

The Berean Christadelphian

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

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

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CHRIST IS COMING AND WILL REIGN ON EARTH

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EDITORIAL

They Shall Not Hunger Nor Thirst

No doubt, most of us, at some time, have had a craving, or strong desire for food and, in the same manner, a vehement desire for a drink of water. We are all fully aware that if food is not eaten, and liquid is not swallowed, death will be the result. By applying the principle affirmed by Paul in I Cor. 15:46, "First that which is natural; afterward that which is spiritual," we are able to fully comprehend the declaration of Jesus as he opened his sermon on the mount—

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled"
—Matt. 5:6.

This blessedness, or happiness, is attained through the knowledge and understanding of God's Word by which a person is filled with the joy set before him in a full assurance of faith and hope in those things that God has promised to those who love and obey Him.

The teaching of Jesus was not altogether new, because much of it was based upon things written in the Law of Moses, and in the prophets; for, said Jesus—

"Think not that I am come to destroy the Law, or the Prophets: I am not come to destroy, but to fulfil"—Mat. 5:17.

In the 49th chapter of Isaiah, we have one of his beautiful prophetic pictures relating to the second advent of Jesus when he will liberate his servants from the prison house of death, and say (vs. 9-10)—

"Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places.

"They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them."

It is remarkable how much of Isaiah's prophecy appears in the teaching of Jesus. The greater part of the 6th chapter of John is permeated with this subject; but in particular verse 35—

“And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.”

But who will come to him, and who will listen to his message? Only those who hunger and thirst after righteousness; and that is few indeed. When Jesus spoke those words, even—

"From that time many of his disciples went back, and walked no more with him"—v. 66.

Sadness must have gripped the heart of Jesus as he turned to the remaining disciples and said, "Will ye also go away?" This touching question brought from Peter that beautiful response,

"Lord, to whom shall we go? Thou hast the words of eternal life."

These words of Jesus, which relate to eternal life, are the food for which we must hunger, and the water for which we must thirst. The manner in which this is to be done is exquisitely expressed by David, in Psalm 42:1-2—

"As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God."

When we set ourselves to know and understand the way of life, and put into action the words of eternal life presented to us in the teaching of Jesus; how strange it seems when some brethren call us an extremist. Are we extreme if we do all in our power to (Matt. 5:16)—

"Let our light so shine before men, that they may see our good works, and glorify our Father which is in heaven."

When we see looseness and worldliness developing in the brotherhood, and many devoting a great part of their lives to the pleasures of this life, and we contend against it; are we extreme if we are fully persuaded that we must "be zealous of good works, and holy in all manner of conversation?" If we hunger and thirst after the things of this life, that is what we will be filled with: for, said Paul—

"He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting"—Gal. 6:8.

This is in complete harmony with the teaching of Jesus. Have we not heard him say, "The way is narrow that leads unto life"? As we read his sayings, and those of the apostles, we are profoundly impressed with the fact that the dominating characteristic that pervades the whole of the New Testament is this: that to be "in Christ" and remain there, we must live a life of holiness, and do all that is humanly possible to keep ourselves unspotted from the world. It is not necessary to have a college education to understand what Paul means when he says, "Be not conformed to this world," and that is equally true of what he says in another place—

"The Lord Jesus Christ gave himself for our sins, that he might **deliver us from this present evil world**"—Gal. 1:4.

A persistent and prayerful application of the mind to the written Word should convince any believer of the Gospel that *release from the power of this present evil world will be accomplished only on the basis of our acceptance of the Divine principles set forth in the Scripture of truth*. We have no right or authority to establish our own standards. When God demands obedience, it is our wisdom to obey.

If, therefore, we would attain unto salvation, it can only be done by recognizing and submitting in reverence to God's appointments. The joy that is set before those who are of a contrite

spirit, and are exercised by the Word of God, is presented to us by Jesus in his final message in answer to the question, "*Who are these that are arrayed in white robes?*" (Rev. 7:14-17):

"And he said to me, These are they who came out of great tribulation and have washed their robes, and made them white in the blood of the Lamb.

"Therefore are they before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them.

"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

"For the Lamb who is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

What a precious, and deathless heritage is reserved for those "Who hunger and thirst after righteousness."
—Editor.

"THE LAW ENTERED THAT SIN MIGHT ABOUND"

We cannot doubt that God foresaw as a consequence of introducing law—first in Eden, then at Sinai, that —

"All the world would become guilty before Him."

—and, therefore, utterly lost, giving the opportunity for His kindness to come into play, with the result of drawing eternal gratitude and glory to Himself, and conferring unspeakable and appreciated benefit on such as should be redeemed.

But does He show this kindness by dropping the law out of sight, and doing the offender good irrespective of its condemnation? By no means. **This would have been worse than admitting man to life without law at all in the first instance.**

God came to the rescue on the principle of upholding the law to the uttermost. By His Son, He did what we could not do. In our nature, He fulfilled the law. The Son came for this purpose — "To do Thy will, O God." "Mere man" could not do it.

"What the law could not do, in that it was weak through the flesh, God (hath done) sending His own Son in the likeness of sinful flesh."

The Son said,

"Think not that I come to destroy the Law and the Prophets: I am not come to destroy, but to fulfil:"

And fulfil them he did to the letter; and then what? He died for those who had failed — took upon himself the curse which the law imposed upon them. This God requires at his hand: "to lay down his life for the sheep:" by this only, under His arrangement, could the sinning sheep live.

The law was upheld. Christ died. "Through the Eternal Spirit he offered himself without spot unto God," and Christ was then raised and offered to sinners as a meeting point with God. Belief, acceptance and love of him, submission and obedience to him, are the conditions under which God is pleased to admit perishing sinners into relation with Himself.

We look to the uplifted serpent and are saved from the serpent's bite. Believing in him as God's appointed sacrifice for sin, and as the fountain of every blessing covenanted in the promises to the fathers, and taking upon us his Name, God extends forgiveness of past sins, and promise of life through Christ in the Kingdom and Age to Come.

The law is upheld: yet it is all of grace; we could not claim such a glorious arrangement. We were condemned. There is no room for boasting. **Yet are we saved by obedience.** The glorious result

is achieved, that God is magnified as the source of all the benefit, while sinners are justified by believing; and with the answer of a good conscience, and the joy of immortality, ascribe all the glory to God —

"For of Him, and to Him, and through Him are all things."

But this point of glory could not have been reached without the law entering that sin might abound, that where sin abounded, grace might also much more abound. —**Bro. Roberts.**

Standing on the Sand of the Sea

"And I stood upon the Sand of the Sea"—Rev. 13:1

By BROTHER JOHN THOMAS

Daniel reclined upon his bed and dreamed, but John stood upon the *Sand of the Sea* and saw things bearing resemblances to what he deemed sufficiently striking to establish their identity. Daniel says that it was stormy in his vision (Dan. 7:2)—

"The four winds of the heaven strove."

But in Rev. 13 John says nothing about a strife of winds; but simply "*I stood.*" I take it therefore that there is a sense in which John's *standing* is equivalent to *storminess* of the situation. Anyone who has stood upon the sea shore, especially if rocky, will know that the situation is not characterized by silence, or the absence of noise. On the contrary, the roar of the waters is incessant.

If the sea were quiescent as a pond, then to stand upon its beach would be to experience the silence and solitude of the boundless prairie. Such a standing for observation of phenomena would be symbolical of times of tranquillity and peace.

But this could not be the nature of John's standing; for no such politico-ecclesiastical organizations could ascend into a position to command, or rather, to divide the command of the world, in halcyon days undisturbed by the storms of war and conquest. His standing then upon the margin of the roaring waters was significant of the storminess of the times, when what he "saw" should ascend to dominion "in the whole earth." He stood, and the roar he heard was—

"The multitude of many peoples making a noise like the noise of the seas; the rushings of nations, making a rushing like the rushing of mighty waters."

Such a roaring of the waters implies a tumult of the sea from the strife of words. This implication places John and Daniel side by side as spectators of the storm. Daniel saw the four winds lashing the sea into fury; east, west, north, and south winds, all blowing upon the same sea. No ship could live in such a storm.

Each of Daniel's four beasts, or dominions, was brought up out of the sea by the four winds of his vision. The Fourth Beast was brought up thereby; and so was his Sea-Beast development; and John apocalyptically beheld the same four winds as he "stood upon the Sand of the Sea, and saw."

This leads me to remark as to the time of his standing. He stood there while the four winds continued the storm. The winds producing the roar of the sea were "the four winds of the earth," which, in their blowing, gave voice to the first four trumpets. The judgments of these four winds culminate in the development of the Seventh Head, which "continues for a short space"; and of the Ten Diademed Horns of the Beast that rises out of the sea; in the "wounding as it were to death" of its Sixth Head; and in the consequent cession by the Dragon of his power, throne, and dominion over the affected Third Part which, before the blowing of the winds, was part of his empire.

Now the time represented by John's standing on the sand, was *all the time of the sounding of the four wind-trumpets*, to the end of the darkened day and night in their third part. This was a long period; but defined by the work done as revealed in this chapter, it was a period of 405 years, from 395 to 799 A.D.

This was the time of his symbolic standing upon the Sand of the Sea, beholding the development of the fourth beast, in its Seventh Head, Ten Horns, and Little Horn, with Man's Eyes and a Lion's Mouth. The 405 years are composed of 164, from the beginning of the first trumpet to the darkening of Rome's day in the epoch of the "Pragmatic Sanction," or settlement of Italian affairs, by Justinian, A.D. 554-9.

"Under the Exarchs of Ravenna," says Gibbon, "Rome was degraded to the second rank." Rome had hitherto been imperial or regal, under the Sixth and Seventh Heads of the Dragon; but she was now, as the consequence of the blowing of the four wind-trumpets, neither the one nor the other; but a city which *had* "reigned over the kings of the earth" (Rev. 17:18), *now* degraded to a rank in which she exercised no sovereignty at all. She was therefore now in a state of eclipse both in respect of the luminaries of her day and night; for (Rev. 8:8-12)—

"The day shone not for a third part of it; and the night likewise."

The phrase "the third part of the day," and "the third part of the night," implies a whole day, and a whole night, each equal to the third part three times repeated. With the Jews, a day and a night were each twelve hours long; so that "a third part of" a day would be *four* hours; and "a third part of" a night, also *four* hours; in all *eight* hours.

The "day" and the "night" must be *proportional* to the subject treated of. The subject is the obscuration of the luminaries of a political universe—of a dominion. These are things of centuries. Their *day* and their *night* is their day-time and their night-time of ages. Hence a time is a minor cycle contained in the *aion*, or age, of their duration.

The aion of the Sea-Monster's Mouth is *three cycles and a half* (Rev. 13:5), or three times and a half, or three days and a half, or 1260 years; and as a cycle or circle geometrically divisible into three hundred and sixty equal parts, a *time* or *day*, is a year of years, or 360 years.

Rome's lights which ruled her day and night times were not eclipsed for a *whole* day and a *whole* night: but only for a *third* of each of these times. Had she lost her rule for a whole day and a whole night, her ruling would have been suppressed for 720 years, or a dual of times: but as it was, her day-time and her night-time only ceased shining 240 years, which are the sum of the thirds predicted: for the third of a day-time of 360 years is 120 years; and the third of a night-time of 360 years is also 120 years, and these 2 periods of 120 years each added together give 240 years.

Now if these 240 years be added to A.D. 559, the epoch of Rome's degradation, it gives the sum A.D. 799, when, if my exposition of the symbolic time of the Fourth Trumpet be correct, history ought to testify Rome's restoration to the IMPERIAL DIGNITY from which she had been degraded by the will of the Catholic Dragon.

Now John informs us, that he *stood and saw* the ascending of the Sea-Beast and the ascending of the Earth-Beast: *this then was the period of his standing*—he stood while they were ascending. The latter Beast was developed imperially, with Rome for its tempo-spiritual throne, A.D. 799. Hence John's standing upon the Sand of the Sea reaches, in its significance, to this date or to the end of the 240 years.

Add then these years to the terminal epoch of the fourth trumpet, and we have a period of 405 years—a stormy period, which changed the face of the world; and *laid the foundation of a polity*,

which, after the passing of more than a thousand years, is still manifest in the existing constitution in MODERN EUROPE.

John in his symbolic standing "stood upon the *Sand of the Sea*." There must be some meaning in this standing upon the sand. In Rev. 10 the "mighty angel" stands upon the *earth and sea*; and in Rev. 15, John's brethren (and John himself, therefore) are seen standing upon the transparent sea, no longer mingled with fire; evincing that they had *gotten the victory* over the Ten Horned Beast, and the Image of the Beast, which had ascended out of the stormy sea while John stood upon the sand.

But here John stands not upon the *earth* to view the ascent of the Beast of the Earth; nor upon the *sea* to behold the ascent of the Beast of the Sea; but upon the *sand of the sea* to see the ascent of them both.

Jeremiah says (5:22) that the Deity placed the sand for a *bound of the sea*. This is true in a natural sense. When, therefore, the sand of the sea is introduced into symbolical prophetic writing, it must be taken to represent the *bound, shore, or limit*, of the symbolical sea. But the "sand of the sea" is also the similitude for a *multitude of people*. Thus Hosea predicts the multitude into which Israel shall be developed in the day of their glory under this figure, saying (1:10)—

"The number of the children of Israel shall be as the **sand of the sea**, which cannot be measured or numbered."

And *sand* also in the sense of *multitude* we find used in Rev. 20:8, where the host of the post-millennial Gog and Magog, or Dragon released from confinement in the abyss, are compared to the Sand of the Sea.

Now John was "a man wondered at"—a man of sign—or as we say in our vernacular, a *representative* man; and his actions and postures, like Daniel's and Ezekiel's, were dramatic. Hence John upon the sand represented that portion of "the great multitude which no man could number" (Rev. 7:9) existing contemporaneously with the ascending of the beasts out of the sea; and who refused to worship the Image of the Beast, and would not receive his mark, nor the number of his name (13:15; 15:2).

The position they occupied in the 400 years of ascending of the monsters of the sea and the earth, was that of neutral observers of events; whose antipathies were against their old enemy the Catholic Dragon, who was compelled by the four wind-trumpet powers to "yield his power, throne and an extensive dominion" to the Ten Horns.

The judgments of the four wind-trumpets were not sent against the servants of the Deity, sealed in their foreheads with the Father's Name (Rev. 7:3; 14:10) whom John represented; but upon the Catholic worshippers of daimonia and idols (Rev. 9:20). Hence John's multitude in the *Wings*, or extremities, of the Great Eagle, had the sympathy of "the barbarians" who rushed in on the Dragon's domain to set up their own kingdoms.

The saints and witnesses being at war with the Dragon (Rev. 12:17), his enemies, "the barbarians," would naturally be their friends; so that, while the Dragon and the barbarians were in the tempestuous and stormy conflict, their multitude in the Roman Africa and the Alpine regions would hear the roar of the tempest-tossed sea, *standing as it were upon the shore*.

"THE LOVE OF GOD WHICH IS IN CHRIST JESUS"

It is most comforting to dwell upon the association of the Father with Jesus. It is the association to which Paul gives such fervid emphasis —

"Nothing shall be able to separate us from the love of God which is in Christ Jesus our Lord."

This is in fact, the great revelation concerning God which shines through the whole course of Scripture. It was proclaimed even at Sinai that Jehovah is —

"Merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin."

The fact was illustrated in all the history of Israel's transgressions which David thus summarises:

"Their heart was not right with Him, neither were they stedfast in His covenant; but He being full of compassions, forgave their iniquity and destroyed them not."

"Yea, many a time turned He His anger away and did not stir up all His wrath; for He remembered they were but flesh, a wind that passeth away and cometh not again."

The Psalms of David, which are to us the voice of God, abound with comforting declarations of this. This may be taken as a specimen of all:

"The Lord is merciful and gracious, slow to anger and plenteous in mercy. He will not always chide, neither keep His anger for ever."

"He hath not dealt with us after our sins nor rewarded us according to our iniquities, for as the heaven is high above the earth, so great is His mercy toward them that fear Him."

—Bro. Roberts

Blessed Is He Whose Sin Is Covered

"Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man to whom the Lord imputeth not iniquity"—Psalm 32:1.

BY BROTHER ROBERT ROBERTS

This is quoted by Paul in Rom. 4, as applicable to believers. *Wherein consists the blessedness of forgiven sin?* We must be able to answer this question to ourselves before we can enter into the sentiment.

No man can count it to be a happy thing to be delivered from that which does not cause him distress. No one thinks it well to be delivered from that which does not trouble him—

"Blessed is he whose sin is covered."

Sin—what is that? Disobedience to God. But have we attained to the state of feeling that disobedience to God is a source of unhappiness and trouble? It is manifest that no one can attain to this who has not attained to the knowledge of God. Paul says (Heb. 11:6)—

"He that cometh unto God must believe that He is, and that He is a rewarder of them that diligently seek Him."

Those to whom God is not a reality will never feel the distressfulness of sin. Here is the very foundation: that *GOD IS*. We have been reminded this morning that we are—

"Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone" (Eph. 2:20).

But the statement points to *another foundation*—underneath. What is underneath the apostles, the prophets and Christ? This is a matter requiring the exercise of the understanding. Let us not be deterred from the exercise of the understanding in connection with spiritual things. Many people are so deterred by the systems of superstition from which we have been emancipated. God Himself commands us—

"Be ye not as the horse or as the mule, which have no understanding."

Paul prays that the brethren might be "*filled with understanding*" (Col. 1:9), so let us exercise our understanding. In this exercise we look at the apostles, the prophets and Christ. We are enabled to look at them, because they have left us a monument that nothing can remove or conceal. They have left us the Scriptures.

Impossible it is that anyone could have written these Scriptures except apostles and prophets. How came they to write? How came they to speak? How came they to do the things that they did, which brought no gain to them at all?

Whether we look at Christ or John the Baptist or any of the prophets, it is always the same: *they suffered*. We ask—*why*? There is only one answer; and that brings us down to the foundation which is underneath them. Moses did not go to Egypt of his own accord. He did not want to go. *God sent him*. Jeremiah did not want to prophesy. He said—

"Ah, Lord God! behold I cannot speak, for I am a child."

He was made a butt of ridicule—

"The Word of the Lord was made a reproach unto me and a derision daily."

But he could not restrain the fire that impelled him—

"His Word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing and I could not stay."

So with them all: there is a cause for their visible appearance upon the stage of time. There is a cause for all their work; and the application of the understanding will show there was *only one cause*. As soon as a man tries to explain the matter by another cause, the matter is beyond all understanding. The cause is that *God sent them*; *God inspired them*; *God commanded them*. As it is written—

"God at sundry times and in divers manners spake in times past unto the fathers by the prophets."

Let us look at God then; He is the Alpha—the beginning of all. Not only the beginning of the work of prophets and apostles, but the beginning of creation—the beginning of life—the beginning of ALL, in a most absolute sense.

No man can be said to have hold of the Truth who has not hold of that, because that is the foundation—"God from everlasting"—"Our Father." Let us get at that. We come to see it by the exercise of our mind. There is no other way.

Are we tired of exercising our mind thus? Do we begin to feel apathy with regard to understanding? What then? Well, what happens to any man who tires on any road? Suppose he be a traveller in the snowy wastes of Russia; he tires, lies down, is frozen to death or eaten by wolves.

Or suppose he be in the arid deserts of Africa; he tires, lies down, dies, and the vultures devour his flesh. Or suppose a man be in business, and tires in the direction of his affairs. He has splendid prospects, but he tires. What comes of it but ruin?

Now, then, are we going to tire here? Are we going to cease the exercise of the understanding on matters which are of the supremest importance of all? If so, what is before us? Nothing but present misery and future perdition. Present misery, for where can we get satisfaction and joy if not in the way of godliness? There is no satisfaction in folly. Oh, no.

Whatever else we do, let us not weary in the way of understanding. It is a spring of life even now, and a source of glory inconceivable in time to come. Let us open our eyes. Let us look at God. *He comes to be a fact to us at last.* Understanding sees He *must be*, and the whole mind and feeling at last sets in the conviction that He *is*.

When we get thus far, we can feel the truth of this psalm. We learn what sin is, and understand the blessedness of the man whose transgression is forgiven, whose sin is covered. *The greatness of God and the dreadfulness of sin are ideas that go together.* Practically, we see what sin means in the case of Adam. One sin—not a great sin as men would reckon—brought death, and the countless evils that have since afflicted the race.

Sin is non-conformity to God's will as expressed in His commands. Why it should be esteemed so dreadful a thing we realize when we think what is in relation to ourselves. It is the misuse of the highest prerogative God can confer upon a created being. He has given us the possession of an independent will, a free volition. It is a sharp instrument, a high privilege, but a dreadful responsibility, God hedges it by this proviso—*that it must not be exercised against Him.* So stringent is this proviso that it is enforced by death. The will used against Him will be withdrawn.

"The wages of sin is death."

Now we are all sinners, for—

"There is not a man that hath not sinned."

If we *understand* this, in the sense of *feeling it to be true*, then we can understand this psalm. Though so very deep, it is so simple that a child can understand it, for what is forgiveness? It is the consent of God not to impute the sin that has been sinned—to let it pass. He offers to do this—to justify us—to consider us righteous on condition of our compliance with the conditions provided in the case. Surely the man is blessed—happy—who is in this relation to God!

But, here we must consider again. Many people are happy that are not forgiven. They mistake the nature of forgiveness. Theology has taught them to regard it as an affair of *feeling*. They "feel" they are forgiven; therefore they are forgiven. This is dangerous logic.

Forgiveness is *God's* act, not *ours*. It is a something that takes place in God's mind, and if He does not forgive, it matters not how we may feel. So forgiveness to be real must be in God's mind. It is in this aspect of the matter that the tremendous importance of God's conditions appears. It is no matter how we may stand with men in the matter, if we are not right with God.

If God forgives not, the approval of earth's total inhabitants is unavailing. There is but one safe test. It is the simple question *whether we have complied with God's conditions*—God's terms—God's requirements. Peter said to Christ—

"Lord, to whom shall we go but to thee? THOU hast the words of eternal life."

So may we say: "To whom shall we go?" The apostles are not in the land of the living. They are dead; but there is a living Christ with the Father. We cannot go to this living Christ as they went; but we become related to him by their testimony and invitation. They are in their graves, but their testimony lives, and this was the essential part—the treasure in earthen vessels.

God has taken care that the treasure should not perish with the earthen vessels that contained it. He has caused as it were an immense many-chambered casket to be formed, into which it was placed for all to receive who sought for it. *The Bible is this many-chambered casket.* Reading therein we become built upon the foundation of apostles and prophets. We become enlightened and justified by the faith we receive by hearing them.

The consequence, though glorious, is painful in one direction. We become despised and hated of men. The world detests what it calls the exclusiveness and bigotry of this position. This we must endure. No one buys a thing of any value without paying a good price for it. Justification, leading to salvation, is the most precious thing upon earth. Therefore you pay a heavy price for it towards man, though as regards God it is cheap, "without money and without price."

It demands the sacrifice of what is sweet to all men—the *friendship of the world*. No man can be the friend of the world and the friend of God at the same time. There is only one way in which a man professing the Truth can be a friend of the world, and that is by *hiding what he is*. As soon as you begin to let it be known that you believe in the forgiveness of sins by *God's way alone*, you are looked upon as a soft-brained fanatic, fit only for the society of women and children. What does Christ say about hiding the Truth?—

"Ye are the light of the world. A city that is set on a hill cannot be hid."

This is Christ's cue for us. This is the position for his servants to take. *There must be no mistaking you*—what you are, where your affections are, what you are living for. That is what *Christ* says. It is the *devil* who says, "You need not let it be known who you are."

We have all got the devil to deal with. He is in us and around us. He says, "It will not pay." We answer, "It will pay splendidly *by-and-by*," for what does Christ say?—

"Whosoever shall confess me before men, him will I confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

It seems a poor affair, and worse at present; but *see it out*. Let life close as it will. Let Christ come as he will. It will then be seen that Christ's affairs are the only affairs of ultimate consequence. Wisdom consists in sincerely and steadily looking the facts in the face, and conforming to the logic of them, refusing to be blinded by any of the many forms of dust-throwing by which the children of disobedience deceive themselves.

The Father of Lights

"Every good gift and every perfect gift is from above, and cometh down from the Father of Lights, with Whom is no variableness, neither shadow of turning"—James 1:17.

What is meant by the phrase, "Father of lights," which James uses (1:17)? Unquestionably the "Father" referred to is God, for "every good and perfect gift" is said to descend from this Father; but the question concerns the "*lights*"—who are they, and why are they called "lights"?

Many scriptural passages will readily come to mind which will assist in elucidating to some degree the meaning of the expression here used.

The Spirit of prophecy—speaking through the sweet Psalmist of Israel in his last words where evident reference is made to his Son and Lord who would arise in consequence of the covenant God had made with David—says in 2 Sam 23:3-4:

"He that ruleth over men must be just, ruling in the fear of God. And he shall be as the Light of the morning, when the sun riseth, even a morning without clouds."

That this refers to Christ the "Sun of Righteousness" may be seen from Luke 1:78-79 and also Luke 2:32 where Simeon, speaking by Spirit guidance, says of Christ as he took him up as a babe in his arms—

"A Light to lighten the Gentiles, and the glory of Thy people Israel."

That God was the Father of *this* "LIGHT" is abundantly testified; a few passages will suffice—

"And lo a voice from heaven, saying, "This is My beloved Son, in whom I am well pleased"
(Matt. 3:17).

"The Son of God, Jesus Christ, who was preached among you by us" (2 Cor. 1:19).

"He shall be called the Son of the Highest" (Luke 1:32).

God being the Father of this great LIGHT, we find it testified in 1 John 1:15 that—

"God is Light, and in Him is no darkness at all."

From this Fountain and Source of all light, Jesus came to illuminate the world.

Seeing then that there are other sons of God, even those adopted into the royal household, we are informed that these are also "Children of LIGHT"—

"Ye are all the children of Light (RSV: sons of light), and the children of the day. We are not of the night, nor of darkness" (1 Thess. 5:5).

While we believe God is LIGHT in the sense that is described as a *blinding glory* which mortal man could not behold and live, as described in 1 Tim, 6:16—

"Who only hath immortality, dwelling in the Light which no man can approach, Whom no man hath seen, nor can see."

—nevertheless this is not all by any means which is meant by the statement "*God is Light, and in Him is no darkness at all.*" The other sense in which light is used, and which is highly important, is that spoken of as *knowledge revealed of God to His children*, as in 1 Peter 2:9—

"That ye should show forth the praises of Him who hath called you **out of darkness into His marvellous Light.**"

Here no one would be so naive as to suppose physical brightness was implied, for we have already been informed that God alone can dwell in that light. Hence we realize we have received *illumination in our minds* by accepting "the word of the truth of the Gospel." This is also the sense in 1 John 2:9—

"He that saith he is in the Light and hateth his brother, is in darkness even until now."

We surely can take no other meaning from such expressions as:

"But if we walk in the Light as He is in the Light, we have fellowship one with another."

This "walking" very evidently implies more than mere accepting and retaining this doctrinal Light, or knowledge, in our minds: it conveys the idea of *walk in conformity with this knowledge*, that is why hating one's brother brings one into darkness, irrespective of how much doctrinal enlightenment he or she may still retain in their mind.

Those then who are baptized into Christ and have thus "put on Christ" (Gal, 3:27) are *in the Light*, and, as John says—

"He that saith he abideth in Him ought himself also **so to walk, even as He walked**"
(I John 2:6).

The apostle in Ephesians, after enumerating many of the sinful works of darkness says (5:8)—

"But ye were sometimes darkness but now are ye Light in the Lord: walk as children of Light."

This same teaching was inculcated by Jesus himself in his discourses with those he was instructing—

"Then Jesus said unto them, Yet a little while is the Light with you. Walk while ye have the Light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have the Light believe in the Light that ye may be children of Light"
(John 12:15-36).

This LIGHT—in the sense of enlightenment in God's Truth—is further spoken of by Jesus (vs. 46)—

"I am come a Light into the world, that whosoever believeth on Me should not abide in darkness."

Even natural, physical light or illumination comes from God the Father from Whom every good and perfect gift comes; hence in the creation time when all was chaos and void, the first word uttered by God (*Elohim*) was,

"LET THERE BE LIGHT."

This is in perfect harmony with Paul's teaching concerning things natural and things spiritual (1 Cor. 15:46)—

"Howbeit that was not first which is spiritual, but that which is natural."

Since God's knowledge is infinite and His creation of the natural light was first, we would expect some indication or typical foreshadowing of the true Light when the first was created. This we do find in the description of the function of the sun and moon when they were placed in the firmament above, and it provides a clue by which we can discern what they were shadowing forth to be developed in after ages—

"And God made two great lights; the greater light to rule the day and the lesser light to rule the night: He made the stars also" (Gen. 1:16).

Here, as in v. 18 also, their function is said to be "to rule" and "to rule over." When, then, the *rulers over nations* would come, they would have been preceded by natural heavens, hence in a sense they are *heavens which rule*.

Thus we find Daniel prophesies of the righteous as stars shining on through the ages (12:3)—

"They that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars for ever and ever."

Christ—who was to be the "Sun of Righteousness," and to rule with his chosen over all nations, and who was foreordained before the natural sun—

". . . foreordained before the foundation of the world, but was manifest in these last times for you" (1 Pet. 1:20).

—will, by reigning on earth until he "puts all enemies under his feet" (1 Cor. 15:25), put aside the former "heavens and earth"—the *kosmos or arrangement of things* political, social and ecclesiastical, as prophesied in Isa. 65:17-18.

Then will the prophecy of Peter also be fulfilled (2 Pet. 3:12-13) where he declares *these* present heavens—like those in Noah's time—will be destroyed, to be replaced by—

"Heavens and earth wherein dwells righteousness."

When we consider the enlightenment which nations will receive under Christ's reign, it becomes evident it is truly described as the DAY in contrast with the *night* of world rule preceding it—Rom. 13:12-13; 2 Pet. 3:10; Rev. 21:25.

In the Tabernacle in which God was pleased to manifest Himself to Moses and through Moses to the Israelites, there were many types or shadows of the things to be revealed in the New Heavens. These are called—

"Patterns of things in the Heavens" (Heb. 9:23).

We call attention to one especially—the *Seven-branched Candlestick*. That this furnished *light* in the Tabernacle is evident to all, and many will admit it typified the illumination of the "True Tabernacle" composed of the true believers in Christ—the whole Household or House of God, spoken of as (Heb. 8:12)

"The true Tabernacle which the Lord pitched and not man."

Hence the oil of truth, supplied into the minds and hearts of Christ's "True Tabernacle" built of "living stones," furnishes the illumination which causes them to "*shine forth as Lights*" in the dark world of superstition, ignorance and sin. It is just such prophecies, given ages ago, which should make us realize that God, in His infinite wisdom, has foreknown and prearranged His wondrous plan of salvation. Thus, as we understand it, our faith should be immeasurably strengthened to follow in the footsteps of the Great Leader and LIGHT, the "*LIGHT of the world.*"

The words of our beautiful Hymn 163 call attention to many things we should remember to perform: "*Wake*"—"Watch"—"*Work*"—"Pray"—"*Praise.*" And we notice v. 1—

"Sleep is for the sons of night,
Ye are children of the Light,
Yours is the glory bright,
WAKE, BRETHREN, WAKE!"

Returning to the Light-stand "*pattern of things in the (new) Heavens,*" we see the anti-typical meaning from Rev. 1:12-13—

"I saw seven golden candlesticks (RSV: lampstands) and in the midst of the 7 candlesticks one like the Son of Man."

—which surely represents Christ amidst the seven light-bearing communities, churches or *ecclesias*, to whom the messages of chapters 2 and 3 were sent. In fact, v. 20 plainly says—

"The seven candlesticks which thou sawest ARE (or represent) the seven Ecclesias."

This perfect light-bearing community of redeemed saints with Christ is variously represented. In Rev. 4:1 they are (will be)—

"Seven Spirits before the Throne."

In Zech. 4 the two olive trees (Jew and Gentile) and golden candlestick of vs. 2 and 3 give us still another representation of this One Body with its *Light* illuminating the darkness.

Bro. Thomas, in Eureka II, pg. 593, says: "*The One Body is destined to flourish in two states. The Zechariah-symbolic group represents it in the state inaugurated by the resurrection. John saw it in this state as "a Son of Man in the midst of Seven Lightstands," invested with all the attributes of omnipotence (Rev. 1:12-16) . . . The Omnipotent and Omniscient Spirit in post-resurrectional corporeal manifestation; the One Body perfected and glorified in all its members.*" —H. A. S.

"AS MANY AS I LOVE, I REBUKE AND CHASTEN"

A man or a woman is worth little as a companion, either for wisdom or sympathy, who has not seen trouble. Those believers, "living in pleasure are **dead while they live.**" Having a name to live, they are dead; they are not awake to the great and dread realities of existence that are in God.

If God loves them, He will draw them into the furnace in some way. This is the word of Christ to the seven churches —

"As many as I love, I rebuke and chasten" (Rev. 3:19).

"Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." (Heb. 12:6). —Bro. Roberts

Out of Egypt Have I Called My Son

"*This is My Name forever, and this is My Memorial to all generations*"—Exo. 3:15.

PART TWO

To be filled with *the knowledge of the will of God* "in all wisdom and spiritual understanding" should be the desire of all the children of God by faith, and also the subject of prayer by them, even as it was of the apostle Paul for those "saints and faithful brethren in Christ" to whom he wrote.

The lapse of time between Paul's day and ours has not in the least affected the principles upon which this most desirable attainment may be acquired; for happily the Scriptures have been preserved in their fulness and purity, and may be made just as effective in these distant times for the purposes enumerated by Paul in all his epistles, as when he preached (1 Cr. 2:7)—

"The wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory."

A very apposite illustration of this "hidden wisdom," which even the prophets who "enquired and searched diligently" were unable to penetrate, is to be found in the *Memorial Name* of the Deity, revealed through the angel to Moses at the bush.

Having been assured of the divine presence and help in the execution of the mission for which he had been chosen as the servant of the Deity in connection with the deliverance of Israel from Egypt,

and their manifestation to the world as the chosen nation and kingdom of God in the first stage of its existence—

"Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent me unto you; and they shall say unto me, **What is His Name?** what shall I say unto them?

And God said unto Moses, I AM THAT I AM (Ehyeh Asher Ehyeh); and he said, Thus shalt thou say unto the children of Israel, I AM (Ehyeh) hath sent me unto you.

And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, the Lord God (Yahweh Elohim) of your fathers, the God (Elohim) of Abraham, the God (Elohim) of Isaac, and the God (Elohim) of Jacob, hath sent me unto you: this is MY NAME for ever, and this is MY MEMORIAL unto all generations" (Exo. 3:13-15).

The *Memorial Name* is prophetic of the purpose of the Eternal to manifest Himself in others than the *angel-elohim*. The words of the Name in which this purpose is expressed form part of the "*Mystery of the Gospel*." But as the translators of the Scriptures were ignorant of this "mystery," (although they had the New Testament revelation of it in their hands:) they have failed to give us a rendering at all approximating the truth until the issue of the Revised Version, in one of the marginal readings of which will be found the true rendering of the Memorial Name.

The original Hebrew words constituting this name are "*Ehyeh Asher Ehyeh*," rendered in both versions, "I AM THAT I AM." And if they were capable of yielding no other meaning than the Auth. Version gives we must fail in discerning their relation to "the Mystery of God, and of the Father, and of Christ."

But they *are* so capable, as shown in the marginal reading "*I WILL BE that I WILL BE*." We have great reason to be thankful for this translation, which approaches very nearly to the translation given to us by our late beloved brother Thomas, in the first volume of his unique exposition of the Apocalypse, published in 1861. The words *Ehyeh Asher Ehyeh* are therein translated "I WILL BE WHO I WILL BE."

In regard to the term *Ehyeh*, bro. Thomas says it is the first person singular of the future tense of the verb *hahyah*, "to be, or become." It does not mean, and never did, what it is made to signify in the A. V.—"*I am*." The Deity did not give Himself this name; but on the contrary said, "My name is *I WILL BE*."

The English Versionists have suppressed the name of the Deity wherever, in their opinion, it was not specially emphatic, and have substituted for it "Lord," which does not at all express the sense of the original. Where they have thought the name emphatic they have represented *Ehyeh*, in its subsequent form by "Jehovah," which they have introduced nine times; though the word Yahweh occurs so often that it fills seven columns in the concordance.

The form of the Name which subsequently prevailed over *Ehyeh* is pronounced *Jehovah*, according to the Masoretic pointing invented 500 years after the time of Jesus. But all are now agreed that Jehovah is a spurious pronunciation. It was devised by Jewish superstition, which did not permit an Israelite to pronounce this sacred Name correctly. They have another word, *Adonai*, "lord, ruler, sovereign." From this they took the vowel points, and attached them to *Yahweh*, thereby giving to it the incorrect orthography, *Jehovah*.

All, however, are now agreed that the true pronunciation of the word is YAHWEH, which they predicate on the fact of the word used in Exod. 6:2-3, being the old form of the third person, future tense. YAH is the same in a contracted form and is used by the Deity upwards of fifty times, one of which exhorts us to "Extol him by his name YAH."

YAHWEH, or YAH, as a noun, and signifying "*He who will be*," is, then, the Memorial Name the Deity chooses to be known by among His people. It reminds them that He will be manifest in a

multitude which no man can number, of all nations, and kindreds, and people, and tongues, which shall stand before the throne, and before the Lamb, clothed with white robes, and palms in their hands (Rev. 7:9). In each and every one of them,

"He will be the all things in all" (1 Cor. 15:28).
—or, as it is expressed in Eph. 4:6—

"There is one Deity and Father of all, who is upon all, and through all, and in you all."

The word *asher* in the Memorial is the relative pronoun *who*; and is both singular and plural, masculine and feminine. It stands therefore, for a multitude as much as for one person. Yea, it is clear that a multitude *was* intended, by reference to the parallel text in Exod. 6:7, where the Deity commands Moses to say to Israel—

"I will take you to Me for a people, and **I will be to you for Elohim**; and ye shall know that I am Yahweh your Elohim."

The Elohim here indicated in the aggregate are "*the generation of the race*," in which the Deity will manifest himself by "the Seven Spirits before the throne."

The *Memorial Name* is prophetic of the purpose of the Deity to take from among men both Jews and Gentiles, "*a people for His Name*," in—

"The adoption of the children by Jesus Christ to Himself, according to the good pleasure of His grace, wherein He hath made us accepted in the beloved" (Eph. 1:5-6).

We call attention particularly to the words (Exo. 3:15)—

"The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob."

We will now put these words in the light of the exposition given of the Memorial Name, "*I will be who I will be*"; and in doing so we shall find an explanation as to the persons related to the relative pronoun "*who*," which forms part of that Name. The message will therefore read—

"Thus shalt thou say to the children of Israel, I will be (or, He who shall be) mighty ones of Abraham, mighty ones of Isaac, and mighty ones of Jacob, hath sent me unto you. This is My Name for ever, and this is My Memorial **unto all generations**" (Exo. 3:15).

—or, as bro. Thomas renders it, "*for a generation of the race*." It was to Israel these words were addressed, to whom, Paul says:

". . . pertaineth the **adoption**, and the **glory**, and the **covenants**, and the giving of the Law, and the service of God, and the **PROMISES**; whose are the fathers, and of whom as concerning the flesh Christ came" (Rom. 9:4-5).

And, as Jesus said to the woman of Samaria,

"SALVATION IS OF THE JEWS" (John 4:22).

The position of the *Gentiles* in relation to these "good things" is clearly defined by Paul in writing to the Ephesians (2:11-19):

"Remember that ye being in times past Gentiles in the flesh . . . that at that time ye were **without Christ**, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope, and without God in the world.

"But now in Christ Jesus ye, who sometime were afar off, are made nigh by the blood of Christ. . . .
"No more strangers and foreigners but fellow citizens with the saints (of Israel) and of the household of God."

The New Testament revelation of "the mystery of God, and of the Father, and of Christ," hidden in the Memorial Name, involved the *manifestation of God in the condemned nature common to Jew and Gentile*, in order that it might be redeemed by sacrificial process from its sin-and-death-stricken condition in the first Adam.

How the effectuation of this beneficent purpose was carried out we need not detail. Suffice it to say that it was—and could only be—accomplished by that wonderful work of the Eternal Spirit which resulted in the production of a man in our sinful nature whose life was absolutely spotless, and who could therefore voluntarily surrender it without the destruction of himself (as would have been the case had he been a personal transgressor like ourselves)—one who, in laying down his life for sin, could *take it again* by reason of his own personal righteousness.

And in thus working out salvation for all who unite themselves with his Name in the appointed way and by patient continuance in well-doing seek for glory, honor and immortality, there was produced from our own race a "merciful and faithful High Priest" who could be touched with the feeling of our infirmities—a mediator between God and man, who ever liveth to make intercession for us.

And thus also was the Memorial Name incipiently manifested. This Name will yet become—

"A multitude which no man can number, of all nations, and kindreds, and people, and tongues."

—Christ the firstfruits; afterwards they that are Christ's *at his coming*. The completion of this Name will show us "the Tabernacle of God" with men; the wiping away of all tears; NO MORE DEATH; the making of "all things new," and the everlasting occupation of the earth, paradisiacally restored, by the immortal family of God redeemed from among men, having been made equal to the angels.

Thus will be added to the "family *in heaven*" (the angels) the "family *on earth*"; and the divine companionship instituted in Eden will be perpetuated in the eternal ages on a far grander and more beautiful scale than anything that obtained before the introduction of sin (see Rev. 21:3-5; Isa. 25:7-9; Hos. 13:14; 1 Cor. 15:22-28).

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

THE PATH BEFORE THE NEWLY-IMMERSED BROTHER

In Christ he must grow and prosper—"increasing in the knowledge of God"—"always abounding in the work of the Lord." He must not be a slothful servant. He must not go to sleep on rising from the watery grave to newness of life. He must not delude himself with the idea that now that his sins are forgiven, and his connection with Christ made sure, he has nothing more to do. A delusion of this sort will be fatal.

His connection with Christ is made sure, but not his salvation. His connection with Christ will prove a terrible thing if he receive not Christ's approval on the day of account. His salvation has to be "wrought out with fear and trembling" (Phil. 2:12), "lest he come short of it" (Heb. 4:1). He has to make his "calling and election sure" (2 Pet. 1:10)

—**Bro. Roberts.**

"If I May But Touch Him"

"Behold a gluttonous man and a winebibber!"—Luke 7:34

We are apt, in our fancy, as we read the story of Jesus, to envision a quiet, majestic figure slowly travelling about Judea and Galilee with respectful throngs following him, a person at least of general respect, if not of wholehearted general approval. *But this is not the true picture.* Multitudes thronged him, truly. But they were not the 'respectable' people. The respectable people, unless they were of exceptional courage, came secretly at night, like Nicodemus, if they came at all. The respectable people whispered, as they viewed his simple followers—

"Behold a glutton and a winebibber: a friend of publicans and sinners!" (Luke 7:34).

The "respectable** were afraid to be associated with him, for—

"The Jews had agreed already that if any man did confess that he was Christ, he should be put out of the synagogue."

And because the man who was born blind confessed him, they *did* cast him out. The respectable people could say, with triumphant contempt (John 7:48-49)—

"Have **any** of the **rulers** or the **Pharisees** believed on him? but this people who knoweth not the Law are accursed."

And it is further recorded (John 12:42),

"Nevertheless among the chief rulers also many believed on him; but because of the Pharisees **they did not confess him**, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God."

It is clear that to confess him meant ostracism from respectable society. As Isaiah tells us (55:3), he was not only rejected, but *despised*—

"A reproach of men, and **despised** of the people" (Psa. 22:60).
"Him whom man **despise**th, him whom the nation abhorreth."

He, no less than Paul (1 Cor. 4:12-13), was—

"Reviled, defamed, made as the filth of the world, and the offscouring of all things."

And those that followed him were told to expect the same—

"If they have called the master of the house Beelzebub, how much more shall they call them of his household?"

"Blessed are ye when men shall revile you for my sake."

But—

"WOE unto you when all men shall speak well of you!"

* * *

In Mark 4, we have first the parable of the sower, emphasizing the three great dangers to faith. First, the fowls of the air, *organized opposition*, the specious falsehoods of men, the deceits of the adversary who snatch away the seed before it has time to take root. Then the *poor, thin, shallow ground*—no depth, no real grip on the truth, no stability or constancy. And lastly, the *cares of this world*, the deceitfulness of riches, the thousand and one little things that can, almost unnoticed, steal

away, piece by piece and day by day, our precious time and opportunities, until at last we look up in dismay and find ourselves far from our goal and the day nearly spent.

Then the storm on the sea, and the fear of the disciples—

"Master, carest thou not that we perish?" (Mark 4:38).

They had many lessons to learn by experience, and experience is usually hard. Yet each experience, whether we fail or succeed, can be a stepping stone forward, *if we are rightly exercised by it*. Even if we fail still our failure can be profitable and useful: subsequent reflection can tell us why, and can also impress us with the unsatisfactory and depressing character of a past whose milestones are instances of weakness — thus giving added incentive to overcome. So even here—

"**All** things work together for good to them that love God."

Then when he stilled the storm with a word, they feared even the more, because of the powers which they saw and did not understand.

"What manner of man is this?"

* * *

"He was asleep, in the hinder part of the ship" (Mark 4:38).

This tells us many things. It speaks first of his perfect peace of mind. He had many troubles, but no worries; countless sorrows, but no anxiety.

Then it speaks of the fatigue that would make sleep possible upon such an occasion, tossed about in a small boat on a rough sea. And it gives us a glimpse of the life he led—unsettled and wandering — no fixed dwelling-place, or mode of existence—spending long nights in prayer—sleeping when the opportunity afforded. He enjoyed none of the external elements of rest and peace, but was the greatest example of them inwardly.

"My peace I give unto you" (John 14:27).

"Come unto me and I will give you rest" (Matt 11:28).

Then he adds, lest we should harbor an illusion,

"Not as the world giveth, give I unto you" (John 14:27).

The world would not call it rest, nor would they recognize his peace. He, even more truly and deeply than Paul, could say,

"I have learned, in whatever state I am, therewith to be content."

A perfect mastery of the mind over external circumstances. His peace did not consist in *ignoring* the circumstances, or excluding the facts from his consciousness, or not caring about them. It consisted in *the confidence that whatever came, he was ready, with God's help, to face it*, and make the best of it; and in knowing that in all things he conducted himself in perfect harmony with the will of God. He said (John 8:29)—

"I do always those things that please the Father."

That was his peace. Consider the whole statement—

"He that sent me is with me; the Father hath not left me alone; for I do always those things that please Him."

Many times he said that: "*I am not alone.*" That was his anchor and confidence through every storm. "I am not alone." God said in the beginning, "It is not good for man to be alone." For the first Adam, the natural man, He made one provision, but it remained for the Second Adam to demonstrate the full truth and depth of the statement. "I am not alone." Though all the world was against him, he was still in the majority: though all his companions forsook him, he was not alone. As the last hour approached, he said (John 16:32),

"Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet **I am not alone**, because the Father is with me. These things have I spoken to you that in me ye might have peace."

When the ship reached the eastern side of the sea, the country of the Gadarenes, the incident of the swine occurred, in connection with the curing of the maniac.

"And they were afraid . . . and they began to pray to him to depart out of their coasts"
(Mark 5:17).

It seems incredible that any should *beg him to depart*, after seeing a demonstration of his healing power. But they were afraid—afraid of the implications that that power carried with it. For it worked both ways. He not only healed the maniac, but he destroyed the swine. Therefore, knowing themselves, they wanted him to leave them alone. With such a power among them, there was no knowing where it would stop, or what it would search out. *The works of darkness could not live within the circle of his light.* Wherever he went, the issue of right and wrong—righteousness and evil—was joined and could not be evaded. He would not let it rest.

He came proclaiming righteousness and the power of God; the loving and perfect and self-sacrificing way of the spiritual mind. All the specious arguments and attempt to confound the issue and justify the flesh that were put forward were gently but relentlessly exposed. The common people heard him gladly—though few comprehended the depth of his teaching. But those who began to perceive the full implication of his words, and did not want to face it, begged him to *go away and leave them alone*. And the vested interests and ruling classes persistently sought to discredit and destroy him, because in quiet, everyday words he preached a revolution that was deeper, more fundamental and more searching than man has ever conceived.

* * *

He returned again to the other side of the lake, and among the throng that followed him was the woman with the issue of blood (Mark 5:25). Consider this woman's faith. She felt that, though she knew not how, if she could only *get close enough to Christ*, the evil would of itself disappear. "*If I may but touch him!*" And that indeed is true, and is the simple, universal solution to all our problems. Other solutions may be quite logical and convincing, but they are *lifeless*, and we find when the issue comes that they lack the power to carry us through. We are convinced, and confess it, but we are not moved, transformed and regenerated. As Paul says, law merely convinces us of sin, and leads to the exclamation,

"O, wretched man that I am, who shall deliver me from this body of death?" (Rom. 7:24).

We must have the personal impetus that comes of a vivid loving perception of and close proximity to Christ, as a living person. Otherwise the *path of right*, as opposed to the *path of pleasure*, is an intolerable and seemingly meaningless burden. Paul found his incentive in his *affection for Christ, and his desire to approach him* (Phil. 3:8)—

"I count all things but loss that I may **win Christ** . . . I can do all things through Christ which strengtheneth me."

He expressed unlimited confidence in this power—more than equal to all circumstances (Rom. 8:35-6)—

"Who shall separate us from the **love of Christ**? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?—Nay, in all these things we are more than conquerors **through him that loved us** . . . As it is written, **For thy sake** we are killed all the day long."

That is the keynote—"For thy sake." We must have a living, *personal* reason; someone we love and are striving to please. We are constituted that way.

* * *

"God, *for Christ's sake*, hath forgiven you," says Paul (Eph. 4:32). Christ *for our sakes*, laid down his life, John records, (1 John 3:16). And we, *for his sake*, serve God. And it is in doing things for his sake that gives them efficacy and meaning.

"He that loses his life **for my sake** shall find it" (Matt. 10:39).

"Everyone that hath forsaken all in this life **for my sake** shall inherit everlasting life."
(Matt. 19:28).

The incentive throughout is personal, and Paul, impressed by the transforming nature of this incentive, always bases his appeals upon it. And of himself he says,

"I **take pleasure** in infirmities, in reproaches, in necessities, in persecutions, in distresses, **for Christ's sake**" (2 Cor. 12:10).

"Unto you it is **given**—it is granted, you have the honor, pleasure and privilege in the behalf of Christ—not only to believe on him, but also to suffer **for his sake**" (Phil. 1:29).

This is not just an extravagant flight of rhetoric. Paul literally meant what he said. In the primitive and pure ecstasy of the early church, it is recorded (Acts 5:41)—

"They **rejoiced** that they were counted worthy to suffer for his Name."

We have all, in some small measure (and many doubtless in larger measure), experienced the pleasure of pain for another's sake, and the joy of the bond that it creates.

* * *

So she felt that if she could get close enough to Christ, all would be well. His power would envelope her, and evil would flee from his glorious, healing presence. He would take her problem upon himself, if she would but carry it to him. "*If I can but touch him, I shall be whole.*" And so it was. Jesus said,

"I am the true vine. Abide in me, and I in you. As the branch cannot bear fruit in itself, except it abide in the vine, no more can ye, except ye abide in me . . . without me ye can do nothing"
(John 15:1-5).

Without him we can do nothing. We strive mightily and get nowhere. Like the disciples, we row all night and accomplish nothing, unless he is in the ship. Unless we actually establish a vital connection between him and ourselves, we remain just ordinary people, living in an ordinary way, and finally dying the common death. The connection must be personal and actual—not just apparent, or mechanical, or superficial.

It is through the recorded Word that the contact is made and maintained. That is the medium of intercourse and communion:

"If ye abide in me, and **my words**, abide in you, ye shall bear much fruit" (John 15:7).

"*My words.*" We have the recorded Word before us. That is something real and tangible that we can hold in our hands, and any advance into the spiritual realm must be through that. We cannot sit and commune with God on our own terms. We must seek His presence where *He* chooses to be found, and through the medium *He* provides. That is why the Psalms contain so much on the theme—

"O, how love I Thy Law! How sweet are Thy words to my taste!"

That is the frame of mind to which we must educate ourselves—by prayer, and study, and meditation. And we must never rest content until it takes complete hold of us.

* * *

A little later (ch. 6) in the course of his travelling, he came to his native city Nazareth. Their reaction to him is strange. They did not deny his wisdom and power. Rather it was that very wisdom and power that annoyed them! —

"From whence hath this man these things? And what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? . . . **And they were offended at him**"
(Mark 6:12).

How utterly illogical! But how typically human!

"And he marvelled because of their unbelief (v. 6).

Even he, who knew all men, and knew what was in man—he marvelled because of the unyielding hardness of their unbelief. The evidence which was forced upon them only infuriated them, and the only solution they could think of to relieve themselves of the problem he presented was to destroy him.

He marvelled that hearts could be so bitter and obstinate in the very presence of the power and goodness of God—that the flesh could be so unreasonable, and so blind to itself. But such is the material with which we each have to work in ourselves. The Spirit through Solomon declared—

"He that trusteth in his own heart is a fool." (Prov. 28:26).
—and we must admit that once a man has been enlightened to the destructive deceptiveness of the desires of the flesh, this verdict is so true.

How easy it is to be blind to ourselves! How necessary is a constant, prayerful searching of the Word, and unsparing self-examination in the light of it! How natural to be obsessed with the faults of others!

Isaiah—at the beginning of his prophecy, when he speaks of the glorious day of the Lord when all human things shall come into judgment, and all that is out of harmony with the Truth shall be destroyed—says that in the great day of judgment they shall cast their idols "to the *moles* and to the *bats*."

Why especially *moles and bats*? Considering the scriptural evaluation of the flesh, we can see why such are chosen. These two are the most outstanding examples in the animal kingdom of the flesh's primary characteristic—they love darkness rather than light.

That principle goes far deeper than we self-righteously realize. *Anything foreign to the pure and gentle Spirit mind is darkness.* The mole spends his time in darkness, burrowing in the dirt, undermining, digging away in secret, and he is content. He literally has eyes but cannot see. Bats, too,

have a strong aversion to light. They hide away in the daytime and confine their activities to the night. And both are classed as unclean creatures.

Such is the flesh, but the picture would not be complete without presenting another angle. There is no cause for despair, or even regret, that we are made so. All is for a good purpose—

"The creation was made subject to vanity by reason of Him Who hath subjected the same **in hope**, because the creation itself also shall be delivered from the bondage of corruption into the **glorious liberty** of the children of God."

And continuing the same line of thought, Paul says—

"And we **know** that ALL things work together for good to them that love God" (Rom. 8:20-28).

Our present state is a necessary step in the eternal purpose. It is *not* a gloomy picture, but rather one of bright promise and hope. The only danger is *refusal to face and admit the facts*—running *from* the light—drawing back fearfully into the darkness—hesitating to concede the miserable deceptiveness of the flesh—excusing it and glorifying it—calling its vicious traits by fair and flattering names. Paul flatly declares (Rom. 7:18)—

"In me—that is, in my flesh—dwelleth **no good thing.**"

Frankly and honestly admit that to ourselves, and at least we are off to a good start.

* * *

A little later in ch. 6 the death of John the Baptist is recorded—him of whom Jesus said (Matt. 11:11)—

"There hath not risen a greater prophet among men."

He was a voice crying in the wilderness—a voice that the powers of Israel refused to accept, but dared not deny. They asked Jesus, "Who sent you, and gave you your authority?" And he answered, "*Who sent John*, and gave *him* his authority?" That answered their question, but they would not face it.

John did no miracles, but his pure voice from the wilderness pierced the consciences of the people. For fearlessly testifying to corruption in high places, he was shut up in prison, and finally murdered. When Jesus heard of it, he departed into a desert place apart, deeply affected by the news of John's death, and desirous of being alone. To his disciples he said (Matt. 17:12)—

"Elias is come, and they knew him not, but have done unto him whatsoever they listed. Likewise shall the Son of man suffer of them. Then the disciples understood that he spoke unto them of John the Baptist."

But when they reached the desert place, they found that the multitude had guessed their destination and were there waiting for them. Seeing them, he had compassion on them, and, foregoing his own privacy and rest, he set himself to teach them about his Father. Afterwards, by a miracle, he feeds them, and v. 40 (Mark 6) gives an interesting thought—

"They sat down in ranks, by hundreds, and by fifties."

Not as a haphazard crowd, but an orderly assembly. There is always beauty and dignity in orderliness and arrangement.

All God's works are marvels of order and precision. Nothing, however minute or unimportant, is slipshod or carelessly done. And this characteristic struck observers in regard to Jesus. In the next chapter, Mark 7, we read that they exclaimed—

"Behold, he doeth all things well!"

That was the stamp of God dwelling in him. Even in this incident of feeding the multitude, he arranges it with a pleasing orderliness. No crowding, no confusion, but—

"He commanded them to make all sit down by companies, upon the green grass. And they sat down in ranks, by hundreds and by fifties" (Mark 6:39-40).

If he was to be a party to the transaction, it would have to be done with becoming decorum. And the multitudes, finding themselves part of quiet and orderly assembly, would be impressed with the meaning and dignity that is possible to human nature when it is controlled and directed by the wisdom of God.

There was nothing slipshod or haphazard in Jesus' life. Though he wandered homeless, taking no thought for the morrow, his was actually the most intensely purposeful life ever lived. We must not judge by appearances, or common standards. The priest and Levite, hurrying between Jerusalem and Jericho, were following a schedule, but it was the Samaritan who had a real purpose in life.

But there is a distinction between true dignity and false. As Jesus rode into Jerusalem, the whole multitude of the disciples began spontaneously to rejoice and praise God with a loud voice (Luke 19:37). And some of the Pharisees said—

"Master, rebuke thy disciples."

According to their standards of etiquette, that was not a fitting way for people to act. They were completely unmoved by the significance of the occasion. They said the same thing when the children praised him in the Temple.

The Pharisees were always there to cavil over trifles, and to throw an ugly, jealous shadow over the pure joy of the occasion. Going a little further, we find them criticising the disciples for eating with unwashed hands. This attitude finally brought upon them the most scathing denunciation that is recorded in the Scriptures, filling 26 burning verses in Matthew 23—

"Woe unto you, scribes, Pharisees, HYPOCRITES!"

* * *

Primarily following Mark's record, but with reference to the others, we have travelled briefly with Jesus. It is remarkable how the four gospels supplement each other and afford a depth and interest that one continuous narrative could not give. There have been many attempts to fuse the four accounts into one story, but the results are always disappointing.

When a colored picture is printed, four layers of color are superimposed upon each other, each supplying its own appropriate tints and details. In singing, four types of voice are combined to give depth and body and completeness to the tone. And to carry the comparison further, the Psalms, like a soft, instrumental accompaniment, supply the theme and undertone, and reveal much that would otherwise be hidden.

So, each contributing its own part, we are given a complete picture of the perfect life—the life of Jesus. Not that the outward circumstances of his life were perfect, that would mean nothing. But, regardless of the circumstances, in spite of the bitterest experiences, his *reaction* to them all was

perfect, and his inner peace, the peace of a complete faith and a righteous conscience, like an impregnable fortress, though constantly assailed, was never broken into. —G.V.G.

"LAY ASIDE EVERY WEIGHT"

The chief business of life is to "save ourselves from this untoward generation"; a business which involves the avoidance of many things which a man merely bent on entertainment might think proper to engage in, and the doing of many things which such a man would think unnecessary. Paul defines this important business in the well-known words:

"Let us lay aside every weight and the sin which doth so easily beset us and run with patience the race that is set before us . . . We ought to give the more earnest heed to the things which we have heard, lest at any time we let them slip."

Jesus expresses the same idea parabolically, when he says:

"If thy right hand offend thee, cut it off. It is better for thee to enter life halt or maimed than having two hands to be cast into the fire of Gehenna." —Bro. Roberts

Signs of the Times

"Egypt shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them"—Ezekiel 29:13 (about 600 BC).

The land of Egypt has occupied a prominent place in Bible history since the time of Abraham, and is mentioned more than 600 times in the Scriptures. That Egypt has been prominently connected with God's purpose and people in the past is now recorded history, but the Scriptures also abound with references to the fact that, she will continue to have a place in the divine purpose even to the establishment of the Kingdom of God.

The many prophecies concerning Egypt, the fulfilment of which has extended over 25 centuries, have confounded the sceptic and given courage to the believer, giving unmistakable evidence of the veracity and accuracy of Bible prophecy. In Ezekiel 29, 30 and 32, the following prophecies are recorded concerning Egypt, then one of the most powerful of nations:

Egypt was to become and remain a base kingdom, even the basest of kingdoms, and never again exalt itself above the nations. . . The pride of her power would come down, and the country would be wasted and her cities made desolate. . . The land would be sold into the hand of the wicked, and made waste by strangers. . . Egypt would be ruled over by strangers, "and there shall be no more a prince of the land of Egypt."

It was more than 1200 years before these prophecies were fulfilled. In fact the complete fulfilment is yet to come. Slowly, but surely, the sure word of prophecy laid its hand upon Egypt. One nation after another invaded the land and took their share of her vast wealth. Persians, Greeks, Romans, Tartars, Arabs, and many others, combined to bring the land into desolation and rule the country with an iron hand. Even the Mamelukes, whom the Egyptians had purchased as slaves and used as soldiers, overthrew the government and ruled the country for 500 years. The Egyptians, who had enslaved many peoples, through the irony of divine justice, became slaves. And the recent withdrawal of British troops from Suez ended 74 years of British domination.

But God's purpose with Egypt does not end here. She was to have a place in His purpose in the time of the end and beyond. The 19th chapter of Isaiah is devoted entirely to prophecies concerning Egypt. From v. 1 to v. 17 the prophecy deals with the desolation and degradation of Egypt as foretold

by Ezekiel. From v. 17 to the close there is a prophecy concerning Egypt in the time of the setting up of Christ's Kingdom—

"The Lord shall be known to Egypt. . . The Lord shall smite Egypt; He shall smite and heal it. . . In that day shall Israel be the third with Egypt and Assyria, even a blessing in the midst of the land, whom the Lord of hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance."

It is clear, then, that Egypt, along with Assyria, will be one of the first nations to accept Christ and become a part of his dominion. This is also indicated by Zech. 14:16 where Egypt is mentioned as one of the nations who go up to Jerusalem to worship. Egypt's smiting probably refers to the invasion and pillaging of the country by the king of the North (Dan 11:42)—

"He shall stretch forth his hand upon the countries, and the land of Egypt shall not escape."

Here it may be implied that Egypt will expect to escape the ravages of the Russian invader, because of professed friendship, but will be betrayed and not escape as they had hoped.

But strange things have been happening in Egypt of late. Strange, because present events would, on the surface, appear to be going contrary to prophecy. But let us not be deceived by present appearances. The same thing has happened many times before, when events seemed to contradict prophecy, only to snap back into a position more clearly in harmony with the prophecy than ever before.

Some 3 years ago, through a revolution led by army officers, Gamal Abdel Nasser became Prime Minister of Egypt, and while Egypt is now, ostensibly, a democracy, Nasser is nothing short of an absolute dictator, and, like all dictators, holds his throne by the might of his power and not by the will of the people. For the first time in more than a millennium Egypt, as it might appear, is on the road to prosperity and independence.

Many reforms are now underway, and there is being planned the construction of the largest dam in the world on the Nile, to cost 1½ billion dollars. When completed it is to furnish irrigation for 2 million acres of rich alluvial soil.

Nasser is in a position to drive a hard bargain with either the Communist or Democratic powers, because of Egypt's strategic position and the rivalry of the two groups of nations which would very much like to have and to hold a foothold in the land of Egypt. Nasser appears to be following the pattern of Nehru of India and Tito of Yugoslavia in courting friendship with first one side and then the other so as to create rivalries and jealousies over who shall give him the most.

As we attempt to understand the significance of present developments, several questions might come to mind for consideration:

1. Has the age-old prophecy concerning Egypt's desolation run its course, and is she now entering upon her final role in the time of the end?
2. Is it possible that Egypt will suddenly become prosperous, increasing her strategic importance, to furnish "the precious things of Egypt" (Dan. 11:43) which are to be taken by the king of the North?
3. But Nasser is playing a dangerous game, and has been compared to a tightrope walker, bowing to first one crowd and then the other, while trying to keep his balance. Is it not possible that his audacity in courting Russian friendship; his plan to establish an African empire and become the dominating Arab power, and his using the Suez as a political football, will force Britain to re-occupy the Suez canal and its ports, and lay a restraining hand upon this ambitious young dictator. And might not this provoke Russian intervention?

It is even possible that Egypt's aggressive and provocative moves against Israel may incite a war with Israel. In such an event, Britain and the other Western powers would, through self-interest, have to side with Israel. This eventually holds tremendous possibilities, and could touch off a holocaust which only Armageddon could quench.

The sword-rattling that flared up at Nasser's bold seizure of the Suez has subsided for the present. The interested powers are presenting a plan to him for "internationalization" of the Canal. Nasser's move has greatly increased the nationalistic ferment in the Middle East, and has brought the Russian shadow much closer.

It is an understatement merely to say that the Middle East is in a state of high tension. It is more like a giant powder keg connected with numerous fuses which are already sputtering, ready to set off an explosion which will shake the earth from center to circumference. Let us watch all angles, and with our watching, keep an eye on Egypt. She now constitutes one of the important keys to an understanding of the Signs of the Times.

* * *

STRAWS IN THE WIND

Because of the rivalries existing among the major powers, the roaring of "the sea and the waves" now receives instant attention. A revolutionary attitude among the "have nots" and dissatisfied minorities causes uneasiness among those in high places.

* * *

Tito's sudden friendly gestures toward the Soviets not only shows the fickleness of such rulers and their people, but there appears to have been something in the nature of a secret understanding, if not an alliance, in view of statements by the Russians in which they referred to Yugoslavia as an ally, which statement Tito did not contradict. Yugoslavia will doubtless be found in the Gogian confederacy at the last.

* * *

First the loss of Indo-China, and now an expensive and continuous war in Algeria, appears to spell the end of colonialism for the French. Anti-colonialism is a direct result of the "increase of knowledge" among backward peoples, the spread of Communism and consequent desire for self-government. The "sea and the waves" continue to roar.

* * *

The strife occurring on the island of Cyprus has greater consequences than the mere possibility of the loss of the island to Britain. The population is composed mostly of Greeks who want annexation with Greece. There is also a considerable Turkish population which opposes Grecian annexation. The disturbance, which continues, has weakened Britain's position in the Mediterranean, strained Grecian-British friendly ties, softened Greece's attitude toward the Soviets and is creating enmity between Greece and Turkey because of the persecution of the Turkish minority on Cyprus by the Greeks.

* * *

The things which cause "men's hearts to fail with fear" in this time of the end multiply as the end nears. No longer is the fear of the H-bomb confined to the dread of sudden death and destruction in war. Even peacetime testing of the bombs, according to the National Academy of Sciences, may have injurious effects upon the entire population of the earth. But in case of war the probable consequences are frightening. They say:

"Any atomic war would instantly change the global radiation picture for the worse, leaving mankind more susceptible to leukaemia and other cancers, eye cataracts, sterility and shortening of life."

They go on to say that present damage will not end the danger.

"Perils of mutation in future generations . . . genetic damage done by radiation is cumulative—passed on to future generations."

A fearful picture of the whole human race doomed to perish through its own wicked devices. If this is all true, then it would become more apparent that divine interference in the coming of the Prince of Peace is all that will save the race from mass suicide and global manslaughter. It makes us realize all the more that divine deliverance is all that is left us, as we breathe a silent prayer, "Come, Lord Jesus; come quickly."
—O.B.

"ALL THINGS NEW"

The day of trial will soon be over. "He that overcometh" will abide for ever in the day of the new heaven and the new earth, when the present state of things and all the glory of it will have passed away like a dream.

The meek will then inherit the earth. He will be no stranger in it, but will be one of its great and powerful and honorable ones, established on the unmovable foundation of immortality. He will no longer have to struggle with the mortification of contempt and self-denial: every knee will bow to him as a constituent of the corporate Christ in all the earth, and all earth's plenty and delight will be at the disposal of his hand.

He will no longer have to discipline himself from day to day to a patient continuance in well-doing by the power of a faith in the word of God, enabling him to overcome the world: for the day of light and liberty and the open vision will have come; weakness will have given way to praise-inspiring strength; patience, to the delights of perfect joy; faith, to full, satisfying sight; toil and conflict, to the open award of the victorious wreath and a bountiful share in the glory, honour and immortality of Jehovah, manifest in the Son of David.
—**Bro. Roberts.**

1956 Texas Fraternal Gathering

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

Brethren and sisters from many parts of United States and Canada assembled at the Camp grounds at Hye for spiritual strength. This, the 78th annual Texas gathering, held at the same location with few exceptions, was well attended and thoroughly enjoyed.

The spiritual atmosphere, without discordant note of any kind, speaks of the power of the Word of God in the lives of His servants. It is able to draw human individuals together in a bond of love and unity. This gathering was an earnest of that glorious gathering in the future age, on which our hopes rest.

To be able to step out of the daily struggle and toil into the surroundings of this gathering is an event rarely possible in this age, and must be experienced to be really appreciated.

"All the congregation of them that were come again out of the captivity made booths, and sat under the booths. **And there was very great gladness.**

"Also day by day, from the first day unto the last day he (Ezra) **read in the book of the law of God** and they kept the feast **seven days**" (Neh. 8:17-18).

SUNDAY

As a preliminary to the gathering the brethren and sisters assembled at the home of Sis. Martin in Johnson City on Sunday, July 29, for the Memorial Service and fellowship together. Our sister, due to a fall, was unable to attend the Gathering. However this circumstance gave opportunity for the display of those Divine attributes of love for one another in visiting the sick and afflicted; characteristics which are developed in those who think deeply upon the Name of the Lord.

When the camps were established, the brethren and sisters and children assembled in the evening to raise their voices in praise to God in psalms and hymns and spiritual songs.

Monday morning the assembly came together and established the orderly arrangement of the week's activities and necessary appointments for the harmonious operation of the gathering.

The early part of each day was set apart for a consideration of the Daily Readings. This proved most beneficial and illustrated the principle that "In the multitude of counsellors there is wisdom." The combined remarks of the brethren brought forth in its beauty the Spirit's teaching to the benefit of the hearers. While the Scriptures were being discussed under the Tabernacle each morning, the scholars of the Sunday Schools, who attended the gathering were assembled in various classes, and by an exchange of teachers, received fundamental lessons from the Word of God.

Beside the Daily readings at 9:30, there were three meetings each day—at 11:00, 3:00 and 8:00—at which various brethren spoke on many aspects of the Word.

MONDAY

The introduction to our studies together impressed us with the position we hold in the sight of God; the high and holy station unto which we have been called, and the responsibilities of reverence and sanctification these blessings impose upon our lives.

Separation from worldly activities, while letting the light of Divine Truth shine forth for all the world to see, was illustrated as the course of life for our sojourn unto the coming of the Master. The termination of our wanderings was associated with the restoration of the kingdom to Israel. Present events are a herald of that morning without clouds, ushering in the King of Righteousness.

TUESDAY

The necessity of personal inward self-examination was set before us as an exhortation from the Spirit through the Psalmist. A right appraisal of our walk, our thoughts, speech and deeds in the light of Divine blessings should cause us to thank God day and night for His manifest love toward us.

We should not be ashamed of being adopted Jews, but should rejoice in our advantages as the seed of Abraham. The exhortation for us was that we in this age circumcise our hearts and prove that we are Jews inwardly.

Though the nation of Israel and the true servants of God have been downtrodden, national and spiritual deliverance is at hand, when God undertakes to destroy the oppressor of the North upon the mountains of Israel. The blossoming of the fig tree and all the trees is an harbinger of our redemption.

WEDNESDAY

Once again our assembly, through the manifold blessings of the Creator, provided the necessary spiritual food. With the prospect of the coming Divine deliverance set before us, we were exhorted to hold firmly to the profession of our faith. This we were shown was not only a passive but an active, living manifestation of our precious Truth. This faith we were taught is built on the eternal

promise made to the fathers of the Jewish, race, and which dovetails so beautifully with the overall purpose of the Creator of filling the earth with His glory. The harmony of the Scriptures was thus illustrated, giving us confidence in the unalterable will of the Father in heaven.

THURSDAY

The theme for this day's group of addresses portrayed the means whereby holiness may be attained, the Divinely prescribed avenue to perfection like unto the Father. Trial and tribulation were shown as necessary in our lives for the development of our characters. This was made clear by allusion to the lives of faithful men of old. Our probation of trial and preparation impressed the fact that we are one with Christ if we endure faithfully to the end. This was shown to be much more than an unknown formula.

The Father's wisdom in setting Jesus forth as prophet, priest and king was clearly revealed as the opening of the prison to those bound by sin, an enigma to the wise and prudent of this world, but an open book to simple and humble servants of God.

FRIDAY

"Follow me and I will make you fishers of men."

So the exhortation came to us under the trees at Hye. The individual selection of disciples by Christ was an illustration of the calling of all of God's servants. But once having set our hands to the work, there is no standing still. As good soldiers we were urged to move forward in service to God, to grow beyond the stage of children unto the stature of the man in Christ Jesus.

Once again the realities of our calling were set before us, as the Father has graciously committed to all His servants in each age. The meaning of present world events was associated with our hopes and we were made to feel the imminence of the coming of the Master.

"Behold I stand at the door and knock."

SATURDAY

The first item for this day was the business meeting wherein appointments were completed for the execution of gathering arrangements for the coming year, if the Lord will. Though the return of the Lord appears at hand, our brethren desire to maintain this lightstand of truth, this oasis in the desert, this witness for Christ, until the command is uttered—

"The bridegroom cometh, go ye forth to meet him."

This meeting was followed by the readings, and an exhortation to follow in the steps of the Master, to beware of the power of worldly entanglements and fleshly lusts, setting aside anxiety for this life, by "letting the peace of God rule in our hearts."

Saturday afternoon brought the Scholars' program, impressing, as each such occasion does, the value of training a child in the things of the Lord. The simple lessons of Divine truth, uttered by the young, impress the Divine wisdom declared by Solomon—

"Remember now thy Creator in the days of thy youth."

This program was followed by a baptismal service, the brethren and sisters assembling on the banks of the Pedernales River, and witnessing the immersion of two who had seen the wisdom of setting aside the world in favor of service to God. Ruth Hoage of Denver, Colorado, and Sharon Tinsley of Mason, Texas, having on Friday given a good confession of the faith before witnesses, now

declared in humility their relationship to death in Adam and a determination to put on the new man in Christ Jesus unto holiness.

Our united love was extended to our new sisters, with the prayer that they may continue steadfast in wisdom's way and with us be found approved in the day of inspection. The singing of a hymn and prayer on the banks of the river, while our immersing brother and our two new sisters entered the waters, will long be remembered by those who witnessed this happy event. It will be recalled to our minds as we read—

"Then cometh Jesus from Galilee to **Jordan** unto John to be baptized of him."

The day's activities were closed with an address summing up the position we occupy. The proper approach to the Truth, the essentiality of proper baptism, crowned by a continuance in well-doing until the Master returns, were shown as essential elements to our salvation.

SUNDAY

The final day of our assembly at Hye, found us gathered in obedience to Divine command to keep in memory the death and resurrection of the Savior. The exhortation was a fitting climax to our week's activities, and illustrated the glorious prospect set before those who continue faithfully unto the end. Our new sisters were given the right hand of fellowship.

As the time of departure arrived, the bond of love engendered by our meeting together in the open, unmolested by man, was clearly visible. This opportunity of drinking of the Water of Life has drawn us very closely together. May the lessons implanted during these days together sink deeply into our hearts and help to guide us in the ways of wisdom. This happy result will be the fruit desired by all those who have labored in this spiritual undertaking. We pray that each of us, together with all the brotherhood, may be permitted to enjoy the antitype of such spiritual gatherings, when the glory of God has been revealed for all the world to see.

(The 1956 program appeared on page 163 of the June issue.)

Ecclesial News

HITCHIN, Herts, England

In sorrow we have to report that our brother H. S. Shorter fell asleep on June 26, and was laid to rest in Hitchin cemetery on July 2, the undersigned doing what was necessary at the graveside.

There were many strangers present who had known our brother in his business as an accountant, and we pray that the words we were able to speak regarding the Faith in which he lived and died will have had some effect on them.

Our brother was 91 years of age, and fell asleep after a long and painful illness which he bore with patience, always holding fast the Faith and Hope in which he had lived some 65 years.

The death of bro. Shorter leaves only one in fellowship in Hitchin—sis. West. If any brother or sister would like to write to her, letters could be addressed—Mrs. M. J. West, 153 Bedford Road, Hitchin, Herts, England.

Love to all the brethren. Maran-Atha. —Bro. A. A. Jeacock

Fraternal Gatherings

(If the Lord Will)

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.

**"Shall not the day of the Lord be darkness and not light?
— even very dark and no brightness in it?" — Amos 5:20.**

Against whom are such terrible words directed? Is it against idolaters, or infidels, or heathen profligates? No! It was against Israel who **complied with the FORMS of godliness** and rendered an external obedience, as appears from the prophet's continuing speech (vs. 21-23)—

"I hate (saith God), I despise your feast days, and I will not dwell in your solemn assemblies. Though you offer Me burnt offerings and your meat offerings I will not accept them, neither will I regard the peace offerings of your fat beasts. Take thou away from Me the noise of thy songs, for I will not hear the melody of thy viols."

It was a people offering burnt offerings and peace offerings, holding solemn assemblies, and singing solemn songs, that were to find the day of the Lord darkness and not light.

How is this? These things were ordained in the Law. These services were required by divine appointment; and yet here is a people **complying with these divine requirements** assured of their rejection! Here are ordinances of divine appointment declared an abomination! Why present this "discouraging" picture? Because of its lesson. These things were written for our instruction. So Paul declares.

We "desire the day of the Lord," and watch for the signs of the times. We hold solemn assemblies at the breaking of bread, and unite in the songs of God. If Israel **did all these things and were rejected**, have we any reason for confidence, if our righteousness exceed not the righteousness of the Scribes and Pharisees? —**Bro. Roberts.**

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