

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

“Be Zealous, Therefore”

"He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works"—Titus 2:14

TO POSSESS zeal is to have ardour, or fervour, for a person, cause or object; to have an eager desire to serve for a cause; to be enthusiastic about it, and to be diligent in service. No matter what form work may take, it is stimulating to see a person ardently active in it.

Two men may be engaged in identical operations. As we look at the first, we see him dawdling, listless and not showing any particular interest in what he is doing. The other, however, is intent, having his mind fixed upon the finished product, and doing all in his power to follow the pattern set for him.

Our business affairs pertain to this life only, but they must not be neglected. Paul reminds us that we are "not to be slothful in business" (Rom. 12:11); for says Solomon—

"He that is slothful in his work is brother to him that is a great waster" (Prov. 18:9).

Not only so, for if we neglect to do certain work, and are careless in what we do; or if we loaf on the job, we become guilty of obtaining money under false pretences—a very serious offence!

While zeal for one's work is necessary and commendable, it is of far greater importance that we be zealous in things pertaining to the Kingdom of God, and the Name of Jesus. Anyone who becomes a labourer in the vineyard of the Lord, takes upon himself far greater obligations, and must ever be more exacting in his duties, because they relate to things eternal. Of Jesus it was said that he was "clad with a cloak of zeal" (Isa. 59:17). When he found merchants and money changers in the temple, he drove them out, saying—

"Take these things hence; make not my Father's house an house of merchandise.

"And his disciples remembered that it was written. The zeal of Thine house hath eaten me up."

The zeal exemplified by Jesus, was a *zeal impelling to action*—a characteristic of Jesus throughout his ministry, and even in his youth when, at the age of 12, he said—

"Wist ye not that I must be about my Father's business?"

Christ is a model for all his people. If, therefore, we claim discipleship with Jesus, *it is essential that we go far beyond the foundation of our faith in our imitation of him*. We must have compassion one for another, and we must exhibit love one for another.

But there is another attribute that transcends all such distinctive features relating to our walk in the Truth. *We must imitate the zeal of Jesus that he had for his Father*. This is imperative; for Jesus—

"Gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, ZEALOUS OF GOOD WORKS" (Titus 2:14).

Being zealous of good works does not only manifest our zeal for the Truth, but it incites others to action, as did the saints at Corinth—

"Your zeal hath provoked many" (2 Cor. 9:2).

The power of example is greater than we realize. It was one of the fundamentals of the Mosaic system, especially as it is related to home life. In ecclesial life, there should be no failure to understand such apostolic instruction as—

"Tend the flock of God that is in your charge, not by constraint but WILLINGLY, not for shameful gain but EAGERLY, not as domineering over those in your charge but being examples to the flock" (1 Pet. 5:2-3 RSV).

If one puts forth a determined effort to serve God with all diligence; to walk worthy of God, being steadfast, unmovable, always abounding in the work of the Lord, he is sometimes accused of being "righteous overmuch." It will quite often be found that reproach of that nature is caused by a weakness in spiritual discernment. Such cases require the application of eyesalve in the same manner as Jesus instructed the lukewarm Laodiceans. There is much MORE danger of *coming short* of what the Truth requires. Paul reminds us (Gal. 4:18)—

"It is good to be zealously affected always in a good thing."

It is essential to our walk in the Truth that we be zealous, but let us make sure that our zeal is directed toward the example given by Jesus. —Editor

"I AM THE LORD; I CHANGE NOT"—Malachi 3:6

God changes not because He is perfect in all His ways; therefore there is no need for change.

When one knows the truth of God's Word, there is no need for change of belief or position. In relation to things spiritual, it is the weak in faith, the doubtful, the sceptical and the double-minded who, like the Athenians (Acts 17:21) spend their time in telling or listening to "some new things;" who are always ready to "follow a multitude" in anything which gratifies this desire for change.

The reason stems from a reliance upon one's own thoughts, judgments and reasoning, instead of relying solely on divine teachings and principles which do not change.

For those who are grounded and settled in the Faith, being fully persuaded of those changeless, deathless verities which go to make up divine Truth, there is no need for change; they have no desire to change.

Therefore, they are not easily "moved away from the hope of their calling" by the honeyed words of the compromiser and those who are constantly seeking for "some new thing," usually inspired by a desire to attract attention to themselves. —O.B.

The Rest That Remaineth

"Therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief"—Hebrews 4:6

BY BROTHER JOHN THOMAS

THE ISRAELITES being born into national existence under Moses as a ruler and a deliverer, he led them from the Red Sea to the foot of Mount Sinai to meet with God. On their arrival, the Lord commanded Moses to say to them—

"Ye have seen what I did to the Egyptians; now, therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all

the earth is Mine: and ye shall be UNTO ME **a kingdom of priests and a holy nation**"
(Exodus 19:3-6).

This was an offer on the part of God to become their King, predicated upon what He had done for them. If they closed with the proposal, they would henceforth be a kingdom. Hitherto they had been a crowd of slaves subject to the will of the kings of Egypt. But He proposed to organize them; to give them a constitution, religion, and laws; to appoint them a government; to exalt them by His instructions, to the *freedom, independence, and moral excellence, which are attainable only by the influence of divine truth*; to make them the envy and admiration of surrounding nations; to make them, in short, HIS KINGDOM, His beloved nation.

This was a proposal rich with blessings. All God would require of them was *obedience, and adhesion to the covenant* He had made with their fathers. The terms of the compact were highly eligible. No nation had received such a liberal and honourable proposal before, or since. Would they accept it, and abide by it? Moses was sent to see.

Having arrived at the encampment, he convened the elders of the people, and laid the proposition before them. Having consulted the nation, they returned answer to Moses, saying:

"All that the Lord hath spoken we will do."

Upon this, Moses returned the words of the people to the Lord. In this transaction a formal agreement was entered into between Israel and the Lord. In the word they sent back by Moses, they accepted the Lord as their King, and became His subjects, or "the children of His kingdom."

The relation of God to the tribes as their king is undoubted; for when they demanded a visible king like other nations, the Lord told Samuel that they had not rejected him, but *the Lord Himself*, Whose representative among them Samuel was (1 Sam. 8:7).

By this political Compact, Abraham's natural seed became "THE KINGDOM OF GOD." It was the first, and the only kingdom, He has ever had among the sons of men. He will yet have other kingdoms. *All the kingdoms of the world will become His; and will yet acknowledge the King He has provided to rule over them* (Rev. 11:15). But even then, the kingdom founded at the beginning of the ages, the kingdom of Israel, will be His "peculiar treasure above them all."

If, then, we would understand "the things of the Kingdom of God," we must never lose sight of Israel in connection with the Kingdom. Indeed, without them there is no Kingdom of God; and to affirm the contrary is to believe in a kingdom of which there is no nation to rule! No misconduct of Israel can dissolve the covenant entered into between them and God. The rebellion of a nation does not do away with the rights of the king. If they set His laws and government at defiance it becomes a question of might. If the rebellion triumph the king is dethroned; but if the rights of the throne prevail, the rebel nation has no alternative but to submit to whatever terms the conqueror may prescribe.

This is precisely the state of things between God and Israel. The tribes have rebelled against Him. He has anointed Jesus of Nazareth to be King of the Jews. But they say, "No good thing ever came out of Nazareth," and they will not have him for their king. They have no other king, they say, but Caesar; hence they crucified Jesus, and have served Caesar ever since.

But has God surrendered His rights? Will He allow Himself to be dethroned by rebels, and His Viceroy to be treated as a malefactor? All who deny the restoration of Israel in effect say, "They have rebelled successfully against God and His Christ."

But this cannot be. God *will* restore them "for His Name's sake." He will plant them in Canaan; settle them in the land according to their old estates; and place Jesus upon David's throne in triumph: for He has sworn that—

"At the name of Jesus every knee shall bow, and every tongue confess that he is Lord, to the glory of God the Father" (Phil. 2:9-11).

The great rebellion will then be suppressed; God will have recovered His rights; His kingdom will be re-established; and Israel will thenceforth "obey His voice, and keep His covenant," as they originally agreed to do.

* * *

THE NATION being adopted as the Kingdom of God, and having received its constitution three days afterwards, which was *fifty days* from its redemption as Jehovah's firstborn of nations; and also having received its religion and civil laws, as related in Exodus and Leviticus—all things were prepared for transferring the tribes from the wilderness to the land of Canaan.

Moses had announced this consummation to them while groaning in Egypt. But they hearkened not for anguish of spirit. When, however, they were "baptized into Moses in the cloud and in the sea," they came to believe on the Lord, and in Moses as His servant. But their probation in the wilderness was too much for their faith. They were continually turning back in their hearts to Egypt. The time, however, had now arrived to put this fourth generation to a final test.

Twelve principal men, one for each tribe, were sent from the wilderness in Paran to view the land of Canaan, and to bring back a report to the people. After an absence of forty days they returned. They said the land was all that could be desired, and flowing, indeed, with milk and honey; but as to being able to take possession of the country, that was impossible; for the inhabitants were gigantic and strong, living in well-fortified cities, and could not be overcome by Israel, who were but as grasshoppers when compared to them. But Caleb and Joshua, who believed on God, testified to the contrary; and encouraged the people to go up at once, and possess it; for they were well able. Said they (Numbers 14:7):

"The land which we passed through to search it, is an exceeding good land. If the Lord delight in us, then He will bring us into this land, and give it us; a land which floweth with milk and honey.

"Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us; their defence is departed from them, **the Lord is with us**; fear them not."

Now, when all the people heard the evil report, they cried and wept all night. They murmured against Moses, and wished they had died in Egypt, or in the wilderness, before they had been brought into this extremity. They proposed, at length, to make a captain, and march back into Egypt. As for Caleb and Joshua, they bade stone them to death.

The reader's attention is particularly requested to this passage of Jewish history. The apostle in commenting upon these incidents, says that *the Gospel was preached to them on this occasion*; and that the land spied out was connected with God's rest. His words are these—

"They could not enter into His rest because of unbelief."

Then addressing his brethren, he says—

"Let us therefore fear, lest a promise being left of entering into His rest, any of you should seem to come short of it. For unto us was the gospel preached as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it."

(Heb. 3:18-9; 4:1-2).

In the context of this passage the apostle had been speaking of Moses and Christ, the former, as a faithful *Servant* in another's house; and the latter as a *Son* over his house; whose house the believers in the things spoken of the land are—

"IF they hold fast the confidence and rejoicing of the hope firm UNTO THE END" (Heb. 3:6)

He then introduces the case of the fourth generation as a warning of the fatal consequences of letting go *The Hope of the Promise*. He quotes from a scripture written in the fourteenth generation, in which the Holy Spirit repeats the sentence on them, and on all like them, who harden their hearts, "*They shall not enter into My Rest*" (Psa. 95:7-11).

What *Rest* is here spoken of? *The peaceable possession and enjoyment of the land so highly commended by Caleb*. They did not enter in, but were turned back towards the Red Sea, and wandered in the wilderness for forty years, until the carcasses of all the rebels above twenty years old fell to their lowest estate. But did not the fifth generation obtain the rest under Joshua when they possessed the land? No, says the apostle, they did not—

"For if Joshua had given them rest, then would God not have spoken afterward by David of another day" (Heb. 4:8).

The rest which Joshua gave the nation was only transitory. When he and his associates of the fifth generation died, the nations which God had not driven out were as thorns in their sides, which gave them but little rest in after years. So the apostle concludes (v. 9)—

"There remaineth then a Rest for the people of God"
—even Canaan in the age to come, under Shiloh, the Prince of Peace, whose "rest shall be glorious" (Psa. 132: 11-18) and undisturbed by war's alarms.

Now this rest under Shiloh was *preached unto them*. The possession under Joshua was the first step to full accomplishment of the covenant. Had the nation continued to obey the Lord's voice and to keep the covenant, and, when Christ came, received him as king on the proclamation of the Gospel, they would doubtless have been in Canaan until now; and he might have come ere this, and be now reigning in Jerusalem, King of the Jews and Lord of the nations.

But had this been the case we Gentiles would have had no part in the Kingdom. We might attain to eternal life at the end of the reign; but in the glory of the Kingdom, and in the administration of its affairs, as heirs of the world with Abraham and his seed, we should have had no part; for *it was the unbelief of the forty-second generation of Israel that became the riches of the Gentiles*.

* * *

THE FOURTH generation "could not enter in because of unbelief." Neither can we unless we also believe *what they rejected*; for the SAME GOSPEL that was preached to them, was preached by the apostles to the forty-second generation.

God's Rest in Canaan—by which is not meant that *all* His saints will be living there (though all that abide there will be a righteous people)—the things which belong to Canaan will overspread the world: and where there are nations to be governed, *there will there be saints to rule*—but this Rest, I say, is the great theme of the Gospel, whether preached by Moses, by Jesus, or by the apostles. The Rest and the Kingdom are but different terms, though substantially the same. They will both be of Canaan, and are both the subject of the promise of God to Abraham and his seed forever.

God's Purpose with the Jews

BY BROTHER ROBERT ROBERTS

(Written in 1865, long before any indication of Jewish return to Israel.)

"In those days will I cause the Branch of righteousness to grow up unto David, and he shall execute judgment and righteousness in the land. In those days shall Judah be saved and Jerusalem shall dwell safely"—Jer. 33:13

PART ELEVEN

WE HAVE now arrived at that stage in the consideration of God's purpose with the Jews at which it becomes interesting and appropriate to enquire as to the *relation of their restoration to the second advent of Jesus* and as to the probabilities—in view of the proximate expiry of the prophetic periods—of an early development of that relation.

Enough has been advanced to show that the two events are inseparably connected, and epochally considered must be simultaneous in their occurrence. The restoration of Israel cannot occur in the absence of him who has been appointed—

"To raise up the tribes of Jacob, and restore the preserved of Israel" (Isa. 49:6).
—and he will not assume the reins of government upon earth, and establish the "millennial" blessing of men, until he have first "saved Israel out of all their distresses;" for—

"To the Jew FIRST, and also to the Gentile" (Rom. 2:9).

This is the divine order of events in everything. The Jew has been first in the offer of eternal life, and first in the infliction of judgment; and he will be the first to experience the blessing of the Messiah's glorified presence on earth, and the first in honourable position among the nations of the earth during the glorious era then to be established.

But the inquiry on this occasion relates to something more than these general and very obvious facts. It is, *first*, as to whether Christ will arrive on the scene before any step is taken in the restoration of Israel, or whether there will be a limited movement in that direction by human agency, as a preliminary to his coming to take the direction of affairs.

And *secondly*, whether, on the latter supposition, there are such indications as to lead to the belief that such a movement is imminent, as the advance of the times would—if such a movement is to take place—require it to be.

Is there, or is there not, to be a partial return of Israel to their land before that military conflux of nations at Jerusalem, which forms the occasion of Christ's thief-life return (Rev. 16)?

In the state of the evidence, we are compelled to think there WILL; and a brief review of the evidence will probably work the same conviction in the minds of our readers.

* * *

THE EVIDENCE naturally begins with Ezekiel 38 & 39. These chapters have to do with the exploits of a power described as "Gog of the land of Magog," dwelling "in the north parts," out of which he comes "against the mountains of Israel" "in the latter days."

It is immaterial to the present enquiry who this power is. The main features to be noted are: (1) the *time at which the invasion of Palestine takes place* ("in the latter years"—Eze. 38:16), and (2) *the event in which that invasion terminates*, namely, the complete discomfiture of Gog's numerous army by divine means (vs. 18-22), and the consequent establishment of "God's glory among the heathen" in connection with the re-settlement of Palestine by the Jews (39:23).

These features of the prophecy enable us to decide with certainty that *it has never been fulfilled*. The question therefore pressing for settlement is, to what special juncture of affairs in the future does it relate? This question seems to be directly answered in the prophecy itself—

"IN THE LATTER YEARS thou shalt come" (Eze. 38:8).
"It shall be IN THE LATTER DAYS" (Eze. 38:16).

The phrase "latter days" occurs in the Scripture exactly ten times. The following are the passages in which it occurs:—Num. 24:14; Deut. 4:30; 31:29; Jer. 23:20; 48:47; 49:39; Eze. 38:16;

Dan. 2:28; 10:14; Hos. 3:5. From these it will be perceived that *the phrase in question is used invariably to designate the closing days of the human dispensation.*

Accepting this, we are prepared to proceed with the investigation of the chapters. Before doing so, it would be well to enquire for a moment what weight is to be attached to the suggestion made on the subject by those who contend for no preadventual restoration of Israel, namely, that these chapters apply to the struggle *at the end of the thousand years*, described by John in Rev. 20.

No doubt this view of them would at once account for the secure and prosperous condition in which Gog finds Israel but for this point of harmony secured, it would introduce many elements of confusion. For instance, in Eze. 38:16 God's purpose in bringing Gog against the land, is—

"That THE HEATHEN MAY KNOW ME. when I shall be sanctified in thee, O Gog, before their eyes."

If the event referred to does not transpire till the *end* of the thousand years, this passage would imply that the heathen do not know God during the thousand years, which it is unnecessary to say would be contrary to the truth.

Again, if it occur at the *close* of the thousand years, when Christ will be royally manifested in the midst of Israel and the saints jointly administering the kingdom with him, it is a singular thing, that—

"Sheba, Dedan, and the merchants of Tarshish. with all the young lions thereof,"
—a commercial and military power on the human basis, should be the first to stand up in defence of Israel against the marauding hosts of the invader.

Another incongruity would be that a fire is to be sent among the careless dwellers in the isles (Eze. 39:6-7)—

"That God's holy Name may be known IN THE MIDST OF ISRAEL"
—as if the New Covenant, creating the knowledge of God from the oldest to the youngest, had not been in force in the nation for a thousand years. Israel are to "pollute His holy Name *no more*" as if pollution had been the order of the day during the reign of Christ.

God is, thereupon, to "bring again the captivity of Jacob, and have mercy upon the whole house of Israel" (Eze. 39:26) as if He had not performed that "good thing" at the commencement of the thousand years.

"Men of continual employment" are to be allotted to the work of burying the bones of the fallen army; as if menial labours would be practised when the world has passed the boundary of the sabbath age of a thousand years, and entered into the purely spiritual state.

And the weapons and material of the routed army are to be used for domestic fuel, instead of wood from the forest, as if the immortalized residue of the human race, surviving the last ordeal of God's dispensations earthward, were to be beholden to the inferior processes of animal life in the spirit state.

Finally, after the rout of Gog, God is to "set His glory among the heathen," as if it had not been set among them at the beginning of the thousand years; and Israel are to know *for the first time* that their captivity—a thousand years before—was attributable to their declension from divine law!

It must be evident that to make the chapters under consideration post-adventual, would entirely put them out of harmony with the whole of the facts of the case. *There is no alternative but to accept the obvious application suggested by the declaration that the events described "shall be in the latter days."*

* * *

ADOPTING THIS course, a pre-adventual restoration of Israel is seen at once to be a necessity. Gog finds them in the:

"Land brought back from the sword, gathered out of many people, and dwelling safely all of them" (v. 8).

That this is BEFORE the advent is evident; they are possessed of much cattle and goods, and prosperously inhabit desolate places (v. 12), but are nevertheless ignorant of God, and unaware of their moral relations to Him. They are evidently under the protection of another power, because they are without fortifications of their own, are dwelling in careless prosperity, and when attacked are immediately befriended by a power having political pre-eminence (vs. 11-13).

Gog is attracted by their wealth which has apparently come by trading, for "they HAVE GOTTEN" cattle and goods (v. 12). Gog covers the land with the multitude of his army. He takes possession of Jerusalem (Zech. 14:1-2). He—

". . . plants the tabernacle of his place between the seas in the glorious holy mountain"
(Dan. 11:45).

—and may be imagined full of exultation and boast like Sennacherib or Nebuchadnezzar of old. *HE CARRIES ALL OPPOSITION BEFORE HIM.*

He bears down the resistance of Sheba and Dedan, and the merchants of Tarshish and all the young lions thereof, as the "Holy Places" once again become the prize of the world's contests—Jerusalem a "burdensome stone to all people" (Zech. 12:3).

Standing on the prostrate body of the daughter of Zion, he looks about and surveys a world at his feet, and swells with the proud inflation of victory.

This is the crisis when the most astounding event of history takes place. He shall come to his end, says Daniel (11:45). HOW? Like Nebuchadnezzar, he has grown to the magnitude of a great tree giving shelter to all the beasts of the earth. But the decree has already gone forth, that like Nebuchadnezzar, the pride of his greatness will be shorn—

"The light of Israel shall be for a fire, and his HOLY ONE for a flame; and it shall burn and devour his thorns and his briars in one day, and shall consume the glory of his forest and of his fruitful field

"The Lord, the Lord of Hosts shall lop the bough with terror. And the high ones of stature shall be hewn down and the haughty shall be humbled" (Isa. 10:18-23).

"When Gog shall come against the land of Israel, saith the Lord God, My fury shall come up in My face, for in My jealousy and in the fire of My wrath have I spoken.

"Surely in that day, there shall be a great shaking in the land of Israel so that the fishes of the sea, and the fowls of heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at My presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.

"And I will call for a sword against him throughout all My mountains, saith the Lord God: every man's sword shall be against his brother."

"And I will plead against him with pestilence and with blood, and I will rain upon him and upon his bands and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.

"Thus will I magnify Myself, and sanctify Myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord" (Eze. 38:18-23).

Zechariah's testimony is—

"Then shall the Lord go forth and fight against those nations as when He fought in the day of battle.

"And His feet shall stand in that day on the Mount of Olives which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north and half of it toward the south.

"And ye shall flee to the valley of the mountain; for the valley of the mountains shall reach unto Azal. Yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah.

"And the Lord my God shall come, and all the saints with Thee. And it shall come to pass in that day, that the light shall not be clear nor dark" (Zech. 14:3-6).

The testimony of the Spirit in the Apocalypse is identical, when the symbolism is comprehended—

"Three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

"For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

("Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garment, lest he walk naked, and they see his shame).

"And he gathered them together into a place called in the Hebrew tongue, Armageddon" (Rev. 16:13-16).

These combined testimonies conclusively show that *the event which terminates Gog's conquest of Palestine is the personal intervention of Jesus returned from heaven*, revealed in the character portrayed in Rev. 19:15—

"Treading the winepress of the fierceness of the wrath of Almighty God."

This being so, it follows that the restoration of which Ezekiel speaks (38:8-12) *must occur before Christ's return*, since it is an accomplished fact before Gog enters the land.

* * *

IT IS NOT alone in Ezekiel 38 and 39 that we are forced to this conclusion. Every other portion of Scripture that at all plainly deals with the incidents attending the closing scene of the human epoch, *pictures Palestine as the habitation of Jews*. It will not be lost time to look at one or two.

In Zech. 12, where this epoch is the subject of prophetic discourse, we find the statement that the Lord shall "save the tents of Judah" and "defend the inhabitants of Jerusalem," from the nations that come up against them, and that He will "pour upon them the spirit of grace and supplication," causing them to receive their crucified Messiah.

These words could not be applied to the present inhabitants of Jerusalem*, who constitute— for the most part—a motley aggregation of Gentile barbarism in its worst forms, and of whom the descendants of Judah form an insignificant and uninfluential part.

*(Written in 1865, long before the Jews began to return. It is hard today to believe that the clear prophecies of this latter-day, pre-adventual return were so generally disbelieved and repudiated in the religious world 100 years ago when Christadelphians pointed to them.)

It is obvious that before the situation of affairs at Jerusalem described in Zechariah's testimony can be realized, the partial restoration affirmed by Ezekiel must take place.

The same inference arises on Zech. 14, where the operations of the latter-day besiegers of Jerusalem are directed against the city inhabited; and also from Joel 3, where the recovery of Judah's captivity is marked as the time when God will gather all nations into the valley of Jehoshaphat.

Speaking of the judgment destructively inflicted on those nations at Jerusalem, the following language is used—

"The Lord will be the hope of His people, and the strength of the CHILDREN OF ISRAEL"
(Joel 3:16).

—showing that there is a nucleus of the nation assembled at the time spoken of. This also appears from Isa. 59—

"When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against them, and the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob."

And also from Isa. 29, where the enemy is styled the—

"Multitude of the nations that fight against Ariel (Jerusalem)."

Isaiah 17:13-14 also tends in the same direction—

"The nations shall rush like the rushing of many waters, but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the morning he is not. This is the portion of them that spoil US, and the lot of them that rob US."

It is evident from the whole tenor of scriptural allusion to this period, that the proximate issue raised at Jerusalem is the old issue revived—*God's people, the Jews, versus the heathen around them.*** And it is obvious that this issue could not be developed without a partial re-settlement of Judea by its original inhabitants.

An army invading the country at present would only find wandering Bedouins, and the fanatical devotees of Greek and Latin superstition, out-numbered, it may be, by the worshippers of Islam, who hold their highest revel on the spot made sacred by the Divine manifestation of former days.

As has already been said, the Jews are few and uninfluential, and *cannot be regarded as the "inhabitants" of the country.* They are strangers in the land, and are mostly pilgrims from distant climes, returned to lay their bones in the dust of their ancestors. *The country is possessed and inhabited by the heathen, and Jerusalem is the stronghold of their abominations.*

** (How strikingly this has now been fulfilled!)

Under the circumstances, it must be obvious that the military situation which forms the occasion of the Lord's return, cannot be created without a preliminary and partial return of the Jews to their ancient land and city. Reason and testimony combine strongly to establish this point.

HENCE THE MOST NOTABLE SIGN OF THE LORD'S APPROACH IS TO BE LOOKED FOR IN CONNECTION WITH PALESTINE AND THE JEWS.

There are other signs equally striking, and at present strongly manifested; but our attention must in the meantime be confined to that which has its center at Jerusalem and its radius in the scattered elements of the Jewish nation.

In our next, we shall say something about the indications that exist that this sign is about to come out in clear and strong light in the political heavens.

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

1959 Texas Gathering Report

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ".

PART SEVEN

DRAWING toward the end of the week, we began our Friday activities with a consideration of the Spiritual Man, and how we could identify him. Our first speaker drew a mental picture of THE MAN OF GOD AND HIS MEASUREMENTS.

Baptism, which is the first step taken by the new-born babe in Christ, does not constitute the only activity required in growing unto the "Measure of the Man." The measure or Stature of Christ, unto which we must grow is well illustrated in the gospel records. There **must be a change**, a building up of the spiritual body, even as in the natural. There must be some likeness of Christ in us when we stand before him for judgment for him to class us as his brethren and sisters.

"We all, with open (unveiled) face beholding as in a glass the glory of the Lord, are changed (transfigured) into the same image from glory to glory, even as by the Spirit of the Lord"
(2 Cor. 3 18)

We must strive to attain unto the image of the New Man Christ Jesus.

* * *

A MEASURE is a standard of size or shape or capacity. For example the "one foot ruler." The measure is not the thing measured, but the standard of comparison. We can practically measure anything. It is done by comparison.

Men measure themselves by themselves, and determine their attainment in stature to a mark set by others. We have illustrations of this in God's words and exhortations to be on our guard against this human principle, and to see the spiritual standard alone. Paul warned (2 Cor. 10:12) —

"We dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise."

In 1 Sam. 17 we are shown the dimensions of a giant, six cubits and a span, (six being the number of a man). Such was the measure of the man of the flesh, Goliath. His great stature was of no avail against the youth, David, measured by the Divine standard. David was measured by the relation of his heart to godly things. Even Samuel the prophet, when commissioned to anoint a king in the place of Saul, was swayed by outward appearance. But God advised him, (1 Sam 16 7)—

"Look not on his countenance, or on the height of his stature; because I have refused him (Eliab) for the Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart."

Christ illustrated that the measure of the man is his heart. He told the Pharisees that not that which entered their mouths was defiling. He was showing them that their carefulness to cleanse the cup and platter was in vain. "That which cometh out of the heart defileth the man" if the heart is not clean.

* * *

JEREMIAH, through the Spirit, stated that the power of Babylon had been built up by worldly greed and covetousness, but that their covetousness had a measure. The measure of their sins was full. So the exhortation was carried forth unto us, and we also were admonished to examine ourselves to see if our hearts were directed by covetousness and not with a love for Divine things. We frequently sing. "Almighty Maker of my frame. Short is the measure of my days."

In Psa. 90 we are told to number them that we may apply our hearts unto wisdom, for they are short and fleeting. The Master said that we shall be measured in like manner as we measure others (Luke 6 38)—

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete, it shall be measured to you again."

When we are related to God and His ways we find no freedom to do as we please. God's laws do not change. The law of Moses was God's law. Contained therein are lessons for us; indeed the record has been preserved to our days that we might be strengthened and built up thereby.

When Moses was instructed in detail how to make the Tabernacle, he was repeatedly told to make it **according to the measure shown to him** in detail, in the mount. For example, he was told concerning the covering curtains that "they should be **one measure.**" Moses could not make the curtains any size he chose.

God has given us the measure that we must measure ourselves unto. In Deut. 25 the lesson of Israel's national weight and measure code teach a much higher lesson in spiritual values—

"Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small (vs. 13-14).

While in the Proverbs 20:10, we are warned that—

"Divers weights, and divers measures, both of them are alike abominations to the Lord."

God has a certain measure for His servants. We must each fit this measure. **Temperature** forms part of that measure. The spiritual thermometer says we may be hot or cold, but not lukewarm—Rev. 3:15-16. While we are compassed about with mortality we shall never completely attain unto the measure, but we are exhorted to press toward the mark **with all our might.**

God's Word must become the motivating power of our bodies. Our spiritual minds must be built up and increased. There must be a single purpose in ALL that we do—GOD'S GLORY—

"A double minded man is unstable in all his ways" (James 1: 8).

Our eye or vision must be single—singleness of objective is essential. We must let God's measure of us be in the way of His Truth. It is important to our eternal salvation. Paul said—

"Whom He did foreknow, he also did predestinate to be conformed to the image of His Son, that he might be the firstborn among many brethren" (Rom. 8: 29).

To harmonize is to make like unto. Unto what are we to be harmonized? Naturally **we** ourselves cannot do this. As we apply unto God's Word we **absorb its truths and we become harmonized with God.** We must keep this force of desire strong in our lives. But it must be directed in the proper channel. When Eve saw the fruit of the Tree of the Knowledge of Good and Evil, she desired it, even though forbidden. This was misdirected desire. We must want or desire to be like unto the Son of God. If our heart is with the Lord, He will help us to rise to newness of life.

* * *

IN Revelation 21, we are shown the new heaven and the new earth. Therein is also depicted the New Jerusalem descending out of heaven as a Bride adorned for her Husband. The Bride is to marry the Bridegroom—

"Whom God hath joined together let not man put asunder."

In this we see the wisdom of God in the antitypical sense of Christ and the Saints being joined as Adam and Eve—

"Bone of his bone and flesh of his flesh" (Gen. 2:23).

This is the One Man in Christ Jesus. In Rev. 21:17 we read—

"And he **measured** the wall thereof (of the New Jerusalem) an hundred and forty and four cubits, according to the **measure** of a man, that is, of the angel."

If we are to attain unto this measure of the angel, the angelic nature, we must be conformed to the image of the Son of God. These servants cannot defile themselves with pagan and papal doctrines, practices and observances. If they do, they defile their garments. Therefore we were exhorted as fellowservants of John to **keep ourselves "unspotted from the world."**

In Eph. 4 we are given the seven pillars of Divine Wisdom, beginning with "One Body" and completed by "One God and Father of All." This is followed by the gift of God—

"But unto everyone of us is given grace according to the measure of the gift of Christ Wherefore he saith. When he ascended up on high, he led captivity captive and gave gifts unto men" (Eph. 4:7-8).

Those who were captive to sin and death have been led captive by Christ. We become bondservants of Christ and by faithfulness receive everlasting life. Provision was made in God's mercy for the development of the servants by the sending of prophets, apostles, etc.

"For the perfecting of the saints—till we all come in the unity of the faith, and the knowledge of the Son of God, **unto a perfect man**, unto the measure of the stature of the fulness of Christ" (Eph. 4:11-13).

The saints in Revelation 1 are shown with Christ as a Multitudinous Man. This was illustrated by bro. John Thomas as Christ and the saints in glorified existence in the execution of the purposes of God.

This Multitudinous Man is developed by each member of the body doing its part and executing its own particular function as we have been placed or appointed by God. The Apostle Paul made this abundantly clear in 1 Cor. 12:27—

"Now are ye the Body of Christ, and members in particular."

Yet this Body cannot be completed until the return of the Head, even Christ, and the completion of the judgment. It is then that those on his right hand are united in the marriage of the Lamb. Then shall be fulfilled that long promised condition entailed in the expression—"The Lord of Hosts," "Yahweh Tzvaoth"—"He who shall be hosts." This is THE MEASURE OF THE MAN—the Man Christ Jesus.

* * *

(The substance of the Friday afternoon address will be found in the article in February and March 1960 Berean under the heading, "They Entered Into the Cloud.")

Grow in Grace

THOUGHTS ON FIRST PETER, CHAPTER ONE

"Seeing ye have purified your souls in obeying the Truth through the Spirit unto unfeigned love of the brethren, love one another with a pure heart fervently"—v. 22

PART EIGHT

"YE HAVE purified your souls in obeying the Truth through the Spirit." Ye have purified your souls—your lives—your hearts—your inward selves — by obeying the Truth, because thereby you have *repudiated* all the evils of the flesh, all its selfish motives and motions, all its carnal and godless desires, all its ugly characteristics of greed and hate and pride and malice and bitterness, and have dedicated yourselves wholly to LOVE and the GUIDANCE OF GOD, for all your thoughts and actions.

Ye were unclean, but "ye have purified yourselves" by accepting and submitting to the cleansing of the blood of Christ, the condemnation of the natural, fleshly way of sin, the repentance of and dis-association from that way, the exaltation of holiness, the covenanted allegiance to godliness. *Have* we purified ourselves? These things are not rituals and technicalities and outward forms; to have any power or meaning or value in the sight of God they must be *strong and living realities*—glorious realities of spiritual transformation.

It is as Paul tells the Romans, "Ye *were* the slaves of sin, but ye have obeyed from the heart that form of doctrine that was delivered you, and have become slaves of righteousness."

"Ye were *slaves* of sin . . . ye are now *slaves* of righteousness." The word indicates the all-comprehensiveness of the service, the completeness of the dedication and ownership. And so it must be. There can be no partial, calculated, limited, reserved service to righteousness.

This principle of total slavery—ALL our time and efforts and interests and energies belonging to God—is the very life and essence of the Truth. In response to an inquiry about the extensive participation in worldly amusements by a prominent brother in another group (which had been listed with evident approval in the brother's obituary in the group's magazine), I received the following reply from the chief spokesman of that group—

"I am not aware that these activities have ever interfered in any way with bro. —'s service to the Truth . . . I have never known him in the least way remiss in any duty . . .

"I do not think that a brother who was working during the day would justly have time to engage in the interests that occupied our brother, and I think that therefore IT WOULD BE WRONG IN THEIR CASES to devote time which **ought to be given to the Truth**, but this, as I have said, does not apply in this case."

The cramped and partial viewpoint of the responsibilities of the Truth herein expressed, and the justification, on the basis of it, of worldly activities for brethren who are sufficiently well-off not to have to work for their living, AND FOR THEM ALONE—NOT FOR WORKING BRETHREN, was, I believe, one of the most fundamental and convincing of the many similar expressions of viewpoint that, over the years, forced upon me the unshakable conviction that the spirit and meaning of the Truth as I had learned it, and as the Berean Fellowship has endeavoured to present it, on the basis of the example and teachings of brethren Thomas and Roberts, is entirely different from that conception of it held at present by the majority Christadelphian groups.

It was not the action of the one individual that made the incident so affecting. We cannot judge a group by the acts of any particular individual, even though he be very prominent. What was so revealing was the approving publicity officially given to the action, the laboured official defence of it,

and the assurance that "no criticism" of the action or of its approving official publicity had been received from *any* member of the *entire* group.

Let us, therefore, hold aloft the old Christadelphian banner of complete and unreserved dedication—ALL the heart and soul and mind and strength—the *joy* and *satisfaction* of ENTIRE devotion, realizing, that even if we did many times more than we ever do, we would *still* be "unprofitable servants," entirely dependent upon God's mercy and kindness.

* * *

"Unto unfeigned love of the brethren."

HERE IS the acid test of the reality of our transformation. And let us never forget for a moment that the "love" of which he speaks is a vast and heavenly thing. It is a quality of devotion that strains the capacities of our puny, fleshly minds to even comprehend, let alone to fully manifest. It is something far above and beyond anything the *natural* mind of itself can conceive. Paul tells us this.

The natural mind has an almost irresistible tendency to cut down its definitions of scriptural conceptions to fit its own cramped range of understanding. Let us recognize this tendency and do our utmost to guard against it. Otherwise we shall never rise to the true and full conception of the glorious way of godliness which Paul describes as being "changed into the image of Christ, from glory to glory."

Jesus said (John 13:35), on the eve of his laying down his life for his friends—

"By this shall all men know that ye are my disciples. IF YE HAVE LOVE ONE TO ANOTHER."

Now there are many manifestations of deep affection in the world, so it is evident that the love among his disciples of which he speaks here must be something very unique and exceptional and noticeable to others—"By this shall all men know . . ." It is the love of which Paul speaks in 1 Cor. 13, not a common, shallow, superficial affection, but a devotion whose unshakable roots sink deep into Faith, and Hope, and Wisdom, and—above all—Patience. It is the love that caused him to lay down his life for us *while we were yet sinners*—looking, hoping, believing right through all present appearances and disappointments to the glorious end.

Peter's exhortation here is that—seeing that pure and devoted love of the brethren is the agreed distinguishing characteristic of the children of God—they MUST, above all things, take care to manifest and build up that love.

John likewise said that love of the brethren was the *distinguishing evidence between life and death*—

"We know that we have passed from death to life, BECAUSE WE LOVE THE BRETHREN. He that loveth not his brother abideth in death" (1 John 3:14).

Seeing (says Peter) that the acceptance of this principle was the basis and the actual *means* of your entrance into the purified family of God, take care that you live up to your solemn undertaking. You were admitted freely by God into His family upon the basis of your professed acceptance of a new, unnatural, unearthy, unleshly way of life—LOVE. Do not betray that trust, for *God is not mocked*.

Peter's reference to *unfeigned* love emphasizes the great danger of failing to comprehend and manifest the true divine affection in its fulness. It is SO EASY to accept a *form of words*—so easy to talk glowingly and gushingly about "love" without even beginning to realize what is meant and what is involved in this tremendous conception of Christlike, self-sacrificing godliness.

If there is one aspect of the Truth above all others in which we can be said to fall short, it is this aspect of "loving one another with a pure heart fervently."

When God speaks of love, He speaks of no light or common thing. He speaks of supreme sacrifice, of a cheerful readiness to lay down the life. The great sacrifice for sin which we have met together to remember manifests *God's* conception of the magnitude of love.

It is not natural. It is the very opposite of everything that is natural. It is the mark of godlikeness.

The natural, fleshly way is irritation, impatience, self-justification, retaliation, petty criticism, imputing wrong motives, thoughtlessness of others. How quick we are to resent a slight, to snarl viciously back at opposition or contradiction, to find fault, to expose and belittle, to repeat anything that is unfavourable, to gossip. *We* never call it gossip. We never think of what *we* say as gossip, but much of our conversation to and about one another is nothing else.

Whenever anything unfavourable has to be said, we must be sure it is necessary for the accomplishment of good, and that its overall purpose and motive is love—to warn, to correct, to build up in love.

* * *

"See that ye love one another with a pure heart fervently."

IS THIS love the deep and controlling feeling of our heart toward all our brethren and sisters? We must constantly ask ourselves about everything we do: "Is this reaction *Spirit-guided*, or is it just the natural reaction of the flesh? Is our motive truly *love*? Peter says again, later on in this epistle—

"Above all things—ABOVE ALL THINGS—have fervent love among yourselves: for love shall cover the multitude of sins" (4:8).

And there are a multitude of sins that must be covered—both our own and others. Again, the Spirit saith (1 Cor. 13)—

"Love is longsuffering and kind, is not easily provoked, thinketh no evil, beareth all things, believeth all things, hopeth all things, endureth all things."

If we could, as a Body, get closer to this beautiful, divine ideal, *most* ecclesial problems would solve themselves.

This divine love does not depend upon the lovingness or loveliness of the recipient. It is in its essence universal and unrestricted in its radiation and warmth like the life-giving light of the sun. To plead unloveliness as an excuse for not loving is to miss the whole meaning of scriptural love. It is the least lovable that are the most in need of love. Jesus said:

"If ye love them which love you, what thank have ye? For SINNERS also love those that love them" (Luke 6:32).

What is the virtue in such a cheap, common, natural thing as that? To be nice, and kind, and friendly, and cheerful, when things suit and please us, means *absolutely nothing*. It is how we react when things do *not* please us that counts. It is so easy to think we are a kind, sweet character because *most* of the time we do not show our teeth and temper. But our reaction under provocation and annoying circumstances is the *real* test of our character, however we may attempt to justify and belittle and rationalize and treat as "exceptions" these evil outbursts. They manifest the ugly rottenness that lies beneath the artificial surface. **THEY ARE THE REAL, NAKED "US,"** and unless we face this mortifying fact and bend every effort and prayer toward *doing something about it*, that is the "us" that will stand shivering and exposed and ashamed at the judgment-seat of Christ.

When Jesus said here, "If you just love those that love you, what *thank* have ye?" he used that same beautiful word that Peter used in a similar expression—*grace*. "What *grace* have you if your so-called "love" is restricted to just those that please you?" That is just a pleased animal reaction, like the purring of a cat.

* * *

"Being born again, not of corruptible seed, but of incorruptible — the Word of God which liveth and abideth forever"—v. 23

This he gives as the basis of his exhortation to love. Ye have been reborn. Ye are new creatures. Your natural birth was of the defiled and corruptible seed of Adam. Through him you inherit sin and corruption, mortality and death—evil desires and evil reactions.

But you have been reborn by the power of the Word of God, and the Word of God is incorruptible and ever-living. It is pure and wholesome and life-giving. It teaches the greatness and beauty of the power of love. To illustrate the contrast between the natural and spiritual births, Peter quotes a very appropriate passage from Isaiah—

"All flesh is as grass, and all the glory of man as the flower of grass.
"The grass withereth, and the flower thereof falleth away, but the Word of the Lord endureth forever."

The Word of the Lord—the wonderful revelation of Himself which He has given us; the Word of salvation which He has "magnified—made great—above all His Name."

What did the Psalmist mean when he said that God had magnified His Word above all His Name? God's *Name* is all His works and attributes. His *Word* is His purpose in Christ Jesus. Christ is the Word made flesh—

"He hath magnified His Word above all His Name."

This statement occurs in Psa. 138, a psalm of intense praise and thanksgiving to God for His manifestation to man of His infinite goodness—

"I will praise Thee with my whole heart for Thy loving-kindness and for Thy truth, for THOU HAST MAGNIFIED THY WORD ABOVE ALL THY NAME.
"In the day when I cried Thou answeredst me, and strengthenedst me with STRENGTH IN MY SOUL."

We must realize the value of this living Word of Truth that we have in our hands, that is able to transform us to the mind of the Spirit, and give us an inheritance with the saints in light—

*"This is the Word"—says Peter, v. 25—
"which by the Gospel is preached unto you"—G.V.G.*

They Entered Into the Cloud

"Take away the filthy garments from him. And unto him he said, Behold I have caused thine iniquity to pass from thee, and I will clothe thee with a change of raiment"—Zech. 5: 4

PART TWO

WHILE JESUS was being changed in form before the eyes of his disciples, something else was happening. The garments of the Master were also changed—

"His raiment was white and glistening" (Luke 9:29).

Mark tells us (Mark 9:3)—

"His raiment became shining, exceeding white as snow; so as no fuller on earth can white them."

These words tell us of the whole principle of salvation, a change in the condition of our garments. Naturally we are clothed with sin. Our sins have clothed us with scarlet or crimson. In Luke 13:1-5, we are shown that all stand as unclean in the eyes of the Lord, and it is a dangerous condition to feel that this is not the case. Jesus said—

"Except ye repent, ye shall all likewise perish."

The necessity of a covering over—a *change of raiment*—was illustrated from the days of the first transgression, in the Garden of Eden, in the provision of the covering of Adam and Eve with skins. Their human fig leaf covering had to be replaced. The cleansing must be *by the hand of God upon us*, by the operation of His Word upon our hearts and minds.

"Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow . . . Create in me a clean heart, O God, and renew a right spirit within me."

This is the change of raiment that is required of us at present. It is the only avenue to the spirit-change illustrated before us in the transfiguration. We must, as Solomon declared (Eccl. 9:8)—

"Let our garments be always white, and our head lack no ointment."

Soap or fuller is used as a cleansing agent. But for the cleansing operation necessary to our salvation there is nothing *on earth*, no purging medium suitable to the end desired. Salvation is not from the earth or by any human means or device. Therefore we find that the change of the garments of the Master to their snowy whiteness was by a fuller of higher than earthly origin. Thus (Mark 9:3)—

"White as snow, so as no fuller **on earth** can white them."

It must be a cleansing *from heaven*.

In Zechariah, we are shown the high priest, Joshua, clothed in filthy garments, a type of Jesus bearing our condemned nature. With an extension of the vision we see a change of this fleshly nature to the glorious immortal body—

"Take away the filthy garments from him. And unto him he said, Behold I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment."

Our relationship to these things is illustrated in the message to the Ecclesia in Sardis (Rev. 3:4-5)—

"Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment."

The exhortation to the Laodicean Ecclesia was (Rev. 3:18)—

"I counsel thee to buy of me . . . white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear."

Those who heed this exhortation are shown in Rev. 4:4, as being clothed in white raiment. In the marriage of the Bride to the Lamb (Rev. 19:4) it is said—

"To her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints."

We are impressed by another incident in the life of Christ, having a bearing upon this theme. A woman suffering from an illness for 12 years, comes behind Jesus and declares to herself (Matt. 9:21)—

"If I may but touch his garments I shall be whole."

Our righteousness must touch, or conform to, or become like Christ's garment of righteousness if we ever hope to be made whole of our leprous condition of sin. Only those who touch the Master in this way can *become whole* (or be "delivered" or "saved," as the Greek word implies). And it must be *by faith in the outcome* (Matt. 9:22)—

"Daughter, be of good comfort; THY FAITH hath made thee whole. And the woman was made whole from that hour."

Upon another occasion we read (Matt. 14:36)—

"The diseased besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole."

* * *

RETURNING to the mount, we find that the disciples have awakened and behold Jesus in resplendent glory, in company with Moses and Elijah, in deep discussion upon the subject of the forthcoming death that awaits the Master at Jerusalem. This discussion was designed to strengthen the Saviour for that dread event, assuring him that all that had been written in "The Law of Moses" (for which Moses stood) and in "The Prophets" (of which Elijah was the representative) had their focal point in Jesus himself.

The disciples seeing and hearing these things would link the sufferings and death of which Christ had previously spoken to them some 6 days before with the glory manifested. Though dimly perceived at first, they would increase in knowledge as their hearts were opened after the resurrection. Had not these events been prophesied long before? In Luke 24:25-27, Jesus said to two followers—

"O fools and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory?"

"And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."

But yet another aspect presents itself in the two men that appeared to Christ. Moses represented the dead, while Elijah stood for the living. Combined, they show the way to life, and convey a loving assurance for all God's servants and disciples of Jesus—

"I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live" (John 11:25).

Or as Paul told the Thessalonians (1 Thess. 5:10)—

"Jesus Christ, died for us, that, whether we wake or sleep, we should live together with him."

* * *

LUKE USES the expression concerning the two men: "*As they departed.*" The Diaglott renders this, "*When they were departing.*" The American Revised, "*As they were departing* from him, Peter said," indicating present progressive action. The discussion drawing to a close, it became apparent to the disciples that the two men with Jesus were about to depart.

Peter in his zeal, feeling that the Kingdom was a reality, failing to grasp the cross before the crown, suggested a tabernacle or temple of worship be erected for Christ, Moses and Elijah. He completely missed the aspect that Christ's work was to fulfil—what: Moses and Elijah had typified—that he was the Anti-type. So saying he placed Moses and Elijah on a level with the Master.

Yet he was not chided for this, but by Peter's speech the three disciples were drawn into association with the events happening on the mount. By these things we are shown that the apostles are linked together with Moses and Elijah, in their testimony, of the Saviour, both in regard to his death and his resurrection. It gives us the power of all Scripture, both Old and New Testaments, unto salvation. This was done by what followed, and Peter received his answer from the Father Himself—

"While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud."

Matthew tells us (17:5)—

"While Peter yet spake, behold, a bright cloud overshadowed them."

It was not a dark cloud. Luke tells us that they entered into the cloud. By this action the disciples are made part of the cloud, they are enveloped in the glorious brightness which had covered Christ, Moses and Elijah. *They became part of the "great cloud of witnesses" spoken by Paul.*

All those who form part of the company of the accepted become part of this cloud, this "bright" cloud. Paul told the Thessalonians that when Christ returns the resurrected and the living accepted followers are "caught away in clouds" (or companies) to "meet the Lord in the air" (or ruling places of the earth), a picture in perfect harmony with this typical representation of that glorious event.

A cloud is comprised of particles of rain or dew drops, suspended in the atmosphere. The saints are likened unto the dew of the morning. The harmonious association of brethren and sisters is pictorialized as the dew of Hermon descending upon the mountains or hills of Zion, bringing forth the Divine blessing of "life for evermore" (Psa. 133:3). Are we not taught by our daily lessons that every effort must be extended to live peaceably with one another, that we may, with Christ, Moses and Elijah and the Apostles be engulfed by the bright cloud upon Mount Hermon, and become part of the dew of the morning, receiving the blessing of everlasting life?

The disciples feared as they entered into the cloud. Will we not also, upon resurrection, if we are humble, and realize that our salvation is predicated upon Divine mercy and not upon our works, stand before the Master in reverential fear, not with self-assurance, but as Paul told all the righteous—

"WORK OUT your salvation with fear and trembling."

* * *

"And there came a voice out of the cloud, saying, This is My beloved Son: hear him"

(Luke 9:35).

Here was the answer to Peter's question about making three tabernacles. It was a Divine answer, and most appropriately coming from the Father, a further witness to the disciples, and confirming the earlier declaration of Peter concerning the Master being the Christ. It shows us once again that all that was spoken in the Law and the Prophets have their fulfilment in the Master; that in him all the promises are "Yea and Amen." Paul told the Hebrews—

"God Who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by a Son, whom He hath appointed heir of all things (Heb. 1:1).

With the close of the ministry of the prophets God directly speaks to us by His Son. The wording of the record appears to read as though Moses and Elijah had been doing the speaking to Christ about his death. Now the answer from God draws attention to that most important feature which is for our exhortation and direction in the way of life.

"This is My beloved Son: hear ye him."

"Hear him." "*Hath spoken unto us by a Son.*" Repeatedly we are advised that he that hath an ear to hear, let him hear. And again—

"He that HEARETH these words of mine and doeth them is like a man who built his house upon a rock."

Our method of hearing is a DAILY APPLICATION TO THE WORD, hearing it inwardly. It is possible to have ears that do not hear. We must have ears to hear the Spirit's voice directing us to walk in the way of life.

This Divine message caused fear and reverence on the part of Christ's disciples, as we are told by Matthew. They are impressed by the heavenly voice, as Moses was at the burning bush, or Israel at the voice of God at Sinai. But to those who pass into the brilliant cloud state, the comforting words are uttered,

"Arise, and be not afraid" (Matt. 17:7).

Here is the glorious invitation to life everlasting—"Arise . . . be not afraid!" What welcome words to those who have worked out their salvation with fear and trembling—arising from the sleep of death, arising from all their fears and trials, to inherit the blessings of Divine mercy.

* * *

THE SCENE closes, the brilliance departs. The disciples lift up their eyes and behold Christ alone. The Master stands alone as the fulfilment of all things, the "fullness of the Godhead," or Divine Character. They behold him, unto whom God had directed their attention so forcefully.

It is to this end that we have been directed to assemble week by week in the appointed manner around the memorials, to "*Behold the Lamb of God.*" It is not just as a matter of idle curiosity, but that we might behold Christ *inwardly* and be caused thereby to examine ourselves as we partake of the emblems of Christ's sacrifice.

"This is My beloved Son, HEAR HIM."

And what did he say?—

"Do this in remembrance of me, for as often as ye eat this bread and drink this cup, ye do show the Lord's death, until he come."

Thus we speak of Christ's death which he accomplished at Jerusalem. We are exhorted thereby to crucify in ourselves the old man, and rise to a new life wholly dedicated to God.

* * *

ANOTHER DAY dawns. The glory of the night in the holy mount has passed. The realities of the mortal struggle are impressed as the company returns to the world below. The dew of Hermon is clearly visible as it increases and rushes down the steep declivity of the Jordan valley into the Dead Sea. So the Master returns to the valley of the shadow of death to the fulfilment of all that Moses and the Prophets had spoken. *But the brilliance of the night on the mountain became a force to carry him through the dark and mournful night in the valley that lay ahead of him.*

So God has, in His mercy, provided these weekly assemblies for His faithful children, to receive strength by association with the glories of the Kingdom of God, to endure the age of trial and probation.

—E. F.

"Be of Good Cheer, Paul!"

"Be ye followers of me, even as I also am of Christ" —1 Corinthians 11:1.

AS WE read the life of Paul, there is no question that he did follow Christ, as his whole life after his conversion was devoted, as he said, "That I may win Christ." Consequently the world with all its charms had no appeal to the apostle; for such gave him no joy.

His life in Christ was carved in the field of adversity, added to also by the cares that came to him from within the ecclesias, as well as from the powers of darkness without. Yet he found inner peace and joy that no man could take from him, as when he heard of the faithful walk and conduct of his brothers and sisters in the Truth. And his attitude, when he stood before the council at Jerusalem, on trial for his life (Acts 23), gives us much to think about.

We do not find him there on that occasion in a doleful mood, embittered and resentful, bemoaning the circumstances of his life in bondage. He did not long for his former life when he was hand in glove with the world, and acted as their policeman, and when he was held in high esteem by the leaders of the people. Rather we clearly detect in the words that he spoke on this occasion an upsurging of peace and stability that sprang from his assurance that God was on his side, and consequently he had no cause to fear what man might do to him.

It is possible that some among his hearers knew him in his former life as a Pharisee; and now they were not able to understand the change that had come over him, and so looked upon him as a pestilent fellow, not fit to live, as his life was not in conformity now with their own.

We are able to notice a strong feeling of happiness in the apostle's words at this prospect that had opened up for him, giving him the opportunity of speaking to the people the words of truth and soberness and declaring before them the wonderful works of God—

"And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day."

That he stood there in the strength of the Son of God, unafraid and unfaltering, is evident from the words he spake in reply to the command of the high priest that he be smitten on the mouth—

"God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?"

And we note how ready Paul was to humble himself and apologize for the mistake he made in speaking out so plainly to the high priest—

"I wist not that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people."

Though the priesthood had fallen into decay and evil ways at this time, the apostle respected the law of God that had instituted the Mosaic priesthood, and he felt obligated to honor it until it was taken out of the way by the more perfect and enduring Melchisedec priesthood.

* * *

We see in the apostle's way of life, one in which we should rejoice and delight, as he had committed his way to a faithful Creator Who was able to keep that entrusted to Him.

It was not in a boastful or self-satisfied spirit, but with the utmost soberness, righteousness and confidence, that he was determined always as long as life remained in him, to serve the Lord Jesus. Thus he said to the brethren as they endeavoured to persuade him against going up to Jerusalem—

"What mean ye to weep and break mine heart? For I am ready not to be bound only, but also to die at Jerusalem for the Name of the Lord Jesus" (Acts 21:13).

Paul was persuaded—as he had preached unto others—that neither life nor death, principalities nor powers, would be able to separate him from the love of God in Christ Jesus.

No doubt, it appeared at this time that death was very near to Paul, but he realized that, like all human beings, he had the sentence of death in himself, and that all this council could do would only hasten it in his case; but even this would not affect his relation to the life to come.

On one occasion he had said, "To die is gain." It would bring him nearer, as far as his consciousness was concerned, to that time when he would be with the Lord Jesus Christ. This confidence of his was not misplaced; for we read—

"And the night following the Lord stood by him, and said, **Be of good cheer, Paul:** for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome."

Paul was fully aware of what was written in the Scriptures concerning God's care for His people—

"The angel of the Lord encampeth round about them that fear Him and delivereth them"
(Psa. 34:7).

Paul also knew that many trials were necessary to the development of strength of faith and character, as in Job 23:

"He knoweth the way that I take: when He hath tried me, I shall come forth as gold."

When God sees fit that chastisement shall be ours, He seems, as it were, to *leave us alone* for the time, to test the strength of our faith; and to give us the opportunity of being exercised thereby unto godliness and righteousness.

The Lord chastens those whom He loves; and we are not real sons and daughters unless we are the subject of this moulding and shaping process.

It is also true that no chastisement for the present seems joyous, but it should be received with the knowledge that it is for our good to edification and growth in the way of life.

God helps those who are diligent in His work, as was Paul; and let us be like minded. Though hosts encamp around us, firm to the fight let us stand. What terror can confound us with God at our right hand?

Though bonds and affliction abide us, let us, like Paul, fight the good fight and keep the faith to the end. —W.J.P.

Mortify Therefore Your Members

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

WHEN THE apostle speaks of being risen with Christ, he is referring to rising from the waters of baptism. God has provided and required baptism as the means whereby the sons and daughters of Adam might become identified with and share in the sin-cleansing and life-giving work that was accomplished in the death and resurrection of the Lord Jesus. Baptism is a symbol of that death that Jesus died unto sin and of the resurrection that followed on the third day.

Now the body of sin, which Jesus had, *really died*, and lay lifeless in the tomb for three days. Also, in the resurrection process that followed on the third day, every vestige of the old Adamic sin-nature was completely removed. This resulted in a new spiritual life, glorious and immortal, that brought the Son of God into complete unity with the Father both in mind and body. He always manifested the moral likeness of God; he is now the same in nature.

Considering all these things, we can understand just what happened in the case of the individual Christ that brought about his salvation from Adamic to divine nature. *Sin was condemned; God was honoured and obeyed.* This was pleasing to God, and we see the present result as we contemplate the Lord Jesus now, exalted to the right hand of God and given all power in the earth.

* * *

NOW SINCE all things pertaining to the sacrificial work of Christ were done to the glory and honor of God's Name, and resulted in the removal of sin and perfection of nature, God has set this before us, in the ritual of baptism, as the ideal, the anti-type or pattern, to which all must conform who would seek for life and immortality through Christ.

There MUST be a death to sin, in each of us, and a rising to walk in newness of life. Baptism is a symbol of this—it points to Christ in whom these things were all actually and physically accomplished. We must fulfil in type the realities of those things that pertain to Christ. Have we died to sin? If so, then we must live no longer therein—

“Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin” (Romans 6: 6).

What does it mean to "serve sin?" *It means to serve OURSELVES*; for we all have a body which the Scriptures call a "body of sin," and when we follow its dictates and inclinations, we are serving sin.

Do we still serve sin after the old body of sin has been ritually buried in the waters of baptism? *Do we still do what WE want to do most of the time?* Then the body of sin is not dead. We did not rise from our baptism to walk in newness of life; or if we did, we have become entangled again with those things from which we were once free.

"Mortify therefore your members, which are upon earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry" (Col. 3:5).

The word "mortify" here means "to kill," as it reads in the Diaglott. We are told to mortify or kill these things of the flesh and of the world.

But it is so easy for us to kill a *part* of them, and still retain some of our old habits—things that we like most to do: such as, indulging in loose and frivolous conversation; giving time and interest to things or people that have no connection with the Truth; allowing the pleasures of the world to occupy our minds, or permitting our children, our homes, or our jobs to take from us the time that belongs to God.

Like Saul, who saved alive the best of the cattle of the Amalekites, and Ananias and Sapphira who kept back part of the price, *we may be holding on to and keeping alive some of the things we are commanded to "mortify," or kill.*

Saul did kill many of the things he was commanded to, and Ananias and Sapphira did give a part of the money to the service of the Truth; but in the one case Saul lost his kingdom to a better man, and Ananias and Sapphira lost their lives and their place in God's kingdom, because they did not GO ALL THE WAY in their obedience to God.

We are all prone to make excuses for "little" things that we might do, considering that it is only the great works that are noticed and rewarded. Sin is very deceitful, and must not be parleyed with. We must say, in Jesus' words—

"Get thee behind me, satan!"

"Excuses" will all be worthless in the day of Christ, as we can see from the experience of Adam and Eve when they were called up to be judged for their sin. They both had good excuses, *much better than we sometimes have*—

"The woman whom THOU gavest to be with me, she gave me of the tree, and I did eat,"

"The serpent beguiled me, and I did eat."

These excuses sounded good, but the commandment of God had been broken, and no excuse will justify this. —E.W.B.

Signs of the Times

THE CHIEF executives of the two most powerful nations on earth, the U.S.A. and Russia, are vying with each other in their attempt to win the friendship of uncommitted nations. As Mr. Eisenhower toured South America, Mr. Khrushchev visited the capitals of South Asia and Indonesia.

The principal objective of these good will tours is obviously an effort on the part of these two heads of state to build up support for their respective positions in the coming summit conference in Paris next May.

It does not appear that either the President or the Premier gained very much, if anything, by their recent tours. Mr. Khrushchev's reception in the capitals of the nations he visited was less enthusiastic than on his previous trip to Southeast Asia in 1955, and not near so great as the welcome accorded Mr. Eisenhower last December.

The President's trip was considerably marred by anti-U. S. demonstrations on several occasions and the fact that only four nations, those most friendly to the U. S. were visited, obviously for fear that greater opposition would be met with in other Latin countries. Just now Cuba presents the greatest problem in U. S.-Latin-American relations. Anti-U. S. sentiment is fierce among Castro supporters, and the U. S. government is placed in a position in which they dare not bring force to bear against Castro for fear of arousing sympathy for him in other Latin-American countries, and yet fear that a too-soft policy may encourage the Cuban dictator to engage in further hostile acts against the U. S. It is one of those peculiar situations which have become common in the world today in which the weak nations can say, "I am strong," by playing the strong nations against each other.

Meanwhile the Soviets are taking advantage of the situation in Cuba to cement their friendship with Castro and lay the groundwork for further operations in Latin-American countries. Castro is using the same technique as Nasser of Egypt and others in using the jealousy existing between the Western powers and the Communists to his own advantage.

And the Soviets were quick to seize the opportunity to strengthen their ties with Cuba by sympathizing with their anti-American demonstrations, and at the same time offering Soviet goods on credit and an offer to buy huge quantities of Cuban sugar. But the subtle propaganda movement of the Russians in Cuba is much more serious than the deflection of Cuba away from the West to the East.

The Soviet exposition in Havana was by no means confined to the display of Russian industrial equipment. There was also an obvious intention to impress the visitors to the exposition with

Soviet prowess and advancement. There were models of Russian scientific achievements, as Sputnik and the Tupolov jet plane.

Obviously the chief objective was not to sell Russian products to the Cubans, but to **sell Communism to them** by demonstrating the phenomenal progress made through Communist methods in the short period of 40 years. Smooth, oily-tongued Russians were on hand, speaking perfect Spanish, to call attention to the marvellous creations due to Communist methods. And this is not all.

The greatest danger to the West lies in the fact that degrading poverty in the midst of potential wealth, chiefly in the hands of a few wealthy capitalists, mostly foreigners, is common to all Latin-America, just as it is true in many other countries. Russia's intervention in Cuba is in line with Soviet tactics throughout the world, to exhibit Russia as the great friend and benefactor of these underprivileged classes.

The offer of huge loans to these Latin-American nations by the U. S. will not stem the tide of anti-Western feeling among the masses nor stop the growth of Communism presented by the Soviets as a panacea for all their ills. The exposition in Havana and Russian aid to Cuba is an object lesson which will not be overlooked by the poverty-stricken masses throughout the world.

SUMMIT HOPES DIMMED

AS THE time for the summit meeting draws near, hopes that anything at all in the direction of disarmament can be accomplished grows dimmer. Everybody appears to be in favor of it, but **nobody is willing to pay the price or take the risk**. Many disquieting occurrences in different parts of the world give evidence that disarmament propaganda has not relaxed the tensions which have existed for a long time, neither has it inspired confidence in the success of disarmament proposals.

A debate between U. S. experts on the relative strength of Russia and the U. S. has produced nothing conclusive. Widespread disagreement has developed as to whether or not the U. S. would be able to repel a Russian nuclear attack on this country, leaving the uninformed masses in a maze of uncertainties.

But on one thing all are agreed. To keep ahead, or even remain equal to Russian military strength, the U. S. and other Western nations must spare neither cost nor effort in the continuous endeavour to produce **more powerful weapons and in greater quantity**. The armament race is still on and gaining in intensity as heads of state talk of disarmament as the only hope of avoiding world catastrophe.

SYMPTOMS OF CONTINUED TENSION

THOUGH Gen. de Gaulle has won a political victory in quelling the counter revolt in Algeria, the issues involved remain unchanged, as the 5-year revolution, which has cost thousands of French lives and brought the nation to the brink of bankruptcy, drags on with no end in sight.

As negotiations were being conducted at Geneva for a nuclear test ban, **France exploded her first atomic bomb**, in the Sahara desert, adding another power to the list of nations possessing nuclear know-how. Not only does this entrance of France into the nuclear field further complicate negotiations on the ban of atomic weapons, but fears are growing that other nations, even Communist China, may soon be in possession of nuclear weapons.

The German problem, especially that of Berlin, is not easing and bids fair to complicate summit discussions. The Soviets demand that the West evacuate Berlin and sign a peace treaty with East and West Germany. The West favours an all-German government based on free elections.

To this proposal it appears certain the Soviets will never agree, because of the fact that West Germans greatly outnumber East Germans. The German issue was toned down for a time, after

Khrushchev's American tour, but recently the pressure has been stepped up, and it is generally conceded that, if this pressure continues, cold war tensions will return as fierce as ever.

Once more the spectre of a **revitalized, powerful Germany** makes its appearance in Europe to further complicate the German problem and threaten to disrupt Western unity. It is disclosed that West German Defence Minister Strauss is seeking military supply depots and air force training facilities in Spain.

A shudder of fear ran through Western Europe at this disclosure. For, still fresh in the minds of those who witnessed the horrors of Hitler's reign is the fact that Dictator Franco is the only survivor of the Fascist trio, Hitler-Mussolini-Franco. It was in Spain that Hitler tried out his air armada which later spread destruction and death through Europe.

This move on the part of Minister Strauss, made without consultation with other NATO nations, causes misgivings which do not appear on the surface. Outwardly Minister Strauss appears to be a loyal supporter of NATO policies, but under the surface he is known to be a strong believer in **plans to make Germany pre-eminent in Europe.**

He is only 44 years old and has ambitions of becoming Chancellor of West Germany. Many Europeans believe that he had something bigger in mind in the Spanish deal than depots and training facilities for air crews. Many consider him a dangerous man who will be prepared, at the proper time, to risk much to regain German pre-eminence in Europe.

It is evident that Germany as Magog will be allied with the Russian Gog in the final bid for world power. Symptoms of Germany's return to power will be watched closely by all who are interested in the signs of our times.

CONDITIONS IN THE MIDEAST

TENSIONS in the Mideast brought about by clashes with Israeli and Syrian border forces, appears to have subsided for the present with the intervention of the UN Armistice Commission. Reports of heavy concentration of Egyptian troops on Israel's border and U.A.R. mobilization has proved to be mostly Nasser press releases, an effort to demonstrate to the Arab world that he is their protector and defender.

Meanwhile the UN is beginning to worry over the cost of maintaining their international force in the Mideast, mostly along the Egyptian-Israeli frontiers. In addition to assessments against member nations for the Mideast expeditionary forces, the UN has spent 19 million dollars out of its own dwindling funds, and the deficit is growing. Fears are increasing that ere long this international police force must be withdrawn, and the question is, what will happen then?

Notwithstanding the recent border clashes, Israel has, for more than 3 years, enjoyed uninterrupted progress in the development of her various industries.

In a cablegram to the Israeli bond organization at Miami Beach, Fla., Mr. Ben-Gurion said:

"We must continue the task of integrating fully our immigrant population to forge one nation, morally strong and economically secure."

It was further brought out that Israel "has achieved **70 per cent self-sufficiency in agriculture.**" Development of new harbours, partly to offset the ban on Israeli shipping through the Suez canal, is going forward with steady strides. The harbour at Ashdod on the Mediterranean and Elath on the gulf of Aquaba are two of the **new harbours** being developed to handle Israel's expanding trade with other countries and to accommodate her growing merchant marine which is expected to reach a tonnage of 750,000 by next year.

Plans are in progress to **irrigate large stretches of the Negev** and to effect industrial expansion to sustain a population increase of half a million in the next 5 years.

While the tensions, conflicts, fears and perplexity among the nations betoken the approaching end of Gentile world rule, Israel's phenomenal growth during the past 11 years is certain evidence that the "appointed time" for the fulfilment of the "vision" is at hand, and "the Lord is hastening it in His time." (Hab. 2:1-3; Isa. 60:22). —O.B.

Ecclesial News

BUFFALO, N.Y.—OF Hall, Kenmore & Myron Aves., Kenmore, N.Y. Memorial 10:15 a.m.; Sun. Sch. 11:45; Bible Class Wed., 8 p.m.

ON JULY 26 we were greatly encouraged by the company and fellowship of bro. & sis. B. Edwards of Canton, Ohio, and on Nov. 8 we had the company and fellowship of bro. & sis. W. D. Gwalchmai Sr. of London, Ont. Bro. Gwalchmai administered to us the word of exhortation by which we were refreshed and stimulated. We appreciate our brother's words of wise counsel and labor of love in the Truth.

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ANOTHER year has rolled around, and we held our annual Sunday School Gathering on Dec. 27. Spiritual exercises were enjoyed by all as we centered our hearts and minds upon God's glorious Word of Truth, the purpose for which we had assembled.

* * *

THE close of another year marks the passing of another milestone on our journey through this wilderness. The past year has been most outstanding by reason of the notable events that have taken place—the fulfilling of those signs which mark the time of Christ's return to be near at hand.

These things ought to strengthen our faith and encourage us to press forward to the mark of our high calling of God in Christ Jesus, during this new year.

The cry of "Peace and Safety" is outstandingly before us today, as all arm feverishly for war. The U. S. President's goodwill and peace tour to 11 foreign countries, covering some 22,000 miles was given a high rating among the outstanding events of 1959. This tour broadened and emphasized the "Peace and Safety" cry, while at the same time illustrated the prophetic latter-day aspect of frantic "running to and fro" (Dan. 12:4). What times we live in! World statesmen today criss-cross the globe as a matter of daily routine.

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JERUSALEM was not on the President's itinerary. This is the city of Salem—the City of Peace—the Holy City—the City of the Great King—the City of Truth.

David enjoins us to "Pray for the peace of Jerusalem," with the promise that "They shall prosper that love thee" **spiritual** blessing and prosperity. Truly peace SHALL be within the walls of Jerusalem. "Most glorious things are spoken of Jerusalem." God has foretold a time when she shall be called, "Sought out: a city not forsaken" (Isa. 62:12).

"Thus saith the Lord of hosts, I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

"I am returned to Zion, and will dwell in the midst of Jerusalem, and Jerusalem shall be called a City of Truth, and the mountain of the Lord of hosts the holy mountain.

"And I will bring them, and they shall dwell in the midst of Jerusalem, and **THEY SHALL BE MY PEOPLE, AND I WILL BE THEIR GOD, IN TRUTH AND RIGHTEOUSNESS**"

(Zech. 8:2-8).

The President's group was spoken of as a "small delegation, but what saith the prophet concerning the glorious day to come?—

"Yea, many people and strong nations shall come to seek the Lord in Jerusalem, and to pray before the Lord" (Zech.).

As we view these things, we can realize that it is a matter of great importance that we observe the fulfilling of the signs of Christ's near return as portrayed in the political heavens, but the matter of greater importance to us today is the preparing of ourselves for that coming day.

That which will help us in this respect is the putting into effect the words of exhortation by the Apostle Paul—

"Therefore, my beloved brethren, be ye steadfast, unmovable, ALWAYS ABOUNDING in the work of the Lord."

These are sober words to measure ourselves by, for such alone are his friends. "Wherefore comfort one another with these words." —bro. G. A. Kling

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DETROIT, Mich.—12954 St. Marys—Memorial 10 a.m.; Sunday School 11:30.

SINCE OUR last report, we have been associated with many of you personally. There are many however who, due to the limitations of the present sojourn, we have not seen, yet are linked with us in common fellowship by the Word of God.

The columns of Ecclesial News fill an important need for the brethren and sisters scattered abroad, whether in large assemblies or by two's or three's meeting in the Name of Jesus. There are also those individual followers of the Master, serving in isolation, who need the comfort of the knowledge that others are holding fast to the Truth and maintaining the light burning in other parts of the Vineyard.

"That their hearts may be comforted, being knit together in love and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge" (Col. 2:23).

We are greatly encouraged to read of the activities of others, and to know that love of God abounds and is a force to draw brethren and sisters together for mutual benefit.

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THE PURPOSE of God is abundantly manifest as we see the nations aligning themselves in accord with the words spoken by our brethren the prophets of old. Surely we have not accepted cunningly devised fables, but a real literal hope; a hope bordering on reality, as we see the signs heralding the return of the Master.

While we acknowledge the imminence of the great and terrible day of the Lord and the pouring out of Divine wrath upon a godless generation, we take the warning to ourselves, lest that day find us unprepared. The exhortations and messages of all combine to assist in holding up our hands, and we take courage that, though the days are dark and evil, they are harbingers of a morning of peace and tranquillity for those who remain faithful unto the end.

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WE HAVE welcomed the following to our association and have been greatly heartened by their visits. From London, Ontario: bro. & sis. Clubb Sr., sis. Connie Clubb, sis. Hudson, sis. Jolliffe, sis. Barber, sis. Boyce, bro. & sis. Hill, sis. A. Martin. From Toronto: bro. & sis. Gibson. From Boston: bro. & sis. Sargent Jr. From Houston: bro. & sis. R. Carney. From Hawley, bro. & sis. Sommerville Sr. From Pomona: bro. & sis. Beauchamp. From Denver: sis. I. Osborne.

Bre. Gibson, Clubb and Sommerville have ministered to our spiritual needs by exhortation.

OUR associations by visits have extended over much of this part of the vineyard, and we have joyed and rejoiced with our brethren and sisters at meetings, Gatherings and Sunday School assemblies at London, Toronto, Buffalo and Worcester, Hamilton, Ont. and Canton, Ohio.

Upon these occasions the combined labours of all contributed toward the encouraging of many in the race for eternal life, and we trust toward the praise and honor of our Heavenly Father. Our frequent meetings with our brethren and sisters at London have been a source of much comfort to us.

The assembly of the brethren and sisters at the Texas gathering has also caused us to realize the strength obtainable when believers meet to discuss the Word of God in sincerity.

We extend our love to the brotherhood who labor with us through the remaining days of our probation.

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WORCESTER, Mass.—IOGT Hall, 1 Ekman St.—Sunday School 10 a.m.; Memorial 11; Lecture 7 p.m. on 2nd and 4th Sundays in month; Bible Class twice a month on Wednesday evening.

WE HELD our annual Sunday School entertainment on Dec. 20. We had the pleasure of having a good number of our brethren and sisters from Boston with us: bro. & sis. J. Davey, bro. & sis. Sargent Sr., bro. & sis. Sargent Jr., bro. & sis. Russell, bro. Thompson, and sisters Lancour, Hilda Davey, and Strong.

Bro. Sargent Sr. gave the word of exhortation, stirring up our minds in remembrance of those things that have been caused to be written for our guidance and comfort. Peter tells us—

"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present Truth.

"Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance."

If in Peter's time the disciples needed "stirring up," what of ourselves who are 1900 years further along, and on the eve of the coming of the Lord?

After dinner, prizes were awarded to the children according to marks received during the year. A very enjoyable time was spent in association with our brethren and sisters, reviewing the results of a year's efforts in the Sunday School. How have we, as children of God, progressed in our studies of His Word during the year, and our efforts to conform more closely to the beautiful Example of His Son? Let us "examine ourselves": shall we attain the "prize of our high calling"? Paul reminds us that though all run in a race, all do not get a prize—there must be a tremendous, straining effort to attain.

We are told (Luke 8:5-18) to take heed how we hear. Jesus says, in effect, that we are to hear with the object of **retaining** what we hear of the Spirit's voice and instruction; further, we are to allow what we hear to **take possession** of us. Unless we do that, what we think we have will be taken away from us. If we can TAKE HOLD of only one lesson from each speaker, and make it our own by personal application so that we become—not hearers only but **doers** of the Word, we shall soon accomplish much progress along the "path of the just (or the justified)" which is "as the shining light, that shineth more and more unto the perfect day" (Prov. 4: 18). The exhortation of the Spirit is—

"Take fast hold of instruction; let her not go: keep her, for SHE IS THY LIFE" (Prov. 4:13).

We know how people cling to mortal life with all its travail, sorrow and tears; also to what extent they are willing to suffer to stave off the day which inevitably brings life to an end. But before us is EVERLASTING life, free from all pain, all sorrow, all travail. No eye of any who attains to that

life will ever again be dimmed with a tear. Ought we not then be prepared to suffer anything to make our calling and election sure?

Warm ecclesial greetings to the Household, —bro. R. Waid

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