

The Berean Christadelphian

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

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

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CHRIST IS COMING AND WILL REIGN ON EARTH

EDITORIAL

Character

Our dictionaries define character as the *aggregate of qualities that distinguishes one person from others*, especially as to moral qualities and ethical standards. Upon the combination of these principles, a reputation is established by the community, or the public generally. This, of course, is all based upon the world's social standards of how one should live and conduct himself as a member of the particular community in which he lives.

When a person comes to a knowledge of the Truth—after being instructed in the Word of the Kingdom—and is "baptized into Christ, and becomes Abraham's seed, and an heir according to the promise" (Gal. 3:27-29), he soon discovers that he must *change his way of living*. From the Word of God, he learns that his former way of living was based upon *human* standards which do not carry the qualifications of *divine* standards as revealed in Isaiah 55:8-9—

"For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord.
"Far as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."

The believer's whole outlook on life undergoes a complete change. Formerly, he was his own master, and did that which was right in his own eyes. Now, in Christ, he becomes conscious of the fact that he must serve him. For, said Jesus—

"Ye are my friends, if ye do whatsoever I command you."

Doing the things that Jesus has commanded creates a sharp contrast in the life of a believer. Paul speaks of it as "walking in *newness of life*." In the very beginning of this transition, he learns that there are certain things he must put off. That is, he must discontinue doing certain things, because they are not in harmony with divine principles.

In his letter to the Ephesians, Paul is sweepingly emphatic concerning things that must be discontinued. In ch. 4, he says—

"That ye put off concerning the former conversations the old man, which is corrupt according to the deceitful lusts"—v. 22.

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers"—v. 29.

"Let ALL bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice."

But there are not only things to be put off. There are *greater things to put on*. Some of them are found in this same chapter:

"Be renewed in the spirit of your mind; and put on the new man, which after God is created in righteousness and true holiness"—v. 23-24.

"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you"—v. 32.

And again in Colossians 1:10—

"That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."

In the process of putting off worldly things, and putting on divine things, a godly character is developed, for it is *character* that constitutes a child of God, and it is the character we are now forming that will be the measure of success, or failure, when we stand before the Son of God.

When we think of these things, it is convincingly reasonable that we should rouse ourselves to the full realization of the duty that rests upon us because of our acceptance and obedience of the Gospel. We must all apprehend clearly that God is now laying the foundation for a beneficent work in the earth in what we are *fully persuaded is the near future*.

Man has completely failed in the past, and is failing now to bring peace upon the earth. This was foreknown of God when He laid the foundation of the age. Therefore, He arranged to manifest Himself in a Name that would incorporate all His attributes. Then a plan was established through which men and women could become attached to the Name. This plan is the *Gospel*, and by its power a people is being taken out of the Gentiles for this Name.

If, then, it is our sincere desire to become permanently attached to His Name, we must *develop a character* that will assure our ultimate acceptance, and entry into the Kingdom of God. The foundation of such a character is threefold. First, it is essential that we be *humble*. There is no place for pride, for "By pride cometh contention" (Prov. 13:10), and "A man's pride shall bring him low" (Prov. 29:23). We must also be *faithful*, for "It is required in stewards that a man be found faithful" (1 Cor. 4:2). And, finally, it must be with simplicity of heart and mind, or *harmless and without evil*.

The development of a character by which we may become worthy of being chosen as a member of the Name, is a slow process. It is well expressed by Isaiah (28:10)—

"Precept upon precept, line upon line.

Or we might express it in terms of action, step by step as we walk in the Truth. John says—

"We ought to walk even as the (Jesus) walked."

To walk as he walked, we must travel in the *opposite direction* from those who walk in the way of the world. If we progress, it will be the result of *exertion*. At first, it will be difficult to walk in the narrow way; but persistent effort is soon rewarded by increased courage and strength.

Today is the time for action, therefore let us walk in full assurance of faith. Walking in the way of the world is easy, but it will lead us unto death. Walking in newness of life, requires untiring effort, but it will lead us unto life, and bring forth the fruits of the Spirit, "some thirty, some sixty, and some an hundredfold."
—Editor

The Second Exodus

PART TWO

"In the last days the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it"—Isa. 2:2.

BY BROTHER JOHN THOMAS

It would seem from the testimony of Malachi, who prophesied concerning the ten tribes, that while they are in the wilderness of the people they will be disciplined by the Law of Moses as their *national code*, while things concerning Jesus will be propounded to them as matter of faith; for it is testified by Hosea that they shall be gathered, and (8:10)—

“They shall sorrow a little for the burden of the King of princes.”

The person with whom they will have more immediately to do in their Second Exodus is *Elijah*. There would seem to be a fitness in this. In the days of their fathers, when they forsook the Lord and abolished the Law of Moses, Elijah was to “restore all things.” Though he did much to vindicate the Name and Law of Jehovah, he was taken away in the midst of his labors. For what purpose? *That he might at a future period resume his work* and perfect it by restoring all things among the ten tribes according to the Law of Moses, preparatory to their being planted in their land under a New Covenant to be made with them.

But it may be objected that “Elijah has come already” (Matt. 17:12), and that *John the Baptist* was he. True, in a certain sense, he was. John was Elijah to the House of Judah in the sense of his having come “in the *spirit and power* of Elijah” (Luke 1:17). But John was not the Elijah who talked with Moses on the Mount of Transfiguration (Matt. 17:3). The latter is Elijah to the house of Israel. The scribes taught that Elijah must precede Christ; which Jesus approved, saying, “Elijah truly *shall* first come, and restore all things” (Matt. 17:11). He said this *after John was put to death*. John did not restore all things; but Elijah will, and that too before the Lord Jesus makes himself known to the ten tribes, whom he will meet in Egypt.

The period of Israel's probation drawing to a close, they will have advanced as far as Egypt on their return to Canaan, as it is written, “They shall return to Egypt” (Hos. 9:3). This is necessary, for it is written also in more senses than one, “Out of Egypt have I called My Son” (Hos. 11:1; Matt. 2:15). As they are to be gathered from the west, north, and east they will have gone through the countries by a circuitous route to Egypt. They are to be gathered from Assyria, or the countries of Gog's dominion; but I have not yet discovered in the Word the line of march they are to follow in arriving at Egypt. But that they are to be assembled there is certain; for it is written, “I will bring them again also out of the land of Egypt” (Zech 10:10). This was spoken some two hundred years after the overthrow of Samaria; and it is indisputable that *neither Israel nor Judah have been again brought out of Egypt to inhabit their land*. The exodus from Egypt is therefore still in the future.

But in coming out of Egypt they will have to cross both the Nile and the Red Sea; and although their march hither will have been one of conquest, it will not have been unattended with defeat, because of their own rebelliousness. The hearts of their enemies will be hardened to their own destruction to the last conflict. The south will still be disposed to “keep back” Israel from their country. Therefore, leaving Egypt—

“Ephraim shall pass through the sea of affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away” (Zech. 10:11).

The combined forces of Egypt and Assyria shall be broken as the hosts of Pharaoh, and the horse and his rider be drowned in the depths of the sea, for (Isa. 11:15-16)—

“The Lord shall utterly destroy the tongue of the Egyptian sea; and with His mighty wind shall He shake His hand over the river, and shall smite it in the seven streams, and make (Israel) go over dry shod . . . like as it was to Israel in the day that he came up out of the land of Egypt.”

They will now sing the song of Moses, and the song of the Lamb, who will have given them such a mighty deliverance from all their enemies. Being now (Isa. 35:10)—

“The ransomed of the Lord, they shall return, and come to Zion with songs and everlasting joy upon their heads.”

The “Prophet like unto Moses” (Acts 3:22), mightier than Joshua, and “greater than Solomon” (Luke 11:31), will conduct them into the Holy Land, and, having delivered to them the New Covenant,

will "settle them after their old estates" (Eze. 36:11). Having "wrought with them for his own Name's sake," and by them as his "battle-axe and weapons of war" (Jer. 51:20) subdued the nations, and brought them to his holy mountain, he will "accept them there," and "there shall all the house of Israel, all of them in the land," as one nation and one kingdom under Shiloh, "serve the Lord God" (Eze. 20:40).

Thus the little kingdom of Judea will become "a great mountain," or empire, "filling the whole earth" (Dan. 2:35). The "Economy of the Fulness of Times" will now have fairly commenced, and the Day of Christ in all the glory of the Sun of Righteousness have opened in all its blessedness upon the nations of the earth. The Gospel preached to Abraham, saying,

"In thee shall all the families of the earth be blessed" (Gal. 3:8).
—*will be a reality.* The Lord, with Judah as His bended bow and Israel for His arrow, having subdued the nations, and—

" . . . bound their kings with chains, and their nobles with fetters of iron"

(Psa. 149:8; Rev. 2:26-27).

—as his conquests progressed, will have transferred their much- abused power to his saints, who shall rule them with a rod of iron which cannot be broken.

Having received his law, and experienced the justice of its administration, "all nations will call him blessed," and "daily will he be praised" (Psa. 72:15-17). A universal jubilee will celebrate the admiration of mankind, and their devotion to the King of all the earth. The world will no more resound with war's alarms for a thousand years; and among the highest there will be glory to God, on the earth there will be peace, and goodwill among men (Psa. 72:2-14).

The mission of the Lord Christ will have been gloriously fulfilled. He will have raised up the tribes of Jacob, restored the preserved of Israel, and been the salvation of Jehovah to the end of the earth (Isa. 49:6). In his days there will be abundance of peace; for the nations will beat their swords into ploughshares, and their spears into scythes, and practise war no more (Isa. 2:4).

"At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered to it, to the Name of the Lord, to Jerusalem" (Jer. 3:17).
—as the metropolis of the world—

"Neither shall they walk any more after the imagination of their evil heart" (Jer. 3:17).

The things they *now* delight in will be an abomination to them:

"The Gentiles shall come unto the Lord from the ends of the earth and shall say, Surely our fathers have inherited lies, vanity, and things in which there is no profit" (Jer. 16:19).

When enlightened by the Lord, this will be their judgment of the "names and denominations," Pagan, Mohammedan, Papal, and Protestant, which now as a covering spread over all nations, darkens their understandings, and alienates them from the life of God. But when the King of Israel and his Saints shall rule the world, all these superstitions will be for ever abolished, and mankind will be of one faith and practice. They will speak one religious language and serve God with unanimity

(Zeph. 3:9):

"Then will I turn to the people a pure language, that they may all call upon the Name of the Lord with one consent."

This must, indeed, be the Lord's doing, for who among men has the wisdom, knowledge, and power to bring the nations to speak intelligibly on religious subjects, and to be of one religion? The sword only, can prepare the way for this. Mankind must be made to "lick the dust like a serpent" (Mic. 7:17; Isa. 26:9) before they will consent to change their creeds for eternal truth. Judgment will bring them to reason, and they will say—

"Come, let us go up to the mountain of the Lord, to the temple of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem" (Isa. 2:3).

Under such teaching as this the work will be accomplished.

As to Israel, the Lord will have gotten them praise and fame in every land where they have been put to shame; and have made them a praise among all the people of the earth (Zeph. 3:19).

"All nations shall call them blessed, for they shall be a delightsome land, saith the Lord of hosts" (Mal. 3:12).

Instead of being a byword and a reproach, as at this day, the Gentiles will glory in their patronage; for—

"In those days it shall come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you" (Zech. 8:23).

Yes, the Kingdom and throne of David will then be in their midst again, and Christ, the Lord God, and Holy One of Israel, sitting upon it in power and great glory. The Gospel of the Kingdom will be no longer a matter of hope, but a *reality*; and those who have believed it, and *submitted cheerfully and lovingly to the law of faith in the obedience it requires*, and have perfected their faith by works meet for repentance, will shine—

". . . as the brightness of the firmament, and as the stars for ever and ever" (Dan. 12:3).

This is the Hope of Israel which is set before men in the Gospel, and for which Paul was bound with a chain (Acts 28:20). It is a very different one to that exhibited in pulpit-theology; yet it is that which must be embraced as the soul's anchorage if a man would be saved and inherit the Kingdom.

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

Wise unto Salvation

"So then faith cometh by hearing, and hearing by the Word of God"—Rom. 10:17.

BY BROTHER ROBERT ROBERTS

There are some things that we must know, or perish. Of such are the things that cluster round this table of the Lord where we break bread and drink wine in remembrance of him. Without a knowledge of them and *sympathy with them*, we are the mere natural creatures of a day, with which creation teems in countless thousands—sustaining a brief organic existence and disappearing for ever like the insects of a season.

Only he that doeth the will of the Lord shall abide for ever (1 John 2:17). Only he who *learns that will* can do it. Only he who reads or hears the revelation of that will can learn it. Hence the transcendent importance of the *reading of the Word of God* and the studying of it.

People scorn us as a people of one book. They say that a man of one book is a "dangerous" man. No doubt this is true of human books. But how can it be true of a Book that God has given us? How can it be true of a Book that makes us "wise unto salvation" (2 Tim. 3:15)? How can it be true of a Book that makes the man of God "perfect and thoroughly furnished unto all good works" (v. 17)?

Between a man of general literary culture, ignorant of the Bible, and a man enlightened in the Scriptures, and of a poor acquaintance with human writings, there is no comparison. Even now, the mentality of the latter is preferable to the other for real purposes. It is more *solid and tranquil and beautiful* as the result of a daily familiarity with writings produced by the mind of God, containing the views of God on history, the thoughts of God on human ways, the principles of God prescribed for human conduct, the promises of God for human need and human futurity.

The mind of the mere literary man is a thoroughfare of the mere human crowd, with their noise and dust and shallowness and futilities. His mind is soaked and deluged with human thoughts and sentiments which end in nothing. Even now, the man of God has the advantage; but consider the upshot. Even Balaam could say (Num. 23:10)—

"Let me die the death of the righteous, let my last end be like his!"

The upshot will make it manifest that *the man of God has achieved the objects of existence, and that the other has lost them*. Christ, returned to consummate the purpose that God had in the formation of this planet, can have no pleasure in, or use for, the merely elegant gossip in human affairs. Such a creature can have no natural place in the final and lasting form of life upon the earth—an immortal life of holiness, glory to God, and fellowship with the spiritual intelligences of the universe. It is (Psa. 4:3)—

"The man that is **godly** that the Lord hath chosen for Himself."
—the man who knows, believes, fears, loves, and serves God in a time of godlessness, when the doing of His commandments is difficult and disadvantageous.

The force of these thoughts is overpowering when a man has reached the end of his mortal journey and lies down to the rest of the grave. How much *more* will they be so when he emerges from death (instantaneously as it will seem to him) to face the Great Dispenser of life's issues according to the will of God.

Let our reading then be as continuous as its importance demands. The man who is no reader is necessarily more or less of a barbarian according to the true standard, for not otherwise than by reading can we know and remember what God has done, what God has said, and what He wills us to do. Our reading furnishes constant materials for inspiring reflection concerning our present ways.

We are saved by what we read from being overcome by the weaknesses and the dolefulnesses of present life. We are enabled to see the present life in its right place in the great plan God has with the earth and man, and to be patient and wise accordingly. Each part of our reading will give us something different but something suitable for this. *Nothing that is in the Bible is unrelated to the plan that it embodies as a whole.*

We have Moses before us in the pathetic attitude of imploration against a sentence pronounced against him (Deut. 3:23-27). What bearing this incident has it may not be difficult on reflection to see. See the powerful instruction the incident affords as to the due relations of God and man: God says—

"*I will be glorified: I will be exalted in the earth.*"

"*My glory will I not give to another.*"

Could He have more forcibly pressed this home upon us than by the spectacle of Moses (the most privileged and faithful of His servants among men), excluded from the land of promise because of failure on this point at a very trying moment?

The common run of men may be insensible to the idea of the glory of God. *But it is the governing principle of the universe for all that.* Man is mortal and Israel is scattered because the

principle has been overthrown upon earth for a time; and man hereafter, at the great settlement of futurity's affairs, will be justified or condemned by the operation of that principle.

"*That God may be all in all*" (1 Cor. 15:28) is the object of God's whole work upon the earth. It will be reached when the population is limited to those (selected from all generations) who reflect His glory in the fervor of true enlightenment and the vigor of an immortal nature. When this goal is reached, the wicked will have perished for ever, and the wicked are those who know not God and glorify Him not—*a much larger category than popular theology provides for, or than human thought recognizes.*

Then we have Gideon asking his tokens (Jdg. 6:36). Gideon was what in modern language we might call a small farmer—with a farm away in the mountains, specially subject to the depredations of marauding bands who watched their opportunity and pounced upon the crops at the right time. All Israel were exposed to this affliction because of their neglect of the institutions Moses had delivered to them.

The affliction was very bitter, and Israel cried for deliverance. One day, Gideon was threshing corn in secret, for fear of the Midianites. An angel came in response to Israel's prayers and informed Gideon that God would deliver Israel by his (Gideon's) hands, and proceeded to indicate the steps he must take (Jdg. 6:11). Gideon desired a token that his visitor was a divine reality. He could not enter upon such an apparently hopeless undertaking as the overthrow of the Midianite armies of occupation, without assurance that God was with him.

He asked his visitor to stay while he (Gideon) should present him something. The visitor assented, and Gideon prepared a repast of flesh and broth and unleavened cakes, and brought it to him. The angel asked him to deposit the things on a certain spot on the rock. Gideon did so. The angel then touched them with the end of his rod, and flames issued from the rock and consumed them in a moment.

This satisfied Gideon for the time, and (the angel having departed) he proceeded to carry out his directions. But days having passed, it appears to have occurred to Gideon that possibly the angelic visit was a dream or an illusion of some kind. He desired a further confirmation. He asked God in all humility that He might suffer Himself to be tested. He would put a fleece of wool in the open air during the night: let it be wet on the fleece in the morning and dry on all the ground. God granted the request. Gideon found the fleece wet and wrung a bowlful of water out of it, while all the ground was dry.

But Gideon appears to have doubted again. Perhaps some one knew of his wish that the wool should be wet and took and dipped it in water and replaced it in its position while he slept. Would God refrain His anger and allow him one more token; namely, let him again place a fleece on the ground, and this time, let the fleece be dry and let all the ground be wet: he would then be sure that there was no human deception.

God heard Gideon in this also: the fleece was perfectly dry and all the ground wet, and Gideon went on without further hesitation till he succeeded in routing the Midianitish army and driving them out of the country.

What is there in all this for us? Why this, it is the illustration of a fact meeting us at every turn throughout the whole course of Bible history, that *the transactions upon which our faith and hope are founded were all of a practical, palpable, tangible character.*

They were not of the dreamy unreal character of heathen prodigies. There never was any room for the possibility of "cunningly devised fable." There was no hole-and-corner character about them; none of the demands upon "confidence" that are more or less characteristic of every form of imposture.

From the day that Moses brought Israel from Egypt by public acts of power which the magicians of Egypt could not imitate (at last killing the Egyptian firstborn and opening a way in the sea) to the day when mighty signs and wonders were openly performed by Christ in the midst of Israel for three-and-a-half years, there was one long, strong, and divine interposition of a character *as open and substantial as any transactions that ever transpire among men.*

If God has spoken "at sundry times and divers manners," He has also attested the fact in a way not to be mistaken by common sense and child-like candor. Faith rests upon a foundation that could not be made more solid except by the performance of miracles before our own eyes, and even this would not, in true logic, add to its strength.

The resurrection of Christ is the crowning assurance. His miracles, while he lived, were convincing enough; but had he died and passed off the scene in the ordinary way, it might have been suggested that the power enabling him to perform these miracles was a power mysteriously resident in himself as an extraordinary man, and of not wide significance for other men.

But what can the caviller say when the dead Christ rises from the dead? A dead man cannot raise himself. A power external to himself must do this. That he rose is certain on the evidence. The world is full of crucifixes today because he rose. The cross of Christ would never have come to be magnified if Christ himself had not risen. *The world would never have heard of the crucified Christ had he not become the risen and glorified Christ.*

The testimony of the apostles is before us in the written form in which they left it; and the evidence of their testimony having been given is to be seen in the altered state of the world, which while idolatrous under the Caesars at the time their work began, is now "*Christian*" and civilized to a degree, bearing witness to the employment of some powerful agency effecting the change.

These considerations are of a great helping power while we look for the "dawn" of which we have been singing—"The dawn will bring us light." It is a beautiful figure. It is of scriptural origin. It is David by the Spirit that has spoken of the coming of the day of Christ as the breaking of a "morning without clouds." It is Paul who speaks of the present time as "the night"—far spent, but still "night." We wait in this night for the dawning of the promised day in the full certainty that—

"That hallow'd morn shall chase away
The sorrows of the night."

The advent of day is caused upon the earth by the rising of the sun in the east. And it is the most beautiful of all the beautiful phenomena that are to be seen upon its face. Darkness prevails unbroken till the hour approaches for the return of day. Then a faint glimmer is seen on the eastern horizon. Gradually the light increases. The narrow band of grey becomes a broad body of diffused light mounting higher every moment.

The brightness grows brighter. The heavens which were black grow light and azure. The face of the earth which was hidden becomes visible in its garment of sparkling green. The birds begin to twitter and man awakes from the slumber of the night. Soon a flood of brightness pours from the eastern sky. Then the high hills are tipped with gold. At last the glorious orb emerges and fills the whole country with life and light and warmth and gladness. The day has begun and the world rapidly fills with life and activity.

There is an analogy between this and the day we are looking for. At present all is dark. Sin and death run riot on the earth. Where hope, and plenty, and gladness might be, there is want and toil, and misery, and disappointment and fatuity of every kind. Man is without a kindly, powerful head, and *does not know how to manage his affairs.* God, despised, has hidden His face, and man welters as in a bog.

God has His plan, and out of the confusion will bring order and light. Christ is the key of the plan. He is the sun whose rising will bring the promised day. The night is far spent, and there is gray, faint gray, on the horizon. We are near the dawn.

The day bursts not all at once. Gradually the preliminaries of his coming unfold themselves in the appointed signs. Gradually the light increases. His own presence will finally dispel the night. The day will be glorious.

This is figure, but not too strong for the reality. The reality will be the arrival of a friend, all-excellent, and all-powerful, and all-beneficent in his purposes of good—not only for his friends, but for all the world. What is there to be desired that he cannot do for us?

There is but one qualifying consideration which the analogy of the natural day supplies no equivalent for—*Christ judges before he enlightens and heals*. We must all appear before his judgment seat before we are admitted to—

“The inheritance incorruptible, undefiled, and that fadeth not away.”

At this we need not quail if we are the friends of the Judge. We are full of imperfections, but our Judge is also our intercessor, and much will be forgiven where the heart is strongly set upon him, and *the life conformed to his commandments*.

We might fear before a human judgment seat, where frailty, bias, ignorance, fallibility, unmercy preside. But before Christ, we stand in the presence of righteousness, penetration, justice, kindness, mercy. We cannot be misrepresented to him or misunderstood by him. His judgment is according to truth. Righteous men will join with David in saying—

"Let me now fall into the hands of the Lord, and not into the hands of man."

"Let Him do with me as seemeth good unto Him."

The judgment will be no empty pageant. *We must give account*. So it is written. We ourselves will be interrogated by the Judge, and no evidence is needed. The Judge knows all without witnesses. He will know how by some leading simple question to plunge right into the heart of our case. Seizing hold of some transaction—

"You know what I commanded in such a case! Did you do it?" . . . "Did you live for me, or merely as a human creature seeking its own comfort?" . . . "I was hungry; I was in distress, and did you exert yourself on my behalf? If so, in what case?"

By such test questions, he will rapidly thread his way through multitudes of cases in the presence of the vast auditory assembled, and according to results, will separate the assembly into two companies—the one of which, when the process is complete, he will dismiss. He tells us so:

"Depart from me, ye cursed" (Matt. 25:41).

And He tells us what we should expect, that among these—

"There shall be weeping and wailing and gnashing of teeth."

You may have been at a fire or a shipwreck, or at some other scene of human agony. But never have you heard a wail like that which will ascend from the multitude which will depart from Christ's presence, to be overwhelmed in the judgments that will overthrow the present evil world in the war that will ensue between the Lamb and the confederate Kings of the European polity.

The rejected gone, there will remain the other assembly, standing massed in sublime expectancy. Imagine yourself of their number. You are still mortal, but the King has signified his favor. In this alone you are happy, for everything will come out of this. Presently, you cease to be mortal; for (1 Cor. 15:52):

"In a moment, in the twinkling of an eye, we shall all be changed."

A thrill of transforming power passes through the assembly from him who is the Resurrection and the Life. In him dwells the power to change the vile body at the right moment, that it may be fashioned like unto his own glorious body. This power, he exerts at the right moment and every person in that vast multitude is instantaneously changed. Each one feels the change. A sense of lightness and freedom and joy passes over them, such as they never felt before:

"The garment of praise for the spirit of heaviness" (Isa. 61:3).

The mortal fibre of their being is fundamentally altered, so as to be incorruptible. They are "new creatures" indeed — finally born of the Spirit,— "the children of God, being the children of the resurrection. They cannot die any more" (Luke 21:36).

Day has begun with them. In that day they will shine: for they are all the children of the light and of the day. They are the stars of the new heavens. It is their place to reign. They cannot reign till they have taken the kingdom. As yet this is in the hands of the kings of the earth who, seeing their power threatened, "gather their armies."

They gather them in vain against Yahweh's King and those who are with him, "the called and chosen and faithful." These shall overcome them in terrible and desolating war, which will spread devastation and terror to the end of the earth.

"And the kingdom and the dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the Saints of the Most High," "and they shall reign on the earth" (Dan. 7:27; Rev. 5:10).

What a multitude of joyful details is embraced in the fact that "*they shall reign*"—to each man his place assigned as Christ shall arrange—and such a place—a place of power and honor and wealth such as no mortal ruler has ever filled—a power of discernment that will make the ruler independent of witnesses, informers, or spies; a power of coercion that will make him absolute master by the mere effort of will: a power of invincibility that will place him free from all plots and dangers.

And such power to bless his subjects and such joy in making them happy! And such honor at the hands of those he governs! Such pleasure in arranging human affairs on a new and divine basis! Such ecstatic satisfaction in leading them in worship, and bringing the true and real blessing of God upon them in his capacity as their priest as well as their king!

And then to think of the periodical assemblies of his fellow-kings, gathered round the King of Kings, their head, to indulge the luxury of communion of praise in their collective multitude on Mount Zion!

These are not cunningly-devised fables. These are the true sayings of God. They are the real and practical and promised form of the things which God hath prepared for them that love Him, of which He has given us the pledge in the resurrection of Christ.

They That Are After the Spirit

Let us ponder the full import of the change from that condition of mind described as "after the flesh" to the state described as "after the Spirit." The change where it has fully taken place, is a very **radical** one in **Paul's** estimation, and **Paul's** estimation must be the rule of **our** estimation, if our estimation is to be of any value to us. He says,

"If any man be in Christ Jesus, he is a **new creature**; old things are passed away, and all things are become new."

The use of the word "if" in this statement implies that there were some in Paul's day **professedly** in Christ, but still in the flesh. The existence of such a class is placed beyond doubt by the words of Christ to Sardis:

"Thou hast a name to live and art dead."

What was possible in the apostolic age, in this respect, is more than possible in ours. It is profitable to recognize this, so that we may escape the confusion and distress resulting from what we may find in persons **technically**, but not **really**, in Christ.

The habit of taking our own cue from the Word, and measuring all men by it, will greatly simplify and ease our journey in probation, and protect us from being influenced to our hurt by the unapostolic ways and maxims of men who may consort with us in the name of the apostles.

If any man be **truly** a son of God, he is after the Spirit, and minds the things of the Spirit. His tastes and affections and enterprises are **all** in that direction. Christ and his apostles are our examples in the case, and it is nothing short of treachery in the camp for anyone professing allegiance to them to teach that they are not our models, for that we are not to be expected to walk in their steps.

—**Bro. Roberts.**

Thy Will Be Done on Earth

"If any man preach any other gospel, let him be accursed"—Galatians 2:9.

Those who are familiar with the Scriptures, regardless of what sect or system of religion they may be affiliated with, must know that the Creator, Who has caused those Scriptures to be written for the benefit of mankind, has a *definite plan in view*.

When all creation seems to be veering toward the conditions which prevailed just prior to the Noahic flood, a phrase is often quoted: "God's in His Heaven, all's right with the world."

If it was the writer's intention to imply that the over-ruling providence of the Creator will eventually bring good out of evil, it is true indeed, and is an inspiring thought; but if it indicates nonchalance or unconcern, or ignoring the basic evil of human nature and the times in which we live, it is a wrong attitude.

All is *not* right with the world at present; for fear and perplexity are manifest even among the wisest of our statesmen.

Until man's pride and self-confidence has been abased, and God is honored and held in reverence, peace and tranquillity cannot be attained. God has declared through His prophet—

"The Lord of Hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honorable of the earth" (Isa. 23:9).

The outpouring of divine judgments, terrible though they may be, will be the necessary chastening and correcting influence that will prepare the world of the ungodly for reverential receptiveness of God's righteous rule, through His dear Son. That this rule is to be *on earth* is shown from numerous testimonies, as—

"Then shall He speak unto them in His wrath, and vex them in His sore displeasure. Yet have I set My king upon My holy hill of Zion.

"Ask of Me, and I shall give thee the heathen (nations) for thine inheritance, and the uttermost parts of the earth for thy possession" (Psa. 2:5-8).

The RSV rendering of verse 8 reads—

"Ask of Me, and I will make the nations your heritage, and the ends of the earth your possession."

The earth is also plainly indicated in these verses:

"The Lord said unto my Lord, Sit thou at My right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion; rule **in the midst of thine enemies**" (Psa. 110:1).

The cherubic glory seen in vision by Ezekiel in chapters 1 and 10, and the plainer declarations found in Dan. 7:13-14 and Rev. 21:9-10, all speak of Christ's glorious rule on the earth. Consider verse 24 of Rev. 21. After describing the Bride, the Lamb's wife, as the holy community or city to rule the world in righteousness, we read—

"And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it."

Plainly, God's purpose is to gather all His children whom He has begotten by His Word and exalt them to co-rulership with His dear Son, over an humbled but enlightened subject world.

Some suppose this means that nearly all who have accepted the truth that "Christ died to save sinners" will be among those saved. They believe that Christians (so called) of every religious group will be amalgamated into the "One Body." They believe that the millions of Methodists, the many millions of Catholics, Congregationalists, "Disciples of Christ," Episcopalians, Jehovah's Witnesses, Baptists, Lutherans, and the many thousands in the names and denominations of the whole world are to be constituents of the "Holy City" community redeemed by Christ.

The answer to such an unscriptural dream is that it is a terrible mistake—

"To the Law and the Testimony" (says the prophet), "if they speak not according to this Word, it is because there is no light in them" (Isa. 8:20).

What does the Testimony say? Ephesians 4:4-5 speaks of ONE Body, one Spirit, one Hope, one Lord, ONE Faith, one Baptism and one God and Father of all.

Also in Romans 12:5 we read of the "One Body in Christ," and in Gal. 1:6-9, the "One Gospel" is so different from many of the so-called gospels which are put forth by "false apostles" or teachers of error that a drastic curse is pronounced against any and every such teacher, even though he may pose as an angel from heaven. *If there were no false gospels and "other christs" being proclaimed, there would be no need for any pronouncement against them.*

Paul, speaking by the spirit of inspiration, predicted the uprise of such teachers even from among those of the true ecclesia:

"But evil men and seducers shall wax worse and worse, deceiving and being deceived"
(2 Tim. 3:13).

Jude also, one of the twelve apostles, warned—

"For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men. . . denying the only Lord God, and our Lord Jesus Christ" (v 4).

This does not necessarily mean that all these false teachers who crept into the true ecclesia did not believe God and Christ *existed*; for they had been fully aware of that truth before, but they *perverted the truth* in belief and practice until they divided the believers.

There were seven ecclesias which received messages from Jesus through John on Patmos, approximately 30 years after the warnings given by Paul, Jude and the other apostles. The many varying degrees of apostasy had thus been progressing until the Lord threatened, not only punishment, but *complete abandonment*. See Rev. 3:14-18, containing the words spoken to Laodicea.

These ecclesias *had once* all believed the "One Gospel" consisting of "the things concerning the Kingdom of God and the Name of Jesus Christ," as defined in Acts 8:12, but the trial of their faith caused it to wither and die, all because of worldly allurements being strong while their faith was weak. We seem to hear the apostle saying—

"Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are His. And let everyone that nameth the Name of Christ depart from iniquity"
(2 Tim. 2:19).

The eternal purpose of the Deity can never be frustrated by the failure of His servants to obey His will. The invitation will then be extended to *others* who *will* accept and obey, even as described by Jesus in the parable of the marriage feast—

"The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage" (Matt. 22:8-9).

Will we be among those found worthy? That depends upon our willingness and readiness in complying with the commands Christ has given. *That day will come*, however, regardless of our individual readiness; for His purpose cannot fail.

This purpose is tersely stated in Ephesians 1:9-10—

"That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

The One glorious Body seen in prophetic vision and expounded by Jesus and his apostles will be the manifestation of God's glory in spirit. The great Messiah with his "train" of attendant ministers are said to "fill the temple" (Isa. 6:1).

This will be the "Salvation of the Lord" of which the Psalmist speaks, brought about by a definite plan on the part of the beneficent Creator, and bestowed on the principle of faith and obedience of those to whom it was made known.

This irrevocable "purpose" spoken of in Isa. 14:24-27 is the "WILL" which Jesus taught his disciples to pray that it may be *done on earth as it is done in heaven*.

Then will the kingdom spoken of by Daniel (2:44) be established over all the subject nations, and the prophecies concerning Israel's regathering in Jer. 30:10-11 and Jer. 31:10, 17, will be fulfilled.

"Watch, therefore, for ye know not what hour your Lord doth come"—Matthew 24:42.

—H.A.S.

NOT OF THIS WORLD

What brother of Christ would be found in the ranks of patriotism, blowing the bubble of national pride? Only one who has not yet realised the calling to which he is called, which separates all brethren in every age from every "kindred, tongue, people, and nation," and forms them unto God a royal priesthood against the day when He will, by Christ, break all nations with a rod of iron, and dash them in pieces like a potter's vessel.

Such, in the day of their probation, have nothing to do with the potsherds of the earth but to let them alone to their own strife and their own toil in the fires of vanity.—**Bro. Roberts.**

Out of Egypt Have I Called My Son

PART SIXTEEN

"All these things happened unto Israel for ensamples: and they are written for our admonition"

—1 Corinthians 10:11.

We now accompany Israel in their journey from the Wilderness of Sin to Rephidim. Here they pitched their tents. But—

"There was no water for the people to drink. Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them,

"Why chide ye with me? Wherefore do ye tempt the Lord?"

It was not by chance, or mere accident that the people of Israel halted in this place wherein was no water of life, for they were under divine guidance, and therefore there for a purpose—namely, *to prove them*. If Israel had been transported directly from Egypt to Canaan, there would have been no scope for such saddening manifestations of the faithlessness and depravity of the unenlightened human heart; and, as a consequence, we should not have had those "ensamples" or "types" which their journey through the wilderness was designed to afford for instruction to all succeeding generations. Truly, the way of man is not in himself:

"It is not in man that walketh to direct his steps" (Jer. 10:23).

"The heart is deceitful above all things, and desperately wicked; who can know it?"

(Jer. 17:9).

In the experience of Israel under the trials to which they were divinely subjected, we are admitted to an exhibition of that marvellous insensibility and hardness of the human heart which characterized the generation that came out of Egypt, and led to their destruction. In the matter before us, they had just previously been eyewitnesses of the goodness and faithfulness of God in the provision by Him of "daily bread" direct from heaven; and now, because water, wherewith to quench their thirst, was not visible, they indulged in angry murmurings against their divinely-appointed leader, saying—

"Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children with thirst?" (Exo. 17:3).

What utter want of confidence in the wisdom and power of the divine hand which had so visibly and frequently displayed itself in their behalf! What desperate unbelief and wickedness the circumstances to which Israel, as God's chosen people, were subjected made manifest! How distressing this must have been to Moses, who, in anguish of heart, cried unto the Lord (v. 4)—

"What shall I do unto this people: they be almost ready to stone me?"

It is impossible they could have forgotten the arm of Omnipotence which had rescued them from Egyptian slavery amid unparalleled "signs and wonders;" and that healed the waters of Marah, that they might satisfy their thirst; and the still more recent provision of daily food which was continually before their eyes; and yet when the smallest cloud obscures for the moment the light of God's countenance in any particular, "an evil heart of unbelief" shows itself in threats of violence against the divinely-chosen servants of God who had offered themselves as living sacrifices in their behalf.

Had they perceived, believed, and appreciated the great and glorious purpose of God which underlay His dealings with them in relation to human life upon earth, what a different aspect their history would have presented!

The ultimate population of the earth with the children of God in the incorruption of His Own essentially living nature, is the divinely purposed upshot of all history, both of Israel and the world of human nature outside in its ever-varying yet futile attempts to free itself from the evils under which it groans. Deliverance will come at the appointed time, and in the manner revealed in the Gospel of the Kingdom of God; but meanwhile the present order of things—being part of the program which reveals this glorious upshot—is necessary to its accomplishment.

That program shows us a time when every vestige of human nature will be for ever wiped from the face of the earth, which will then become the arena of everlasting life and blessedness indescribable. The principles upon which we may participate in these "good things to come" are made known in the Gospel. Be it ours to avail ourselves of this unspeakable goodness of God in the invitation to the Gentiles to His Kingdom and Glory.

The answer of God to Moses in the matter before us is a further revelation of the fact that *many of the incidents connected with the sojourn of Israel in the wilderness were enigmatically representative of elements of the divine plan* in the working out of THE SALVATION OF THE WORLD which had been purposed from the beginning; and in connection with which God had made choice of Israel as the basis of that purpose, as clearly affirmed in the statement of Christ that—

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

"The mystery of God," so enigmatically concealed, was illustrated in a former article dealing with the typical manna, or "bread from heaven;" and we shall find a further illustration in the *smiting of the rock and the gushing forth of water therefrom*, to which we now call attention—

"And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy Rod, wherewith thou smotest the river, take in thine hand and go.

"Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink.

"And Moses did so in the sight of the elders of Israel. And he called the name of the place Massah (i.e., tempting, or proving) and Meribah (i.e., chiding or strife) because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?" (Exo. 17:1-7).

In referring to the literal rock and the literal water which was made to flow out of it for the preservation of literal Israel in the wilderness, Paul says they—

"Did all drink the same spiritual drink; for they drank of that spiritual rock that followed them: and that rock (R.V., the rock) was Christ" (1 Cor. 10:4).

The use of the word "spiritual" in this case evidently means *figurative*, or representative; and, as it is applied to both the water and the rock, they must both be figurative, or representative of *something else*. What is that? As to the signification of the rock out of which the waters gushed forth, Paul explains that it was, or represented, Christ.

The construction which is sought to be put upon this passage by those who believe in the pre-existence of Christ is neither logical nor in accordance with revealed truth. It is contended by them that Paul, in saying "that rock was Christ," affirmed the pre-existence and "eternal sonship" of the personal Christ; and taught that Christ was personally present with and attendant upon Israel in their wilderness journeyings; and special stress is laid upon the words, "that followed them." And it is also contended that it was the literal personal Son of God, the Lord Jesus Christ, who stood upon the literal rock when it was smitten and the water streamed out.

Now we submit, in the first place, that the idea of "eternal sonship" is contrary to reason, and absolutely incapable of realization; secondly, that it is neither contained in the passage in question, nor any other place in the Scriptures of truth; and thirdly, that the rock, being *representative*, could not by any rational mode of treatment be construed into the real personality called Christ. The representative character of the passage is admitted as regards the water; why not therefore of the rock?

The answer which is generally given to this question is, "*Because Paul says that rock was Christ.*"

But did not Christ himself say to his disciples concerning the bread which he break and gave to his disciples on the occasion of the last supper—

"This is my body which is broken for you."

And of the wine—

"This cup is the new testament in my blood"?

Was he not speaking of the bread and wine in a *representative* sense? It seems almost incredible that such questions should have to be asked. If the literal water was representative of something else, upon what principle was the literal rock not also representative?

The answer is given, "Because Paul says, '*the rock that followed them*' was Christ."

Why stumble at these words in italics? Why do violence to common sense by destroying the representative character of the literal rock because of these words? They are perfectly in harmony with that character.

Was not Christ typically foreshadowed in Moses and Aaron in the deliverance of Israel from Egypt; in the manna, or bread from heaven; in the smitten rock and the gushing streams which flowed as the result; and was not Christ the Alpha and Omega of the Law given them from Sinai, in all its ritual detail?

It was *Christ everywhere and in everything*. And not only thus was Christ representatively before Israel (though not spiritually discerned by them), but *the rock itself beautifully represented the power by which Christ was generated, and of which he became the human embodiment for sacrificial purposes*.

Of God Himself it is said—

"HE IS THE ROCK" (Deut. 32:4).

And He says of Himself (Isa. 44:8)—

"Is there a God (Eloah) beside Me? Yea, there is no God (Heb: Rock)."

Again (Isa. 43:11)—

"I, even I, am the Lord; and beside Me there is no Savior."

The Spirit of God, speaking through the prophet Isaiah of the future manifestation of Christ to Israel, in the day of his power and glory (which is the power and glory of God), styles him, "*The Mighty One of Israel*," or according to the Revised Version, "*The Rock*," saying—

"Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the Mighty One (the Rock) of Israel" (Isa. 30:29).

There can be no question as to the reference of this passage to Christ, for we read in verse 27—

"Behold, The NAME OF THE LORD (Yahweh) cometh from far burning with anger, etc."

When the idea comprehended in the "Memorial Name"—*Yahweh*—"I will be"—revealed to Moses at the burning bush, is grasped, there will be no difficulty in understanding that Name so frequently in the Scriptures applied to Christ, for *he is the Name in initial manifestation*. It is the unscriptural doctrine of the "trinity" that obscures the truth concerning Christ.

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

"BE YE SEPARATE"

Continuing contact with the world, we all know, is liable to have the opposite effect from that desired by Paul when he said:

**"Be not conformed to this world, but be ye transformed in the renewing of your minds"
(Rom. 12:2).**

At first when we become acquainted with the Truth, the power of a new and enthusiastic ideal may keep us separate from the spirit and principles of the world; but as time goes on and the friction of life becomes more trying and the resources of perishing human nature fail, that ideal is apt to lose power unless nourished and cherished by that daily renewal of our acquaintance with the divine ways and thoughts which God has provided for us in the Oracles of His Truth.—**Bro. Roberts.**

Love Shall Wax Cold

"Because iniquity shall be multiplied, the love of the many shall wax cold"—Matt. 24:12 (RV).

The latter days are to be days of unbelief. This is the testimony of prophecy. This is one of the great signs of the time of the end in the world *and in the brotherhood*.

For over 100 years — just about the period since the revival of the Truth by brother Thomas — the churches of the world have been undermining the foundations of belief. The pretension of science, the speculations of evolution, the theories of the higher critics attempting to reduce the Bible to folklore, have all been directed against the authority of God and His Word.

The whole trend of current thought is to glorify man, and dim and discredit the creatorship and supremacy of God. There is an increasing worship of, and dependence upon, "science" and the human

mind, which is still — at its highest and best — but the *mind of the flesh*, utterly incapable of reasoning correctly without specific divine instruction, as the Scriptures so plainly declare—

"The way of man is not in himself; it is not in man that walketh to direct his steps"
(Jer. 10:23).

"Hath not God made foolish the wisdom of this world? God hath chosen the foolish things of the world to confound the wise . . . that no flesh should glory in His presence."

The danger to ourselves is that it is so easy — yea, almost inevitable — to be unconsciously influenced by the intense pressure of the universal mind of the flesh in the world, in relation to these things.

Modern man seems so accomplished and learned — modern inventions and discovery so marvellous. But we must keep ever before us the simple scriptural picture—

"It is not in man that walketh to direct his steps."

We must distinguish between natural and spiritual things. Brilliance in one means absolutely nothing in the other. The mind of the flesh, however brilliant or well-educated, knows only the things of the flesh.

The issue is between darkness and light — let us keep this clear. The mind of the flesh at its best is but darkness — brilliantly clever darkness, but still only darkness and leading to death, *utterly incapable of reasoning about the real, spiritual facts of the universe* (1 Cor. 2:14)—

"The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

This is a pressing problem before us today. A large section of those using the name Christadelphian who once stood on the old basis have been led down the same path that led to the apostasy in the first centuries — over emphasis and glorification of worldly wisdom and learning.

Our pioneer brethren drew a sharp line between the true wisdom of God, and the "wisdom" of the world. Many think that brother Thomas was too severe in his remarks about the world's religious and scientific leaders, but the more we see this subtle danger invading the brotherhood, the more we realize that *he spoke strongly because he clearly discerned the danger that has, in time, destroyed every past revival of truth.*

His words were strong, but he was on the safe, true side, and the more we see and hear of current trends in the brotherhood, the more we are impressed with this fact.

"The fear of the Lord" — as we have been so beautifully and impressively reminded in our readings lately — "is the *beginning* of wisdom."

Nothing short of that *is* wisdom at all. How well and conclusively this sums up the futility of all the "wisdom" and activity of natural man!

"If thou criest after knowledge and liftest up thy voice for understanding. If thou seekest for her as for hid treasures —**THEN** shalt thou understand the fear of the Lord and find the knowledge of God.

"For the **Lord** giveth wisdom; out of **His** mouth cometh knowledge and understanding"
(Prov. 2:3-6).

The unbelief of the world in a disguised form finds its reflection in the brotherhood. It is inevitable that this should be so. The pull of the flesh is strong, and unless the attraction of the Spirit is

very powerful, brethren and sisters will naturally reflect the current views and outlook of the world. Baptism of itself is no insulation against the glitter of the world and the self-deception of the mind of the flesh. Jesus said (Matt. 24:12)—

"Because iniquity shall abound, the love of many shall wax cold."

The urgency of the warning is much clearer in the Rev. Version:

"The love of **THE** many shall wax cold."

And the New Revised—

"**Most** men's love will grow cold."

The literal meaning is not just an indefinite "many," as we might take from the Auth. Version, but "*the* many,"—that is, most, the majority.

"*Because iniquity shall abound.*" Why would iniquity abounding make believers' love get less? Is it their *own* iniquity that is meant, or the prevalence of iniquity around them? Are they gradually and unconsciously tinged with the surrounding unbelief, or are they weakened and disheartened by the fewness of believers and the apparent prosperity of sin?

In considering these questions, and endeavoring to extract guidance and comfort from what is rather a sad subject, we must consider the meaning of "iniquity," and of "love."

The word here translated "iniquity" is *anomia*, which means "lawlessness." It is the word translated "without law" 3 times in 1 Cor. 9-21, twice in Rom. 2:12, and "lawless" in 1 Tim. 1:9.

The first epistle of John is a deep spiritual textbook on Love and Sin, the 2 great powers that contend for the mastery of the earth. All mankind are arrayed on one side or the other. We know that the final victory will go to Love, and to all who have faithfully arrayed themselves under its banner —

"His banner over me was Love" (Song 2:4).

John says (3:4), "Sin is *anomia*—lawlessness"—this same word. Sin is everything that is natural—all this is outside the direct guidance and control of the law of God.

Lawlessness—lack of interest in God's Law—ignorance of God's Law—a deliberate ignoring of God's Law—lack of *love* for God's Law—lack of *perception* of the necessity and beauty and beneficence and blessing of God's Law.

God's Law is life and love. God's Law is the law of the Spirit of Life—the shining light leading from death to life. Sin is *lawlessness*—living according to blind selfishness and desire, like a natural, lawless, wild beast.

"The Law of the Lord is perfect, restoring the soul" (Psa. 19:7).

On this, the Psalmist further says (23:3)—

"He restoreth my soul: He leadeth me in the paths of righteousness for His Name's sake."

The Psalmist knew and rejoiced that God's Law was lovingly designed to restore the soul from the selfish ways of sadness and death, and to lead through the path of peace and righteousness to everlasting life and joy.

"Because iniquity—*anomia*—**lawlessness**—shall abound, the love of the many shall wax cold."

We are concerned particularly with the *positive* aspect of the problem of the diminishing of love because of the increase of lawlessness—how to guard against the dangers involved.

The first step is to clearly discern the difference between natural and spiritual things, and to fix our minds and allegiances on the spiritual.

What is the purpose of our life? What is our goal? The things of the Spirit are concerned with life and joy; the things of the flesh are related to sorrow and death. The things of the Spirit are the things of the Law of God; the things of the flesh are the things of natural darkness and lawlessness.

Increase of unbelief frequently, almost always, takes the form of an *assumed* increase of knowledge—a knowing better, a feeling of being cleverer than the instruction of God's Word.

There is one scriptural fact that will give us a clearer and more living picture of the issues before us. That is that, scripturally speaking, *belief is faith and faith is belief*. They are not 2 things, but one. There is only one word for both in the New Testament, and the different translations are just translators' whims. To believe is to have faith; to have faith is to believe, and—

"Faith is the basis of things hoped for, the conviction of things not seen" (Heb. 1:1).

Faith, or belief, as the apostle goes to great lengths to illustrate in Heb. 11, is a vital, living force, a way of life, a power that made men stand alone in the face of the most violent enmity and persecution, and that led them onward to every form of accomplishment and heroism—

"These all died IN FAITH."

So when the Scriptures speak of belief, let us not get a cold, flat, dead, powerless, insipid picture of mere passive mental assent. It is not a saving or pleasing belief in God's sight unless it completely dominates and transforms our lives. John says, as he begins his first epistle (1:4)—

"These things write we unto you that your joy may be full."

This is the key—"That your joy may be full." God's great purpose is the manifestation of His glory through the joyful love of a redeemed multitude. The love of many shall wax cold.

The fruits of the Spirit are love, joy and peace. John wrote, God spoke, Christ came—"that your joy may be full." The law of God is not a penal code, but "good tidings of great joy."

There is no joy like the deep and abiding joy of the Spirit—the beauty of holiness—the glory of the divine nature. Love *cannot* grow cold as long as this picture is kept fresh and clear. If we keep reading and rereading what John wrote, seeking to constantly live in its atmosphere of divine love, our hearts and minds will be drawn upward in the joy of the Spirit. *If we are not constantly filled with an overwhelming joy, we have not yet found the truth in its fulness and beauty.*

The love of the many shall wax cold because the shadows grow thicker—the sadness and instability of natural things deepens. All things today—industrial, economic, national and international—are at a constant crisis, a constant tension. No one is happy, no one is satisfied—and we are in great danger of absorbing this atmosphere of tension and stress.

"These things I write unto you **that your joy may be full.**"

And he continues (1 John 1:5)—

"This is the message that we have heard of him, and declare unto you—

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

This is the great message: "*God is light, and in Him is no darkness at all.*" God is perfection in all goodness, and everything to do with God is on the basis of perfection. All that is out of harmony with God, is but darkness and sorrow in the end.

A joyful acceptance of this message in its fulness and depth is the first step in assuring a love that will never grow cold—a clear recognition of the great issue between good and evil, light and darkness, life and death—2 ways, 2 camps, 2 services. We must decide which side we wish to be on, and bring all our life into harmony with that decision, testing all things by this rule. There are no neutrals, no middle ground, for—

"Whatsoever is not of faith is sin" (Romans 14:23).

"*The thought of foolishness is sin,*" and all outside God's way is foolishness. In v. 6 the apostle *applies* this principle of the infinite goodness and perfection and purity of God—

"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth."

Fellowship is *unity, communion, likeness, oneness of mind and purpose, a walking together in harmony*. So to have fellowship with God, and with those who are in fellowship with God, we must walk in the light—our walk, our whole way of life, all our thoughts and actions, must be on the high plane of harmony with the divine light and perfection.

Those who attain the Kingdom of God will be those alone who have constantly examined themselves in the light of these things. John says (v. 8)—

"If we say we have no sin, we deceive ourselves and the truth is not in us."
Later he declares (3:9)—

"Whosoever is born of God doth not commit sin, for His (God's) seed remaineth in him and he cannot sin, because he is born of God."

To the natural mind this is contradiction, but by the mind of the Spirit we are led to see the deep wisdom and lesson of these words.

First, as John points out, perfection is the standard, and *must be the standard*.

God is *all* light. There can be no fellowship with Him except on the recognized basis of absolute perfection. The essential perfection of the sacrifice of Christ proves this.

But the more a man comprehends the beauty of holiness and the mind of the Spirit, the more he realizes the utter evilness of his own natural flesh and mind, and perfection constantly seems farther and farther away.

Any who say, or—as is much more common—who *act* on the basis, that they have no sin to worry about—that they are "doing all right"—who consider themselves quite acceptable to God—who do not realize the necessity of constant effort and constant self-examination—utterly fail to comprehend the standards of godliness and perfection that John is describing. Our highest attainments fall miserably short of the divine perfection of the beauty of holiness.

But still, "He that is born of God *cannot* sin." The thought of sin is abhorrent to him. He lives in love, in closeness to God.

Though he continually falls short of divine perfection, he continually strives toward it. His choice and desire are always in the way of Christlike gentleness and purity and love. He never

condones or is satisfied with imperfection. He knows that *to ever deliberately choose the way of the flesh in anything is to wound Christ afresh, who loved him, and died for him.*

Any failure, any weakness of the flesh, immediately fills him with sorrow and remorse, and renewed determination to overcome. "He *cannot* sin."

The way of godliness is an all-pervading thing. It must continuously control and motivate the whole life, or it means nothing. It is so easy to deceive ourselves by putting on a self-gratifying front of godliness and interest in spiritual things on some occasions, and relaxing into natural fleshliness at others.

But "God is light, and in Him is *no* darkness *at all.*" To be godly is to be like God—*the same all the time*—a steady, consistent, spiritual shining, from hour to hour and day to day. Until it is *consistent*, our godliness is neither sound nor deep.

If we go through a normal day's natural activities, we are inclined to consider that we have not particularly sinned. And we are inclined, if we have accomplished a full day's work related to the Truth, to feel a flush of self-satisfaction, and our prayers tends to unconsciously take the pharisaical form of—

"I thank Thee, God, that I am not as other men are."

But the whole issue of life depends on going deeper—getting the true, full picture of good and evil, light and darkness. We know that the whole world lieth in darkness—wickedness. But do we realize in what way, and to what extent, this applies to *our own inner selves*? Because iniquity—lawlessness—shall abound, the love of the majority shall wax cold. What iniquity? What lawlessness? *The basic danger is the natural inner lawlessness of our own flesh.*

Very few go right down to the heart of things—few get the full, true, picture of the divine beauty of holiness and distinguish it clearly from the natural motions of the flesh.

As long as we find ourselves subject to annoyances and irritations, we have not learned the way of godliness. This is one searching test. The flesh is very adept at making excuses for its evilness, many of them quite "scientific." Books are filled with apologies for the flesh, and excuses for its viciousness. *But it is all the flesh*, and we cannot hide behind it, but rather must overcome it and put it to death by the power of God. Only *God's Word* gives a true picture of man. Let us get our information there.

The way of godliness consists of *making love the motive of all action.* Here is one test of how close we have attained to godliness. *No one who loves fully and scripturally gets annoyed or irritated at anyone or anything—“nothing shall offend them.”*

Their basic motive of life is to bless and help. They react to every situation with kindness and sympathy and the deep desire to do good. This does not come naturally but as the result of intelligent self-discipline under the guidance of the Spirit-Word.

When we react with annoyance, or anger, or impatience, or harshness, it is one more shameful victory for the evil motions of the flesh within us.

It is a failure and a stumbling on the way of godliness. It is a break in the pattern of love that unites us with God. We step out of the divine light into the darkness.

"If we say we have no sin we deceive ourselves."

The Spirit speaking through Paul to the Corinthians and John to the ecclesia at Ephesus, shows how the deceptiveness of iniquity can cause love to grow cold without any sign of outward change and without those concerned realizing it. Paul says,

"Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing" (1 Cor. 13:3).

And the Son of Man to the Ephesian lightstand (Rev. 2:2-5)—

"I know thy works, labor, patience, how thou canst not bear them that are evil and hast borne, and hast patience, and **for my Name's sake** hast labored and hast not fainted . . .

"Nevertheless I have somewhat against thee, because thou hast **left thy first love** . . .

"Remember whence thou hast fallen, repent, do the first works, or I will come quickly and **remove thy candlestick.**"

Here was a case perfectly illustrating Paul's words about the most faithful of works being meaningless if the motive for which they are done is not love of God and love of man. To all *outward* appearances the Ephesians were exemplary. Consider all the things the Son of Man gives them credit for doing "*for his Name's sake.*" But *still* he threatens quick destruction if they do not reawake to their *first love.*

They had gradually lost sight of their original foundation. Iniquity, the robust offspring of the flesh, had gradually increased its foothold in the form of pride, or self-satisfaction, or ambition, or combativeness, or some other fleshly motive for doing spiritual things, or just plain thoughtless habit, and had choked out love, the delicate fruit of the Spirit. Satan, masking as an angel of light, had deceived the very elect. But the Son of Man, who reads the innermost hearts, was not deceived.

The solemn lesson is that we must constantly examine our own motives, for just *doing* is not enough. On every occasion we must honestly ask ourselves *why* we do what we do—examine our hearts as to whether a Christlike love, kindness and gentleness is our motive and the Spirit is our instructor and guide. Often, if we truly search our hearts, we shall find that our supposed good actions have purely fleshly roots. In fact, this will *always* be so except where there is a conscious reining in of the flesh and a deliberate applying of the law of the Spirit, for "In the flesh dwells no good thing" (Rom. 7:18).

We must, guided by the instruction of the Spirit, devise tests to expose the deception. If we are self-willed in our good deeds, impatient of criticism or opposition, if we insist on it being done *our* way, if we self-righteously regard ourselves as carrying the burden for others, if any anger or bitterness enters our mind, if our basic approach to others' views is not patience and a sympathetic desire to understand, *then love is not our motive.* We do not have the spiritual picture. We are yet carnal.

It is so easy to gratify our pride and increase our self-esteem by doing things for others and for the Truth. But the great and essential work is *within*—overcoming our *own flesh.*

So often it sadly works the other way—the more a man does for others and *supposedly* for God, the less godly he becomes in the all-important matter of inner self-control and the true, yielding gentleness of humility.

* * *

At the end of Matt. 24, the chapter in which he speaks of love waxing cold because of iniquity, Jesus gives some details of the manifestation of this cold love condition.

He speaks particularly of the time of the end, of the time of the Master of the Household returning, and the conditions he finds in his household.

He mentions 3 specific aspects of love growing cold, in the attitude he presents of the unfaithful servant class—

"My Lord delayeth his coming."
Smiting the fellow-servants.
Eating and drinking with the drunken.

These then are 3 trends to be particularly watched for and guarded against in the last days.

"*My Lord delayeth his coming.*" Right from the days of bro. Thomas, the Christadelphian body has been on the verge of expectancy, eager for the Lord's return. And the gradual development of the prophetic picture toward Armageddon has heightened that expectancy. This has been a distinguishing mark of Christadelphians, quite amusing to the world.

But today we increasingly hear it said, almost apologetically, as if ashamed of the former simple enthusiasm, "It cannot be for some time yet, there is more prophecy to be fulfilled first, things are not ready—"My Lord delayeth his coming." This is becoming the fashionable viewpoint among the "many." Surely this in itself is one of the most striking signs of the end!

* * *

"*And shall begin to smite his fellow servants.*" What are we to look for here? To smite is to injure and abuse, to harm. The Ecclesia of Christ is intended, above all things, to manifest an unearthly, mutual love. Jesus says—

"By this shall all men know that ye are my disciples, if ye have love one to another"
(John 13:35).

Here is the one great distinguishing mark of discipleship. This is a matter of vital importance. There is far too much pettiness and criticism and touchiness and coldness and childishness and self-justification among those claiming the Name of Christ. *Such conditions do not exist among his true disciples.* They are the mark of the unfaithful servant. Christ's brethren are large-hearted—*nothing* offends them.

It is often those who speak most loudly of "love" who are the most harsh and bitter toward those who do not agree with them. Let us make sure that we few separated ones at least clearly manifest this beautiful mark of discipleship among ourselves!

* * *

"*And to eat and drink with the drunken.*" Generally, this means an indulging in, and joining in, things outside the associations and principles of the Truth.

It speaks of joining with false doctrine, for that is often represented under the figure of wine and drunkenness.

It speaks of joining in the activities and amusements of the world, for these too come under the scriptural heading of drunkenness and revelry.

It is so easy in these prosperous days to be carried away by the intoxication of the present—to eat and drink with the drunken—not only by the world's endlessly increasing pleasures and entertainments, but also by the pressure of daily work and the endless complications of modern life.

Above all, perhaps, it speaks of a state of confusion and intoxication—having the senses dulled and blurred—losing the clear distinction of the Truth—the fading of the recognition of the

urgency of a clear, firm stand—a general lowering of the standards and burial of differences and general amalgamation—*loss of the sense of the importance of clear separation from error.*

"They that sleep sleep in the night, and they that be drunken are drunken in the night . . .
"But ye are all children of the light, and of the day . . . Let us watch and be sober."
"God is Light, and in Him is no darkness at all."

The days are evil, but there will be a faithful remnant found awake to meet the Lord—a strange, holy, separate few—perfected in patience and love—sober, grave and diligent in the midst of the general intoxication of the night, for Jesus says—

"Blessed is that servant whom his Lord, when he cometh, shall find watching." —G.V.G.

"HE WILL WITHHOLD NO GOOD THING FROM THEM THAT LOVE HIM"

What if the things promised transcend my brightest dreams? Is that a reason for doubting them? Is anything too hard for the Lord? Have I not received from Him even the little of good I now possess?

Shall I say that He can do no better? Shall I set myself up against His own declaration that He will withhold no good thing from them that love Him? Shall I shut my eyes to the express information that —

"Eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive what God hath laid up for them that love Him"? —Bro. Roberts

Signs of The Times

"The powers of heaven shall be shaken"—Luke 21:26

The simple announcement on Oct. 4 that Russia had projected a missile 560 miles into outer space which was, at the time of the announcement, whizzing around the earth at a speed of 18,000 m.p.h., was at first only received with wonder and astonishment by a world engrossed in its pleasures, employment, cares, problems and worries. It took some time for the inhabitants of this troubled world to wake up to the fact that the greatest event, the greatest accomplishment in the field of science and invention, had taken place.

So far has "knowledge increased" that humanity is surprised at nothing produced by modern scientific genius so long as it is confined to this mundane sphere. But **this** is something different. It may lead to, they know not what. It is fantastic, eerie and ominous. All the world wonders; all the world is frightened of what may become of it; not because of what the one satellite has done, or is capable of doing, but fear that the same genius and know-how that produced "Sputnik" can create a monstrous ballistic missile capable of laying the world in ruins. And not the least consideration is that it is in the hands of a despotic power whose obvious goal is to subject all mankind to its tyrannical domination.

Though opinions differ on the immediate effect of the successful launching of the Russian "moon," it is generally agreed that it has the following implications:

It shows that Russia is much farther advanced in scientific knowledge and experience than was supposed. That she has equalled, if not surpassed the U. S. in the perfection of guided and ballistic missiles and the means and power for their projection for great distances. As to the present value of space satellites, it is the opinion of scientists that it will increase knowledge of the earth and how it is affected by the elements above the earth. Militarily, it confirms the Russian claim of having

perfected a long-range ballistic missile, and creates the fear that other and more destructive weapons may be in the making.

Russia being first with a space satellite gives her a propaganda weapon of tremendous force. The very fact that it has been fully demonstrated that the Soviets are able to match, if not excel, all other nations in the invention and production of such missiles, will have a profound effect on all weak nations who might be undecided as to which side they should ally themselves. As one writer expresses it:

“On Oct. 4, the balance of political and diplomatic power shifted from Washington to Moscow.”

What of the Future?

To the average person there does not appear to be, presently, very much practical use for space satellites, nevertheless, it is the opinion of noted scientists that "Sputnik" is just the beginning; the opening up of a vast field of exploration into outer space, with its possibilities limitless.

Dr. Wernher von Braun, who built the German V2 missile of World War II, is now chief of the U. S. Guided Missiles Division at Huntsville, Ala. He said in 1955:

"Launching an unmanned, satellite vehicle into an orbit around the earth is a logical first step across the space frontier . . . A space station 1,075 miles from earth, circling the globe every two hours, could be **a base for bombing of unprecedented accuracy** and a jump-off point for rocketship explorations in deeper space."

When Von Braun made this prediction it was received with general skepticism, but now with awe and foreboding. "Newsweek" of Oct. 14 comments:

"Russian propagandists did not need to spell out the fact that a couple of dozen such rockets, equipped with dirty H-bombs instead of radio transmitters and batteries, could with very few technical changes be made to spew their lethal fallout over most of the U. S. and Europe."

War Preparation Intensified

It is entirely too soon to make predictions as to what may ultimately develop out of the Russian accomplishment, or to what ends the space-satellite race may go. We find it difficult to properly appraise the new development in relation to the Signs of the Times. But we can say that it is **another giant step on the road to Armageddon.**

Is it not possible that it may have a definite relation to the Seventh vial being "poured out into the air?" (Rev. 16:17). It does appear more certain that the last great war will feature powerful missiles raining death and destruction from the skies.

Whatever else may remain at present behind the curtain of the unforeseeable future, there are a few things of which we can be certain. It is evident that Russia has gone all out, sacrificed luxuries and whatever stood in the way of accomplishing a common purpose. They have devoted the most of their resources and energy and the best of their genius to a single goal—**to make Russia the most powerful and dominant nation on earth.** As one writer says:

"The U. S. may have more cars and washing machines and toasters, but in terms of the stuff with which wars are won and ideologies are imposed, we must now begin to view Russia as a power with a proven, frightening potentiality."

There is another big difference: Russia's scientists are the most honored and the best paid of any persons in the country. In the U. S. sports stars and entertainment celebrities get the most honor and the highest pay.

Pleasure-loving America—revelling in its pleasure, comfort and luxury, hugging the delusion, believing the misleading propaganda that the U. S. was so far ahead of Russia in the entire field of scientific and technical knowledge and experience that she could never catch up—has now been rudely awakened to the fact that the Soviets have not only caught up, but have beaten the rest of the world to the most coveted scientific achievement of all time.

True, there have been warnings that this might happen, but America was too much absorbed in her sports, theatrical amusements, making money and enjoying their comforts and luxuries to heed the warnings. They have been clamoring for tax cuts that they might have more money to spend, while Russia poured limitless funds into the laps of the scientists so long as they used it for the purpose desired. The U. S. had only been half-way awakened by previous events and developments, like a sleeping giant who had to have a heavy object dropped on his head before he was fully awakened.

To what extent the rank and file of American citizenry may be brought to realize the awful implications of the Russian achievement, we cannot know, but it is certain that **the men who are in a position to know the awful truth are frightened.**

With the realization that Russia has overtaken, if not surpassed the U. S. and Britain in the field of ballistic missiles, huge expenditure of money is now being called for. Taxes cannot be lowered, as was expected, and increased taxation is certain. And this causes another fear: How long can the U. S. economy stand the strain? While the blame for this lag in U. S. progress in missile development is placed on first one and then another, all agree that they must now marshal all their forces of finance, science, industry and genius to meet the Russian threat of world conquest.

It also appears certain that **Britain and the U. S. will now pool all their knowledge and resources** in an effort to regain supremacy in the atomic arms race—another step toward the expected Armageddon picture.

The Mideast Threat

Other tensions in the Mideast, though neither removed nor diminished, have been obscured for the present by the Syrian-Turkish crisis. While there does not seem to be any immediate danger of border incidents developing into actual war, yet it is one of those complicated cases out of which wars are incited. Both countries charge each other with belligerent acts, and on the one hand Syria accuses the U. S. of encouraging the Turks to attack Syria, while Turkey accuses Russia of doing the same with Syria.

This brings forth warnings from Russia that she will assist Syria, and the U. S. gives the same assurances to Turkey. Egypt sends troops and equipment to help Syria in the event her territory is invaded, while U. S. warships hold practice near the scene of the trouble. It has all the makings of a general war, but it appears to be more of a propaganda sounding board being used by Russia to strengthen her ties with Syria and Egypt, and at the same time impress the other Arab states with **Russia's claim of being the benefactor and protector of the Mideast nations.**

However, we should not overlook the fact that some day, and we think not very far away, just such a situation as now exists along the Syrian border will flare into war—a war that will engulf all nations in the most devastating holocaust ever experienced in all human history, only coming to an end when the Prince of Peace "breaks the battle bow."

"What manner of persons ought we to be in all holy conversation and godliness," as we behold the Lord's hastening of the final drama. —O.B.

"MEN OUGHT ALWAYS TO PRAY, AND NOT TO FAINT"

Let us not be discouraged if we find our present lot a bitter one because of our submission to the will of God. We require to rally ourselves on this point. It is pleasant enough to **talk** about tribulation preparing us for the Kingdom of God, but it is hard in the **actual experience**.

The heart sometimes grows sick. The waters come into the soul, and the spirit is overwhelmed. Let us beware of straying from the path for ease. Let us remember the words of Christ concerning some that "in time of temptation fall away." Let us not lay down the cross because it is heavy. Christ asked us to take it up and carry it. Let us, when hardly beset, follow the example of David, who says,

"From the end of the earth will I cry unto Thee when my spirit is overwhelmed."

This is what James exhorts (5:13)—

"Is any among you afflicted?—let him pray."

It is what Jesus himself says (Luke 18:1)—

"Men ought always to pray, and not to faint."

"Watch and pray, lest ye enter into (fall a victim to) temptation."

Resorting thus, in our trouble, to the Rock that is higher than ourselves, we shall be given a strength that will enable us to endure, and a help that will open a way of escape that we be not tempted above that we are able to bear.—**Bro. Roberts.**

Ecclesial News

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

We have been greatly encouraged and strengthened in the Truth by the following brethren and sisters, who have met with us at the Lord's table: bro. & sis. W. D. Gwalchmai, bro. & sis. Philip (London), bro. & sis. Gibson, bro. & sis. Keith Abel (Toronto). Bro. Gibson delivered a lecture on: "A Divine Remedy for a Troubled World."

We are pleased to announce that we received an application for fellowship from bro. Howard Trautwein Sr., formerly of the Central group. After a satisfactory interview, we rejoice in the Truth with our brother who has now become a member of our ecclesia.

On June 29 our annual Sunday School outing was held at Emery Park, a beautiful place about 25 miles from Buffalo. We enjoyed a very pleasant and profitable day.

In the company of many visiting brethren and sisters we were reminded of Israel dwelling in booths, observing and enjoying the blessing bestowed on them by the Great Creator.

Our spiritual exercises consisted of the reading of the first two portions for the day, and addresses upon them. Bro. Jos. Jackson of Toronto spoke on 1 Sam. 10, and bro. Dan Gwalchmai Jr. spoke on Isa. 54.

The following day, Sun., June 30, we continued our rejoicing together in the Truth, and were assisted in the service of the Lord by word of exhortation from bro. E. W. Banta of Houston, Texas. Our brother spoke of the great need, in these ominous latter days, for preparedness for our Master's imminent return, so that we may be in a position of readiness for the marriage feast of the Lamb.

Following our memorial service, a lecture was delivered by bro. Beauchamp of Pomona, Calif., on the subject: "The Signs of the Times." He brought forth unmistakable evidence from the signs in the political heavens that the time of our Master's return is near at hand, and that we need not wait for the fulfilment of any other outstanding sign before that great and notable day come. Our position is to BE PREPARED and WATCH.

We greatly enjoyed the company of all our brethren and sisters who came from London, Worcester, Canton, Boston, Houston, Toronto, Glendale (Pa.), Hopatcong (N.J.), Detroit, Lake Ariel (Pa.), and Pomona (Cal.).

The association of the brethren and sisters who are of one mind on the things of the Truth helps us to endure our trials and to press forward on our race for eternal life. —bro. George A. Kling

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HAMILTON, Ont., Canada—YMCA Building, 79 James Street South.

Our little ecclesia sends loving Greetings in the Name of our Lord to those in the brotherhood. We walk by faith, and with the help of the signs in world events, we can see the ever present hand of God working in the affairs of the nations. We watch Russia's rising influence and her subtlety in dealing with the nations of the world. We note Israel's determined effort to establish herself in the east. Her position causes envy to the countries around her. We note also the vain efforts of the United Nations to promote peace and harmony between nations.

Prophecy is indeed being fulfilled and so, like the wise virgins, we should keep alert with oil in our lamps, for, in the words of a hymn which we sing "The days are quickly flying and Christ will come again." Indeed, the time is fast approaching for his return.

We have enjoyed the company of the brethren and sisters from the surrounding ecclesias. Brethren F. Higham and J. Jackson brought words of comfort and exhortation which were greatly appreciated. In addition, it was our pleasure to welcome around the memorial table sisters F. Higham (Detroit), J. Jackson (Toronto), C. Sparham (London), and C. Elston (Buffalo). —Bro. Clifford Cope.

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LONDON, Ont.—Orange Hall, 388 Clarence St.—Sun. Sch. 10:15 a.m.; Breaking Bread 11:30 a.m.; Lecture 7 p.m.; Bible Class Wed. 8 p.m. at WCTU Hall on Clarence St., ½ block north of Dundas.

On August 24 sis. Louise Martin of this ecclesia was united in marriage to bro. E. Sargent Jr. of the Boston ecclesia. They have the best wishes of all our brethren and sisters here in their new relationship.

We are pleased to report the baptism of ARTHUR PRIDHAM on August 25. Our prayer is that our brother may run the race he has started successfully that he may have the prize of Eternal Life in the Kingdom of Our God.

We have been much encouraged by the exhortations received from bro. Gilbert of Buffalo, bro. F. Higham and bro. G. Growcott of Detroit. We have also had the company and fellowship of sis. Gilbert of Buffalo; sis. Higham, bro. Ellis Higham, bro. Fabris of Detroit; bro. and sis. Jos. Jackson and sis. Crone of Toronto.

We were sorry to receive the resignation from fellowship of Sis. Mary McConnell on August 18. —bro. W. D. Gwalchmai

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

Greetings in Christ Jesus. Sis. Lumley and I recently visited bro. & sis. Bird. We have enjoyed the company of: bro. & sis. Russell and bro. & sis. Sargent Jr., all of Boston. Bro. Russell gave us the word of exhortation.

Our united love in Israel's Hope, —bro. T. S. Lumley

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WORCESTER, Mass.—Grandview Hall, 21 Grandview Ave.—Sun. Sch. 10 a.m.; Memorial 11; Lecture 7 p.m. 2nd and 4th Sundays in month; Bible Class twice a month on Wednesday evening.

Our Sunday School outing was held Aug. 4, at the home of bro. & sis. Rankin, who have a large farm 5½ miles from Worcester, an ideal place for an outing. We had the pleasure of the company of bro. & sis. John Davey, bro. & sis. Edgar Sargent, bro. Sargent Jr., sis. Strong and sis. Willey of Boston, and sis. Gibson of Toronto.

The weather was mild with showers, but we sat down to a basket lunch at 2 p.m. in a wide open space near the house. After lunch, we assembled in the house and read 2 Samuel 22. Bro. Marshall Sr. spoke words of exhortation regarding God's dealings with David, and David's humbleness and sincerity in the work God had appointed him to do, and his thankfulness and praise to God for delivering him out of the hand of his enemies "because He delighted in him."

We were refreshed in the thought that David's greater Son will soon appear and, if we are found faithful, will give unto us eternal life: when he shall have put down all rule and all authority, and govern the nations upon the earth. Faithfulness in the little that may be entrusted to us now will secure for us the royal welcome—

"Well done, thou good and faithful servant, Thou hast been faithful in a very little, I will make thee ruler over many things. Enter thou into the joy of thy Lord."

Do we realize what that royal welcome means for us? Do we keep our minds fixed upon it—thinking of it in relation to all we do from day to day? We know that if we suffer with Christ we shall also reign with him. Let us realize that the reigning will be as real as the suffering.

When the kingdoms of this world will have become the Kingdom of our Lord and His Anointed (Rev. 11:15), who will be appointed to the places of honor and rulership in the earth? Will it not be those who make up the multitudinous Bride—that glorious group of faithful from the poor of this world?

We do well to take advantage of ALL opportunities for stirring up ourselves and each other in regard to the things of the Truth, that we may increase in knowledge and reach up to loftier heights in understanding.

When we consider the height of our calling—to be co-rulers with Christ—we realize we must give our whole heart and soul to these things. How important it is that we walk in harmony with the mind of the Spirit and put away all manifestations of the flesh, for as bro. Roberts said—

"We are all moving on a great march . . . a vaster assembly than ever passed through the wilderness of old.

"And when we stand revealed to him, and he to us, and we to each other, we shall look back with unspeakable sorrow at the jars, and the discords, and the uncharities of this mortal life . . .

"And for every sweet kindness, for every loving helpfulness, for every patience, for every self-denial or sacrifice, we shall lift up thanks to Almighty God."

We have had the sad duty of having to withdraw fellowship from bro. James Rankin for continued absence from the table of the Lord. We pray he will see his error, and return to the Shepherd and Bishop of his soul.

Loving greetings in the One Hope to all of like precious Faith,

—Bro. R. Waid

FOR THE DEAD WE SORROW NOT

We cannot help being powerfully exercised by the event of death. Sorrow is the uppermost feeling for the moment.

The sorrow, however, I think, is for ourselves. We have no cause to sorrow for the dead in Christ. They are at rest. For them, the interval of this dark and trying probation exists no more. Waiting for the Kingdom is over with them. Their next conscious moment will introduce them to the great fact of Christ having returned, to which they looked as their star of hope during their passage through "time's dark wilderness of years," and that next conscious moment will appear to them immediately consecutive to the last thought they had before closing their eyes in death.

For the dead we sorrow not. In a sense, they are to be envied. It is for ourselves we sorrow; we are left behind. We are still in the darkness of night, struggling along our difficult pilgrimage with one less to cheer and comfort us on the road.

Out of this self-sorrow comes a lesson—a lesson always needed though denied by none. We hold life by a very slender thread. Our life is but a vapor that appeareth for a very little time and then vanisheth away. We never know who will go next.

Who would have supposed that our sister would be the next to be called from our side—from the very midst of her earnest watching for the appearing of the Lord—to join the band of those who sleep in Jesus? If we had been asked to choose the next most likely to die, we should have made our selection from several others; we certainly should not have included her. Well, as she has thus suddenly disappeared from our midst, between one Sunday and another, so may any one of us.

—**Bro. Roberts.**

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