

# 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

### “The Result of His Labours”

*"Cast not away therefore your confidence, which hath great recompense of reward"*—Hebrews 10:35

ON THE MONUMENT that stands at the grave of brother John Thomas, the following inscription may be read—

"During a busy life time, by mouth and pen, he contended earnestly for the faith once delivered to the saints, and at his death left behind him as the result of his labours a body of people, in different parts of the world, known as CHRISTABELPHIANS, to continue the work begun."

Although this epitaph is of particular interest to many Christadelphians, it is but a silent testimony to an exceptional man whose labour of love has changed the course of many men and women, and introduced them to a hope that enlightens the intellect, and satisfies the heart. But the product of his pen is a far greater memorial. His first great work was *Elpis Israel*, an exposition of the Kingdom of God. His last, and crowning publication, was *Eureka*—an exposition of the Apocalypse—a literary work which we believe is surpassed only by the Bible.

For many years, brother Roberts continued in the footsteps of brother Thomas and likewise contended earnestly for the one Faith. But as it was in the days of the apostles when "men arose, speaking perverse things," so it came to pass in his days.

In June, 1873, brother Edward Turney publicly renounced what he had learned from brother Thomas, and contended that Jesus was not a son of Adam, and therefore was not redeemed by his own sacrifice. Brother Roberts promptly answered his challenge in "The Slain Lamb" and "The Blood of Christ." These two pamphlets should be read by every Christadelphian.

In December, 1884, brother Robert Ashcroft came to the conclusion that the Bible was only partially inspired. He started a magazine, but only one number was issued. However, he had many followers who left the main body of believers.

Ten years later, brother J. J. Andrew became possessed of the idea that none but the baptized would be raised from the dead. Those who were willing to listen to truth stood firm, and refused to compromise—setting an example worthy of serious consideration by the present-day brethren. *In these three instances, their teaching did not cease at their death, but has continued to this day.*

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COMING CLOSER to our own time, and in the memory of many of us, brother A. D. Strickler came to the conclusion that brethren Thomas and Roberts did not understand the doctrine of the Atonement. He stated that "the vitality of man's responsibility to God for his sins is undermined and destroyed by their interpretations." Referring to his own works, he said, "My books contain the real light of God's Truth, sent out for the purpose of dispelling Christadelphian darkness."

In this case, *the majority of the main body supported brother Strickler*, and it was necessary for those who stood by the Truth to separate themselves, and endeavour to hold fast to that form of sound teaching left to us by our pioneer brethren. From that time onward, the trend has been downward, for we were told that "no real difference in doctrine existed between those taking opposite courses, but only a difference of judgment as to facts in dispute."

The truth is that the love of the many has waxed cold, and instead of strong robust faith being manifested, *the modern trend is to increasingly regard fundamental truth and specific divinely revealed doctrines and commandments as not so important as we have been given to understand.* The brotherhood of man, which has become mistaken for Scriptural love, is now considered as the all-

important element in ecclesial life. Social activities are on the increase, for many have mistaken the love of the social circumstances generated by the Truth for the love of the Truth itself, and have become "lovers of pleasure more than lovers of God."

Therefore, Christadelphianism, once a courageous voice crying in the wilderness against the superstitious errors and corruptions of Christendom, is fast losing its pretence of separation from the world, and is swiftly gravitating back to the ways of the church from which it emerged a century ago.

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*The hand-writing has appeared on the wall.* Can we read and understand its message? Are we fully and deeply conscious of our tremendous responsibilities? Do we never cease to tremble before the great and terrible God Whom we have approached unto seeking life, and in Whose Presence we constantly stand?

Remember what happened to those in the past, who have thoughtlessly relaxed their reverence and vigilance in God's service. He *must* be sanctified in those who presume to come near unto Him. Consider well that God's inviolable holiness and righteousness required the dreadful scourging and crucifixion of His Own Beloved Son. Dare we, yes *dare we* tread him under foot, or despise his agonized sufferings for the cause of holiness and purity, *by living out of harmony with his precepts after taking on his Name?*

Let us under no circumstances become discouraged because we are few in number, and are referred to as a "fragment" or "splinter-group." Think of the few that were saved from death in the days of Noah, and the two who entered the land of promise at the conclusion of the Exodus, and the few who welcomed Jesus when he appeared in the land of Israel.

Let us never forget that the Truth is an affair of divine principles, and we have no authority to alter them to suit ourselves. If we would meet with the approval of the Master when he comes, then we must uphold the Truth, and defend it with all the courage we possess, whatever the effect may be upon those who would attempt to adulterate our precious heritage, and thereby cause us to be moved away from the hope of the Gospel.

"For we are made partakers of Christ, IF we hold the beginning of our confidence steadfast unto the end"—Heb. 3.

"*I will come again,*" said Jesus. He now stands at the door. When it opens, will he find us ready and eager for the searching questions of his great and impartial judgment seat, where the secrets of every heart will be tried? Shall we meet him with the loving confidence of a life of purity and holiness which has been dedicated to his glory and service among men, or shall we have to bow our heads in shame, and confess that we thought the way of life was not so narrow as he said it was?

According to the words of Jesus, "Many are called, but only a few will be chosen." That exceptional FEW will be those who have *actually lived up to the things they have professed*, and denied themselves all ungodliness and worldly lusts. All the rest will find that in their careless self-service they have mocked God's holiness, and brought retribution upon themselves. He speaks again—

*"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be"*—Rev. 22:12. —Editor

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### "LOVE IS OF GOD"

Those who do not walk in love are not of God, however clearly they may understand the Truth, and however zealous and contentious they may be for it. If their mental operations, and therefore, their acts and words are not centered in love, they have not yet known the truth as they ought to know it. They are mere clouds without water, giving promise of rain, but mocking the thirsty ground beneath.

Love was from Eternity. Love gave birth to creation. Love exiled Adam and Eve from Eden, that woe might not be everlasting. Love laid the foundation of the Truth. Love gave us the child of Bethlehem, by the power of the Highest; love made him a sufferer, and gave him into the hands of men, to be cruelly mocked and spat upon. Love brought him out of the grave.

Love exalted him to the priestly office in the heavens; eternal love will send him to the earth again, and by his hand will drive all rulers from their thrones, wreck all their governments, and give the way of God to the sorrowing nations»

Love will bring all to the bosom of God, remove sin, banish death, and fill the earth with glory and love eternal. Love is the beginning—love is the end. —**Bro. Roberts**

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## Until I Drink It New with You

*"With desire I have desired to eat this Passover with you before I suffer, for I will not any more eat thereof until it be fulfilled in the Kingdom of God."*

By **BROTHER JOHN THOMAS**

ON THE tenth day of Abib, the first month of the year, being 430 from the confirmation of the covenant, the Israelites were commanded to put up a lamb for each house, and to kill it upon the fourteenth day in the evening. They were to take its blood and to sprinkle it upon the door-posts of their houses, and to eat its flesh that same night, roast with fire, with unleavened bread, and bitter herbs. Nothing of it was to be left till morning. They were also to eat it in haste, as if about to hurry off upon a journey.

The meaning of this was, that God was about to destroy the first-born of every family in Egypt, which would cause them to be thrust out of Egypt with great haste; and that when the destroying angel should see the blood on the door-posts, he would pass over that house, and not destroy the first-born there.

For this cause the lamb was termed the *Lord's Passover* (Exo. 12). Not a bone of it was to be broken. No stranger, foreigner, hired person, or uncircumcised individual, was to eat of it; a servant, however, bought with the money of an Israelite, provided he were circumcised, was permitted to partake of it.

But this institution represented more than the facts upon which it was founded. It pointed to events which would be connected with later generations of Israel. The apostle styles Christ the believers' Passover, who was sacrificed for them (1 Cor. 5:7), and exhorts them to—

"Keep the feast with the unleavened bread of sincerity and truth."

Jesus was the Lamb of the feast whom God had provided. Not a bone of him was broken. His blood was sprinkled, not upon the door-posts of houses, but upon the doors of believers' hearts by faith in the blood of sprinkling. None can eat his flesh, if they would, but those who are circumcised in heart; for *to eat his flesh is to digest, and make a part of our mental selves, the Truth concerning the Kingdom of God and Jesus Christ*. This is the spiritual food upon which the believer's spiritual existence is sustained.

As Jehovah's first-born son was saved by the blood of the passover lamb in Egypt; so also is the believer in the Kingdom saved by the blood of Christ; so that when the day of retribution comes, and the first-born of all the nations, "who know not God, and obey not the Gospel," are destroyed, the angel of death will *pass over* him, and he shall not be harmed.

But while the Passover has this spiritual signification, it also *represents facts, or events, which will be made manifest in connection with Israel at the appearing of their king in glory*. This is evident, from the saying of Christ while partaking of the Passover with his apostles, the future sovereigns of the tribes—

"With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, UNTIL it be fulfilled in the Kingdom of God."

"I will not drink of the fruit of the vine, UNTIL the Kingdom of God shall come" (v. 18).

And, of this Kingdom, he said (vs. 29-30)—

"I appoint unto you a Kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my Kingdom, and sit on thrones judging the twelve tribes of Israel."

From this, then, it is clear that the Passover was prophetic of what is to be fulfilled in the Kingdom of God. *Has that Kingdom come?* If it has, as some very erroneously affirm, then Christ has eaten another Passover, and has again drunk of wine with his apostles; for *he said he would do so when the Kingdom had come*.

But no man in his senses will affirm this. Another Passover could not be celebrated till a year after; so that Jesus could not eat it with his disciples before that. Where is the testimony to his eating it with them then? There is none; but much of a contrary nature every way. The gracious declaration of Jesus is—

"I will eat of this passover, and drink of the fruit of the vine, with you in the Kingdom when it shall be come."

He did not say, when you shall go to the kingdom beyond the skies, but when the Kingdom SHALL COME, which he had taught them to pray for (Matt. 6:10).

It is perfectly ridiculous to talk about the Kingdom having come, and of the apostles being on their thrones. To affirm this proves that the affirmer is totally ignorant of the Gospel. A pretty sitting upon thrones it was, when they were all arraigned at the bar, condemned, imprisoned, and scourged, for preaching the Gospel of the Kingdom in the name of Jesus!

What havoc the apostasy has made with the Truth! The Gospel preached no such stuff as this. It treats of a Kingdom which the God of heaven shall set up IN JUDEA: which shall *never be removed* from thence; in which the whole twelve tribes shall rejoice; which the saints of all ages shall possess; and which shall RULE OVER ALL THE WORLD.

Its elements at present are all scattered. It is not a matter of fact; but a thing of hope; in which only they rejoice who believe the promises made of God to the fathers.

\* \* \*

*The Passover must be restored before it can be eaten of by Christ and his apostles in the Kingdom of God.* This is one of the things to be re-established at "the restitution of all things" (Acts 3:21), and the law of its restoration is in the following words—

"In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten. And upon that day shall (Messiah) the Prince prepare for himself and for all the people of the land a bullock for a sin-offering"

(Eze. 45: 21-22).

This was spoken by the prophet to Israel of the fourteenth generation, concerning the observance of the Passover by Israel of the generation contemporary with the "restoration of the kingdom again to Israel," when it should be constituted under the Prince. Moses' Law said all about the observance of the Passover *before* the Prince appeared; but as Moses ceased to be the law-giver

when he came, a New Code is revealed through Ezekiel which will become the law of the Kingdom under Shiloh.

When Ezekiel's Passover is observed at Jerusalem, Christ will be there, the apostles also, Abraham, Isaac, and Jacob, and all the prophets, and many from the four winds of heaven,—all of them the first-born redeemed from the earth, saved by the sprinkled blood of the true paschal Lamb of God, and who shall find themselves in Canaan as inheritors of its attributes; celebrating their own redemption, and the overthrow of all their enemies by the Lord Jesus at his revelation in flaming fire, attended by the angels of his power (2 Thess. 1:7-8).

The bread and wine of "*the Lord's supper*" are the remains of the Passover, which are to be shared by the circumcised of heart and ears, until Christ comes in power and great glory. I am informed by a Jew that when they eat the Passover they eat no lamb, but have a *dry bone* of one on a dish; and that all who celebrate take hold of the lip of the dish, and unitedly offer a petition.

This is remarkable. They have slain the true Lamb, which believers of the Gospel feed upon: while only a dry bone remains to them, strikingly illustrative of themselves. Faith in the Lamb of God supplies the absence of the lamb in the Lord's Supper. The broken bread and poured-out wine memorialize his sacrifice for believers; and the testimony—

"This do in remembrance of me UNTIL I COME."  
—keeps alive the hope of his appearing in the kingdom of God. When hope becomes a reality, the supper will give place to the passover; for when Christ is come, the memorial of his coming ceases to be prophetic of the event.

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The Colossians loved the saints on account of the hope in which they rejoiced. It is easy and pleasant to indulge this love, where the hope evidently, and without affectation, dwells in the heart. Part of the unspeakable gladness of the muster and assortment of the saints in the day of Christ will lie in the unfeigned joy in God that will glow in every breast.—**Bro. Roberts**

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

**By BROTHER ROBERT ROBERTS**

*"Afterwards shall they return and seek the Lord their God, and David their king, and shall fear the Lord and His goodness in the LATTER DAYS"*—Hosea 3:4-5

### **PART TEN**

THE RESULT of the chastisement to which the ten tribes will be subjected, is graphically set forth in the following testimony from Jeremiah, in which they are spoken of under the name of Ephraim (Jer. 31:18-28)—

"I have surely heard Ephraim bemoaning himself thus:

"Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn Thou me, and I shall be turned; for Thou art the Lord my God.

"Surely after that I was turned I repented; and after that I was instructed, I smote upon my thigh; I was ashamed, yea confounded, because I did bear the reproach of my youth.

"Is Ephraim My dear son? Is he a pleasant child? For since I spake against him, I do earnestly remember him still; therefore My bowels are troubled for him; I WILL SURELY HAVE MERCY UPON HIM, saith the Lord.

"Set thee up waymarks, make thee high heaps: set thine hearts toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities.

"How long wilt thou go about, O thou backsliding daughter? For the Lord hath created a new thing in the earth; a woman shall compass a man.

"Thus saith the Lord of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity—

"The Lord bless thee, O habitation of justice, and mountain of holiness! And there shall dwell in Judah itself, and in all the cities thereof together husbandmen, and they that go forth with flocks.

"For I have satiated the weary soul, and I have replenished every sorrowful soul. Upon this I awaked, and beheld; and my sleep was sweet unto me.

"Behold **the days come, saith the Lord, that I will sow the house of Israel and the house of Judah** with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up and break down, and to throw down, and to destroy and to afflict, so will I **watch over them to build**, and to plant, saith the Lord."

To the ten tribes in their present position, the following words are addressed—

"O Israel, thou hast destroyed thyself, but in Me is thine help: I WILL BE THY KING.

"Where is any other that may save thee in all thy cities, and thy judges of whom thou saidst, Give me a king and princes?" (Hosea 13:9-10).

*God has never been the help of the ten tribes since their self-destruction. He has never been their king since the day they were taken to Assyria by Shalmaneser. Their history in the dreary interval has been a blank desolation. They have had no national existence. Their very name has been struck off the roll of nations.*

We should know nothing about Ephraim but for the archives of the house of Judah which tell us of their missing tribes, and the cause of their downfall. But we are told in the testimonies quoted that God "WILL have mercy upon Ephraim"; that He "WILL sow the house of Israel with the seed of man, and the seed of beast," and that as He has broken down and destroyed them, "so WILL He watch over them to build and to plant them," and "WILL make a new covenant with them," under which they will have knowledge of Him to perfection, and obey Him to the full.

We have also the following promise for them. God tells them they have reaped misfortune because of their iniquity, and exhorts them to repentance; and then says—

"I will heal their backsliding, I will love them freely, for Mine anger is turned away; I will be as the dew unto Israel.

"He shall grow as the lily and cast forth his roots as Lebanon, his branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.

"They that dwell under his shadow shall return: they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon" (Hos. 14:4-7).

*A time of national prosperity and greatness is therefore in reserve for the Ten Tribes. The branches of Israel will spread till they cover the earth—*

"Israel SHALL blossom and bud and COVER THE FACE OF THE WORLD WITH FRUIT"  
(Isa. 27:6).

And the nations dwelling under the cool shadow, and eating of the fruit of this wide-spreading tree of political life, will grow and prosper—

"They shall revive as the corn, and grow as the vine."

At present the world, in the figurative sense in which we speak, is a parched and blighted wilderness. Wickedness prevails, and misery afflicts mankind; but the blessing of Abraham is

promised for "ALL NATIONS," and will be realized when the seed of Abraham, individual and national, covers the earth as a garment of salvation in the days of the Branch of Righteousness.

According to the prophetic intimation of Hosea—

"The children of Israel have abided many days without a king, and without a prince, and without a sacrifice . . ."

But "AFTERWARDS," says the prophet—

". . . shall they return and seek the Lord their God and David ("The Beloved"—Christ) their king, and shall fear the Lord and His goodness in the latter days" (Hosea 3:4-5).

When this occurs, when the ten tribes stand forth from their hiding place of centuries, and unite with the house of Judah in the formation of "**one nation in the land upon the mountains of Israel**" (Eze. 37:22), we may THEN look for the fulfilment of the following testimonies—

"Thus saith the Lord, Behold I will bring again the captivity of Jacob's tents and have mercy on his dwelling places: and the city shall be builded upon her own heap and the palace shall remain after the manner thereof.

"And out of them shall proceed thanksgiving and the voice of them that make merry. I will multiply them and they shall not be few; I will glorify them and they shall not be small.

"Their children also shall be established before Me, and I will punish all that oppress them, and their nobles shall be of themselves and their governor shall proceed from the midst of them.

"And I will cause him to draw near and he shall approach unto me; for who is this that engaged his heart to approach unto me? saith the Lord."— (Jer. 30:18-21).

\* \* \*

"I will cleanse them from all their iniquities whereby they have sinned against Me: and I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against Me.

"And it shall be unto Me a name of joy, a praise, and an honor before all the nations of the earth WHICH SHALL HEAR ALL THE GOOD THAT I DO UNTO THEM.

"And they shall fear and tremble FOR ALL THE GOODNESS AND FOR ALL THE PROSPERITY THAT I PROCURE UNTO IT" (Jer. 33:8-9).

\* \* \*

"For in Mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there SHALL **all the house of Israel**, all of them in the land serve Me.

"There will I require your offerings and the first fruits of your oblations with all your holy things.

"And I will accept you with your sweet savour when I bring you out from the people and **gather you out of the countries** wherein ye have been scattered, and I will be sanctified in you before the heathen." (Eze. 20:40-41). .

\* \* \*

"Thus saith the Lord God, When I shall have gathered the house of Israel from the people among whom they are scattered and shall be sanctified in them in the sight of the heathen, THEN SHALL THEY DWELL IN THE LAND that I have given to My servant Jacob.

"And they shall dwell safely therein and shall build houses and plant vineyards, yea, they shall dwell with confidence WHEN I HAVE EXECUTED JUDGMENTS UPON ALL THEM THAT DESPISE THEM ROUND ABOUT; and they shall know that I am the Lord their God" (Eze. 28:25-26).

\* \* \*

"I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness and sleep in the woods.

"And I will make them and the places round about My hill a blessing: and I will cause the shower to come down in his season: there shall be showers of blessings.

"And the tree of the field shall yield her fruit, and the earth shall yield her increase and **THEY SHALL BE SAFE IN THEIR OWN LAND**" (Eze. 34:25-27).

\* \* \*

"Thus saith the Lord God, In the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities and the wastes shall be builded.

"And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

"And they shall say, This land that was desolate is become like the garden of Eden, and the wasteland desolate and ruined cities are become inhabited" (Eze. 36:33-35).

\* \* \*

**"Violence shall no more be heard in thy land,** wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

"Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

"Thy people shall be all righteous; **THEY SHALL INHERIT THE LAND FOR EVER,** the branch of My planting, the work of My hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation, I the Lord will hasten it in his time"

(Isa. 60:18-23).

\* \* \*

"I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

"And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground:

"And I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.

"And I will betroth thee unto Me for ever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in loving kindness, and in mercies." (Hosea 2:17-19).

\* \* \*

"And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim.

**"But Judah shall dwell for ever, and Jerusalem from generation to generation.**

"For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion"

(Joel 3:18-21).

\* \* \*

"Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.

**"AND I WILL BRING AGAIN THE CAPTIVITY OF MY PEOPLE OF ISRAEL, AND THEY SHALL BUILD THE WASTE CITIES, AND INHABIT THEM;**

"And they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

"And **I will plant them upon their own land,** and they shall **NO MORE** be pulled up out of their land which I have given them, saith the Lord thy God" (Amos 9:13-15).

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**WE HAVE QUOTED THESE TESTIMONIES, BECAUSE THEY TELL OF ISRAEL'S COMING GLORY MORE ELOQUENTLY AND IMPRESSIVELY THAN ANY WORDS OF HUMAN DICTATION.** They contain the essence of the subject undiluted with explanatory verbiage, and *will strike home with the greater force upon every earnest mind convinced of the truth of the Holy Oracles.*

Taken as a whole, they present a picture of very definite outline and unmistakable hints—

*Palestine transformed from a wilderness to paradise;*

*Jerusalem exalted from ruin and debasement to towering rank and importance over all nations;  
The Jews ingathered from universal exile, purified and made righteous, and settled in the land after their old estates;  
Christ returned and ruling them in righteousness on the throne of David;  
The curse removed, blessing out-poured, knowledge and wisdom abounding, righteousness overflowing, peace and unmolested happiness reigning over all;  
And all in the safe keeping of the Rock of Israel—the Eternal Power of the Universe Who faints not neither is weary, Who knows no change in His purpose nor limit to His power.*

This is the gorgeous vision which looms through the prophetic telescope, and sends the rays of coming light athwart the heavens of our present night—

"Happy are the people that are in such a case: happy is that people whose God as Jehovah."

Israel's glory will eclipse that of the Gentiles: that is to say, the power and independence of Gentiledom as made up of European and other nationalities, will cease to exist when the prosperity of the Jews has set in. The two could not co-exist; they are incompatible.

The restoration of the Jews will be more than a restoration to national life. It will be more than a simple elevation to a place in "the family of nations," and a share in "the balance of power," after the style of the proposed Polish and Hungarian restoration.

It will be the establishment of an overshadowing power in the earth—a power that will coerce the submission of every other. The times of the Gentiles will have run out in every sense, when "the year of recompense for the controversy of Zion" arrives. Their kingdoms will pass when Zion arises to the splendour portrayed in Isaiah 60.

In other words, *when the Kingdom of God comes in, the kingdom of man must go out*. The kingdoms of this world become the kingdoms of our Lord Jesus Christ, when Jesus descends to "build again the tabernacle of David that is fallen down" (Rev. 11:5; Amos 9:11).

The Kingdom of Israel will become the head. At present, it is "the tail," according to Moses' prediction (Deut. 28:33)—

"If thou will not hearken unto the voice of the Lord thy God, the stranger that is within thee shall get above thee very high, and thou shalt come down very low . . .  
"He shall be the head and thou shalt be the tail."

But a change is coming. The divine decree is recorded—

"To thee shall it come, even the FIRST DOMINION; the kingdom shall come to the daughter of Jerusalem" (Mic. 4).

"The nation and kingdom THAT WILL NOT SERVE THEE shall perish; those nations, shall be utterly wasted" (Isa. 60).

Also (Zeph. 3:19-20)—

**"I will get them praise and fame in every land where they have been put to shame . . .**

"I will make you a name and a praise among all people of the earth when I turn back your captivity before your eyes, saith the Lord God."

This position of political pre-eminence will be associated with moral influence of the most potent and salutary description. All that the Gentiles now possess in the shape of true civilization can be traced to the Jews.

The high moral impulse which finds its expression in associative philanthropy and individual heroism, originated in Jerusalem. The stimulus which in the course of generations has quickened Gentile intellect and developed Gentile greatness, comes from the Bible; and the Bible is but the compiled archives of the Jews.

"*Beginning at Jerusalem*"—this is a principle illustrated in more ways than one. It has prevailed in the feeble past: and it will triumph gloriously in the resplendent future. The Jews (nationally) will be the teachers of the world in the future age. From them, the Gentiles will learn the spirit and the institutions of the new order of things, for which they will first be prepared by a period of judgment that will take the pride from their arrogant hearts, and convince them of the entire folly of the order of things that now obtains, both political and religious—

"The Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit" (Jer. 16:19).

"Ten men shall take hold out of all the languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you" (Zech. 8:23).

The Gentile nations will "go with" the Jews in that age for the purpose of learning the way of God. This appears from such testimonies as the following—

"Many people shall go and say, Come ye let us go up to the mountain of the Lord, to the house of the God of Jacob. He will teach us of His ways and we will walk in His paths, for **out of Zion shall go forth the Law and the Word of the Lord from Jerusalem**" (Isa. 2:3).

"The nations shall go up from year to year to worship the Lord, and keep the Feast of Tabernacles" (Zech. 14:16).

"Many people and strong nations shall come to seek the Lord in Jerusalem and pray before the Lord" (Zech. 8:22).

This agrees with Jer. 3:17—

"At that time they shall call Jerusalem, THE THRONE OF THE LORD: and **all the nations shall be gathered unto it**, to the Name of the Lord to Jerusalem, neither shall they walk any more after the imagination of their evil hearts."

*This will exalt Jerusalem to a position to which there is no parallel in all history.* Rome and Mecca sink into contemptible insignificance before the splendour of a religious and political metropolis where Deity will be visibly manifested for the regulation of human turbulence, and the dissipation of human ignorance—

"In this mountain, I will make unto all people a feast of fat things, of fat things full of marrow, of wines on the lees.

"In this mountain I will destroy the face of the covering cast over all people, the vail spread over all nations" (Isa. 25).

The devotions and ceremonies connected with the shrines of popular superstition in various parts of the world— (including even the "holy places" themselves, which by the fooleries of fanatical "pilgrims," fostered by a corrupt and scheming priesthood, are made to stink as much in the divine nostrils as the brazen serpent of His own appointment when it was made an object of idolatry by Israel)—have been fruitful of nothing but evil to men and nations; but the established ritual of the future age will develop the result upon which God has set His mind from the beginning—

"Glory to God in the highest: peace upon earth and goodwill toward men."

Jerusalem will then have obeyed the call (Isa. 52:4) to—

"Awake, and stand up, and put on thy beautiful garments."

She will then have become (Isa. 1:26)—

"The city of righteousness, the faithful city."

"A crown of glory in the hand of the Lord; a royal diadem in the hand of thy God" (Isa. 62:3).

"A rejoicing and her people a joy" (Isa. 65:18).

In view of these things, we may understand the force of the divine injunction—

"Ye that make mention of the Name of the Lord, keep not silence and give Him no rest till He establish and till He make Jerusalem a praise in the earth" (Isa. 62:6-7).

"Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls and prosperity within thy palaces. Our feet shall stand within thy gates, O. Jerusalem"

(Psa. 122:6-7).

Forcible also appears the exhortation of the prophet,

"Rejoice ye with Jerusalem and be glad with her, all ye that love her; rejoice for joy all ye that (now) mourn for her (Blessed are they that mourn, for they shall be comforted).

"Behold I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream. Then shall ye suck; ye shall be borne upon her sides, and be dandled upon her knees.

"As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem" (Isa. 66:10-13).

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

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God remains from everlasting to everlasting; His purpose cannot fail; His word cannot be broken; no tarrying can alter it; no decay of man or failure of human enterprise or perishing of human hopes can affect the root and foundation of the hope that is in Christ. Jehovah's covenant stands fast; it is established in the heavens.

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## **Grow in Grace**

### THOUGHTS ON FIRST PETER, CHAPTER ONE

#### **PART SEVEN**

*"The Father Who, without respect of persons, judgeth according to every man's work"—1 Peter 1:17*

THERE ARE many passages that speak of everyone being rewarded according to his work. The Bible closes with this warning (Rev. 22:12)—

"Behold, I come quickly, and my reward is with me, to give to every man according as his work shall be."

This is a firmly established scriptural principle. Then there is another class of passages, represented by Eph. 2:8—

"By GRACE are ye saved through faith· and that not of yourselves—it is the gift of God: NOT OF WORKS, lest any man should boast."

Here is illustrated the necessity of "rightly dividing the Word of Truth"—of taking the time and trouble to be sure we get the true, harmonious meaning. Many close the book here, slumbering under the sad delusion that they can leave all to the grace of God.

Such apparently contradictory passages emphasize the fact that only those who are willing to give their *whole heart and attention* to the Truth will ever comprehend it in a living and saving way.

Millions are wrong—only the God-guided few will be right. What do the Scriptures tell us is necessary to obtain this guidance?—*entire devotion*.

The answer and harmony lie in such passages as these—

"Not by the works of the LAW" (Gal. 2:16).

"Not by works of righteousness which WE have done."

"We are HIS workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them" (Eph. 2:10).

"It is GOD that worketh in you" (Phil. 2:13).

"May GOD **make you perfect** in every good work" (Heb. 13: 21).

Putting all these teachings together, we learn the following facts which are all harmonious with each other, and which explain the apparent discrepancy between "*not* of works" and "*judged according to works*"—

1. "By the works of the Law (of Moses or of any law) shall no flesh be justified in God's sight," because the Law was given for the very purpose of manifesting to man that it is impossible for him in his fleshly weakness to render the perfect obedience that the righteousness of God requires. Man has to learn his own weakness and helplessness, that he is by nature and constitution a helpless slave of sin, that of himself it is impossible to *earn* or *merit* salvation by ANY amount of "work" he may do. Salvation to eternal life is purely of the grace and love and mercy of God.

2. Still, *there cannot be salvation without works*—

"Faith without works is DEAD . . . Ye see then how that by WORKS a man is justified, and not by faith ONLY" (James 2: 20, 24).

"Every man shall be rewarded **according to his deeds** . . . eternal life . . . (or) . . . indignation and wrath" (Rom. 2:6-8).

3. God will guide and strengthen us to accomplish these *necessary* works IF (and only if) we will *completely* give ourselves to Him, recognizing our own helplessness, and recognizing further that *any good we may ever do is entirely of God* and to the glory of God—never to our own glory and accomplishment. Here again, it is all or nothing. We cannot go half into it and have half a salvation. If we give ourselves ENTIRELY to God's Word, God will work in us and we shall attain salvation. If we do not give it our whole life, He will not help us, and then we have absolutely *no hope* of attaining it. Let us have the wisdom to face this fact.

4. WE MUST DO OUR PART, *and we shall be held responsible for doing our part*. The command: "Work out your own salvation with fear and trembling" clearly shows that although all is of God, still there must be real and consistent effort and striving on our part to overcome. *This* aspect—the most important aspect as far as we are concerned, from a practical point of view—is constantly emphasized in the Scriptures; never minimized or obscured. This is the big lesson that the general religious viewpoint of the world misses—the vital urgency that is necessary in constant *prayer* and *study* and *striving* to comprehend and manifest more and more perfectly the mind of God as revealed in His Holy Word and portrayed in His Glorious Son.

\* \* \*

"*Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers.*

"*But with the precious blood of Christ, as of a lamb without blemish and without spot*"

(1 Pet. 1:18).

The blood of Christ is incorruptible, where silver and gold are not, because it is related to heavenly, eternal things. And it is related to these things because it represents a PERFECT LIFE—a life of perfect obedience and godliness—"a Lamb without blemish and without spot." *Only perfection*

*is incorruptible.* Everything to do with God is perfect. The foundation of any true fellowship MUST be a mutual recognition that the only acceptable aim and standard is perfection—divine perfection.

We must be united in this aim and desire, or we are not truly united at all.

\* \* \*

*"Who verily was foreordained before the foundation of the world"* (v. 20).

Peter is showing the greatness of Christ, and the oneness of God's purpose from the beginning. It is one of the great blessings of the Truth that we are led to discern the continuity of God's purpose, and the relation to that purpose of all that has happened from Eden.

All scriptural history, and much of other history, is given an interest and a meaning because of the workings out of this purpose. Consider particularly our viewpoint of current events compared to the view of the people of the world.

To us the activities of Russia, of the Arabs, of Israel, and so forth, are all seen as relating to a great divine plan—a plan soon to be consummated in a wonderful fulfilment, solving all problems, banishing all fears, and bringing worldwide benefits beyond the dreams of any of the world's troubled statesmen.

But to the world there is just the building up of evil forces, the violence of ancient hatreds, terrible and increasing powers of mutual destruction, constant and increasing fear of a world-wide Pearl Harbour when the growing northern aggressor is finally ready to strike—endless, meaningless negotiations for disarmament while more and more fearful weapons are developed.

(The word here translated "foreordained" is everywhere else translated "foreknown." The latter is much better, in that it does not convey the sense of arbitrary predestination.)

\* \* \*

*"But was manifested in these last times FOR YOU"* (v. 20).

The power of God's purpose is in its personal application. All was done, says Peter, "for you." It is true that we are told that all things were created for God's pleasure, but we must not interpret this in an arbitrary and an impersonal and discouraging way, as if all flesh were mere cattle in His sight.

*It is God's pleasure to be the compassionate Father of a great multitude of beautiful and glorified sons and daughters.* All the individual personalities that make up that vast host are elements of God's pleasure. "God so loved the world" is a thought of great power, always to be kept in the foreground, even though the world has made it the watchword of a false system of belief.

\* \* \*

*"You 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"* (v. 21).

Jesus said, in speaking of his sacrifice—

"I, if I be lifted up, will draw all men unto me."

"You who BY HIM do believe in God." We see another aspect of the glorious mediatorship of Christ. *By him* we believe in God. He is the visible manifestation, the historic manifestation, of God among men. Let us remember that in Christ God drew near unto men, and dwelt among them—

"God was in Christ, reconciling the world unto Himself."

*The great meaning of Christ is that God was drawing near unto men, and drawing men unto Himself.* We must get increasingly nearer and nearer to Him for love to work its beautiful, eternal, perfect work.

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

## 1959 Texas Gathering Report

*"I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth"—Romans 1:16*

### PART SIX

HAVING been instructed during the Thursday afternoon address, concerning the necessary steps toward the Kingdom of God, we were shown, during the evening lecture, the five simple Bible Truths which are repeatedly impressed by close association with the Scriptures. The subject, "THE ONE GOSPEL IS THE ONLY DIVINE PLAN OF SALVATION FOR MAN," was clearly expounded unto the hearers under the following headings—

Belief of Bible Truth Is Essential.  
That There Is Only One Gospel.  
The Kingdom of God Is the Basis of the Gospel Message.  
The Kingdom of God a Future Literal Dominion.  
God's Kingdom Will be Established on the Earth.

These simple truths are hidden from the wise and prudent of this world, (wise and prudent in their own estimation) and have been revealed unto those of a humble and contrite spirit. **Belief of the Truth was shown as being most important for salvation.** It is not a matter of just agreeing that these things are so, but a wholehearted fervent desire for their fulfilment and for a part in them. Jesus told the woman of Samaria at the well (John 4:24):

"They that worship God must worship him in spirit and truth."

It MUST BE TRUTH and it must be accepted in the real spirit and zeal illustrated so well in the life of the Master. By daily reading we shall—

"Know the Truth and the Truth shall make us free" (John 8:32).

John later tells us that, "No lie is of the Truth." **If we believe a lie we cannot believe the Truth.** During the ages many false prophets have gone forth into the world, and have proclaimed errors in the name of the Truth. Because of departure from God's specific commands, Israel developed a form of worshipping God according to their own designs. Their worship, though in many cases zealous, was not according to Divine knowledge. Because people desire to follow their own forms of worship God sends them a strong delusion and causes them to believe a lie.

Abundant Scripture testimony was then brought forth to show that there is ONLY "ONE GOSPEL," regardless of the multitude of discordant and varying voices raised in the name of "The Gospel." Jesus told his disciples, just as he was taken up into heaven from them—

"Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be condemned."

Christ emphasised the word "BELIEVETH" as the essential ingredient for salvation. Its absence is condemnation. This was the Gospel Paul referred to when he stated in language which cannot be misunderstood, twice repeated as a double witness (Gal. 1:8-9)—

"Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, LET HIM BE ACCURSED.

"As we said before, so say I now again, If any man preach ANY OTHER GOSPEL unto you than that ye have received, LET HIM BE ACCURSED."

How different from the popular "believe what you like" doctrines of the world!

\* \* \*

WE WERE then carried along with the theme of the Gospel message. From the active preaching of Christ and the Apostles we were instructed that the Good News which was heralded far and wide in the first century was that **God would establish His Kingdom ON THE EARTH** and bless all nations thereby. The preaching of Christ concerned this kingdom (Mark 1:14)—

"Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God."

Jesus sent his disciples to preach the same glorious news. All the while they did not know that Christ had to suffer and die. This was shown as evidence that the death of Christ could not be the basic message of the Gospel that must be believed for salvation. Christ's sacrifice was the means into the Kingdom. It was not the Kingdom message. Popular belief lays stress only on the Blood of Christ, while overlooking the basic reason for his death. As our reading progresses through the Apostolic record we learn that for preaching the One True Gospel Jesus' followers were imprisoned and killed. Paul said (Acts 28:20)—

"For the HOPE OF ISRAEL I am bound with this chain."

He then went on in his discussion with the Jews at Rome to show that the message of the Kingdom of God and the things concerning the Name of Jesus were **all clearly stated in the Law of Moses and in the Prophets.**

The word 'gospel' was shown being used in the form of a noun 77 times, and as a verb 55 times in the New Testament. The basic thought behind the Greek word is, "To bring good tidings," to "Gospelize."

Turning to the Old Testament we found that the same idea was latent in the similar word there. Isaiah the prophet shows us the Divine estimate of those engaged in the proclamation of His Word (Isa 52:7)—

"How beautiful upon the mountains are the feet of him that BRINGETH GOOD TIDINGS, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

Paul clearly shows us that God long ago declared that He would justify the nations of the world if they believed on Him, when He—

"Preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed"

(Gal. 3:8).

The BLESSING OF ALL NATIONS, foretold to the righteous Patriarch, was the PREACHING OF THE GOSPEL to him. Paul further was quoted to illustrate that God had preached the Gospel message to His people Israel, but they did not profit from the preaching, and that a warning was left for us to take heed to the "Gospelizing" unto us. From all these things we were taught that **the Kingdom of God is the essence of the Gospel message.**

\* \* \*

THE KINGDOM is something yet to happen in the future. It is a real literal condition affecting all nations on the earth. It will fill the earth and rule all peoples dwelling on it—

"When the Son of man shall COME in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory" (Matt. 25:31).

Christ went on to say that **then** shall he separate the righteous from the wicked, rewarding the righteous with everlasting life and destroying the wicked. These are **real literal events** soon to take place ON THIS EARTH.

Our speaker then illustrated that the establishment of the Kingdom was not to take place at the time of the disciples; that certain other events had to transpire before the Son of man should come in his glory. Christ spake a parable to show his disciples what he meant (Luke 19:11)—

"He spake a parable, because they thought that the Kingdom of God should immediately appear."

As illustrated by the appointed rulers of Palestine going to Rome to receive their authority to rule, so the Son of man had to go to a "far country" to receive for himself a kingdom **and to return**. In the meanwhile certain instructions were left how his servants were to behave themselves. Jesus is the nobleman in the parable. The Kingdom will not be established until he return from the far country, heaven, where he is now at the right hand of the Father.

\* \* \*

CHRIST'S WORDS recorded in Matt. 24 and Luke 21 were then brought forward to show further events which had to take place before the Kingdom could be established in the earth. The Jews had to be led away captive into all nations. Many wars and fightings had to take place. Jerusalem had to be trodden down by the Gentiles. At the time of the end, conditions throughout the world had to be such that all men's hearts should fail them for fear and for looking after those things happening around them.

Forty years after Christ went on the journey to heaven, to the "far country," Jerusalem was destroyed by the Romans. Since then the city has fallen under the hands of one desolating power after another. **It is still in that condition.**

Christ also indicated that world moral conditions would deteriorate until at the time of his coming back to set up his Kingdom they would be identical to those in the time of Noah and the Flood, and those in Sodom in the time of Lot.

When these things exist in the earth, then can the world look for the appearance of Christ (Luke 21:27)—

"THEN shall they see the Son of man coming in a cloud with power and great glory."

Coincident with these things the Jews are to be regathered to their own land, prophesied by the parable of the budding fig tree. Then said Jesus (Luke 21:31)—

"So likewise ye, when ye see these things come to pass know ye that the KINGDOM OF GOD IS NIGH AT HAND."

This glorious event takes place when the **end of Gentile times** has arrived, when the Kingdom of God destroys all the nations of the world, and removes sin and wickedness from power and authority and world-rulership.

BUT TO have a place in the great cloud of witnesses who come with Christ to bring about these world-shaking conditions, we have to be "born again" as Christ instructed Nicodemus. Besides being born out of the waters of baptism, putting away the works of the flesh, we must be "born of the Spirit." This last has a present as well as a future application. For the present it consists in a change of our disposition, a humbling of ourselves before all, becoming as babes, or harmless as doves.

In short, we shall manifest in our lives those beautiful characteristics so clearly portrayed in the Master himself. Being born of the Spirit in the future—the change to the glorious spirit body, as was Christ—cannot take place for anyone unless the change of our minds take place during the present.

This last change to spirit nature for those who have been faithful in the absence of their Lord, will take place when the Master returns from heaven. Combined Scriptures were then advanced to show that "flesh and blood cannot inherit the Kingdom of God" (1 Cor. 15:50), that those who have

part therein shall all be changed as was Christ, that mortality must be changed to immortality, that all these events converge on the coming of the Son of man, when he shall judge those living and resurrected dead responsible ones.

\* \* \*

OUR ATTENTION was finally drawn to the reality of this Kingdom being **on the earth**. Old and New Testaments were drawn from to prove that the earth is the reward of the meek and righteous, that it formed the basis of all the promises made of old to the faithful and ardently anticipated in fulfilment by all the righteous. God told Moses that the earth should be FILLED WITH HIS GLORY (Num. 14 21). **Twenty-five hundred years ago**, God told Isaiah the prophet (Isa. 22-4)—

"In the last days, the mountain of the Lord's house shall be established in the tops of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

"Out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

"He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war anymore."

How did these Jewish prophets know—2500 years ago—that right up until the "last days" the nations of the world, who pride themselves so much on their "civilization," should still be fighting each other like vicious wild beasts—madly racing, straining all their efforts, spending all their substance, to develop evil engines of massacre and desolation—that these long-foretold "last days" before God's Kingdom is set up would be characterized by vastly increased "knowledge." but also by vastly increased distress and enmity and suicidal dedication to ever-increasing powers of terror and destruction? HOW DID THEY KNOW THIS?

The prophets of old were able to declare all these glorious things through the inspiration of God. While they all spoke of Israel's dispersion and the terrible troubles of the last days, they with united voice also declare the happy time when Israel shall be regathered and their Kingdom as under David and Solomon restored, but on a grander scale than earth has ever witnessed, as saith the prophet Zechariah (14:9)—

"AND THE LORD SHALL BE KING OVER ALL THE EARTH; IN THAT DAY SHALL THERE BE ONE LORD, AND HIS NAME ONE."

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## Whoso Forsaketh Not ALL

*"Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able"—Luke 13:24*

IT MIGHT appear at first sight that there is a contradiction in the passage quoted above when it is considered along with the statement of Jesus as recorded in Matt. 7:7—

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

The word "seek" in both passages is from the same original word in the Greek, but in Luke Jesus says that many *will* seek to enter in, and *not be able*, while in the passage from Matthew, he says, "Seek, and ye SHALL find."

We know that Jesus spoke divine wisdom and truth, and that none of the words he uttered are at variance one with the other; for he said—

"The word which ye hear is not mine, but the Father's which sent me" (John 14:24).

The true meaning of the words that Jesus spoke in both passages can be discerned as we carefully consider the different shades of significance that may be attached to the word "seek." When Jesus said, "Seek, and ye shall find," he meant that the seeking *must be done with all the fervour and zeal that can possibly be put into the effort*, as when he said—

"The Kingdom of heaven is like unto a merchant man, seeking goodly pearls; who, when he had found one pearl of great price, went and sold ALL THAT HE HAD and bought it"

(Matt. 13:45-46).

Yes, the Kingdom of God must be sought in like manner, with the prospect in view of buying it, when it is found, *by selling all else that we have*. This is illustrated by the words spoken to Israel by God through Jeremiah—

"Ye shall seek Me, and find Me, when ye shall search for Me WITH ALL YOUR HEART"  
(29:13).

No person will be turned away in the last day who has sought for salvation with the idea of giving all they have to secure it, or who have sought God with *all their heart*, as Israel were told to do. It is in this sense that Jesus' words are seen to be true when he says, "Seek, and ye shall find."

But what does he mean when he says that "Many shall seek to enter in, and shall not be able?" By studying the first part of the sentence, we will get the answer to our question—

"STRIVE to enter in at the strait gate."

Then he adds,

"For many, I say unto you, will seek to enter in, and shall not be able."

It is not *impossible* to "enter in," or Jesus would not have commanded us to "*strive*" for it. The "many" who are not able to enter in are the ones who *do not strive* in the sense of the word as Jesus used it. The Diaglott renders the first part of this verse—

"Earnestly endeavour to enter in through the narrow door."

The Greek word that is translated "strive" in the A.V. is used 7 times in the New Testament: three times it is translated "strive"; three times "fight" and one time "labor fervently." Another form of the same Greek word was used by the apostle Paul in the passage—

"FIGHT the good fight of faith, lay hold on eternal life."

And also in the passage—

"I have FOUGHT a good fight" (2 Tim. 4:7).

We get our word "agonize" from the same Greek word that Jesus used in Luke 13:24. In that passage he was answering a question put to him by one who said—

"Are there few that be saved?"

His answer makes it plain that many who make *some* effort, but do not put *all* their heart and strength into the work (who do not *agonize*) will NOT BE ABLE TO ENTER.

The gate, he said, was strait (narrow, restricted, confined), and not to be entered by the casual seeker. This explains why so few, *even of those who are called to the Truth*, will be saved—other things entering in (other interests) weaken the force of the "striving," so that the little effort that is put forth is not only wasted, but brings condemnation.

Jesus never did say that the way to eternal life was easy; to the contrary, he always made it plain that to follow Jesus as his disciple, and obtain his favor at the last, requires the *forsaking of everything else*, with a view to whole-hearted service to him.

"Whosoever he be of you that forsaketh not ALL that he hath, he CANNOT be my disciple"  
(Luke 14:33).

*The time for us to let the full force of these words bear in upon us is NOW.* All will see how true they are in the day of Christ, when it is said—

"Many will say unto me in that day, Lord, Lord, have we not" done this and that? Yes, we have been baptized and attended the meetings; we have even been on the list of speakers.

But Jesus may have to tell us *then* what he meant for us to understand *now*—

"Not every one that sayeth unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that DOETH THE WILL OF MY FATHER" (Matt. 7:21).

Now is the time for us to be much impressed with the straitness of the gate and the narrowness of the way, and STRIVE (agonize, fight) to enter it. —E.W.B.

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Give us brethren who love the saints as saints, and who can wake up to a disinterestedness extreme enough, if necessary, to "lay down their lives for the brethren."

This is the apostolic standard: and NO OTHER STANDARD IS WORTH A MOMENT'S REGARD. Paul had no thankfulness for any other kind of brethren. He spoke of others, "even weeping," as the enemies of the cross of Christ, who minded earthly things (Phil. 3:18).—R.R.

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## **We Glory in Tribulations**

### THOUGHTS ON THE FIRST CHAPTER OF JAMES

*"Tribulation worketh patience; and patience, steadfastness; and steadfastness, hope: and hope maketh not ashamed, because the love of God is shed abroad in our hearts."*

THE APOSTLE James opens his epistle, by presenting his credentials as a servant of God, and the Lord Jesus Christ, which should be an all-good reason for his fellow-servants and brethren to give ear to what the apostle presents.

Then he goes on to appeal to the "twelve tribes scattered abroad," which may make us feel that we are not included in the apostle's remarks, but if for a moment we recall the general attitude of Natural Israel, which may be described as "stiffnecked," and hard-hearted, they are hardly in a fit state to respond to the docile appeal of the Apostle, in his opening remarks as "My Brethren." And this is especially so when he appeals to those characteristics that go to make up that spiritual armour of the saints in light.

We feel we are fully entitled to apply the words of the apostle to the Household of Faith, as we are no longer aliens from the covenants of promise. By adoption, not by natural descent, we belong to the house of Israel. And, like Israel, the saints are scattered in the wilderness of the people, yes, scattered abroad—yet fully aware of the need to let the words of the apostle dwell in us richly that they may bring forth the fruits of the Spirit, in the manner that James appealed for, in that docile and childlike disposition, as "My brethren."

The apostle Paul in Heb. 2 speaks of the suffering through which Christ went, but which brought about that perfection Jesus attained unto, and then in v. 11 says—

"For both he that sanctifieth, and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren."

Thus then the apostle appeals to us to—

"Count it ALL JOY when ye fall into divers temptations."

Or, as the Diaglott rendering is, "*various trials*." Now the apostle James, in this first chapter, tells us *why* we should be *joyous* over the trials and tribulations that may come upon us, as it is for a purpose of which he speaks in vs. 3 & 4—

"Knowing this, that the trying of your faith worketh patience . . . but **let patience have her perfect work**, that ye may be perfect and entire, wanting nothing."

The trials and temptations are those character-moulding principles that may manifest that perfection and completeness—as again in the Diaglott it says, "deficient in nothing." Therefore the apostle Paul exhorts us (Heb. 12:5) to—

"Despise not the chastening of the Lord, nor faint when thou art rebuked of Him."

And of himself and his own great sufferings he declares—

"We GLORY (the word means "rejoice, triumph") in tribulations, knowing that tribulation worketh patience; and patience, steadfastness; and steadfastness, hope" (Rom. 5:3)

And he goes on triumphantly—

"And hope maketh not ashamed, because the love of God is shed abroad in our hearts."

Let us then submit cheerfully and thankfully to the operation of the all-wise Divine hand, fully assured, that—

"Happy (blessed) is the man whom God correcteth."

But lest we fail to discern the loving purpose in our trials and temptations, Paul reminds us (Heb. 12:6) that—

"Whom the Lord loveth He chasteneth, and scourgeth EVERY son whom He receiveth."

If there is no chastening or correcting there can be no building of that tried faith, and as Paul emphatically adds:

"If ye be without chastisement . . . ye are NOT SONS."

It is true as the apostle points out in v. 11—

"No chastening for the present seemeth joyous, but grievous."

This we all know to be a truth. We all experience it, and we tend so often to ask, "*Why should it be this way or that? . . . All my life in the Truth has been a fight, a wrestle, trouble and distress.*" The apostle gives the beautiful and all-satisfying divine answer—

"Nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

Concerning Paul's own great personal trial, the Master said:

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

It is this same truth that James expresses in a little different way (James 1:3-4), showing how the "man of God" is "thoroughly furnished unto all good works." And if we have doubts of the truth and application of this, says James (1:5)—

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

Yet *there is a right and wrong way to seek God's wisdom*, for he that cometh to God, as the words of James indicate—

"Must believe that He is and that He is a Rewarder, of those who DILIGENTLY seek Him"  
(Heb. 11:6).

No, we must not waver in our desires and requests, as God will give us what is sufficient that we may overcome the trials and difficulties of our lives. To waver spells instability, divided interest, weak faith. The foundation upon which the Ecclesia of God is being built is a rock, the Rock of Truth.

Let us not deceive ourselves, neither our associates, regarding our real allegiance and interests and desires. We may deceive man and ourselves, but not God. As James says—

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord.

"A double minded man is unstable in all his ways."

Yes, that true "yea and yea" is advocated by the Spirit, by which we may grow, and be helped of the Lord thereby, even though we undergo trials and difficulties in our life in Christ.

The apostle tells us such is to be our lot, but let us be carried forward in that robust attitude of letting the Word of God dwell in us richly, for we know that our life will be laden with much that will not be all too pleasant, as—

"We must through much tribulation enter into the Kingdom of God" (Acts 14:22).

Our light affliction is only for a moment, but that of which the apostle speaks is eternal and unfading—

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

Hence then let us rejoice in the spirit of the apostle, as he speaks (James 1:9) to us of our exaltation, men of low degree being exalted to the position of heirs of the grace of life, sitting now in heavenly places in Christ Jesus, with the hope of being "made Kings and Priests, and reigning on the earth" (Rev. 5:10) when—

"The meek shall inherit the earth, and delight themselves in the abundance of peace"  
(Psa. 37:11).

Riches—yes, the cares of this world and the deceitfulness of riches, choke the Word. Thus the apostle says if we are made poor by the indwelling of the Word of God, we have actually become richer, as it will pay us everlasting wages.

James shows us (vs. 10-11) what the natural end of our life must be, like the grass or flower of the field; our riches and our life will soon as nothingness appear. Therefore—

"Blessed is the man that endureth temptation" (v. 12).

Here James reverts to his original thought relative to various temptations and he shows us that if the words he has spoken have their perfect work in us—

"We shall receive the crown of life, which the Lord hath promised to them that love Him."

"*Oh, what a rapturous, blissful story*" then, as we thus contemplate the song of praise of the redeemed!

Then the apostle informs us in vs. 13-15 concerning temptation, that it is wrong for anyone to say of their temptation that they are tempted of God, for God cannot be tempted with evil, neither tempteth He any man with evil—He entices no one to evil. But as we have seen that *trial and testing are for a loving purpose, which purpose is that we might be exercised unto righteousness.*

And then the apostle goes on to show us a truth, that the world fails to see, in that a person is not drawn away or enticed, by some wicked agent of evil from without, but *by that inherent desire within.*

When that desire is strong enough, lust is put into action and we sin. A wrong has been executed, and a *continuance in that way of sin bringeth forth death.*

And we can see in the holding that desire at bay by the Lord Jesus, how sin could be subdued and finally put away, and he rose to those glorious heights of being the sinless Son of God, through whom has been brought unto us, life and immortality by, or through the Gospel. Hence he exhorts—

"Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with Whom is no variableness, neither shadow of turning." (vs. 16-17).

No, there is no partiality with God, "In whom we all live and move and have our being." God's sunshine is upon the just and the unjust. But there is a particular blessing bestowed upon us, as James says (v. 18)—

"Of His own will begat He us with the Word of Truth, that we should be a kind of firstfruits of His creatures."

And the exhortation of the apostle is that we might incorporate into our lives, what he has written to those whom he styles "my brethren," and so manifest ourselves unto God (v. 21) by that laying apart—discarding— the things that may be styled "naughtiness," and impurities: *doing* the will of the Father—not being merely hearers, for as we receive that Word implanted with meekness, it is able to bring salvation unto our souls.

For (v. 23) if we hear *only* and do not *do* what the Father requires, then we are like unto a man who beholds himself in a glass but turns and forgets what kind of man he was.

But the apostle shows us the benefit of looking into the Truth, with earnestness and sincerity. Such a man is looking into something sure and steadfast, as it is styled the "perfect law of liberty"—*liberty from the dark bondage of the flesh and of sin.*

It gives us hope of life in that glorious constitution of things, when the present will have passed away, with all its affections and lusts, and there shall come to pass that wonderful time of rejoicing and hope when sickness pain and even death shall ever flee away. James declares (v. 25) of those who are exercised by the Word of God—

"THIS MAN SHALL BE BLESSED IN HIS DEED!"

Let us then endeavour to let the Word of God recorded by the Apostle James dwell in our hearts by faith, for as he says in the concluding verse of this first chapter—

"Pure religion and undefiled before God and the Father is this. To visit the fatherless and widows in their affliction, and keep himself UNSPOTTED FROM THE WORLD." —W.P.

## They Entered Into the Cloud

*"There be some standing here which shall not taste of death, till they see the Kingdom of God"*  
—Luke 9:27

TOWARD the close of Christ's ministry, we find him in the north part of the land of Israel, having recently departed from Caesarea Philippi. His steps had led his followers north of the Waters of Merom. The very name *Merom* lays the foundation for what was to follow. Merom means "lofty" or "exalted." The disciples following their leader ascended the lofty heights of Mount Hermon to the elevated places where they could look out over the whole length of the Land.

At this point Jesus questioned those with him concerning the general attitude of the people toward him. Their reply indicated that there was a divided opinion in the land. Some said he was John the Baptist, some said Elijah, or one of the old prophets. Upon Christ's interrogation of them who they thought he was, Peter provided the clear positive reply:

"THE CHRIST (the Anointed) OF GOD" (Luke 9:20).

With this knowledge the Master instructed the disciples not to reveal him to the people until he had risen from the dead. This led to their questioning him concerning the meaning of the "rising from the dead." With their minds centered on the restoration of the Kingdom to Israel, they could not fit this thought into the frame of their picture. Jesus then went on to advise them that he had to suffer many things—to be rejected by the elders and rulers—to be killed—and then rise from the dead on the third day.

So contrary to their immediate plans was this declaration that Peter openly rebuked Christ before the disciples—

"Be it far from thee, Lord: this shall not be unto thee."

But the Master turned to Peter and immediately cleared up any misunderstanding the disciples may have taken from what Peter had said (Matt. 16:23)—

"Get thee behind me» Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men."

Peter and the others had to be shown that God's ways are not man's ways, that the cross had to come before the crown (the *stephanos*—the victory wreath). There had to be probation before exaltation. Christ's statement illustrated that if we follow him we must deny—renounce, crucify—ourselves and take up our cross *daily* (not occasionally, as we may feel like it, but when we do not feel like it. That is when it does the most good. That is when we are really *crucifying* ourselves).

We must deny our own will, our own wishes and our feelings. *God is aware of all that we endure*. When we feel least inclined to take up the cross, when we are weary, tired and irritated, then we are tried the most. We will find that is when we fail the most.

"*Take up the cross daily and follow me.*" It is not only in those moments we may spend around the daily readings, those hours we may spend over an address, but those waking hours and moments between, when we may have a tendency to let service to the old man of the flesh take over. We must school ourselves to have no such moments, but—take up our cross and follow in Jesus' step daily.

Christ then went on to show the utter uselessness of our seeking advantage in the present time only to lose everlasting life. We may go about assiduously seeking to preserve our life in the present

dispensation, but we will find that our efforts will have been wasted. We will have made a grand showing as far as this world is concerned, but—

"We brought nothing into this world, and it is certain we can carry nothing out" (1 Tim. 6:7).

We must be willing to openly confess our relationship to Christ in this present time. We must never be ashamed of association with the Master. In seeking present advantage we will have to conceal our identity to Christ, or we will not prosper at the present time. But be sure that in such case:

"The Son of Man will be ashamed (of us) when he shall come in his glory" (Luke 9:26).

These words of Christ would be discouraging to the disciples who were looking for the Kingdom to immediately appear, for Christ to take over and establish the long-promised condition of blessedness upon the earth. But in all God's ways, He reveals the end of the matter, He shows His servants His secret. It is not in His purpose to discourage them, but to have them see the necessity for trial and preparation, thereby appreciating the inestimable value of that which is to be attained. Of Jesus we read (Heb. 12:2)—

"For the joy that was set before him, he endured the cross, despising the shame."

The same method was now to be used with three of the disciples, three which were specially chosen to witness the agony and trial which Christ was to undergo, who themselves would experience the same trials over a longer period of time. They were to be prepared by that which they should witness, to endure the great fight of afflictions to be encountered in following in the Master's steps.

One of these three (Peter), who had confessed Jesus as the Anointed, was shortly to be ashamed of his association with the Master, and to deny that he knew him. The others forsook him and fled. But a fuller look at what they knew and the glory to be revealed became their rock foundation—

"THE JOY THAT WAS SET BEFORE THEM."

These men were typical men, and the events which happened in their lives become a guide and exhortation for us. Their joy becomes our joy and our salvation. Let us bear in mind as we read the words of the Divine record—

"I tell you of a truth, there be some standing here which shall not taste of death till they see the Kingdom of God."

Matt. 16:28 renders this passage in its concluding phrase—

"Till they see the Son of man coming in his Kingdom".

This indicates it was to be a *revelation* of the Kingdom, not that the Kingdom would actually be established at that time. Obviously they had to experience death. It was to be the same hope which was manifested by Simeon at the birth of Jesus (Luke 2:26)—

"And it was revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ."

Luke tells us that—

"ABOUT an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray."

Matthew and Mark tell us that it was "*After* six days." This gives us seven days, or during the seventh day. The revelation of the glory of the Kingdom is made the seventh day from the revelation of necessary suffering and death and the bearing of the cross and worldly rejection.

In Genesis we are given the picture of the two Seeds—the two groupings of Adam's descendants—the righteous and the wicked. We are shown the necessity for suffering and trial, but we are also shown the triumphant aspect of the Seed of Righteousness over the Seed of Sin.

Seven thousand years brings us to the Kingdom Age, when trial and chastisement is over for the righteous, when the glory of Christ is revealed for all the world to see. This is the picture we get: trial and preparation—then the revelation of the glory in the future age. Luke continues—

"He went up into a mountain to pray" (Luke 9:28).

The revelation of the glory of Jesus is at a time when Christ sits with his faithful brethren and sisters in the ruling places of the earth. The Kingdom is shown as the "mountain of the Lord's house" established in the "tops of the mountains" or ruling over the nations (Isa. 2:2). The constant picture is of the power of God's Kingdom as a mountain unto which the saints are drawn.

In Daniel, Christ, as the stone cut out of the mountain of human nature, smites the image of world kingdom upon the feet, completely destroying it, and becomes in its place a great mountain which fills the whole earth (Dan. 2:35).

\* \* \*

Luke tells us that—

"He TOOK Peter and John and James."

Mark 9 informs us—

"He taketh Peter and James and John and LEADETH them."

Matt. 16 shows that—

"He taketh Peter and John and James and BRINGETH them up into an high mountain apart."

The word for *took* implies "to receive near," "to associate with oneself." *Bringeth* tells us that he was leading or carrying them as a shepherd doth his sheep. "*He leadeth them*"—Christ as the first fruits of salvation, shows the way as a shepherd, leading his sheep into pastures green. He does not drive. He leads his sheep. And Christ goes before his servants into the glory of that age. He as the High Priest has already entered into the glorified state, though the glory has not yet been revealed or manifested for the world to see. Paul tells us that our hope is—

"As an anchor for our souls. It reaches up secure and strong into the sanctuary behind the heavenly curtain, where Jesus has gone ahead of us, and become forever a high priest of the priesthood of Melchizedek" (Heb. 6:19-20).

The entering into that within the veil is a concealing of the glory. When the veil is removed the glory shall be revealed.

The other aspect of the "leading" is that Christ brings them into his Kingdom. It is through his sacrifice, through his life of devotion, by his constant intercession at the right hand of God on behalf of his servants, that they are brought into the high mountain. Of themselves they could not attain to such lofty heights, it remains, in the end, a matter of mercy on the part of God.

We notice that this representation of the Kingdom Age is as though the curtain of the Most Holy were drawn aside for a brief glimpse of that which lay beyond in the holiest of all. But this view of the Age to Come was not just attained as a matter of course. *It was brought about by earnest entreaty on the part of Jesus.* In all things we find the Master approached God in prayer. Repeatedly we find him going up into the mountain to pray.

It does not just say he went up to pray, but, "*And AS he prayed*" (Luke 9:29). Unless we seek the aid of God in prayer we struggle in vain, for we are assuming that we can accomplish our own

salvation without God. The success of all Christ's efforts were only accomplished by fervent prayer—energetic, zealous, agonizing prayer (Heb. 5:7)—

"Jesus, in the days of his flesh, offered up prayers and supplications with strong crying and tears, unto Him that was able to save him from death, and WAS HEARD IN THAT HE FEARED."

If such a course was the only avenue to success for the Master, do *we* feel that we are stronger than Christ? Is it not obvious that we must continue "instant in prayers," praying always, if we hope to see the fulfilled glories of the Kingdom?

\* \* \*

"Peter and they that were with him were heavy with sleep."

This thought seems to tell us that it was at night that these things transpired, that the Master and the disciples had climbed to the upper reaches of Mt. Hermon, and the way had wearied them. It is a picture of the struggle from the depths below to the elevated places, a departing from the darkness of sin to the righteousness above.

The struggle up the mountain was tiring and the servants wearied of the way. The result was the disciples became heavy with sleep. So, because of the frailty of human nature all must finally come to rest in the sleep of death, as they press toward the mark of the high calling: not wilfully, but in the process of the law of our natures. We observe the aptness of this thought in the antitypical sense, as each comes to rest until the awakening in the resurrection to behold the glory of the Kingdom Age—

"And when they were awake—(the type of the resurrection)—they beheld his glory"  
(Luke 9:32).

But notice again the comforting thought of the ever-present watchful care of the Master, that while his disciples slept, he devoted himself to prayer unto the Father—

"Lo, I am with you, even unto the end of the age."

Is he not now at the Father's right hand to plead the cause of his brethren and sisters? It not the ever-present care of the Father manifested during our waking and resting hours?

The awakening, whether it be from the weary struggle against sin, or from the sleep of death, will be—for the righteous—an awakening to a glorious new life, a *vista of eternal splendour*—

"And as he prayed, the fashion of his countenance was altered."

The thought underlying the word "countenance" is not only face, but the general aspect or appearance. Dr. Thomas, commenting on the use of this word "countenance" as applied to the Multitudinous Christ in Rev. 1:16, pointed out the fact that the original Greek conveys the idea of the *general external aspect of the whole figure* (Eur. I; p. 185). He there tells us that the things represented in Rev. 1 are typified in the incident of the transfiguration.

"Jesus was TRANSFIGURED before his disciples."

The original Greek for "transfigured" is *metamorphoomai*, from which our English word "metamorphosis" is derived. This word we use when an insect changes from one state to another, as when a caterpillar changes into a butterfly. This in a small way pictorializes the change from the earthly crawling condition of mortal body nature, to the glories of the unconfined spiritual body. *Certainly God has not left Himself without witness.*

The original idea of the Greek word is "to change the form." The Greek word appears in Matt. 17, Mark 9, in Rom. 12:2 and in 2 Cor. 3:18.

Paul, in Rom. 12, after exhorting us to present our bodies a living sacrifice to God as our reasonable service, continues:

"Be not conformed to this world; but be ye transformed—(transfigured, changed in form)—by the renewing of your mind" (v. 2).

In writing to the Corinthians, Paul takes the mind back to Moses descending from Mount Sinai, with the glory of the Lord radiating from him to such an extent that the nation of Israel could not behold him. Paul states that he was using great plainness of speech. It was in contrast to Moses who had to put a veil over his face because Israel could not steadfastly look to the end of what was being accomplished by God. He said this veil was done away in Christ, for—

"We all, with open (or unveiled) face, beholding as in a glass the glory of the Lord, are changed—(transfigured, transformed, subject to metamorphosis)—into the same image from glory to glory, even as by the Spirit of the Lord."

*This transformation of heart and mind must take place in each of us if we hope to attain unto the complete metamorphosis to life everlasting.*

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

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## **Signs of the Times**

THE OPTIMISM engendered by the peaceful gestures of Mr. Khrushchev, and concurred in by Western nations, has been rudely shaken, if not shattered, by events of the past few weeks. Disturbances in three areas in particular—Africa, the Mideast and Latin-America—have served to dispel any idea that world peace is within the grasp of the perplexed and harried nations now tottering on the brink of world catastrophe.

No longer does the "spirit of Camp David" permeate diplomatic circles in the world's capitals. As expressed by one correspondent:

"The evidence now is that the Western powers and the Soviet Union are heading into a period of strain and tension as they try to wring concessions from each other."

In a report on the efforts of a group of UN diplomats to frame a treaty to outlaw nuclear tests, the report is, "friendly, but deadlocked." As the time for the Summit meeting nears, more and more evidence piles up that the probability of concessions and compromises, the only hope for agreements is fading fast.

### **AFRICA SEETHES WITH UNREST**

"SUDDENLY the whole Continent of Africa from Algiers to Cape Town is stirring with trouble and violence." So reads a summary of conditions within the "Dark Continent" in a report of Prime Minister Macmillan's trip to British-ruled Africa last month.

To sum up the political situation in Africa, the black races, smarting under the rule of the white man, are demanding complete independence—NOW. They will accept no half-way measures. They desire no government in which the white man still dominates. "The white man must go," is their slogan.

If the disparity of numbers was not so great, the white population might still be able to maintain control, but the abysmal ignorance and incapability of the black races, which enabled a small minority of whites to dominate them, no longer exists.

In the vast area south of the Sahara, blacks outnumber whites 35 to 1 and in some areas as much as 600 to 1. Knowledge of what the outside world is doing, and that they are being deprived of desirable things enjoyed by other peoples, while the white man exploits their natural resources to his own advantage has at last seeped through to this backward and downtrodden peoples, and the white man's grip upon them is slipping fast.

Even Britain, which for more than a century has controlled a large portion of the Continent, is now coming to realize that they must go along with African Nationalism in the faint hope that they will be able to salvage the greater portion of British investments and trade after Nationalism has attained fruition in Africa.

**One of the causes of this great upsurge of "freedom far Africa," aside from the general increase of knowledge, is the subtle influence of Communism.**

All rational thinkers know, as examples of "freed" peoples clearly show, that a sudden change from serfdom to full political independence may prove more disastrous to these peoples than their former bondage. It will take a long time for such people, who have been ruled by autocratic tribal chiefs or foreigners, to adjust themselves to democratic government, and free themselves of the superstition and ignorance which stands in the way of efficient government.

Communists are fully aware of this fact, and it is in the breakdown of political structures, bringing unrest and bitter disappointment to the populace, that Communism has a great opportunity to advance its form of government as a panacea for all their troubles, political, economic and industrial.

Long ago named the "Dark Continent" because of its many impenetrable areas and the dark cloud of ignorance and superstition with which it was enshrouded, it may become a dark continent in another way. It appears likely to become one of the large factors involved in that troubled state of the world already bringing—

"Distress of nations with perplexity; the seas and the waves roaring; men's hearts failing them for fear."

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ALTHOUGH Northern Africa is in some respects in a different category, being inhabited by different races with different customs, there is still a similarity of situations in that a people, long subject to foreign rule, is seeking independence. There the "sea and the waves" are also roaring.

Chief among the trouble spots in North Africa is Algeria. There Arab Moslems outnumber French settlers 9 to 1. And, while General de Gaulle for the present seems to have quelled the revolt of the French colonials against his Algerian plan, the basic problems remain the same; problems which seem to have no solution and appear likely to remain a source of friction among both Frenchmen and Moslems.

France is not alone in the concern over the Algerian situation. A stable France is vital to the stability of the West and the NATO alliance. It was the firm opinion of bro. Thomas that France would play a leading role in the climactic events which are to usher in Armageddon.

Many have thought, because of her weakened condition, that France had faded out of the picture as a power capable of fomenting a great war. **But we have found it wise never to discard the erudite conclusions of this great expositor of divine prophecy.**

The fall of France, rather than her rise to great power, would seem more likely at this time to furnish the spark to light the fire which will plunge Europe into war, and more likely to give the already strong Communist party in France (with Soviet aid) the chance they seek to place France squarely in the Red camp.

The collapse of the French government would not only weaken the NATO group in many directions, but its propaganda value to Russia would be terrific, as proving the decay of capitalism and colonialism and the rise of Communism to eventual world power.

### MIDEAST FLARES AGAIN

HARDLY HAD the dispute between Iran and Iraq subsided when border clashes between Israel and Syria broke out in the demilitarized zones near the sea of Galilee. Repeated clashes brought casualties, the extent of which was not clearly revealed.

What might appear to be, on the surface, nothing more than the result of nervous tension among border guards, closer examination reveals conditions which keep this area in a constant state of high tension which could easily erupt into another war.

The dispute centering around the demilitarized zones arises from the formation of disputed strips of territory claimed by both Israel and Syria into neutral zones under the terms of the armistice of 1949. The agreement provided that neither Israel nor Syria should transport or bear arms in these zones. As usual, both Israel and Syria accuse the other of having started the shooting.

The Israeli-Syrian disturbance has alerted some of the Arab nations to the possibility of war. This is especially true of Egypt which, it is reported, is moving armed forces to the Israeli-Egyptian frontier. Also it is reported that a conference of Arab representatives in Cairo are considering organizing an Arab military force to unitedly oppose Israel.

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OTHER ITEMS of interest in the Mideast situation: It is reported that Russia has provided Egypt with 8 submarines. Nasser's radio station in Cairo is broadcasting programs beamed to most of Africa in 25 different languages. Israel counters with a half-hour program beamed to West Africa, which is soon to be enlarged to include East Africa, the programs to be in the most widely-spoken African languages. Israel has extended her national electric power to Sodom, the power to be used in operating governmental plants extracting chemicals from the Dead Sea.

### RUSSIA INVADES LATIN AMERICA

RUSSIA'S DREAM of gaining a foothold in the Western Hemisphere appears to be headed for realization. For some time suspicion has been growing that the Castro government in Cuba is being dominated by Communistic influence.

The consensus has been that, while Castro is not a Communist, he has been playing up to the pro-Communists for political advantage. But recent events indicate that his connections with the Soviets are more far-reaching than Western diplomats realized.

Swift-moving events show that a direct alignment of the Castro regime with Russia is taking shape, and that **this alignment is aimed directly at the U. S. as well as to bring the Castro government under strong Soviet influences.**

Castro's tottering economic and financial structure must be strengthened from some quarter or total collapse is inevitable. Intense anti-U.S. feeling in Cuba and the fear that the U.S. is harbouring plotters against his rule, with a view of aiding a counter-revolution» will deter Castro from making any direct appeal for U.S. aid.

The Soviets are obviously taking advantage of the situation in Cuba to fill the gap with Russian aid. A formal invitation has been extended to Castro to visit Russia in the near future. A Russian trade exposition has been opened in Havana, presided over by Deputy Premier Mikoyan. The announced object of the exposition is to place on display a large variety of goods which Cubans and

other Latin-Americans would like to buy. It amounts to a certainty that sufficient credit arrangements will be made to enable Cubans to purchase these goods.

If Russia should gain a firm foothold in Cuba, it will most certainly be used as a base for further operations in Latin-America. And in view of the unsettled political situation in most of the Latin countries, it is unquestionably a fertile field for Communist infiltration. The prospect of a Russian satellite only 90 miles from the U.S. mainland is not calculated to be taken calmly by American diplomats.

### **THE "GREAT DEBATE"—AND GROWING FEARS**

Meanwhile a running debate is taking place among American "experts" on the relative strength of the U.S. and Russia with two schools of thought in sharp disagreement over which is the strongest, all of which leaves the general public in a state of confusion over the whole matter of defence. And as both countries boast of the fantastic weapons which they are making, or are about to make, we conclude that the great confidence recently expressed regarding eventual disarmament is just so much talk.

As world tension grows, and the final world holocaust nears, the words of the Apostle Peter ring with added clarity and appeal:

"Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness." —O.B.

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### **Ecclesial News**

**HOUSTON, Texas—8008 Junius St.—Sunday School 10 a.m.; Breaking of Bread 11 a.m. Lecture 3rd Sunday 7:30 p.m.; other Sundays Review of daily Bible readings 7 p.m.; Eureka Wed. 7:30.**

Sister Jesse Hatcher of San Saba joined with us in fellowship around the table of the Lord on Sunday, January 10.

Bro. & sis. Dan Gwalchmai of the London, Canada, ecclesia visited the brothers and sisters in Texas in January. They arrived by air from London on December 31, and left Houston for the return trip on January 11. While in Texas bro. & sis. Gwalchmai visited in the homes of the brethren at Johnson City, Mason, Harper, San Saba, Lampasas and Houston.

At Houston, on January 10, the brother spoke the word of exhortation on Sunday morning, and in the evening lectured on the subject, "Russia, the Future Aggressor of Palestine." This event was advertised in the local newspapers, hand bills were printed and distributed, to the number of 900, and Postal Cards were mailed to 150 addresses. The attendance at the lecture was considered the best we have ever had.—bro. Charles Banta

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**LETHBRIDGE, Alta., Can.—633 7th St.—Memorial 11 a.m.; Sunday School 12:30 p.m.; Lecture 7:30 p.m.; Bible Class Wednesday 8 p.m.**

WE HAVE now entered the year 1960, and our work for the year 1959, in the vineyard of the Lord, is recorded in the Lamb's book of life. What we have said and done will determine our status in the great day of account when the dead, small and great shall stand before God, and the books shall be opened, and the dead shall be judged out of those things written in the books, according to their works. The words of Jesus are—

"For by thy words thou shalt be justified; and by thy words thou shalt be condemned."

Let us enter the new year with determined minds, and say, come what may, we will serve the Lord. With our heavenly Father's blessing, may we be able to say with Paul,

"I have fought a good fight, I have kept the faith."

On January 2nd., we held our annual Sunday School gathering, and a good number of brethren, sisters and parents had an enjoyable time listening to the scholars reciting their pieces and singing hymns. The writer addressed the gathering speaking upon, "Suffer the Little Children to Come Unto Me." Supper was served, and the prizes were given to the children for their year's work in the Sunday School.

The brethren and sisters here send their love to the Household of Faith, and we would like to see any who may come this way; and we hope you will come. —bro. Wm. Blacker

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