

The Berean Christadelphian

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

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

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CHRIST IS COMING SOON AND WILL REIGN ON EARTH

EDITORIAL

"Praise Ye The Lord!"

"Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord"—Col. 3:16.

FOLLOWING the recommendation of the apostle Paul, let us look at Psalm 105 which is both beautiful and instructive. It opens with a call to the seed of Abraham to *give thanks unto the Lord*; to make known His deeds among the people; to sing Psalms unto Him, and talk of His wondrous works. The psalmist then urges them to *seek the Lord*, and His strength, and to remember His marvellous works, His wonders and the judgments of His mouth.

But who are the seed of Abraham? Are they the Jewish people as we see and know them today? From a natural viewpoint, according to the flesh, we would say yes; and let the matter rest. It is true, of course, that the natural descendants of Abraham became the people of God in a national sense by the adoption provided in the Mosaic law; but Paul shows us that there is an individual sense which has priority over the natural, for, in Gal. 3:16, he says—

"Now to Abraham and his seed were the promises made. He saith not, and to **seeds**, as of many; but as of one, and to thy **seed**, which is Christ."

This, however, raises another question. If Christ is the seed of Abraham, why does the Psalmist say in verse 6, "*O ye seed of Abraham His servant, ye children of Jacob His chosen?*" Paul comes to our assistance once more, and explains it in Rom. 9:6-8—

"For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.

"That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed."

Even with this, the matter is not complete, and so another question comes before us. Who are the children of promise? This, like the other questions, is also rendered intelligible by Paul in Gal. 3:27-29—

"For as many of you as have been **baptized into Christ** have PUT ON CHRIST. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Therefore the call to the seed of Abraham is not a call to his natural descendants, but to those individuals who have believed and obeyed the Gospel. Through our continual association with the things concerning the Kingdom of God, we are apt to forget our former state, and not fully realize what we have left behind, and what we have gained by our adoption into the family of God. Although we may have known it for some years, it will stimulate our memories to read from Eph. 2:11-13 & 19—

"Wherefore remember, that ye being in time past Gentiles in the flesh. . . . that at that time ye 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. . . . Now therefore ye are no more strangers and foreigners, but **fellow citizens with the saints, and of the Household of God.**"

The contemplation of such an impressive transformation should cause us to burst forth into a song of thanksgiving similar to that which came from the children of Israel when they were saved from the hand of the Egyptians after crossing the Red Sea. Then they sang with Moses this song unto the Lord—

"The Lord is my strength and song, and He is become my salvation: He is my God, and I will prepare Him an habitation; my father's God, and I will exalt Him.

"Who is like unto Thee, O Lord, among the mighty ones? Who is like Thee, glorious in holiness, fearful in praises, doing wonders?"—Ex. 15:2 & 11.

* * *

IN THIS 105th Psalm, David rehearses some of the marvellous works that God did for Israel in Egypt, the Red Sea and in the wilderness. In fact, he goes back to the days of Abraham, and calls to mind the covenant God made with him, and those great and precious promises on which our faith and hope are based. He speaks of how Joseph was sold to the Egyptians, and how he was cast into prison, and his feet hurt with fetters of iron.

Then he relates how Pharaoh sent and loosed him, and made him lord of his house, and ruler over the land of Egypt, saying in verse 22, "*To bind his princes at his pleasure, and teach his senators wisdom.*" He speaks of his father Israel who, because of the famine, came down to Egypt. From that point, David reviews the history of the people of Israel who increased greatly until they were oppressed by the Egyptians until God sent Moses and Aaron to lead them out of Egypt, and take them to the land of promise.

A record of the plagues is given in detail which culminated in the slaying of the firstborn so that Egypt was glad when they departed. He mentions how they spoiled the Egyptians, and carried away their silver and their gold. He also speaks of God going before them in a pillar of cloud by day, and a pillar of fire by night. He tells of how God fed them with quails and bread from heaven, and how He brought forth water from the rock. Paul speaks of this rock as being typical of Christ, and the water as typical of the living water that flows from him.

David refers briefly to the entry into the land of promise, and of the statutes and laws that God gave them, and concludes by saying, "*Praise ye the Lord.*" This beautiful and instructive Psalm covers a long period from the call of Abraham to the establishment of the people in the land under Joshua. It is not only instructive with reference to the early history of Israel; but instructive in that it establishes the writings of Moses.

Many modern clergymen would like to cast out the writings of Moses, but here is a man, even the sweet psalmist of Israel, with whom God made a covenant—

"That of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne."

Here is a man, we say, who puts his utmost confidence in Moses, and calls to the seed of Abraham to give thanks unto the Lord, to sing unto Him, and remember His wonderful works that He hath done.

Let us therefore come before His presence with singing and with thanksgiving and praise, and be thankful unto Him, and bless His Name. —Editor

The Hope of Israel

"For the Hope of Israel I am bound with this chain"— Paul at Rome, Acts 28:20.

By **BROTHER JOHN THOMAS**

WHEN Paul stood before Ananias, the High Priest, and the Council of the Jews, he cried out—

"On account of **the hope** and resurrection of dead persons I am called in question"

(Acts 23:6).

But it may be asked here, "*Concerning what hope was the question between the apostle and his persecutors?*" He tells us in his defence before Agrippa—

"I stand and am judged for THE HOPE OF THE PROMISE made of God unto our fathers; unto which Promise our twelve tribes, instantly serving God day and night hope to come. FOR WHICH HOPE'S SAKE, king Agrippa, I am accused of the Jews" (Acts 26:6-7).

Now, from this statement, it appears:

1. That God had made a certain Promise to the fathers of Israel;
2. That this Promise became the Hope of the nation, and was therefore a national question;
3. That this Promise had been the Hope of the 12 tribes in all their generations; was the ground of their worship; and that they hoped to attain it by rising from the dead.

But we have a still plainer avowal, if possible, of the identity of this national Hope with the Hope for which the apostle suffered so much. The Lord Jesus had appeared to him after his arraignment before Ananias, and said to him—

"Be of good cheer, Paul, for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome."

When he arrived at this city, he called the chief of the Jews together, and told them that he had nothing to accuse his nation of; but he had sent for them to inform them how matters really stood. He then told them how it was they found him in the custody of a Roman soldier, in fetters—

"On account of THE HOPE OF ISRAEL am I bound with this chain" (Acts 28:20).

This is conclusive. *The Hope of the Promise made to the fathers* was, and, indeed, is to this day, THE HOPE OF ISRAEL; and for preaching this Hope, and inviting the Gentiles to a participation in it without other circumcision than that of the heart, he was denounced as a pestilent fellow, and unfit to live (Acts 24:5-6; 22:21-22).

But what was the Hope of Israel about? The answer to this question is easy. Having made the chief of the Jews at Rome acquainted with the cause of his appeal to Caesar, they remarked to him, that they should like to hear of him what he thought upon the question of the national Hope, as so strenuously contended for by the sect of the Nazarenes. As it was not, however, convenient then, they appointed a future day when they would meet him, and hear what he had to say upon the subject.

Accordingly, at the time appointed, they came together at Paul's lodging, and he proceeded to lay before them his thoughts upon the subject of Israel's hope. But I cannot do better than to state what he did in the words of Luke; who says (Acts 28:23) that—

"He expounded and testified to them the **Kingdom of God**, persuading them concerning Jesus **both out of the Law of Moses and out of the prophets, from morning till evening.**"

Now who can be so dim of vision not to perceive that *the subject-matter of the Hope of Israel is the Kingdom of God?* And observe, that in giving his thoughts of the national Hope, the apostle's persuasions turned upon *things concerning Jesus*. The Kingdom of God and Jesus were the subjects of Paul's testimony, when he preached "the Hope of Israel," or "the Hope of the Promise made of God unto the fathers."

Having begun his testimony with the chiefs of the Jews, some of whom received it, he continued to publish it for two years in his own hired house to all that visited him—

"Preaching **the Kingdom of God**, and teaching those things which concern the Lord Jesus Christ, with all confidence."

In this way he bore witness for Jesus in Rome, as he had done before in Jerusalem.

* * *

BUT, one might say, if the Hope the apostle preached, and the Hope of the twelve tribes, were the *same* Hope, why was he persecuted by the Jews? The answer is, because Paul and the rest of the apostles testified that *Jesus whom they had crucified was the king whom God had anointed* to be the Judge of Israel in His Kingdom, of which they were the natural born citizens. They had been constituted "a kingdom of priests, and a holy nation," by the covenant of Sinai; and had on that occasion accepted Jehovah as their king. They were therefore the Kingdom of God.

In after ages, they demanded a king who might go in and out before them. He gave them David; and promised to *raise up* from among his descendants, sleeping in the tomb, a king, who should be immortal, and reign over them for ever, according to the provisions of a new constitution.

Now the apostles testified that God had raised up Jesus from among the dead for this very purpose; and had sent them to the Jews first, to inform them that if they desired to reign as princes over Israel and the nations with his king, it was not enough for them to be natural born descendants of Abraham; but that *they must acknowledge Jesus as King of Israel, and walk in the steps of Abraham's faith.*

They testified furthermore, that if they would not acknowledge him as their king, seeing that the Kingdom and Empire of God would require kings and priests to administer its affairs, they would *turn to the Gentiles*, and invite them to accept the honor and glory of the Kingdom, upon terms of perfect equality with Israel; for so the Lord had commanded them to do.

This mortified the Jews exceedingly. They despised Jesus because of his poverty and ignominious death. A suffering and crucified king was a reproach to the nation in their esteem; and to be put on a level with Gentiles, whom they regarded as "*dogs*" filled them with indignation and madness against the preachers of such pestilent heresies.

But it was the apostolic mission to withstand their fury with "*the testimony of God*"; and to establish their preaching by what is written in the Law of Moses and the prophets, and by what they had seen and heard, and which was attested by the power of God in the miracles they performed.

We have, then, arrived at a great truth, namely, that *the "one Hope of the Gospel" preached by the apostles to the Jew first, and afterwards to the Greeks, was "the Hope of Israel"; that the subject of it was the Kingdom of God and Shiloh; and that these were the matters of promise made to the fathers.*

It remains for us now to look into this Promise so that we may come to understand it well; for its provisions are the things of the Kingdom; and to be ignorant of these is to be without understanding, and therefore faithless, of the Gospel of Christ.

The apostle Paul, who will be our interpreter, tells us that the Promise, which is the subject of the "*one Hope*," was made to "*the fathers*." This is a phrase which signifies sometimes the predecessors of the generation of the apostle's time, who were contemporary with the prophets (Heb. 1:1); at others the fathers Abraham, Isaac, and Jacob (Exo. 4:5).

It is in the latter sense the apostle uses the phrase in connection with "the Promise"; for speaking of Abraham, Isaac, and Jacob he says—

"These all died in faith, **not having: received the Promises.**"
—that is, the things contained in the promise: and after adding "a cloud of witnesses," who lived in after ages, and who illustrated their faith in the Promise made to the fathers, he concludes by saying,

"These all, having received a good report through faith, **received not the Promise:** God having provided some better thing for us, that they without us should not be made perfect"
(Heb. 11:13, 39).

—by a resurrection from the dead to inherit the kingdom. They must rise from the dust before they can receive the Promise. They are imperfect now, being in ruins. But when they are re-fashioned by the Spirit of God, and spring forth glorious, incorruptible, and powerful men, "equal to the Elohim," they will have been "*made perfect*," and fit for the Kingdom of God. But they are not to be thus perfect until all the believers of the Promise are brought in; for *all the faithful of all previous ages are to be perfected together*.

* * *

THE STUDY of the promises unconnected with the study of the fathers is impossible. *Those who are ignorant of the biographies of Abraham, Isaac, and Jacob must be ignorant of the Gospel*; for these patriarchs were the depositories of the promises (Heb. 11:17) which constitute the Gospel-hope; and of them, Abraham is especially designated as "*him that HATH the Promises*" (Heb. 7:6).

It is for this reason that a man must become of Abraham's seed by adoption through Jesus Christ. Unless a son of Abraham by a like faith and disposition with him, neither Jew nor Gentile can share in Abraham's estate. Only Abraham's spiritual family can divide with him the promises he holds.

God has made him the spiritual father of mankind; and the Lord Jesus, the elder brother of the family. If, therefore, a man become a brother of Jesus, he at the same time becomes a son of Abraham; for Jesus is Abraham's seed, and was in the loins of Isaac, when Abraham offered his only son, and received him from the dead again, in a figure. If the reader understand this matter, he will fully comprehend the meaning of the apostle's saying, that believers—

"are all the children of God (being Abraham's) by faith in Christ Jesus. For as many as have been baptized into Christ have put on Christ. And **if Christ's, THEN Abraham's seed, and HEIRS according to the promise**" (Gal 3:26-29).

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The Word of His Grace

"Thou shall guide me with Thy counsel, and afterward receive me to glory"—Psalm 73:24.

By **BROTHER ROBERT ROBERTS**

THESE WORDS are comprehensive words. They may be used by every saint of God, whenever and wheresoever living and dwelling. They cover and define the position of every heir of salvation. They express accurately his present relation to God and all the hopes growing out of it.

It is true of all of them, without exception, in whatever age or nation, that they are guided during their mortal probation by the Divine counsel, and will afterwards at the appointed time, be received in one joyful company into that glory, honor and immortality which God hath in store for those who please Him—to be manifested at the second appearing of the Lord Jesus Christ.

Let us ponder its import with regard to the present time. Let us realize some of its applications to our present ways; for this will be for our profit, and thus shall we fulfil in ourselves the saying of Paul, that the Scripture given by inspiration, which is profitable for instruction in righteousness, has been given—

"That the man of God may be perfect, **THOROUGHLY** furnished unto **ALL** good works."

—not *partially*, but THOROUGHLY furnished, wealthily furnished, heartily furnished, efficiently furnished, zealously furnished—even to the point of having the word of Christ dwelling in us *richly*, with that intensity of appreciation expressed in the words—

"My soul breaketh for the longing that it hath unto Thy judgments at all times."

And furnished unto ALL good works—not one or two; not like those—

Who perform one set of duties and neglect others:
Who attend lectures, but absent themselves from the breaking of bread;
Who like to argue about first principles, but disrelish exhortation to holiness and prayer:
Who get up public meetings, but forget the ministration of the saints:
Who like discussion, but have no taste for worship:
Who are interested in the signs of the times, but dull on the law of Christ:
Who take an interest in the stranger, but forget love to the brethren:
Who zealously invoke the law and the testimony, but neglect the daily reading of the Scriptures:
Who teach doctrine, but pass over mercy and the love of God:
Who are diligent in business, but do not serve the Lord;
Who cherish theory, but fail in practice;
Who are alive to correctness of belief, but dead to holiness of life:
Who contend for the Faith, but neglect the works without which faith is dead;
Who promise liberty to others, while they themselves are servants of corruption.

On the other hand, the man of God, furnished unto all good works, will not be found in opposite extremes. He will not exalt "charity" over the Gospel: he will not preach "love" where the Word of God is corrupted; *he will not advocate peace where there is not purity*; he will not hold up almsgiving as the way of salvation; he will not inculcate union and friendship with the world on the plea of "loving our neighbours as ourselves."

For everything there is a time and a place; and the study of the Word will teach us the *when* and the *where*.

There is a "right division of the Word of Truth" and a "handling of the Word of God deceitfully." The man of God, thoroughly furnished unto all good works, will discern instinctively the one and the other, and be enabled to give its right place to every part of the Word of the testimony.

* * *

HOW, then, are the heirs of salvation guided by the counsel of God in the days of their sojourn in the present evil world? Timothy is an example, to whom Paul declares that—

"From a child thou hast known the Holy Scriptures, which are ABLE TO MAKE THEE WISE UNTO SALVATION."

Paul's parting benediction to the brethren of Ephesus contains the same answer—

"I commend you to God, and to the Word of His grace, which is ABLE TO BUILD YOU UP, and to GIVE YOU AN INHERITANCE among all them that are sanctified."

The Psalmist gives the same idea plainly—

"Thy Word is a lamp unto my feet, a light unto my path."

Finally Christ affirms it in those words of petition concerning his disciples—

"Sanctify them through Thy truth: THY WORD IS TRUTH."

We live in an age when it is particularly necessary to recognize and insist upon this truth, that *the counsel by which God now guides His People whom He shall afterwards receive to glory, is contained in the Book written by holy men of old who spake as they were moved by the Holy Spirit.*

On all hands, there is a tendency to glorify the human mind as containing wisdom sufficient for guidance in spiritual things. We are asked to look into ourselves for light. It is taught that a degree of inspiration appertains to all men. We are asked to cultivate our faculties as the surest mode of obtaining a safe direction in the highest affairs of human well-being.

This style of doctrine usually goes along with disparagement of the Bible. The preachers of it say that the Bible was very good in its day; that, in fact, we owe a great deal to it, but that we have "outgrown" it; that we have attained to "further light;" that our progress has made it obsolete, and that it is no more suited to the spiritual need of man now than ancient treatises are useful to modern students of chemistry. This is a dangerous doctrine, because it is pleasant falsehood.

Repulsive lies are innocuous; it is those that come with good words and fair speeches that expose us to mortal peril. It is flattering to be told we are wise; and that even the "good old Book" (as modern pagans patronizingly phrase it) is a long way in our rear.

The falsehood is double. *It is NOT TRUE that we have wisdom in us; and it is NOT TRUE that the Bible has lost an atom of its transcendent value to poor perishing man. FOLLY AND NOT WISDOM IS THE NATIVE EVOLUTION OF OUR MINDS.*

Knowledge of all sorts has to be *put in*, and we have to *keep* putting it in for it to stay. Paul was more accurate as a matter of mental philosophy, when he said (Rom. 7:18)—

"In me (that is, in my flesh) dwelleth NO GOOD THING"
—than the stilted writers of our day, who, in a cloud of picturesque talk, glorify humanity as a good and noble thing. Their dissertations are mostly beautiful falsehood. Novels are the order of the day in more senses than one. Truth is too plain and too stern for an emasculated generation of pleasure hunters.

But truth is beautiful for all that, and a tree of life and a spring of everlasting pleasure, as her faithful friends will realize when he who is The Truth will come, and gird himself and make them sit down to meat and serve them. The Bible is our light and our life as much to-day as when fresh from the hands of its Author. If possible, it is more so, for those who received "the lively oracles" were under the power of what they had "seen and heard" in the course of the delivery of them, while we are wholly indebted to what we read in them.

As we value our life, let us stand with indomitable resolution against all doctrines that would either flatter our spiritual dignity or detract from the authority or importance of the Scriptures in the least particle. The day will come when that which is written will be manifest to all men, namely—

"Whoso despiseth the Word shall be destroyed";

"Their root shall be as rottenness, and their blossom shall go up as dust, who cast away the Law of the Lord of Hosts, and despise the Word of the Holy One of Israel."

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight!"

* * *

THERE IS another class, more numerous perhaps, among our immediate neighbours at all events, and whose doctrine in another direction is equally dangerous. *I mean those who are so glib in the use of Paul's words in a sense totally different from that in which Paul used them—*

"The letter killeth, but the spirit giveth life."

This class say the Bible is all very well in its place, but that what we have to look to is the "indwelling and abiding presence of that Spirit of Truth which Christ promised to his disciples, and which he said would guide them into all truth." Doubtless, it would be a great privilege, the value and comfort of which it would be impossible to exaggerate, if we had with us, as he was with the apostles, "the Comforter," the Spirit of Truth, whom the world "cannot receive," and who would "show us things to come."

But even if we had, the Spirit as a living intelligent presence with us would not discredit or disparage what that same Spirit had caused to be "written for our learning." We should *at least*, even in that case, *hold the Scriptures in the same estimation as the apostles* who, though they had the Spirit, appealed to them in their reasonings about Christ, and who though recognizing the gifts of the Spirit as among the brethren, commended the brethren to the *written Word as the means of their comfort and sanctification*.

But what shall we say in the actual situation of things in our day? Shall we pretend to have the presence of the Spirit when it hath not pleased God to vouchsafe the glorious privilege in this closing term of the dark and Godless times of the Gentiles? Could we have His presence in our midst and be ignorant of the fact? Is it not the part of truth and wisdom to recognize our poverty-stricken condition, and cling with all the more determination to the Holy Oracles as our only hope? Are we not invited to drink at these living waters?

Is it not the fact that salvation is predicated on faith in Christ and obedience to his commandments, and not on the enjoyment of the special privilege of the Spirit's supernatural presence and guidance?

I can imagine a rejoicing enemy of the orthodox type seizing hold of these admissions, and using them against our profession, and in favor of the surrounding systems.

"See," he might say, "*you admit the Spirit of God is not with you; you condemn yourselves. He IS with US. He visits our meetings, waters our operations, strengthens our hearts, converts our hearers, helps our prayers, and gives a blessing to our cause.*"

But assertion is not proof. We must "try the spirits whether they are of God" (1 John 4: 1). I can only say that if it were true that the Spirit of God was working with the popular systems, I for one should instantly and gladly cease my opposition to them, and seek to condone that opposition, so far as the past is concerned, by humbly asking admission to one of the meanest branches of their operations.

But what do we find? First, we find that *all these systems equally profess to have the Spirit, and yet differ from one another in their interpretation of the Lord's will in important particulars*. Here, at once, is conclusive evidence that they cannot all be guided by one Spirit; because if they were, they would "all speak the same thing, and be perfectly joined together in the same mind and in the same judgment" of divine matters as all the apostles and prophets were.

What next do we find? Why, that *one and all of them reject with scorn the teaching of the apostles and prophets concerning the Kingdom of God and concerning the great doctrine of eternal life*.

If this is true (and no one really acquainted with the Scriptures will doubt its truth), what escape is there for any of them from the conclusion to which God commands us to come, in saying—

"If they speak not according to this Word, it is because THERE IS NO LIGHT IN THEM"
(Isa. 8:20).

There is a spirit, doubtless, at work among the religious bodies around us: a spirit which they "*feel*." I have felt it myself. A spirit which they sometimes see. I have often seen it myself in bright electric spark before the eye.

But it is not the Spirit of God in the primary sense. *It is the spirit of man*—the life-energy of the blood condensed and applied by a specific action of the mind: a process which is effectual in an assembly in proportion to the number of persons contributing to the supply of the nervous fluid, and in

proportion to the harmony of the surrounding conditions, such as matting on the floor, no draughts, no disturbance of the attention by people coming in, etc.

Singing greatly helps it, because by the act of singing, the nervous system is stimulated and vital electricity more abundantly given off. Even the Spiritualists find the value of singing in this respect in another and a little darker branch of the same class of misunderstood phenomena.

This "spirit" may be accurately defined as "the spirit of the flesh," because it is given off by the flesh in functional excitation. The Spirit of God is in complete contrast; for the Spirit of God comes direct, as on the day of Pentecost, like "a mighty rushing wind," independent of all conditions; and when it comes, *it causes a man to think and speak in harmony with the Spirit's already recorded utterances.*

It comes not in our day, for the simple reason that we are living in the days of Israel's down-treading, when all things Gentile are in the ascendant, and when it has pleased God to appoint that there shall be a famine of hearing His words (Amos 8: 11-12; Micah 3:6).

* * *

IT IS wise, therefore, though disagreeable, to repudiate the popular claim to the possession and guidance of the Holy Spirit. *It is a false claim and a mischievous one.* It leads people to look to the wrong direction. It leads them to attach great importance to the changeful moods and tempers of the human mind, which are as useless for spiritual guidance as the flicker of sheet lightning is to the mariner nearing land at night.

On the other hand, *it leads them practically to make light of and neglect the Bible,* which is the only safe and sure guide, like the lighthouse on the dangerous coast, sending its beams athwart the darkness, for the guidance of the approaching ships. In fact, the result of the popular error on this point cannot better be described than in the language of the prophet, concerning Israel's departure from the living God—

"They have forsaken the fountain of living waters, and hewed themselves out cisterns, broken cisterns, that can hold no water."

They neglect the true counsel by which God guides His people in the Scriptures of Truth, and run after human thoughts, feelings and sentiments which lead away from that counsel. *Be it ours to hold fast by the True Light which God has placed in the world to lead us from the paths of darkness.*

To some it may appear unsuitable to apply the words, "Thou wilt guide me by Thy counsel," to the passive relation of things implied in the mere possession of a Book that has come from God. It may appear to them that these words require a more active and direct guidance than this.

The answer is, the guidance in David's case, who wrote the words in question, was more direct than in our case. He could say what we cannot say—

"The Spirit of God spake by me; His Word was in my tongue."

It could be recorded of him as it cannot be of us, referring to his anointing by Samuel—

"The Spirit of the Lord came on him from that day forward."

The "counsel" or advice and direction would, in consequence of this be, in his case, more direct and personal than in our day of drought, when "there is no answer from God." *But even in his case, this directness of guidance did not displace from his supreme regard the written guidance which had been vouchsafed to others before his day.*

On the contrary, David valued and extolled very highly the written testimonies. The Psalms abound with this appreciation. He says in Psa. 19:10—

"More to be desired are they (the law, statutes and judgments of the Lord), than gold, yea, much fine gold; sweeter also than honey and the honeycomb. Moreover, **by them is thy servant warned**; and in keeping of them is great reward."

His description of the blessed man in the very first Psalm is of one—

"Whose delight is in the law of the Lord, and in His law doth he meditate day and night."

* * *

BUT EVEN if we had not this exemplification of David's devoted appreciation of the Law and the Testimony, as a lamp and a light and a guidance—that is, supposing David's guidance had been altogether direct and personal by the Spirit (which it was not), and, therefore, out of the category of our experience, we should still be in a position to apply his words to ourselves. We should still be able to say, if diligent students of the Holy Oracles—

"Thou wilt guide me by Thy counsel."

For, when the counsel communicated to David and other servants of God is reduced to writing, does it not then become the property of all who possess the writing? and if we obey it, are we not guided by it? And are we not, in that case, guided by God, who gave the counsel? Unquestionably.

We shall realize the force of this *if we think what our position would have been in the absence of the Scriptures*. We should have been totally in the dark, cut off from all knowledge of God, and, therefore, from all prayer and hope and righteousness. Not knowing His will, we could not have done it. We should have been sunk in deep night—

"Alienated from the life of God through ignorance in us. because of the blindness of our hearts" (Eph. 4:18).

With the Scriptures in our hands, it is entirely different. We may, if we suffer ourselves, be guided by His counsel, and, afterwards, received to glory, and this guidance and reception will be all of God.

But some will think, "*Surely there is more guidance than this. Surely God does not leave us to the Bible merely. Surely God is not indifferent to those who strive to know His will, and to realize its power in themselves, and to do it. Surely He helps them.*"

THE THOUGHT IS NOT UNSCRIPTURAL. On the contrary, it is the teaching of the Word that if we draw nigh to God, He will draw nigh to us; that if we choose the things wherein He delights—and those things are all embodied in the Bible—He will have His eye upon us and regard our way; that if we commit our way to Him, He will direct our steps; that if we are broken and contrite in heart and tremble at His word, *He will look to us and help our infirmities, and succour us in temptation, and supply our needs, and chasten us in our errors, and forgive our sins, and strengthen us in the way of righteousness, and make all things work together for our good.*

But all this is dependent on our waiting on the Word in daily reading and meditation. He hath magnified His Word above all His Name. He has appointed it as the means of our sanctification, *the place of our meeting with Him*.

Honouring the Word, we honour Him. Despising the Word, we despise Him; and it is written—

"Them that honor Me I will honor, and they that despise Me shall be lightly esteemed."

Until He Come

"Let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth"— 1 Cor. 5:8.

WE CAN imagine with what great interest and depth of feeling the disciples of Jesus met together on the first day of the week, in the first century, to remember their Lord, who had so recently been taken away from them into heaven!

The first few times that they met for that purpose after his ascension would bring vividly to their minds many things that they had actually seen and heard concerning him.

In the ecclesia at Jerusalem would be many who had heard him speak to the people the gracious words that led even his enemies to exclaim—

"Never man spake like this man" (John 7:46).

There would be many too, in that meeting, who were standing with him on the Mount of Olives, when he was taken up, and a cloud received him out of their sight.

They would remember how helpless and alone they felt after he left them, and how they were cheered by the words of the two angels who appeared to them at this point with the assurance that—

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

It was with this assurance, and with the added power of the Holy Spirit, that the apostle Peter, about ten days after this, stood up on the day of Pentecost and spoke to the people assembled for the feast from all over the Roman world, these words about Jesus (Acts 2:32-33)—

"This Jesus hath God raised up, whereof we are all witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear."

So great was the open manifestation and power of the Holy Spirit, as the people saw the cloven tongues of fire and heard the convincing and zealous words of the apostle Peter, that they were stirred to action and inquired—

"Men and brethren, WHAT SHALL WE DO?"

Peter told them what they must do—

"REPENT, AND BE BAPTIZED every one of you in the name of Jesus Christ for the remission of sins . . . save yourselves from this untoward generation."

It is written in v. 41 of this 2nd chapter of Acts—

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."

What stirring times for the lovers of the Truth—those with zeal for the things of God—3,000 immersed in one day! If the angels in heaven rejoice over one sinner that repenteth, how much gladness must have been in evidence that day! It is said of the ecclesia in Jerusalem—

“They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and prayers” (v.42).

No doubt, in the first few weeks and months after Pentecost, the apostles themselves would be present in the Memorial meetings to speak the word of exhortation on the first day of the week. Peter and James and John, who had been so intimately associated with the Lord from his baptism by John the Baptist till his resurrection and ascension, would be among the speakers to give the word of exhortation at those early meetings.

The state of spiritual life in the ecclesia there at that time is given in these words—

"And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and SINGLENESSE OF HEART, praising God, and having favor with all the people."

As we look in upon one of those meetings in Jerusalem at that time and note the *gladness and singleness of heart* prevailing among the disciples, as they praise God for His love in giving them His Son for a Mercy-seat, or way of redemption, we are constrained to compare what we see with our own meetings.

Do we always keep the picture undimmed and unfading ever before our eyes, so that, after 1,900 years, we can still display in our meetings the same spirit of life and hope that enriched and filled the meetings with joy and gladness in Jerusalem at the first?

These memorial meetings are the greatest experience in our lives. It is a privilege and a pleasure that should fill our cup of remembrance and joy to over-flowing and carry us through the daily trials of another week.

The high and holy things that enthral and elevate the minds of the true brethren of Christ on these occasions, and make them rise to oneness and fellowship with the Father and the Son, are the crowning experience of a week spent in close and intimate contact with divine things.

If we appear before the Lord empty-handed at these times, with leanness of soul and poverty of spiritual life, we shall go away untouched by the spirit of the occasion.

The preparation of the heart to fully discern the Lord's body and blood and to rise to its full meaning must occupy to the full the previous week. —E.W.B.

"THE ENTRANCE OF THY WORD GIVETH LIGHT"

The Word, which is defined to be "the Law and the Testimony," is the great instrument of holiness and purification. It changes men's mind; loosens their attachment to earthly things; causes them to place their affection on things above; creates a new and right spirit within them; diffuses the love of God abroad in their hearts; separates them from sinners; leads them into Christ; and develops in their lives fruits characteristic of that repentance which needs not to be repented of. —Bro. Thomas

Berean Christadelphian
1961 TEXAS FRATERNAL GATHERING

HYE, TEXAS

(If the Lord Will)

JULY 30-AUGUST 6

SUNDAY, JULY 30	SPEAKER	SUBJECT
9:00 a.m.		BUSINESS MEETING
11:00 a.m.	Bro. Fred Higham	"I Dwell among Mine Own People"
3:00 p.m.	Bro. G. A. Gibson	"From the Beginning"
8:00 p.m.	Bro. O. Beauchamp	"One God: the Spirit His Power, the Angels His Messengers, Jesus Christ His Son"
MONDAY, JULY 31		
9:30 a.m.		Bible Reading and study of first 3 chapters of Revelation
11:00 a.m.	Bro. R. H. Carney	"The Conclusion of the Whole Matter"
3:00 p.m.	Bro. G. V. Growcott	"The Principles of True Fellowship"
8:00 p.m.	Bro. W. J. Pickford	"The Position and Work of Christ in the Purpose of God"
TUESDAY, AUGUST 1		
9:30 a.m.		Bible Reading and study of first 3 chapters of Revelation
11:00 a.m.	Bro. O. Beauchamp	"The Creation Period: Days, Not Ages"
3:00 p.m.	Bro. L. A. Hill	"1 Corinthians 13"
8:00 p.m.	Bro. G. A. Gibson	"Man Mortal: the Dead Unconscious; Resurrection, Judgment and Reward at the Last Day"
WEDNESDAY, AUGUST 2		
9:30 a.m.		Bible Reading and study of first 3 chapters of Revelation
11:00 a.m.	Bro. H. Sommerville	"A Crown of Life"
3:00 p.m.	Bro. W. J. Pickford	"The Pearl of Great Price"
8:00 p.m.	Bro. N. Mammone	"Baptism Essential to Salvation—Complete Immersion in Water—Knowledge and Belief of Gospel of Kingdom Necessary for True Baptism"
THURSDAY, AUGUST 3		
9:30 a.m.		Bible Reading and study of first 3 chapters of Revelation
11:00 a.m.	Bro. O. Beauchamp	"Holding Faith during Times of Doubt and Indecision"
3:00 p.m.	Bro. John Randell	"Putting Away Childish Things"
8:00 p.m.	Bro. G. V. Growcott	"Separation from the World and Complete Submission to Divine Commands the Only Way of Life"
FRIDAY, AUGUST 4		
9:30 a.m.		Bible Reading and study of first 3 chapters of Revelation
11:00 a.m.	Bro. Will Edwards	"Romans 12"
3:00 p.m.	Bro. N. Mammone	"Patience"
8:00 p.m.	Bro. John Randell	"The Gospel of the Kingdom Preached in the Promises to Abraham and the Covenant with David—Must Be Known and Believed"
SATURDAY, AUGUST 5		
9:00 a.m.		BUSINESS MEETING
11:00 a.m.	Bro. G. A. Gibson	"Jesus as the Builder and Corner Stone"
3:00 p.m.		CHILDREN'S PROGRAM
8:00 p.m.	Bro. Fred Higham	"Fulfilled Prophecy Today and for the Past 100 Years Positive Evidence of the Bible's Truth and the Near End of the Kingdoms of Men"
SUNDAY, AUGUST 6		
10:30 a.m.	Bro. G. V. Growcott	"Wisdom: the Greatest Treasure of All"

The Desire of All Nations

"The Kingdom and dominion, and the greatness of the Kingdom under the whole heaven, shall be given to the people of the Saints of the Most High"—Dan. 7:27

PART THREE

CHRIST SAID: When there were signs in the political heavens—when the sea and the waves (nations) were roaring—when the Jewish fig tree and all the tree nations bud forth—*then* would he come in power and great glory and subdue world kingdoms—when these signs should begin to show forth, his kingdom would be nigh (Mt.24; Lk. 21).

JOEL SAID: When God was bringing again the captivity of His people the Jews, then the nations of the world would beat their plows into swords and pruning hooks into spears—then the weak nations would say they were strong—then all nations and armies would be gathered for war on the mountains of Israel—then would go forth the call, "Proclaim war, wake up the mighty men"—then God would save His people from all their enemies (Joel 3). *Today we see the Jews going back to their land. The prophet's words are about to become a reality.*

EZEKIEL SAID: The Holy land should be inhabited by the Jews—they should return as a nation—the land should be developed—the people should be increased in wealth and become a desirable spoil—a *northern* force (fittingly described as Rosh—RUSSIA) would amalgamate all Europe to invade Palestine and to overthrow both it and the defenders of God's people (described as "Merchants of Tarshish and all the Young Lions thereof") only to be crushingly annihilated by divine wrath poured out in fury (Eze. 36-38).

He further said: At the same time God's fury would come up in His face and He would pour His indignation on Russia and all the wicked (Eze. 39).

ZECHARIAH said: God would fight for His people Israel when the northern invader would come into the land—God's people would confess Him and be joined unto Him, and that God would be king over all the earth (Zech. 14).

DANIEL said: The divided state of Europe would reflect the broken Roman Empire and that God would break all the remnant nations joined together in the image of Nebuchadnezzar and grind them to powder and set up in their place a kingdom on earth which would stand forever (Dan. 2).

THE APOSTLES said: Christ would return to the earth and set up a kingdom hereon (Acts 1:11; 3:21, 17:31; 1 Cor. 15:24; 2 Thess. 1:7-8; 2 Tim. 4:1).

CHRIST said in Revelation: All nations would be gathered into the land of Palestine—he would return and destroy all false religions, headed up in Rome—God would reign supreme over all and that His glory would fill all lands—

"The kingdoms of this world are become the kingdoms of our Lord and His Christ"
(Rev. 11:15; also 2:26, 5:10).

* * *

THE KINGDOM to be established will solve all human problems and will bring about those conditions God envisioned in the establishment of His plan in the beginning. The following passages of Scripture divided into related headings will illustrate the *nature and purpose* of God's Kingdom and the method divinely prepared for the removal of world chaos and bringing about the peaceful conditions so sorely needed to fill this earth with God's glory—

A DIVINE GOVERNMENT, to replace all human rule—

Isa. 2:2-4: "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and ALL NATIONS SHALL FLOW UNTO IT.

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

"And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift sword against nation, nor shall they learn war any more."

JESUS CHRIST is the appointed king who will administer the future government of the world—

"Thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:31-33).

"And He shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began" (Acts 3:20-21).

WORLD PEACE will be the result of this Divine arrangement on the earth—

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace.

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Isa. 9:6-7).

In the process of establishing this condition of Peace it will be necessary for the destruction of all world governments, that the people may turn to serve God alone—

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord and His Anointed.

"He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

"Thou art my Son; this day have I begotten thee. Ask of Me, and I shall give thee the heathen for thine inheritance, the uttermost parts of the earth for thy possession.

"Thou shalt break them with a rod of iron. Thou shalt dash them in pieces like a potter's vessel" (Psa. 2:1-9).

In the present age God is selecting a ruling class to associate with Christ in bringing all nations to worship God, and to instruct the people—

"The saints of the Most High shall take the Kingdom, and possess the kingdom for ever, even for ever and ever.

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, Whose Kingdom is an everlasting kingdom, and all dominions shall serve and obey Him" (Dan. 7:18-27).

"Thou hast made us unto our God kings and priests: and we shall reign on the earth"

(Rev. 5:10).

"And I saw thrones, and they sat upon them, and judgment was given unto them: and they lived and reigned with Christ a thousand years" (Rev. 20:4).

By this Divine order existing over all the earth, the world made subject to the will of God, the basis is laid for the removal of the curse which has plagued mankind for 6000 years. This can only be brought about by the abasing of all human pride, and the exalting of God over all—

"The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day.

"Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?"
(Isa. 2:11-22).

All the pride and accomplishments of mankind will be brought down and destroyed. Their idols, their monuments and works shall be brought to the dust. All must worship God alone. *This is the very purpose of creation as is so repeatedly emphasized in the Scriptures—*

"As truly as I live, all the earth shall be filled with the glory of the Lord" (Num. 14:21).

Until the glory of man has been brought low this condition cannot begin to develop in the earth. At present the world is filled with violence and the oppressive rule of men and nations. The forerunners of peace and tranquillity must be the eradication of these conditions of turmoil. Paul said that Christ must rule for a specific time, to bring about this condition (1 Cor. 15:25)—

"He must reign, till he hath put all enemies under his feet."

The promise made long years ago to Abraham was that all nations should be blessed in his Seed, which Seed—Paul told the Galatians—was Christ. Gen. 12:3; Gal. 3:8-14-16.

When Christ rode into Jerusalem in humility on the ass, and was acclaimed as king by the throng, they sang the prophecies of Zechariah, which have a definite bearing upon Christ's kingship in the future (Zech. 9:9-10)—

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee:

"He is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass."

If we stopped here we might feel that the prophecy was fulfilled in the days of Christ's first coming. But this event simply directed attention to the first aspect of Christ's coming, as a "lamb to slaughter led," and that all those who will in the future rule the world must serve at present as lambs and not as wolves. The balance of the prophet's words, found in v. 10, speak of the second coming of Christ to rule in power and to bring peace to the world—

"And I will cut off the chariot from Ephraim, and the horse from Jerusalem and the battle bow shall be cut off: and he shall speak peace unto the heathen:

"And his dominion shall be from sea to sea, and from the river even to the ends of the earth."

Isaiah tells Judah, at a time when they were in imminent danger of Assyrian invasion, that the nations, the beast-nations, should "*not hurt nor destroy in all God's holy mountain*" (Isa. 65:25).

Since Isaiah wrote these words, Assyria, Babylon, Persia, Greece and Rome, followed by the Arabs and the Turks, have all hurt and destroyed in God's holy mountain. And Christ said that Jerusalem should be "trodden down of the Gentiles *until the times of the Gentiles be fulfilled*" (Luke 21:24).

Clearly from the words of Isaiah in chapter 65 he is referring to the latter days when a "new heaven" (a new world government) should prevail over all the earth, when God's blessing would supersede the curse which has followed men for centuries. There will be no need of vast armies and navies and air forces to police a distrusting world and its people. Then shall fear give place to confidence and trust in divine rulers. Micah said, "*In the last days . . .*

"He (God) shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks.

"Nation shall not lift up a sword against nation, neither shall they learn war any more.

"But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of Hosts hath spoken it" (Mic. 4:3-4).

The words of David in Psalm 72 convey the same picture of peace and righteousness hand in hand, bringing forth the blessing of all men to the glory and praise of God—

"Give the king Thy judgments, O God, and Thy righteousness unto the King's son.

"He shall judge Thy people with righteousness, and Thy poor with judgment.

"He shall judge the poor of the people, he shall save the children of the needy, and break in pieces the oppressor.

"Yea, all kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper" (Psa. 72:1-12).

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

Keep My Commandments

"He that saith, I know him, and keepeth not his commandments, is a liar, and the Truth is not in him"—1 John 2:4

IN THE teachings of the Word of God there are two principal, inter-related parts—matters of *doctrine* and matters of *conduct*—matters of *truth* and *fact* that must be believed and matters of *obedience* and *action* that must be performed.

Both are essential, and each one depends upon the other. To *do* what is right we must *know* what is true. Incorrect belief cannot produce correct action, just as a corrupt tree cannot produce pure fruit.

And, conversely, we are told that *the Truth will only be revealed to those of a God-approved disposition*—

"The MEEK will He guide in judgment: and the MEEK will He teach His Way" (Psa. 25:9).

And Jesus said (Matt. 11:25-26)—

"I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes . . . for so it seemed good in Thy sight."

We would like at this time to especially consider matters of conduct and obedience. Baptism—complete immersion in water—is, of course, the first act of obedience upon belief and acceptance of the Gospel, but the consideration of this would come more under the heading of doctrine than of day-to-day and lifelong conduct.

* * *

SUBSEQUENT to baptism, we find that the first command is *separateness from the world*. This is first because it clears the ground. As long as we are trammelled with worldly associations and affections and interests, it is impossible to give the service of God the wholehearted attention it requires. And, *until we do, God will not accept us*. John says:

"The whole world lieth in wickedness" (1 John 5:19)

And Jesus declares (John 7:7)—

"The world hateth me, because I testify of it, that the works thereof are evil."

The wickedness and evil of the world consist in the fact that it neither knows or obeys God, its Creator and Lord, but ignores His authority and follows its own inclinations and desires. Therefore James says (4:4)—

"Know ye not that the friendship of the world is enmity with God? WHOSOEVER THEREFORE WILL BE A FRIEND OF THE WORLD IS THE ENEMY OF GOD."

In the same vein we find John saying (1 John 2:15-17)—

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

The world is one thing with *all* its interests and associations and ambitions, and the love and service of God is another, and *between them we must choose. THEY CANNOT BE COMBINED.* The Scriptures are positive and definite about the folly of any such attempt (Matt. 6:24)—

"No man can serve two masters . . . ye cannot serve God and Mammon."

And God declares through Paul, summing up the matter—

"What communion hath light with darkness? What part hath he that believeth with an infidel?
"For ye are the temple of the living God: as God hath said, I will dwell in them, and walk with them, and I will be their God, and they shall be My people.
"WHEREFORE COME OUT FROM AMONG THEM, AND BE YE SEPARATE, saith the Lord, and touch not the unclean thing; and I will receive you, and ye shall be My sons and daughters, saith the Lord Almighty" (2 Cor. 6:14-18).

The separateness required is one of *mind and purpose and interest* rather than bodily location. Jesus said (John 17:14-16):

"I pray not that Thou shouldest take them out of the world, but that Thou shouldest KEEP THEM FROM EVIL.
"They are not of the world, even as I am not of the world."

And James puts it clearly when he says (James 1:27)—

"Pure religion and undefiled before God the Father is . . . to keep unspotted from the world."

Jesus is our example. He mingled with the world. But only ever with one purpose—to save them from their sins, by word and example. There was never any doubt as to his complete separateness from them. His light was never hidden, or obscured. The separateness applies in many spheres: in *politics and national affairs*—

"Here have we no continuing city" (Heb. 13:14).
"Our citizenship is in heaven" (Phil. 3:20).
"There is neither Jew nor Greek . . . but all are one in Christ Jesus" (Gal. 3:28).
"Ye are an holy nation, a peculiar people . . . strangers and pilgrims" (1 Pet. 2:9-11).

In amusements, in societies and organizations, in marriages, in business affiliations—in EVERY WALK OF LIFE the principle applies—

"Be ye not conformed to this world" (Rom. 12:2).
"Be not unequally yoked with unbelievers" (2 Cor. 6:14).
"Come out from among them and be separate" (v. 17).

In religious matters above all, clear and uncompromising separation must be maintained, for the warning of the Spirit through John applies equally to the harlot Catholic apostasy and *all* her daughters and offshoots—

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:14).

* * *

WHAT is next? Jesus was once asked (Matt 12:28)—

"Which is the first commandment of all?"

And he answered—

"Thou shalt love the Lord thy God with ALL thy heart, and with ALL thy soul, and with ALL thy mind, and with ALL thy strength; this is the first commandment.

"And the second is like unto it, namely this, Thou shalt love thy neighbor AS THYSELF."

We have seen that the first, a wholehearted allegiance to, and love of, God requires primarily *a complete separation from the affairs of a world that knows Him not*. But the second commandment requires an *enlightened concern for the members of that world*, and a course of conduct in harmony with that concern.

These two commandments, God first, then our neighbor, cover all our duty. Jesus said (Matt. 22:40)—

"On these two commands hang all the Law and Prophets."

Love of God consists of doing those things that give Him pleasure, and love of our neighbor consists of doing those things that promote his welfare. Now, it is obvious that while, as Jesus says, a fulfilment of these two commands is a fulfilment of all, yet to be able to fulfil them we need more detailed guidance; we must know *what* gives God pleasure, and in what our neighbour's welfare consists.

In Micah 6:8, we have a statement that begins to answer this question. We read there—

"What doth the Lord require of thee but to DO JUSTLY, and LOVE MERCY, and WALK HUMBLY with thy God?"

Justice, mercy, humility. Justice is elementary. Even the world pays lip-service to justice. To do justly is a wide-sweeping injunction, setting the basic rule for every line of action—to pursue a course of integrity and high principle rather than expediency and self-interest in every avenue of conduct, particularly the smaller, everyday things.

It is comparatively easy to be honest in *big* things—most of us haven't the courage to be otherwise—but to always hew a straight undeviating course in the small, *unnoticed* things requires a vivid perception of true values.

"*Do justly, love mercy*." Mercy is a step higher. The world, including Christendom, reserves the right to dispense mercy according to its own inclinations, and regards it as a magnanimous concession rather than a plain, scriptural duty.

But mercy, to mean anything, must be practised, not as a hobby or form of self-gratification, but in a spirit of patient kindness, and *in determined opposition to our own natural reactions of severity and retaliation*.

We shall find, as we consider God's requirements of us, that they consist to a great extent of self-control and self-restraint—of doing things that are contrary and mortifying to our natural reactions and desires. These natural fleshly reactions, *upon which all human philosophy and psychology of right and wrong is built*, are termed by the Scripture—

"The law of sin that is in my members" (Rom. 7:23).
"Man's wisdom" and "the spirit of the world" (1 Cor. 2).
"Fleshly-mindedness," "walking after the flesh" (Rom. 8).

Repeatedly we are warned to perceive the distinction between the wisdom of the *flesh* as revealed in our *natural feeling*, and the wisdom of the *Spirit* as revealed in the *Word of God*, for the flesh—the natural heart and thoughts and emotions of man—is the great deceiver, and—

"If ye live after the flesh ye shall die" (Rom. 8:13).

Knowledge—a clear knowledge—of the teachings of the Spirit in the Scriptures is the only defence.

* * *

THE THIRD virtue that Micah lists is *humility*, a step yet higher and rarer than mercy. The natural fleshly reaction here is *pride*—pride of possession, of distinction, of achievement, self-satisfaction, self-esteem. The characteristic God requires is a quiet, enlightened humility, a recognition of inherent frailty and weakness and inability. A realization of the utter groundlessness—pitifulness—stupidity—of human pride in any form.

Injustice is repugnant to God, Who is just; *mercilessness* forfeits all hope of His mercy; but *pride* is the great abomination. Solomon declares (Prov. 16:5)—

"Everyone that is proud in heart is an abomination to God.
"The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day.
"For the day of the Lord shall be upon everyone that is proud and lofty, and upon everyone that is lifted up; and he shall be brought low" (Isa. 2:11-12).

Pride, whether it be manifested or concealed, is inexcusable in the sight of God. In any form, it is *gross and pompous ignorance and presumption*. God demands full glory, and man's recognition of his own low and helpless state.

Integrity, mercy, humility—the basic framework of godly conduct. From them we advance to more detailed precepts.

* * *

TO LEARN the principles of Christianity, it is natural and reasonable to go to the *fullest recorded instance of Jesus' exposition of the divine philosophy of life*. This, of course, is that which is commonly known as the "Sermon on the Mount" in Matt. 5 to 7. Of the precepts there outlined, we find FEW, IF ANY, practised by the body of so-called Christendom, and some, indeed, not only ignored, but frankly repudiated.

Jesus opens his discourse with a strange series of blessings, emphasizing at the outset the wide difference between his followers and the world (Matt 5:1)—

"Blessed are the *poor (trembling) in spirit*—blessed are they that *mourn*—blessed are the *meek*—blessed are *they which are persecuted* for righteousness—blessed are ye when men shall revile you." Not, of course, that these things are blessings in themselves, but they indicate a condition and disposition that is pleasing to God, and that will follow those who stand up boldly for the things of God.

The next thought is in the same line (vs. 14-16)—

"Ye are the light of the world . . . Let your light shine before men."

LET THERE BE NO SECRET ABOUT YOUR ALLEGIANCE! *Show* men by your good works that you have a *better, more abundant way* of life—that you have something that is real, and vital, and beautiful, and worthwhile.

Christendom has forgotten that Christianity demands a daily witnessing to the power of the goodness of God by a course of conduct in sharp contrast to the natural mind of the flesh. Our religion—our Faith, our Hope, our Love of God and man—must shine out unmistakably, joyfully, radiantly, in every act of our lives.

* * *

Then (vs. 21-26) *submerging pride for the sake of peace*; being big enough and wise enough and *spiritual* enough to *yield*. The natural reaction is to stand upon dignity. The world takes pride in standing upon its rights and forcing another to his knees. It honours the domineering and self-assertive. This it calls "manliness," and it is truly well-named, for it is the very *opposite* of GODLINESS. But the wisdom that is from above is "easily entreated" and "seeks not its own" (James 3:17; 1 Cor. 13:5).

* * *

In verses 29 and 30 is the injunction to *put away EVERYTHING that hinders the one main pursuit*. Having made the choice, keep that one thing in view, and ruthlessly cast aside anything that distracts. Jesus underlines this lesson elsewhere. It is hard, but necessary—

"He that loveth father or mother, son or daughter, more than me is not worthy of me"
(Matt. 10:37).

"If any man hate not his father and mother, wife, children, brethren, sisters, yea, his own life also, he cannot be my disciple" (Luke 14:26).

These things he makes clear when he invites us to discipleship. They emphasize the infinite *preciousness and value* of that which is offered—far exceeding all natural ties and affections. "CHRISTENDOM" DOES NOT TAKE CHRISTIANITY SERIOUSLY. It seeks the easy comfort of religion without being prepared to fulfil its exacting, but necessary obligations. It is not prepared to put God's commands FIRST, regardless of consequences.

* * *

Then (vs. 33-37) Jesus speaks of *oaths*. And here again Christendom has lost even a pretence of Christianity—

"I say unto you, Swear not at all . . . but let your communication be, Yea, yea, and Nay, nay: for WHATSOEVER IS MORE THAN THESE COMETH OF EVIL."

And the apostle James is equally emphatic (James 5:12)—

"But ABOVE ALL THINGS, my brethren, SWEAR NOT, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea, and your nay, nay."

It is a striking indictment of Christendom. A society that is so unreliable that it must raise its hand to heaven and swear an oath before its testimony can be accepted stands self-condemned. If we have any principle, our word is sufficient: if not, an oath means nothing.

* * *

We now come (vs. 38 to the end) to a class of command which is perhaps that in which the professedly "Christian" world is farthest from Christian principles. On this point, more than any other, Christendom has wholly capitulated to the mind of the flesh and forsaken even any pretence of following the mind of the Spirit. Jesus said (v. 39)—

"Resist not evil; whosoever shall smite thee on thy right cheek, turn to him the other also . . . Love your enemies, bless them that curse you, DO GOOD TO THEM THAT HATE YOU, and pray for them that despitefully use you, and persecute you."

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

Correspondence

SOUND FELLOWSHIP

Beloved brethren and sisters in Christ Jesus,

TO ALL who are deeply concerned about "holding fast the form of sound words" which God in His mercy has permitted us to know, there can be no doubt that today we face the greatest danger of having the Truth corrupted by false doctrine and loose fellowship than any time since Dr. Thomas recovered it over 100 years ago from the mire of orthodox false teaching.

The numbers who courageously, faithfully and uncompromisingly stand up for and defend sound doctrine and fellowship are being reduced to a small and despised minority. During the last few years many who once valiantly defended sound fellowship have become weak, vacillating and tolerant toward false teachers and teaching which they once refused to fellowship.

Even some who appear to be more or less concerned, and who speak brave words against the rapidly-declining state of fellowship, lack the faith and the courage to take action against it, or "come out" from it.

* * *

THERE SEEMS to be an idea growing in the minds of those who have left the firm foundation of sound fellowship, that a certain amount of false doctrine can be fellowshipped, or it can be tolerated under certain circumstances, or that one is not responsible for the toleration of false doctrine if it is in another ecclesia other than his own, especially if it is far away.

Some have already reduced their responsibility to their own meeting, and the number appears to be growing who are resigning themselves to the "comfortable" feeling that so long as they are **individually** free from error they are in no danger. Many are just a step from the churches as regards fellowship.

These conclusions are neither based upon imagination nor opinion. They are based upon the awful fact that many brethren, once esteemed as stalwart supporters of sound doctrine and fellowship, have had to COMPLETELY REVISE THEIR BELIEF CONCERNING FELLOWSHIP in order to adjust themselves to their new associations and justify themselves in forsaking those who refused to be moved away from the firm foundation on which all faithful brethren have stood since Dr. Thomas' day.

To such, the passages of Scripture which teach us how to deal with teachers of error are becoming meaningless and useless. Toleration is now becoming a definite policy and practice. Brethren who now uncompromisingly stand for the old position on fellowship are discredited and despised.

The tolerant, the liberal, the compromising and the worldly-minded type of brethren are the ones now who are admired, honoured, exalted to leadership and chosen as "counsellors".

* * *

AND SO, it seems, the time has come for vigorous teaching and action by those who have not been victims of this "strong delusion," that we may revive and keep alive that which "has been committed to our trust," in the hope that we may "strengthen the things that remain," and save as brands from the burning a few who have been victims of this latter-day departure from the Faith in its purity.

Questions which naturally arise in doubtful minds when the subject of fellowship comes up, are: To what extent can we bear with the teacher of false doctrine? How much false doctrine can we tolerate without endangering the purity of the Faith? What attitude should we assume toward the teachers of error?

Divine instruction concerning the preservation of the purity of the Faith, and the manner in which error should be dealt with, is so clear and positive that there is no excuse for anyone who is instructed in the Word having any doubts about what to do when error appears in the Body.

Failure to take action against error, as a rule, is not so much a lack of knowledge as to what should be done, but a lack of faith and courage to do it. Personal admiration and friendship for the teacher of error, a desire to maintain peace at any price, weakness for kinship, a desire to remain with the majority, etc., are more often barriers to courageous, decisive action in dealing with error than a lack of knowledge of what should be done.

* * *

HOWEVER, let us consider the questions above noted. When Bro. Roberts was faced with the problem of dealing with teachers of error (and not the least of his difficulties was well-meaning brethren who wanted to take a tolerant attitude toward these corrupters of the Faith), he wrote down his conclusions, based upon scriptural truth, in "My Days and My Ways," page 203—

"By what means shall a community, based on the Truth, preserve the Truth in purity in its midst?

"Obviously by the means indicated by Paul and John, that is, by exacting of all who are in it an implicit adherence to the things, facts, principles, points, tenets, or whatever else they may be called, which go to make up the Truth in its entirety, and by refusing to associate with those who oppose or refuse to endorse any of those elements.

"Some recommend in opposition to this the employment of argument with those who may be in error . . . But if an ecclesia is to go no further than argument, how could its existence continue?

"An effort should doubtless be put forth to reclaim those who are in error; but, where those efforts fail, dissociation by withdrawal is natural and inevitable.

"The ecclesia is not a place for argument; it is for worship in agreement. When a man requires to be argued with, his natural place is outside, and if he will not go outside, separation must be enforced by withdrawal on the part of the rest.

"Division is the inevitable concomitant of an uncompromising adherence to the Truth. Peace purchased at the cost of compromises is doubly dangerous. The Truth is the standard and must alone be allowed to rule. All doubt ought to be solved in its favor.

"The action of separation is not an act of judgment against those from whom we may separate. It is an act of self-vindication; an act by which we discharge a duty and wash our hands of evil. The Truth has gradually emerged from the fables in which for centuries it had been lost, and only an inexorable policy on the part of those receiving it will preserve it from a recurrence of the disaster which drove it from among men shortly after the days of the Apostles."

* * *

IT WAS the judgment of Bro. Roberts, based upon sound scriptural reasoning, that the teacher of error, when it is evident that he cannot be turned away from his error, must be fellowshipped no longer; that it is imperative that we withdraw from anyone who holds doctrine contrary to any element of the One Faith; and, that the teacher of error should be considered as outside the unity of the Body and a corrupter of the Truth.

All of which is in strict accordance with Apostolic precept. How many times have we read, and have heard read and discoursed upon the words of the Apostle Paul in Gal. 1:6-9—

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another; but there be some that trouble you and would pervert the Gospel of Christ.

"But, though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

"As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."

It is vain to try to make it appear that Paul here was speaking only of those who completely departed from every element of the Faith. This was not so, though it led to that very thing, which is one of the reasons why a "slight" departure is so dangerous.

"Just a little thing; a harmless crotchet; it should not be made a matter of fellowship," the compromisers of the Truth would doubtless say if such a perversion of the Truth should occur today. It was nothing more than a claim by some of the Jewish converts that it was necessary to keep certain provisions of the Law of Moses in order to be saved.

But it was not a small matter to Paul or any other earnest defender of the Faith.

Just so, the various crotchets which have plagued the Body have denied some element of the one saving Gospel, the most recent one causing division in the body being a perversion of the doctrine of the Atonement, or the truth concerning Christ's nature and sacrifice.

Many times in the past faithful brethren have remarked that, if all the crotchets which false teachers have tried to mix with Christadelphian doctrine had been tolerated, the Truth would have been totally perverted. Today nearly all false doctrines which have caused division in the body are represented in a "mixed multitude" merged together through ambiguous proposals which conceal, rather than reveal, the existence of error in the merging groups.

Who has the authority to say that these latter-day perverters should be treated tolerantly, when Paul said of all such, "Let them be accursed?" How dare anyone bid them God-speed by fellowshipping them and assisting them in carrying on their corrupting influence by condoning, evading, whitewashing and sugar-coating their pernicious errors that they may be continued in fellowship?

Has not the divine sentence already been passed upon all who do such things? How dare we try to change it? Is the teacher of error today any less guilty than those of Paul's day? Is the teacher of error any worse than those who aid, encourage and fellowship him? Not according to the inspired Apostle John! They cannot escape complicity with the teacher thereof—they are "partakers of his evil deed" (2 John 11).

Sincerely your brother, Oscar Beauchamp

As He Fought in the Day of Battle

The power put forth in the deliverance of Israel from Egypt illustrates the nature of the judgments by which, in addition to war, the inhabitants of the earth will be taught righteousness. Egypt, destroyed by a succession of supernatural visitations, may be taken to represent the world in the crisis when it is to be "dashed to pieces like a potter's vessel." We are justified in entertaining this view from the fact testified, that when the Lord goes forth to fight against those nations. He is to fight—

"As when He fought in the day of battle" (Zech. 14:3).

This historic allusion is identified with the Egyptian deliverance in the words of Micah (7:15-16)—

"According to the days of thy coming out of the land of Egypt will I shew unto him (Israel) marvellous things; and the nations shall see and be confounded at all their might."

When we refer to the account of Israel's deliverance from Egypt, what do we find? We find that not only did Israel fight as an instrumental means in the case, but that God wrought visibly and powerfully with them—

"The Lord cast down great stones from heaven upon them (the Amorites) unto Azekah, and they died. There were more which died with hailstones than they whom the children of Israel slew with the sword" (Josh. 10:11).

Can we forget, also, the dividing of the Red Sea to let Israel through, in which same divided sea, returning to her strength, the Egyptians found their grave? Can we forget the earth opening her mouth and engulfing the rebellious company of Korah? The flashing forth of fire in the consumption of their sympathizers in the congregation? Or the attack on the camp by fiery serpents—the messengers of Jehovah's anger? Can we forget the dividing of the Jordan, or the downfall of the walls of Jericho before the innocent blast of rams' horns? No marvel that the nations of Canaan fainted in their hearts at the report of the onward march of this terribly formidable foe!

These wonderful works are to be repeated in the earth on a larger scale. Israel is Jehovah's "battle-axe and weapons of war with which He will break in pieces the nations and destroy kingdoms in the day of His anger" (Jer. 50:20). Their leader is Emmanuel—the Child born, the Son given, the Wonderful, the Counsellor, the mighty God, the everlasting Father—because of which, the war waged by Israel against the nations, will be distinguished from all ordinary wars. So it is written—

"Every battle of the warrior is with confused noise and garments rolled in blood, but **THIS** shall be with burning and fuel of fire; **for unto us a child is born,**" etc. (Isa. 9:5).

The angels, inferior to Jesus, were able to overwhelm Sodom and Gomorrah with fire and brimstone out of heaven. He is to be,

"Revealed from heaven in flaming fire, taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power when he shall come," etc. (2 Thess. 1:9).

The very first blow is marked by the employment of supernatural and atmospheric means of destruction—

"I will plead against him with pestilence and blood, and I will rain upon him and upon his bands, and upon the many people that are with him an overflowing rain, great hailstones, fire and brimstone" (Eze. 38:22).

See also Zechariah 14:12—

"Their flesh shall consume away while they stand upon their feet and their eyes shall consume away in their holes and their tongues shall consume away in their mouths."

These statements refer to the first great act of judgment by which the land of Israel will be cleared of the enemy. We learn, however, that the same destructive manifestation of power is to be extended afterwards to the earth generally, for the purpose of making the fear of God universal—

"I will send a fire on Magog and on them that dwell carelessly in the isles and they shall know that I am the Lord" (Eze. 39:6).

"He will plead with all flesh: He will give them that are wicked to the sword, the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth. They shall not be lamented, neither gathered, nor buried: they shall be dung upon the ground"

(Jer. 25:30-33).

"When thy judgments are in the earth, then the inhabitants of the world will learn righteousness" (Isa. 26:9).

—**Bro. Roberts**

Signs of the Times

IN THE vision seen by Nebuchadnezzar, as recorded in Daniel 2, the king saw a metallic image, a colossus which he was told in the interpretation given by Daniel was a representation of the course and end of Gentile dominion from the time of Nebuchadnezzar's reign until the removal of human rule and the time when the Kingdom of God fills all the earth (Dan. 2:28-44).

The course of Gentile dominion was to be 4 UNIVERSAL EMPIRES succeeding each other, the fourth to be BROKEN AND DIVIDED into separate independent and antagonistic governments, continuing in this state until "the latter days" of Gentile rule on earth (Dan. 2:28).

The accurate fulfilment of this prophetic vision up to the present time is one of the marvels of Bible prophecy. From the rise of Babylon to the fall of Rome the civilized world was ruled by the four empires described in the vision. Since that time, approximately 1500 years, there have been no universal empires, though many attempts have been made to establish world rule.

It was only to be in the "latter days," as indicated by the vision, that **once again all the elements once composing the 4 universal empires would be welded together into a single confederacy and seek the world conquest.**

Once more the gold, silver, brass, iron and clay would be united, forming the Colossus seen in vision by the king of Babylon more than 2500 years ago, "whose brightness was excellent, and the form thereof was terrible."

PRESENT RUSSIAN CONFEDERACY FORESEEN

In Elpis Israel, p. 327, the writer, bro. John Thomas wrote 110 years ago—

"The image was presented to the mind of the king of Babylon, not so much to represent a succession of empires as to exhibit the catastrophe which should usher in the Kingdom of God.

"In order, then, to prepare for the catastrophe, **the image which is now in antagonistic parts, MUST BE CONFEDERATED.**"

In a more literal way the organization of this latter-day confederacy of the image nations is revealed in Eze. 38 and Dan. 11:40-45. In view of the fact that it has been conclusively determined that Gog, the great leader of nations depicted in Eze. 38 and the "King of the North" in Dan. 11 is none other than Russia, it then becomes certain that **the Soviet Union and her allies will compose the latter-day representation of the Image.**

In Elpis Israel, p. 430, in outlining the territory which is destined to be under control of Gogue, or Russia, at the time of the end, it is said—

"Gogue's (domain) will include so much of the territory as to entitle his dominion to be represented by Nebuchadnezzar's Image."

This territory is described as including what is now Turkey, Central Asia, ancient Mesopotamia and Assyria, Egypt and Central and Southern Europe—indicated by the countries enumerated in Eze. 38:2-6—

"Symbolized by the head, breast, body, thighs, legs and toes of the Image. These are at the crisis united together in one dominion, which is broken to pieces as the result of the battle of Armageddon."

Again, in "Exposition of Daniel," by the same author, it is said:

"It is impossible that Nebuchadnezzar's image can represent any other imperial confederacy of nations than that under the King of the North (Russia) in the time of the end..

"No two such empires as that of the Image and the Northern Gog could coexist in the latter days."

We are privileged to witness today, even what Dr. Thomas, with all his great depth of understanding of prophecy could not see—**the very manner in which Russia is erecting the Image.** Not by a large-scale war (as yet), but by propaganda, subversion, infiltration and the use of discontented peoples, inspired with an impelling ideology which promises freedom from ages of oppression and poverty, fighting Russia's battles for her through guerrilla-type warfare.

THE IMAGE RISES

IT SHOULD be kept in mind that each of the universal empires in turn expanded their dominion far beyond the limits of their predecessor. In keeping with this rule, **we can expect that the dominion of Gog will not only include about all the territory included in the Roman empire, but much more.**

Within 40 years the territory acquired by Russia and nations allied with her includes Czecho-Slovakia, East Germany, Hungary, Bulgaria, Albania and the Baltic states in Europe.

Already controlling all of Central Asia, she is allied with Red China, North Korea and some of the Southeast Asian nations. She is in league with Syria, Egypt and Morocco.

OTHER CONQUESTS PENDING

AS WE take a look around this troubled world, we see many areas ripening for Communist take over. A war of conquest is going on all over the world and **THE COMMUNISTS ARE WINNING IT.**

LAOS, key to Southeast Asia, is lost to the West, with South Vietnam next on the list for Communist aggression in that area. NORTH AFRICA is wide open for Communist influence and penetration from Egypt to Morocco. CENTRAL AFRICA, unstable and divided, has already been penetrated and under the influence of Communist experts at many key points. SOUTH KOREA, torn with dissension, is a ready victim for Communist North Korea, aided by Red China.

BABYLONIAN AND MEDO-PERSIAN AREA

IRAN, territory of ancient Medo-Persia, its government incompetent and corrupt, its people fed up with prevalent corruption and fraud, is ready to be toppled by Soviet influences. A key U. S. ally, on the border of Russia, is ready to fall, with the billion \$ in U. S. aid going down the drain.

IRAQ, territory of ancient Babylon, is already under strong Communist influences and could not long survive the fall of Iran to the Communists with pressure also from Syria.

PORTUGAL, friendly to the West, is in a state of unrest and the government of Dictator Salazar is getting shaky. The loss of Angola in Africa, Portugal's richest colony, seems certain and it is generally conceded such loss would wreck the nation's economy and bring about a revolution.

In the Western Hemisphere things are going from bad to worse for the West, but favourable to the Communists. **There is scarcely a fully stabilized government in Latin-America.**

CUBA is definitely in the Communist bloc, the DOMINICAN REPUBLIC, torn with strife over the assassination of its Dictator Trujillo, is open for Communist influences. BOLIVIA, socially

corrupt and economically bankrupt, is considering Soviet aid offer. There is fear of "another Cuba" developing in other Latin-American nations.

WHAT OF EUROPE AND NATO?

FOR THE Russian confederacy to fulfil the role of Gog and King of the North by welding the proper nations into the Nebuchadnezzar Image, it is necessary that this confederacy include the territory once controlled by the 4 universal empires, Babylon, Medo-Persia, Greece and Rome.

We have seen that Russia already controls, or is in a position to acquire control of, much of the territory formerly ruled by the 4 empires, and it takes but a casual glance at the facts and figures to see that **all the nations which are to compose the Image could, with a minimum effort, be swept into the Russian camp.**

It is evident that the Soviet policy now is to establish world Communist rule short of a major war. In fact they are gaining a war of conquest with little cost to Russia. But if it comes to war in Europe, which it surely will, sooner or later, here are the facts relative to comparative strength of the combatants:

The Western alliance has 21½ front-line divisions, none of them mechanized, and some of them under strength. Arms and supplies from NATO forces depend on 7 different governments, and arms vary in calibre and types.

In reserve NATO can draw only on ill-equipped, under-strength national forces. The U. S. has 6 active divisions an ocean away. Air support for Western forces totals 2,500 combat planes.

In contrast, the Soviet Union has 23 front line divisions, 10 mechanized, 10 armoured and backed by 3 or more artillery divisions. Arms for Soviet forces are standardized, supplied and controlled solely by the Soviet government.

In reserve in Western Russia and satellite Europe are 50 Soviet divisions, 9 of them air borne, plus 72 satellite divisions. Air support for Soviet forces totals 5,000 combat planes.

To sum up, combat power of Soviet controlled armed forces in Central Europe is more than twice that of the Western alliance, while other Western armed forces are "spread paper-thin" over all the world.

At the same time the Soviet forces are under a single command, a unified, closely-knit organization, while the Western forces are described as a "hodgepodge of men, arms and equipment." There is not a doubt that, when the Soviet armed forces start to move, they can sweep over all Europe before help from the outside could possibly arrive.

Let us not be misled by the fact that many European nations are allied with the West and opposed to Russia (Remember Hitler's swift conquest of these same countries).

Let us keep in mind also that **strong Communist influences exist in these NATO nations** (particularly France and Italy), and it has been seen in many instances where a comparatively small group of Communists, aided by Russia, can take over their government, even though most of its citizens are anti-Communist.

The Combined Communist nations—Russia in Europe and China in Asia—are in a position to take over all the territory which formerly composed the 4 universal empires, either by political, economic or military means.

It appears probable at this time that Russia has no intention of resorting to nuclear war except as a last resort, for in conventional war the Communist nations would have every advantage. This

being so, it does not necessarily follow that nuclear weapons will not be used at all, but it amounts to almost a certainty that either side would use them if brought to the brink of total defeat.

In fact, a recent statement from U. S. military headquarters is to the effect that the U. S. will use nuclear weapons "to meet an overwhelming attack by Communists upon Europe." **That overwhelming attack will surely come.** It is then that Jer. 25:33 will probably be fulfilled when—

"The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth."

THE VISION OF THE IMAGE WHICH FLITTED BEFORE THE MIND OF THE DREAMING KING OF BABYLON IS NOW BECOMING A REALITY and the world-shaking events which will bring the Image crashing to the earth is near at hand. "The form thereof was terrible," and the events which will sweep it into oblivion will be more so. — O.B.

Ecclesial News

CLAREMONT, California—141 Princeton—Bible Class 10:30 a.m.; Memorial 11:30.

Greetings to all of like precious faith.

Being so far removed from any other ecclesias, our opportunities for visiting others in our fellowship are rare. We would greatly appreciate visits from brethren and sisters that we might be mutually benefited by our associations together. In an era of apostasy in Israel "they that feared the Lord spake often one to another." A noble example for us to follow in these times.

Bro. J. T. Randell and Bro. and Sis. Beauchamp attended the Fraternal Gathering in London, Ont., March 31-April 2, also visiting the brethren in Detroit and Toronto. Bro. and Sis Beauchamp went on to Houston, Texas, where they spent 6 days with the brethren there. —bro. O. Beauchamp

* * *

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

We are encouraged to read, in the Ecclesial News, of the activities of other brethren and sisters. It affords strength to each member of the body to know that others are active in their part of the Lord's vineyard. We would exhort others to record their activities in a similar manner, the life blood of our ecclesial veins to flow to every member.

The past few months have been particular blessing to us by the visits of a number of brethren and sisters, bro. & sis. J. Packer and bro. M. Packer of the Houston ecclesia; bro. & sis. O. Beauchamp, and bro. J. Randell of the South California, ecclesia and sis. Arleen Carney of the Houston ecclesia, have encouraged us by association together in the things of the Lord. Bre. J. Packer, Randell and Beauchamp faithfully admonished and exhorted us to remain steadfast in the Lord unto the appearing of His Son.

Bro. Packer set before us the patience of Job as a necessary characteristic in the Sons of God; Bro. Randell impressed the necessity of keeping our feet in the pathways of the Lord; while bro. Beauchamp conveyed the teaching of the Master that the Truth alone can make us free—free from sin and death, if we remain lovingly the bondservants of God.

During the same period of time we have been much uplifted by our associations with the brethren and sisters of London, Ontario. The program and fellowship of their recent gathering were of a very beneficial nature, and served to bind the ties of the brotherhood more tightly around the body.

While the world is distressed and torn by strife we were able, in peace and tranquillity, to speak to each other of the sequel to the earth's chaos, and the blessings in store for those who strive to honor God. May we not forget the exhortations of this occasion while we are separated by distance and time.

On the weekend of May 21 we were strengthened by fellowship with the brethren and sisters of the Toronto ecclesia. Though these weekend associations are brief, their anticipation and memories are a source of encouragement to each of us. They are an earnest and a harbinger of the time, soon to come, when, if we are faithful, we shall associate in immortal strength.

We extend greetings of fraternal love to all of like precious faith. —bro. F. Higham

* * *

MIAMI, Fla.—3428 S. W. 65th—Sun. Sch. 10 a.m.; Memorial 10:30.

Loving Greetings,

We are happy to announce that sister Esther Sawyer returned to our meeting here in Miami on Sunday, May 7. About 4 weeks previously we took her to bro. and sis. Gulbe's home at Deerfield Beach, and at that time she broke bread with us.

We have made arrangements to travel every fourth Sunday of the month to Deerfield, and bro. & sis. Gulbe plan to visit here every 2nd Sunday of the month, all subject to the will of our heavenly Father.

We extend our love to all the brethren and sisters in the bonds of the Everlasting Covenant.
—bro. T. S. Lumley

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