

# 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**

### **“Lord, What Shall I Do?”**

*"And this is love—that we walk after his commandments"—2 John 6.*

The predominant feature of the times in which we live is unbelief. Much of the world's literature is saturated with it, and a great deal of it emanates from the clergy, many of whom have adopted the theory of evolution in opposition to the revealed record of Creation. The practice of trying to pick the Bible to pieces is a popular pastime among many of the so-called learned of this world.

This, however, is not a matter of surprise, because unbelief is natural to all members of the human race. On the other hand, *belief is something that must be generated by the acquisition of knowledge.* The extreme weakness of modern evangelism lies in the fact that they call upon their listeners to believe in Jesus, but do not make known to them *what they are expected to believe.*

From the teaching of Jesus and the apostles, we learn that the Gospel constitutes the agency for salvation. Paul says—

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

At first sight, one might think that belief is all that is required; but the work of the believer does not stop at the point of belief: for there is much to be done as he proceeds to work out his salvation. He must be truly conscious of his great privilege and honor in coming to a knowledge of the Truth. Then, as he faces the future, he must give himself wholly to a reverential effort to *lift his mind to the Divine level*, and do all in his power to fulfil the request of Jesus to "Occupy until I come." He will therefore say in the words of Paul, "*Lord, what wilt thou have me to do?*"

Among the things written for our instruction, there is a notable example found in Micah 6:8,

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

Solomon has said that "a threefold cord is not quickly broken." Here, in this verse, we have a threefold Bible truth which, when fulfilled in our lives, will produce a cord that will have the strength to bind our bodies as living sacrifices to the horns of the Altar.

Our eternal welfare depends upon a *comprehensive understanding, and affectionate appreciation* of what the Lord requires of us. No amount of human reasoning will bring us within the range of this knowledge. The answer to the enquiry will only be found in the Scriptures; therefore to them we must go if we would "draw water out of the wells of salvation."

The prophet has answered the question, but only in a limited manner. Therefore, it will be necessary for us to examine the passage. The first thing required of us is to do justly. This word comes from the Hebrew *mishpat* which appears almost 300 times; but only in this verse is it rendered "justly." In all others, except one, it is rendered "judgment." Here is an example from Lev. 18:4-5—

"Ye shall do My judgments, and keep Mine ordinances, to walk therein: I am the Lord your God. Ye shall therefore keep My statutes, and My judgments: which if a man do, he shall live in them: I am the Lord."

God's righteous judgments will be found interspersed throughout Exodus, Leviticus, Numbers and Deuteronomy. Let us take a brief glance at some of them.

In all dealings with the stranger, they were to treat them kindly. If they saw an enemy's ox going astray, they were to restore it to its owner. They were not to be biased when administering justice, and they were not to be carried away by a majority in any wrong matter.

In family life, they were to scrupulously honor father and mother, and any one rising up against them, or cursing them, was held to be guilty of a capital offence, and promptly put to death. Reverence to seniors, in general, was sternly enjoined upon them, as in Lev. 19:32—

"Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God."

This same chapter closes with the solemn admonition—

"You shall do no wrong in judgment, in measures of length or weight or quantity. You shall have just balances, just weights, a just ephah and a just hin" (RSV).

The second strand of our threefold cord is expressed in the words "to love mercy." This word comes from the Hebrew *ahabah* and its meaning is brought out in full force in the beautiful relationship that existed between David and Jonathan, and expressed by David when he said,

"Thy love to me was wonderful, passing the love of women."

There is much said about love in our Bible; but one of the most positive statements appears in 2 John 6—

"And this is love, that we walk after his commandments."

What a comprehensive thing true scriptural love is! Our love for God and our brethren is based upon our obedience to the law of God. Let us then, in the words of Jesus, "come away by ourselves to a lonely place and rest awhile" where we can dwell on this matter of love in the company of Paul as he writes in 1 Cor. 13.

He tells us of its unlimited possibilities, its incomparable greatness, and some of the things it accomplishes.

*"Love is patient and kind: love is not jealous or boastful; it is not arrogant or rude, love does not insist on its own way, and does not rejoice at wrong, but rejoices in the right. Love never ends, for it will continue until the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."*

But what is mercy? It comes from the Hebrew *chesed* meaning "loving kindness." In the Psalms it is rendered mercy 92 times, and loving kindness 23 times. Here are two examples—

"It is a good thing to give thanks unto the Lord, and to sing praises unto Thy Name, O most High: To show forth Thy loving-kindness in the morning, and Thy faithfulness in the nights"—92:1-2.

"Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord."

Therefore, by loving mercy, we will be brought into this glorious state.

The third strand of our threefold cord is "to walk humbly with God." It is particularly interesting to note that the word rendered "humbly" signifies to be lowly and prepared. This reminds us of Jesus, when he said,

"Take my yoke upon you, and learn of me; for I am meek and lowly of heart: and ye shall find rest unto your souls"—Matt. 11:29.

He was also perfect in preparedness, and could therefore say:

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

No one can pursue a particular course of life unless he is fully *prepared*. Therefore the believer who knows and loves the Truth will do all in his power to "walk as Jesus walked." He will recall that—

"By faith Noah, being warned of God of things not seen as yet, moved with fear, **prepared** an ark to the saving of his house"—Heb. 11:7.

Concerning his second coming, Jesus said to his disciples—

"Watch, therefore, because you do not know at what day your Master will come. Therefore be you also **prepared**: because the Son of Man will come at an hour when you do not expect him"—Matt. 24: 42 & 44. (Diag.)

Again, in parable, on the same subject, Jesus said—

"That servant, which knew his Lord's will, and **prepared not himself**, neither did according to his will, shall be beaten with many stripes"—Luke 12:47.

A well fortified mind is vitally essential to the man, or woman, who would "do justly, love mercy, and walk humbly before God." If we are not faithfully *prepared* in these essentials that pertain to the way of salvation, it will be hopelessly impossible to "walk in newness of life."

There are many dangers that we face as we endeavor to "walk worthy of God," but *lukewarmness* is one of the greatest because it is one of the results of *unbelief*. Its action generates a self-satisfied condition which creeps over the body like a form of paralysis. Instead of bringing their lives up into harmony with the demands of the Truth, its victims endeavor to *bring the Truth down into harmony with their way of living*. This is a fatal mistake; for, says Paul (Rom. 8:13)—

"If ye live after the flesh, ye shall die: but if ye through the Spirit do **mortify the deeds of the body**, ye shall live."

The days of our watching are now but few. The coming of the Lord draweth nigh. May we have the wisdom to "take heed to the path of our feet, that all our ways will be sure." —Editor.

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**London Fraternal Gathering**  
(If the Lord Will)  
**Friday, April 4, at Orange Hall, 388 Clarence**

*Afternoon Meeting — 2 p.m.*

"OCCUPY TILL I COME"

Shepherds (1 Peter 5:2-3)..... bro. G. Kling, Buffalo  
Light Bearers (Matthew 5:16)..... bro. C. Cope, Hamilton  
Stewards (1 Cor. 4:1-2)..... bro. W. Pickford, Lethbridge

DINNER—5 to 6 p.m.

*Evening Meeting — 7 p.m.*

"Present Day Events That Herald the Coming of the Lord"  
bro. N. Mammone, Hopatcong, N. J.

**Saturday, April 5, at Optimist Hall, Colburne & Oxford**

**SUNDAY SCHOOL PROGRAM**

*Afternoon Meeting — 2:30 p.m.*  
SUPPER—5 p.m.

*Evening Meeting — 6:30 p.m.*

**Sunday, April 6, at Orange Hall, 388 Clarence**

*Sunday School — 10:15 a.m.*

Address to Sunday School..... bro. V. Gilbert, Buffalo

*Memorial Service — 11:30 a.m.*

Exhortation..... bro. G. Gibson, Toronto

*Public Lecture — 7 p.m.*

"The Reign of Sin Coming to an End:  
The Reign of Righteousness at Hand" .....bro. O. Beauchamp.

Lunch will be served following the Lecture

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**WATCH, AND BE SOBER**

The world around us is absolutely unbelieving—dead asleep. A few have their sleep disturbed, but do not wake up. They have the Truth brought to their notice, and give it a momentary attention, but it lays no hold of them in a lasting way.

Some wake up, but go to sleep again. They are interested in the Truth for a while, but gradually let other things engage their attention.

A few wake clear up, and remain in possession of their faculties, but even these have to make an effort to keep awake. The air is full of narcotic fumes, so to speak, which can only be neutralized by the constant application of the antidote provided by the Lord of the house.

Neglect the antidote, and sleep will assuredly overcome us. That antidote is to be found in the Word of God, and in what it requires at our hands—prayer and assembly with the saints.

—**Bro. Roberts.**

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**"The Great Dragon"**

*"The old Serpent, surnamed the Accuser and the Adversary, who deceives the whole habitable"*  
—Rev. 12:9

**BY BROTHER JOHN THOMAS**

The "whole habitable," in the days of the apostles, was that part of the earth's surface which acknowledged the dominion of Rome. Upon this platform had been erected the largest empire then known to the world. By its imperial constitution was aggregated in one dominion all—

"The lust of the flesh, lust of the eyes, and pride of life."

These lusts found free course through the constituted authorities of the pagan church and state. Of the horrors perpetrated upon the world lying under them by their wanton riot, the reader will find an ample account in the history of pagan Rome. In the progress and maturity of this dominion, sin reigned triumphant over the human race. Its lusts were let loose, and the propensities alone set the world's policy.

*The only antagonism experienced by sin was established in Judea.* There, as we have seen, the first battle was fought, and the first victory won over sin, by the Son of Mary. These were the two combatants—*SIN*, working in the children of disobedience; and "*THE TRUTH*," in the person of Jesus.

Sin bruised him in the heel; but God healed him of his wound, and so prepared him for the future contest, when he should bruise Sin in the head. Now, Sin could only have crucified him by the hands of *power*; for as this world is a concrete, and not an indigested concourse of abstractions, Sin — which in the abstract "is a transgression of law"—must be *incorporate* to be competent to act.

Sin corporealized attacked Jesus through the Roman power instigated by the chief priests of Israel. At this crisis, Sin was brought to a head, and ready to sting its victim to death. The event was now about to happen, which the Lord God predicted, saying to the Serpent—

"Thou shalt bruise his heel" (Gen. 3:15).

No one would be simple enough to suppose that the literal Serpent itself was to do this. He was, however, to do it, in the sense of his being the instrumental cause of Sin; which, through those that should afterwards obey it, should inflict a violent death upon the son of the woman.

Hence, the Roman power, which put Jesus to death (for the Jews had not power to do it) represented the Serpent in the transaction. And, as Sin had been working in the children of disobedience for 4,000 years; and manifesting itself in the Ninevite, Assyrian, Chaldean, Persian, and Macedonian empires, whose power was at length absorbed into the Roman, the last came to be symbolised as "the Old Serpent."

When the woman's seed rose from among the dead, and "led captivity captive," the war upon the Old Serpent began in good earnest. The manner in which it was conducted on both sides, may be learned from the Acts of the Apostles. The parties were the Jewish and the Roman power on the one hand, and the apostles and their brethren on the other. These enemies were the two seeds; the former, the Seed of the Serpent"; and the latter, by constitution in Christ Jesus, the "Seed of the Woman."

Hence, in the Apocalypse, "the Old Serpent," and "the Woman," became the symbols by which they are represented. During 280 years—that is, from the Day of Pentecost, A.D. 33, to A.D. 313, when Constantine established himself in Rome—the contest raged between the pagan power and the woman with intense fury.

She was calumniated, accused, and tortured, by the Old Serpent without pity. Hence the Spirit of God surnamed him, *Diabolos*, or the Accuser; and *Satanos*, or the Adversary; so, when he was "cast out" from the government of the empire, "a loud voice" is represented as "saying in the heaven":

"Now is come deliverance, and power, and the Kingdom of our God, and the dominion of His Christ: for the Accuser of our brethren, who accuseth them before God day and night, is cast down" (Rev. 12:10).

The history of this period is a striking illustration of the "enmity" God has put between the seed of the Serpent and the seed of the woman. In the war between them the heel of her seed was bruised by the Serpent power, as it had bruised that of their great Captain; but thanks be to God Who gives them the victory, the time is at the door, when they will leave the dead, and with him bruise the Old Serpent's head upon the mountains of Israel (Eze. 39:4).

*There can be no friendship between these parties.* Death or victory is the only alternative. There can be no peace in the world till one or other be suppressed. The "enmity" is the essential hostility betwixt Sin and God's law, which is the Truth. Either Truth must conquer Sin, or Sin must abolish the Truth; *compromise there can be none.*

I have great faith in the power of Truth, because I have faith in God. He is pledged to give it the victory; and though deceivers in church and state may triumph for the time, and tyrants "destroy the earth," their end is certain and their destruction sure.

The Dragon is the organic symbol of the Old Serpent power, as the Leopard with four heads and four wings (Dan. 7:6) was of the quadrupartite constitution of the Macedonian. The Dragon appears in 4 principal scenes in the Apocalypse:

First, in the taking him who hindered out of the way, A.D. 313 (2 Th. 2:7).

Second, in the surrendering of the power, throne, and extensive dominion of the west, to papalized imperio-regal Europe, A.D. 800 (Rev. 13:2-4).

Third, in the present crisis of the gathering of "the powers that be" to their last conflict for the world's dominion (Rev. 16:13).

And fourth, in the suppression of the Serpent-power by the Lord Jesus, when he bruises his head, and restrains him for 1,000 years (Rev. 21:2).

As the symbol of the Old Serpent in its pagan constitution, with Rome as his satanic seat, he is styled—

"The Great Red Dragon, having seven heads and ten horns, and seven crowns upon his heads" (Rev. 12:3).

But after the revolution by which paganism was suppressed, the serpent-power of Rome is simply styled "the Dragon." About A.D. 334, a new capital was built, and dedicated, by Constantine, and called NEW ROME by an imperial edict; which, however, was afterwards superseded by the name of Constantinople.

Old and New Rome were now the two capitals of the Dragon-dominion; and so continued to be until Old Rome was surrendered to the imperio-papal power of the West. New Rome, or Constantinople, then became the sole capital of the Dragon empire; and Old Rome the capital of the Seven-headed and Ten-horned Beast; an arrangement which has continued to be until Old Rome was surrendered to the imperio-papal power of the West. New Rome, or Constantinople, then became the sole capital of the Dragon empire; and Old Rome the capital of the Seven-headed and Ten-horned Beast; an arrangement which has continued about 1,050 years, even to this day: so that (Rev. 13:4)—

"They do homage to the Dragon, and they do homage to the Beast."

That is, they of the East are subject to Constantinople; and they of the West, to Rome.

*But the time is at hand when the dominion, divided between the Dragon and the Beast, may be re-united; and the old Roman territory, the "whole habitable" with an immense addition of domain, again subjected to one sovereign.* This may be by the fall of the Two-horned Beast (Rev. 13:11), and the expulsion of the Turks from Constantinople which will then become the throne of the dominion, represented by Nebuchadnezzar's Image, which is to be broken to pieces in "the latter-days" (Dan. 2:28-35).

The establishment of this sovereignty being accomplished, it stands upon the earth as the Accuser and Adversary of God's people Israel; and will make war upon them (Dan. 11:41-45, Eze. 38:8-12); and will combat with the Faithful and True One, and his saints (Rev. 19:11-14), as did the

Old Serpent-power against *Michael*-Constantine and his confederates in the early part of the fourth century (Rev. 12:7).

The result will be the same. The victory will be with Jesus, the Great Prince of Israel (Dan. 12:1), who will break his power to pieces upon the mountains of Israel in the Battle of Armageddon (Rev. 16.16, Eze. 39:4).

This great Adversary of the latter days, is the Northern Autocrat for the time being. He is styled Gog by Ezekiel (38:2). In him will be acuminated "all the power of the enemy"; that is, of SIN, imperially manifested in a dominion, such as the world has never seen before.

Because of this, it is styled the Old Serpent; and because it will exist upon the old Roman territory, it is called the Dragon; and from its hostility to God and His truth, it is "surnamed the Devil and Satan."

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## Doing the Will of God

*"Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that DOETH THE WILL of my Father Which is in heaven"*—Matthew 7:21.

**BY BROTHER ROBERT ROBERTS**

No one can attentively read the apostolic writings without being struck with the frequency and the prominence of "the will of God." Jesus refers to it often in his discourses, and says plainly that the *doing of this will* is the rule by which his friends will finally be selected. So distinctly was it before his mind, that those only who did the will of his Father would finally be chosen for companionship with him in glory—that when one, upon a certain occasion, exclaimed concerning the blessedness of the mother of Jesus, he said—

"Rather blessed are they that hear the Word of God **and do it.**"

What is meant by the will of God no one need be at a loss to know. There is no simpler idea in the whole range of Scripture. A child may grasp it. The will of God is that which He wishes us to be and to do.

The smallest capacity can take this in. In fact, the terms of salvation are altogether such as any ordinary mind can understand. The difficulty is not in *knowing*: it lies in another direction. The difficulty doubtless lies here, in *remembering* constantly ALL that God would have us to do and to be, and so remembering as to *conform*.

There are various elements and ingredients in the will of God. There is a great variety of things that He would have us to do and to be. We take them one by one as they present themselves in the reading of the Word. This morning in our reading of the prophet Isaiah, we have one of them brought before us with special prominence, demanding our most earnest attention. So important is it that Paul declares that without this element of mental furnishing, all our best attainments will go for nothing at the last.

The Scripture in question was addressed to Israel, but is none the less applicable to us who are commanded to be—

". . . mindful of the words which were spoken before by the holy prophets."  
—as well as of—

"The commandments of the apostles" (2 Pet. 3:1).

It is prefaced by a form of reproof that furnishes an effective background to the matter to be exhibited—a very wholesome, and sobering, and even needed lesson for us. Isaiah is told to cry aloud and not to spare—

"Show My people their transgression and the house of Jacob their sins" (Isa. 58:1).

What was it that Isaiah was to bring in charge against them? Was it that they entirely turned away from God, and took no interest in the ordinances of the sanctuary? On the contrary, Yahweh says—

"They seek Me **daily** and **delight to know my ways** . . .

"They ask of Me the ordinances of justice: they take delight in approaching unto God.

"Wherefore have we fasted, say they, and Thou seest not? Wherefore have we afflicted our soul and Thou takest no knowledge?" (Isa. 58:2-3).

Here is a very religious nation—a nation interested in the Temple and the affairs of the Mosaic service—whose complaint is that God does not take notice of *them* equal to their zeal in serving *Him!*

Why, to such a nation, should Isaiah be directed to lift up his warning voice as a trumpet? *What was the matter with them?* Wherein lay the defect that alienated God's regard from all their ceremonial compliances with His will?

We presently discover. They were lacking in *pitiful hearts* and in *deeds of mercy*. They conformed to the *outward* requirements of the Divine service, but failed in those qualities and motives which were the kernel of the whole law of God. They fasted, but (v. 3)—

"In the days of your fast . . . ye exact all your labors."

They exacted service from menials, instead of remitting it: their servants, their dependants, their inferiors were not allowed to participate in the rest and release of the day, but were kept to their toil and their drudgery.

"Ye fast for strife and debate" (v. 4).

They left off their usual occupations only to make the fast a day of vain-glorious argument, instead of a day of contemplation and humility, and kindly solicitude for neighbors. They duly observed the *ceremonial* parts of the fast—sitting morosely at stated hours in the garb and attitude of mourners, "appearing unto men to fast," but not fasting in the way acceptable with God. God found no pleasure in their lugubrious penances.

"Is it **such** a fast that I have chosen?" enquires He, "a day for a man to afflict his soul? to bow down his head as a bulrush, and to spread sackcloth and ashes under him?"

"Is not **THIS** the fast that I have chosen—to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free and that ye break every yoke?"

"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh?" (vs. 5-7).

Here we have shown to us plainly enough one aspect of character that God desires to see in His children. It was one of the grounds of His rejection of Israel after the flesh, that they were lacking in the spirit of *ready benevolence*, finding expression in abundant deeds of kindness.

It will be a reason found not lacking in the case of those sent away from the judgment seat, with weeping and wailing and gnashing of teeth. The apostles speak pointedly on the subject. John asks—

"Whoso hath this world's goods, and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17).

Jesus often enjoined the same thing, adding that with what measure of kindness we acted towards men, we ourselves would be measured in the day of recompense. It is a matter to be kept most constantly in view. It is a matter we are in danger of forgetting or neglecting.

We are most liable to do this through the power of a lost truth which we have been permitted to lay hold of again. We have come to see that the public habit of contributing openly to purposes and institutions of philanthropy is inconsistent with the injunction of Christ to do our almsgiving *secretly*; and we have come to see that the common notion that men will be saved by good deeds in this direction is an unscriptural and an untrue notion.

We have come to see that men can *only be saved by the belief and obedience of the Gospel*, and that no amount of almsgiving will avail for those who are outside the covenant-reconciliation with God in Christ.

But we must not allow the recognition of *this* truth to dim our perception of the other. We must not go to the philanthropist and say, "Ah! you expect to be saved by your annual subscriptions, whereas we look for salvation in the Abrahamic covenant ratified by the blood of Christ only."

The philanthropist is undoubtedly mistaken in hoping to make peace with God through his alms-giving; but we shall be mistaken, too, in hoping to find acceptance with Christ through faith alone. Faith without works is dead. We must "*do the will*" of the Father, as well as *believe* His Word. His will is that we be like Him in character; Christ says—

"Be like unto your Father."

It is a very high standard, but *it IS the standard*, and it would be the height of folly to ignore it. We shall have the standard judicially applied by-and-by—and it will not help us to shut our eyes. The result will be beautiful when the process is concluded.

When a great company of men and women, having the character of God, are separated from the gross elements with which they are necessarily surrounded in the day of their preparation: when they are incorporated together as one society, having immortality of nature as its basis, and the world put into their hands, it will be a day of gladness for them, and a day of blessing for the world.

But you feel depressed and say there is no hope in such a rule of salvation.

You say, "*It is no use pretending to be perfect. If I am to be perfect before I can be saved, then I cannot be saved.*"

Let us look the thing fairly in the face. You do not deny that these are the commandments?

"No," you say, "*I admit these are the commandments, and I read, 'Blessed are those that do his commandments.' But if my acceptance is to depend upon my perfect success, then I cannot hope to be accepted.*"

But is there no forgiveness for Christ's brethren? Did not Christ teach his disciples to pray—

"Forgive us our trespasses"?

Has not John the Apostle written: —

"If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all iniquity"?

"Then I do not understand," says our faint-hearted brother, "If forgiveness is so easily and so bountifully available, it leaves no force in the declarations that require the *DOING* of the will of God as the condition of our acceptance."

Well, it is one of those apparent paradoxes that present no practical difficulty in the right placing of the elements of wisdom. The right answer brings a wholesome lesson, not a little needed in these days when we are in danger of being drawn aside from a divine course in two distinct ways.

We are in danger, first, from the bias inherited with our early theological teaching. This told us, as it tells millions daily from all the so-called evangelical pulpits in the land, that we have *nothing to do* in order to be saved: that the work of our salvation has been done—done "long, long ago"—that we have only to believe; that we have only to allow Christ to save us; and that if we think our deeds can in any way contribute to our salvation, we are the victims of a heresy which prevents our salvation more than almost any other course of sin.

*Nothing tends more to sink the mental man in spiritual sloth and stupefaction than this mis-application of a New Testament truth.* If it is true that we have not to "work out our own salvation;" that we have not to overcome; that we shall not receive according to our works; and if it is *not* true that the righteous shall scarcely be saved, and that God is not mocked, and that whatsoever a man soweth, that shall he also reap—if the truth is that we have only to believe that Christ's excellence and righteousness will stand to our account, and to repudiate all possibility of performing any acceptable service towards God—then the mind will surrender to native indolence and sin.

But the truth lies in another direction. Jesus tells us that except our righteousness exceed the Pharisaic measure, we cannot inherit the kingdom of God; and John, warning us against deception on the point, says—

"Be not deceived: he that **doeth** righteousness is righteous."

Paul tells us plainly that the unrighteous shall not inherit the kingdom (1 Cor. 6:9); and Peter, that only if we "DO" the things commanded, will an entrance be "abundantly ministered to us into the everlasting kingdom" (2 Pet. 1:11).

The New Testament truth, which is evangelically misapplied, you understand very well. It is true that as regards its initial stage, salvation is "not of works"; and that if Christ had not abolished death, and laid the foundation of our redemption in his death and resurrection, a man's case was helpless and hopeless. But Christ having laid a foundation for man to build upon, he is no longer helpless and hopeless. He is commanded to *rise and work*, Christ is now—

"The author of eternal salvation to all them that **obey** him."

Those who trust entirely to what Christ has done, as "evangelical" gospel preaching tells men to do, will find their trust misplaced at last. Christ having done his part, *they must do theirs*; and their wisdom is to find out what that part is and to do it.

The other danger to which we are exposed lies in a somewhat different direction. There is a danger of resting too much on that very doctrine of forgiveness of which the disconsolate have to be reminded. A man may say,

*"I have discarded the evangelical misconception: I recognise that our standing with Christ at the last will be determined by the question of our performance or non-performance of the divine will."*

Yet at the same time, he may live as if he still held on to the mistaken idea of common theology, that we have to "do nothing, only believe." He may live in habitual violation of the divine will, and comfort himself with the persuasion that his habitual disobedience will be covered by that privilege of forgiveness which comes with the priesthood of Christ to all his accepted brethren.

It is possible to make a great mistake here. The privilege of forgiveness is itself conditional. We do not require to go far to see this. The very petition for forgiveness which Christ puts into the mouth of his disciples, in what is called "The Lord's Prayer," is linked with what is in reality a condition, though it sounds like an argument:

"Forgive us our trespasses as we forgive them that trespass against us."

Christ places the conditional nature of forgiveness beyond all question in his accompanying comment to this effect:

"If ye forgive not men their trespasses, NEITHER will your Father forgive your trespasses"  
(Matt. 6:15).

The conditional nature of forgiveness is manifest on broader grounds—

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous."

So John testifies; but he limits the efficacy of this advocate's functions in saying—

"IF we walk in the light, the blood of Jesus Christ cleanseth us from all sin."

Plainly expressed, it comes to this: the Father will forgive those for whom Christ prays, but *Christ will only pray for those who are earnestly striving to walk in the light*. He said:

"I pray not for the world."

Of his disciples he said—

"I pray for them (the men Thou hast given me out of the world)."

We see his patience with them in the Garden of Gethsemane and on other occasions. He made apologies for them—

"The spirit truly is willing, but the flesh is weak."

For Peter, in the hour of direst weakness, he specially exhibited mercy and compassion, saying, beforehand—

"I have prayed for thee . . . when thou art converted, strengthen thy brethren."

But *let us remember who the disciples were for whom Christ thus prayed*. They were not heedless, or indifferent, or disobedient men. Though not enlightened on all points while Christ was yet with them in the flesh, they were in the main *earnestly set on the doing of the will of God*.

This is shown by their response to John's baptism before Christ chose them. It is placed beyond all doubt by Christ's public recognition of them in this character, on the occasion of his mother and his relatives seeking him. He said—

"Who are my mother and my brethren?"

And stretching his hands towards his disciples, he said—

"Behold my mother and my brethren: for whosoever shall do the will of my Father who is in heaven, the same is my brother, and sister, and mother."

Consequently, when we think of Christ's readiness to intercede for his disciples, we must remember that his disciples were men *earnestly in love with Christ* and earnestly striving to observe the commandments delivered to them—failing sometimes in their endeavours, doubtless, but earnestly *striving* to be merciful, and forgiving, and just, and kind—earnestly devoted to the fear of God and the honour of Christ.

This *must be our case* in the main, before we can hope for that forgiveness which will cover our sins and blot out all our failings, shortcomings, and offences. When Paul informs us that Christ is high priest over his own house, he is careful to add (Heb. 3:6)—

"Whose house are we IF **we hold fast** the confidence and the rejoicing of the hope steadfast unto the end."

And he instantly appends this exhortation—

"Take heed brethren, lest there be in any of you an evil heart of unbelief in departing from the living God.

"But exhort one another daily, while it is called to-day, lest any be hardened through the deceitfulness of sin.

"For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end."

We see the position, then, brethren: that Christ's mediation will *not be available for those who go on sinning*, but only for those who walk in the fear of the Lord all the day long, *striving* against sin.

In the day of glorious cleansing, delivered from the encumbrance of this sinful nature, and made to stand pure, and white in the glory of incorruptibility and spirit-power, they will joyfully join in the joyful ascription of John the beloved disciple:

"Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his father, to him be glory and dominion for ever and ever."

*The memory of the commandments is certainly one of the most vital functions of the new man.* Whatever helps this helps us on the road of eternal life. God grant the help of His countenance in all our endeavors to prepare for the coming of the Son of Man.

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## **Houston Tape Library**

The Houston ecclesia has made a large collection of tape recordings of addresses by various brethren. They have tapes of the Hye Gatherings since 1953, the London Gatherings since 1954, the Boston Gatherings of 1956 and 1957, the 1956 Toronto Gathering, and individual addresses, exhortations and lectures of brethren in Canada, England and U.S.A.

These have been recorded for the benefit and pleasure of the Brotherhood throughout the world, and they are happy to send them on loan to all who would like them.

Unless a special preference is indicated, a variety is sent, and a record is kept to avoid duplication in subsequent mailings.

Please write to bro. Charles Banta, 10606 Wiggins, Houston 29, Texas, U.S.A.

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## **By Thy Sword Shalt Thou Live**

*"Hast thou but one blessing, my father? Bless me, even me also, O my father!"—Genesis 27:38*

The Apostle Paul in writing to the Hebrews impressed the necessity of living peaceably as the servants of God in an age of violence and trouble—*that unless this characteristic is manifested we shall not see the Lord*—

"Follow peace with all men, and holiness, without which no man shall see the Lord"

(Heb. 12:14).

He had just completed the list of the faithful in chapter 11, calling upon us to manifest the same manner of life as this cloud of witnesses. Not by the use of force, nor the arbitrament of the sword, but *by or through faith* they subdued kingdoms, wrought righteousness, obtained promises, and stopped the mouths of lions. Therefore Paul continues urging us to "look diligently," or "search out," or "investigate" lest any of us fail to receive the grace of God—

"Lest there be any fornicator or profane person, as Esau, who for one morsel of meat sold his birthright.

"For ye know how afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears" (Heb. 12:16-17).

Notice particularly that he *did not receive the blessing*. A study of the words of Isaac to Esau will indicate that this was really the case. The record is contained in Gen. 27:40. Esau having returned from the chase and having prepared venison such as his father Isaac loved, we see him standing before his aged parent pleading for a blessing, with tears streaming down his face (Gen. 27:38)—

"Hast thou but one blessing, my father? Bless me, even me also, O my father! And Esau lifted up his voice and wept."

But *the blessing of the firstborn had already been given*. It was no more available—

"Where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? Yea, and **he shall be blessed**" (Gen. 27:33).

What piercing words these would be to the careless son of a short while before! There was no place now for repentance, though he "sought it carefully with tears." Isaac would realize that the words that he had spoken were of the Lord—"Yea, *he (Jacob) shall be blessed*."

How important that we realize that the things which are enacted here are for our learning and admonition! It is well expressed by Paul in another place in Hebrews—

"Therefore we ought to give the **more earnest heed** to the things which we have heard, lest at any time we should let them slip. How shall we escape, if we neglect so great salvation?"  
(Heb. 2:1-3).

And again (Heb. 4:1)—

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of us should seem to come short of it."

It appears from a first glance at this chapter that Isaac *did* bless Esau, and truly there is an aspect in which Esau came generally under a blessing—

"Behold, thy dwelling shall be the fatness of the earth and of the dew of heaven from above."

The Creator has not left Himself without witness among the nations of the earth, in the provision He constantly makes for their needs; even though they are entirely unaware of the operations of His hand. Though they, in ignorance of His love, may worship idols of wood and stone, He has no pleasure in the death of the wicked, but rather that they should turn from their wickedness and live; that they should in truth seek His love and care (Acts 17:24)—

"God that made the world and all things therein hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."

The *purpose* behind this universal condition is—

". . . That they should seek the Lord, if haply they might feel after Him and find Him, though He be not far from every one of us.

"For in Him we live, and move, and have our being."

Job, the patient servant of God, also confessed this principle—

"He giveth rain upon the earth, and sendeth waters upon the fields" (Job 5:10).

The withholding of this heavenly blessing has been a cause of mourning among many nations. It was repeatedly a cause and force in Israel's history, directing their attention back to the Source of all blessings. It is yet, in the Kingdom Age, to be used as a means of calling attention to the power of God, and to guide all nations to the Divine place of worship in Mount Zion (Zech. 14:17). A *prayerful recognition* of the blessings of the dew of heaven from above, is a characteristic of the child of God (Matt. 5:45)—

"For He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

But Esau was not the type to discern and be exercised by the benefits of the Divine hand. He was a man of the flesh, influenced only by natural desires. As Paul said, he was a "*profane person*." The blessings associated with the land, covenanted to Abraham and to his father Isaac were not to be his. The peaceful pursuits of a land flowing with milk and honey were reserved for the true Seed, though even this would only be manifested in the fullest sense when the patriarchs should stand in their lot in the end of the days.

The incompatibility of the two sons of Isaac was immediately evident (Gen. 25:22)—

"The children struggled together within her (Rebekah)."

This irreconcilable animosity has characterised their relationship to one another ever since, and is an evident token of the forevision of the Father in the disposition of all nations upon the face of the earth.

What appears to be the more correct rendering of the words of Isaac to Esau, is given in numerous other versions (New Standard, Goodspeed, Companion Bible, and Revised Version margin)—

"Thy dwelling shall be **far from** the fatness of the earth, and from the dew of heaven."

Certainly Esau came under much blessing if we consider *this world's goods* as a blessing (Gen. 36:6-8)—

"Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had gotten in the land of Canaan; and went into the country (away to another land—Goodspeed) from the face of (out of the way of) his brother Jacob.

"For their riches were more than they might dwell together; and the land wherein they were strangers could not bear them because of their cattle.

"Thus dwelt Esau in mount Seir. Esau is Edom."

These things tell us plainly of the extent of the material possessions acquired by Esau—that if the promise referred to literal possessions he was well blessed. But the true blessing has to do with *occupation of the land covenanted to Abraham*, but on a vastly higher plane than natural man could possibly realize. The blessing of Jacob had to do with the Everlasting Covenant, the removal of the curse from the earth, the blessings of heavenly health, and immortality, and—leading up to that the Divine protection—*chastising and instructing* which would direct the godly man in their pursuit.

There is a higher aspect to these natural necessities which were spoken of by Moses (Deut. 11:11)—

"The land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven."

They speak of Divine protection and guidance on an elevated plane. Both Jacob and Esau benefited by the natural blessings. But both did not come under the blessing of Heavenly guidance—

"Jacob have I loved, but Esau have I hated" (Mal. 1:2-3).

The destiny of Jacob and his descendants was charted years before by God (Gen. 15:13-14)—

"Thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them 400 years . . . afterward shall they come out with great substance."

As Jacob fled from the wrath of Esau, God appeared to him at Bethel and said (Gen. 28:15)—

"I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land."

In flight again, this time from Laban, we read—

"Return unto the land of thy fathers, and to thy kindred; and I will be with thee" (Gen. 31:3).

And finally in recapitulating his life in the blessing of Ephraim and Manasseh he said (Gen. 45:15-16)—

"God, before Whom my fathers Abraham and Isaac did walk, which led me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads."

These blessings then, appear to have a very important aspect in relation to all the faithful. Jacob was a type, in his sojourn, of the elect of God as they tabernacle as strangers and wanderers, waiting for the fulfilment of the promise—

"These all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect"  
(Heb. 11:39-40).

The real fulfilment of the blessing of Jacob is pictorialized in the beautiful 72nd Psalm, an epitome of the Kingdom—

"He (Christ) shall come down like rain upon the mown grass: as showers that water the earth.

"There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon:

"And they of the city (the Holy City) shall flourish like the grass of the earth."

This psalm comprehends the promise made to Abraham, Isaac and Jacob, in respect to their Seed—

"His Name shall endure forever: his Name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed" (v. 17).

And once again the glorious overall purpose of God is the crowning feature—

"LET THE WHOLE EARTH BE FILLED WITH GOD'S GLORY. Amen and Amen. The prayers of David the son of Jesse are ended."

David, as a type of all those after God's own heart, will have the answer of his prayers in this basic purpose, the glory of God. Their blessing also will be secondary to this one objective.

It is interesting to note that Jacob, the son watched over by God, who had to flee for his life, came back into the land where his fathers sojourned with his family and substance, the spoil of his enemies. Contrasted with this we have noted that the land could not contain both sons and their families, and Esau went from the face of the promised land to dwell in Mount Seir. In leaving he lost the protective hand of God. He was not the seed of the promise, therefore like Ishmael he had to go. This seems to be the import of the words of Isaac to Esau we have quoted before—

"Thy dwelling shall be **far from** the fatness of the earth, and from the dew of heaven."

Not without natural blessings, but outside the scope of the protective and guiding hand of God.

Esau being outside the range of the Everlasting Protective Arms, Isaac added another clause which confirmed the distinction between the natures of the two sons, and which became identifying features of the seed of the serpent and the seed of the woman—

*"By thy sword shalt thou live"*—Gen. 27:40

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

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## As Little Children

*"I thank thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and hast revealed them unto babes, for so it seemed good in Thy sight"*—Matt. 11:25.

There are many touching and beautiful references to children in the Scriptures. Among them none is more important or of deeper significance than the one contained in the 18th chapter of Matthew's gospel.

Christ's life mission was to provide a way of life and to teach men to walk in it. In this chapter we find the Great Teacher propounding a fundamental lesson with a graphic, unforgettable illustration. He came to teach Truth to a world which had, in the unbounded confidence of its ignorance, developed for itself an intricate and highly plausible system of philosophic self-deception.

This system, even in Christ's day, was already venerable with age. In fact we find it in full bloom 10 centuries earlier at the time that David lived and wrote, as his 49th Psalm clearly shows. Its keynote is found in v. 18 of that Psalm,

"Men will praise thee when thou doest well to thyself."

This has been man's watchword from the childhood of the race. If a man spends his time benefiting himself, building up wealth and power and prestige, he will be honored and flattered and fawned upon. The same banner of glorious selfishness still waves in unchallenged supremacy today.

So ingrained by centuries of repetition and habit is this principle of predominant self-consideration that it is often unquestioningly taken for granted as a basis of interpreting Christ's teaching, even among the brotherhood.

As this chapter opens, we find Christ's own chosen disciples eagerly crowding around him as each confidently pressed his claim to the honor of pre-eminence—over which they had previously disputed among themselves—

*"At the same time came the disciples unto Jesus, saying, Who is the greatest in the Kingdom of heaven?"—verse 1.*

Can we imagine the feelings of Jesus? How *utterly alone* he must have felt! How overpowering the consciousness that he alone of the earth's millions could see through its head-long folly! How crushing the weight of his single-handed task of instruction and enlightenment!

*"And Jesus called a little child unto him, and set him in the midst of them"—verse 2.*

On another occasion the disciples had imperiously forbidden children to bother Christ. The setting up of the kingdom was a work for men, they said. The glorious, majestic Messiah of Israel had no time for children.

He had been very angry on that occasion as he rebuked their proud and misguided zeal. Here again a great and fundamental lesson is to be driven home.

*"Who is the greatest in the Kingdom of heaven?"* they had asked. How they underestimated the privilege of their position and the difficulties of the long, hard road that lay before them! Christ's answer fell with sobering weight on their enthusiastic rivalries. They were going far too fast. Entrance into the Kingdom was no foregone conclusion as they had hastily assumed. Directing their attention to the despised child in their midst, he said (v. 3)—

*"Verily I say unto you, Except ye be converted, and become as little children, ye shall NOT ENTER into the Kingdom of heaven."*

Here was a new and bewildering viewpoint. The children whom they had thrust away were set before them as examples of the attitude to which they must be converted if they would so much as even gain an entrance to the Kingdom, let alone be greatest in it.

In what way are we to become as children? *Mainly in unlearning many of the lessons that the world has carefully taught us.* In going back to childhood's viewpoint that we may learn anew in truth from Christ. How early the world teaches its children selfishness and ambition and bitterness and distrust! This is the sordid legacy that is carefully handed down. Even if it can give us nothing else, it takes infinite pains to teach us this.

This third verse is not merely a pleasing figure of speech. It is not to be contemplated abstractly with a warm glow of sentimental approbation. It is a positive command, an absolute ultimatum—

*"Whosoever shall not receive the Kingdom of God as a little child" (as Luke's record gives it) "shall IN NO WISE enter therein."*

The world regards itself and us as men—wonderful, mature, self-dependent creatures of vast intellect and even vaster importance. And it engages with an amusing, but tragic, obsession in a multitude of pursuits which it describes by various flesh-appealing phrases, such as "getting somewhere," "being somebody," "amounting to something" and similar terms. All of which represent, in the main, the accumulation of various amounts of property, prestige and power (often quite useless and always troublesome), each increasing in desirability as it becomes inaccessible and enviable to others less fortunate.

The basis of its operations it terms "self-preservation, the first law of nature," which, of course, in Scriptural terms, is the mind of the flesh. In all its activities the world worships maturity, adulthood, self-reliance, aggressiveness, ambition, and domination.

How necessary and refreshing is the lesson brought to our attention in this scene from the life of Christ! The world brusquely says, "*Adults only.*" The gentle message of Christ is, "*None but children.*"

Before we can receive *his* blessing we must cast aside these noble, manly, lofty delusions of self-dependence; we must realize the paltriness of the achievements upon which the world has built its illusions of grandeur; and we must unreservedly confess our utter and childish helplessness.

In analysing the qualities of childhood we must use discernment. The Bible does not introduce children to our attention as models of perfection—much to the contrary—but the observing mind will see the lessons that Christ teaches.

There are certain fundamental characteristics of childhood to which our notice is drawn. Their existence is explained by the incomplete development and hardening of the motions of sin, and the limited opportunity that worldly maturity has had to poison the mind and impressions with its false wisdom and cut-throat philosophy. Therefore, the younger the child, usually the better the example.

The first childish quality that is drawn to our attention is *humility*. This is the basic lesson of the present chapter:

*"Whosoever therefore shall humble himself as this little child, the same is the greatest in the Kingdom of heaven"*—verse 4.

Childlike humility—not a hypocritical or ceremonial self-abasement, but a *free and natural recognition of inferiority*, unmarred by any tendency either to glory in it or to conceal it. The natural reaction of the normal child before it learns from its elders the questionable worldly wisdom of pride, deception and dissimulation.

Why is humility necessary? Because it is the inevitable accompaniment of wisdom and a clear understanding of our position, and *its absence indicates either ignorance or deceit*—both equally fatal.

\* \* \*

This overlaps another trait of childhood we must possess—*naturalness*. Society has chosen to lade itself with a thick clay of sham and artificiality. Outward appearance is made the all-important thing. The scriptural lesson is that *outward show and inward worth are very rare companions*.

To the world's dull senses, intrinsic solemnity and sincerity have no appeal. It must have the gaudy, mincing pageantry that, to the eye of wisdom, speaks of a sad emptiness within. Paul suffered much from shallow-minded men who gloried in appearances and belittled his unreserved heartiness and lack of ostentation.

The unconscious wisdom of young childhood, which makes no false pretence of splendor, knowledge, or importance, is a refreshing antidote to the universal adult practice of attempting to disguise a weak, pitiful, decaying body of sin with gaudy embellishments of dress, deportment and conversation.

\* \* \*

Then there is *simplicity*—

"In simplicity and Godly sincerity, not with fleshly wisdom but by the grace of God."

Simplicity—the word breathes of an indescribable peace and tranquillity from the countless unanswerable complexities of existence. The patriarch Job suffered anguish of mind as he sought to plumb the fathomless depths of God's ways and appointments, but he was taught to find peace in the assurance that in the ultimate all things work together for good, and God is just, and all man needs is simple faith.

Solomon too, in Ecclesiastes, ponders and weighs the inconsistencies of life and experience and he, like Job, learns he must accept it with childlike simplicity: "*Fear God and keep His commandments*—this is the whole duty of man."

Man's sole concern and obligation is to learn God's will as thoroughly as his opportunities permit and, of course, to obey it. Nothing else need bother us. Childlike simplicity and singleness of purpose is the keynote. It is grown men, with idle, speculating minds, that have added all the complications.

\* \* \*

The next example we can glean from the chapter we are considering. Peter (always the first to speak), desirous of applying Christ's lesson and anxious to catch its spirit, asks:

*"Lord, how oft shall my brother sin against me, and I forgive him? Till seven times?"*

Poor Peter! *Who but an adult would think of counting forgivenesses?* How noble he felt! Seven times! The Rabbis, we are told, limited it to three.

But again we must turn to the nobility of infancy for an example of Christ's answer. There is to be no reckoning of forgivenesses. How repeatedly a small child will forgive and forget! How soon are hurts forgotten! How easy reconciliation! What young child would think of the cramped and calculating course of grudgingly *numbering* these occasions? It takes a mature adult to properly bear a grudge.

Consider the solemnity of Christ's final words on the subject. Speaking of the miserable fate of the unmerciful debtor in his parable, he says, v. 35—

*"So likewise shall my heavenly Father do also unto you, if ye FROM YOUR HEART forgive not every one his brother their trespasses."*

\* \* \*

Then there is *teachableness*. A willingness and ability to learn, a desire for knowledge, a free unashamed recognition of ignorance, frank and open honesty of mind. There is a sad line of demarcation between childhood and maturity, when the fund of knowledge becomes regarded as sufficient, and all inlets are closed. At this point progress and growth stop. Opinions harden. The faculty of fresh, unbiased reasoning withers like an unused limb. Desire to learn ceases. There is no longer any sensation of incompleteness of knowledge. The possibility of error becomes unthinkable. Childhood is over. Maturity has been reached.

\* \* \*

Paul, writing to the Corinthians, refers to another feature of childhood's superiority. "In *malice*, be ye children," he exhorts them.

What is malice? Enmity of heart, ill-will, spite, a deep-seated bitterness that delights in the misery of perversity, a rottenness of the bones, any state of mind that magnifies unpleasant and meaningless trifles and sows malignant seeds of discord. An ugly thing, is it not?

And do we think we are free from it? Then why do we laugh at another's misfortune or embarrassment? Why do we see humor in things that create discomfort? Latent malice is in every heart—"In my flesh dwelleth no good thing."

Peter, using the same example of childhood, appeals to extreme infancy for his illustration,

"Laying aside all malice, and all guile, and hypocrisies and envies, and all evil speakings, as **newborn babes.**"

Here Peter mentions another attribute of infancy—*guilelessness*, simple innocence. A broad and intimate acquaintance with facts is not always desirable. If God has condemned a thing, it is much more pleasing to Him if we can accept His judgment as loving children and leave it alone without first having to know all about it,

"Let them go their way, let them see the other side—the experience is good," the foolish world says, "Let them weather the storm—it will teach them self-reliance." But such philosophy is heedless of the tremendous percentage the storm sweeps relentlessly away, and it ignores God's lesson that self-reliance is at best a broken reed.

God teaches that there is neither wisdom nor kindness in exposing tender shoots to a blast that tests the endurance of well-rooted faith. Christ's prayer was that God should *keep His children from the evil* that is in the world and man is not wiser than God. When Jesus was urged to unnecessarily expose himself, he replied—

"Thou shalt not tempt the Lord thy God."

\* \* \*

The parent-child figure is nowhere more strongly emphasized than in relation to God's fundamental requirement—*obedience* in simple faith—

"Be ye as obedient children."

*No amount of laborious and complicated service and worship and devotion is to be compared with simple obedience.* Some men do many wonderful works in Christ's name—but do they pass the acid test of a humble childlike desire to know and obey God's elementary requirements, regardless of their apparent contradiction of the world's wisdom? Are their mighty works done *their* way, or God's?

"If not," declares Christ, "If they do not the will of my Father, no amount of parading their great works will get them into my kingdom." Why not? Why shouldn't a lifetime of noble, self-sacrificing, well-meaning service be rewarded? Because they miss the fundamental issue of the Gospel. It is not of works but of childlike, unquestioning faith.

To enter the Kingdom, a man must be absolutely righteous. The Bride is to be presented "holy and without blemish, not having spot or wrinkle or any such thing." Even 99% is not sufficient. But no man can accomplish this for himself. No amount of effort and service can do it. If it were possible, then man could glory.

*There is only one way to become wholly righteous.* God has promised to cover sin and impute perfect righteousness on the basis of tried faith. If a man's life and conduct are guided by implicit faith, God will count him righteous.

Here again is illustrated Christ's declaration that we can only enter the Kingdom as children. We must have righteousness to enter, but it is not the manly, self-confident, self-reliant, earned righteousness of works. It is the faithful, trustful, childlike imputed righteousness of grace.

\* \* \*

We are brought to the last and most important childlike characteristic we must evidence. The one upon which the parent-child relation of God and man is primarily based—*trustfulness*—a child's trust and a Father's care.

Here is where the example of childhood faces its most difficult task—to teach adult faith to rely on the invisible, immovable Rock, and not the visible, shifting sand. To relax its frantic and worrying efforts to build security out of perishing mammon, and in the serene confidence of childlike faith to feel the assuring strength of the everlasting arms.

Our relationship to God is as children, shaping their characters under their father's care. As such there are things to which we must give heed, and things to which we must not. As a Father to His children, God has said to us,

*“Take no thought for temporal things—I shall supply them as they are needed. What you must do in the few brief years at your disposal is to diligently prepare yourselves for the work I have in store for you. You have much to do and the time is short. Be content with what I give you—and remember, too, that sometimes I shall give you more than you need to see if you use MY GOODS wisely and faithfully FOR ME, or if you squander them upon yourselves. Later on you must give an account of how you have used your time and opportunities and possessions.”*

A true conception of our position as children will lead us to a proper use of our time. Childhood is a limited period, a time of passing opportunity. It is a time for learning and preparing. In it the basis of the future is laid. It is a time of education and discipline—often of necessary and beneficial chastisement.

If used diligently and wisely and intelligently and obediently it will lead to an acceptable and eternal manhood. If used foolishly or thoughtlessly or frittered in pleasure or wasted in ambition, it will, of course, lead to another end just as eternal and inevitable.

If we rely on ourselves, *our* knowledge, *our* ability, we lose the strongest incentive to resist temptation when it affects our wellbeing—but if we in faith cast aside worldly security and throw ourselves entirely upon God's care, knowing that we shall only be cared for if we are well pleasing to Him, it will be a strong deterrent to doing anything that may forfeit His care and guardianship.

*That is, if our whole treasure and insurance and dependence is in heaven in the shape of God's favor and care, we shall be much more careful not to jeopardize it or let it lapse by rendering a faulty obedience.*

\* \* \*

Let us then—in humility, in naturalness, in simplicity, in forgiveness, in freedom from malice, in purity, in guilelessness, in trustfulness, in heedlessness of worldly cares, in dependence on our Father—be obedient children, worthy of our exalted relationship to Him.

Discernment, we have said, is necessary to profitably extract the lessons of childhood. This is a scriptural warning. There are qualities inherent in childhood which we must resolutely put away. Paul said (1 Cor. 13:11)—

*“When I became a man, I put away childish things.”*

*It is these things, sadly enough, to which we tend to cling.*

The smallnesses, the limited perception, the narrow outlook, the desire for amusements, the petty quarrels, the fussing over trifles, the frivolity, the foolishness, the love of pleasure, the playing of games, the silly talking, the daydreaming, the lack of ability to face and analyze facts, the fatal attraction of novelty and color, the immature love of bright toys and shiny playthings, the lack of self-control, and of courage to think and to be different—these things, upon becoming men, we must firmly put away.

*“Brethren, be not children in understanding: in understanding be men”—1 Corinth. 14:20.*

—G. V. G.

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**"To this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at My Word."—Isa. 66:2**

This is the state of mind which makes a man a saint in the present mortal state; it is this that qualifies him for the future rulership of the world. It is not creature strength or excellence; it is not human culture or attainment.

It is the faith that receives the Kingdom of God as a little child, and as a consequence, rejoices in it as the supreme good and excellence of existence.—Bro. Roberts.

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## Out of Egypt Have I Called My Son

*"The gifts and calling of God are without repentance"*—Rom. 12:29

### PART TWENTY-ONE

In the very brief reference made on a former occasion to some of the incidents connected with Moses' absence in the mount, we omitted several matters of an edifying nature.

The reader will remember that on the *fiftieth* day after Israel left Egypt they were brought into that system of things from Mount Sinai which was allegorically representative of "good things to come," and *illustrative of the divine scheme for the redemption of the world*, pursuant to the promise made to Abraham; and that, in connection with the delivery of that system—

"The **glory of the Lord** abode upon Mount Sinai; and the cloud covered it SIX DAYS"  
(Exo. 24:16).

We cannot suppose that this was without significance, especially having regard to the representative character of the transactions which are engaging our attention. We therefore pause for a moment to enquire as to the meaning of the figuration of this *six days' obscuration of the glory of God*.

This, we think, is suggested by their connection with the seventh, which, almost invariably, has reference to the sabbatical aion, wherein the glory of the Lord—in the person of His Son, the Lord Jesus Christ, and his redeemed brethren—will be revealed, and all flesh shall see it together (Isa. 40:5).

The figure is beautifully expressive of the Gospel of the Kingdom, which has relation to this 7th day of one thousand years' blessedness for all nations, and which, as Paul says, God promised aforetime by His prophets in the Holy Scriptures.

The six days would therefore pre-figure the six thousand years, during which the Adamic race will have been under the cloud behind which God has hidden His face since the expulsion of the first transgressors from Eden, but which is to be removed on the seventh.

The words of Jehovah, addressed to Moses on the occasion of Israel's making and worshipping the golden calf, are especially deserving of consideration. We refer to the expression of His wrath in the words—

"I have seen this people, and behold, it is a stiff-necked people; now, therefore, let Me alone, that My wrath may wax hot against them, and that I may consume them; and I will make of **thee** a great nation" (Ex. 32:9-10).

These words may appear to some to indicate the possibility of a lapsing of the blessings of the fathers upon their posterity—as for instance, the blessing of Jacob upon Joseph and his two sons, Ephraim and Manasseh, and also upon Judah, as set forth in Gen. 48 and 49, to which the reader is referred—by reason of the waywardness of their descendants.

The purpose of God with Israel, however, was not contingent upon their behavior towards Him, as He Himself has so frequently affirmed. Neither do the words in question imply the possibility of failure in jot or tittle of anything spoken by Him through the fathers concerning His purpose with them, and whose blessings upon their children were dictated by the Spirit of God in them.

We are not left to inference as to the unchangeability of God in the effectuation of His purpose with Israel. We will recall some of His specific declarations as to this. By the last of His prophets, Malachi, He said—

"I am the Lord, I CHANGE NOT; **therefore** ye sons of Jacob are not consumed" (Mal. 3:6).

By His servant Paul, He said, concerning Israel—

"They are beloved for the fathers' sakes. For the gifts and calling of God are **without repentance**" (Rom. 11:28).

And as to their past and present moral condition, Paul's testimony is, that (Rom. 11:25-26)—

"Blindness in part hath happened to Israel, TILL the times of the Gentiles be come in. So all Israel **shall be saved.**"

And again, speaking of the time when Israel's dispersion shall terminate in their final recovery from the countries wherein they are scattered, and the purgation from among them of the rebels, and them that transgress, and the bringing of the saved remnant into the bond of the (new) covenant, preparatory to their reinstatement in their own land (Eze. 20:33-38), Jehovah says by His servant Jeremiah—

"I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people.

"And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know Me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more.

"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of Hosts is His Name.

"If those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever.

"Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord" (Jer. 31:33-37).

And lastly, addressing the house of Israel, Jehovah said by His prophet Ezekiel (36:22, 32)—

"I do not this for your sakes, O house of Israel, but for Mine holy Name's sake, which ye have profaned among the heathen, whither ye went."

Any view, therefore, of the words in question, that would in any way militate against these most specific and emphatic declarations, must be eschewed.

We note also the incident of the breaking of the two tables of testimony which were in the hands of Moses when he came down from the mount, both the tables and the writings thereon being the work of God. The typification of the act is obvious. Israel had broken God's law, and cast His supremacy behind their back.

It seems evident, therefore, that the breaking of the stones upon which He had engraven that Law, was the signal of His having, at least temporarily, *broken off relations with the nation* for whose direction and guidance the commandments were given. And so we find Moses reasoning with the people upon the heinousness of their sin, saying (Exo. 32:20)—

"Ye have sinned a great sin; and now I will go up unto the Lord; peradventure I shall make an atonement for your sin."

"*Peradventure!*" What a momentous expression! It is impossible to realize the mental anguish of Moses in the situation, although it is said that—

"The Lord repented of the evil which He thought to do unto His people."

A few words upon the fact of divine repentance will not be out of place here. It would indeed be a dreadful thing if repentance with God were impossible! Thank God for the revelation of the fact and principles upon which a *change of His mind towards us for good* may be effected. This is beautifully set forth in an address to Israel through His prophet Jeremiah, saying—

"O house of Israel, cannot I do with you as this potter? . . . Behold, as the clay is in the potter's hand, so are ye in Mine hand . . .

"At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to pull down, and to destroy it; if that nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them.

"And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in My sight, that it obey not My voice, then I will repent of the good wherewith I said I would benefit them" (18:6-10—Compare with Eze. 18:23-31).

These testimonies are in perfect harmony with those other declarations of God's unchangeability to which we have already referred; and with the statement of Balaam, when, speaking by the Spirit, he said (Num. 23:19)—

"God is not a man that He should lie; neither the son of man that He should repent. Hath He said and shall He not do it? Or hath he spoken and shall He not make it good?"

This is absolutely true as regards the carrying out of His own predetermined purposes. In *these* there is no variableness, neither shadow of turning. In His *dealings with men* His disposition towards them is influenced by their attitude towards Him, as exhibited in the testimonies above.

It may be also asked, How could Moses make an atonement for Israel's great sin of apostatising from God, and breaking His covenant? We must refer the enquirer to the facts recorded for our benefit. It is said (Exo. 32:31-32) that—

"Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

"Yet now, if Thou wilt, forgive their sin: and if not, blot me, I pray thee, out of Thy book which Thou hast written."

Meditate upon these words: ponder their meaning. How like those gracious words of Christ's faithful servant Paul—

"I have great heaviness and continual sorrow in my heart. For I could wish myself were accursed from Christ, for my brethren, my kinsmen according to the flesh."

In the case of Moses, God accepted his self-sacrificing spirit. He stood in the breach (Ps. 106:23) between a holy and justly offended God and a nation of rebels, offering—if in no other way forgiveness was possible—to surrender his own life, and suffer the blotting out of his name from God's book.

How noble! What an example of self-sacrificing love! *Let us measure ourselves by these admirable exhibitions of the disposition that is pleasing to God.*

May we not discern in this beautiful incident the type of the prophet like unto Moses in the loving surrender of his life for the sin of the world? How marvellously are the circumstances of Israel's wilderness experiences made to shadow forth things which in their ultimate relation to the salvation of the world will constitute the theme of universal praise and gladness to all nations, peoples, and tongues!

But what saith the Lord to Moses in this devoted intercession on behalf of the people to which he belonged, and with whose destiny he had identified himself? Listen—

"Whosoever hath sinned against Me, him will I blot out of My book. Therefore now go, lead the people unto the place of which I have spoken unto thee.

"Behold Mine angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.

"And the Lord plagued the people, because of the calf which Aaron had made"

(Exo. 32:33-34).

The reader will remember that Moses was accepted of God, at the nation's request, as their mediator; and now we behold the wisdom and goodness of God in the appointment of Moses to that office.

By his faithful intercession God is moved to repent of the threatened evil; and the nation which He had brought out of Egypt by mighty signs and wonders is preserved, at least the irresponsible element of it, that a nucleus of righteous men and women in the rising and succeeding generations might be provided for its preservation from age to age. In this manifest goodness and wisdom of God we can join with Paul—

*"O the depth of the riches both of the wisdom and knowledge of God: how unsearchable are His judgments, and His ways past finding out!"*

"And the Lord said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swear unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it.

"And I will send an angel before thee; and I will drive out the Canaanite.

". . . for I will not go up in the midst of thee; for thou art a stiff necked people: lest I consume thee in the way.

"And when the people heard these evil tidings they mourned: and no man did put on him his ornaments. For the Lord had said to Moses, Say to the children of Israel,

"Ye are a stiff-necked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do with thee.  
"And the children of Israel stripped themselves of their ornaments by the Mount Horeb"  
(Exo. 33:1-6).

The mourning of the people, appropriately accompanied by the divestment of their ornaments, was a token of repentance. What a change has come o'er the scene! They are now one vast camp of mourners, before whose eyes their recent folly has been made manifest.

*We cannot contemplate the scene without being strongly reminded of "the terror of the Lord" which will be one day witnessed, and participated in, by the rejected at the judgment seat of Christ, in the same locality.*

O, solemn thought! The possibility of rejection at the hands of Christ is distressing to contemplate. Driven from his presence with the frown of divine and holy anger resting upon us, cursed of God, hopeless, friendless, helpless, pity-less, comfortless, homeless, fugitives, despisers of God—O, who can bear the thought!

*Yet this is the inevitable consequence of present trifling with the holy things to which God has called us. May God save us, by whatsoever means, from the folly of unbelief, which will be found at the root of the evil-doing which will secure for us the bitter experience which awaits the despiser of God's most holy Word.*

Let our eyes rather look upon that other holy mount which the Lord hath chosen as the centre from which He intends to flood the world with blessings—the Mount Zion; cleansing our hearts, and our hands, that we may dwell with Him in His holy hill.

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

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The Scriptures generally—ALL the Scriptures—are (2 Tim. 3:17)—

**"Profitable for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."**

It is a very unenlightened view that regards them as a historical record merely as a literary monument of antiquity. This unenlightened view we have perhaps all shared, more or less, one time or other, in the days of our ignorance.

Emancipated by the Truth, we are enabled to recognize in them the living illustration and interpretation of divine wisdom, of which their historical form is but the effective vehicle.

—**Bro. Roberts.**

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## Signs of the Times

*"Who may abide the day of his coming? And who shall stand when he appeareth?" — Malachi 3:2*

A news commentator recently began his news broadcast by saying, "Now let us see what has been happening today around this troubled world." We recalled that this was an expression commonly used by the brethren many years ago in the titles for lectures and articles on the signs of the times—"A Look around a Troubled World."

Even then they could see evidence of the development of a state of affairs in the world comparable to the things foretold by the Lord Jesus Christ in Luke 2:25-26. Then it was isolated events separated by periods of peace and quiet in the world, and it took close scrutiny and constant watchfulness to keep track of the trend of events indicating the approach of the Armageddon conflict.

Today newscasters are having the same difficulty reporting world disturbances that we have in dealing with the signs of the times—not a shortage of news, but so many wars, political crises and tensions constantly occurring and recurring with ceaseless regularity so that one cannot adequately deal with it all in the short time or space available.

### **All the World Involved in Every Disturbance**

Every crisis which develops in any part of the world vitally affects **all** the world, for, as we look around the world today, we see a world **hopelessly divided into two irreconcilable groups**, each determined to destroy the other. We see numerous trouble spots, in some respects isolated from each other, but all a part of a pattern, a state of affairs closely related, fulfilling the Savior's words:

"Upon the earth distress of nations with perplexity; the sea and the waves roaring . . . for the powers of the heaven shall be shaken."

"Like a troubled sea when it cannot rest, whose waters cast up mire and dirt," so the nations cannot rest nor settle their differences under existing circumstances. The nations are caught in a vortex of their own making from which they cannot escape. Not until he who stilled the waves on Galilee comes and takes unto himself his great power and reigns over all nations and peoples will the turbulent sea of humanity find rest and quiet.

### **World-wide Conflicts**

The Indonesian revolution, which seeks to overthrow the present Sukarno government, which leans toward Communist affiliation, will likely be of long duration, and its outcome is extremely doubtful. The issues appear to be whether or not Communists shall have any part in the government, and self-government for the outlying islands.

The civil war in Algeria grows in volume. France now has nearly a half million troops fighting the rebels who seem to be getting stronger all the time. The conflict between France and Tunisia over the bombing of a Tunisian village has worsened during the last few weeks and appears to be reaching the breaking point. Tunisia's president announces that war with France is a possibility, and that, unless action is taken against France, Tunisia "will turn its back on the West."

Revolutionists in Cuba appear to be gaining strength and becoming bolder. President Batista seems to be holding his own, but unrest and dissatisfaction is unquestionably growing.

### **Arab World Tense and Restless**

The 70,000,000 Arabs in the Mideast and North Africa have now reached a state of unrest and tension probably greater than at any time since the present Arab states were formed. The political manoeuvring now taking place will either bring about greater Arab unity or it will create more rivalries and dissension among these restless and belligerent people.

Though they all talk of unity, at present the various Arab states appear to be dividing up into rival groups rather than striving for unity. It is the old story of a people desiring unity and federation under a single leadership, but too many want to be the leader.

Egypt, Syria and Yemen have consolidated, while Iraq and Jordan merge together, obviously for mutual protection against being swallowed up by the Nasser movement to establish for himself an all-Arab empire. This leaves the other Arab states with no alternative except to merge with one of the groups or be isolated from the rest of the Arab world.

Rivalry, suspicion of each other's designs, and fear of Nasser will no doubt prevent any consolidation of all Arab states. Egypt and Syria's close ties with Russia, if nothing else, would keep

most of the Arab nations from joining up with a coalition dominated by Nasser, who in turn is a mere puppet of Russia.

We can see in it all the providence of God. For, from a natural viewpoint, an all-Arab empire dominated by Israel's arch enemy, who has sworn to extinguish the Jewish nation, would mean the end of the State of Israel. The purpose of God will not permit that to occur. It would be contrary to divine prophecy concerning what was to happen to Israel in the time of the end. We can expect the complete failure of any plan to unite all Arabs in a solid combination against Israel at this time.

Although the Arabs desire unity and federation they, like all peoples who have for many years been ruled or dominated by other nations, seek complete independence and free government, and they are not unaware of the fact that ambitious "deliverers" such as Nasser may easily prove to be more oppressive than their former masters.

### **Russian Peace Moves**

The recent Soviet peace gestures center around a proposal for a series of meetings of top level officials and heads of State to discuss plans for a nuclear-free zone in Europe, a ban on atomic tests and the use of nuclear weapons in warfare.

Russia has everything to gain and nothing to lose in making such suggestions. If the NATO powers reject the proposals, it furnishes the Soviets with an excellent propaganda weapon in making it appear that they, and not Russia, are the warmongers. If accepted by the Western powers, it would leave the very heart of Europe wide open and virtually defenceless against Russian aggression. It would mean the dismantling of all U. S. and British "atomic bases," leaving them with no adequate method of retaliating in case Russia should invade Western Europe.

Russia's ability to clothe most of her operations in secrecy because of her tight censorship of all means of communication and sources of information would give her a distinct advantage over nations who do not, and cannot conceal such activities as the manufacture and testing of weapons. It is certain that the Soviets will never agree to any worthwhile system of inspection.

### **Difficult Position of Western Powers**

Unquestionably, Russia's peace gesture is a master stroke of diplomacy in which she has all the advantages. The Western powers are like men standing out in the open who are asked by a well-concealed enemy to bargain with them on a proposition to lay down their arms. They have no confidence in any agreements or promises which Russia might make, but if they reject such proposals entirely, it places them in a position of appearing to stand in the way of peaceful relations and world peace.

However, it appears to be at least possible that eventually, if not immediately, some kind of an arms-reduction plan will be agreed upon. Even though the U. S. does not desire to bargain with Russia at all, it is becoming evident that other NATO nations are leaning favorably toward the Russian proposal for a summit meeting. Also sentiment in the U. S. is growing for at least some serious and sincere attempt to bargain with Russia. Though it may be ill-advised, yet the U. S. government cannot entirely ignore the wishes of her allies nor the American voter.

And another thing, which could be the most important consideration of all in the case. We know that Russia will, at the end, have all Europe completely in her power. It could be that her present peaceful gestures will soften up Europe to such an extent that the task of swiftly overcoming the entire continent will be made easier.

There may be another reason, so far carefully concealed, for the present peaceful gestures of Russia, and it may also affect the attitude of the U. S. to some extent. Suspicion is growing that both

Russia and the U. S., as well as Britain and other NATO nations are beginning to realize that the staggering cost of atomic weapons and other military equipment must eventually bring them to a state of bankruptcy if it is continued at an ever increasing pace.

### **Does It Mean the "Peace and Safety" Cry?**

It appears possible that we are now entering that phase in the time of the end when another and final peace agreement will be arranged, giving sufficient confidence in its stability to once more raise the cry of "Peace and Safety."

A war-weary world is anxious for peace, and their ears are open to any suggestion which they think might bring an end to the constant threat of war.

We know that such hopes are vain, and, regardless of the plans and proposals for peace, divine prophecy has foretold war, the most terrible war of all time, will directly result from the stupendous and unprecedented war preparation in the time of the end (Joel 3:9-16).

Let us not relax our watchfulness for one moment. If there is an apparent cessation of the threat of war, it will only be the ominous lull before the storm breaks in all its fury. It is no longer a question of whether it is coming, and coming soon. It is "Who will be able to stand?"

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### **FOR EVERYTHING THERE IS A TIME AND A PLACE**

The man of God, furnished unto all good works will not exalt "charity" over the Gospel—

He will not preach "love" where the Word of God is corrupted:

He will not advocate peace where there is not purity:

He will not hold up almsgiving as the way of salvation:

He will not inculcate union and friendship with the world on the plea of loving our neighbours as ourselves.

For everything there is a time and a place; and the study of the Word will teach us the when and the where. There is a "right division of the Word of truth" and a "handling of the Word of God deceitfully."

The man of God, thoroughly furnished unto ALL good works, will discern the one from the other, and be enabled to give its right place to every part of the Word of the Testimony.

—**Bro. Roberts.**

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## **Texas Fraternal Gathering**

*Hye, Texas, Monday, July 28 to Sunday, August 3*

God willing, the 80th annual Texas Fraternal Gathering for 1958 will be held on the Christadelphian Camp Grounds, near Hye, Texas for six days, from Monday, July 28th at 9:00 a.m. to Sunday noon, August 3.

The arrangements, as in previous years, provide for three services each day (except the last): at 11:00 a.m., 3:00 p.m. and 8:00 p.m. The Gathering closes with the Sunday morning Memorial meeting on Aug. 3.

During the morning a period of about one hour is allotted for reading and discussing the Bible lesson for the day. At the same time the children are gathered in age groups for instruction on

scriptural subjects suited to their understanding, according to a previously arranged schedule of lessons.

Three meals each day are served on the grounds in the dining room near the tabernacle.

God willing, the program covering the sixteen lectures and exhortations for the Gathering, will be mailed out early in June. As the program is prepared, an endeavor will be made to include a comprehensive coverage of Bible subjects that present a well-rounded and balanced study with a view to the development of "Christ in us, the hope of glory."

The presence of all our brothers and sisters for this week of association around the pages of God's Holy Word, is earnestly requested.

May God prosper our efforts to show forth His praises and grow up in the knowledge of His will toward us, so that we may find grace in His sight, and at last, everlasting peace at the coming of the Lord.

If you plan to come, or desire that we make advance arrangements for your stay, please write to: —bro. E. W. Banta, 7009 Sherman St., Houston 11, Texas

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## **Ecclesial News**

**LAMPASAS, Texas—Christadelphian Hall, Avenue I East-Bible Study 10 a.m.; Memorial 11 a.m.**

Loving greetings to the Brotherhood.

We have enjoyed the company of the following at the table of the Lord: bro. & sis. Joe Burkett, bro. & sis. Lonnie Carroll (Houston); bro. & sis. Melvin Edwards and sis. Taylor (Eden).

We miss the help and fellowship of bro. & sis. Pat Cassidy, who have moved to Miami, Florida, and are meeting with the brethren and sisters there.

With much love in the Truth, —bro. Wayne Wolfe

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## **A MESSAGE TO THE BRETHREN AND SISTERS**

Greeting in Jesus' Name.

I wish to thank the brethren and sisters for their prayers and many words of comfort in the loss of my sister-wife in death. While we sorrow, it is not as others who have no hope.

We soon shall see them again, and what a rejoicing if we receive the Master's approval in some humble way! May the God of all comfort be with us all till that Day.

Your brother in Israel's Hope, —John Fotheringham, Hamilton, Ont.

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