

# 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**

**"Mine Eyes Have Seen the King"**

**PART TWO**

There is quite a touch of sadness regarding the death of Uzziah, inasmuch as it was due to leprosy brought about by transgression for, as we mentioned, he went into the temple to burn incense. The detailed report of this incident (2 Chr. 26:17-21) is well worth reading at this time—

"And Azariah the priest went in after him, and with him 80 priests of the Lord, that were valiant men.

"And they withstood Uzziah the king, and said unto him,

"It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense:

"Go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honor from the Lord God.

"Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests . . .

"And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the Lord had smitten him.

"And Uzziah the king was a leper unto the day of his death, and dwelt in a separate house."

It was at this time that Isaiah saw the vision of the Lord sitting on his throne. *What a sharp contrast!* Here was a king, sitting on the throne of David, who trespassed against the law of God in usurping the office of the priest.

Then is revealed to Isaiah the Lord Jesus in the position declared by Zechariah (6:13)—

"He shall build the Temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne;

"And he shall be a priest upon his throne: and the counsel of peace shall be between them both."

*This is the declared purpose of God*, but Isaiah sees this purpose accomplished in vision, as we read in v. 1—

"In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the Temple."

Isaiah was not alone in this, for a similar vision was seen by Ezekiel about 160 years later, as we read in Eze. 1:26-28—

"Above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.

"And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

"As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about.

"This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face."

It was also the honor and pleasure of Daniel to see a vision of the Lord Jesus upon the throne of his glory (Dan. 7:13-14)—

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

"And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him:

"His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Confirmation, and further elucidation of these visions is found in chapters 4 and 5 of the Apocalypse. In these 2 chapters, Jesus is described in symbol as "The Lamb," "The root of David," and "The Lion of the tribe of Judah," and the saints are represented by the "Four Living Creatures" and the "Twenty-Four Elders." This is made clear in chap. 5:8-10—

"The four living creatures and the 24 elders fell down before the Lamb, having every one of them harps, and golden vials full of incense, which are the prayers of saints.

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

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

It is evident then, that Isaiah's vision comprehended Jesus and his brethren, who had been foreshadowed in the Law by its wonderful symbolic ritual, described by Paul as "a shadow of good things to come" (Heb. 10:1).

\* \* \*

Ezekiel's Temple vision assists us to understand the *relation of the throne to the Temple*. The Temple is the place chosen of God for His dwelling and manifestation, from both the literal and spiritual viewpoint.

In both cases, the Divine appointments are exacting. When constructing the Tabernacle, Moses was admonished of God:

"Make all things according to the pattern shown thee in the mount" (Heb. 8:15).

Solomon, in the construction of the Temple, was under a similar mandate to follow the pattern dictated by the Spirit through his father David.

These are types of the literal, and designed as part of the things written for our instruction. That is, for the instruction of those who have come to a knowledge of the Truth, and have put on Christ in the divinely-appointed way, thereby forming a part of that building, described by Paul (Eph. 2:21) as being—

"Fitly framed together, and growing unto an holy Temple in the Lord."

The anxious and painstaking care in the literal is typical of the *identical care required in the spiritual*, and our conformation to the pattern of Jesus is just as exacting. Paul stresses this thought in Heb. 2:1-3, when he says—

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them drift away.

"For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward;

"How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."

Peter also drives this thought home, when he says (4:17-19)—

"For the time is come that judgment must begin at the house of God: and if it begin at us, what shall the end be of them that obey not the Gospel of God?"

"And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

"Wherefore let them that suffer according to the will of God commit the keeping of their lives to Him in well-doing, as unto a faithful Creator."

Coming back to Isaiah's vision, he says that "his train (or skirts, as we read in the margin), filled the temple." This was prefigured in the Law by the garments of the High Priest.

The High Priest representing Christ *personal*, and his garments representing the saints, or Christ *multitudinous*. Is it not a fact that in the belief of the Gospel and our baptism, we *put* on Christ as a garment and, if we are faithful unto death, we will be clothed upon with our house which is from heaven, a divine symbol given by Isaiah in 49:18: —

"Lift up thine eyes round about, and behold: all these gather themselves together, and come to Thee.

"As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth."

\* \* \*

"Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly"—Isa. 6:2.

The Seraphim in this verse correspond to the Cherubim of Ezekiel's vision, and the Living Creatures of the Apocalypse, and represent *the saints after glorification when they have been made equal to the angels*.

The word Seraphim means "burning" and we can see its relation to the saints in the following (Dan. 7:26; 2 Th. 1:7)—

"But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with the angels of his power.

"In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ."

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

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## Leviathan Hooked

BY BROTHER JOHN THOMAS

(Published in the "Herald of the Kingdom," March, 1855)

"Do you think that the army of Russia evacuating the Principalities, is the being 'turned back' into their own territory, as predicted in Eze. 38, saying, 'And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth and all thine army, etc.'?"

In answer to this I reply in the negative. The turning back is affirmed of Gog *as the Assyrian invader of the Holy Land in the Latter Days*. It is the Gog of Gomer and of Persia, Libya, and Khush who is to be turned back. The Czar of Rosh, Meshech, and Tubal has not yet attained to that position in the prophecy. When he becomes the Gog of Gomer, Persia, etc.—

"An evil thought will come into his mind, and he will say, I will go up to the land of unwalled villages, etc."

His purpose will be to bring the whole country into permanent subjection to his dominion, according to the old policy of his predecessors the kings of Assyria, Egypt, and Babylon.

But as in their case, so it will be in his. Their purpose was defeated. The army of Sennacherib was overwhelmed, the great dragon of Egypt was hooked into the wilderness and there destroyed, and the power of Babylon was broken by "the Heir." The language applied to the first and second is similar, and illustrative of that applied to Gog—

"Because (said Jehovah) thy rage against Me and thy tumult, is come up into Mine ears, therefore will I put My hook in thy nose, and My bridle in thy lips, and I will turn thee back by the way by which thou camest."

This is said in Isa. 37:29 of Sennacherib, whose power, after having passed through the dynasties of the golden, silver, brazen, and iron parts of the Assyrian Image, comes in those latter days to concentrate itself in the clay. *The Power is one, while the dynasties that have administered it have been several.* In Isa. 27:1 the Power is styled—

"Leviathan, that crooked serpent: the dragon that is in the sea."  
And in Job 41:34—

"The King over all the children of pride."

This Leviathan is the Dragon of the Apocalypse, ch. 22:2, and styled there, "*The Old Serpent which is Devil and Satan,*" and which (John says) the Messenger who descends from heaven subdues, or vanquishes; that is, to use the word in Ezekiel, "*turns back,*" as it is rendered in the Common Version.

I should therefore paraphrase the words of Ezekiel thus—

"*Son of man, set thy face against an Autocracy, against the land of Magog, or Scythia, against a prince of Rosh, Meshech, and Tubal, or the Czar of all the Russias, and prophesy against him, and say,*

"*Thus saith the Lord Jehovah, Behold I am against thee, O Gog, the Scytho-Autocratic Power, administered by the Prince of Rosh, Meshech, and Tubal, and I, even I, will repulse thee.*"

I object to the strategical withdrawal from the Danubian Principalities being the turning back referred to, because it was not done by the Lord Jehovah, Who, in the prophecy, says that He will crush, vanquish, or repulse, Gog.

The history of Sennacherib shows what is the interpretation to be put upon the English phrase "*I will turn thee back.*" He was repulsed on the mountains of Palestine by *supernatural power*, which destroyed 185,000 of his troops in one night. Gog is to be "turned back" after the same example; for saith the Lord Jehovah by Ezekiel,

"I will repulse thee, and reduce thee to a sixth (Eze. 39:2).  
Or in the Common Version—

"I will turn thee back, and leave but the sixth part of thee."

That is, *the reduction of the northern army to a sixth part, which flees with all speed from the place of slaughter, is the turning back of the Gogian power from Palestine.*

In coming against the Danubian Principalities the Prince of Rosh, Meshech, and Tubal is in no sense fulfilling the prophecy of Ezekiel. He is but preparing for the grand rush against the Ottoman Dynasty of the Little Horn of the Goat, predicted by Daniel in ch. 9:40. It is not till after he has overthrown the Ottoman, and himself becomes the political incorporation of the Little Horn Power, that the Lord's hooks are put into his Leviathan-jaws, and he is caused to come from the parts north of Palestine and Jerusalem upon the mountains of Israel.

*Leviathan has first to acquire maturity in the Sea*—in the countries of the Mediterranean or Great Sea—out of whose political tempests the Four Beasts of Daniel's vision are matured. *The Leviathan power being developed in that Sea, the Lord Jehovah purposes to put His hook into its nose and to draw it thence upon the dry land of Palestine.*

This Clay Power of the Latter Days; the Feet and Brazen Claws of Daniel's 4th Beast with which it stamps 'the Residue'; also the Clay formative element of the Image's feet; this power, I say, will possess all Egypt, at the crisis of its fate—not Egypt proper only, but all that Fourth Beast dominion—

"Spiritually (or figuratively) called Sodom and Egypt, where also our Lord was crucified"  
(Rev. 11:8).

—the "Great City" or Roman Babylon of the Latter Days.

For this reason, it is styled "Leviathan, the Dragon that is *in the Sea*." Hence, the King of the Leviathan Power in its final manifestation is the Pharaoh of the Latter Days, and its overthrow in Ezekiel is predicted in language originally applied to the Pharaoh contemporary with Nebuchadnezzar who, being Jehovah's hook; conquered him. Therefore, inheriting his power (styled "the Great Dragon") Nebuchadnezzar's successors of the gold, silver, brass, iron, and clay dynasties, in inheriting his territorial dominion *inherit also the Dragon-Power*, which in its iron and clay incorporations is shown in the Apocalypse as—

"A Great Dragon in the heaven"—"the old Serpent, called the Devil and the Satan, which leads the whole habitable astray" (Rev. 12:3-9).

In Rev. 12, the Iron Power of the Roman Habitable in its Pagan constitution is symbolized by the Dragon. In ch. 13 it is the *same territorial dominion* (with diminished jurisdiction consequent upon the revolutions of the West) in its *Greco-Catholic constitution*. And in ch. 20, it is the commingled iron and clay having dominion over a habitable extending from the confines of India to the Baltic, in its *Russo-Greek and Roman* constitution of the Time of the End; and concerning which the Lord Jehovah says by Ezekiel (Eze. 38:17)—

"THOU ART HE of whom I have spoken in old times by My servants the prophets of Israel, who prophesied in those days many years that I would bring thee against them."

The *Leviathan, Dragon, or Crocodile*, being the symbol of this power, the Lord Jehovah addresses it on divers occasions in such language as this (Eze. 29:2-5)—

"Son of man, set thy face against Pharaoh King of Egypt, and prophesy against him, and against all Egypt; speak and say, Thus saith the Lord Jehovah, Behold I am against thee, Pharaoh King of Egypt, the Great Dragon that lieth in the midst of his rivers, which hath said, My river (or Nile-Power) is mine own, and I have made it for myself.

"But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales; and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

"And I will cast thee out into the wilderness, thee and all the fish of thy rivers; thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered; I have given thee for meat to the beasts of the field and fowls of heaven."

The interpretation of this is found in the history of the fall of Egypt, which, although it was to revive after forty years, was to be the "*basest of the kingdoms*," and to "*exalt itself no more above the nations*" (Eze. 29:15).

To put a hook in the jaws of Leviathan, or Gog, is to overcome him; and to put a bridle in his lips is to give such a direction to his movements, through the policy he shall be called to avow, as that he will be forced to go where the purpose of his conqueror demands.

Sennacherib was both hooked and bridled, and the consequence was he was turned back by the way by which he came; as it is written (Isa. 37:29)—

"I will turn thee back by the way which thou camest."

When a fish is hooked it is overcome and may be turned out of its course. Russia is not hooked, *nor can all the Powers combined put a hook into its jaws*. It is therefore not "turned back." There is but one Power can hook it, and that is the Lord Jesus, who is (Isa. 30:27-31; 31:4-9)—

"The NAME OF YAHWEH that cometh from far, His anger burning, and its burden heavy: His lips full of indignation, and his tongue as a devouring fire.

"And His breath as an overflowing stream shall reach to the midst of the neck to fan the (Leviathan) nations with the fan of destruction, and there shall be a rein upon the jaws of the people causing to err (or blunder in their policy, as may now be clearly seen).

"And Yahweh shall cause His glorious voice to be heard, and shall show the lighting down of His arm, with the indignation of anger, and the flame of a devouring fire, with scattering, and tempest, and hail-stones: for through the voice of Yahweh shall the Assyrian be beaten down (or Leviathan-Gog be turned back) who smote (Israel) with a rod."

"So shall the I-*Shall-Be* of Armies come down to fight for Mount Zion, and for the Hill thereof. As birds flying, so will the I-*Shall-Be* of Armies defend Jerusalem; defending also He will deliver it; and passing over He will preserve it.

"In that day every man shall cast away his idols of silver and his idols of gold.

"Then shall the Assyrian (Gog) fall by the sword not of a mortal; and the sword not of a common man shall devour him; and he shall flee for fear of the sword, and his young men shall be for tribute.

"And he shall pass beyond his fortress for fear; and his commanders shall be dismayed at the ENSIGN, saith Yahweh, Whose fire is in Zion, and His furnace in Jerusalem."

This is the way the Lord Jesus, or "*Name of Jehovah*," "turns back," or repulses Gog, when, as Ezekiel says (38:18-20)—

"His fury comes up into His face; and all the men that are upon the face of the land shall shake at His presence."

Then, saith the Lord Jehovah (Eze. 38:21-23)—

"I will call for a sword against him throughout all My mountains; every man's sword shall be against his brother. And I will plead against him with pestilence and blood, and I will rain upon him and upon his bands and upon the many peoples with him, an overflowing rain, and great hailstones, fire, and brimstone.

"Thus will I make Myself great and holy; and I will be known in the eyes of many nations, and they shall know that I (that is, Jesus) am the I SHALL BE or Jehovah."

Such is the teaching of the Word. *Russia's career is evidently onward until its power is encountered from above. What it cannot do by force it will accomplish by guile, and by the "bridled" policy of its blundering and incapable foes.*

It may lose many battles, and experience considerable reverses; but this will only prove that its efforts have been in the wrong direction, or that it has been going ahead too impetuously for the times and purposes of God.

*Its success eventually is CERTAIN; and none can finally repulse it until the sling-stone of David's Son shall prostrate the giant upon the mountains of Jacob's land.*

Soon then may Russia stamp "the residue" with its feet, firmly planting its heel on the neck of Gomer and his bands. The speedier this is accomplished, the nearer will God's kingdom be; and for which "THE HEIR OF ALL THINGS" taught his joint-inheritors to pray. Things seem at present taking a new turn, and preparing to enter into the second stage of the war.

The Gog-ship of Europe is before the Prince of Rosh, which can never be by campaigns in the Crimea. *The seat of war must be changed that the Papal Kings, no longer overawed by the armies of France, may agree and give their power and strength to the Beast, until the words of God be fulfilled (Rev. 17:13-17).*

This is a point worthy of more consideration than has yet been bestowed upon it. These Ten-Horn Kings are the Kings of Gomer and his bands—the Iron nations to be commingled with the Clay. But "they shall not cleave one to another" long. The brittle band will soon be broken on the mountains of Israel. Babylon's colossal empire of the latter days will be dis-severed into its four constituent metallic elements, when Gog, laden with nations as with thick clay, shall fall to rise no more for a thousand years.

Thus cleft asunder by a single blow, a wind shall fan them as the chaff of God's threshing, until their kingdoms become theirs for whom they are prepared. Surely, then, the heirs of the kingdom may well and earnestly pray—

*"Let Russia triumph, and Europe speedily be chained!"*

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### THE LORD IS MY STRENGTH AND SONG

In breaking bread and drinking wine, as we do from Sunday morning to Sunday morning, in obedience to the commandments of Christ, we bring not only Christ to memory, but **his Father and our Father**—the Creator of heaven and earth, Who fainteth not neither is weary, and there is no searching of His understanding; and with Whom there is no variableness nor shadow of a turning. We can say with Moses and Israel when they came out of Egypt:

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

We can shout with David:

"The Lord is my rock and my fortress and my deliverer; my God, my strength, in whom I will trust; my buckler and the horn of my salvation and my high tower."

Shall we not therefore be able rejoicingly to say—

"I will not fear what man can do unto me."

Yea, and we shall, like David, commune with our own hearts and soliloquise with a delight unknown to the poetry of the heathen:

"Bless the Lord, O my soul, and forget not all His benefits; Who forgiveth all thine iniquities, Who redeemeth thy life from destruction; Who crowneth thee with loving-kindness and tender



mercies; Who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's."

Rising with a stronger flight we shall emerge from soliloquy and ascend boldly to the throne with words which, acceptable at the mouth of the man after God's own heart, will not be rejected at our hands if we approach with contrite spirits, clean hands, and a pure heart:

"I will extol thee, my God, O King, and I will bless Thy Name for ever. Every day I will bless Thee and I will praise Thy Name for ever.

"Great is the Lord and greatly to be praised: His greatness is unsearchable. I will speak of the glorious honor of Thy Majesty and of Thy wondrous works."—**Bro. Roberts.**

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## The Love of Christ

BY BROTHER ROBERT ROBERTS

*"He is the Head of the Body, the Ecclesia; who is the beginning, the first born from the dead; that in all things he might have the pre-eminence"—Col. 1:18*

Once again assembled at the breaking of bread, we do this "till he come." It is in remembrance of him whom we have heard, and of whom we are able to say,

"Whom having not seen, we love" (1 Pet. 1:8).

The love of Christ is not a mere phrase with the true saint; it is a reality—the leading sentiment of his mind. He can say with Paul—

"The love of Christ constraineth me" (2 Cor. 5:14).

There is not a more powerful motive among men—nay, I will say, that as regards enduring effort and unconquerable perseverance, there is no motive among men that can at all approach the love of Christ. Nothing binds men so firmly together as a mutual and concurring love of Christ; and nothing divides them so effectually as difference in sentiment with regard to Christ.

The saint has every reason to love Christ. He is in all respects beautiful in himself to such as have learned the first and the great commandment to—

"Love the Lord with ALL the soul, and mind and strength."

By any other class his beauty is not appreciated. His beauty is not such as would answer to the world's ideal—moral, artistic, or religious. It is not the beauty of a statue or of a "gentleman born."

Christ is more than kind; he is holy. He is more than forgiving; he is just, and with wickedness angry. He is more than gentle; he is exacting of supreme affection. He is more than good; he is zealous of the Father. He is more than courteous, refined, and cultivated; he is the impartial judge according to each man's work, regarding not the persons of men, and speaking flattery to none.

He is more than man; he is God manifest. The Lamb of God, he is yet the Lion of the Tribe of Judah. The healing Sun of Righteousness, he is yet the treader of the winepress of the fierceness and wrath of Almighty God.

A right acquaintance with him will embrace all the features of his beauty, and will lead to the imitation of each of them in our own characters: for *he is the example set us to copy*. The omission of any causes defect. Some try to imitate his kindness while forgetting his zeal. Others copy his severity

while failing completely to remember his gentleness. Others extol his placability and charity while overlooking his righteousness and jealousy of the Father's honor.

Let us remember *all* the elements of his perfect character. They are "altogether lovely." They constitute the Lord Jesus one by himself in the history of the world. No such personage ever appeared before or since. No name comes near his in its glorious renown.

Even now, in the present evil world, God hath given him a Name which is above every name. It is the highest name in the world's mouth, in the world's hero roll. True, it is regarded superstitiously. Still, it is the most exalted and honorable in all their assemblies, in all their traditions and associations. Before him, the glory of other names pales like the yellow light of a candle before the sun. He is the object of universal homage, though it be the homage of ignorance and insincerity.

He stands alone in the past in his towering dignity, his superhuman earnestness, his unapproachable beneficence, his unwearying patience, his immaculate righteousness, his spotless purity, his unostentatious condescension, his untainted disinterestedness, his perfect submission to the will of God. He has shed a great light upon the world already. Europe owes its civilisation to him. By the mission he placed in the apostles' hands, he abolished Paganism and humanised the Gothic hordes.

But above all, he is THE COMING MAN. The light of the past is but the token of the dawn, the first rays of the sun sent up from the horizon athwart the darkness of night. The light of the future is the brightness of meridian day. *The future is filled with him.* No other name is discernable but his. As the stars disappear as the sun rises, so his glory in the future blots out all other names that are named.

When the dreary course of the present animal economy shall have run its appointed time, *Christ on earth will be all in all.* All present greatness (so-called) will have passed away like a dream. Mighty cities: London, Rome, Paris, New York, Berlin, Vienna, St. Petersburg, will be no more. The roaring commerce of a thousand markets will have ceased; the trade of a hundred ship-crowded seas, the business on all the marts and exchanges of the world will have dried up and vanished away.

The political personages who fill so large a place in the importance of the present hour, will be as effete as the mummies of Egypt. Kings and emperors will be remembered as blots; literary men, artists and academicians as deceptions; the teeming and all-important "public" as the horrid labyrinth of a huge nightmare passed away with the rise of the dawn—never more to re-appear, while CHRIST will be the established institution of the earth—established on foundations that cannot be moved. His kingdom will have no end. The earth will be filled with his glory. Nothing will be important but his people and his affairs.

*Well may we choose him as our portion and inheritance!* The present, which is all we have of our own, is a transitory dream of trouble; while the future, which is *his*, and ours in him, is an everlasting reign of glory.

Well may we prefer him and serve him. We have no hope apart from him. Without him human life is without light. There is nothing but clouds around and darkness ahead to the natural man. Decay works within; vanity attends on all external circumstances; the grave waits with open mouth at the end of the toilsome journey—and we never know how near that end is.

Bring Christ into the economy of human life, and you bring *light, hope, joy, friendship with God and man, and an eternal inheritance in reserve.* Some say they do not want an eternal inheritance. Some say the present life is quite long enough for them; that immortality would tire them. Such is the grunt of the sow, which knows no higher good than the mire and the wallow. They speak foolishly. They reason from present weakness and incapacity. Whence comes the sensation of "tire"? From the incapability of an animal nature to keep up the supply of energy which enjoyment consumes. No doubt

a body such as we have would tire of living for ever; but it is not the present body that is to live for ever.

The present body is to be changed: it is to be made a spiritual body; and the spiritual body is powerful where the animal body is weak. There will be no "tire" or satiety with the spirit body. Weariness belongs to weakness only, and comes in the ratio of weakness purely. A person in poor health tires sooner than one that is robust. One laid on a sick bed is tired as soon as he begins; one that is well can go on for hours, and enjoy what he is about.

A spiritual body is strong, and incapable of fatigue. Therefore, endless days will be endless sweetness and joy; chiefly because *heart and nature will be one with God*, the inexhaustible Fountain of sweetness, glory and joy.

These things are accessible to us *in Christ and in Christ only*. Well may we meet at this table in honor of him and in remembrance of him. It is good for us to be here. It is to our profit to call him to memory. If we remember him, he will remember us in the day of his gladness. If we forget him, he cannot forget himself.

He is in heaven, and at the appointed time will come whether we on earth remember him or not. When that day comes, we shall realize how much it has been to our well-being to have been kept in the way of his commandments, and to have waited on the memorial of his Name.

Every time we assemble round the table, he is brought to our minds. We act not as our own friends if we suffer any controllable cause to keep us away. Destructive indeed is the doctrine we are *not* called on to break bread in remembrance of him! The love of him will lead to it as a delight. We cannot recall his memory so distinctly as is desirable, without some objective exercise. Jesus, who "knew what was in man," knew this when he appointed this memorial supper. Designed for a purpose, it serves its purpose admirably. It brings him before us in the hour of his humiliation, and introduces to notice the day of his glory. It connects the two in one act. It reminds us of his weakness as the foundation of the day of his glory.

A guileless partaker of our common mortality in Adam, we see him herein offered in harmony with the working of an immutable Creator, that in raising him, the Father might provide us one in whom His law has been vindicated, that through him His grace might advance without the compromise of His justice. Perceiving this, we can unite in the adoration of the Designer of this arrangement of love. We ascribe glory to Him that sitteth on the throne, and unto the Lamb.

This table of the Lord gives us a standing ground for the scriptural contemplation of the sufferings of Christ and the glory that shall follow. They help us to realize our entire dependence on him for all our hope of goodness in the ages to come; they help us to feel our position as his servants, his disciples, his brethren; they stir up, from first day to first day, our anxiety to be diligent to make our calling and election sure, by the doing of those things which he has commanded, obedience to which will alone command his favor in that day.

*To forsake the assembly of ourselves altogether, as the manner of some, is a species of wilful sinning which will cut us off from beneficial relation to that one sacrifice of sins, which was made by and in the Root and Offspring of David. It is a disobedience of one of the leading commandments, left by the Lord for the observance of his disciples, during his absence. The assembly of the saints at the table of the Lord, is one of the sweet resting-places provided by the Lord of the highway, for his weary pilgrims in their journey through this evil world.*

At the same time, it is always possible, as at Corinth, to come together, "not for the better but for the worse." We must guard against this by the avoidance of those conditions that lead to such a result. A want of unity is fatal to edification. *Union without unity is worse than worthless; it is pernicious; it tends to frustrate the objects of fellowship.*

The ecclesia is not the place at all for argument about the principles of the one Faith. That belongs altogether to the outside. The plea of "looking at both sides" is plausible and looks candid, but it belongs only to those who are uncertain of the Faith; and uncertainty is no feature of the full assurance of faith, without which it is impossible to please God.

It is all very well for those who do not know the Truth to talk in such a style; such are in no state to form constituents of a body that is to be the "pillar and ground of the Truth."

*Agreement in the things of the Spirit is the first condition of ecclesial unity.* The unity of the Spirit may be kept in the bond of peace; but the schism of the Spirit—disagreement in the things of the Spirit—renders peace impossible.

*Those who are indifferent can easily afford to ignore disagreement; and preach cordially of the virtue of "agreeing to differ."* This is no characteristic of the church of the living God. It contends for the faith once delivered to the saints, and obeys Paul's command (1 Tim. 6:5) to "turn away" from the perverse disputings of men of corrupt minds.

*The first characteristic of true saintship is zeal for the things of God.* He is not content to cultivate friendship on the basis of adhesiveness or any other merely fleshly instinct. He stands "in God": God's ways and principles are the rule of his life, the measure of his aspirations, the standard of his friendship, the foundation of all his doings.

The Laodicean attitude of indifference—the readiness to agree to differ within the precincts of the ecclesia—is impossible with him. He must have the faith first pure, knowing that peace will follow, and from peace, edification, and the growth in every good thing that shall prepare the brethren for the Lord's coming. A contrary condition produces every evil work.

Unity in the Spirit will admit of growth to the stature of the perfect man in Christ. It will help us to dwell together in love and hope, striving together for the faith of the Gospel, abounding in the whole work of the Lord with thanksgiving.

Let us obey implicitly the advice of Paul, who counsels abstinence from strifes of words, foolish questions and contentions, which he declares to be "unprofitable and vain" (Titus 3:9).

"Charge them before the Lord, that they strive not about words to no profit, but to the subversion of the hearers . . . Shun profane and vain babblings" (2 Tim. 2:14-16).

He instructed Titus to "AFFIRM CONSTANTLY" that believers should be careful to maintain good works, which were to their profit (Titus 3:8). Leaving perverse, uncandid, evasive and Jesuitical disputers, then, to themselves, let us be diligent in every good work, against the impending day of account, relieving the afflicted, comforting the saints in their tribulations, leading sinners into the way of justification and eternal life.

These good works wither before the hot blast of contention, strife, backbiting, and vain glory; and by these, men, running well for awhile, are destroyed. Let us take heed, and show ourselves men of God, Whose seed "remaineth in them"; who cannot be moved away from the path of duty or the hope of the Gospel by the wildest storms that may come; who stand stoutly, in their particular day and relations, in the position described by Habakkuk:

"Although the fig tree shall not blossom, neither shall fruit be in the vines: the labor of the olive shall fail and the fields shall yield no meat: the flock shall be cut off from the fold, and there shall be no herd in the stalls, **yet will I rejoice in the Lord, I will joy in the God of my salvation!**" (3:17).

The standing aim of this class is to be approved of God, however much they may incur the opprobrium of men. Men work one way; the children of God another. *God's opinion of the ways of men is clearly and abundantly recorded.* This record they "read, mark, learn, and inwardly digest." They eschew the selfishness rebuked by Haggai, who was commanded by the Spirit to say to the men of Israel,

"Is it time for you, O ye, to dwell in your ceiled houses, and My house lie waste? . . . My house is waste, and ye run every man into his own house" (1:4-9).

There is no stone-and-mortar house of God to attend to; but there is another house—the House of God, the pillar and ground of the Truth, whose condition is that of wasteness, and to which we are called to attend *in priority to our own affairs.* If we are of God, we feel not at liberty to do as the men of Israel did, and as the world around does, to look after their own affairs, and see ourselves comfortably established without regard to the desolate state of the house of God.

While God is a pilgrim in the earth, His sons are not content to be dwellers in the tents of sin. *While Jerusalem and her children are in affliction, they aim not to seek their ease.* They have a heart to feel for the down-trodden house of Christ, and *on its upbuilding their best exertions are bestowed.* They give not to the Lord the refuse, the fag end, the superfluity. They have noticed the lesson of Mal. 1:16-14:

"A son honoreth his father and a servant his master. If, then, I be a Father, where is Mine honor? If I be a Master, where is My fear? saith the Lord of Hosts, unto you, O priests, that despise My Name.

"Ye say, Wherein have we despised Thy Name? Ye offer polluted bread upon Mine altar; and ye say, Wherein have we polluted Thee?

"In that ye say, The table of the Lord is contemptible. If ye offer the blind for sacrifice, is it not evil? And if ye offer the lame and the sick, is it not evil? Offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of Hosts.

"Cursed be the deceiver that hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing.

"For I am a great King, saith the Lord of Hosts, and My Name is dreadful among the heathen."

These principles apply in the Truth. Wise men will have them in remembrance, honoring the Lord with their substance; sowing bountifully, that they may reap bountifully; that in the day about to dawn, they may not be of those who will be rejected, for a faithless use of the "few things" now entrusted to their care.

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## Strong Crying and Tears

*"The effectual fervent prayer of a righteous man availeth much"*—James 5:16.

In our time the scriptural teaching concerning acceptable prayer is very vaguely understood. We often hear the expression, "Prayer changes things." That is generally taken to mean any prayer, by any person under all conditions, will be heard and answered.

But as we study the words of James quoted above, we notice that he says that the prayer of a "righteous man availeth much." And he qualifies the matter still further by the use of the phrase "effectual fervent prayer."

What does he mean by "effectual fervent prayer"? We notice that these words come from the Greek *energeo*, having the same root as our English word "energy," and the meaning given to it is "to work in, or put forth energy."

The prayer that avails much, then, is that of a righteous man, as he directs the *whole energy of his mind and heart* in the outpouring of his soul to the great Majesty of the heavens.

It is said of the Lord Jesus, as he prayed to the Father in the Garden of Gethsemane, that his thoughts were so stirred within him, and so fervently was he engrossed to the depths of his soul that he "sweat, as it were, great drops of blood." It appears that Paul is speaking of the same occasion when he says —

"Who in the days of his flesh, when he offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, and was heard in that he feared"  
(Heb. 4:7).

We are inclined sometimes to offer our prayers in bed at a time when our energy is low and the desire for sleep dulls the mind. *This is not the effectual fervent prayer that James says avails much* when it is offered by a righteous man. David says—

"At midnight I will rise to give thanks unto Thee because of Thy righteous judgments"  
(Psa. 119:62).

James has other important things to say about our prayers that we do well to consider (1:5)—

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given."

Our faith is weak and we dishonor God when we fail to have full confidence that—when we pray to the Father in Christ's Name, in accordance with His will, as we walk in the light of His truth—He *will* hear us (Psa. 37:23)—

"The steps of a good man are ordered by the Lord; and He delighteth in His way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with His hand."

It may be that He will not work things out for us in the way we ask, or in the manner we think best, but He knows better than we do, since He is able to see the end from the beginning. We have this assurance—

"We know that ALL THINGS WORK TOGETHER FOR GOOD to them that love God, to them who are the called according to His purpose" (Rom. 8:28).

It is also written—

"The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him" (2 Chr. 16:9).

James tells us in the 4th chapter why our prayers sometimes fail to avail anything for our good (vs. 3-4)—

"Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts.

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore is a friend of the world is the enemy of God."

*We ask amiss when we want something for our temporal comfort beyond our daily food and raiment.* We also ask amiss when we approach God in prayer, and ask His help, when at the same time we are indulging in the pleasures and interests of the world. The command is:

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty" (2 Cor. 6:17-18).

God is not pleased with our worship unless it comes from an understanding heart: one that knows what God has revealed concerning Himself, and His purpose with man on the earth—

"For I desired mercy, and not sacrifice, and the KNOWLEDGE OF GOD more than burnt offerings" (Hos. 6:6).

Worshipping God "in spirit and in truth," is to approach Him with minds filled with a knowledge of His will toward us.

Another thought may be considered: *God is great, and He will be sanctified in those that approach Him.* So, as we prepare our minds to enter into the Most Holy Place, where He dwells in majesty and glory, we need a moment of silent meditation that will bring our thoughts strongly to bear upon His greatness, holiness and love toward us in giving us His Son that we might be saved through him. We will also bring to mind our own utter dependence upon Him, for everything we have or ever can have. —E.W.B.

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## THE COMFORT OF THE SCRIPTURES

The Scriptures are mainly directed towards instruction and reproof. Nevertheless, they have much to do with comfort—that is, **where the instruction and reproof have taken effect.** Paul expressly declares of them that they were written that we (Rom. 15:4)—

**"Through patience and comfort of the Scriptures, might have hope."**

God is described as the—

**"God of all comfort" (2 Cor. 1:3).**

God Himself commands:

**"Comfort ye, comfort ye, My people" (Isa. 40:1).**

And Jesus makes promise to them that they "SHALL be comforted" (Matt. 5:4).—**Bro. Roberts**

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## The Body Is One

*"Whether one member suffer, all members suffer with it: ye are the Body of Christ, and members in particular"—1 Cor. 12*

In Paul's letter to the brethren at Corinth, the apostle, in 1 Cor. 12, writes to them of the spiritual gifts that God had bestowed upon them, and the divers usage to which they could put these gifts. As we look over the position of the Household of Faith in Paul's day, as presented to us in this letter, we may in some respects, be at a loss to find any relationship, or nearness, or similarity, to our ecclesial life at the present.

There are many remarks and exhortations in this letter that were applicable in those days of Paul and the Corinthian church which *seem* to have no bearing now, but the fact remains that—

**"ALL Scripture is given by inspiration of God, and is profitable for instruction" (2 Tim. 3:16).**

One of the principal differences between Paul's day and ours is that they were under the *direct ministration of the Spirit*, in the persons of qualified men. As the apostle points out in 1 Cor. 12-28, there were "*First apostles, secondarily prophets, thirdly teachers.*" There were also "*helps and governments*"—men of divers gifts, bestowed by the power of the Spirit, for the purpose of regulating the affairs of the communities, which had emerged from the practices of idolatry. Such men were needed in leading them into the perfect work of the Truth. The machinery at work is briefly described by Paul (1 Cor. 12:4-7)—

"Now there are diversities of gifts, but the same Spirit . . . differences of administration, but the same Lord . . . diversities of operation, but the same God that worketh all in all . . . the Spirit is given to every man to profit withal."

Then the apostle goes on to say how the Spirit worked; one given wisdom by it, another knowledge, another faith, and so on. Then in the thirteenth chapter of this same epistle, v. 8, he tells us that these gifts would cease, intimating in v. 13 that "Faith, Hope and Charity (or Love)" would abide—and *by these God is taking out of the Gentiles a people for His Name.*

Without Faith it is impossible to please God (Heb. 11:6), and Faith, manifested in that Hope of Life, is made sure by Christ through the Gospel. Thus in Love, we dedicate our lives to the doing of the Father's will, as Charity, or Love, says the apostle, is the greatest of God's manifestations, for God is Love, as we sing—"*His mercy brightens all the path in which are rove.*"

In God's love to a perishing world, He sent His only begotten Son, that whosoever believeth on him might not perish but have everlasting life. The apostle tells us in the closing verses of his letter to the Corinthians that if our minds be *one in the Truth*, the God of love and peace shall be with us (2 Cor. 13:11).

In the apostles' day, God confirmed the Word of Truth by miraculous manifestations, as the apostle testifies—

"How shall we escape, if we neglect so great salvation, which at first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and divers miracles, and gifts of the Holy Spirit, according to His Own will" (Heb. 2:3-4).

These gifts of the Spirit, were signs or tokens that the testimony of the apostles was of God. This was highly necessary, as *the appointed way of approach to God was undergoing a great transformation.*

For 1,500 years the Law of Moses had been the basis of man's service or obedience to God. It was that "school-master" to bring man to Christ (Gal. 3:24). But after Christ came, man was no longer under the school-master, or the Law. Hence we see the need of these gifts, for how otherwise could men have received the doctrine and teaching of the apostles? Such teaching would seem to be an about-face to what man had previously been taught as a means of seeking the favor of God.

The men placed over the ecclesias were men qualified by the Spirit, and appointed by the Spirit. This appears in Paul's address to the elders of Ephesus, as it is written in Acts 20:28—

"Take heed therefore unto yourselves, and to all the flock, over the which **the Holy Spirit hath made you overseers**, to feed the church of God, which he hath purchased with his own blood."

This then placed them in a very different position from that which we occupy today, and necessarily gave them power to rule, to which none can make pretension now. Then a divinely appointed man had authority to command, and voice that would be listened to. We have not that advantage, and it is a great mistake, in our present circumstances, to act as if we had.

We have no power, no authority, to do anything, but in meekness and godly fear, to preach the Word in its simple Gospel message, in the "whosoever will" spirit, that with God's help, men and women may be drawn unto it and be saved—and to restrict ourselves to the company of those who submit themselves to the Gospel call.



These facts do not involve the exercise of any authority, but the private prerogative, which behoves every man to choose individually what appears to be the right course to follow, guided by the Scriptures.

All that is done now is voluntary and according to natural qualifications, and to a certain extent this rule was observed in apostolic days. Men in those days were selected by the Spirit, yet they were men of certain previous qualifications, as of Matthias in Judas' place, and Stephen among the seven. Thus says the apostle—

"If any man desire the office of a bishop or overseer, he desireth a good work" (1 Tim. 3:1).

To desire the office of a bishop, was to desire to have to do with the highest thing it was possible to put a hand to. But Paul guards the way against any usurpation by any who might be enamored of power, as in the case of Simon the sorcerer, who offered money for the power of the Holy Spirit.

Then the apostle specifies the qualifications with great distinction. The one holding the office of a bishop must be *blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach, not given to wine, no striker.*

These were the qualifications which, in the estimation of the apostle, were necessary before men could efficiently fill a position of authority in the church, and they indicate principles which we can apply in our own circumstances.

It is as true today as in the apostles' day, that the "adversary, as a roaring lion," is ever abroad "seeking whom he may devour"—pointing the finger of scorn at any discrepancies that may manifest themselves in our lives in our ambassadorship to the future King of all the earth. Therefore we must "Give none occasion to the adversary to speak reproachfully" against us, but hold the torch of Truth high, as Jesus did, as in the midst of his enemies he asked—

"Which of you convinceth me of sin?" (John 9:46).  
And not one could cast a stone at him.

Today we have no Spirit-endowed men, none who have been nominated or equipped by the Spirit, to rule in the sense of being masters, yet there is a high standard set for us to reach, and we must have certain brethren for the performance of certain duties, as Paul says, 1 Cor. 12:12—

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ."

Here the apostle makes known that beautiful harmony that should exist in ecclesial life. Then he goes on in vs. 13-18 to tell us of its *diversity*, showing how the many members in the body have different work apportioned. Yet he returns to the thought of the *oneness* that should exist, calling attention to the members as "a foot, a hand, an ear, an eye," yet all needing the harmonious functioning, in that singleness of purpose—

"*Glory to God in the highest*"—Who has set the various members in the body, as it hath pleased Him, that, as the apostle Paul wrote to the Romans 1:12, there should be that mutual comfort in the faith of all.

Looking at the principles as laid down in regard to bishops, as holding good with regard to *all* in the bonds of the Truth, we see that we must adorn the Truth, we must be *free from the world*; and that being the case we shall see the *need we have for one another.*

What is our position? We are witnesses for God and Christ against the wickedness of men, not witnesses for doctrinal truth only, as we may term the Truth in this sense as the outside thing, that external shape of the eternal principles of God.

As there is a principle of righteousness underlying the purpose of God to set up a Kingdom, there is a deep *reason* for our mortality, which we may overlook in our eagerness to demonstrate our mortality. There are glorious *principles of holiness* at work underneath the plan of salvation—principles that can be discerned in the words of the apostle which he wrote with regards to the gifts of the Spirit. Although we have to show the channel through which the principles are brought, yet it would be folly on our part to overlook the principles themselves.

*The love of God, His righteousness, His greatness, His holiness, His authority, our dependence on Him*—are all real essential principles of the Truth. So while then we are witnesses against the impiety and unrighteousness of men, we must see to it, that we manifest a *true holiness in ourselves*, in the midst of a crooked and perverse generation. We must do as Paul did—

"Keep under our body, and bring in into subjection."  
Christ's attitude was—  
"Not my will but Thine be done."

And this is indeed the more necessary in proportion to the promise that has been made of being Kings and Priests with Christ in the age to come.

Paul, speaking of ecclesial life, says that—on account of this—let us be zealous for the things of the Truth; let there be the gold underneath, not on the surface only. We must be men and women of great integrity, and scrupulous honor in everything, as it is our position as witnesses to uphold what is honorable, and to condemn or abandon or avoid everything that is dishonorable.

As we again look at the words of the apostle in 1 Cor. 12:8-10, where he enumerates the gifts of the Spirit—"Wisdom, Knowledge, Faith, Healing, Miracles, Prophecy," and so on, all of which were governed by the One Spirit, in that One Body of Christ, for the perfecting of the oneness of that Body (for says the apostle, the Body is not one member but many)—we realize the importance, as the apostle points out, of the *working of those members in harmony and unison*, the weak and the strong. And we realize the need for each other, and more if we can get them, in this spiritual life, or else the Truth would go to the wall, and the Truth would languish.

The apostle shows the great responsibility we have, and the great need of our executing that responsibility. Whether we be the doorkeeper or the one that delivers the message from the platform, if done in the manner that the apostle asks that it be done, a healthy and zealous ecclesia is bound to be the result.

Let us read verse by verse this twelfth chapter of first Corinthians long and often, that we become acquainted with the gifts of the Spirit, and most of all its inter-ecclesial workings. By this we shall see *how essential each member is, that the Body may grow into an Holy Temple unto the Lord*. And the apostle further reminds us of the gifts of the Spirit, and encourages us to desire or seek the more excellent one. He intimates that no matter what heights of godly excellence we may have attained unto, there is the opportunity to reach higher.

"Though he were a son" (it was said of Jesus), "yet **learned he obedience** by the things he suffered" (Heb. 5:8).

The suffering in the case of Christ is the same as ours—it is "but for a moment and worketh for us a far more exceeding and eternal weight of glory."

We must not look to the world for our lessons but to the Bible. The lessons are found among the people of the Bible. In the world there are many things that its people call white that are really black; and the things that are thoroughly white in the sight of God, the world calls black and foolish.

Let us then be guided by Christ's sentiments in this matter, and by his prominent servants, and for this purpose we must be students of the Word. It behoves every man and woman who has put on the Name of Jesus, to depart from iniquity, and to follow after righteousness. It is certain, as the Scriptures tell us, that all others will be excluded from the Kingdom of God.

Responsibility attaches to all alike, public or private. *The cause of Christ is the motive force for everything that is morally beautiful and pure-minded and noble and lofty.* We must seek to rise unto these things and to strive to attain unto them, or be left behind in the valley of the shadow of death and corruption.

Let us pray then in these closing days of the Gentiles that God will teach us to number our days that we may apply our hearts unto wisdom; that in the coming day of joy and glory, we may hear those welcome words from our Master, "*Well done.*" —W.P.

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### "WE ARE THE PEOPLE"

**"This is the rejoicing city that dwelt carelessly—that said in her heart, I am, and there is none beside me; how is she become a desolation—a place for beasts to lie down in."—Zeph. 2:15.**

Are there no rejoicing cities in our day, dwelling carelessly securely and boasting in their greatness like Nineveh? Have we never heard that "Britannia rules the waves," and that "Britons never shall be slaves"? Have we never witnessed the roaring tempest of patriotism and seen the swelling waves of popular self-laudation and braggadocio.

We have seen all this. We are surrounded by it. We have nothing to do with it. It is mere paganism; it is all the flesh; it is nothing at the root but the foolish boast of the savage. The false prophets of the day call it "Christian Patriotism," and many are carried away by the deceit; but in truth there is no such thing as Christian patriotism, unless it be zeal for the land of promise.

"Patriotism," so-called, is the mere glorification of the bit of earth's surface where you happen particularly to dwell, and the boasting in the privileges you happen to possess. What is there reasonable in this?

The patriotism of Nineveh, the glorification of Ninevite institutions and interests, brought Nineveh to perdition; and it will bring all other countries to the same end, and with them all who share in the unenlightened nonsense of the rejoicing cities that dwell carelessly.—**Bro. Roberts.**

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## Out of Egypt Have I Called My Son

### PART EIGHTEEN

*"Who shall not fear Thee, O Lord, and glorify Thy Name? for Thou only art holy. All nations shall come and worship before Thee, for Thy judgments are made manifest"—Rev. 15:4*

Having noticed the instructive and interesting incidents which characterised the halt at Rephidim, we now accompany the divine encampment in a southerly direction through winding valleys, and rugged passes, and staircases of lofty rocks, which rise one above another in long succession until we reach the level plain in front of which tower the massive cliffs of Sinai, rising like a huge altar before the whole congregation.

Here "Israel camped before the mount" (Exo. 19:2) on the first day of the third month (Sivan), which would be the *forty-seventh day from the night of the fourteenth of Abib*, when they killed and ate the passover.

"And Moses went up unto God, and the Lord called unto him out of the mountain, saying,

"Thus shalt thou say to the house of Jacob, and tell the children of Israel:

"Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself.

"Now, therefore, if ye will obey My voice indeed, and keep My covenant, THEN YE SHALL BE A PECULIAR TREASURE UNTO ME, ABOVE ALL PEOPLE: for all the earth is Mine: and ye shall be unto Me a KINGDOM OF PRIESTS AND AN HOLY NATION" (Exo. 19:3-6).

Notwithstanding the murmurings of a faithless people, before whose eyes unmistakable evidences of divine providence and supervision were constantly visible, words of kindness, comfort, and promise were still addressed to them worthy of Him who had chosen them to be His people, and expressive of the beneficent purpose which He had formed with them, and declared in various ways from the beginning. Blessed and highly privileged is the man who knows "the joyful sound," and—

". . . hath the God of Jacob for his help; whose hope is in the Lord his God."

Such an one will discern in the words addressed by Jehovah, through Moses, to Israel at the foot of Sinai, the principles and purpose of—

"Him Who worketh all things after the counsel of His Own will."

Moses having communicated this message of conditional favor and hope to Israel—

"All the people answered together, and said, All that the Lord hath spoken we will do.

"And Moses returned the words of the people unto the Lord. And the Lord said unto Moses,

"Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever.

"And the Lord said unto Moses, Go unto the people, and sanctify them today and to-morrow, and let them wash their clothes, and be ready against the third day; for the third day the Lord will come down in the sight of all the people upon Sinai" (Exo. 19:7-11).

But before proceeding further we wish to say that we have no intention of attempting any exposition of the shadowy features of the Law delivered from Sinai. This has been done completely and effectively in the exquisitely beautiful results of the life's work and labor of love which has, in the kind providence of God, given to us such an exhaustive exposition of the figuration employed in its ceremonial observances and appointments illustrative of the ruptured relations between God and man as the result of the Adamic transgression, and the means employed in the work of reconciliation effected in Christ Jesus the Lord.

We say not this in the spirit of fleshly laudation, but from that welling up in the heart of gratitude to God for the enlightenment which we have personally received from the study of that incomparable work of our late dearly beloved, and ever to be esteemed, brother Roberts, entitled "*The Law of Moses*," and we sincerely and earnestly recommend the careful reading and study of it to all who desire to be—

". . . filled with the knowledge of God in all wisdom and spiritual understanding" (Col. 1:9).

Returning to the consideration of the divine picture before us in connection with "the mount that might be touched," the children of Israel were commanded to be ready against the third day from their arrival thereat, which was *the fiftieth from the first Passover, and consequently the pentecostal ingathering of the chosen people of Israel, who were—*

"The first fruits of His increase" (Jer. 2:3).

It therefore became the measuring line of the permanent appointment under the Law of the Feast of Weeks, which was held *fifty days* after the Passover, being typical of the purposed ingathering of the 144,000 first fruits unto God and the Lamb, as seen in vision by the apostle John, when in exile in Patmos, in their antitypical celebration of that Feast in the Kingdom of God (Rev. 14).

Again, the fiftieth day being the day upon which Israel received the Law from Mount Sinai, styled by Paul, "*The ministration of death*," and "The ministration of condemnation" (2 Cor. 3:7-9), it was also on the fiftieth day from the crucifixion of Christ that "*The ministration of the Spirit*" (1 Cor. 3:8) or life was inaugurated in the proclamation of the glorious message of peace and reconciliation in the Name of Jesus Christ.

It became also the measuring line of the *year of Jubilee* (Lev. 25:10), in which every man should return unto his possession; and in the antitypical fulfilment of which the trumpet of jubilee proclamation of "the everlasting Gospel" will be sounded by the pentecostal first-fruits of the Kingdom (Rev. 14:6), preparatory to the judgments of the great Day of Atonement, in which great Babylon will come into remembrance and be hurled into the pit of abyss, from which she will rise no more; and in which day the kingdoms of this world will become the kingdoms of our Lord and of His Christ; Israel will be gathered to their own land; their iniquity will be pardoned; and all families of the earth be blessed in Abraham and his seed, in the joyful celebration of the antitypical Feast of Tabernacles during the one thousand years glorious reign of Christ upon earth.

The necessary preparations having been completed, the awe-inspiring scene thus described followed (Exo. 19:16-25)—

"It came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that were in the camp trembled.

"And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the Mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole Mount quaked greatly.

"And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the Lord came down upon Mount Sinai, on top of the Mount; and Moses went up.

"And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish. And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them . . .

"Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up to the Lord, lest He break forth on them.

"So Moses went down to the people, and spake unto them."

And, as if to emphasise the awfulness of the scene, Paul says—

"So terrible was the sight, that Moses said, I exceedingly fear and quake" (Heb. 12:21).

The purpose to be served by this terror-striking exhibition of divine power is said to have been—

"That the people may hear when I speak with thee, and believe thee for ever" (Exo. 19:9).

If this sight of the devouring fire of divine holiness in the personation of the Eternal Creator was so terrible, what must be the awfulness of the majesty and holiness of "the great and terrible God" Himself, before whose face the angels of His presence veil their faces and cry—

"Holy, holy, holy, is the Lord of Hosts!"

The consideration of these things should help us to realize the statement that—

"Our God is a consuming fire" (Heb. 12:29).

—Who is: —

"of purer eyes than to behold evil, and cannot look on iniquity."

—and perfectly intolerant of sin in thought, word, or deed.

*The lesson of this scene is as necessary for us to learn as it was for the children of Israel. We are living in times when God is silent, and apparently unconcerned at what is going on in the earth. There is consequently little concern among men as to whether God exists or not; and all men follow the bent of their own inclinations regardless of Him.*

The result is that "veneration" is uncultivated, and greatly stunted; and the wholesome fear of God is absent from the moral and intellectual power which should govern the actions of man created in the image and likeness of, and for, God.

How, then, is this blighted condition of things to be remedied? There is but one answer to this question, and God has given it, or we could not know—

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

The gladsome result of those judgments which will be poured upon a godless world by Christ at his coming, and which are contained in the seventh vial, is beautifully portrayed in the divine picture of the fifteenth chapter of the book of Revelation, wherein John says:

"I saw, as it were, a sea of glass (that had been) mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his Name, stand on the sea of glass, having the harps of God.

"And they sing the song of Moses, the servant of God, and the song of the Lamb, saying,

"Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints.

"Who shall not fear Thee, O Lord, and glorify Thy Name? for Thou only art holy: for all nations shall come and worship before Thee; **For Thy judgments are made manifest.**"

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

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### **"ALL THOSE THINGS HATH MINE HAND MADE" (Isa. 66:2)**

And so we lift our eyes to the heavens, and learn from their glory the unsearchable and unutterable grandeur of the Lord God of Israel, Who only doeth wondrous things.

Well may we tremble at His word; well may we have His name in reverence; well may we love and fear Him with all our heart and soul, and strength and mind, as required of us!

**But the picture is not complete without His promises.** Apart from these, the greatness of God would only seem an aggravation of our lot. The glory of heaven and earth would only mock us, so to speak, if we had no hope, and were without God in the world. What is the glorious sunshine to men cast away in an open boat at sea without food and water? It is an aggravation of their miseries. So might men say,

**"Of what good to us is this stupendousness of power and wisdom? What interest can we take in the beauty and the glory and the magnitude of the universe? Why ask us to rejoice in the shining host of heaven? We are wretched. The human race is debased. Nine hundred and ninety-nine in a thousand are in poverty—poverty of pocket, poverty of**

**nature. Unscrupulous cleverness lords it over the interests of mankind. Iniquity is established. All are dying. Life is a troubled dream. Vanity and vexation of spirit is written over all."**

True, true, true, is the lamentation; if we could know nothing more of God than the greatness manifest in heaven and earth, we might well join with Job and Jeremiah in wishing we had never appeared in such an orphaned state of existence. —**Bro. Roberts.**

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## **The Words of Eternal Life**

*"It is required in stewards that a man be found faithful"*—1 Corinthians 4:2

It is often the simplest lessons that are the hardest to learn, because they cut so deeply into our lives. They cut deeply into, and uproot, the basic principles that the world operates upon, and regards as fundamental wisdom.

The teaching of Jesus was addressed to the task of breaking into this taken-for-granted and almost impervious bottom layer of false human wisdom, and completely clearing the ground so that a unique and different kind of life, based entirely on spiritual principles, might be developed in men for God's eternal use and pleasure.

The actual, recorded words of Jesus are comparatively few. Therefore their individual importance is great, for in this brief body of teaching alone lies life.

"The words that I speak unto you, they are Spirit and they are life" (John 6:63).

Let us not be misled by the *apparent simplicity* of Jesus' words. They will be found to be the deepest, most piercing, and most revolutionary words ever spoken. Once they come into a man's life, and begin to actually *take hold upon it*, they will gradually rob him of everything that the world regards as desirable and worthwhile, but as they clear away the empty, worldly things they will fill his life with satisfactions infinitely more desirable.

*It is only those, says Jesus, who lose their lives that truly find life.* The life of Jesus cannot be venerated on to the surface of a prosperous, worldly life. It must be a fresh, new creation. New wine cannot be put into old bottles, nor can new patches be put on old worn-out garments.

The words of Jesus before us (Matt. 25) are the parable of the virgins, the parable of the talents, and a description of the day of judgment. Let us weigh every word with the greatest care, and absorb into our lives the life-giving lessons they contain.

*Upon these words our eternal destiny depends.*

These three incidents teach 3 related but differing lessons. Simply interpreted, the parable of the virgins declares that to be accepted, we *must* have a constantly-maintained supply of the Spirit of God in our lives, thoughts and actions. We must have a spiritual reservoir, so that our lives will continually give forth a pure, steady, godly light.

The parable of the talents declares that all man's possessions and abilities are the property of God; that they must be used faithfully in God's service; and that a strict accounting of them will be required when life is done.

The judgment scene teaches that unless our life is dedicated to the benefit of others rather than our own advantage and interests, we shall be rejected at the final day.

Let us then consider these vital words of life more particularly. And let us not regard this consideration as an interesting diversion or a pleasant spiritual relaxation. That is the complacent spirit in which Christendom settles into their cool and comfortable pews to have their ears gently tickled. *Properly comprehending these teachings is a matter of life and death.*

\* \* \*

"Then shall the kingdom of heaven be likened to 10 virgins."

When? *Then*—in that day described in the last two verses of the previous chapter. *Then* the importance and meaning of these words of life will be clear to the dullest perception.

They *all* took their lamps; they *all* went forth to meet the Bridegroom. There is clearly therefore no saving virtue in this alone. They saw a good thing and they wanted to share in its advantages. They joined themselves to the bridal party, and complied with all the *external* requirements.

The foolish ones may have wondered in a light, passing way what the heavy, extra vessel was with which some of the virgins were burdening themselves; or they may have smiled knowingly to themselves that these other fearful ones seemed so absurdly concerned to carry along such a huge, unnecessary supply of oil; or they may have been annoyed by the thought that the others were trying to make *them* look careless and unprepared; or they may not have noticed at all. All such viewpoints exist.

"Five of them were wise, and five were foolish (v. 2).

Jesus never minimizes the seriousness of the issues involved. The reverse side of the picture is always clearly and prominently presented. There is no blurring of the edges to make it less painful and upsetting to the fleshly mind.

To the foolish virgins the brief message was, "*I know you not.*" That was all. Just that—and a closed door. No second chance—no heed to tearful and doubtless very sincere repentance and intensive resolve to do better. The time had passed for that. Where is the loving and gentle Jesus, who desires all to be saved, and who came to patiently seek out the lost? *That* Jesus is calling *now*, urging and pleading for adult, mature wisdom and work instead of childish foolishness. Could he do more than lay down his life in intense suffering to emphasize the vital seriousness of the words he said?

To the lazy, self-pleasing servant the verdict was, "*Take everything he has from him, and cast him out.*" Where is the kind and compassionate Savior of men? Who is this dreadful, pitiless figure who casts out his professed and pleading servants?

"Thou knewest that I was an austere man" (Luke 19:22).

Austere *to whom*? Those to whom he says, "Come, ye blessed of my Father"—will *they* regard him as austere—cold, distant, unfriendly, implacable in anger? Not at all. His appearance of austerity will depend entirely upon the record of the individual who faces him.

And to those in the last scene who claimed to be his servants, and who had selfishly sought all his benefits, without giving their lives to help his cause and his brethren, come the most terrible words of all—

"Depart from me, **ye cursed**, into everlasting (aionian) fire."

No, Jesus did not at all minimize the seriousness of the issue. This heart-piercing teaching of Jesus created two classes among his hearers, just as he intended. There were those that said, "*These are hard sayings; how severe, how discouraging!*"—and they walked no longer with him. Where did they go? Did they find something better or more satisfying?—an easier way to life?



*That was the majority*—and Jesus let them go. He made no effort to persuade them to stay. He had shown them the power of God, and the way of life—and it annoyed them to consider the change and effort it involved. He had revealed to them eternity—and it was too big for them. They preferred to slip back into the easy darkness. *And he let them go.*

But there was another class. Very few; just a handful. Consider their answer when he turned and put the choice to them:

"Where SHALL we go? Thou hast the words of eternal life."

This was the way of life, and there was no other. So they gave their whole heart and soul to laying hold of it, and *did not complain about its hardness, or about "discouragement."*

The cost of the Pearl of Great Price was "*all that he had*" (Matt. 13:46). There are two classes of people illustrated by these parables. There are those who are anxious to pay the price and wish they could give more; and there are those who begrudge it and would like to get it cheaper.

\* \* \*

"Five of them were wise, and five were foolish."

He does not say "good" and "bad," but "*wise*" and "*foolish*." The Spirit through Solomon says—

"Forsake the foolish, and live. If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear it" (Prov. 9: 6, 12).

God ceaselessly urges men to wake up and look at the real facts of life. *Foolishness simply injures the doer of it, and benefits no one.* The course of life He prescribes is the course of wisdom and peace. But they stare emptily at Him and continue in their childish amusements. Does not this show that natural man is the most foolish of all the animal creation?

The Scriptures tell us that many creatures—the ox, the ass, the ant, spider, coney, locust—all are wiser than man.

"*The ox knoweth his owner*"—man knows not his Maker.

"*The ass knoweth his master's crib*," but man does not recognize the Source of all his benefits.

"*Go to the ant*," says Solomon, "*Consider her ways, and be wise.*" The ants take advantage of a time of opportunity, and prepare for the future. But man—busy about passing things—fails to store up the one thing that will be any good to him when the Bridegroom comes—the spiritual oil in his vessel.

"*The conies make their houses in the rocks*," but man prefers to build his vast edifices on the shifting sand.

"*The locusts go forth all of them by bands.*" United and irresistible, nothing can stop the locusts or turn them from their purpose. But how few men display these characteristics in the pursuit of eternal life—the highest possible purpose!

"*The spider taketh hold with her hands, and is in kings' palaces.*" The patient, tireless, spinning industry of the spider. But how few men really and earnestly take hold with their hands, and how few will ever attain to the King's palaces!

Of these four weak creatures, Solomon declares, "*They are exceedingly wise.*" They represent in Solomon's allegory the wise virgins, the ones who at present store in their lives and minds the

divine treasures of spiritual wisdom which will cause their lamps to shine forth brightly in the day of judgment.

\* \* \*

"For the kingdom of heaven is as a man travelling into a far country, who called his own servants and delivered unto them his goods" (v. 14).

The heart of this parable lies in those last two words—*HIS goods*. If we grasp the depth of the significance of that expression, and apply it to our lives, we have gained the life-giving wisdom that the parable teaches.

We are "*his* servants" and all things we possess are "*his* goods." He has a great purpose in hand, and "*his* servants" are directed to use "*his* goods" exclusively for that purpose.

There are several instructive lessons in these particular "words of eternal life." First, pride and self-esteem are completely ruled out as foolish ignorance. As Paul says—

"What hast thou that thou didst not receive? Why dost thou glory, as if thou hadst not received it?" (I Cor. 4:7).

If to glorify ourselves on account of what we have been given is foolish, what shall we say of glorifying ourselves on account of *sinful misuse* of those things? If we use God-bestowed talents and abilities for our own *personal comfort and advantage*, what will the Lord of those servants say to *us* when he comes for the reckoning? Jesus says (Luke 16:11)—

"If therefore ye have not been faithful in the unrighteous mammon, how will ye commit to your trust the true riches?"

Let us ever remember those two vital expressions: "*his* servants—*his* goods." Paul says (1 Cor. 4:2)—

"It is required in stewards that a man be found faithful."

That is the first, essential quality that is required in those entrusted with the goods of another—a rigid faithfulness to resist the temptation to minister to personal desire and gratification, and to see that *all* the entrusted goods are used for the master's purpose.

"After a long time the lord of those servants cometh and reckoneth with them" (v. 19).

All activity must have some incentive. The secret of getting anything done is to *create the incentive*. The incentive in spiritual things lies in a strong, ever-present perception of the reality of the future. Of Jesus it is recorded (Heb. 12:2)—

"For the joy set before him he endured the cross, despising the shame."

That was his incentive—his driving force. His teaching is largely concerned with creating an incentive in men to follow the course of divine wisdom; impressing them with how much is to be gained by following the right course—how much to be lost by following the wrong—how much more *desirable* is the beauty of holiness than the ugliness of the natural mind.

The time of reckoning is bound to come. It will either be a glad opportunity to lay before the Master the fruits of a life of loving labor, or else it will be a time of intense remorse and regret for past neglect and foolishness. Jesus is trying in these parables to get men to think about that time, and get ready for it. His words are hard words—*certainly* they are hard words! Would it be kind for him to give smooth and comfortable words, when only hard and clear words truly and fairly reveal the facts that must some day be faced by all?

The unfaithful servant is called for his account. His first words are, "I knew thou art a hard man." *He is obsessed with this idea of "hardness."* He has no real love or enthusiasm for his master's work. He resents being told what he must do, or having his pleasure interfered with. He did not realize that the master was concerned solely with the servants' own welfare, and was just *testing them as a basis for future gifts and honor.*

\* \* \*

"Come ye blessed of my Father, inherit the kingdom" . . .  
"Depart, ye cursed, into everlasting fire" (vs. 34 & 41).

There are the two sides of the picture. Some brethren and sisters will hear one, and some the other. This is a terrible reality, and we should live constantly in the shadow of it. There is no need for *anyone* to hear the latter message. That is the great pity of it. God desires that none should be rejected. This part of the picture is so utterly unnecessary and avoidable. These words of Jesus are words of life—to *some*, the wise.

What constitutes the difference between the two classes in this scene? It is this. One group fed, clothed and visited Christ's suffering brethren; the other did not. These are simple words, but let us not be deceived—they go right to the roots of life. They do not mean just making a pleasant hobby of a few visits and acts of charity. They refer to a basic, consistent, full-time *course of life*—a course that is related to the storing up of the spirit oil and the faithful use of the master's talents.

The natural man serves himself. His basic law is to do well by himself. He is primarily concerned with his own welfare and security. His labors are directed toward the gratification of his lusts, greed and pride. This is not only regarded as legitimate and commendable, but it is taken for granted as a first principle of life. The natural man is *self-centered*. With the spiritual man, *God* is the center, and his own present advantage or profit is incidental.

The natural man is wrapped up in his own interests; the spiritual man is wholly absorbed with the things that *God* is doing. He is so obsessed with the glories of the future, so anxious to learn all about God's ways and be useful in the working out of them, that passing things hold little interest for him.

These are the two classes Jesus is speaking of. The accepted are surprised at his warm words of commendation, for they are painfully aware of how little they have actually done. The others are terribly surprised at their rejection. They had been so wrapped up in their own perfectly legitimate interests and activities that they had never stopped to think about the possible application of this parable to themselves. They were "in the Truth," they attended the meetings, they knew the sick were being visited fairly regularly and they even occasionally visited them themselves. And not only that, but out of their comfortable surplus they had given the Master back what *they* considered was a very generous percentage of his *own* talent!

\* \* \*

Let us remember that it was just two days before his crucifixion that Jesus spoke these solemn words of life. He had said,

"Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matt. 16:25).

The power of Christ's words lies in the life—and the death—by which he illustrated them. That life and death we meet each week to remember. The purpose of this institution is to remind us of the tremendous sacrifice he made for the sake of the things he believed and taught.

Having, by his own life, put the divine and more excellent way into perfect practice, he gave that life to lay a basis for the acceptance of those few among men who should faithfully follow in his steps.

*Let us store up in our hearts his words of life about the foolish virgins, the unfaithfully-handled talent, and the rejected brethren and sisters at the judgment seat.* —G.V.G.

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Faith is not excitement. It is the calm conviction that God will fulfil the promises He has made, leading, through the love of those promises, to the fruit of an obedient life, even if oftentimes clouded with that "heaviness through manifold temptation" which was no less the portion of saints in apostolic days than in our own (1 Peter 1:6).—**Bro. Roberts.**

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## Signs of The Times

The prophecy made by the Lord Jesus Christ as recorded in Luke 21:25-26, gives a general picture of conditions on earth relating to the signs indicating the closing days of Gentile dominion, and the coming of the Son of Man "with power and the great glory."

The words used to describe this world-wide condition are, "distress, perplexity, and fear." "Distress" describes that state of constant harassment, anguish and despair over the political, social and economic problems which confront both the government and people of all countries. "Perplexity" describes a condition related to distress, but having special reference to a situation in which the leaders of the nations find themselves enmeshed in a series of problems for which they can find no solution and no escape. If there was hope of any immediate solution to their problems, it would lessen the distress and resolve the perplexity; but there is no solution.

The Greek word "aporia," translated "perplexity" in Luke 21:25, is used only this one time in the Scriptures, and its meaning is significantly appropriate to present conditions on earth. It means, "without a way out." But the wise men of the earth do not know this; they only know that they are unable to find one. In their pride, and lack of understanding of God's purpose, they think that eventually they will find the solution, and so they muddle and flounder along in a state of perplexity, fearful of what is yet to come, and perplexed as to how they may be able to escape the sword which hangs precariously above their heads.

## Nothing Ever Settled

One of the most vexing and perplexing aspects of the whole world picture today is the fact that **no problem in international affairs seems to be ever entirely resolved**, as more and more trouble piles up. Before one trouble spot is quieted another erupts, bringing more tensions and further complicating the general situation. The reason is that the nations are seeking to solve world problems **irrespective of God's purpose**, and with the sole purpose of strengthening and bettering their own economies regardless of the welfare of others.

It is like two rival groups of fire fighters, who, while trying to put out the fire in one area are setting new fires and fanning the smoldering embers in other areas. Like it was at Babel, the nations are seeking to solve their problems and escape future dangers through their own devices, and God is confounding all their schemes as He did at Babel. The time has come for judgment upon the nations, "for their wickedness is great," and we are seeing the beginnings of that consuming judgment which will bring an end to all their petty quarrels, perplexities and problems, when there is "one King over all the earth."

So complex is the situation now, that even allies cannot agree on a course of action, and this applies to both the Russian bloc and the Western powers. Instance, the Suez canal, Arab-Israel,

Indonesian, Cyprian, Korean and Algerian situations. Inconsistency, deceit and double-talk creates suspicion and distrust, not only among enemies, but among allies as well. While Russia goes at great length to convince the under-privileged peoples of the world that she is their defender and benefactor, the Soviet empire has virtually enslaved, through devious methods, more than one-third of humanity.

### **"The Sea and Waves Roaring"**

On the other hand, the Western powers, though more moderate and humane in their methods of dealing with nations over which they exercise authority, are not without fault, not having as yet fulfilled all their obligations toward granting freedom to all people, and abolishing colonialism altogether. There have been 18 Asian and African countries, with a population of 600,000,000, "liberated" since World War II. The common result has been disappointment—few of the advantages suppose to be gained by such freedom having been realized. And there has been created a spirit of resentment against their former master who have now granted them self-rule. Communist elements have taken advantage of this resentment to turn many of these "liberated" nations in favor of Russia.

One of the most vexing problems confronting the nations today is trying to adjust a people, who for centuries have had no experience in self-government, to their new political status. It is like turning over a highly technical industry to a band of unskilled laborers. It is a hot-bed for all kinds of fanatical ideologies and political opportunists. These are some of the reasons why the "sea and the waves" are roaring, and will continue to erupt until the Prince of Peace quiets the waves.

### **A World Hopelessly Divided**

As the matter stands today, the world is not so much divided over racial and national barriers as by divergent and antagonistic ideologies. Between these divergent factions there can be no agreement. One might as well try to persuade soda and vinegar to dwell placidly together in a single bottle. Inevitably there must be an explosion sooner or later. The one must suppress or destroy the other, and that is what they are planning to do, not knowing that **both** must eventually be destroyed, to give way to the "new heavens and new earth, wherein dwelleth righteousness."

### **Increase of Knowledge Accelerated**

We often speak of the rapid increase of knowledge during the past half century, but present scientific advancement, and what is planned in the near future, bids fair to making the progress of the past 50 years resemble a snail's pace by comparison. Phenomenal increase of knowledge, even among formerly backward nations like Russia and China, is just now coming into general notice, and the rest of the world is frightened at the prospect of what their hundreds of millions of people can do to the rest of the world, not only in a military way, but to world industry as well. Stepped up by the revelation that Russia may be in a position to take the lead in scientific progress, the whole world of science has been spurred to action, and in the U.S. especially, there is a virtual revolution, the scientists having been promised the green light and unlimited funds in an all out effort to surpass Russia. An intense propaganda campaign is now on to glorify science and the scientists and persuade the youth of the land to center all their efforts in making of themselves scientific experts.

### **A "Time of Trouble" for Western Powers**

In a recent issue of the New York Times, the leading front-page story is headed, "Time of Trouble for U.S. and West." Indeed, these troubles have been multiplying during the past 10 weeks.

First, the staggering revelation that Russia had surpassed the rest of the world in scientific accomplishments, giving the Soviets a propaganda weapon more powerful than anything which has yet occurred in the "cold war," in which Russia is attempting to "divide and conquer" a large portion of the world.

Then there is the humiliating failure of the U.S. to launch a satellite, after virtually asking all the world to watch and see what the U.S. could do.

There has been friction over Algeria and the sending of arms to Tunisia, and worst of all, disagreement over the establishing of "atomic bases" in Europe, an evidence of the effect of Russian propaganda after launching "Sputnik." It is evident that the NATO nations have no desire to antagonize Russia, knowing that at the best they could do no more than offer token resistance to the "Colossus of the North," when she unleashes her mighty war machine in all its fury. It begins to appear that all the billions of dollars expended on arming Europe is so much money down the drain, and is serving no other purpose than to antagonize Russia and accelerate her war preparation. With great effort, an appearance of unity has been established in NATO by compromise, but the European nations are clearly very reluctant to have U.S. atomic missile bases set up on their soil because of the very real threat of Russian retaliatory atomic annihilation in the event of war. They have merely accepted "in principle."

A heavy blow has been struck at NATO in the recent collapse of the Indonesian government and their determination to expel the Dutch from all the islands which they claim as their domain, including the confiscation of all Dutch commercial and industrial interests, which is a terrible blow to Holland, for, although they had given these islands which they had formerly owned their freedom, most of the commerce, industry and business was still owned and operated by the Dutch. This turn of affairs is not only a distinct loss to the NATO nations, of which Holland is one, but it is the very meat on which Communism feeds, a distinct advantage to the Russian bloc of nations.

#### **A Dismal Picture**

If it were not for the faith which we have that "the most High ruleth in the kingdom of men," and that His word has decreed a happy solution for the now desperate world crisis, we could only look into the future with dismal forebodings of fear and hopelessness. But we know that sinful man is not going to destroy the population of the earth, though it would seem that he will soon be capable of doing so.

A report recently handed to the Administration in Washington by a committee headed by H. R. Gaither, Jr., former president of the Ford Foundation, giving the facts about what we may expect in the event of an atomic war, gives a picture so gruesome and dismal that it was kept for a considerable time as a "top secret." The final conclusion is that, in case of an all-out war with modern missiles there would be no adequate protection possible for urban populations, which would mean almost, if not quite extinction of all life within the range of such missiles, a range which is growing wider with each new development.

The only hope they hold out is that the nations will be afraid to start use of these annihilating missiles because of the awful prospects of such a war. Should it not be clear to you now that divine deliverance is the only hope left?  
—O.B.

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#### **WHOSOEVER EXALTETH HIMSELF SHALL BE ABASED**

**"The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down and the Lord alone shall be exalted in that day" (Isa 2:11).**

The perfect reasonableness of all this will be manifest to those who realize that man is a creature only permitted to live by the power of the Creator, and that no ground of pride or glory exists in the possession of privilege!.

Even the angels, "greater in power and might," vaunt not themselves, but veil themselves in the presence of the terrible Majesty and power of the Eternal Self-existence filling heaven and earth, from whom they have derived their glorious attributes.

How odious and unreasonable then, are the pomposities and insubordinations of "dust and ashes."  
—Bro. Roberts.

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## Ecclesial News

**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.**

It is with sorrow that we have to report the falling asleep of our brother Wilbur Buchanan on the morning of Nov. 18. He was laid to rest on the 20th, brethren Davey and Stanhope conducting the service.

Bro. Buchanan was 71 years of age, and had been in ill health for quite a long time. Our sympathy goes out to his sister-wife and relatives who mourn his loss. The time is far spent; the time of the Lord's return is at hand when those of like precious Faith will meet their loved ones who had fallen asleep in Jesus, for we have this promise recorded in 1 Thess. 4:13-18—

"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (precede) them which are asleep.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

"Then we which are alive and remain—shall be caught up together with them in clouds, to meet the Lord in the air: and shall we ever be with the Lord.

"Wherefore comfort one another with these words."

And so we—being afflicted by our great enemy death, the foe described by Paul as "the last enemy that shall be destroyed"—so we take comfort in the final victory. Until our Lord comes to reign in life and righteousness we must continue to lose our loved ones.

Our hearts go out to our Heavenly Father in gratitude of that hope that we shall see our loved ones soon again as we stand before him who said: "I am the Resurrection and the Life."

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"Weeping may endure for a night, but joy cometh in the morning. —bro. R. Waid

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### "HE THAT LOVETH ME SHALL BE LOVED OF MY FATHER"

Jesus brings the Father very near to us in the words he spoke to his disciples about him —near, I mean, as regards the Father's attitude or disposition towards us.

We are liable to think of the Father as a distant and unapproachable majesty. He is, doubtless, this—apart from Christ; but we are liable to continue to think of Him in this way even in connection with Christ.

Christ dissipates all such thoughts by the words addressed to his disciples in the last conversation he had with them in the flesh. He said,

**"I say not unto you that I will pray the Father for you, for the Father Himself loveth you because ye have loved me, and have believed that I came out from God."**

He makes our connection with the Father's love even more intimate and practically obvious in the following words —

**"He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him and manifest myself to him . . . At that day ye shall know that I am in my Father and ye in me and I in you."**

To detach Christ from the Father is, therefore, an impossibility, and to see Christ without seeing the Father is not to see the Christ of the Scriptures but another Jesus than the one Paul preaches.

—**Bro. Roberts.**

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