

The Berean Christadelphian

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

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

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CHRIST IS COMING AND WILL REIGN ON EARTH

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EDITORIAL

Patience Endurance

"Behold, we count them happy which endure"—James 5:11.

To be able to hold out against any hardship, and suffer patiently without yielding, is a quality that people admire in all walks of life. Many of us can recall the extreme hardships experienced by the men whose exploits led them into the polar regions. In recent years there has been no greater example than that exhibited by the men who conquered Mt. Everest. These men ventured into perils where their lives were in jeopardy daily. All this was done in the hope of monetary gain and the honors they knew would be showered upon them if they were successful. This is all the world has to offer—wealth, entertainment, and honor among men—just a perishable wreath.

But the Gospel has far greater things to offer. Once a person has received it with a full assurance of faith, the whole outlook on life is changed. It becomes, as Paul said, a "*newness of life.*" The mind becomes enlightened through the knowledge of God, and from then on we live in hope of eternal life in the age to come. The empty things of the world are then viewed in their true perspective, and the words of Christ are comprehended in their full value when he said—

"What does it profit a man to gain the whole world, and forfeit his life?" (Mark 8:36).

The things concerning the Kingdom of God, and the Name of Jesus Christ are not "cunningly devised fables." They are based upon words of truth and soberness, and their foundation is as deep and solid as the everlasting hills. *The only uncertain element is our own conduct after we have believed and obeyed the Truth.* The Gospel is a call to service, and, like the mountain climber, there are hazards to face, hardships to encounter, and afflictions to endure. If we expect a place in the Kingdom of God, we must remember that it can only be attained—

". . . if we hold fast the confidence and the rejoicing of the hope firm unto the end" (Heb. 3:6).

From the teaching of Jesus and the apostles, we learn that we must not be discouraged by the things we encounter in our walk in the Truth. To help us in this, *we must keep our minds continually centered on the joy set before us*; for, says Peter—

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but **rejoice inasmuch as ye are partakers of Christ's sufferings**: that, when his glory shall be revealed, ye may be glad also with exceeding joy"
(1 Pet. 4:12-13).

If a man professes to be a *follower* of Christ, then it is only reasonable to expect him to be *walking in his steps*. The Father gave him a work to do, and we know that he was faithful in all things. At no time could he be found compromising his duties with the things of the world. If he had, he could not have said, at the end of his ministry, "*I have overcome the world*." Overcoming the world implies a continual warfare against its principles and policies, and in this struggle—for it is a struggle—one will find many things that will have to be endured with patience. On this subject, James has said—

"Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience"—5:10.

In the letter to the Hebrews, the apostle, after summarizing the sufferings of many of the prophets, concludes by saying—

"They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; they wandered in deserts, and in the mountains, and in dens and caves of the earth"—11:37-38.

These are the examples set before us by James, who urges us to emulate them by steadfast endurance under the severe trials that may come upon us, and then he adds—

"Behold, we count them happy which endure"—5:11.

In what way is it possible for men who have lived such lives of suffering and affliction to be counted *happy*? The apostle answers our question. Paul says that if we are to enter the Kingdom of God it must be through much tribulation. This is confirmed in many places, but particularly in the Apocalypse where John views the culmination of God's purpose in the earth—

"What are these which are arrayed in white robes? . . . And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb"—Rev. 7:13-14.

All the prophets mentioned by James are included in the company of the redeemed, for Jesus has said they will be in the Kingdom of God. Therefore, those who endure are called happy. That which is recorded in the Scriptures concerning the lives of these men, is a portion of that which was written for our instruction, said Paul, and then he adds—

"That we through **patience and comfort of the Scriptures** might possess the hope"
—Rom. 15:4.

Following the Bible Companion method, we read the Word day after day, and year after year. But *how*? Do we discern the lesson it teaches, and apply it to our own lives, or do we think of it as applying only to those living at that time? Is it possible we have forgotten that—

"Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth"
—Heb. 12:6.

When trials come upon us, and we feel as though we could break down under the burden, let us think of those prophets set before us for an example of suffering affliction, and of patience. Let us also remember the words of Paul that—

"No trial has assailed you except what belongs to man; and God is faithful, Who will not permit you to be tried beyond your ability; but with the trial, will also direct the issue, that you may be able to bear it"—1 Cor. 10:13 (Diag.)

This is one of many verses in the Bible that should be so deeply impressed upon our minds, that it would never leave us as long as we live. If it were so, what wonderful things it would accomplish for us! And again, if we think our lot is hard to bear, then let us look to Jesus, of whom the apostle said, "he was *made perfect through suffering*." What a supreme example of endurance in all forms! He came to his own, but they oppressed and afflicted him, and they despised and rejected him. Yes, let us look unto Jesus—

"Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God"—Heb. 12:2.

Therefore let us endure the chastening of the Lord, and commit ourselves unto Him in well-doing, being steadfast, unmovable, enduring our trials and tribulations in patience. For, said Jesus, "He that endureth to the end shall be saved." If we do this, we too shall be counted happy. —*Editor*

The Service Committee

A letter to all brethren and sisters and S. S. scholars

In January, 1955, the Service Committee sent out to all the Berean ecclesias their Report No. 1, in which a comprehensive summary was given of existing laws and regulations under which the present Selective Service System operates. An effort was made in this Report to present such information as would pertain especially to our relations with the Local Boards, as we endeavor to obtain a classification that would give us exemption from service in the armed forces of the country in which we live.

Since the above mentioned Report was issued, very few changes have been made in the laws; so it is felt that the material presented there is yet quite up to date and sufficient for the present needs of our community, without issuing another report at this time. A few suggestions and general statements concerning our duty to the young brethren and students among us, and concerning the purpose and work of the "Berean Christadelphian Service Committee," might be made at this time.

Each member of the Committee keeps in close touch with developments in Washington that might in any way have a bearing upon those among us who are within the draft age. "The Washington News Letter" published each month by the "Friends Committee on National Legislation" gives an advance commentary on all important legislation that is being handled by the Committees of Congress in preparation for its presentation for action in the House and Senate.

All instructions and directives issued to the Local Boards over the country by the National Director in Washington, entitled, "Selective Service Regulations," come to each of us as they are printed through the Supt. of Documents. These publications, together with the "Reporter" published by the "National Service Board for Religious Objectors" giving news and information of much interest to CO's in all phases of their dealings with the government, enable us to keep well informed in those matters that will make it possible for us to offer help in those cases where it is needed. The Committee would like all to feel free to call on us any time there is something we can do to help.

To advise and assist the young brethren and Sunday School students in their relations with the government under the Selective Service System, and if necessary, to take their cases before the proper authorities in the event appeal to the State or National Director is called for, is the business of the Committee.

There seems to be a need to urge the ecclesias and all who have the responsibility of teaching and training the young, to give careful attention to the principles involved in the opposition we take, as a matter of duty, in relation to service in the armed forces. They should clearly understand these things, so that when the time comes for them to stand before the authorities to prove their claim for exemption, they will be able to "give a reason for the hope that is within them."

As religious conscientious objectors to both combatant and non-combatant service in any branch of the armed forces, our position is greatly strengthened in the eyes of the law if our way of life: at home, in the ecclesia, and in all our business relations is beyond reproach. It is good that we refrain from "all appearance of evil," such as taking employment under the supervision of the Military, or where the manufacture, maintenance or supply of munitions of war are carried on.

To secure a I-O Classification that gives exemption from military service and permits the registrant to perform work in lieu thereof that "contributes to the national health, safety or interest," it is not enough to prove connection with the Christadelphians, as members or as students. This will help, of course, if the record shows faithful devotion to its doctrines and manner of life; but each individual **will be called upon to firmly establish the fact, to the satisfaction of the Local Board, that he has strong, personal convictions, based on religious training and belief, that forbid him to serve in the armed forces.**

God, Who rules in the kingdoms of men so that all things work together for good to those who are the called according to His purpose, has so directed the affairs of our country that we are granted this exemption from taking part in the wars among the nations. We should continually offer thanks and praise to Him for this; and our utmost desire should be to strive daily that we might always be the objects of His love and care.

The names and addresses of the Committee members are:

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Bro. H. A. Sommerville, Lake Ariel, Pa.

Recording brothers are requested to send in the names of any young brothers or students who are within the draft age or will be soon. We try to maintain a complete file on these, with complete information in each case, so that we will be in a position to offer assistance if it is needed. Please write for as many cards as you need for listing the names with desired information.

Any forms or papers needed for filing with SSS Form No. 150, will be furnished upon request. Report No. 1 of the Committee is also available upon request.—bro. E. W. Banta, Chairman-Sec.

The Song of Moses and the Lamb

"And they sing the Song of Moses, the servant of God, and the Song of the Lamb"—Rev. 15:3.

BY BRO. JOHN THOMAS

The *Song of Moses* (Exodus 15:1-21) is admirable for the boldness of its imagery, the sublimity of its sentiments, and the dignity of its style. It was sung by the Hebrew people standing upon the shore of *Edom's* (Red) Sea.

They were now "*a people saved by Yahweh*"—a national salvation, coeval with the signal overthrow of their enemies, and the destruction of their power. They had just *put on Moses*, having been all baptized into him in the cloud and in the sea, as Paul explains in 1 Cor. 10:2.

They now constituted the *One Body of Moses*, and the Firstborn Son of Yahweh (Exo. 4:22; Zech. 3:2; Jude 9). And when they arrived at Sinai, *fifty days* after the institution of the Passover, they became the Kingdom of the Deity (Exo. 9:5-8).

These events signaled the *katabole tou kosmou*, or "foundation of the world"; to which frequent reference is made in the New Testament, in connection with the preposition *pro*, before, and *apo*, from, since, etc. (Matt. 25:34; 13:35; Luke 11:50).

They also signalize the beginning of the *Aion*, or *Olahm*, or COURSE OF TIME, the duration of which was hidden from all but the Father, Who reserved the precise year of its termination as a secret with Himself (Mark 13:32; Matt. 24:36).

The Mosaic AION was a *Course of Time* identical with the continuance of the Mosaic KOSMOS, or *Order of Things*. The beginning of the one was the beginning of the other, and synchronical with the singing of this beautiful prophetic ode.

But at that stage of their history the Israelites could only sing the Song of Moses. They could sing it commemoratively and prophetically—*commemoratively* of their deliverance, and the destruction of the Egyptian army; and *prophetically* of that still future and greater deliverance awaiting them in the time of Jacob's trouble, and of that grander and more marvellous overthrow of Babylon and the Beast by the Lamb and those who accompany him whithersoever he goes.

The song celebrative of these victories over the system of nations "spiritually called Sodom and Egypt"—the "*Song of the Lamb*"—they could not sing. No man can sing the Song of Moses who is not a member of the Mosaic Body. Nor can any one sing the Song of the Lamb unless he be a citizen of the Commonwealth of Israel, and be one of the conquerors of the Beast, his image, his sign, and the number of his name, and unless these have been already vanquished and destroyed.

True, he can *repeat the words*; but he cannot sing the words *as expressive of the agents and the events that have come to pass*. This is the sense in which songs are apocalyptically sung. This song celebrates the *Name* bestowed upon Himself by the Eternal Father in His interview by His angel with Moses.

"*Ehyeh asher Ehyeh*," said He on that occasion—"I will be who I will be." EHYEH—"I will be"; and in the third person—YAH, or YAHWEH—"He shall be."

"Thou shalt say to the children of Israel, **YAHWEH Elohim** of your fathers hath sent me to you.

"This is My NAME for the **Olahm**, and this is My MEMORIAL for a generation of the race" (Exo. 3:14-15).

"Extol Him that rideth upon the heavens by His Name YAH" (Psa. 68:4).

This Moses has done in this ode, saying (vs. 2-3)—

"YAH is my strength and my song, and He hath become my salvation! He is my AIL, and Him will I extol; my father's ELOHIM, and Him will I exalt.

"YAHWEH is a Man of War; YAHWEH is His Name."

The great prophetic subject of this song is *YAHWEH as a Man of War*—that Man of War to be manifested, who shall stand a conqueror upon the "glassy sea like to crystal," when—as the Spirit of Christ in Zech. 14:9 testifies—

"YAHWEH shall be for King over all the earth. In that day there shall be one YAHWEH, and His Name one."

This Man of War is that symbolic *Son of Man* seen by John in Rev. 1:13-16; and that *Mighty Angel* he speaks of in 10:1; and the *Son of Man* upon the white cloud in 14:14; and the *Word of the Deity* and his celestial brethren in arms in 19:13; and the *Lamb with the 144,000*, who constitute the Bride.

In other words, he is the One Body glorified, the head of which is Christ Jesus, whose Head is the Eternal Father (1 Cor. 11:3). This personification of Jesus and his brethren as constituting ONE MAN is illustrated in Exo. 4:22, where the whole multitude of Israel (of which the adults were estimated at 600,000—Exo. 12:37), is styled the Son and Firstborn of Yahweh.

The "*He Who shall be*," promised to Abraham 430 years "before the foundation of the world," and prophesied of to Moses in the "Memorial" apocalypsed at the bush, is the Eternal, by His power, *incorporate and manifest*—first in Jesus of Nazareth, and hereafter in his resurrected, accepted, and quickened brethren "glorified together with him." These all as one glorified body are the "ONE YAHWEH" manifested in "*One Name*," which, enthroned in Jerusalem, is "King over all the earth."

"YAH is my AIL, and my father's ELOHIM,"
—say Moses and the Israelites. That is, the ETERNAL INVISIBLE SPIRIT (John 4:24), Who made all things *by His power* (Gen. 1:2), even YAH, is the "*Strength of Israel*" (1 Sam. 15:29) manifested in the ELOHIM, or incorruptible and immortal angels who made themselves visible to Abraham and Jacob, and "who do His commandments," "His ministers who do His pleasure" (Psa. 103:20-21), whether that pleasure be to fit the earth for the indwelling of mankind, as related in Genesis; or to execute judgment upon Egypt, and upon the cities of the plain—the *invisible* YAH-Spirit working everything through oft-times *visible* ELOHISTIC SPIRITS.

The Invisible One, "Whom no man hath seen," was visibly manifested in them (the Elohim) to Adam in Eden's Garden; to Lot in Sodom; to Abraham, Isaac, and Jacob; to Moses, Joshua, Aaron, Hur, and 70 of the elders of Israel (Exo. 24:10-17); to David; to Mary, the mother of Jesus; and in many other instances not necessary to mention here.

This is the doctrine of GOD-MANIFESTATION expressed by Moses in his song—a manifestation of *One* through *Many*. But Moses did not confine himself simply to what existed. His words were prophetic of a future *Spirit-Manifestation*; for he adds, "Yahweh is a Man of War."

But Samuel says that "the Strength of Israel is *not a man*." Moses and Samuel, however, are not at variance; but were contemplating the YAH-SPIRIT in different periods of manifestation. The Strength of Israel was "not a man" until "manifested in the flesh" in the days of Jesus. The man Christ Jesus was the YAH-Spirit manifested Adamically; that is, in our nature; but He has not yet been manifested as a "*Man of War*."

These facts indicate that Moses in his song was referring to YAH'S manifestation as exhibited in the scene of Rev. 19:11-16, where He appears as a Man of War in the midst of his "called, and chosen, and faithful" brethren in arms who, with their invincible Chief, are the *Yah-Spirit* Conquerors standing victorious upon the glassy sea as they sing the Song of Moses and the Lamb.

The Song of Moses will be sung by the victorious saints when the Spirit's omnipotence aiding them shall have led forth in His goodness the people whom He hath redeemed, and shall have conducted them in His might to the habitation of His holiness.

He will then have brought them in, and planted them in the mountain of His inheritance; the place He will have made to dwell in; the holy place for his *Adonim* (Lords) which He will then have established.

The Beast and his Image being destroyed in the marvellous work of the "restitution of all things" pertaining to the Kingdom and Throne of David; the Twelve Tribes of Israel being all restored and grafted into their own Olive Tree, and established as the mightiest and most glorious of the nations by the military prowess of Christ and his brethren—the regenerated nation and its immortal rulers will then be able, in the full prophetic import of the Song, to sing it as marvellously accomplished in the then established constitution of the world.

Therefore, **YAHWEH** gloriously incorporate in his newly-developed and glorified **ELOHISTIC FAMILY** shall reign for the Millennial Olahm and beyond—Rev. 5:9-10; 20:4-6; 21:23.

"And they sing the Song of the Lamb" (Rev. 15:3).

When the anointing Spirit in the mystical Body of Moses gave the song celebrative of the destruction of Pharaoh's host, it was only in connection with the *typical* Lamb of the Passover they had so recently eaten, and whose blood was upon the doorposts and lintels of the houses they had left in Egypt.

But when the same song comes to be sung by the saints in connection with the Song of the Lamb, *the Lamb of the Deity himself*—who beareth the sin of the world—is a conspicuous personage of the choir. It is the Song of the "seven spirits of the Deity," incorporate in Jesus and his brethren glorified together," and which had been "sent forth into all the earth" (Rev. 5:6).

The Anointing Spirit—omnipotently manifested in the One Body or "Man of War" sanctified by the sprinkled blood of the true paschal Lamb "*Yahweh Elohim Almighty*" (Rev. 21:22)—stands the Conqueror upon the glassy sea, and sings the Song of Moses, the servant of the Deity ("faithful in all His house"— Heb. 3:5) and the Song of the Lamb, saying (Rev. 15:3-4)—

"Great and marvellous are Thy works, O Yahweh Elohim Almighty;
Just and true Thy ways, O Kings of Saints;
Who shall not fear Thee, O Yahweh, and glorify Thy NAME?
For Thou only art absolutely pure;
For all the nations shall come, and do homage before Thee;
Because Thy righteous judgments have been manifest."

Yea, verily, the works of YAHWEH *Elohim* in that great day of His wrath will be grand and marvellous. The kingdoms and empires of Europe and Asia will have been swept from the arena, as the chaff of the summer threshing floor.

The "popular sovereignties" and "universal suffrages" of the Western Hemisphere will have reached a destiny so manifest that none will fail to see—that they are the mere devices of Satan for the perpetuation of his rule.

"The kingdoms of this world" will have "become the kingdoms of YAHWEH and *His Christ*," personal and mystical, and, as Moses sang—

"YAHWEH shall reign for the Olahm and beyond."

Or, as the same is rendered in Rev. 11:15—

"He shall reign for the Aions of the Aions."

—in the Common Version, "for ever and ever." He will have "judged among the nations," which will have been "filled with corpses" (Psa. 110:6), and in so doing "marvellous deeds" will have been shown to Israel; by whose prowess the nations will have been confounded, and caused to "lick the dust like a serpent" (Mic. 7:15-17).

Then, when the newly-developed and glorified ELOHIM stand victorious upon the glassy sea, all the earth, "blessed in Abraham and his Seed," will (Psa. 66:1-2)—

"Make a joyful noise to the ELOHIM; sing forth the honor of YAHWEH'S **Name**, and make His praise glorious."

Having by terrible deeds in righteousness (styled in the Song of the Lamb "righteous judgments") stilled the noise of the seas, the roar of their waves, "the tumult of the peoples"—this glorious NAME will have become the confidence of all the ends of the earth, and of them far off beyond the sea.

These will all then fear YAHWEH, the Strength of Israel, and "the Glory in the midst of Jerusalem," and glorify His NAME. His works will then have been terrible for the manifestation of the greatness of His power, by which His enemies will confess themselves subdued.

Therefore "all the earth," enlightened by His glory (Rev. 18:1) shall do homage to Him, shall sing to Him and to His NAME, for He will judge the people righteously and govern the nations upon the earth (Psa. 65, 66, 67).

HEALTHY, BALANCED GROWTH IN THE TRUTH

Daily companionship in diligent, methodical and attentive reading and continual meditation on the Bible's many and wonderful unfoldings, will gender and nourish the fruits of the Spirit, and cause a gradual but certain growing up into Christ our living head. It will bring about in us a like-mindedness to him, renewing the spirit of our mind, and strengthening the image of the new man, which has been formed within us by Truth.

The study of particular subjects will not bring this result. A man is likely to be a dry and sapless branch who feeds on one extracted element of the vine-juice.

The Kingdom alone without the **God** of the Kingdom and the purpose of the Kingdom, will generate spiritual idiocy. The signs of the times, without the two great commandments on which hang all the Law and the Prophets, will gender hardness of heart.

The mortality of human nature studied by itself will produce a monster; the "state of the dead," spiritual moles and bats; earth creatures, who delight to burrow in the "dust and ashes" of this state of humiliation, insensible to the noble aspirations after the higher ways, to which Christ is the door. God-manifestation by itself will give us a scorching glare, that will parch the ground, and spread desolation.

In the spiritual, as in the natural, we must have **all the elements of growth** in order to have a healthy life of the creature, or healthy fructification of the soil. Let us have the air, earth, and sky of God's entire Word; the refreshing shower, as well as the invigorating breeze; the moon that walks in her brightness, as well as the glorious orb of day; the ploughing, and harrowing and planting, as well as watering and garnering.

—**Bro. Roberts.**

WITNESSES AGAINST WICKEDNESS

We are witnesses for God against the wickedness of men—not witnesses for **doctrinal** Truth merely. The Truth in this sense is the outside thing, the external shape of the eternal principles of God. There is a principle underlying the purpose of God to set up a Kingdom.

There is a deep **reason** for our mortality, which we may overlook in our eagerness to demonstrate our mortality. There are glorious principles at work underneath the scheme of salvation. We have to show the channel through which the principles are brought; but it would be infatuation to overlook the principles themselves.

The love of God, His righteousness, His greatness, His holiness, His authority, our dependence on Him, are essential principles of the Truth.

While, then, we are witnesses against the impiety and unrighteousness of men, let us see to it that we ourselves are holy and without rebuke, in the midst of a crooked and perverse generation.

—**Bro. Roberts.**

To Declare His Righteousness

“The mind of the flesh is enmity against God: it is not subject to the law of God, neither indeed can be”—Romans 8:7.

BY BROTHER ROBERT ROBERTS

It is good for all of us to be *taken out of ourselves*. It expands and tones up the mind to have our attention drawn away from our own sensations and feelings, and fixed on external objects.

But much, of course, depends upon the *nature of the objects to which our attention is transferred*. There are objects which lead us on a false track while perhaps serving the purpose of diversion. There are books and people and things that will only draw us into the universal stream of vanity that is bearing the world downwards to darkness and death.

Our meeting this morning will take us out of ourselves in the *right* way. It will not only take us away from the oppressiveness of our daily surroundings and cares, and the fogs of our own frail feelings, but it will occupy our minds in a manner that will confer lasting benefit. It will present to us scenes, the looking at which will renew our connection with coming realities and relieve the demoralizing monotony of mortal life.

The table of the Lord is a great center of objective facts having this power. It is not like a mere class for the learning of moral lessons or the exercise of the philosophic faculties.

True, it has a power of moral influence approached by nothing under the sun; but it is more as a focus of *practical facts* that it appeals to our sympathy. It is not a time to unculcate or exhibit a theory, but a time to *remember an event* which is the center of many events. It is always easier to remember events than to digest principles.

The event of events we look at first is the *Lord's death*. This, Christ has placed in the front of the weekly memorial which he has appointed. It is impossible to break this bread and drink this wine in a scriptural manner without seeing Christ crucified; his body broken, his blood poured out.

It is well he has thus rescued these facts from the forgetfulness of the past. They would certainly have dropped out of sight had they not been made the subject of a special and constant memorial. In good times we naturally forget the evil.

We should have given but small place to the sufferings of Christ, in the presence of the glorious gladness in which he has lived since his resurrection, if Christ himself had not placed those sufferings visibly before us in the only assembly of his brethren which he has made compulsory at their hands.

Why have those sufferings received such a place? Why was Paul made to say—

"God forbid that I should glory **save in the cross of our Lord Jesus Christ**, by whom the world is crucified unto me and I unto the world"?

Why did he determine to know nothing among the Corinthians but "Jesus Christ and him crucified"? *Because of the necessity there is for a right apprehension of our position in relation to God in order to be acceptable to His grace.*

The cross is the symbol of that relation. Our *state of mind* is of the first importance here. Do we see God in His true position of sovereignty? Do we understand and recognize our place in the universe as but permitted forms of His power, whom sin has deprived of all title to continuance?

If so, it is well. God has revealed that *to such He will look*: with such He will dwell—those who are (Isa. 66:2)—

"Humble and broken in heart, and who tremble at His Word."

If we do not, God is patient with us; He is long-suffering, but *His views of our position will at last prevail*. We shall certainly die out of sight and memory. His point of view is the governing one.

The world forgets this—even the world that considers itself not the wicked world—the "moral" world, the "religious" world, the "broad-minded, charitable, cultured" world. They have invented for themselves a doctrine that is not in the Bible—that God is a universal Father and will save men without reference to their attitude to Him.

This doctrine is pleasing and convenient, but *it is not true*. The cross of Christ contradicts it. Why did Christ die? *Because of sin*. And why is sin so dreadful as to require such an awful ingredient in the process of remedy? For the very reason that *God is so great and terrible a majesty*.

This is the last thing men of our generation rise to: yet it is the *first lesson in true godliness*—the godliness that God will accept (and none else is worth talking about). God is good—God is love: but there is a *method* in the goodness which is its chiefest glory. This method insists on the indispensable conditions for the working of goodness in wisdom and holiness.

Goodness without wisdom and holiness, and the firmness that in "consuming fire" insists on those conditions, would not be a goodness. The *first* of those conditions is God's *supremacy* (Lev. 10:3)—

"I WILL be sanctified in them that approach unto Me."

"I WILL be exalted" (Psa. 46:10).

The *second* is *absolute obedience*. On these two points, there has and cannot be the shadow of compromise in God's dealings with the earth. They are the two points that men instinctively dislike. Paul's words are not too strong—

"The carnal mind—(that is, the natural mind—the mind of the flesh—the mind that the brain generates left to itself)—is enmity against God: it is not subject to the law of God, neither indeed can be" (Rom. 8:7).

He further says:

"They that are in the flesh cannot please God" (v. 8).

—that is, men who are animated by the views and principles that the flesh invents for itself, which is the sort of men all the world is composed of, of whatever age, country or nation.

We have only to allow reason to rule to see how purely *reasonable and good* are God's requirements in the matter, and how absurd and mischief-working merely natural views are.

God is self-subsistently the *first*. Nothing was before Him or could be. He has contrived all things, and all things subsist in Him. So is it not reasonable that His views should prevail?

If there is any credit or glory arising out of man, is it not reasonable it should be to *God* and not to man at all, seeing it is of His hand man holds everything, and man made nothing? Does not common honesty and common gratitude require that all thanks and all praise should be to Him, and that man, while highly-gifted, should be humble and thankful?

Is it not robbery and barbarism for man to ignore God and take all the glory to himself when in truth *none* belongs to him? Is it not the program of the simplest justice that God should aim to fill the earth with *His* glory?

But there is another side to the question. God's *goodness* is seen in nothing more than in this insistence on His Own glory and supremacy as the first condition of human fellowship with Him: for how stands the fact?

That man seeking his own glory jails by the very constitution of things to attain any good at all. Man living for himself cannot rise to even what possibilities of good lie latent in his organization as a creature formed in the image of the Elohim. He necessarily sinks into all kinds of earth-gravitating ignoblenesses; languishes in sluggishness and ennui; spends his fire and his interest, and sinks in a quagmire of vanity and vexation of spirit.

For a man to *see God and love and worship and serve Him* is, on the contrary, to rise to beauties and joys of life even now that are outside the highest experiences or conceptions of the most dashing child of disobedience.

How good, then, for God to do that which the poor maudlin, slobbering world of "charitableness" so-called, thinks it is harsh and narrow-minded to think He would do. How good for God to insist that without *His* exaltation in the way *He* has appointed, there can be no fellowship or well-being or life.

Then there is another aspect of the case which will commend itself to common sense. Does it not stand to reason for us to believe that the way *God* appoints *must* be best? Even if *we* could not see the goodness of its exacting character, is it not in this view the sensiblest, and in fact only truly sane course for us to be implicitly subject to all He appoints and commands?

Reason, if it works correctly, will not only have no fault to find with the cross of Christ, but will rapturously recognize the glory of eternal wisdom in an institution of salvation which exalts God to the highest and abases man to the uttermost, while securing for man a well-being that is "unspeakable and full of glory."

We look back then at the sufferings of Christ. They were real and terrible to him. We have known them so long by report that we may not always realise their dreadful ness. It was no mere *performance* he went through when he laid down his life for us.

We have only to watch him in the Garden of Gethsemane to feel this. See him throw himself on his face—*on his face*— the most abject posture of entreaty it is possible for man to assume. See him do so three times. Hearken to his petition—

"My Father, **if it be possible**, let this cup pass from me! Nevertheless, not my will but Thine be done!" (Matt. 26:39).

Mark the tokens of his mental anguish: he sweats as it were great drops of blood. Behold an angel strengthen him. Does it not all tell us of the *terrible reality* of his sufferings? The cup did not pass. Therefore it could not.

As we behold him drink it in the agony of painful, faithful resolution, let us learn the *high and holy and ineffable majesty of God* Who, though full of loving kindness and tender mercy, cannot forgive and receive sinners unto life eternal except on the basis of *His* authority vindicated—*His* righteousness declared—*His* law upheld in the person of one entirely acceptable to Him to whom He can confide the dispensation of His love for all who implicitly and unreservedly, and with the humility of little children, accept and identify themselves with all that has been accomplished in him.

It is a truly magnificent arrangement of wisdom that has given us such an one in Christ, who, as Paul with lucid fulness remarks—

". . . of God, is made unto us wisdom, and righteousness, and sanctification, and redemption"
(1 Cor. 1:3).

At once the Son of God and the Son of Man, David's Lord and David's Son—the partaker of our common mortality, and yet the vanquisher thereof by the spotlessness of a perfect obedience and submission to the death that had passed on all men. *He is the central meeting point of all sympathies and all greatnesses.*

He appeals to our tenderest love in the laying down of his life: he commands our completest homage in the intimacy of his relation to the Father with Whom he declared himself one. He engages our highest admiration as the Master who stooped to be a servant: the heir who voluntarily submitted to poverty: the most honorable King and Lord who humbled himself to the company of the lowly, and endured the insults of the base.

And through him, as we gaze upon him as our elder brother, the head of the family, we see shining the greatness and the glory, and the holiness, and the love of the Eternal Father, of Whom are all things.

It is a *due sense of these things that is preparing* us to take part in the mighty anthem that will yet roll in majestic measures around the person of Christ in the day of his manifested glory, when before him will be gathered the countless multitude of lovers and worshippers and servants whom God has been preparing for him in all the ages. What is the leading feature of that anthem, as heard by John in vision in Patmos, and recorded in advance for the knowledge of the redeemed?—

"Thou hast redeemed us to God by thy blood from out of every kindred and tongue, and people and nation" (Rev. 5:9).

"Thou hast washed us from our sins in thine own blood."

How will it be possible to take part in this song, and in the everlasting holy service it represents *if we are not now in full and living sympathy with the work expressed in the words*? It is the work of the Truth to create this full and living sympathy by instructing us in the ways of God. It is the work done now. It is the work of Christ as defined in the language of inspiration (Tit. 2:14), to—

"Purify unto himself a peculiar people, zealous of good works."

Let us never forget this "zealousness." Some people talk of "zeal" as if it were a peculiarity—a spiritual superfluity. It is far from this. It is the *indispensable* peculiarity of acceptable believers. It is a zeal having its basis in the forgiveness of sins. As Jesus said of the woman (Luke 7:47)—

"She is forgiven much, therefore she loveth much."

People who have no sense of the dreadfulness of sin have no appreciation of the privilege of forgiveness, and are therefore not likely to be called out in love on its account, or to find any pleasure in praising Christ in this behalf. *We must be prepared to say with GLADNESS—*

"Thou hast washed us from our sins in thine own blood."

To say it with gladness, we say it with the *understanding*, of course. The truth in these words is expressed in figure. There are no real robes to be made literally white in the literal blood of the Lamb. There are *sin-disfigured characters* to be cleansed by the double process of forgiveness and reformation.

"God, for Christ's sake, hath forgiven you."

This is the literal truth as divinely expressed (Eph. 4:32) — "*For Christ's sake*": that is, for the sake of what has been effected in Christ. What this is has also been made plain to us in words of the utmost value, as revealing to us God's view of the death of Christ (Rom. 3:25-26)—

"Whom God hath set forth to be a propitiation through faith in his blood to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness that He might be just and the justifier of him that believeth in Jesus."

These words will repay the deepest thought. They deserve—they *demand*—the utmost consideration. They are a compendium of instruction on the difficult subject of the death of Christ. They hold to the front *two features* of it which together yield nearly its entire explanation. The *first* is that it was—

"For the remission of sins that are past, through the forbearance of God."

"Remission" and "forbearance" exclude the popular idea of "substitution" and "payment of debt." A sin or debt is not remitted that is discharged to the last farthing. There is no forbearance in allowing a debtor to go free whose debts have been paid by another.

It is highly important to have clear views of this. It is, in fact imperative that we hold no view of the case that obscures the kindness and grace of God in the matter. It is *forgiveness* He proposes: and to forgive we all know is to let go; to pass by; to remember no more against, and to do this freely, and not because of satisfaction received.

The *second* point is that the forgiveness is *connected with an event by way of condition*. It is not inconsistent with the nature of forgiveness to require a condition, such as when an apology is asked. The event is the shedding of Christ's blood—

"To declare His (God's) righteousness."

We must be able to see a *declaration of the righteousness of God* in the shedding of the blood of Christ before we can understand the relation of that event to the kindness which God proposes to show in the forgiveness of our sins "for Christ's sake."

If we look upon Christ as a being *separate* from the human race—of angelic or other nature in no way under the power of sin—we cannot see the righteousness of God in his death; but the reverse; for it cannot be righteous that he should die on whom death has no claim. It requires that we see him as he is presented in the apostolic writings—

"Of the seed of David according to the flesh" (Rom. 1:3).

"In all things made like unto his brethren."

—a partaker of the identical flesh and blood which belong to them in which death works (Heb. 2:17, 14).

Seeing him thus, we see a *fellow-sufferer with us of the death that came by Adam*, and therefore one who could righteously suffer on our behalf, as our representative, one who, though without sin himself, was a possessor of the nature that had come righteously under the power of death in the beginning of its history upon the earth.

We can therefore understand how his crucifixion was divinely intended to declare the righteousness of God—

"For the remission of sins that are past" (Rom. 3:25).

We can understand how God in him thus—

"Condemned sin in the flesh" (Rom. 8:3).
—publicly, openly, ritually for all time; and thus established a meeting point for—

"Propitiation through faith in his blood."

God asks men to look to Jesus crucified as the serpent-bitten Israelites looked at the elevated serpent of brass—that is, to look in faith, that is, to realize that *our common nature was thus in him condemned*; to recognise that they were crucified with him; to partake of that death and burial in baptism; and therefore to admit and confess that they are unworthy of approaching to God as sinners of Adam's race; that in themselves they have no hope, yea, that they are unworthy to live; and that *the life God will permit them to live is by His favor alone* which he will extend to them "for Christ's sake," with whom He was well pleased, in whom there is no sin, though involved in the mortality of a sinful race, and whom He raised from the dead because of his righteousness, and gave him power to raise all who should come unto God by him.

With these contemplations, we can understand Paul's meaning in the words,

"God for Christ's sake has forgiven you" (Eph. 4:32).

We are prepared to see the love of God in the whole matter, however enveloped in cloud and mystery it may at first sight appear. We can understand the part the love of Christ has played in this laying down of his life for his friends. We see how he redeems them by his blood without those terrible confusions that come with the idea that in his sacrifice, God accepted the punishment of the innocent as a satisfaction for the crimes of the guilty.

Love and light shines through all. Reason, wisdom, and beauty take the place of darkness, confusion and bafflement. We are enabled to rejoice that God forgives—*truly forgives*—our sin. We are enabled to feel with Paul, that love of Christ constrains us, because judging with him that—

"If one died for all then did all (with him) die, that they who live should not henceforth live unto themselves but unto him who died for them and rose again" (2 Cor. 5:15).

And realizing that the end of it will be our own assimilation by him and the incorruptibility of joy and holiness of the Spirit nature which he possesses in everlasting fulness and power, we are impelled to say with John, the beloved disciple:—

"Unto him that loved us and washed us from our sins in his own blood and hath made us kings and priests unto God and his Father, **to him be glory and dominion for ever and ever.** Amen" (Rev. 1:5-6).

Narrow-minded as it may seem to the philosophers, evildoers are objects of aversion to the Eternal Father of all; and the impunity they now enjoy is only the result first of the divine patience, and, secondly, of the fact that God hath appointed a time, not yet arrived, for judging the righteous and the wicked.

—**Bro. Roberts.**

"At Midnight They Sang Praises"

"Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat; we are made as the filth of the world and are the off scouring of all things unto this day"—1 Cor. 4:12.

During Paul's first missionary journey, he was accompanied by Barnabas, who is first introduced to us in Acts 4:36—

"And Joses, who by the apostles was surnamed Barnabas (which is, being interpreted, The son of consolation) a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet."

This journey began at Antioch, where Paul and Barnabas, with others, were teaching—

"As they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them"—Acts 13:2.

The first journey concluded at Jerusalem, where the apostles had gathered to consider a problem that arose in connection with the Gentile Christians—

"Certain men who came down from Judea taught the brethren, and said, Except ye be circumcised, after the manner of Moses, ye cannot be saved"—Acts 15:1.

This matter being settled, Paul, Barnabas, Judas and Silas, returned to Antioch, where they remained for an unstated period. After some days Paul suggested to Barnabas that they visit the brethren in the ecclesias that had been established during the first journey.

Barnabas wanted to take John Mark, but Paul did not agree with him; so they parted and Paul chose Silas and went through Syria and Cilicia, confirming the ecclesias.

In the 16th chapter of the Acts, we meet them as they enter Derbe, a small town of Lycaonia, in Asia Minor, 60 miles southeast from Iconium, and 18 miles east of Lystra, and about 100 miles west of Tarsus, the home of Paul.

They had been in Derbe before (on the first journey), because that was the place to which Paul and Barnabas fled when they were expelled from Iconium. Apparently they did not remain in Derbe, but went on to Lystra, the home of Timothy. It was here that Paul had healed the lame man on the previous journey with Barnabas.

The people were so impressed, that they thought Paul and Barnabas were from the gods, and called Barnabas "Jupiter" and Paul "Mercury." But this honor was short-lived because some Jews came up from Antioch, and stirred up the people, and in a short time they were throwing stones at Paul.

We are inclined to think this was the act of a mob, and after a number of stones had struck Paul, he fell over as though dead. Then the mob would doubtless drag him along the streets of the city, and then outside where they left him, thinking he was dead. But Paul was not dead, for there was much work still ahead of him.

The record merely says that he "rose up, and came into the city." But can you not almost see him as he trudged along, his battered body being evidence of the intense suffering that he experienced? As we try to visualize this incident, we often wonder if Paul's mind went back to the time when he had witnessed the stoning of Stephen. *No doubt it did.*

* * *

We return to the 2nd journey at Lystra where Paul and Silas meet Timothy. Paul was so impressed with him, that he arranged to take him along with them. Because of certain Jews in that vicinity, who knew that Timothy's father was a Greek, Paul circumcised him, and they went forth to continue their work throughout Phrygia and Galatia, establishing ecclesias.

Upon reaching Mysia, they planned to go into Bithynia, but were forbidden by the Spirit, so they passed by Mysia, and came to Troas, a city on the coast of the northern part of Mysia. (As Luke was the writer of the Acts, it is supposed that he joined Paul here, because in Acts 16:10, "we" is used for the first time.)

That night, a vision appeared to Paul of a man of Macedonia, calling him to come and help them. Being assured that it was from the Lord, they sailed the next day from Troas to Samothracia, an island in the Aegean Sea, and the following day they arrived in Neapolis, a maritime city of Macedonia, which is situated on a rocky eminence. The most conspicuous object in the city was a temple of Diana, which crowned the top of the hill, symbolizing the "strongholds" of spiritual falsehood that it was Paul's mission to "pull down." They did not remain there, but went on to Philippi, the chief city of Macedonia.

Here they stayed for some time, and it was in this city that Paul founded the ecclesia to which he later addressed one of his finest letters. Philippi was originally known as Crenides, but was taken and fortified by Philip of Macedon, who renamed it after himself. Around its wall was fought, in B.C. 42, the battle between Octavius and Antony, on one side, and Brutus and Cassius on the other. This caused the downfall of the Roman Republic, and prepared the way for the establishment of the Roman Empire. In memory of his victory, Octavius made Philippi a Roman colony; that is, he settled a number of his veteran soldiers there, and gave them land to cultivate (See Acts 16:12).

One of the first and extremely interesting experiences of the apostle took place outside the city on the bank of a river, where women were accustomed to gather. As a result of speaking to them, a certain woman, named Lydia, a merchant, described as a "seller of purple," and one who worshipped God, gave particular attention to what Paul said—so much so that she and her household were baptized. Being so thankful and grateful for having come to a knowledge of the Truth, Lydia persuaded Paul and those with him to come into her house as her guests.

Lydia was a native of Thyatira, in Asia Minor, a city well known to all of us because it was the ecclesia in that city Jesus addressed his fourth Apocalyptic message. It was located in the northern section of the province of Lydia, a section made famous by the art of dyeing purple.

In Eureka, bro. Thomas writes at some length regarding the work of Lydia. He was convinced that the Christian faith was doubtless introduced into Thyatira by her. As Luke remarks, she was a "worshipper of God"—either a devout Jewess, or (more probably) a Gentile proselyte belonging to the synagogue at Thyatira.

Luke says the Lord "*opened her heart.*" Paul's work was to sow the seed; but *God* gave the increase. That which Paul planted was "the Truth as it is in Jesus." The Truth, and only the Truth, will open a man's or woman's heart, or understanding, to the things God requires of us.

Lydia, like Cornelius, was a worshipper of God, and in the same manner, this record proves that a belief in God, and sincere worship of Him, is not sufficient for salvation. No, if we would attain

unto salvation, we must believe the things concerning the Kingdom of God, and the Name of Jesus, and be baptized, as Lydia was, into that Name.

We do not know how long Paul stayed in Philippi; but the spiritual atmosphere that pervaded the home of Lydia must have been a great pleasure to Paul and his companions. Not all believers have the honor to entertain visitors of such a godly character, and not all homes of professed believers provide and encourage quiet meditation upon divine things, as Lydia's did.

The effect of this impressive experience upon Paul is reflected in his letter to the ecclesia in Philippi. It is inspiring and uplifting to note how he writes with such deep affection. Although he warns them in several ways, he does not find fault with them as he did with those in Corinth and Ephesus. It is one of the most beautiful of Paul's letters, being animated and elevated in style, and is full of sublime thoughts, and affectionate exhortations. The epistle reveals how much Paul loved and esteemed the brethren and sisters of that ecclesia—

"I thank my God upon every remembrance of you, for your fellowship in the Gospel from the first day until now.

"Because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, you all are partakers of my grace.

"For God is my record, how greatly I long after you in the tender sympathies of Jesus Christ.

"Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved" (Phil. 1:3-8; 4:1).

But all was not happiness and joy in Philippi. It was there that Paul had one of his greatest afflictions. A female slave, suffering from a brain disorder, was the source of substantial income to her masters by soothsaying. For many days she followed Paul and his companions, crying out,

"These men are the servants of the most high God, which show unto us the way of salvation"
(Acts 16:17).

This statement was true; but coming from an insane person, caused great grief to Paul. Finally, he turned and cured the girl of her disease. Realizing what had happened, and that the hope of their gain was gone, her masters became enraged, and caught Paul and Silas, and dragged them into the market place before the rulers. They had no criminal charge to make against them, and of course they would not mention what had happened, so they said—

"These men are Jews and they are disturbing our city. They advocate customs which it is not lawful for us Romans to accept or practise" (Acts 16:20-21).

This specious charge pleased the magistrates, who tore off their clothing and gave orders to beat them with rods. Such beatings were done in public and were extremely painful. Each blow drew blood and left their bodies bruised and torn. Their garments were then wrapped around them, and they were taken to the inner prison, and their feet fastened in stocks. This alone caused great discomfort; but to be placed there with brutally beaten bodies must have caused terrible suffering.

Like the crucifixion of Jesus, little is said of the awful punishment as practised by the Romans. If any of us find ourselves in what we think are trying and difficult circumstances, it might be well to think of Paul and Silas as they sat in an upright position with their feet held firmly in blocks of wood around the legs just above the ankles.

This awful torture continued until midnight, when Paul and Silas joined in prayer. After prayer they sang a hymn to God. It would require a mind saturated with the Truth to do as they did, and their conduct reveals a most noble example of faithfulness under such a severe trial.

The singing of the hymn reminds us of the night in which Jesus was betrayed. Judas had gone from the upper room, and Jesus was left with the eleven; but before facing their great trial "they sang an hymn." But as Paul and Silas sang, suddenly there was a great shaking—

". . . so that the foundations of the prison vibrated; and immediately all the doors were opened, and every one's bands were loosed.

"And the keeper of the prison awakening out of his sleep, and seeing the prison door open, he drew out his sword, and would have killed himself, supposing the prisoners had fled.

"But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

"Then he called for a light, and rushed in, and trembling with fear, he fell down before Paul and Silas, and brought them out and said,

"Sirs, what must I do to be saved?" (Acts 16: 26-30).

Back comes Paul's answer—

"Believe on the Lord Jesus Christ and thou shalt be saved, and thy house, or family."

The modern evangelist calls this "instantaneous conversion," and says, "*All you have to do is believe. Just believe on Jesus, and take him as your personal Savior, and you are saved.*" They tell us we make too much fuss about the Kingdom of God and the Name of Jesus, for Paul and Silas said nothing about such things. But this is *not true*: for in the next verse we read—

"And they **spoke unto him the Word of the Lord**, and to all that were in his house" (v. 32).

Anyone who examines the teaching of Paul will know that when he spoke the Word of the Lord, he was—

"Preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, persuading them both out of the Law of Moses, and out of the Prophets."

This is a formula which has to be believed and confessed before baptism into the Name of Jesus could be efficacious for remission of sins, and union with the body of Christ. The effect of "speaking the Word of the Lord" is seen in verses 33 & 34—

"And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his family.

"And when he had brought them into his house, he set food before them, and rejoiced, believing in God with all his household" (vs. 33-34).

What a transformation took place that night! Only a few hours before this representative of the Roman power carried out the instructions of the magistrates and cast Paul and Silas into the inner prison. Now we see him as a *brother in Christ*, caring for them in an anxious manner—washing their wounds, and receiving them as honored guests in his home.

When day came a further change took place. In those days superstition prevailed among the people. It has been suggested that the magistrates thought the earthquake was the result of divine displeasure over what they had done on the previous day. So they sent the police with instructions to let them go.

But Paul and Silas had been severely beaten with rods, and put in prison without a trial. Roman citizenship was a thing to be taken seriously, and when the magistrates learned that Paul and Silas were such, they became alarmed when they received Paul's message for them to come personally and release them. There was only one thing they could do, and that was to go to the prison and ask them to leave the city. We believe that we are safe in saying that the small ecclesia benefited by Paul's action in clearing his position, and that it would be for the sake of the Truth, for this was the sole motive of all he did.

Upon being released, Paul and Silas made their way to the home of Lydia, and we can easily imagine the joy with which they were received. The record reads—

"When they had seen the brethren, they comforted them and departed" (Acts 16:40).

But let us not forget that they were still suffering from the beating they had received. When we read these records, we are apt to think of them as something so far distant, they do not seem real. But if we are to benefit from them as we should, we must bring ourselves to realize that they are *just as real as the things we experience from day to day*.

Our reading of the Scriptures must not be surface reading; we must do all in our power to get inside and make it a part of our daily lives. As we read let us endeavor to feel that we are actually in the company of Paul in all his travels. To do this, we must withdraw ourselves from the things surrounding us—that is, mentally—and concentrate our minds on what is written for our instruction.

Companionship with Paul is something we cannot measure. As we travel with him, we see how he lived—how he suffered—how he was troubled on every side; yet not distressed. We see him persecuted; but not forsaken. We listen as he says—

"Always carrying about, in the body, the dying state of Jesus, that the life of Jesus may also be manifested in our body"—2 Cor. 4:10.

As we live and travel with Paul, we are able to fully understand what he meant when he said (1 Cor. 11:1)—

"Be imitators of me, even as I also am of Christ."

—G.A.G.

"LET NOT YOUR HEARTS BE TROUBLED"

It was a sober meeting in that upper room, when all outside was feasting and gladness.

"All ye shall be offended because of me this night" (Matt. 26:31).

The pain and perplexity of the disciples, caused by this remark, can be imagined, especially when he added:

"Verily I say unto you, one of you shall betray me."

The simple loyalty of the disciples could but echo Peter's exclamation.

"Though all men forsake thee, yet will not I!"

Yet they could not penetrate the portentous sayings of their Master, whose wisdom they had learnt to have in awe, though his teachings they did not at all times comprehend. They sat still in the cloud, and waited while light began to break. Having unburdened his own soul, Jesus proceeded to pour the oil of consolation into their smarting wounds —

"Let not your hearts be troubled; ye believe in God; believe also in me. In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you" (John 14:1-2).

Herein have we the connection between the cross and the crown. The sorrow of the hour was but part of the work of preparation for the Great House of the Father, whose presence ("the tabernacle of God with men") shall lead to a wiping away of tears, and a blotting out of every curse and all death.

The first "going" of the Lord in the work of preparation was "to prison and to death." This was the cup that could not pass. If the Lord had not died, men would not have been saved, nor mansions developed.

Death had passed upon all through sin, under the law which constituted death the wages of sin; and it had pleased the Father to require this law to be fully upheld as the basis of the scheme by which salvation had come by Christ. Without the blood of a sinless representative, the covenants of promise must remain a dead letter. Without the slaying of the lamb, there could be no "passing over" by the angel of death.

—Bro. Roberts.

Out of Egypt Have I Called My Son

"By faith Moses forsook Egypt, not fearing the wrath of the king, for he endured as seeing Him Who is invisible"—Heb. 11:27.

For the past 15 months, under the title of "The Tabernacle in the Wilderness," we have considered the marvellous events connected with the journeys of Israel, and their deep spiritual significance, from the assembling at Sinai up until the encounter with Balaam, 40 years later. We propose now, if the Lord will, to retrace our steps and take up the story again from the time of the birth of that wonderful character, Moses, "the man of God," who was "faithful in all His house."

In the affliction of Israel in Egypt foretold to Abraham (Gen. 15) we may discern the means which the Deity adopts in effecting, in the minds of such as are exercised thereby in a godly manner, *that moral rectitude which He sought to bring about in the "fourth generation" of His children.*

Notwithstanding the general declension from the faith of Abraham which had taken place in their sojourn in Egypt, there were in their midst those who had retained that faith, and who were hopefully anticipating the promised deliverance at the time appointed, as is strikingly evidenced by Moses' parents.

It will be remembered that before Jacob and his household of 70 persons went into Egypt, God appeared to him, saying:

"Fear not to go down into Egypt; for I will there make of thee a great nation" (Gen. 46:3).

Jacob was 130 years old when under divine sanction and promise he removed into that country to sojourn with the son of his love who had been so ruthlessly torn from his bosom by his jealous brethren, and sold as a bond-slave into Egypt; and under whose care and filial affection he passed the remaining 17 years of his life to the joy and delight of his soul, and in the grateful recognition of the providential kindness which had watched over and exalted his son as the savior of Egypt, and succorer of the nation of God's choice which was in process.

At the time of Jacob's death his sons were prosperous, and in the occupation of the best of the land of Egypt; and they increased rapidly, so that within 74 years from the death of Joseph (at which time Moses was born) they had multiplied to such an extent as to become a cause of anxiety and alarm lest, in the event of war, they should join with the enemy to the danger of—

"The king who knew not Joseph" (Exo. 1:8).

—the consequence being that among other devices for checking their growth, was the cruel and inhuman project of killing all the male children of Israel as they were born; and this terrible act of cruelty was enforced under a decree which affected the life of the central figure of our narrative, who must have perished thereunder except for Providence, which was so wonderfully manifest in his marvellous deliverance.

The circumstances connected with that deliverance, and the striking evidence thereby furnished of divine interposition; the provision made for the necessary training to which the child was subjected as a preparation for the divine calling which awaited him, in the instruction which he received at the hands of his own mother, who was unwittingly chosen to be his nurse, and by means of which, we may safely conclude, was laid the basis of that robust faith which was displayed by him in after life—all these circumstances we feel assured are so well-known to the reader that we need not produce them at any length here.

The time of the promise having drawn nigh, this divinely-chosen and providentially-preserved man appeared upon the scene at the age of forty years under the powerful conviction that the time had arrived, and that it was his mission to deliver his brethren from the fiery furnace of their affliction.

The circumstances connected with the event to which we refer are instructively recited by the apostle Paul (Heb. 11:24-27):

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward.

"By faith he forsook Egypt, not fearing the wrath of the king; for he endured, **as seeing Him Who is invisible.**"

This inspired testimony enables us to perceive the true greatness and nobility of soul of the man Moses. Though he had the prospect of the crown and sceptre of Egypt before him he suffered not himself to be allured by the pomp and pleasures of a princely life; but putting aside the temptation, he cast in his lot with the burdened slaves of the race to which he belonged.

What a noble and exemplary exhibition of the godly and faith-inspiring attitude of Moses is here presented to us! We may profitably ask ourselves whether the faith which *we* have in the promises of God would be equal to such a task were we placed in similar circumstances, a reflection which will be well calculated to cause us to invoke the God of Abraham, Isaac, Jacob, and Moses for that *increase of faith* whereby, like those holy men of old, we may please Him. There is much meaning in the statement of Paul that "*by faith* he forsook Egypt."

This does not refer simply to the flight of Moses into the land of Midian, but rather to the *forsaking of the throne of Egypt*; the occupation of which, had he been so minded, he might have attained as a prince of the house of the reigning dynasty.

He, doubtless, calculated the consequence to himself of his intended act, which would perilously affect his life in case of failure; but he "feared not the wrath of the king," and boldly committed himself to an enterprise which would be regarded as an act of treason against the crown of Egypt.

The explanation of it all being that "he endured, as *seeing Him Who is invisible*;" and under the powerful conviction of his mission, and in the full belief that the *400 years of the covenant-prophecy were fulfilled*, and that he was to be the honored instrument in the hand of God in the deliverance of His people, he left his exalted position and appeared in the midst of his brethren, identifying himself with them and manifesting his sympathy by taking the part of one of his brethren in a quarrel with an Egyptian, delivering him by slaying his enemy.

Nevertheless they would not listen to him, but they thrust him away from them, and cried out against him (as their successors of a subsequent generation did against "the prophet like unto Moses") saying (Exo, 2:14)—

"Who made THEE prince and judge over us?"

The hope and expectation of Moses being thus dashed to the ground, he was compelled to flee for his life from the face of Pharaoh into a strange land, unprovided for as regards the means of subsistence, but doubtless with trustful confidence in the providence of God which had so manifestly watched over him theretofore; and thus blighted in his prospect he wended his way—it may be in tears and broken-hearted—to the land of Midian, where he exchanged the crown for the cross, the sceptre of Egypt for the humiliating crook of the shepherd as the only means at his disposal for obtaining a livelihood.

Let us try and bring the matter of this man of God under circumstances of extreme disappointment nearer home, and enquire whether, although maybe in a much milder form, similar has not been the lot of Christ's brethren in these "latter days."

The proximate cause in both cases we shall find to be somewhat of the same nature, and may be stated to be the result of misconception of those hidden prophetic periods in connection with the purpose and work of the Deity in the earth.

In our day we have a situation in relation to that purpose and work in connection with the same Israel somewhat *resembling that which existed in the time of Moses*; and we, like him, are living at the end of certain prophetically annunciated periods having relation to "the hope of the gospel."

The approximate endings of those periods were productive of much anxiety and excitement at the tremendous issues involved, but they passed by in silence to the great wonderment of those most anxiously concerned and in some instances the apparent failure proved disastrous, and generally there was widespread disappointment, and a severe testing of faith.

This was followed by an earnest and prayerful endeavour on the part of many brethren to examine into, if possible, seek out the wherefore of the position; and a closer examination of the prophetic periods yielded the fact that those periods stood related to events which were 75 years apart, and consequently differed by that period in their initial and final reckonings.

Reference is now particularly made to the two decrees relating to the fixation of ecclesiastical supremacy in the Bishop of Rome, to whom it was given "to make war with the saints and to overcome them during a period of 42 months," or, 1260 years.

The first of those decrees was made by the emperor Justinian, A.D. 529-33; the second by Phocas, A.D. 604-8. Commencing with the decree of Justinian the 1260 years would terminate in the epoch of the French Revolution, A.D. 1789-93; and if we add to this 30 more years we get the ending of 1290 years, which was signalised by the initial pouring out of the sixth vial upon the Great River Euphrates (the Turkish Power), A.D. 1819-23; adding to this forty-five more years, we get the terminal epoch of the 1335 years which was also notably signalised by the complete destruction of the political power of the Papacy, or "Image of the Beast," A.D. 1864-8.

We now come to the second of those decrees, namely, that of the Emperor Phocas, A.D. 604-8, which is the second commencement of the said period of "forty and two months," or 1260 years, which, as we have said, was 75 years later, and consequently, gives us a later ending of those periods by so much.

The computation of the 400 years in the case of Moses was similarly circumstanced as regards its initial and final periods, and it seems pretty certain that Moses commenced his calculation from the entrance of Abraham into the land of promise, in which he wandered ten years before the covenant which God made with him was typically confirmed, and it is clear from apostolic testimony that there elapsed a period of 430 years between the typical confirmation of the covenant, and the giving of the Law (Gal. 3:17); in other words, 440 years from Abraham's coming into Canaan in obedience to the divine call.

We have thus the 40 years of Moses, which were passed by him in solitude and patient waiting in the land of Midian, accounted for. We may discern, in the terrible situation of this man of God, that test of faith in Him, which was the indispensable pre-requisite to the exaltation and glory for which he was being prepared; and that his humiliating surroundings were a necessity in the situation, and had largely to do with the development of that characteristic which is thus described—

"The man Moses was very meek, above all the men which were upon the face of the earth"
(Num. 12:3).

Leaving the consideration of his solitariness in the wilderness, we follow him at the expiration of the period of his severe probation, when the clouds were dispersing and their golden linings bespeaking better times at hand for this faithful man. We see him now standing upon the threshold of that *house of Jehovah* which was in course of development, and over which he was destined to preside to the glory of God.

An angel of the Deity was sent from heaven to manifest the Great God whom Moses worshipped; and whilst in pursuit of the duties of his shepherd life in the wilderness of Sinai, his attention was attracted to what appeared to be a burning bush.

Gazing for some time upon the sight, and observing that it was unconsumed by the flame in which it was enveloped, "he turned aside to see," and to his great surprise he heard a voice which called him by name, and which proceeded from the burning bush, and to which he responded, "Here am I." This response was followed by the solemn utterance (Exo. 3:5)—

"Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

This was a new experience for Moses; we cannot enter into the state of mind that must have possessed him at this wonderful crisis. He was now face to face with the divine representative, who, continuing his address, said—

"I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob."

—whereupon "Moses hid his face, for he was afraid to look upon God." The angelic personator of the Deity then said—

"I have surely seen the affliction of My people which are in Egypt, and heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land into a good land and a large, unto a land flowing with milk and honey; and into the place of the Canaanites.

"Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt" (Exo. 3:7-10).

In this divine oracle we recognise "*the Gospel of the Kingdom of God*" angelically proclaimed—the message of hope to the children of Israel for the proclamation of which to them Moses was being divinely prepared. It is the same Gospel that was preached to Abraham saying,

"In thee shall all nations be blessed" (Gal. 3:8).

—and by an understanding of which it will be perceived that the salvation of the world is bound up with the ultimate destiny of the Jews as the nation of God's choice, as said Jesus himself—

"Salvation is of the Jews" (John 4:22).

The kingdom of Israel was about to be manifested as the divinely constituted Kingdom of God in its preliminary stage, in the preparation and final evolution of which Kingdom centred the hope of

Israel and of all nations for salvation—the salvation prepared of God from the foundation of the world, initiatively laid in the promise made in Eden, that (Gen. 3:15)—

"The seed of the woman should bruise the serpent's head."
—and subsequently taking the form embodied in "*the promise made of God unto the fathers*," and exhibited in the unconditional election of Israel as God's nation as an element of the plan which is finally to embrace within it, and compass, the salvation of the world.

This view of the matter will invest the mission of Moses with an importance otherwise not perceived, and close study of it will prepare us for those deeper lessons which underlie the exodus of Israel from Egypt which we are now about to enter upon.

The suddenness of this demand upon the faith of Moses was overpowering for the moment. He required to be strengthened and nerved up, as was the prophet Daniel upon his interview with the angel Gabriel, with which he was honored in the communication of the divine mind to him concerning the destiny of the same people as that to which Moses was about to be sent.

We do not find Moses inflated with pride at the high honor to which he was about to be preferred, but rather exhibiting that spirit of meekness for which he was distinguished in his lofty surroundings; and upon his considering the circumstances of his former enterprise when he left the Court of Pharaoh, and the greatness of the power of the Pharaohs, and the magnitude of the undertaking, he modestly said unto the angel (the angels being *officially* God):

"Who am I that should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" (Exo. 3:11).

The reply from the angel which this question elicited shows the sense in which Moses understood the matter, for whether the mind of Moses was orally expressed or not, he was in the presence of a being to whom his inmost thoughts were known; and we may gather from the reply, that Moses either expressed or felt his need for divine help, and the presence of the powerful messenger who had been sent of God to him, if such an undertaking was to be successful. Accordingly, the angel says—

"Certainly **I will be with thee**; and this shall be a token unto thee that I have sent thee. When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain"
(Horeb). (v. 12).

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

THE CANON OF THE OLD TESTAMENT

In speaking of the "Canon" or Rule by which the authority of the Old Testament is decided, we do not refer so much to the manner of formation as to what is the collection of Hebrew Scriptures considered as of Divine Authority.

It stands as a fact beyond dispute that the Scriptures accepted by the Jews as authoritative consisted of the 39 books that now compose the Old Testament. Josephus tells us that the Jews recognised a collection of 22 books: 5 books of Moses (the Law), 13 of the Prophets, and 4 of hymns and rules of conduct (the Writing)—the difference in the number between the 39 and the 22 being accounted for by separate books being grouped together. He makes use of all except three in his writings, and all later books being excluded, it is evident the Apocrypha was not recognized.

The most conclusive evidence of authority is to be found in the fact that **Christ endorses these writings, in common use among the Jews of his day and speaks of them as The Law, The Prophets, and the Psalms** (Luke 24:44); while Paul emphatically states in his letter to Timothy that "the holy writings" (**ta hiera grammata**) were "all **graphe** (a writing or decree), God-inspired, and profitable for doctrine, for reproof, for correction and instruction in righteousness" (2 Tim. 3:15-16).

The word **graphe** (a **writing**) used here, and often used by Christ when referring to the Hebrew Scriptures, was in the first century the common legal term for a royal decree that could not be altered, and as such was particularly applicable to the "Oracles of God," committed to the chosen people (Rom. 3:2). **Christadelphian Treasury.**

"Arise, My Love, My Fair One"

"As the lily among thorns, so is my love among the daughters."

SONG OF SONGS, CHAPTER TWO

The true bride of Christ stands out from all her surroundings with the unmistakable distinction of a lily among thorns—a sobering and impressive lesson on the responsibilities of our exalted position. The lily—harmless beauty and purity; the thorns—poisonous and vicious. We do not claim this distinction, *we set it before us as an inspiration*. We strive to approach it as the ultimate ideal. We compare ourselves with it, endeavoring to remove the thorny characteristics, and cultivate the lily like ones.

"Be not afraid, though briars and thorns be with thee, and thou dost dwell among scorpions: be not afraid" (Eze. 2:6).

* * *

V. 3, "As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste."

The picture is one of the discovery, by a hungry and weary traveller, of a familiar, friendly, fruit-bearing tree in the heart of a wild and fruitless forest.

There is a beautiful parallel here—the Bride as the solitary, gentle, defenceless lily among all the rough aggressive thorns; the Bridegroom as the single life-giving tree throughout all the dark, unfriendly forest.

V. 9, "My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, showing himself through the lattice."

This has been very fittingly explained as follows: "*What is the wall, but our mortality which separates us from him, and what is the lattice but our faith through which we catch a shadowy glimpse of his perfection?*"

Verses 10 to 13 are among the most intensely joyous and comforting of all God's Word—

"My beloved spake and said unto me, Rise up, my love, my fair one, and come away. For lo, the winter is past."

The wording is so personal and real, with the extreme simplicity of perfect intimacy and understanding. Those whose hearts are united in love do not speak in formal or complicated language. The simplest of terms have limitless meaning.

"The rain is over and gone" (v. 11).

The Palestine winter was a long rain of tears over a cold and barren earth. But the dark period had a glorious purpose that was revealed with the advent of spring.

"The flowers appear on the earth; the time of the singing of birds is come" (v. 12).

The solitary lily among thorns suddenly finds herself surrounded by a vast host of glorious companions, the thorns having all been swept away. And the air will ring with a tremendous symphony of praise.

"There is a time to weep and a time to laugh; a time to mourn, and a time to dance"
(Eccl. 3:4).

The time for weeping and mourning will have ended; the time for laughter and dancing will have come.

"Awake and sing, ye that, dwell in the dust"—"Break forth into joy, sing together: the Lord hath comforted His people."

"They that carried us away captive required of us a song, and they that wasted us required of us mirth. How shall we sing the Lord's song in a strange land?" While all the evils and miseries of sin lay like a poisonous fog over the whole earth; how can we laugh except in self-centered indifference to sorrow and pain?

"The voice of the turtledove is heard in our land" (v. 12).

That is our signal for rejoicing and song—the signal so anxiously awaited through the darkness of the night. The turtledove was the poor man's offering—the humble symbol of harmlessness, love and peace.

"O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice" (v. 14).

"Stair" here means "rocky ascent" or "steep place." Our Dove has ascended from us and is at present hidden high in the recesses of the everlasting Rock, but the signs are that his voice will soon be heard.

"The fig tree putteth forth her green figs, and the vines with the tender grapes give a good smell" (v. 13).

This is his specifically appointed token for intensified watchfulness and care—

"Behold the fig tree and all the trees . . . When ye see these things come to pass, know ye that the kingdom of God is nigh at hand" (Luke 21:29-30).

This symbol melts into a more immediate and sobering one—

"Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes"
(v. 15).

In the general picture of approaching spring, the vines are mentioned with their early budding grapes. The thought arises, what of the ever-present dangers that may unnoticed steal away the fruit, and mar the joyful scene with the shameful barrenness of careless neglect?

"Friend, wherefore art thou here without a wedding garment?"

What has happened to the oil in your lamp at the very moment that it should be burning with its brightest glow?

Little foxes are such attractive little creatures, but appearances are deceitful and natural impressions are misleading; little foxes are sly and destructive. *Little* foxes soon become *big* foxes, their playfulness leaves them and they become cunning and cruel and very hard to catch and destroy.

V. 17, "Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether."

For "Bether," the margin gives "division" or "separation." This final verse is the patient waiting of the saints during the time of separation from their Lord, founded upon the vision of verses 10 to 13, and the patient confidence of v. 16, "*My beloved is mine, and I am his.*"

"I charge you, O ye daughters of Jerusalem, that ye stir not up, nor awake my love till he please" (Song 3:5).

This is a balancing companion-thought to the injunction to "give Him no rest till He make Jerusalem a praise in the earth." We must cultivate both patience and eagerness, longing and resignation, contentment and desire, an inner haven of quiet joy that transcends but does not ignore the sorrow of the world.

Signs of the Times

"O Mount Seir, I am against thee . . . because thou hast had a perpetual hatred and hast shed the blood of the children of Israel in the time of their calamity"—Ezekiel 35:3-5.

Forty years ago the world was little interested in Palestine. Only the few zealous watchers on Zion's towers took a keen interest in every development in the return of the Jews to Palestine, and every event connected with the Land and the People.

Today the eyes of all the world are on Palestine, and the situation there is becoming more and more "a cup of trembling and a burdensome stone" to the nations concerned. As the United Nations seek to solve the problem of peace between Jew and Arab, the puzzling situation grows more complex and the difficulties more numerous. UN Sec.-Gen. Dag Hammarskjold on his return from Palestine stated that while there "is a will to peace, a final settlement is a **long way off.**"

When we take into consideration that the representatives of the nations who are seeking some political means of solving the Jewish-Arab riddle are unaware that the hand of God is in control of it all, and that they are seeking a quick and satisfactory solution to a problem which is beyond the powers of man to solve—then we may expect to see no permanent solution to the Palestinian problem in the muddling and floundering now going on. God has never delegated to any man the authority to settle a problem which can only be adjusted by the Lord Jesus Christ at his coming.

It is not surprising that "hearts are failing" in the attempt to settle the age-old feud between Jews and Arabs when we consider the problems to be solved. As one correspondent writes:

"An enmity as old as the pyramids and the Pharaohs has become a monstrous threat to the policies, the defences, and the security of the allied governments and peoples."

The perplexity and heart-failing in connection with the Palestine situations is not the least bit imaginative, but is based on fearful possibilities, yes, even **probabilities**. The problems for which the United Nations seek solution are not only gigantic but numerous, and the irreconcilable interests of the people involved create a situation in which what pleases one offends another.

The reasons for the anxiety among the nations over the Palestine situation may be summed up as follows:—

1. The countries involved supply 90% of Western Europe's oil needs; they are Britain's chief source of supply and also necessary to keep up a reserve supply for the U.S. A general war in that area would most certainly cut off this supply of oil.

2. A full-scale war would most certainly bring Russia into the picture with the probability of her entering the war on the Arab's side, thereby diverting Arabian oil to Russia.
3. What appears to be an impossible task of reconciling the age-old feud between Jews and Arabs, and persuading them to agree on any pact which might be to the mutual benefit of all parties.
4. The unification of Egypt, Saudi Arabia and Syria into an alliance in opposition to the Baghdad pact which was organized to offset Russian influence and penetration. Not the least of the worries in this connection is the fact that Arab officers are being trained by the Soviets, and arms and money are being supplied from Russian sources.
5. The inability of the UN to win the confidence of either Jews or Arabs. Every move is looked upon with dark suspicion by both sides. They seem to fear (and not without cause!) that these nations are concerned about their own interests rather than those of the Jews and Arabs.

To satisfy both sides is like trying to divide a loaf between two parties both of whom claim the whole loaf, and neither will ever be satisfied with a division. The nations are trying to do what God never intended them to do—**divide His Land and its resources** to suit their own interests. Any attempt to do so will end in failure.

As we view what appears, on the surface, to be growing tension in the Jewish-Arab controversy, with everything else pointing to the immediate return of the Lord Jesus Christ, we naturally wonder about the fulfilment of Eze. 38:11—

"And thou (Gog) shalt say, I will go up to the land of the unwalled villages; I will go to them that are at rest, that dwell safely (margin: confidently), all of them dwelling without walls, and having neither bars nor gates."

No other interpretation could be placed upon these words except that they imply a state of peace and **fancied** security existing in the land of Israel at the time Gog "thinks an evil thought" and decides to invade the land. However, we must keep in mind that "the time to favor Zion" is at hand, and that God is "hastening it in His time."

Let us remember that the expulsion of the Turks from Palestine and the consequent opening up of Palestine to Jewish settlement came **suddenly**, and through a series of events unexpected and unforeseen just a short time previously.

And likewise, the sudden about-face of Britain in pulling out of Palestine, resulting in the formation of a Jewish state, was not only a surprise to the world, but the brethren were totally unprepared for such an eventuality.

We should keep in mind that we have been given but the barest outline of the world-shaking events that are to usher in the new order of things upon the earth, but we can be certain that in God's own good time a situation will be created which will fulfil the prophecy to the very letter.

Let us watch and pray lest we grow weary with waiting and say in our hearts, "My Lord delayeth his coming."
—O.B.

Ecclesial News

DENVER, Col.—432 S. Emerson St.—Sunday School 10 a.m.; Memorial 11 a.m.; Wednesday Bible Class, 8 p.m.

It is with deep sadness that we report the death of our dear mother, sister Mary A. Lemmon, on June 5th. She was baptized into the One Faith about sixty years ago. Her walk in the Truth was a

good example to those around her. She had many trials in the Truth, but her faith never wavered. We can say, she truly waited for the Lord. Blessed is he that waiteth and keepeth his garments unspotted from the world. May her ardent hopes be realized at the judgment seat of Christ. May she hear those welcome words, Well done, thou good and faithful servant, enter thou into the joys prepared for those that love Him from the foundation of the world.

During our hours of trial, bro. and sis. Beauchamp came from Pomona, Cal. Bro. Beauchamp gave us words of comfort. We appreciate them coming so far to help us in time of sorrow.

—bro. John Osborne.

* * *

LAMPASAS, Texas—1604 Ave. I East-Sun. Sch. 10 a.m.; Memorial 11.

To all our dear brethren throughout the world, we send greetings in the Name of our Lord and Savior Jesus the Anointed One.

It is our great pleasure to announce that three more of Adam's race have obeyed from the heart that form of doctrine which is able to make them free from sin, and are now rejoicing with us in the one glorious Hope.

Sis. SHIRLEY ANN WOLFE was immersed on Oct. 28, 1955. Bro. DON L. HILL on May 26, 1956, and sis. LOIS MERLE HILL on May 27, 1956. It is our earnest prayer that they all may remain faithful until the glorious appearing of our Savior.

We are pleased to report the marriage of bro. Don L. Hill and sis. Shirley Ann Wolfe on June 9, 1956, and that of bro. Charles Rogers and sis. Seba Faye Wolfe on June 30, 1956. May they be a help to each other and remain faithful unto the end.

We regret to report that bro. & sis. Erby Wolfe have moved to Haskel, Texas.

Recent visitors around the table of the Lord have been bro. & sis. Bill Edwards, bro. & sis. Melvin Edwards, and sis. Taylor of Mason ecclesia; bro. & sis. Lonnie Carroll, bro. & sis. Joe Burkett, bro. & sis. E. W. Banta, sis. Hallie Smith, sis. Glenda Joe Caldwell, sis. Beulah Sisson, bro. & sis. J. F. Packer, all of Houston; sis. Alice Blackner of Austin; sisters Margaret and Frank Martin of Johnson City.

Bre. E. W. Banta and Lonnie Carroll gave us comforting words of exhortation.

—bro. S. S. Wolfe.

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WHANGAREI, New Zealand—YWCA Hall—Memorial 10:30 a.m.; Lecture 7 p.m.; Bible Class Wednesday 6:45 p.m.

In this our day when all the world is in turmoil and perplexity, (i.e. seeking a way out) on every hand, we thank God that we are greatly privileged in being graciously permitted to see and realize the way out. True, we each have our burdens to bear, and trials and temptations to endure, but we are assured that: —

“There hath no temptation taken you but such as is common to man, but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make a way to escape, that ye may be able to bear it (1 Cor. 10:13).

We are now in the days when iniquity abounds and the love of many shall wax cold, but he that shall endure unto the end, the same shall be saved. (Matt. 24:12-13) and James advises—

"My brethren, count it all joy when ye fall into divers temptations, knowing that the trying of your faith worked patience. But let patience have her perfect work, that ye may be perfect and entire.

We continue our weekly remembrance of Christ after the manner of his appointment, and Lectures each Sunday Evening, though the latter with seldom any alien to hear. However, we have lately begun advertising each week a series of articles entitled "**The Kingdom of God on Earth**," using the same title to each article in bold type, each article being liberally interspersed with Scripture references, and inviting applications for literature.

This is beginning to yield results. One man living some miles from Whangarei was so impressed that he came to see the writer and we had a good two hours talk to profit, I hope, and he took away a copy of Christendom Astray. We commend this system to the brethren abroad as being more effective than a lecture, soon forgotten, whereas the printed article forms a reference, especially if one is inclined to search the Scriptures, to see if these things are so. Our local paper has a circulation of over nine thousand daily, which would reach many more than a lecture would.

We have recently had the pleasure of the company of Bro. and sis. Starr of Papakura for nearly two weeks. Bro. Starr gave a stirring and upbuilding exhortation which was greatly enjoyed by the brethren and sisters of our little ecclesia, and showing the oneness of mind and purpose which we should have; also with hymns, all of which formed a feast of good things.

Since then we were pleased to have a visit from Bro. Brandt of Putaruru, who lives in isolation, farming, and seldom has opportunity to meet with our ecclesia.

We are also glad to be able to report the return to fellowship of Bro. Roger Jones, and pray that he, with us, may hold fast and enter into that rest which remaineth for the people of God.

We send greetings to the brethren and sisters scattered abroad, and pray that all may abide the glorious Coming Day we are all looking forward to, now near at hand. —bro. K. R. Macdonald

Fraternal Gatherings

(If the Lord Will)

HYE, Texas—Monday, July 30 to Sunday, August 5.

Details on back cover, May issue. Proposed program, pg. 163, June issue.

Write to: Bro. E. W. Banta, 7012 Sherman St., Houston 11, Tex.

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TORONTO, Ontario—Saturday and Sunday, October 6 & 7

Carpenters' Auditorium, 169 Gerrard Street East

Saturday, October 6, Afternoon

"THE RISING OF THE SUN OF RIGHTEOUSNESS"

1. The Way of the Kings Out of a Sun's Risings.
2. Behold, I Come as a Thief.
3. Blessed Is He That Watcheth, And Keepeth His Garments.

Saturday, October 6, Evening

"EVEN SO COME, LORD JESUS!"

Sunday, October 7

BREAKING OF BREAD and LECTURE in SAME HALL AS ABOVE.

Write to: Bro. Gibson, 294 Glebeholme Blvd., Toronto 6, Ont.

ENDURING TO THE END

"There can be no cessation in the controversy with error till the warfare is accomplished. It would be pleasant to abandon it and live in peace with those who corrupt the way of the Lord; but a man so acting could not at the end of his career, say what Paul said, 'I have fought a good fight'"

—Bro. Roberts.

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