is to BE different, very different, in the way He specifies.

There are many in the world who are different from the general run—many who differ strikingly in a devoted, religious way—marvellous examples of utter dedication and self-discipline. Men have given their whole lives—sometimes unto terrible deaths—in devotion to God, in study and translation of the Scriptures, in compiling books of reference, in missionary labours, in works of charity and self-sacrifice.

*What is it that will make God look to US, and not to them—confer the eternal divine nature upon us, and allow them to pass into endless oblivion? Certainly it must be something very exceptional.*

There is no respect of persons with God. No one has any special consideration because of relationship, or because they happen to be in an ecclesia, or to be brought up in the Truth.

Each of the chosen in the end will be there because of just one reason—because he has manifested something that God desires that He has not found in those vast numbers that are not chosen.

How can this fundamental difference between the way of life and the way of death best be defined? We know, of course, that none will be among the accepted apart from a knowledge and belief of the things that comprise the One True Gospel of salvation—the Scriptures are very clear on that. But—all the rejected will have a sufficient knowledge of God's way to make them responsible, or else they would not be called to judgment at all.

*Many, therefore, who believe will be rejected.* So a belief of the Truth, while essential to salvation, is not the deciding factor between acceptance and rejection (unless we think of the term "believe" in its fullest scriptural sense which means a belief which is harmoniously and consistently manifested in every aspect of life and conduct—a belief which takes over the entire will and desires.

In the very nature of things, there is *no intermediate between salvation and rejection*. The judged are divided into two classes, just as sharply as the distinction between black and white—the sheep and the goats, the right hand and the left—"Come, ye blessed . . . depart, ye cursed."

How can such a sharp line of cleavage be cut? Are there no degrees of effort and accomplishment? As to salvation itself, clearly *there are no degrees*—it is all or nothing.

There must therefore be one basic factor of distinction, and that basic deciding factor is defined perhaps most clearly by Paul in the 8th chapter of Romans—

"To be fleshly-minded is death; but to be spiritually-minded is life and peace."

All mankind, therefore, as God looks down upon them, are either *carnally-minded* or *spiritually-minded*. There is no in-between. Each of us here today are either fleshly (or natural) minded, and in the way of death; or we are spiritually minded, and in the way of life. What do we think of naturally? What things interest us? Where is our heart? Where is our treasure?

The apostle, in this same place, in further defining the distinction, declares—

"They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit

"If ye live after the flesh ye shall die, but if ye through the Spirit do MORTIFY—put to death—THE DEEDS OF THE BODY, ye shall live."

Here, then, are the two classes—those whose *motives* spring from the flesh, who manifest the "works of the flesh": impatience, selfishness, anger, indifference to others' welfare, interest in and desire for present things; and those whose *motives* spring from the guidance and teaching and transforming power of the Word of God: Love, gentleness, calmness, patience, peace of mind,

joyfulness, serene and untroubled faith in the care and goodness of God, no thought of self-pleasing or self-advantage, devotion to the good of others and the glory of God through the beauty of holiness, thinking no evil, bearing all things, seeking not their own—not their own desires, *not their own ideas of righteousness*, but God's. It is very possible to be wholly absorbed in scriptural things without being "spiritual-minded," for the latter goes to the very roots of character and disposition.

We can see that there can be no halfway between the two ways of life, for they deal with the central motivating power of all actions, and a man can only serve one master. In scriptural terms, the one group are *alive*, the others *dead*. No greater difference could be expressed. It is not a difference of *degree*, but of a complete opposite.

This is not to say that there will not be repeated failures on the part of those who are dedicated to spiritual-mindedness, but the big distinction is that they *are* dedicated to this way, that they intelligently recognize and joyfully accept it, that they discern and repudiate the way of the flesh, that they recognize its evil and ugliness, that they experience heartfelt sorrow—not only for failures—but for the puny limitations of their highest and best efforts of holiness and spiritual-mindedness.

"*With God there is no respect of persons*"—no arbitrary favourites, no special cases, no exceptions to the rules of supreme and loving wisdom, but all is according to an undeviating divine rule—

*"To be fleshly-minded is death, but to be spiritually-minded is life and peace."*

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

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## Signs of the Times

PRESIDENT Eisenhower's much-publicized tour has ended, but as to whether or not its objectives were attained may not be determined for a long time. In fact, no one yet seems to be sure as to what these objectives really were. As one commentator sizes up the situation, the President got a—

"Close-up view of the little quarrels among neighbouring nations, small in comparison to the global struggle between Democratic and Communistic ideologies, but looming so large in the eyes of the participants that they may be blind to all else."

Here are some of the "little quarrels" which stand squarely in the way of a "big peace":

- The brink-of-war tension which exists between Turkey and the U. A. Republic.
- The quarrel between Greece and Turkey.
- The quarrel between India and Pakistan over territorial lines and water rights.
- India's near state of war with Red China over insoluble territorial differences.
- Tense relations between Afghanistan and Pakistan over the former's claim to Pakistan territory and Afghan support of a movement to carve another state out of Pakistan territory.
- A border dispute between Iran and Iraq and a quarrel over the use of inland waters, vital to both nations as a means of transporting their oil to the Persian gulf. Iraq also accuses Iran of assisting revolutionary movements in Iraq and having been involved in the plot to assassinate Premier Kassem on Oct. 7. On the other hand, Iran accuses Iraq of conspiring with the Soviets and Red China in an attempt to overthrow Iran's government.

And over all these quarrels looms the shadow of the U.A.R., headed up by Nasser of Egypt, who seeks to take advantage of every disagreement and every weakness to further his own interests in the Mideast. Iran is suspicious of both the U.A.R. and Russia that an attempt is being made to encourage Kurdish tribesmen to form an independent state including part of Iran.

\* \* \*

RUSSIA continues her propaganda campaign in the Mideast, presently occupied chiefly with an effort to arouse internal and external opposition to the Iranian government. Meanwhile the feud

between Nasser of Egypt and Kassem of Iraq continues. Although Nasser still bans Israel shipping to pass through the Suez Canal, he has been granted a loan of 56 million dollars for improving the canal, and Russia has financed the first stage of the giant Aswan dam, construction to begin next month.

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TURNING to Africa, we see Tunisia at odds with France over Tunisian support of Algerian rebels and the French bombing of Tunisian soil in reprisal for giving sanctuary to Algerian rebels.

Morocco is also at odds with France over the Algerian situation and with Spain over territorial rights. It is also disconcerting to the West that Morocco, by request, has forced the U.S. to abandon its air bases in Morocco which cost millions of dollars.

Not to be overlooked are the "little quarrels" between the big nations, such as the disaffection of France over the fact that she is not being made a full partner in the nuclear defence weapons program and the lack of support of her Algerian policies. While it is generally agreed that a solid front by the NATO nations is absolutely essential to any successful summit meeting with the Soviets, that unity is far from realization. As one writer says:

"The biggest problem is, France annoyed with the U.S.; Britain annoyed with France, and West Germany suspicious of Britain."

### **IS DISARMAMENT POSSIBLE?**

AS THE "Christmas" chimes rang out "peace on earth," and a wishful world envisions an era in which all the weapons of war have been discarded for implements of peace, soberer minds, after the first optimistic outbursts about disarmament have subsided, are beginning to ponder the realities connected with actual world disarmament.

It is conceded by Western representatives that the greatest problem of all just now is the question of just what is behind the Soviet move for a summit meeting to seek an agreement on world disarmament.

Of one thing they are sure; whatever the purpose, the Soviets have no intention of surrendering any of the advantages gained in recent years in promoting world Communism, and that world Communism means a world subject to Communist principles.

More than that, fears are beginning to rise in the minds of some analysts that it is possible that Russia really wants all the more destructive weapons scrapped and weapons of war reduced to small arms. This would mean the demolition of all military bases, all war fleets and military planes, all nuclear weapons and the means of constructing the same, all heavy artillery and demolition bombs, or any other weapons capable of wreaking wholesale destruction.

In a recent article published in Readers Digest, Frances V. Drake, former U.S. air force consultant, sums up what the position of the "free world" would be in the event such a disarmament agreement should be consummated. First he calls attention to the fact that it would be impossible to prevent the manufacture and storage of small arms in any quantity, even machine guns, light artillery, grenades and other light weapons, or the construction of ships and airplanes which could easily be converted to war purposes.

Even though any and all nations could, if they desired, engage in this clandestine manufacture of small arms; even so, such a situation would give the Communist nations a tremendous advantage—an advantage which could mean the subjugation of the whole world to Communism. It would leave the Democracies helpless before the sheer brute force of 900 million Russians and Chinese under Communist control.

Could the wily Soviets really want to destroy heavy military weapons and bring peace to the world while they win more people to Communism? Widespread unemployment would certainly result from any great reduction in armaments, which could mean economic chaos, especially in the U.S.A. This would be a breeding ground for Communism, and might provide a preponderance of numbers which the Democratic powers, with no adequate weapons to resist, could be crushed by sheer weight of numbers.

### **WILL THE WEST SURRENDER ITS ONLY ADVANTAGE?**

THE ONLY advantage which the Western nations now enjoy is the fact that in modern warfare technical weapons, not numbers, count for the most. Warfare reduced to small arms would place the advantage with numerical strength. And in numbers the Communist nations could possibly outnumber the peoples who could be depended on to oppose them by a margin of 10 to 1. In conclusion, the writer says—

"The world would be forced to rely solely on the pledge of the Communist states, without any means of preventing or punishing aggression."

In view of the fact that Western statesmen have no confidence in any pledge which might be made by any Communist nation, what ever world reaction may be to agreements which may be made at the forthcoming summit meeting May 16, it appears most unlikely that any real progress will be made toward world disarmament.

If the "peace and safety" cry arises at any time in the near future, it will undoubtedly be based on very flimsy evidence. But regardless of the poor prospects of success, the fears and hopes of the world are mingled together as the nations seek a solution to the perplexing problem of how world disaster can be avoided.

Meanwhile the armament race goes on apace, neither East nor West showing any disposition to curtail armaments on the slender hope of disarmament.

Both Russia and the U.S.A. announce the launching of more powerful nuclear weapons, and submarines capable of discharging such missiles. Russia now appears to be invading U.S. launching territory by announcing the firing of a guided missile into the Pacific in the area of the Marshall islands.

### **FEAR REVIVAL OF ANTI-SEMITISM**

ACTS WHICH could prove to be the revival of dreaded anti-Semitism are being considered with grave concern by those who still recall the reign of terror inaugurated by Hitler 27 years ago, which did not end until upwards of 6 million Jews had perished in the most awful blood purge ever directed against the Jews since the days of the Roman empire

Beginning in Western Germany with the painting of Nazi symbols, swastika banners and anti-Jewish slogans on Jewish buildings, it has now spread around the world. It has not only aroused Jewish leaders, but Protestant and Catholic churchmen have openly denounced the movement, whatever its origin may be.

The West German government is especially worried about these incidents for a number of reasons. A considerable number of former Nazis hold positions in the Bonn government and they have already been the targets of Communist critics who have questioned their complete renunciation of Nazism. It is therefore obvious that any recurrence of anti-Semitism would be immediately branded as evidence that an attempt was being made to discredit the Bonn government. Under these circumstances the West German officials branded the vandalism as Communist-inspired.

Israel has expressed to the West German government its "deep shock" at the wave of anti-Semitism sweeping over West Germany and other countries. Israel has also asked through the UN that—

"Governments act to stop anti-Semitic activities lest they result in disaster."

While the weight of opinion seems to favor the idea that the anti-Semitic activities are the work of pranksters or irresponsible vandals, soberer minds are not overlooking the possibility of a real attempt to revive Nazism and stir up the anti-Jewish prejudice which has been suppressed, but not entirely eliminated since the fall of Hitler.

Since the present anti-Semitic outbreak began, foreign correspondents in West Germany are revealing certain things in regard to the existence of Nazism which have been obscured in recent years by the flood of propaganda which has sought to picture West Germany as having completely freed herself from the influence and the stigma of Hitlerism.

It is pointed out that about half of the school teachers in West Germany are over 45 and **most of them were formerly members of the Nazi party**. It is further alleged that these teachers, while they are not allowed to teach Nazi doctrines in the schools, no effort is made to instruct the pupils in anti-Nazi principles, and that German historians, for the most part, treat with complacency the record of Hitler's reign of terror.

It is also pointed out that the German Reich Party, composed of die-hard Nazis, number at least 300,000 and have elected one member to the legislature.

It is revealed that a strong undercurrent of anti-Semitism exists in Germany—smouldering hate and prejudice which, if given opportunity, might easily be fanned into a campaign of ruthless persecution against the Jews. A disturbing factor in the present smear campaign against the Jews is that **it is beginning: in exactly the same manner that the Hitler pogrom began in 1933.**

Recently a Soviet radio broadcast attacked Judaism with the charge that—

"It teaches that the Jewish people have been chosen by God to rule the entire world."

It was a long tirade of accusations in which Jewish Rabbis are charged with teaching ideas which—

"Oppose the interests of the Soviet people for the benefit of internal counter-revolutions and international imperialism and Zionism," which it was claimed "had as its objective to exalt the Jewish people to rule over the destiny of the peoples of the entire world."

What the present anti-Semitic gestures may develop into, time alone can tell, but we who are so deeply interested in "Jacob's trouble" do well to watch this movement in its relation to the signs of the times and the fortunes of God's chosen people. —O.B.

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## Ecclesial News

**LONDON (Ont.)—Orange Hall, 388 Clarence St.—Sunday School 10:15 a.m.; Breaking of Bread 11:30 a.m.; Lecture 7 p.m.; Bible Class, Wed. 8 p.m. at WCTU Hall, on Clarence St., one block north of above address.**

Since our last writing, our Ecclesia has had the pleasure of the company and fellowship of bro. Fred Higham and bro. G. Growcott of Detroit, and bro. V. Gilbert of Buffalo, who administered to us the word of exhortation.

We also have had the company and fellowship of bro. and sis. Jos. Jackson of Toronto; sis. F. Higham, bro. Ellis Higham, bro. Fabris, all of Detroit; sis. R. Gilbert of Buffalo and bro. and sis. Robt. Carney of Houston, Texas.

We held our Sunday School outing at Springbank Park in June. It was a delightful association of brethren and sisters and members of the Sunday School. The Sunday School gathering will be held, God willing on New Year's Day.

We are pleased to welcome back to our fellowship on November 29th, bro. Frank Pyne.

Please note, we do NOT plan to have a Fraternal Gathering in 1960. If our Lord remains away, we will try to have one in 1961. —bro. W. D. Gwalchmai

\* \* \*

**TORONTO, Canada—Leaside Memorial Community Gardens, 1073 Millwood Road—Sunday School 10 a.m.; Memorial 11 a.m.**

It was Solomon who said, "There is a time to mourn." That time has come upon us, and we mourn because we have lost the association and fellowship of our beloved sister Florence Beasley, who fell asleep on Nov. 25th, and was laid to rest on the 28th.

Sister Beasley was born in January 1877, was immersed in August 1898, and was married to our late brother Joseph Beasley in November 1900. His death was reported in the June 1950 Berean Magazine. She is now resting from a long and exhausting illness, and it is our hope and prayer that the time will be short until the Lord returns, when those who sleep in the dust will awake.

\* \* \*

We have little to say about our Fraternal Gathering, held on October 3 and 4, 1959, for it was fully reported by brother E. W. Banta in the December 1959 Berean. Visitors were welcomed from Buffalo (N. Y.), Boston and Worcester (Mass.), Detroit (Mich.), Honesdale (Penna.), Houston (Texas), Montreal (Que.), Hamilton, London and Waterford (Ont.). The members of our ecclesia deeply appreciate the enthusiastic support given us by our visiting brethren and sisters.

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Since our Gathering, we have held two special efforts, and in both cases the results were encouraging. On November 15, brother Clifford Cope, of the Hamilton ecclesia, gave the word of exhortation, and brother W. D. Gwalchmai, of the London ecclesia, lectured for us, taking for his subject, "The Middle East Question Answered by Bible Prophecy."

On December 13, brother Robert Philip, of the London ecclesia, gave us the word of exhortation, and brother Victor Gilbert, of the Buffalo ecclesia, lectured for us, taking for his subject, "What Makes a Christian?"

We also had the company of brother Fred Higham, of the Detroit ecclesia, who gave us the word of exhortation on November 29. May the Lord reward them for their labor of love. Let us not be among those who say, "My Lord delayeth his coming," but let us watch: "for we know not what hour our Lord doth come." —bro. G. A. Gibson.

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## Correspondence

Dear brethren and sisters, Loving Greetings.

During my recent illness I received many kind communications. This thoughtfulness was much appreciated and I would like to use the magazine to express my appreciation, as my present condition limits writing at this time.—Your sister in Christ, Evelyn G. Cope, 120 Flatt Ave., Hamilton, Ont., Can.

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