

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.

Edited and Published by:
G. A. Gibson 294 Glebeholme Blvd., Toronto 6, Ontario, Canada

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

CONTENTS

ECCLESIAL NEWS: Houston	Inside Front Cover
THE THRONE OF HIS FATHER DAVID (Bro. Thomas)	99
EDITORIAL: Made Nigh by the Blood of Christ	97
GOD'S PURPOSE WITH THE JEWS (Bro. Roberts) Part 12	105
ALL MY MEMBERS WERE WRITTEN	112
"They Are Without Excuse"	119
THE SEA AND THE WAVES ROARING	120
SIGNS OF THE TIMES	128

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

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

IT IS with much pleasure that we report that seven brothers and sisters, formerly with the Central fellowship, have united with us in the work of the Truth. They are: bro. Herman and sis. Vivian Lucas; bro. Duane and sis. Norma Lucas; sis. Mary Doss; bro. Jack & sis. Francis Stanaland.

Discussions with these brothers and sisters on the duties and responsibilities attached to our high calling revealed that they were all of one mind with us.

With the increased strength and interest the ecclesia will thus gain from the addition of these zealous brothers and sisters, we hope to be in a position to press forward in the service and work of God and set our hands more firmly to the task of preparing a people for the coming of the Lord.

We are greatly enjoying the company and fellowship of bro. & sis. H. A. Sommerville of Lake Ariel, Penna. —bro. Charles Banta.

"The End of the Commandment is Love"

Let us not devote all our time to mere intellectual exertion. Having attained the Truth, let us realize it in the formation of the character that Christ will approve.

One often sees lamentable cases in which interest in the Truth is kept up so long as the excitement of argument is maintained, but disappears when that calm region is reached in which the Truth has to work out the fruits of righteousness and true holiness.

Argument and contention for the Faith are not worth the trouble if they end in the mere establishment of a theory. The object of all work in the Truth is to develop real, loving, warm-hearted, intelligent, and consecrated disciples of Christ. —**Bro. Roberts**

EDITORIAL

Made Nigh by the Blood of Christ

THERE WAS a time when we were—

"Without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ"—Ephes. 2:12-13.

Here is a statement by Paul that should cause us to stop and think. It will be well for us to do so; that we may, if possible, fully appreciate what Christ has done for us. We are so far removed in terms of years from the days of Jesus, that there is a possibility of us not being keenly aware of the reality of his work and suffering. We are so overshadowed by the reality of every-day life, that it is essential for us to go aside and rest awhile, and center our minds on the things concerning the Name of Jesus.

It is written of Jesus that—

"He came to his own, and his own received him not."

"He is despised and rejected by men; a man of sorrows, and acquainted with grief."

"He was wounded (tormented) for our transgressions, he was bruised for our iniquities."

The leaders of the people watched him daily to see if they could get something by which they could accuse him. They lost no opportunity to take exception to what he said, and eagerly sought to entangle him in the web of their specious reasoning, or to confound him by artful questions.

In process of time, he was taken by a mob and brought before the high priest, and falsely accused. As he defended himself, one of the officers struck him with a rod. Later he was taken before Pilate and scourged. Do we know what it means to be thus treated? In those days, scourging was a severe punishment or torture by lashing. Jesus would be made to kneel, and have his hands tied to a short post. His back would be bared, and he would be lashed with a whip made of 3 thongs—one of ox-hide, and two of ass-hide. It was common to have pieces of lead or brass, or small sharp-pointed bones attached to the lashes.

Sometimes the victim was made to stand in a stooping position with the hands tied behind the back. It was usual to strike the sufferer 39 times, and each stroke would draw blood. The suffering was intense. The body was frightfully lacerated, and so torn that the veins were laid bare, and the muscles exposed, and many died during the ordeal.

After the scourging, a crown of thorns was pressed upon Jesus' head. This caused the blood to flow down his face. Then they took Jesus again before Pilate. How he was able to stand on his feet is more than we are capable of comprehending. Pilate tried to release him, but the leaders of the people demanded his crucifixion. Jesus was so torn in body he could not carry his cross. He was brought to the place of torture and death, where he was laid on the cross, and crude nails driven through his hands and feet. Then he, on the cross, was lifted up, and the cross dropped in a hole in the ground.

As Jesus hung on the cross in the heat of the day, the blood streaming from his wounds, he became thirsty. A sponge, soaked in vinegar, was placed to his lips. But even under these dreadful circumstances, he was able to say, "Father, forgive them; for they know not what they do." Think of it—not ten minutes—not one hour; but several hours our beloved Lord suffered the agonizing torture, and death from crucifixion.

Why did God permit this? *It was because of love.*

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"—John 3:16.

By this, a way was opened up by which men and women could come to God through Jesus, and be made nigh by his shed blood. Do we fully appreciate what he has done for us? Or are we so obsessed with our own petty troubles, that we cannot look up and see Jesus as he hangs on the cross, and looks down upon us with piercing eyes, and says—

"This is my commandment, That ye love one another, AS I HAVE LOVED YOU"

—John 15:12.

The intimate association that John had with Jesus left a deep impression upon his mind, for we see it reflected in his letters. When we read his first letter, there are times when we almost feel the eyes of the Lord being focused upon us with beams of light that seem to penetrate our very being. It is a letter in which the Bible doctrine of love predominates. Speaking of this, one of our brethren has said, "The only power of life is love—love of God, love of Jesus Anointed, love of the Truth, and love of our brethren and sisters. If we cannot develop that in ourselves, then all our labours have been wasted and we build on the sand."

John uses some rather strong forms of words, but they are based upon the Truth, and should have our concentrated attention. An impressive example is found in ch. 2, v. 4—

"He that saith, I know him, and **keepeth not his commandments, is a liar**, and the Truth is not in him."

Jesus informs us that all liars will suffer the second death. We usually think of a liar as those who tell things that are not true, but seldom associate the idea with those who *profess to be brethren of Christ, but do not keep his commandments*. That is something requiring serious thought now, and not when we appear before Jesus in judgment. Then John presents the positive side of his argument in v. 7—

"But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him."

How impressive are those words! And how necessary it is that they should be as frontlets between our eyes, and be written upon the posts of our homes! For, says John—

"He that saith he abideth in him ought himself also so to walk, even as he walked."

Let us not be satisfied that we know the Truth. *That is only the beginning*; but let us first realize what Jesus has done for us, and then we will fully understand why we are expected to do something worthwhile for him. Paul has said that "Ye are not your own, for ye are bought with a price." Prior to that we were "strangers from the covenants of promise, having no hope, and without God in this world." Therefore, let us manifest our genuine, affectionate appreciation for being brought nigh to God by the blood of Jesus:

"Letting all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from us, with all malice:

"And be kind to one another, tenderhearted, forgiving one another, even as God for Christ's sake has forgiven us."

—Editor

The Throne of His Father David

"The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end"—Luke 1:32

By **BROTHER JOHN THOMAS**

THE COVENANT made with Abraham promised an *immortal inheritor of Canaan*; and in Jacob's last prophecy it was plainly revealed that he should be its King, and should descend from Judah. By this it was understood that Judah would be the royal tribe: but it was not known what family of Judah he would be born of. This was a matter which remained in abeyance until the fourteenth generation. The nation had been long settled in Canaan. For four hundred and fifty years the laws of the kingdom had been administered by judges, until at length the people demanded a king to go in and out before them, *like the neighbor nations*.

This happened in the days of Samuel the prophet, who laid their request before the Lord. Though He was displeased at the demand, as it was in effect a rejection of Him, He nevertheless granted their request, and gave them Saul, of the tribe of Benjamin, until another man upon whom He had set His heart should have been sufficiently trained in the school of adversity to take his place. This was David, the son of Jesse, and of the tribe of Judah. God ordered Samuel to anoint him king over Israel. By this act, David became the *Lord's "Anointed"*, or "Christ"; and when he ascended the throne, ruled the nation as Jehovah's king.

In the former part of his reign he was much engaged in war, which was at length terminated by the Lord giving him rest from all his enemies. At this crisis of his history, it came into his heart to build a magnificent Temple for the ark and cherubim of glory. Though the Lord highly approved of

the feeling which prompted the resolution, He forbade his carrying it into effect. The work was too momentous to be undertaken by one in David's case. Jehovah being the real king of Israel, did not permit a national temple to be erected in His kingdom by a subordinate ruler without His primary direction. David had shed much blood, which was urged as an objection to his doing more than collecting the materials; which his son should put together after his decease.

At this time the word of the Lord came to Nathan, saying:

"Go and tell David My servant, Thus saith the Lord, Thou shalt not build Me a house to dwell in. But the Lord telleth thee that He will make thee a house."

What follows is an explanation of what is meant by this.

"And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for My Name, and I will establish the throne of his kingdom for ever.

"I WILL BE HIS FATHER, AND HE SHALL BE MY SON. Even in suffering for iniquity I will chasten him with the rod of men, and with the stripes due to the children of Adam. But my mercy shall not depart away from him as I took it from Saul, whom I put away before thee.

"And thy house and thy kingdom shall be established for ever BEFORE THEE: thy throne shall be established for ever" (2 Sam. 7:11-16).

These promises are styled "*an everlasting covenant, even the sure mercies of David*" (Isa. 55:3, Acts 13:34). There can be no doubt to whom they refer, for the apostle has applied them to Christ (Heb. 1:5). In his last words, David thus expresses himself concerning them—

"The God of Israel spake to me, saying, He that ruleth over men must be just, ruling in the fear of God. And he (the Just One) shall be as the light of the morning when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.

"Although my house be not so with Gad: yet He hath made with me an everlasting covenant, ordered in all things and sure: for this is all my salvation and all my desire, although He make it not to grow" (2 Sam. 23:3-5).

This covenant of the throne and kingdom was David's desire and salvation, because *it promised him a resurrection to eternal life*, in the assurance that his house, kingdom, and throne, with God's son and his son, one person, sitting upon it, should be established *in his presence* for ever—

"I have made a covenant with My chosen, I have sworn unto David My servant, saying,

"Thy seed will I establish for ever, and build up thy throne to all generations. He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation.

"Also I will make him My firstborn, higher than the kings of the earth. My covenant will I not break, nor alter the thing which has gone out of My lips.

"Once have I sworn by My holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before Me. It shall be established for ever as the moon, and as a faithful witness in heaven" (Psa. 89).

After these testimonies there requires no further proof that *David's family was constituted by a solemn covenant the Royal House of God's Kingdom*; and that one of David's posterity whom God should acknowledge to be His son, should be its everlasting king. The claims of Jesus to be David's seed and God's Son have been fully established by his resurrection from the dead; which is an assurance to all men, both Jews and Gentiles, that God hath appointed him as the Holy One of Israel, their king; to rule the world in righteousness, and to establish truth and equity among the nations; as God sware to Moses, saying—

"TRULY AS I LIVE, ALL THE EARTH SHALL BE FILLED WITH THE GLORY OF THE LORD" (Num. 14:21).

* * *

THERE ARE, as we have seen, *two everlasting covenants of promise* upon which the Kingdom of God is based—the one made with *Abraham*, and the other with *David*. The former gives the land of Canaan to their Seed for ever; the latter, the Kingdom and throne established upon it, as long as the moon endures. They are called David's because his family alone can possess the kingdom. David's kingdom, however, is also "*the Kingdom of God and of His Anointed*," or Christ (Rev. 11:15); for, whether David, or David's Son of the twenty-eighth generation after him, sit upon the throne, they are both the Lord's Anointed, and ruling as His representatives in His kingdom.

The great difference between the two in regard to the anointing is, that David the First was anointed with holy material oil by the hand of Samuel; whereas Jesus was anointed with the Holy Spirit, at his emergence from the Jordan, direct from the excellent glory. Hence, Jesus, who is *David* the Second as well as the second *Adam* is Jehovah's Christ, or Anointed King, in a higher sense than David.

The Lord Christ and king David are associated in several prophecies, because the everlasting covenant of promise made with the latter declares its mercies to them both, at one and the same time. David is to witness the fulfilment of its promises; for the record is—

"Thy house and thy kingdom shall be established for ever."

But when? "BEFORE THEE" (2 Sam. 7:16). From this it is evident, the everlasting establishment of his kingdom cannot take place under the circumstances which have obtained since the death of David until this present time; because, if it is to exist perpetually "*before*," or in the presence of, David, David must be raised to life for immortality; for, if mortal, he could not behold his throne occupied by Christ for ever. But (Acts 2:29-34)—

"David is both dead and buried, and his sepulchre is with us until this day" . . . "He is not ascended into the heavens."

If, then, he "is dead," and not "gone to heaven," as the phrase is, he is alive in no sense; and consequently the covenant promises are not fulfilled. David must be alive when they are accomplished. Christ, his divine son, has been manifested and glorified, and God has recognized him as His Son; but in no other particular has the covenant been fulfilled: for he has inherited neither the land of Canaan, nor the kingdom and throne of David once upon it.

But where are the kingdom and throne of David? *At present they exist nowhere*. They once existed, and while they had a being they were the kingdom and throne of God among men.

The Scripture, foreseeing that God would temporarily abolish the kingdom of David, saith in view of the covenant,

"But Thou hast cast off and abhorred, Thou hast been wroth with Thine anointed. Thou hast made void the covenant, of Thy servant: Thou hast profaned his crown by casting it to the ground.

"Thou hast broken down all his hedges; Thou hast brought his strongholds to ruin. All that pass by the way spoil him; he is a reproach to his neighbours.

"Thou hast made his glory to cease, and cast his throne down to the ground. The days of his youth hast Thou shortened: Thou hast covered him with shame" (Psa. 89).

This is descriptive of the state of the Kingdom of God and of David for twenty-five centuries past. The crown and throne are in the dust, and the territory and people a by-word among the nations. Instead of the covenant being fulfilled, if the present state of things were final, it would be "void," and

the promise of God have failed. In view, then, of the promises and things as they are, the Scripture inquires—

"How long, Lord? Wilt Thou hide Thyself for ever? Lord, where are Thy former loving-kindnesses, which Thou swearest unto David in Thy truth?" (vs. 46-49).

Yes; where are they? *In promise still.*

In the face of facts, what are we to say to the testimony—

"David shall never want a man to sit upon the throne of the House of Israel . . .

"Thus saith the Lord, If ye can break My covenant of the day, that there should not be day in its season; then may also My covenant be broken with David, My servant, that he should not have a son to reign upon his throne" (Jer. 33).

What shall we say to this? There has been no son of David reigning upon his throne since the dethronement of Zedekiah by Nebuchadnezzar five hundred and ninety-five years before the birth of Christ. But it is not a question of *uninterrupted succession*; but of the everlasting occupation of the throne according to the covenant. When the time comes for this to be fulfilled, noted by David's resurrection, from thenceforth shall his son fill the throne of Israel's kingdom for ever. But what saith the Scripture?

Just before the fall of Jerusalem by the Chaldeans, the sins of Judah and its king had attained the full. Zedekiah was then on the throne wearing the crown of David. Ezekiel was commanded to say to him—

"Thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God. Remove the diadem, and take off the crown; this (Zedekiah) shall not be the same (son of David spoken of in the covenant): exalt him that is low (even Jesus), and abase him that is high."

—that is, dethrone Zedekiah. But then, what is to become of the kingdom of David? Hear the Lord by His prophet—

"I will overturn, overturn, overturn, it: and it shall be no more UNTIL he (Shiloh) shall come whose right it is: and I WILL GIVE IT HIM" (Eze. 21: 25-27).

According to this word so has it been to the letter. The king's eyes were put out; Zion was ploughed as a field; and not a tribe remained in the land. After seventy years' captivity, there was a restoration under Zerubbabel, Joshua, Ezra, and Nehemiah. But until B.C. 165, the Israelites in Canaan were not even a kingdom, but a subject province of the Persian monarchy, and afterwards of the Macedonian.

About the year named they became a kingdom again, but *not David's*. The throne was that of the Asmoneans, who were of the tribe of Levi. Their dynasty was superseded by the Roman senate, which set up Herod's family instead. He was an Idumean, and reigned till after the birth of Jesus, whom he sought to put to death. He was succeeded by Archelaus, who was deposed by the Romans, and Judea reduced into the form of a province under a procurator; thus verifying, as is supposed, that the sceptre should depart from Judah when Shiloh came: and so it came to be when God called His Son Jesus out of Egypt.

From that time to this, there has been no kingdom, or throne of Israel, in Canaan. The Hebrew commonwealth was broken up by the Romans about thirty years or so after the crucifixion; and it has been, and will be, no more, until the Lord Jesus come, who is the King of the Jews, and whose sole right it is to reign. In reference to this good time which is near at hand, it is written—

"Behold the days come, saith the Lord, that I WILL PERFORM THAT GOOD THING which I have promised to the house of Israel, and to the house of Judah.

"In those days, and at that time, 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: and this is the name whereby he shall be called, The Lord our Righteousness"

(Jer. 23: 5, 6; 33: 14-16; Eze. 48: 35; Isa. 24: 23).

The Kingdom of God, then, has existed once, but, for the present, exists "*no more.*" It existed from the fourth to the twenty-eighth generation, a period of rather more than a thousand years; but it has been extinct upwards of two thousand five hundred years—a time so long that the promise of its restoration has become a mere fable, or speculation, in the estimation of the world!

But the believer in the Gospel of this Kingdom rejoices in the sure and certain hope of its restitution, and glorious and triumphant existence for a thousand years, at the expiration of which kingdoms on earth will be no more, but *God will be all and in all.*

The reader, then, will perceive from this exposition that the Kingdom of God must be studied in the two periods of its existence—in the thousand years of the past, and in the thousand years of the Age to come. As God's Kingdom of the past, it is the grandest theme of ancient or modern history; but as His Kingdom of the future, it is the sublime topic of "*the truth as it is in Jesus.*"

In the past, it existed under the Law of Moses, which made nothing perfect. Its kings and priests were frail and mortal men, who held the kingdom for a brief space, and then "*left it to other people.*" Its subjects were rebellious, and its realms invaded and wasted by the hands of ruthless and barbarous foes.

But how changed will be its fortunes in Messiah's age! The same land and nation will then be under the law of the New Covenant which goes forth from Zion. All things will be perfected. Its king and pontiff will be the King immortal from the right hand of God. The rulers of the tribes will be the fishermen of Galilee, "shining as the stars for ever and ever." The chiefs of its cities, and the possessors of its glory, its honours, and its dominion will be the holy ones of God, "equal to the angels," and subject unto death no more. In short, "*the saints of the Most High will take the kingdom, and possess the kingdom for ever, even for ever and ever*" (Dan. 7:18; 2:44) *never receding from their position, nor leaving it to be possessed by others.*

1960 Texas Fraternal Gathering

If the Lord Will

TO BE HELD FOR EIGHT DAYS AT HYE, TEXAS

Sunday, July 31 to Sunday, August 7

God's Purpose with the Jews

By BROTHER ROBERT ROBERTS

"I will take the children of Israel from among the nations and bring them into their own land . . . One King shall be King to them all . . . and they shall dwell there forever"—Ez. 37

PART TWELVE—CONCLUSION

This article concludes this series written by bro. Roberts in 1865—nearly 100 years ago. It very interestingly reveals the conditions of that day, when earnest brethren had to search for the first small buddings of the latterday national resurrection and gathering of Israel which has blossomed so strikingly in our own day.

Surely—now the prophetic picture has progressed so far and with such unerring accuracy—the final glorious consummation cannot be far away!

SINCE IT IS evident there must be a partial restoration of Israel before the advent of the Messiah on the mountains of Israel to destroy human power as embodied in the armies of Gog, it becomes very interesting and important—at this late period of "the times of the Gentiles," when there ought to be some symptoms of the coming "situation"—to inquire if there *are* any such changes in progress as would lead to the anticipation of an early accomplishment of that restoration.

The facts that meet such an enquiry are of the most encouraging character. Making every allowance for the indiscriminating enthusiasm that greedily catches every rumour and moulds it into the shape and colour suggested by its own ardent impulses, we think it must be admitted that *there is something more in the present state of the Hebrew nation* than the mere recurrence of the characteristic activities that may at any time have marked their history during the last 18 centuries. We shall endeavour in a systematic form to place the facts of the case before our readers.

In the first place, it cannot be doubted that a great change has taken place in the position of the Jews during the last 20 or 30 years throughout the world. Our own country has recently seen the last fetter of Jewish disability struck off, and we now see the sons of Abraham rising into positions of commercial, municipal, and even political influence.

A Jew is the leader of one of the great political parties in this country. A Jew for a long time stood at the head of French finance, and the number of government officials in France belonging to the Jewish communion, is proportionately greatly in excess of the Israelite population.

In Austria, where not long ago the Jews were hunted like mad dogs, and had no security for life or property, they are now elevated to a position of almost complete citizenship; and two of their number are the leaders of the great liberal party in the Austrian Reichrath or Parliament.

The rise of the Jews in Prussia is even more marked than in Austria. In the political agitations of the past few years, Hebrew leaders have played a most conspicuous part, and nearly one-fourth of the delegates chosen by the people of Prussia to elect the Deputies consisted of Jews, in consequence of which a leading newspaper spoke of the chamber of deputies as the "Jew parliament."

In the same country, statistics issued about four years ago by the government at the opening of the chambers, showed that the superior academies were attended by five times as many Jews as Christians in proportion to the population.

The organ of the Ultramontane and feudal party published an article about the same time to show, first that during the last fifty years the Jews had grown learned beyond measure for the express purpose of "rising to the head of the government in all the states of Europe"; and secondly, that they are getting to the top for the express purpose of "upsetting all Christian rule and seeking their advantage in universal anarchy." The paper supports this theory thus—

"The educated Jews form part in all revolutionary movements, from the Ural to the Atlantic, and from Lapland to Sicily. They are the yeast in the European fermentation.

"It was in vain that the Czar Nicholas expelled every Hebrew soul from his capital on his accession to the throne. The yeast has returned under his successor stronger than ever, and is working now in full power wherever tyranny and oppression are rife.

"The Jew element is perceptible in the Galician peasantry, in the Flemish malcontents, in the Servian progressists, and in the surging masses of revolutionary Poland. The whole east of Europe, even more than the west, is in violent ferment and everywhere **the Jew is the living yeast.**"

In Russia, where, perhaps, more than in any other country, the Jew has for centuries been subject to the most remorseless tyranny, the same upward movement is manifest. Within the last three weeks, it has been announced that the Czar has the position of his Jewish subjects now under

consideration. Up to the present time, they have been prohibited from settling in the eastern provinces of the empire, and are restricted by law from changing their places of abode.

The practical consequence of this has been found to be that in *eastern* Russia, many branches of commerce which flourish in the *western* part of the empire (where the Jews are), not only do not thrive, but scarcely exist.

The proposal which the government is considering, will free the Jews from their social disabilities, and give them the privilege of migrating at pleasure from one part of the empire to another, with the right of settling anywhere. It is evident that throughout the most important countries of Europe—in those countries where the bulk of the Jewish population is settled—a great change has taken place in their position in the last 30 years, and is now in full progress.

Not the least important feature of that change is the elevation of the race as a whole to the position of the financiers of the world. The bulk of the wealth of Europe is in their hands. The Rothschilds, the celebrated family of Jewish bankers, could buy up the courts of Europe, and, it is said, hold most of the crowns of Europe in bond for loans.

Their wealth, though something almost fabulous in extent, is too well known to require particular illustration; and they are but the head of a whole race of Jewish bankers, money lenders, stockbrokers and financiers of every description scattered through the world's commercial communities.

These facts cannot but be regarded as eminently significant at a time when the era of Gentile dominion has nearly run to its close, and when *there must of necessity be found some indications of that great revolution which, beginning with the slow process of natural development, and ending with the master strokes of miraculous intervention, raises the Jewish nation from a position of abject degradation to the proud eminence of universal glory and dominion.*

* * *

THESE FACTS by themselves, would not afford that unmistakeable degree of indication that would satisfy a thoughtful mind. Something more specific must be sought for to show that we are so near the events of the prophetic times would lead us to believe. And this is to be found in connection with *the land of this ancient race, and the disposition of the Jews themselves towards the land.*

We have first to note the general fact that within the last fifteen years (1850-65), Palestine has come into a political prominence which it has not known since the days of the crusades. The great war between Russia and Europe in 1853-6 originated in a dispute about the "Holy Places."

Since that time, Jerusalem has been the subject of considerable attentions on the part of various powers in Europe.

During the last ten years (1855-65), the city has been undergoing extensive improvements, slowly but yet on a scale which shows considerable result at the end of years. Building is progressing in and around Jerusalem. A detailed account of these operations appeared about three years ago in the Times newspaper, in a letter from an Oriental correspondent.

These building operations are due to some extent to political intrigue. Russia and France watch each other's movements in that part of the world with a jealous eye, and have for several years been striving to over-reach each other's influence by the consolidation of their respective political and ecclesiastical interests, but chiefly the latter.

This has been attempted in connection with building in and around Jerusalem in which Russia has more particularly excelled. The most notable achievement of the latter has been the erection of a species of Monastery, in the shape of a large institution for Orthodox monks and pilgrims.

The Empress of the French, on the other hand, is said to have in contemplation, the erection of a new shrine at the Holy Places, in the interest of the Latin Church.

The rivalry between the Greeks and Latins on this spot is no new thing; but it has acquired fresh vigor from the direct manner in which the leading governments of the two superstitions have interfered. The prophet's prediction is that the nations will burden themselves with Jerusalem till it becomes a burdensome stone that will cut them in pieces.

* * *

WHILE, *politically*, the city has risen to a position of notice, some remarkable *physical* changes are reported from various parts of the land. Ancient springs that have been dry for centuries are said to have re-appeared; one in particular is said to have opened in the neighbourhood of Jerusalem, and to have produced marked effects in freshening and fertilising soil which has been unproductive for ages.

The early and latter rains peculiar in ancient times to Palestine, but which have been suspended since the destruction of Jerusalem by the Romans, are reported "both by converted and unconverted Jews" to have returned.

The first symptoms of their re-appearance occurred about 20 years ago, since which time, they have year by year become more steady, till at the present time (according to a correspondent whose letter is before us) they are becoming regular as in days of yore.

"The consequence is that many localities once desolate and waste are now being cultivated, and signs of ancient fertility are returning."

Whether these statements are to be relied on to their full extent, it is difficult to say. Doubtless, they have a basis in truth; and possibly they may not be much» if at all, ahead of the actual facts of the case.

* * *

THIS AND other matters will be authoritatively settled by the society which has just been informed for the purpose of making a critical survey of the Holy Land, in reference to which, we may observe that *the formation of this society at the present time is in itself an indication among others of the growing interest arising in the Jews and their land.*

The society is composed of "the first scholars, antiquaries and divines" of the present age. It is "supported by a goodly array of names of dukes, bishops, and Oriental travellers."

The society was formed in the beginning of May of the present year (1865), and a public meeting was held in London, in the middle of June, when the whole course of procedure was explained. Her Majesty has been invited to place herself at the head of the society, and it is hoped that the Prince of Wales will take an active part in the proceedings. The Times of April 22, 1865, has the following remarks:

"What has immediately led to the project now in contemplation is the survey of Jerusalem under the direction of Captain Wilson, of the Royal Engineers.

"Few can be altogether ignorant of the controversies which have raged about the most important localities of the Holy City, such as Mount Zion and Calvary, and it will be more than we expect if this survey should finally set them at rest.

"The fruits of excavation at Nimroud and on other Oriental sites have more than repaid its cost, but then they had remained undisturbed for many ages.

"It must not be taken for granted that Jerusalem, so often trodden down of the Gentiles, possess crypts full of ancient monuments in a high state of preservation, or that the gorgeous ornaments of Solomon's Temple will be found buried in the soil, if we do but dig deep enough.

"Short of this, we may look forward to the exhumation of many interesting relics hitherto inaccessible.

"The promoters of the expedition attach great importance to the Prince of Wales' visit to the Sanctuary of Hebron, as throwing open Syria to Christian research.

* * *

IN ADDITION to this influential movement, which cannot fail to bring the whole subject of the Holy Land unto a prominence heretofore undreamt of, there are subordinate elements of activity the importance of which cannot be over-estimated by those on the watch tower of the Word.

First among these is the rapid *encroachments of Russia in central Asia*, which—imperilling India and creating a necessity for direct communication between Britain and her Eastern dominions—has a tendency to invest the Holy Land with a political value which it never before possessed.

The Euphrates valley offers the shortest and most convenient route between England and India, and the British government is not insensible to this fact. Only three years ago, the Daily News, a semi-official organ, boldly advocated negotiations with Turkey for the purpose of neutralizing a slice of Syrian territory to be used by the British as a basis of operations in the East in connection with India.

In connection with this proposal, *it recommended a settlement of the country by the Jews* on the ground that they are the only people who could be expected to find sufficient inducement to settle in such a *barren part of the world*.

The only impediment at present in the way of this scheme (which no doubt will ultimately be carried into effect) is the ticklish condition of European politics. The balance of power is so even that the Powers are nervously jealous of any movement which would have the effect of extending the influence of any of their number.

Turkey, which holds Syria, is only permitted to exist. In herself she is powerless. She is propped and bolstered by the jealousies of the rival powers of Europe, each of whom vies with the rest in efforts to keep her in political existence, not from any special like for a Mohammedan dynasty in Europe, but from a fear lest its fall might result in the undue aggrandizement of one or other of the Powers.

Thus the fears of Europe are the sick man's safety; but *such an abnormal situation cannot long be maintained*. European civilization and Mohammedan institutions are incompatible; and the attempt of the former to maintain the latter is a kind of political patching of very old and rotten cloth which must eventually end in the hopeless rending of the whole Ottoman fabric.

The sick man is dying: *the great Euphrates is fast evaporating*; and among the questions that must arise when the catastrophe is complete, is the disposal of Syria.

How this will be settled cannot of course be accurately determined; but in view of British and Jewish interests, *it is most probable that England will step in, and taking the Jews under her wing, establish herself in the land as "the merchants of Tarshish and all the young lions thereof."*

In that position, she would evoke the certain antagonism of Russia, whose schemes are known to comprehend the subjugation of India, to accomplish which, she must sever England's communication with the East by seizing Syria. *In this attempt, Russia, as Gog of the land of Magog, succeeds, but "comes to his end," just as he gains the prize.*

The advent of Jesus changes the entire aspect of affairs, plunges the world in blood, and afterwards inaugurates the era of righteousness and peace.

* * *

RETURNING FROM this digression, we have to note the continued agitation for many years of a project for the formation of a line of railway through the valley of the Euphrates for the purpose of connecting Europe and the East, by the Persian Gulf. The project is gaining favor.

Within the last six months, M. Chas. F. Zimpel, an Austrian engineer of professional eminence, has issued a pamphlet advocating the formation of a railway from Jaffa to Jerusalem, and thence to the Dead Sea and Damascus. The scheme is "based on actual survey," and is illustrated with a large folding map. We have the pamphlet.

One of Mr. Zimpel's arguments is, that the indications are favourable to a speedy return of the Jews to their land, and so he anticipates a remunerative traffic for the line!

The latter-day colonization of Palestine by the Jews, may, of course, be accomplished independently of such projects; which of themselves, afford no indication of the change we are looking for; but the existence of these projects constitute remarkable elements in the activity which has developed itself during the last thirty years in connection with the Jews and their land; and doubtless if carried out, they would greatly aid the development of *the state of things which evidently MUST exist before Gog invades the country.*

* * *

BUT THE most remarkable feature of the situation is to be found in the schemes which are in agitation among the Jews themselves. We have the testimony of the editor of the Jewish Chronicle, who is privy to all Jewish movements, that:

"There exists in Germany an association for the establishment of Jewish agricultural colonies in Palestine, the committee of which has its seat at Frankfort on the Oder, Prussia. Its secretary's name is Dr. Loge.

"The committee published its appeals about a year since in the German Jewish papers, and also advertised once or twice in this country in the Times newspaper.

The Jewish Chronicle has noticed this movement several times, and also had some controversy about it. The greatest obstacle to any general movement on the part of the Jews is, in the opinion of the editor (Jewish Chronicle) the—

"Intermeddling of the existing conversion societies in England and Scotland. These so mix up the expected conversion of the Jews with their restoration, and evince such a readiness to avail themselves of any gathering of Jews to sow religious dissension among them, that their leaders deem it prudent not to encourage any such movement."

These sentences we extract from a letter we received from the editor of the Jewish Chronicle, Mar. 27, 1865. They reveal the existence of an agitation which is assuredly in harmony with the advance of the "times," and which cannot fail to make the Jews thoroughly responsive to any authorised and well-ordered movement for their settlement in Palestine, such as it is evident is like to take place.

Such a movement for the present seems in its official form to be suspended, but we are informed that private immigration is going forward rapidly; and this may meet all the pre-adventual necessities of the case.

The letter to which we already referred, (addressed to the editor by the authority of Mr. Wiplech, ex-rabbi), says—

"Many localities once desolate and waste are now being cultivated and signs of ancient fertility are returning.

"Inhabitants are gathering in great numbers: populous towns are rising where but a few years ago was only desert.

"The emigration of Jewish families from all nations is steadily and sometimes rapidly going on.

"It frequently happens that fifty and even one hundred families land on the shores of Palestine in a single day."

If this is so, it indicates a ripeness of events which may any moment bloom into an organized return of the Jews on that preliminary natural basis considered in our last article.

* * *

IN VIEW OF all these facts, it is evident that they are a little under a mistake in saying "There are *no signs* of a partial restoration," and that, "The Holy Land is just now less thought about and spoken of than a few years ago."

They rightly enquire, "*If the advent is to be on us soon, would you not be looking for a commotion of some sort among the Jews?*" And we answer by pointing to the facts set forth in the present article, which we summarise thus:

1. Great change in the social and political condition of the Jews, opening the way for their national organization.
2. The concentration of the world's wealth in their hands.
3. The political resuscitation of Palestine in connection with Greek and Latin fanaticism and Russian encroachments.
4. Mortgage of Jerusalem to Baron Rothschild, a Jew.
5. The improvement and growth of the city in connection with French and Russia intervention.
6. Increased fertility of the soil in connection with the reappearance of ancient springs and the return of the early and latter rains.
7. The formation of an influential society in England for the purpose of making an exhaustive survey of the land.
8. Critical, helpless condition of Turkey, rendering certain an early consideration of the position of Syria by Britain.
9. Projects for railways in and around the country.
10. The existence of schemes among the Jews for the agricultural colonization of Palestine.
11. The actual emigration of Jewish families in considerable numbers to Palestine.

These facts constitute a sign of the first magnitude—an eleven starred constellation standing out in almost blinding brilliance in the East against the black firmament of Gentile dominion, and telling of the near approach of that glorious dispensation when God's purpose with the Jews will be consummated in the restoration of the chosen race, the magnification of Jehovah's Name, and the blessing of mankind.

"All My Members Were Written"

"In Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them"—Psalm 139:16

BELOVED of God; Partakers of the Heavenly Calling in Christ Jesus! Gathered around these emblems of the sacrificial work of our Lord (the Head of the Body), and preparing to partake of them, we give ourselves to serious thought.

Thought will differ with differing minds, knowledge and experience . . . but, if we follow Paul's advice—to *examine ourselves*—the general pattern of meditation will be the same, and according to our desire to partake worthily.

The spoken word, if it is handled faithfully, blends with that purpose of the moment, and helps us. The Living Word cannot fail to comfort and confirm. We rest on it. It imparts a sense of well-being to those whose heart is steadfast, and its total intent and effect is to encourage rather than condemn.

This must be so, and the reason is not far to seek. As we contemplate it—in any of its aspects—there is first the realization that it is the expression of mind of the one and only Deity; that

each part of it has a definite relation to His purpose—that purpose which is declared in it. And, secondly, that we (if our profession have any foundation at all) are parts of that purpose. And thirdly, "*He knoweth our frame.*"

* * *

WE MAY marvel at our individual inclusion, but *there it is*. May we allow ourselves to be strengthened by the reception of it as divine truth.

"*Beloved, all things are for your sakes—the called of God.*" And presently, the called, and chosen, and faithful, will be glorified, and be one with their head, Christ Jesus.

Meantime, there is a work to be done and a Truth to keep—a victory to be won and the brethren and sisters of the Lord have found that the comfort of this occasion is one thing they can ill afford to lose. And we remember in our prayers those who are deprived of it.

Sometimes there is added: "in this difficult age," or a similar thought. But is it worse than those of the past, and is it really so difficult—if *we lay our burden here?*

In a sense, of course, all ages have been trying for the children of God—those who have been endeavouring (in the midst of their particular perverse generation) to keep the Ways of Jehovah. And some have found it difficult even unto death.

But the present is not quite like that. Its most subtle danger may be its very tolerance, making its friendship seem harmless—even sometimes desirable—and so rendering it difficult for the weak to see the dividing line.

If we had a Caesar in power, searching for us to throw us to the lions, the line would be sharp and clear and the body of Christ well defined.

May the same rule apply. If our "ever so nice" friends want the Truth, well and good. If not, they must not have our companionship. This seems a hard and uncharitable view to some, but it is not of our making; it is the scriptural one—

"*The friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God*" (James 4:4).

* * *

NOTWITHSTANDING all this, most of us, I believe, will thankfully value the present, for scriptural reasons. Especially may we feel so at this time, rejoicing as we do in unprecedented liberty, a liberty which is of the Providence of God, but one for which others have sought, and died, in the past.

The privilege of our day! We rejoice in it! The advance of knowledge! The Word in our hands!—in our own mother-tongue! And just as wonderful (considering the past), the absence of all restriction in its use. And now, super-added, actual vision of the "latter days" of which it speaks.

Yet, how many people behave as if they had the merest vestige of a thought that it was given for us to read, study, learn! It is, of course, the most wonderful Book in the world, for it is of God—*His Word to us*.

Our three readings keep us in touch with three portions of it, dividing it roughly into three historical dispensations. As we read, *knowledge of the Truth maintains the connection between them, as phases in the development of the One Plan.*

The Unity of the Word is never in question with us. That hazy point of view which is currently prevalent, which picks out a moral here and there, and which has little time for the earlier history, is one we cannot now easily enter into. We can no longer imagine it.

And we take all to ourselves: not just as information—not merely as "interesting knowledge" of God's ways in His dealings with men—but we take everything *for all it is worth* by way of instruction and guidance and comfort . . . knowing that it is actually OURS—

"All scripture is given by inspiration of God"—and is profitable to us for that purpose—"that we may be thoroughly furnished unto all good works."

Interest is never exhausted, because there is always something to learn more perfectly. Interest, on the contrary, increases with added knowledge, as the light grows brighter and the picture stands out: more clearly.

Always there is the consciousness that this is something different from anything else that has ever been written. There is an authority, a stability and a finality about it that belongs to nothing else. There is something of edification in its every part. And, again, it was indeed written *for us*.

The events of the different times belonged to the people of those times, but, the reach and meaning was beyond their day, and the recording, at least, is distinctly for us—

"Written for our learning, that we, through patience and comfort of the Scriptures, might have hope."

We can only get that hope satisfied by knowing, and understanding this book.

* * *

REGARDING this abiding sense of unity acquired from the Word: it is because the Truth held is the key, and the mind immersed in it almost unconsciously uses it—

“. . . comparing spiritual things with spiritual . . .”
—mentally interpreting spiritual things in a spiritual manner . . . things learned reacting towards a better grasp, as we progress from faith to faith, always mentally building.

Our daily readings, in their very arrangement, are a wonderful help in developing this connection. For a while, we have been with David, Moses and Christ: 3 notables of the family—3 eminent prophets—3 faithful shepherds.

We noted that in the daily reading arrangement (with an annual coverage of approximately 1450 chapters), 600—or approaching half—are by, or directly about, one or more of *these three*. (This is exclusive of such items as the Song of Solomon and other prophetic and typical allusions to Christ). And interconnective features are ever recurring—daily.

We cannot fail, as faithful students of the Word, to assimilate this sense of its unity, nor to draw out its self-application, as to those destined to bear the Memorial Name, when its work shall have been consummated.

Whether we take (as of today) Leviticus, the Psalms or Luke, we can see the Spirit in the various channels of its power, in the various dispensations, working to the one end, and we profit by such recognition.

As spiritual Israel, we draw—in reading *Leviticus*—all the lessons that are meet, from a consideration of natural Israel: what was said to them and what was done for them.

Reading the *Psalms*, in self-association, we recognize the preparation and development of the One Body, through Christ the Head.

In the New Testament portion from Luke (actually in the Master's company) we witness a marvellous phase of the work concluding in him, and the Spirit poured out as a first-fruit of the greater manifestation to come.

* * *

IN FURTHER consideration of Israel, we remember that Paul says that they are our example . . . in the negative sense, sadly enough—that we should *not* do as they did.

In the Law, we see the shadow of which Christ is the substance. We are mindful that the Law was good and that the spirit of it is applicable to all times and places . . . to those who would find favor with God. The kernel of it—

"Love the Lord thy God with all thy heart, and thy neighbor as thyself."
—was quoted as a living factor by Jesus.

Today's readings from Lev. 26—*"Ye shall make you no idols, nor graven image—I am the Lord your God."* What was the spirit of that?

We are enlightened, we'll say. The totem pole on the sacred spot, and the figurine in the shrine, are evidence to us of superstition and worse. And to kiss our hand to the solar disc in worship would be unthinkably ridiculous. But . . . does ANYTHING stand between us and our God? Anything? Any person? Any interest or desire?

In material things (in all things) we are told that God will supply all our need. But, and yet, we ourselves must work. Yes! It is the scriptural way, but work is the means and not the end, and it exceeds duty when the end has been scripturally served. And so the Word hedges us in:

"He that provideth not for his own hath denied the Faith." But also . . .

"Labor not to be rich" . . .

"Having food and raiment, therewith be content."

SOMETIMES houses, or other possessions become idols. Things given for use, and which pass with the using, are magnified out of all proportion to their importance. The works of our own hands particularly, we are naturally apt to dote upon, to hold in esteem.

We have this thought at both beginning and end of the week's readings in Leviticus—

"Turn ye not unto idols."

"Ye shall make you no idols."

"Ye shall have no other gods beside Me."

This is always the first thing in any age. If we put God first, He will look after the rest. If we do not, He may leave us to look after ourselves.

Love of one's neighbor was also a basic requirement for God's favor then, as always. Even an enemy in trouble, must be helped . . . mercy shown . . . compassion extended.

Again, truthfulness was necessary—perfect honesty and rectitude in all dealings. And flattery was an abomination. We read also in Lev. 19:17—

"Thou shalt not hate thy brother in thy heart: thou shalt in any wise rebuke thy neighbor and not suffer sin upon him."

At first this seems a strange coupling, but it is a natural one. The thought from the margin is that we must not be "partakers in other men's sins," even by implication of agreement. We know it is

hard, in some circumstances, to say the right thing when it is necessary. Peace, and the goodwill of others, seem to dictate silence.

Truly, extravagance in talk is bad, and sins of speech are much more common than sins of silence, but still—

"A word fitly spoken, how good it is!"

—whether of merited praise, or of correction. In any case, let our words be always in love, with an eye to the end—our own and others' salvation.

Yes, the Law was good; its moral tone high: but, for the hardness of their hearts, certain hard precepts were written. God knew them altogether, and, He knows *us*. Doubtless we will be forgiven for many things we do that are "not convenient," nor expedient, nor of good report. Doubtless allowance will be made for our hardness of heart on occasion (but to our loss).

Eventually, however, we must heed the lessons and warnings. Wilful neglect will not be allowed, we know. Continued presumption must end in rejection. Israel is our example. *"Take heed that He also spare not thee,"* is Paul's advice.

* * *

IN THE PSALMS, we catch the Spirit's allusions to the Body to be prepared and anointed. We see it faintly at first, but more strongly as we grow older.

In some of David's utterances is first clearly pictured the Lord Jesus Christ *himself*, as "the man made strong" for Jehovah (as was necessary for the work to be done). But afterwards, also, the *Body corporate* of which he is the Head. Taking today's Psalm 139—the leading thought is, first, God knows us altogether, as we see in these verses—

1: *"O Lord, Thou hast searched me and known me."*

2: *"Thou understandest my thoughts afar off."*

3: *"And art acquainted with all my ways."*

4: *"For there is not a word in my tongue, but lo, O Lord, Thou knowest it altogether."*

6: *"Such knowledge is too wonderful for me."*

7: *"Whither shall I go from Thy spirit? or whither shall I flee from Thy presence?"*

8: *"The darkness and the light are both alike to Thee."*

And then—

14: *"I am fearfully and wonderfully made; marvellous are Thy works."*

Following with—

15: *"My substance was not hid from Thee, when I was made in secret, and curiously wrought in the lowest part of the earth."*

16: *"Thine eyes did see my substance, yet being imperfect; and in Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."*

When we reflect upon the revealed purpose of God, particularly that feature of it that involves the calling of men and women of faith—those who would be willing to glorify Him in their flesh, for the sake of the glory to be revealed in them at a promised time by a Faithful Creator—when we "think on these things," we feel that such utterances of David, under the exaltation of the Spirit, have their profoundest references to the Body of Christ, to those whom God has "foreknown and called to be conformed to the image of His Son"—

"In His book all the members being written and in continuance being fashioned, even as yet imperfect."

My brethren and sisters, we cannot doubt that God has known and prepared our way before Him, and expects our response; and taking to ourselves all that is written concerning His people and family is a sobering exercise. Christ's birth becomes a type of the forming in secret, and drawing out of his Church, the Ecclesia.

* * *

IN THE gospel records, we witness the work, that particular work, going on. Jesus said—

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

And—

"My meat is to do the will of Him who sent me and to finish His work."

And later—

"I have finished the work which Thou gavest me to do."

This latter was in Jesus' great prayer recorded in John 17, just before proceeding to Gethsemane . . . and the end. Of the disciples he said—

6: "I have manifested Thy Name unto the men whom Thou gavest me out of the world."

15: "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil."

And to that end, or for that purpose—

17: "Sanctify them through Thy truth: Thy Word is truth."

And he added further—

20: "Neither pray I for these alone, but for them also which shall believe on me through their word . . . that they also may be one in us."

23: "I in them, and Thou in me, that they may be made perfect in one."

The Spirit was then dominant—

"Their word went out into all the world . . ."

—and eventually reached even to us. We have the prime thought here as the matter affects us. A class of persons is being prepared of God for the permanent bearing of His Name, as one united Body.

The method is beautiful. It is divine, because it could only be carried through by a Being Who knows and controls all. He has provided the means: His Word on the one hand, and our mental constitutions on the other.

The Word, in its appeal to reason and veneration, is the drawing power. In its position as the revelation of Truth, it is the teacher of the *truly* intellectual. In its righteous precepts, it is the purifier of the whole moral fibre of the individual, and engages his highest faculties. It meets and offers satisfaction for the indwelling hope of man, in a condition to which God has subjected him, physically and mentally.

And by the combination of all these things, it has the power to strengthen, mentally and morally; to confirm and establish a man or woman in a way and on a course which they would not, and could not, *naturally* maintain—the course of truth and righteousness, which is necessary to their salvation and to the success of His Great Plan.

Without it, they must fail; but—there is guidance without coercion, there is help without compulsion. The subjects of the operation are *sanctified by the Word*, in every manner and channel suggested by the term.

They are just as properly separated from the rest of the world, in the operation, as true metal from dross. They are consecrated to the ultimate purpose in view as truly and as effectually as if literally anointed, or as if the blood of consecration had actually been applied to ear, hand and foot.

Having been sanctified and cleansed with the "*washing of water by the Word*" (Eph. 5:26), and "*established in Christ, anointed of God, and sealed*" (2 Cor. 1:21-22), they are just as responsible—that is: *we* are just as responsible—to hearken, handle and walk in the rectitude of that holy calling as were the anointed and consecrated priests of old.

* * *

THEREFORE, beloved, partakers of the heavenly calling, what manner of persons ought we to be in all holy living and godliness!—

"Looking for and hasting unto the coming of the day of God" (2 Pet. 3:12)
—in which all the elements of the present evil world will be dissolved, to give place to the new—to one in which righteousness will dwell, and in which everyone *who has truly been sanctified by the Word* may find eternal haven.

The promise recorded to each one of the seven churches had the same condition. It was "*to him that overcometh*"—effort, and a holding on, being involved in the thought.

But the reward is such that no comparison is possible between present trials and the glory of that day. We are informed it is beyond our present comprehension, so that the most exquisite joys of this life must come far short of it.

Let us resolve so to walk that, whatever happens to us now, we shall see each other *then*, being of those who shall—

"Come unto Zion with everlasting joy upon their heads . . . and sorrow and sighing shall flee away."
—G. G. Sr.

"The invisible things of Him from the foundation of the world are clearly seen, being understood by the things that are made, even His eternal power and divinity: so that they are without excuse."—Rom. 1:20

Look around on heaven and earth; canst thou not see the evidence everywhere—yea, the manifest form of unbounded strength, wisdom, joy, and power? Do you mean to say that mortal man is the best that Creation's strength and wisdom can produce? Know ye not that Creation's strength and wisdom is the God revealed to Israel — the "everlasting God, the Creator of the ends of the earth, Who fainteth not, neither is weary, and there is no searching of His understanding"? Hush your foolish tongue: open your weak eyes, and look up at the glorious light that has come to the Gentiles—the light of the glory of God in the face of Jesus Christ—the promise of life everlasting in the ages to come, wherein He will show the exceeding riches of His kindness in Christ Jesus towards such as honor Him before the sons of men. He means to do better than you have seen. Listen to the explanation of our present weakness and vanity: accept joyfully the goodness of the Father's intention to reconcile all things to Himself, and to fill the earth with life, and peace, and glory. Walk courageously in the joy of the divine purpose, and listen no longer to the whinings and maunderings which are but the aberrations of an intellect weakened and destroyed by the frailty of perishing human nature.—**Bro. Roberts.**

The Sea and the Waves Roaring

"So likewise, when these things begin to come to pass, know ye that the Kingdom of God is nigh at hand" — Luke 21:31

This stirring address by bro. Dowling at the 1920 Worcester Fraternal Gathering fits in strikingly, as a halfway milestone, with the concluding article by bro. Roberts on "God's Purpose With the Jews" (pg1. 105).

The words of these 2 brethren of previous generations, viewed in the light of present events, mightily confirm our faith and manifest that our hopes, based on the Divine Word, are certain and steadfast.

WITH REGARD to the subject upon which I am to speak every thoughtful person possessing even a small acquaintance with the writings of the Prophets and Apostles, must be fully persuaded that there is an abundance of evidence in the world today to prove that there are many important changes impending among the nations of our time.

Indeed there is a multiplicity of signs abroad in the earth today all of which indicate the near approach of that promised Divine interference in the affairs of the nations that will culminate in changing the kingdoms of this world into the kingdoms of our Anointed Lord in the rulership of which the saints of the Most High will participate being heirs of God and joint heirs with Christ.

It is the revealed purpose of our God that peace and righteousness shall yet prevail in all the earth, extending themselves in ever-widening circles from Jerusalem, the Holy City, unto earth's remotest bounds, when the residue of the men of Israel shall seek after the Lord and all the Gentiles call upon His Name; the ultimate issue of which will be to cover this earth with the glory of the Lord as the waters cover the sea (Nm. 14:21; Is. 11:9; Hab. 2:14).

* * *

ON ACCOUNT of its noise, restlessness and the confusion of its waves, the sea, which is composed of many waters, is used in the Scriptures and other ancient writings as well, as a symbol of peoples, multitudes, nations and tongues. It is so explained in Rev. 17:15; and in Jer. 47:2 "waters" signify an army, while in Is. 17:12, the noise of a multitude is compared to "the noise of the sea."

The Words of our Saviour in Luke 21:25, "the sea and the waves roaring" are familiar to all, as are also those of Rev. 14:1, 3, where the song of the 144,000 is compared to "the voice of many waters."

In the days of long ago the beloved Daniel had a remarkable vision that extended over many long years. He beheld and lo "the four winds of heaven strove upon the Great Sea," the name given to the *Mediterranean*, or the "Sea-in-the-midst of-the-earth," around whose shores were born the mighty nations of the past.

As a result of storms upon this deep blue sea—the symbol of the sea of nations, Daniel beheld arising therefrom *four great and terrible beasts representing four great empires* that should successively bear rule over all the earth, and according to the angelic interpretation given to Daniel, these symbols embraced within their scope the modern empires and kingdoms of Europe, because in so far as their origin is concerned, they too, arose from this sea.

How impressively grand is this symbol of the sea, with its ever-changing moods, here employed to represent the ever-changing moods and conditions of mankind. As a prelude to the impending changes among the nations, let us for a few minutes in imagination take our stand with Daniel and briefly consider some of the past changes among the nations as shown forth prophetically and historically in the infinitely sad and murmuring waves of the great sea of nations as they break upon the darkened shores of the ages.

For a time their insistent monotony breaks upon our ears with bewildering self-sameness. Then louder notes are heard for Daniel says "the four winds strove upon the Great sea."

We hear the distant moan of the Assyrian north wind as it rises and with increasing velocity, sweeps with savage fury over the wide waste of waters. The waves rise mountains high, then plunge, tumble and break upon the troubled shores, and behold the ASSYRIAN LION comes up from the foaming waters of the vasty deep, the conqueror of a world.

Then for a season and a time, the tides of peace and war ebb and flow with varying fortunes, during which period the Jewish people are carried away captive to Babylon.

Soon again however the wild and wayward winds shriek and cry and rouse the wavering waters into madness and fury and from the vicious and tempestuous waves we see the PERSIAN BEAR arise and then the predicted Jewish return from Babylon takes place.

Then for a period of two centuries the tides of peace and petty wars ebb and flow with varying intensity until once more the troubled sea is lashed into fury by the dark, black winds of war. The foot-prints of many nations upon the sands of time are quickly effaced and from the foam-crested waves we see the GRECIAN LEOPARD swiftly rise and Alexander the Great lulls the sea of nations into slumber for a time promising universal and lasting peace.

But "there is no peace saith my God to the wicked," and so after a few more ebbing tides of strivings and finally despair, he for whose ambition a world-wide kingdom was too small, ingloriously dies and mingles his bones with six feet of earth's vile clay.

New rulers arise and the rude sea swells again with ambitious pride, stirred this time by a strong west wind. Its billows roll tempestuously for many days and then uprising from this sea the ROMAN BEAST appears, dreadful and strong exceedingly and then for many long centuries we hear echoed and re-echoed the groans of an aching world.

Judah's land lies desolate, her temple and her glory gone and the rude brute force of Gentile times, darkens the whole horizon, and ringing down through the centuries we hear the words of him who spoke to the City of the Great King—

"Behold your house is left unto you desolate. Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23-38-39).

Thus we see, brethren and sisters, that all the way down the line of history the sea of nations not only sadly moans in ceaseless ebb and flow, but its tempest-tossed billows have risen and fallen continuously in ever-changing moods until the latter days having now arrived, we see, in harmony with our Saviour's words "the sea and the waves roaring" with an intensity never equalled in all history.

"The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will"

(Dan. 4:17).

And as— "The Ocean at the bidding of the Moon,
Forever changes with his restless tide,
So nations at the bidding of our God
Doth ebb and flow with ceaseless tide
Until they be no more."

—*Tides of kings, peoples and governments,*
—*Tides of justice and tides of injustice,*
—*Tides of sudden upheavals of idealism and tides of tyranny,*
—*Tides of nations rising and falling,*
—*Tides of Babylon, Greece and Rome,*
—*Tides of England, France and Germany,*
—*Tides of Russia, Czarism and Bolshevism,*
—*Tides of America, Democracy and Republicanism,*
—*Tides of Israel, Judah and Zionism.*

And what shall we say of this marvellous tide of national tragedy—this tide of the Hope of Israel—a tide that has ebbed and flowed for so many centuries, and is destined to flow with a continuous current through all time; a tide of which the Lord hath spoken, saying (Jer. 30:11)—

"Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee."

O what time-lost memories can awaken anew in the hearts of both Jew and Gentile as we listen to this plaintive song of the sea of nations. The Assyrians, the Babylonians and other great conquering nations who troubled and oppressed Israel have utterly passed away from the earth. They have now no representatives to bear their name or to glory in their history. We see their greatness only in their ruins.

But the descendants of Abraham, Isaac and Jacob are to be found on all the continents and in all the great cities of the earth and everywhere they are a people apart by themselves, a peculiar and inextinguishable race. During all the long dark night of Gentiles times, the Jews have lain—

"With patience dumb,
Counting the slow sad centuries of their pain.
But now the morn has come,
And with the morn the punctual tide again."

After well nigh two thousand years of the most dreadful and harrowing persecutions, they have been lifted up again by the hand of God in the historic decision of San Remo. England is endeavouring to redeem the promise implied in the Balfour Declaration and has assumed the mandate over the land of Palestine and has appointed a loyal Jew as its first civil administrator under the grandiloquent title of "High Commissioner of Palestine."

Isaiah in the 43rd chapter of his prophecy eloquently exclaims in the name of the Lord—

"Let the nations be gathered together and let the people be assembled."
—and verily they were as never before, in the Great War—

. . . "bring My sons from afar and My daughters from the ends of the earth, for they are My witnesses, saith the Lord."

Brethren and sisters, Israel hath given her witness to the truth of God's Word at the bar of history, and they are now giving evidence for God before the audience of all nations.

The Jews today are living witnesses of the truth of Bible prophecies. Their existence in the world today, and their return to their own homeland form eloquent proof indeed of the Divine foundation of Israel's hope upon which our faith is built.

The action of the Prime Ministers of the Allied Powers at the Conference at San Remo, in giving England the mandate over Palestine, in its results, reminds us of a remarkable event that occurred two thousand five hundred years ago, when the Jews returned from Babylon. Cyrus, the Persian King, at that time appointed Zerubbabel, a Jew, as Governor over Palestine, and now King George V—a modern Cyrus— has appointed Sir Herbert Samuel, also a Jew, as Governor or High Commissioner over his own ancestral land. Such an event has not been duplicated in history. To use the words of the Psalmist—

"God has not dealt so with any other nation."

Sir Herbert Samuel's Hebrew name is *Eleizar Manahem* which means: "God helps and consoles."

"Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee."

All the great nations of antiquity have passed away, but the Jewish nation has survived. Survived in defiance of the most gigantic efforts on the part of those nations to sweep them from the face of the earth. These efforts have been resisted with a stubbornness that in its source was divine. *The remarkable vitality of the Jews has no equal in all the annals of time.*

How our whole being thrills at the occurrence of these wonderful events, for in them our anticipations are being realized. Christadelphians have for many long years spoken of these things as sure to come, and now that so many of our expectations have actually been realized *let us shout aloud for joy*, and with grateful hearts waft the tidings to all lands.

Let the news of this latter day return of Israel penetrate into every nook and corner of this sorely beset world, and let all nations know that the salvation of our God is near, for which a cruel cross was carried up Calvary's hill.

Jesus said (Matt. 24:32)—

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

What happens when summer is nigh? All nature is changed and there is a typical resurrection from the death of winter. Jesus continued and said—

"So likewise, when these things begin to come to pass, then look up and lift up your heads for your redemption draweth nigh."

Brethren and sisters, "lift up your heads," and while you have them up look at these two pictures—Dr. Thomas on my right and Robert Roberts on my left. The things of which we have spoken are not new. *Those men wrote and spoke of these things many years ago.*

Our beloved brother the late Dr. Thomas bore testimony to these things with great power, seventy years ago, and in his own way testified before kings and emperors.

Our beloved brother Roberts spoke and wrote voluminously about our hope and expectations. These men are now sleeping, side by side, in the dust of the earth, and as we "behold the fig-tree and all the trees" of which they spoke and wrote, we feel like shouting with Isaiah, "Awake and sing, ye that dwell in dust," for the earth shall soon "cast out the dead."

O David, thou sweet Psalmist of Israel, "awake" and strike thy dulcet harp once more!

O Amos, thou prophet of the living God, "awake" and sing thy pastoral song once more, "the mountains shall drop sweet wine and the hills melt" with fertility when the Lord bringeth "again the captivity of my people."

O thou eloquent Isaiah, "awake" and speak again thy matchless words, so melodious and great to saintly ears—

"The Lord of Hosts shall reign in Mount Zion and in Jerusalem and before His ancients gloriously."

But if Jesus should say of these as he did of the souls sleeping under the altar of earth upon which they were slain, "Rest yet for a little season," patiently shall we wait for the salvation of our God which is sure to come.

* * *

JESUS SAID: "Behold the fig-tree and all the trees." We have considered the fig-tree, the symbol of the Jewish nation, let us now briefly consider the other "trees," the symbol used by Jesus for the empires and nations of the latter day.

The same symbol is used by Daniel in his fourth chapter, by Isaiah in his tenth chapter and by Ezekiel in his thirty-first chapter to represent the ancient Assyrian Empire. Ezekiel in his thirty-eighth

chapter speaks of the latter-day Assyrian of Micah 5:5, 6, as "Gog of the land of Magog" who invades the Holy Land in the latter day and is opposed by "Tarshish with all the young lions thereof."

In this latter-day phase of the nations we are greatly interested. In the passing years as we beheld "the sea and the waves roaring," especially those dreadful years which saw the world reeling in the death-grip of history's greatest war, our thoughts and conceptions of the greatness of earthly power and dominion have been profoundly modified. *The Great War has taught us the impotence of human governments as against the Divine Purpose of God in the earth.*

The last decade has been most disastrous to monarchy and governments. Crown after crown has rolled in the dust. Reigning families whose history goes back to the dim ages, have been swept aside like chaff. Traditions of sanctity and inviolability have vanished like the morning mist.

But out of the turmoil and upheaval the Tarshish power of the latter days—the Anglo-Saxon race—has emerged not only unshaken but more firmly welded and established than ever. Great Britain and the United States are now the two dominant powers of the world. These two great nations are emerging from the aftermath of conflict, supreme in political stability, material strength and reconstructive genius.

This has not come to pass by accident. At the beginning of the great world war many Christadelphians made bold to affirm on the authority of those holy men of God who spake as they were moved by His Holy Spirit, that such would be at the close of the Great War and verily it has come to pass.

There is a Divine Purpose at work in the earth, guiding and directing the affairs of men, some of the more prominent details of which purpose are revealed, but not all.

The League of Nations framed by the great statesmen who assembled for the purpose at the Palace of Versailles, while it has undoubtedly been instrumental in the development of certain political contingencies that will ultimately serve in the realization of the Divine program, does not harmonize with Ezekiel's alignment of the latter day nations of the earth. Therefore we believe that great changes are impending among the nations along these lines. The hand of God is now undoubtedly at work in this matter.

The President of this Great Republic was one of the most indefatigable workers in the framing of this League of Nations. Nevertheless, the Senate of the United States declined to stand by the word of the President and the obligations he had undertaken.

Governor Cox, the Democratic candidate for President of the United States, declares that the Senate Oligarchy at Washington is asleep and fails to realize the dangers that threaten civilization. Well, brethren and sisters, if the Senators are asleep, we need not worry for *it is the hand of God that, for a purpose, has caused them to slumber.*

The outlook is certainly not very bright and Lenin and Trotsky in Russia can sing an ode of triumph and praise to the men in Washington who killed the peace treaty, wrecked the League of Nations and made the world what it is today.

Germany dares to trifle with the Versailles Treaty—

Because America refused to ratify.

The League of Nations is practically impotent—

Because America refused to ratify.

Nothing can be done effectively with Russia it seems—

Because America refused to ratify.

France felt compelled to take the law into her own hands and send troops into the Ruhr valley—

Because America refused to ratify.

France astounded her Allies by recognizing the Wrangel government of Southern Russia, which she deemed necessary.

Because America refused to ratify.

France stands ready to cut the rope that binds her to the Allied ship—preferring to sail the sea of nations alone—

Because America refused to ratify.

British labor unions feel justified in aiding Lenin and Trotsky—

Because America refused to ratify.

The Frog power—France—has been a disturbing element in the councils of the world for many years and we believe she will be to the end. She is officious, independently active and meddling. She is one of the ten-toed kingdoms of Daniel's 2nd chapter, and belongs to the land of Magog; therefore *she cannot be a permanent ally of Great Britain, but must in the end be numbered with the Magog bands.*

* * *

AS WE review the history of Russia for the past three years we see little chance for success for General Wrangel, although he may be supported by France. Britain supported Koltchak and Russia turned and crushed his force and Koltchak the warrior fell. Britain supported Denekin and for weeks there seemed strong hopes that Russian misrule would be overthrown. But "the Bear that walks like a man," roused himself and Denekin was no more. Yudenitch was within a stone's throw of Petrograd, and while the world waited for the news of his triumphal entry, his army was scattered like chaff before the wind.

Russia's aims are clear and manifest today—to annihilate or Sovietize Poland, join hands with Germany upon either a Communistic, Republican or Monarchical basis, upset the Versailles Treaty and then proceed to subjugate the world to Bolshevism.

Should Poland win the war the Bolshevik aims would be frustrated for the present at least and Lenin and Trotsky might be compelled to step down and Wrangel become the man of the hour.

The situation is most complex and we can be sure of but one thing, viz., that *SOONER OR LATER, RUSSIA, ACCORDING TO THE PROPHETIC WORD, WILL ON SOME BASIS EMERGE FROM THE PRESENT TURMOIL A GREAT AND MIGHTY POWER—A LEADER AMONG THE NATIONS OF EUROPE.*

As to German aims, Mr. Erzberger, one of the most farseeing politicians of that country, recently declared that the German policy must be to weaken Poland, discredit France, build up Russia and then resume the struggle for world dominion with the Anglo-Saxon race.

Mr. Morgenthau, the well-known writer, recently said that "a combination of nations must be prepared to deal with this issue some day," and this combination we believe will be the Anglo-Saxon Confederacy of which we have spoken, composed of Great Britain and her many far-flung dominions and dependencies, together with these United States of America, all combining and forming the latter-day "*Tarshish with all the young lions thereof.*"

These impending changes can not be brought about in a few weeks or a few months, but they may be accomplished in a comparatively few years and we believe the world can expect nothing but turmoil until *Ezekiel's* "League of Nations" is formed. Then shortly before the invasion of Palestine by Russia and her company such will be the feeling of security among the nations that the people shall say, "Now the lion shall lie down with the lamb and the Hun and Bolshevik together," But "when they shall say peace and safety," "Then sudden destruction cometh upon them."

In closing let us note that France has secured a foothold in Syria by the mandate given her at San Remo, and the student of prophecy can readily see that when the time for her alliance with Russia arrives, the descent of the King of the north upon Palestine will be made comparatively easy.

"Then let them which are in Judea flee to the mountains," for the Lord "will gather all nations against Jerusalem to battle, and the city shall be taken—and her spoil shall be divided in the midst of her."

"Alas! for that day is great so that none is like it: it is even the time of Jacob's trouble; but HE SHALL BE SAVED OUT OF IT" (Jer. 30:7).

"The Lord shall cause His glorious voice to be heard and shall show the lighting down of His arm, with the indignation of His anger, and with the flame of a devouring fire, with scattering and tempest and hailstones, for through the Voice of the Lord shall the Assyrian be beaten down"—Isa. 30:30-31.

During the past few years important events have followed each other in very rapid succession and many are now asking: "What next?"

We see the Holy Land delivered from the insecurities and desolations of Turkish misrule and fast becoming a place of "rest" and secure habitation where the Jews may "dwell safely all of them," under the banner of "the merchants of Tarshish with all the young lions thereof."

We see the nations rapidly getting into line for the great struggle upon "the mountains of Israel."

Brethren and sisters it is an inspiring drama that is being enacted before our eyes. We are almost face to face with the realization of our hopes. Slowly but surely the morning light is breaking. The Jewish horizon is now beautifully coloured and suffused with the blush of coming dawn and soon "shall the Sun of Righteousness arise" and gild the Holy hill of Zion with glory and fill all the earth with His praise.

—B.J.D., Sept., 1920

Signs of the Times

AS THE time draws nearer for the Summit meeting next month, on the surface there appears to be a friendlier, more conciliatory atmosphere existing among world diplomats in relation to the issues to be discussed at the forthcoming Summit meeting in Paris. Visits back and forth by the heads of states of NATO nations has apparently resolved some of the conflicts existing among the Western nations.

The British view of the present situation is that a friendlier tone is noted in Soviet propaganda and diplomatic exchanges with the Western nations, and a general toning down of Moscow's demands concerning Berlin and the German problem.

However, British statesmen see in present developments indications of a long drawn out series of diplomatic efforts before complete success can be achieved in the field of world disarmament and peaceful relations.

While confidence in the Soviets' sincerity in their peace proposals is growing, the Western nations are wary of what their ultimate purpose might be, and they will no doubt seek to block every move on the part of Russia to weaken the defensive measures which have been taken by the NATO nations.

Regardless of the conciliatory atmosphere which is building up on the eve of the Summit meeting, the hard core of world problems, tensions and unrest has not been so much as dented by all the pre-Summit diplomatic talks and goodwill tours.

Conflicts which are not being resolved, and no doubt will not be settled by any number of summit meetings, can easily upset and demolish any carefully laid plans for world peace. It is noted that, while the Soviets are going to great extremes to impress the world that their peaceful proposals

are something new and revolutionary, actually it is the same old line which, in times past, has completely collapsed at the first test of its ability to preserve peace.

Doubtless remembering what Hitler, Mussolini and Japan did to the carefully laid plans for world peace in their day, Western diplomats are looking askance at a recent proposal by Russia that all world powers sign a treaty to renounce aggression and the use of atomic and hydrogen weapons.

They call it "a moral obligation without any means of enforcing it." A moral obligation taken by people without morals is a worthless agreement. And this is the reef upon which all such international agreements have foundered and will continue to do so.

The most important consideration in any agreement is the reliability of the participants to the agreement, yet in all Utopian schemes for permanent world peace, the most important item of all is always overlooked or ignored—the natural perversity and wickedness existing in human nature.

SOUTH AFRICAN EXPLOSION

ALTHOUGH general unrest pervades the entire continent of Africa, the eyes of the world are just now centered on the Union of South Africa where racial conflicts have developed into such a state of affairs that its repercussions could inflame not only the entire Continent of Africa, but the entire world.

In an area where whites are outnumbered by non-whites 3 to 1, the whites want complete control and segregation is carried out with a vengeance. In attempting to exercise this control, they have sought to virtually enslave the non-white inhabitants while they profit from their cheap labor which they seek to control and enforce by repressive measures.

Two irreconcilable factions which cannot agree on a system favourable to both parties, and neither of which is willing to be dominated by the other, makes of South Africa one of the areas of tension and unrest which, in the aggregate, is fulfilling the words of the Saviour, "upon the earth distress of nations with perplexity; the sea and the waves roaring."

The dark races (who outnumber whites about 4 to 1) all over the world are in open rebellion against white domination which for ages has held them in actual or semi-slavery.

Not only in South Africa, but in all of Africa, the blacks have sounded the trumpet of revolt against the white man. In the U.S.A. anti-segregation seems to be making large gains, but the racial question has by no means been resolved.

The most baffling feature of the racial problem is that customs which have driven a wedge between the white and coloured races has existed for ages, even from ancient times, a factor which has contributed largely to the development of wide differences in the ideology and culture of the races; also ingrained prejudices which cannot be quickly eliminated, neither erased at all by the mere passing of laws and regulations.

The foretold latter-day "increase of knowledge" has changed things. The coloured races are on the march for equal rights, if not domination, and the white man must fight every inch of the way to retain even a fraction of the supremacy which he has held for ages. The conflict between the races is no less serious than the conflicts between the nations; another "perplexity" which plagues national leaders as they look with fear upon what may be coming upon the earth.

COMMUNISM'S OPPORTUNITY

THE RACIAL upheaval provides one of the best weapons ever to fall into the hands of the promoters of Communism. This is especially so in view of the fact that these racial inequalities and

consequent conflicts are centering in the two great "capitalist" nations who boast of leadership in freedom for all people.

The U. S. has failed to solve the racial problem, and, though the British government, and Britons generally are opposed to the Union of South Africa's manner of handling the situation, they do not appear to have any solution of the problem.

Communists are seizing upon the racial conflicts as evidence of capitalistic failure to give equal rights and opportunity to all races, while Communism is held forth as the very acme of success in placing equal rights and privileges within the grasp of all peoples of every race and colour.

PEACE AND SAFETY DELUSION

IT IS obvious that the words of the Apostle Paul in 1 Thess. 5:3 refers to a state of wishful thinking in which certain people will imagine that they are in a position of peace and safety while they are actually standing on the very brink of destruction.

Such a state of mind appears to be rapidly developing among many people at this time, chiefly because of the air of optimism being created by a general peace movement throughout most of the world.

While world leaders and diplomats are assuming an attitude of reserved optimism, and in some quarters outspoken scepticism, many peoples, grasping for an easy answer to the question of world peace, are being ensnared by the peaceful gestures of Khrushchev and the irrational optimism of peace advocates, and the outward appearance of a general trend toward world disarmament and permanent peace.

These are the great masses of the people who, if numerous enough, vocal enough, and determined enough, can force leaders to go against their own judgment in deciding a matter. It is to these masses of the people that Mr. Khrushchev is chiefly directing his appeal.

And, blind to the danger of falling into a Russian snare, and unmindful of the economic consequences of disarmament, the world, frightened by the awful thought of nuclear war, sick of the bickering and the tensions created by cold war, are beginning to demand peace at any price.

A theory now being advanced, and apparently growing in favor, is that "the very fear of atomic war will cause the nations to outlaw all war," which is only a repetition of similar expressions heard at intervals ever since the advent of modern high-powered weapons.

ISRAEL AFFAIRS

THOUGH certain areas are suffering from an unusual drought, and some agricultural projects have proved failures, the indomitable spirit which has sustained them ever since they became a state is still prevalent in general strengthening and enlargement of the Israel economy.

According to the "Jerusalem Post," two new chemical engineering processes invented by Israel Mining Industries, have been sold, one to a Japanese firm and the other to a British firm.

These processes will be used by the buyers to exploit the mineral riches of the Dead Sea which have heretofore been unprofitable. It is stated that these new processes will give to Israel "a new multi-million dollar income."

Deep-well drilling with more modern machinery is opening up new sources of water previously undeveloped in Israel. Two new wells have greatly increased the city of Jerusalem's reserve supply of water.

The visits of Premier David Ben-Gurion to the U.S., London and Paris marks a milestone in the State of Israel's history, bringing as it does to the attention of the world that Israel is recognized as a nation to be considered in world affairs.

Ostensibly Mr. Ben-Gurion's visit to the U. S. was to receive an honorary degree from Brandeis University of Boston, but obviously he had even greater reasons for coming here in the way of consultations with U. S. officials. In presenting the award to Mr. Ben-Gurion, the University's president referred to him as "a modern Ezra sounding a clarion for the return of his people."

Obviously intended as an appeal for further American Jewish aid, Mr. Ben-Gurion said in his address at the University: "Our independence is still in danger. We still face vital problems regarding immigrant absorption; our deserts still await redemption."

Though no official report has been made of any agreements or promises obtained by the Premier from U. S. officials during his talks with President Eisenhower and other government officials, it is reported that "identity of views were expressed in many essential things," and that the Premier in his discussions "set Israel's position before America, her leaders and her Jewish community."

PRINTED IN U.S.A.
