

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

Grow Up Into Him

PART TWO

"A wise man will bear, and will increase learning, and a man of understanding shall attain unto wise counsels . . . but fools despise wisdom"—Prov. 1: 5-7

Throughout the writings of Paul, there are some of the most sublime and expressive statements that appear in the whole Bible, and are only exceeded in beauty by the gracious words of Jesus. It is our feeling that the one under consideration takes first place. Let us look at it more closely—

"That Christ may dwell in your hearts by faith."

The word rendered "dwell" means "to settle down" and is the same word that appears in Col. 1:19,

"For it pleased the Father that in him (Jesus) should all fulness dwell."

And again in Col. 2:9—

"In him dwelleth all the fulness of the Godhead bodily."

This gives us a better understanding of what Paul had in mind when he said, "That Christ may dwell in your hearts by faith." For if all the fulness of the Godhead dwelt in the heart of Jesus, then that means there was *no room there for other things*.

And we believe that is just what Paul intended us to understand by his use of the word; that there should be no room in our hearts for other things. For how *could* Christ dwell in our hearts by faith if we spent much of our time in godless habits and empty pastimes?

"That ye, being rooted and grounded in love."

What does he mean by "rooted?" Exactly what he says. If you have seen a tree removed from the ground, you will have seen how the roots went down into the earth, and held the tree like an anchor holds a boat. And if you have tried to pull certain plants out of the ground, and found it impossible, you will understand what Paul is telling us.

But he adds another word—"grounded." This word, in this particular verse, means "to lay a foundation." How appropriate! Does that not remind us of the words of Jesus—

"Whosoever cometh to me, and heareth my sayings, AND DOETH THEM, I will show you to whom he is like:

*"He is like a man who built an house, and DIGGED DEEP, and **laid the foundation** on a rock."*

Here, then, is the mental picture Paul's words have drawn. He pleads with us to be rooted in love, which has been built upon a foundation. And John reminds us that—

"God is love; and he that dwelleth in love dwelleth in God, and God in him"—1 John 4:16.

A brother, writing a few months ago, said—

"The only power of life is love—love of God, love of the Truth, love of our brethren and sisters.

"If we cannot develop that in ourselves, and awaken and nurture it in others, then all our labors are built on the sand."

In his second letter, John speaks of those "whom I love *in the Truth*." Only those in the Household of Faith can shed forth this form of love, which John also says is "*For the Truth's sake, which dwelleth in us.*"

Apostolic love, says bro. Roberts, is that state of enlightenment and appreciation in relation to the things of God that *impels* a man to be "a *doer* of the Word." And he is a doer of the Word, because he is rooted and grounded in love.

"To know the love of Christ, which passeth knowledge."

The Diaglott rendering is more forceful—

"To know even that which surpasses knowledge—the love of the Anointed One."

Solomon says that "Knowledge of the holy is understanding." But Paul says that to understand the love of Christ is something that surpasses, or goes beyond, knowledge. And then he gives the reason why it is his desire that we attain unto all the things we are considering—

"That ye might be filled with all the fulness of God."

This is an amazing statement, and one that staggers us as we try to comprehend it. It will help us if we look at Col. 1:19, where Paul speaks in the same manner of Jesus—

"For it pleased the Father that in him (Jesus) should all fulness dwell."

When we think of Jesus—the perfection of his character—the beauty of his teaching—the perfect embodiment of all that is good—then we realize what Paul is saying. As self-examination begins to act, all of our shortcomings and weaknesses loom up before us, and we think of our first parents as "they hid themselves from the presence of the Lord."

Let us meditate for a moment upon the greatness and sublimity of this thought—"*That we might be filled with all the fulness of God*". We MUST do it. We must make a courageously determined effort to bind it for a sign upon our hand, and let it be as a frontlet between our eyes. *We must do it if we are to be among the few who are to be saved.*

The fourth chapter opens with a stirring appeal that reminds us of the "high calling of God in Christ Jesus." We use the Diaglott rendering—

"I exhort you, therefore, I, the prisoner of the Lord, to walk worthily of the calling with which you were called, with all humility and gentleness; with patience, sustaining each other in love; using diligence to preserve the unity of the Spirit by the uniting bond of peace" (Eph. 4:1-3).

Paul's exhortations were not occasional, but constant. Addressing the elders of Ephesus, in Acts 20:31, he said—

"Therefore watch, and remember, that by the space of 3 years I ceased not to warn every one night and day with tears."

And in his letter to Titus—

"I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works."

The writings of the apostles are filled with fervent supplications, pleadings and exhortations to the believers that they *walk worthy of God*. It is not for *us* to decide the walk that will be acceptable to God, for Jeremiah says—

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

Through our enforced association with the world, we are constantly in danger, for sin is insidiously deceitful, and if we are not extremely careful, we might try to make the path of wrong appear to be right, or, at least, not quite so dangerous as the Word of God represents it to be. *This is the first step towards ruin*.

We all have an imperfect conception of what *we* think is right, and how we ought to walk and talk. But wisdom has far better ideas than we have. *Our* thoughts are the expressions of the carnal mind. But wisdom's thoughts are the expressions of the Spirit.

If we follow wisdom, we will find the knowledge of God; We will understand righteousness, judgment and equity, and every good path.

The purpose of Paul's exhortation, in his letter to the Ephesians, which is also before us in today's readings, was to build them up in knowledge and understanding of the Truth; for, he says, beginning at v. 14—

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of man, and cunning craftiness, whereby they lie in wait to deceive; "But speaking the Truth in love, may grow up into him in all things, which is the head, even Christ:

"From whom the whole body (the ecclesia) fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

This edifying, or *building up of itself in love*, is a feature of ecclesial life that will always be pursued by men and women who permit the enlightening influence of the Gospel to have first place in their lives. *It must never be lost sight of*, nor give place to any personal ambitions, desires, or fleshly reactions generated by self-esteem, a desire of primacy, or personal gratification.

It matters not the extent of our knowledge and understanding of God's Word, unless such wisdom is *dominated by love*. So declared Paul, when he said—

"If I should speak in the languages of men and of angels, but have not love, I have become sounding brass, or a noisy cymbal.

"And if I have prophecy, and know all secrets and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am NOTHING" (1 Cor. 13:1-2).

At any time, under ordinary circumstances, we are apt to overlook this great truth. Therefore, we must be on the alert continually as we grow in the knowledge and understanding of the way of the Tree of Life. Watchfulness, and introspection, should be the keynote in the life of each of us. Let us daily consider this feature of our life in Christ, and *cross-examine ourselves* by the commandments and precepts of the Word. Today is here now; tomorrow may never come.

There are many things in this letter to the Ephesians that we could consider, but we proceed to the end of chapter 4—

"Let no corrupt word proceed from your mouth, but rather what is good for the use of building up, so that it may confer a benefit on the hearers" (v. 29).

What a sobering and thought-provoking statement!

These words of the apostle should be before our eyes every hour of the day, for too many of us are careless about our speech. Those of us who are guilty in this matter, should check up on ourselves carefully, for it reveals that there are *things in our minds that should not be there*. Paul says—

"As many as are led by the Spirit of God, they are the sons of God."

The word "led" here means to be guided, and that makes it easier to understand. Therefore, if we allow ourselves to be guided by the Word of the Spirit, we will think and act in harmony with what is written for our instruction, and, because of that, we will speak forth words that have been seasoned with salt. Or, as we read in Proverbs this morning—

"Pleasant words are as an honeycomb, sweet to the soul, and health to the bones."

Now, said Paul, instead of corrupt words, we should speak what is good for the use of building up. We are called upon to stand fast in the Faith, but, unfortunately some turn aside and spend their time agitating and arguing about something of a subordinate nature which finally develops into a crotchet.

Most of these things have little to do with the important matter in which we are engaged—*working out our salvation*. The serious business of walking worthy of God, and edifying the ecclesia in love, is set aside, and the crotchet is magnified into a place of importance.

The discussions that follow have the effect of lowering the moral standard that should characterize an ecclesia, and create an atmosphere that prevents the knowledge and understanding of the Truth from having first place in the lives of the brethren and sisters. The sensible thing to do, is to apply the energy, thus misused, to that which is all important, "making our calling and election sure," and by holding fast to the "first principles" of the oracles of God.

Any "wind of doctrine" that blights the spiritual man, and retards his growth in the knowledge of our Lord and Savior, is nothing more than foolish talking and, if persisted in, will bring ruin and disaster into the lives of many who are striving to "walk worthy of God."

Let us therefore give prudent heed to the voice of wisdom that has been speaking to us for the past two weeks—

"Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart:

"So shalt thou find favor and good understanding in the sight of God and man" (Pro. 3:3-4).

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him and He shall direct thy paths" (Pro 3:5-6).

"Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding" (Pro. 4:7).

Let us, therefore, exercise the power we possess to understand all we can about the Word of God, and comprehend its meaning. What we accomplish in understanding what has been written for our instruction, depends on the *amount of energy we expend* searching as for hid treasure. As Paul says:

"He who sows sparingly, will also reap sparingly; but he who sows bountifully, will also reap bountifully."

If we obtain sufficient knowledge to be baptized, and then sit back and take it easy, and go after the pleasures of this life, how are we to attain to that knowledge of God that will cause us to love Him with all our heart, and reverence His Name? *It cannot be done.*

Oh, if brethren and sisters would realize, as Mary did, that *ONE thing is needful*, and choose that good part which shall not be taken from them!

Some day—and surely it is not far away—we will all have to stand before the judgment seat of Christ. Our journey will be ended, and our trial finished, and then will come the verdict. What will it be? Will it be immortal life in the Kingdom of God, among the wise, or will it be shame and bitter sorrow among the fools?

What can we do? We can listen to the voice of Wisdom as she cries in the places of the paths, and at the coming in at the doors. Listen to her voice as she speaks—

"The fear of the Lord is the beginning of wisdom, and the knowledge of the holy is understanding.

"Keep thy heart with all diligence; for out of it are the issues of life."

—*Editor.*

There are different ways in which the memory of Christ can be contemplated. The contemplation that will be acceptable to Christ himself is the one we must aim at, and that contemplation is one which embraces all sides of him, so to speak. We must think of him not only as the immortaliser of our bodies, but as the judge of our actions at his coming; not only as a merciful and faithful high priest, but as the inflicter of vengeance in flaming fire on all the disobedient; not only as the loving and forgiving friend, but as the zealous teacher, the denouncer of unrighteousness, the insister on holiness, the exacter of our utmost affection, and repudiator of the present evil world and all who belong to it.

We must remember him not only as brother but as Lord; not only as the seed of David but as the Word made flesh. In a word, we must open our minds to the Truth, of which he is the personal incorporation.—**Bro. Roberts.**

Shapen in Iniquity

BY BROTHER JOHN THOMAS

"The creature was made subject to evil, not willingly, but by reason of Him who subjected it in hope."

The introduction of sin into the world necessitated the constitution of things as they were laid in the beginning. If there had been no sin there would have been no "enmity" between God and man; and consequently no antagonism by which to educe good out of evil. Sin and evil are as cause and effect. God is the author of evil, but not of sin; for the evil is the punishment of sin (Isa. 45:7)—

"I form the light, and create darkness: I make peace, and create evil: I, the Lord, do all these things."

"Shall there be evil in a city, and the Lord hath not done it?" (Amos 3:6).

The evil then to which man is subjected is the Lord's doing. War, famine, pestilence, flood, earthquake, disease, and death, are the *terrible evils which God inflicts upon mankind for their transgressions*. Nations cannot go to war when they please, any more than they can shake the earth at their will and pleasure; neither can they preserve peace, when He proclaims war.

Evil is the artillery with which He combats the enemies of His law and of His saints; consequently, there will be neither peace nor blessedness for the nations, until sin is put down, His people avenged, and truth and righteousness be established in the earth.

This is the constituted order of things. It is the constitution of the world; and as the world is sin's dominion, or the kingdom of the adversary, it is the constitution of the Kingdom of Sin.

The word sin is used in two principal acceptations in the Scripture. It signifies in the first place, "the transgression of the law;" and in the next, it represents that *physical principle of the animal nature, which is the cause of all its diseases, death, and resolution into dust.*

It is that in the flesh "which has the power of death;" and it is called sin, because the development, or fixation, of this evil in the flesh, was the result of transgression.

Inasmuch as this evil principle pervades every part of the flesh, the animal nature is styled "sinful flesh," that is "flesh full of sin;" so that sin, in the sacred style, came to stand for the substance called man. In human flesh "dwells no good thing;" and all the evil a man does is the result of this principle dwelling in him.

Operating upon the brain, it excites the "propensities," and these set the "intellect" and "sentiments" to work. The propensities are blind, and so therefore, the latter operate under the sole impulse of the propensities.

"The understanding is darkened through ignorance, because of the blindness of the heart"
(Eph. 4:18).

The nature of the lower animals is as full of this physical evil principle as the nature of man; though it cannot be styled sin with the same expressiveness; because it does not possess them as the result of their own transgression; the name however, does not alter the nature of the thing.

A defective piece of mechanism cannot do good work. The principle must be perfect, and the adaptation true, for the working to be faultless. Man in his physical constitution is imperfect; and this imperfection is traceable to the physical organisation of his flesh, being based on the principle of decay and reproduction from the blood; which, acted upon by the air, becomes the life of his flesh.

All the phenomena which pertain to this arrangement of things is summed up in the simple word *sin*; which is, therefore, not an individual abstraction, but a concretion of relations in all animal bodies; and the source of all their physical infirmities.

Now, the apostle says, that *the flesh thinks*—"the mind of the flesh" (Rom. 8:6)—that is, the brain, as all who think are well assured from their own consciousness. If, then, this thinking organ be commanded not to do what is natural, flesh is sure to think in opposition to it. The philosophy of superstition is—religion in harmony with the thinking of the flesh; while *true religion is religion in accordance with the thoughts of God as expressed in His law.*

Hence, it need excite no astonishment that religion and superstition are so hostile; and that all the world should uphold the latter; while so few are to be found who are identified with the religion of God. They are as opposite as flesh and spirit.

Sin, I say, is a synonym for human nature. Hence, the flesh is invariably regarded as unclean. This view of sin in the flesh is enlightening in the things concerning Jesus. The apostle says (2 Cor. 5:21)—

"God made him to be sin for us, who knew no sin."

And this he explains in another place by saying, that—

"He sent His own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:3) . . . "in his body once" (Heb. 10:10).

Sin could not have been condemned in the body of Jesus, if it had not existed there. His body was as unclean as the bodies of those for whom he died; for he was born of a woman, and "not one" can bring a clean body out of a defiled body; for, says Jesus himself (John 3:6)—

"That which is born of the flesh is flesh."

According to this physical law, the Seed of the woman was born into the world. The nature of Mary was as unclean as that of other women; and therefore could give birth only to "a body" like her own, though especially "prepared of God." Had Mary's nature been immaculate as her idolatrous worshippers contend, an immaculate body would have been born of her; which, therefore, would not have answered the purpose of God; which was to *condemn sin in the flesh*; a thing that could not have been accomplished, *if there were no sin there.*

Speaking of the conception and preparation of the Seed, the prophet as a typical person, says—

"Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psa. 51:5).

This is nothing more than affirming that he was born of sinful flesh; not of the pure, incorruptible angelic nature.

Sinful flesh being the hereditary nature of the Lord Jesus, he was a fit and proper sacrifice for sin; especially as he was himself "innocent of the great transgression," having been obedient in all things.

Appearing in the nature of the seed of Abraham, he was subject to all the emotions by which we are troubled; so that he was able to sympathise with our infirmities, being:

". . . made in all things like unto his brethren" (Heb. 2:17).

But, when he was "born of the spirit" in the quickening of his mortal body by the spirit he became a spirit; for—

"That which is born of the Spirit is spirit" (John 3:6).

Hence, he is "the Lord the Spirit," incorruptible flesh and bones. Sin in the flesh is hereditary; and entailed upon mankind as the consequence of Adam's violation of the Eden law. The "original sin" was such as I have shown previously. Adam and Eve committed it; and their posterity are suffering the consequence of it. The tribe of Levi paid tithes to Melchisedec many years before Levi was born. The apostle says (Heb. 7:9)—

"Levi, who receiveth tithes, paid tithes in Abraham."

Upon the same federal principle, all mankind ate of the forbidden fruit, being in the loins of Adam when he transgressed. This is the only way men can by any possibility be guilty of the original sin. Because they sinned in Adam, therefore they return to the dust from which Adam came—*eph ho*—says the apostle—"in whom all sinned."

Mankind being born of the flesh, and of the will of man, are born into the world under the constitution of sin. That is, they are the natural born citizens of Satan's kingdom. By their fleshly birth, they are entitled to all that sin can impart to them.

What creates the distinction of bodies politic among the sons of Adam? It is *constitution*, or covenant. By constitution, then, one man is English and another American. The former is British because he is born of the flesh under the British constitution.

In this case, he is worthy of neither praise nor blame. He was made subject to the constitution, not willingly, but by reason of them who chose that he should be born under it.

But when he comes of age, the same man may become an American.

He may put off the old man of the political flesh, and put on the new man, which is created by the constitution of the United States; so that by constitution, he becomes an American in every particular, but the accident of birth. This will be exact enough to illustrate what I am about to say.

There are two states, or kingdoms, in God's arrangements, which are distinguished by constitution. These are the kingdom of Satan and the Kingdom of God. The citizens of the former are ALL sinners; the heirs of the latter are saints. Men cannot be born heirs by the will of the flesh; for natural birth confers no right to become saints; even as one must be a born foreigner before he can be an adopted citizen of the States.

It is absurd to say that children are born "holy," except in the sense of their being legitimate. *None are born holy, but such as are born of the Spirit into the Kingdom of God.* Children are born sinners or unclean, because they are born of sinful flesh; and "that which is born of the flesh is flesh," or sin. This is a misfortune, not a crime. They did not will to be born sinners. They have no choice in the case; for—

"The creature was made subject, to the evil, not willingly, but by reason of Him who subjected it in hope."

Hence the apostle says (Rom. 5:19)—

"By Adam's disobedience the many were **made sinners.**"

That is, they were *endowed with a nature like his*, which had become unclean as the result of disobedience; and by the constitution of the economy into which they were introduced by the will of the flesh, they were constituted transgressors before they were able to discern between right and wrong.

Upon this principle, he that is born of sinful flesh is a sinner; and he that is born of English parents is an English child. Such a sinner is an heir of all that is derivable from sin. Hence, new-born babes suffer all the evil of the peculiar department of Satan, or sin's Kingdom, to which they belong. Thus, in the case of the Amalekites when the divine vengeance fell upon them, the decree was (1 Sam. 15:3)—

"Utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass."

The destruction of "infants and sucklings" is especially commanded in divers parts of Scripture. Not because they were responsible transgressors; but, on the same principle that men not only destroy all adult serpents that come in their way but their thread-like progeny also; for in these is the germ of venomous and malignant reptiles.

But men are not only *made*, or constituted, sinners by the disobedience of Adam, but they *become* sinners even as he, by actual transgression. Having attained the maturity of their nature, they become accountable and responsible creatures. At this crisis, they may be placed by the divine arranging in a relation to His Word. It becomes to them a Tree of Life, inviting them to—

"Take, and eat, and live for ever."

If, however, they prefer to eat of the world's forbidden fruit, they come under the sentence of death in their own behalf. They are thus doubly condemned. They are "condemned already" to the dust as natural born sinners; and, secondarily, condemned to a resurrection to judgment for rejecting the gospel of the kingdom of God: by which they become obnoxious to "the SECOND Death."

Thus men are sinners in a twofold sense; first, by natural birth; and next, by transgression. In the former sense, it is manifest they could not help themselves. They will not be condemned to the Second Death because they were born sinners; nor to any other pains and penalties than those which are the common lot of humanity in the present life. They are simply under that provision of the constitution of sin which says (Gen. 3:19)—

"Dust thou art, and unto dust thou shalt return."

Now, if the Lord God had made no other arrangement than that expressed in the sentence upon the woman and the man, they and all their posterity in all their generations would have incessantly gone to dust and there have remained for ever—"*The wages of sin is death.*"

Sinful flesh confers no good thing upon its offspring; for holiness, righteousness, incorruptibility, and life for ever are not hereditary. None of these are inherent in animal flesh. Sinners can only acquire them by a conformity to the law of God: Who offers them freely to all who thirst after the water of life eternal.

"WHEN THEY CRY PEACE AND SAFETY"

Paul's words teach us that "Peace and safety" will be the cry to the last, and that the actual arrival of the day of the Lord will find the people with these words in their mouth.

This is also very useful to know. It helps us to endure the placid indifference and absolute stolidity with which the whole subject of the purpose of God is regarded in the earth. The signs indicative of the approach of the day of the Lord are abroad. Yet the people say, "Oh, there have always been wars."

You point to the Eastern Question and its terrible complications; and they say, "Oh, it will be settled by and by . . . This Eastern Question: this Roman question: all these questions will be arranged in due course of politics—without war perhaps—after war, certainly. They are mere matters of difference between nations, such as there have always been, which will be settled somehow, as time rolls on, without interfering greatly with the general stability of human affairs. Peace and safety are the rule: war the exception: and war only affects a few after all."

To have the Word of God smothered under bushels of easy-going unbelieving talk of this sort is trying in more ways than one; but it will be less trying if we remember that it is revealed that "Peace and safety" is to be the pleasant speech which men will ring in each other's ears up to the very crisis of that appointed "sudden destruction" which will change the face of the world.—**Bro. Roberts.**

The Law of Leprosy

"This shall be the law of the leper in the day of his cleansing. He shall be brought unto the priest"
—Lev. 14:2

BY BROTHER ROBERT ROBERTS

The Law of Moses deals with leprosy and other diseases of disorganization in a manner suggestive of their intended inclusion in the scheme of typology which has its fulfilment in things pertaining to Christ.

When we say diseases of *disorganization* we mean diseases affecting structure rather than what might be called hygienic condition. Degeneracy of parts such as takes place in leprosy and running issues, is made the subject of priestly recognition and of sacrificial purification when mere diseases such as fevers, agues, distempers, choleraic affections, etc., are passed over without note or

provision, though mentioned once or twice as current experiences, in the addresses of Moses—which suggests that the treatment of leprosy was spiritual rather than hygienic in its object; while, like all the physical appointments of the Law of Moses, it was of good hygienic tendency.

That *leprosy and issue*, as distinct from ordinary infirmity, should be treated with a spiritual meaning seems appropriate in view of the infectious and destructive nature of these diseases as compared with ordinary human ailments. Man, as the propagation of Adam's condemned earthy nature, is by nature a mortal and afflicted being: but there are *degrees* in the afflictedness.

There is such a thing as a *healthy* mortal, and there is such a thing as a *diseased* mortal. The Law of Moses deals with both—both literally and typically. For the healthy mortal, it prescribes circumcision and sacrifice; for the unhealthy, separation and special treatment.

It is the *spiritual* or typical meaning we are concerned with at present. The healthy (though only *mortally* healthy) are recognized as "all under sin," to use Paul's expression (Rom. 3:9), because they are the descendants of the sinners in Eden and also individual transgressors of divine law. They are therefore held at arm's length, as we might say, unless they humble themselves and confess and approach in the way appointed. Then they are received for blessing and ultimate healing. Their mere *mortality* is no bar when the divine conditions of reconciliation are complied with.

But here are diseased mortals whose cases not only receive special treatment physically, but whose connection with special sacrifice appointed shows they have a special significance typically. The distinction is a natural one physically, and it seems a natural one spiritually, for there is a great difference between human frailty by natural constitution, against which a man may be struggling in the way of righteousness, and human wickedness which a man may be following from taste and preference and wilful bent.

The one, we may take it, is represented by *healthy* human nature under the ordinances of the Law, and the other by *diseased* human nature in the same relation. The divine view of the two cases, as expressed in type, is not unuseful to us, who, though "not under the Law but under grace," must be desirous (Rom. 8:4)—

" . . . that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

There were different forms of leprous affection, some curable and others not. The priests were taught how to distinguish between them, and to adapt their measures accordingly (Lev. 13).

In general, those forms of leprosy that were "in sight deeper than the skin" and affected the color of the hair, were bad cases. Those that were apparently in the skin only, were to be shut up for seven days, to see how they got on; and if, at the end of seven days the plague spot was no larger, the case was one for cure and healing.

The great test of uncleanness was the spreading or not spreading—the affecting or not affecting of other parts. A whole chapter of 59 verses (Lev. 13) gives minute descriptions and directions for the guidance of the priests on those points. A man with "the plague in his head" was pronounced utterly unclean. A hopeless leper was to be put out of the camp; a hopelessly infected garment was to be burnt; a house to which plague returned after affected stones had been removed, and the rest of the house scraped, was to be "broken down."

We can scarcely err in understanding this to mean (what is otherwise testified) that *wickedness is only fatal when persisted in*; that (Isa. 55:7)—

"If the wicked forsake his way, and the unrighteous man his thoughts, and return unto the Lord, He will have mercy upon him; and to our God, for He will abundantly pardon."

And that if the wicked will—

". . . turn from all the sins that he hath committed, and keep all My statutes, and do that which is lawful and right, he shall surely live; he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him" (Eze. 18:21-22).

If this seem inconsistent with what John says that—

"Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God" (1 John 3:9).

—it is only because the particular sense of John's word is lost sight of through not attending to the contention of those he was confuting. "These things," he says, "I write *concerning them that seduce you.*" These men, in the language of Jude—

"Turned the grace of our God into lasciviousness."

—that is, made the fact of justification by grace through faith a reason for "continuing in sin that grace might abound" (Rom. 6:1). In contradistinction to those, John maintains that the man who holds the hope of seeing and being like Christ at his coming—

"Purifieth himself as he (Christ) is pure" (v. 3).

—lives not in sin as other men do: *cannot* do so, for the seed of the Word which brings forth fruit in harmony with itself, is in him and remains in him.

It is morally impossible for a man believing the Truth to live in rebellion against its demands. Such a man, begotten by the Truth and changed by the Truth, will necessarily love the Truth and all things connected with the Truth—the God of the Truth, the sons of the Truth, and the principles, obligations, and commandments of the Truth.

Such a man "cannot" live as the world lives, which is controlled in all ranks by "the lust of the flesh, the lust of the eyes, and the pride of life." The universal law of affinities will make him stand apart from a system so alien to all that he loves, admires, and hopes for.

He cannot sin in the sense contended for by "the evil men and seducers" whom John was writing against.

But this cannot mean that the faithful servants and lovers of God have no fault to bemoan, no shortcomings to confess, no sins to ask the forgiveness of. Paul's wretchedness at the law of sin in his members, preventing him from doing what he would, and compelling him to do things that he would not (Rom. 7:18-23)—Peter's denial of the Lord, and his dissimulation in the presence of the Jewish brethren (Gal. 2:12-14)—the post baptismal sins which the Corinthian brethren were to forgive (2 Cor. 2:7), and which "many" were called on to repent (2 Cor. 12:2), are all evidence to the contrary.

But though burdened with what Paul calls "sin that dwelleth in me," they were not *servants* of sin but the servants of righteousness—sinners forgiven—lepers healed.

There were professors of the Truth in Peter's day, of whom he says they "cannot cease from sin," "their conscience is seared as with a hot iron." This is a different class. These were the *incurable lepers* who were apostolically directed to be dealt with as the Mosaic type prescribes. Moses says—

"Put them out of the camp" (Num. 5:2).

Paul says (1 Cor. 5:6, 11, 13)—

"Know ye not that a little leaven leaveneth the whole lump?"

"Keep no company with any man called a brother who is a fornicator, a covetous man, an idolater, or a railer, or a drunkard, or an extortioner."

"Put away from among yourselves that wicked person."

But doubtless the final fulfilment of the type will not be seen till it is proclaimed concerning the New Jerusalem—

"There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie: but they which are written in the Lamb's book of life"

(Rev. 21:27).

There was a possibility of a leprous man being cured of his malady. What then? Was he to resume his place in the congregation forthwith? *Not so*: a special process of atonement was provided for his case, as if to mark off with a special sense of reprobation the class of sin signified by leprosy, and to magnify the grace that extends reconciliation to such a class of offenders. It was more elaborate than all other individual atonements, and had some features not to be found in any other.

Two birds were to be brought, alive and clean, with accompaniments of cedar wood, scarlet and hyssop. One of the birds was to be killed in an earthen vessel over running water. The living bird was then to be dipped in the blood of the slain one, along with the adjuncts of cedar wood, scarlet and hyssop.

The leper was also to be sprinkled with blood of the slain bird, and the living bird was then to be let free into the open field. The leper was then to wash all his clothes, shave off all his hair, and bathe his body in water, after which he was allowed to return into the camp, but not to take up his abode in his own tent. The process of re-instatement was only half accomplished. For seven days he remained in semi-exile in the midst of the camp.

Then, on the eighth day, he was to bring two he lambs, one ewe lamb, a liberal meal offering of fine flour, mixed with oil, and a log of oil (or if poor, he could omit two of the lambs, and two-thirds of the meal offering). The priest was to offer the he lamb for a trespass offering, putting of the blood of it on the tip of the leper's ear, the thumb of his right hand, and the great toe of his right foot.

The priest was then to put some of the oil in his left hand, and with his right finger sprinkle of it seven times before the Lord, and then touch with it the right ear, right thumb, and right great toe of the leper, on the spots that had been touched with the blood. The rest of the oil he was to pour on the leper's head. Then he was to offer one of the ewe lambs as a sin offering, and the other as a burnt offering, on the altar—after which, the leper was pronounced clean, and at liberty to return to his own house.

These are the things to which Jesus referred when he said to the cleansed leper,

"Show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them" (Matt. 8:4).

Sin offering, trespass offering, burnt offering, have frequently come under our consideration. The allegory of the two birds is an extra feature. We are not told what it means. It differs from other sacrificial types, though having the same underlying implication—that God must be exalted before a sinner can be saved.

It is the only instance (with the exception of the two goats) in which a creature is introduced to represent the redeemed purely and simply. All sacrifices typify the Redeemer who redeems by death, but *here is a creature that does not die*, and is only associated with death, having the blood of the slain bird put upon it.

The general meaning is evident—redemption. No other meaning can conceivably attach to the ceremony of a living bird being dipped in the blood of a dead bird, and being set free, especially in

view of its connection with a healed leper about to be re-admitted into fellowship with the congregation. But the mind seeks the connection between the process and the result.

We find a key in the teaching of the apostles, that *the death of Christ was the representative condemnation of sin in the flesh* (Rom. 3:25), in the person of a righteous man possessing the very nature of the race condemned in Eden, with which condemnation repentant sinners might identify themselves (Rom. 6:4-6) with a view to their obtaining the forgiveness of their sins (Acts 13:38), through the intercession of this very man raised, because of his righteousness, for the justification of all who would come unto God by him (Rom. 8:33-34; Heb. 7:25).

This indubitable and most important view of the matter contains the key to all the Mosaic parables. How does it apply to the mystery of the two birds? It points to both birds as referring to Christ (and only to sinners in so far as they afterwards come unto him.) Both were clean birds.

Cleanness as foreshadowing *character* could only apply to Christ. Both were the natural denizens of the air, which earth-cleaving man is not, but which might in a sense be affirmable of him who said—

"I am from above . . . I came down from heaven to do the will of Him that sent me."

This heavenly bird of the air was *killed in an earthen vessel*—the very flesh and blood of the fallen human race; over running water—that is, in juxtaposition with the Spirit of God, which inhabited him, which begat him, and fashioned him all his life long, as "righteousness, wisdom, sanctification, and redemption" for us "of God."

In the living bird, we have the same kind of bird, and therefore not the type of a sinner, but of the man represented by the first bird in the *second phase of his redeeming work*: resurrection, proclamation, and intercession. Why should the living bird be dipped in the blood of the dead bird on this view of matters? To represent the truth declared by Paul when he says that (Heb. 9:12)—

"By his own blood he obtained eternal redemption."
—and that it was "through the blood of the everlasting covenant"—*his own shed blood*—that he was "brought again from the dead" (Heb. 13:20).

This is only a difficulty with those who do not realize the position occupied by Jesus while yet a mortal man. He was the Sin Bearer in every way in which such an expression can be understood—an expression which excludes by its very form all suggestion of his having been himself a sinner: a sinner could not be a sin-bearer in the sense of a taker-away of sin, for this required spotlessness—sinlessness—that resurrection might come after death had put the sin away.

At the same time, it is an expression that involves this other idea, that *there was something for him to be cleansed from*. Three facts tell us what: he possessed our mortal nature, which is an heir of death because of sin: he came under the personal curse of the Law in the mode of his death (Gal. 3:13).

God had laid on him the iniquities of us all in the sense that He was going to deal with him as a representative of all that He might forgive us for his sake, "that He might be just and the justifier" at the same time (Rom. 3:26).

That the second bird should be dipped in the blood of the first bird is, therefore, in harmony with what has since been revealed concerning Christ as the anti-typical sacrifice. He was *cleansed by his own death* from the stain of death to which he was subject in common with us, as a descendant of the first sinner, and as the appointed sufferer from it that he might take it away.

When he rose, he was "the living bird let loose in the open field"—"made higher than the heavens," "set far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Heb. 7:26; Eph. 1:21).

The cedar wood, the scarlet, and the hyssop associated with the living bird in its contact with the blood of the slain bird, typify the cleansing work which the risen Christ would perform among men through the apostles in the preaching of him as a (Acts 5:31; Heb. 2:17; Acts 4:12)—

"Prince and Savior, to grant repentance and remission of sins."
—the *High Priest* to make intercession for us—the *Only Name* given under heaven whereby we must be saved.

Proximately, no doubt, the priest would understand the liberated bird to represent the restored leper. But there was a wider significance to the Mosaic parable which they did not discern—

"The body (or substance) is of Christ."

Saved sinners are represented by the liberated bird in so far as they are saved in Christ and in Christ alone, who is made "sanctification and redemption" for all who shall at last be found acceptably in him.

Living Sacrifices

"In this are the children of God manifested, and the children of the devil"—I John 3:10

The direction of our exhortation this morning is induced by our New Testament reading—John's epistle; and the outstanding thought is, that in this position we are *THE most privileged of people*. This seems a strong statement— it *is*—and we intend it in its *strongest sense*, because it is undoubtedly so—we *ARE the most privileged of people!*

This is not because we are so far removed from any battle area, secluded, and immune from the terror that stalks the earth today (an item of comfort not to be despised in these days). Not solely is it, either, because we have this freedom, meeting without restraint, associated around scriptural things in a scriptural manner (though this again is for us to realize and appreciate).

It is—this privilege—due to a far more wonderful, far more personal, reason. You will probably anticipate what we are about to say, and it is what this gathering, before this table, means IN us, IN ourselves, if it means anything at all TO us. IT IS OUR RELATION TO THE DEITY—OUR POSITION AS CHILDREN OF GOD.

We would like to feel a full consciousness of this is enjoyed by every brother and sister—our position as *children of God*.

If we are *that*—if we are acknowledged by Him, the Almighty, as of His family, we have the privilege and advantage of a standing above all others; one which no earthly wealth or position could possibly augment, and no poverty diminish. For there is *no higher status possible of attainment*, and it relates us, moreover, to an interminable, glorious future. *That* is ours, IF we are in *that* position.

It is one of particular and peculiar honor. It bespeaks an *individual regard* for us by God, the great Intelligence. He condescends (yea, does He not condescend!) to us. The Psalmist asks with reason—

"What is man that Thou are mindful of him, or the son of man that Thou visitest him?"

The answer (speaking of the race naturally) is—*insignificance itself*—a thing of clay. The Psalmist says again (39:5)—

"Every 'man at his best state is altogether vanity."

Yet He, the Lord "hath respect unto the work of His hands," and is mindful, and visits, in many ways—

"Though the Lord be high, yet hath He respect to the lowly."

His bounty is unlimited—the possibilities belong to the infinite—subject only to man's compliance, for *the Lord does not coerce, He invites*. No man by searching can find Him out, and cannot approach until He reveal Himself. God Himself makes the overtures, issues the call, offers the privilege, invites approach—

"Come now, and let us reason together."

—as to Israel; and more generally—

"Come (turn) unto Me and be ye saved, all the ends of the earth, for I am God and there is none else." (Isa. 45:22).

Since (by reason of sin) there was no basis of approach in man himself consistent with God's righteousness, *He arranged one*—

"God so loved the world that He gave His only begotten Son."

—expressly for man's salvation, and His own ultimate glory. By that means, and for that purpose, He draws men unto Him. "No man cometh to me" said Jesus "*except my Father draw him*."

* * *

In the exercise of mind which is proper at this time, let us reflect upon this extraordinary PERSONAL fact, and endeavor the more clearly to estimate, or grasp what it means. Says John in this first verse (1 John 3:1)—

"Behold what manner of love the Father hath bestowed on us, that we should be called the sons (children) of God."

"*What manner of love!*" Whether we take this expression as of sort, quality, or magnitude, it does not matter. The original is as inclusive as the English, and draws attention to the *wonder* of it. It is a *wondrous* love, all comprehensive, all comprehending, a love to be wondered at. It has many qualities.

Besides being condescending to us mortals, it is infinitely understanding and compassionate— all protective, all providing. It *draws us close*; there is no closer relationship than that conveyed, and we are thus rendered participants in ALL God has devised, prepared, and "laid up" for His Own. Those things are our *certain inheritance*, IF we are in *that* position.

It would seem from John's message that there are ways of knowing and of ensuring this. As to those things in reserve for the saints, being matters beyond ordinary conception—

"It hath not entered into the heart of man what God hath prepared for those that love Him."

Though certain future "things of the Spirit" were revealed to the holy apostles, still—

"It doth not yet appear what we shall be."

—says John. *One thing we DO know*, he informs us. When he, our Lord, shall appear "*We shall be like him.*" Because he lives, we shall live also (as stated elsewhere); only thus shall we be able to "see him as he is."

* * *

Doing this in memory, and as his brethren and sisters— with our minds on such a time in our own history (approaching and sure—a point of destiny, shall we say)—a time when the present constitution of things on earth shall be folded up like a garment, to give place to a new era—one in which we hope to share; seeing this is so, we can well ask ourselves, with Peter—

"What manner of persons ought we to be, in all holy living and godliness!" (2 Pet. 3:11).

John, in this 3rd verse of chapter 3, states—

"Every man that hath this hope in him, **purifieth** himself, even as he is pure."

There is more in that word "*purifieth*" than comes to us at first thought. Quiet reflection brings out more and more of its application. It is clean living truly, but of the *divine* kind. *Human standards are useless on this question.* Our Heavenly Father decides for us what IS pure and what is NOT. There is ample guidance in the Word of Truth as we know. Many things considered by the world allowable, and even laudable, have to be eschewed.

In the ultimate, it necessitates an analytical examination of self and a *constant effort towards the elimination of the impurities of contamination*, besides the impurities caused by the inworkings of the sin nature in its mental and moral aspects—that we may "purify ourselves *even as he is pure*" not matters of soap and water but of the *heart and affections* —a purification of mind, and motive, as well as mode of living. A cleansing from all unrighteousness.

* * *

In these chapters, it will be seen that John recognises *only two classes*, the children of God and the children of the devil. Those of God, of the light; those of the world, of darkness: two states, two directions of walk, with which idea is connected the practice of "sinning" and "not sinning."

Our baptism into Christ was the symbol of our passage from the one state to the other, *only effective, however, if we "abide in him."* We are either IN or OUT—and—from John's words, there seems to be a dreadful possibility that we may be *still outside* whilst deceiving ourselves that we "abide in him." The test is, *not* our profession, not our failings even, but our MODE OF LIFE—a state in which, maybe, we cannot say "As he is, so are we in this world"—so that our "boldness" may disappear in the day of judgment.

Our passage through the waters of baptism was, is, no guarantee or talisman to assure us of everlasting sonship. It was our own "answer of a good conscience" and it has to remain "good" to "assure our hearts before Him."

* * *

Though the *general direction* of John's beautiful, and spiritual, words are clear, there are some verses here which may unnecessarily discourage. We notice such apparently "hard sayings" as these (We commence at v. 5 of chapter 3)—

"Ye know that he was manifested to take away our sins and in him is no sin."

To this point, very clear—but John continues, v. 6—

"Whosoever abideth in him sinneth not; whosoever sinneth, hath not seen him, neither known him."

And in v. 8—

"He that committeth sin is of the devil."

And again v. 9—

"Whosoever is born of God, doth not commit sin, for his seed remaineth in him and he **cannot** sin because he is born of God."

And this seems to be made more difficult by verse 10—

"In this the children of God are manifested and the children of the devil."

These, and similar partly obscure observances, (when not penetrated) occasion doubt to the sincere mind—for the case would appear hopeless. John himself has already said:

"If we say we have no sin, we deceive ourselves and the Truth is not in us" (1 John 1:8).

We know we *cannot* say we have no sin. Must we then stand in perpetual condemnation as the children of the devil? IT ALL DEPENDS.

We see repeated in John those assurances with which we are so familiar and on which we rest, depend, so much—

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

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (2:1).

This principle *must* have its place, of course. It is a provision for a known condition, for "He knoweth our frame." We note (in chapter 2) John's insistence upon this—

"He that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him" (v. 4).

"But whoso keepeth his word, verily in his is the love of God perfected. Hereby know we that we are in him."

"He that saith he abideth in him ought himself also so to walk even as he walked" (v. 6).

How *reasonable* and logical is this! For what is it to "abide in him"? Is it not (as these references go to prove) the very registering of our mind and way with his? *Being at one with him in desire, intent and endeavor?* Walking as he walked? We thus make God's way, ours.

We draw nearer to the meaning of chapter 3. The truth of the matter is very beautiful, as always, and it brings home to us the responsibility, as well as the privilege of this position of ours we are considering. It helps us. It emphasises our calling as a high and holy one—and it is all that! *But*, we get assurance that it *is possible*, it is practicable— this walk, this keeping of the Truth. It is *not* unattainable.

John envisions these, (who 'abide' in the Lord Jesus Christ, the children of God, born of God), as a separate class, recognised by certain characteristics. Being regenerated in mind and having their eyes opened, they have come into the light and have changed masters; have transferred their allegiance.

They have left the service of sin and will have none of its blandishments and bargain for none of its rewards. They do not *practise* sin. They do not sin, *willingly*. It has become *abhorrent* to them, for they are the servants of righteousness—and all unrighteousness is sin. But they are in the same position as the Apostle Paul, who said (Rom. 7)—

"When I would do good, evil is present with me—if I do that I would not, it is no more I that do it, but sin that dwelleth in me."

—and he *fought against it*—NOT UNCERTAINLY!

Such "groan within themselves," and ask, "Who shall deliver us from this body?" and thank God that HE will do so in physical verity at "the apocalypse of the sons of Deity"; and for the present, will help us in our infirmity.

Yes, these verses must be understood with reference to the *spirit, bent of mind, love-objective and conscious effort*—of which the *course* of life is the index. *Now . . .*

"Whosoever abideth in him sinneth not."

"Whosoever is born of God sinneth not."

If these words still impart to us a sense of mental discomfort—of dissatisfaction with self—*it is good*—in this way:—

That it indicates we are not dead to the effect of the Spirit-Word, not impervious to its penetrating power, so that it may be a cleansing, healing influence in us. In another figure, it indicates that we have not drawn the mantle of self-righteousness so closely around us that we cannot see the light.

It also indicates *there are greater possibilities in us and greater heights to which we can attain*. This applies to knowledge of the Word and skill in its use, as well as spiritual development of character. The two go together. WHAT IS THE LESSON? *Need we ask?*

If we live in the atmosphere of that love of which the 4th and 5th chapters are full—a love of many angles—a love that knows God and keeps His commandments, there will be no fear. For that is complete, wholehearted and therefore *perfected* in the full submission it gives.

We shall never be weighing our duty to God and the brethren in the scales of our own interests—there will be no question. We shall remember, when called upon to decide the right or wrong of many matters, that *God has already made the decision*, and that we need not even "weigh the consequences." We shall take hold of the service of the Truth as the "main business of life"—(the idea of brother Roberts) —not something to be attended to at convenient times, fitted so to speak into a pattern of life of our own creating, but accepted as *the directive and controlling pattern*, to which other things have to be subordinated.

We shall not be "conformed to this world, but *transformed* by the renewing of our mind." As John says (5:19), we shall:

"KNOW that we are of God, and the whole world lieth in wickedness."

And the meetings—all of them—not a pleasant relaxation and a chance to visit, only, but a *vital contribution to a serious and painstaking work*. We shall want to do the BEST we can in any branch of it, in little things or otherwise, not for any immediate glory but *because we LOVE it as God's work*.

We shall want others to conform to the scriptural pattern, for love's sake and not for the sake of contention. We shall of course long ardently for a happy and united ecclesia in this respect, and will not cease to strive towards that end. In short, we shall "meditate upon these things and give ourselves *wholly* to them, that our profiting may appear to all"—or "*in all things*." (Paul's words to Timothy).

"LIVING SACRIFICES"—*that is the term*. This exhortation of Paul to his Roman brethren (12.1) which commences "I beseech you," will be regarded as rather more than a beautiful simile. It was in deed and fact the apostle's sober hope—

"I BESEECH you by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service."

The life of Jesus (his walk) is an illustration of that "living sacrifice." Paul followed his Master in *his* walk.

"Even ought we also so to walk."

Beloved brethren and sisters, we are of the House of God—

"The ecclesia of the living God, the pillar and ground (or stay) of the Truth."

Here is committed to us the greatest of privileges. We have been made the recipients of the greatest of blessings possible to mortals in this life, and have hope of all that is greatest and best, in one to come. *What more can we ask?*

Perhaps we have hoped in the past for things which would not have been best or most convenient for our life in the Truth, and perhaps we now realise it. If we *do* now realise *the value of what we have*, lack or loss in any other direction will not move us. Whilst using, lovingly, as "good stewards of the manifold grace of God," what He has been pleased to give us, we shall not place any great store on temporal things.

Let us devote our best attention to the matter in hand for this life, *the Lord's business*, and away with any material considerations that would interfere or hinder! At this time—with the visible emblems of His great providing goodness before us—let us (in the words of the Psalmist, 50:14)—

"Offer unto God thanksgiving, and pay our vows unto the Most High."
—knowing that "in the day of trouble" we can "Call upon Him and He will deliver us" so that we may "glorify Him."

The Spirit Word concludes the thought thus (v. 23)—

"Whoso offereth praise, glorifieth Me,
and to the man that disposeth his way aright,
I WILL SHOW THE SALVATION OF GOD." —G. G. Sr., 1944

Out of Egypt Have I Called My Son

PART TWENTY-FOUR

"Take heed to thyself . . . for the Lord, Whose Name is Jealous, is a jealous God: lest thou make a covenant with the inhabitants of the land . . . and thou take of their daughters unto thy sons"
—Exo. 34:12

The consideration of the divine prohibition of intermarriage with those who were *not the people of God* contained in this covenant is a command which affects every son and daughter of the living God, and is of paramount importance to them in these far-off days, for the all-sufficient reason that *intermarriage with the alien is as clearly prohibited to the Household of Christ* as it was under the divine regime appertaining to the nation of Israel, whom He had adopted as His children.

The interdiction of marriage by Israel with the people outside themselves was in itself a most wholesome and necessary provision. It was no new thing sprung upon Israel as the result of experience on the part of their God. It is clearly discernible in the divine system of things which obtained before the flood, when—

"The sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown (for wickedness).

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

"And it repented the Lord that He had made man on the earth, and it grieved Him at His heart. "The earth also was corrupt before God, and the earth was filled with violence . . . for all flesh had corrupted His way upon the earth" (Gen. 6:4-12).

Nothing could be plainer than this testimony that the "sons of *God*" were the true worshippers of God; and that the "daughters of *men*" were the offspring of men who did not belong to the former class.

The result of this breach of the law of God, by which His Own people were governed, was so disastrous in its effects as to bring about a universal apostasy and corruption of the way of God, which ultimated in the complete destruction of all flesh upon the face of the earth, except Noah's family.

It may be confidently assumed that in the initiation of these forbidden marriages such consequences to the world as were entailed by them were never for a moment dreamt of. They were doubtless looked on as a right thing to do.

But the world has lived long enough to know that *any persistent breach of the divine law can only result in evil to the breakers of it*. Let the house of Christ therefore see to it, that the law by which it is governed, and will be judged, is not ruthlessly set aside upon any pretext whatever.

"*ONLY in the Lord,*" is marriage permissible to Christ's household, and those who disregard this wholesome interdict will have to deeply regret it (if not repented of) in that day when the good will be separated from the bad.

That this interdict which separated the two seeds before the Flood was handed down to Abraham by Noah, with whom he was almost contemporary, is clear from the anxiety which Abraham exhibited as to his son Isaac in this particular, and which extended even to the exacting of an oath from his steward that he would not take a wife unto his son Isaac of the daughters of Canaan among whom Abraham dwelt.

This anxiety on the part of Abraham is an illustration of the divine statement that he would command his children and his household after him—

"And they shall keep the way of the Lord, to do justice and judgment" (Gen. 18:19).

It is also testified concerning Abraham's son Isaac, that Esau, having taken to him wives of the Hittites, became—

". . . a grief of mind to Isaac, and Rebecca" (Gen. 26:34).

It will also be remembered that Isaac, in sending away Jacob from his angry brother Esau, solemnly charged him not to take a wife of the daughters of Canaan.

Coming down to the days of Moses, we find him emphasising the command of God in this particular, and vigorously insisting upon its observance, in a more amplified form; and this, in the fortieth year of his leadership, saying—

"Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following Me, that they may serve other gods: so will the anger of the Lord 'be kindled against you, and destroy thee suddenly.

"FOR THOU ART AN HOLY PEOPLE UNTO THE LORD THY GOD: THE LORD THY GOO HATH CHOSEN THEE TO BE A SPECIAL PEOPLE UNTO HIMSELF, ABOVE ALL THE PEOPLE THAT ARE UPON THE FACE OF THE EARTH" (Deut. 7:3-6).

The history of Israel furnishes many illustrations of the direful consequences resulting to them from disobedience to this law (see Ezra 9; 10:3; Neh. 13:23-28).

The sin of Solomon, their wisest and most illustrious king, in multiplying to himself wives—in contravention of the law which distinctly forbade this (Deut. 17:17), and indeed was framed specially for the regulation of the conduct of kings in this particular—is cited by Nehemiah as a warning against such practices, saying—

"Did not Solomon, king of Israel, sin by these things? Yet among many nations was there no king like him, who was beloved of his God . . . nevertheless even he did outlandish women cause to sin (9:26).

The original divine intention is clearly set forth by the Deity through His prophet Malachi in reprehending the priestly perverters of the institution. He says—

"Did not He make (of twain) one? Yet had he (the man) the residue (excellency) of the spirit. And wherefore one? THAT HE MIGHT SEEK A GODLY SEED" (2:15).

It is also made the subject, or basis, of a most beautiful figure by the apostle Paul in his letter to the Ephesians—

"We are members of his (Christ's) body, of his flesh, and of his bones.

"For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

"This is a great mystery: but I speak concerning Christ and the church" (5:30-32).

The *oneness of flesh* in Eden resulted from the operation which produced from a member of the first Adam, who was himself created in the divine image and likeness for the Creator, a suitable companion and helpmeet for him in all the reciprocal relationships for which he was designed.

This is made the basis of an allegory of that ONENESS OF SPIRIT which is the divine characteristic of the second Adam and his bride.

This bridal community will also have been formed from the wounded side of the second man, the Lord from heaven, in the condemnation of sin; and, when fully developed, will be presented to him by the Creator without spot or wrinkle, or any such thing—*holy and without blemish*. In further allusion to this, Paul says—

"Know ye not that your bodies are the members of Christ? Shall I, then, take the members of Christ, and make them the members of a harlot? God forbid.

"What? Know ye not that he which is joined to a harlot is one body? For two, saith He, shall be one flesh. But he **that is joined unto the Lord is one spirit**" (1 Cor. 6:15-17).

The principles involved in this divine teaching need no elaboration. And it is not unreasonable to think, or too much to expect, that in all cases where the delightful spectacle of so holy and heavenly a community thus apostolically foreshadowed, and so graphically and tersely exhibited for contemplation in the symbols of the Apocalypse (see Rev. 19:7-8; 21: 9-27), is discerned, and the desire for union with the Lord exists, *there will be no questioning as to the permissibility of intermarriage with the alien* from the commonwealth of Israel, or of the duty devolving upon the members of this divine unity in every case of defilement of the holy temple in the Lord, which they themselves constitute. The command of the Lord by His servant Paul to every male, spinster, and widow of that holy community is "ONLY IN THE LORD."

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

Thy Speech Bewrayeth Thee

"If any man among you SEEM to be religious, and bridleth not his tongue, that man's religion is VAIN" —James 1:26

PART TWO

Some more than others, but all of us quite often, are guilty of the fleshly folly of just plain *talking too much*—

"In the multitude of words, there wanteth not sin."

This is bound to be true, for a loose tongue cannot be a carefully disciplined tongue. It is the sign of a shallow mind:

"A fool's voice is known by multitude of words" (Eccl. 5:3).

Let us, when we find ourselves chattering, remind ourselves that we are manifesting our folly, and sinning before God. Of those who aspire to the eternal joys of fellowship with Him, He requires constant reverence and circumspection—

"God is in heaven, and thou upon earth: therefore let thy words be few" (Eccl. 5:2).

Jesus warned, regarding a similar abuse of the tongue—

"Every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt.12:36).

Some, feeling this to be "an hard saying," have tried to change its meaning by interpreting "idle" as "evil," but when we look honestly into the true meaning of the word, we find it *does really mean* "idle"—"vain"—"profitless"—and it is a sober warning against a very common weakness. The mind of the Spirit is a consistent way of life, and idle, profitless words are *no part of that way*. The Proverbs express the issue with striking plainness (13:3)—

"He that keepeth his mouth, keepeth his life, but he that openeth wide his lips shall have destruction."

There is a related error of which the Scriptures speak—the tendency to let talking and proposing take the place of working and accomplishing—

"In all labor there is profit, but the talk of the lips tendeth only to penury" (Prov. 14:23).

This is equally true in the spiritual as in the natural. It is so easy to wish and to propose and to discuss, but the persistent and consistent effort that is required to get things done does not come so readily and easily to natural man.

* * *

Proud-talking is especially offensive to God—

"In the mouth of the foolish is a rod of pride" (Prov. 14:3).

Anything we say that is intended, directly or indirectly, to reflect credit upon ourselves and to impress others, is a form of this folly. If we honestly examine our conversation, we shall find that this is often the motive of our remarks even though, unless we stop to think especially about it, we are hardly conscious of any such motive. The pride of the flesh is so ingrained that it colors our speech without any conscious effort.

In fact, *any* talk about ourselves unless it has a specific and necessary purpose, comes in this general category. Let us beware of the natural tendency to make ourselves and our affairs the center of conversation.

The ungodly say (Psa. 12:4)—

"With our tongues will we prevail: our lips are our own. Who is lord over us?"

If we allow our conversation to follow our natural inclinations, and do not consciously bridle our tongue according to the instruction of the Spirit, we are in practice adopting this proud foolishness of the ungodly, and denying our subjection to any control.

* * *

There is another weakness of the tongue of which we find sad examples in Scriptures, even in righteous men. Prov. 29:20 says—

"Seest thou a man that is hasty in his words? There is more hope of a fool than of him."

To be habitually hasty of speech—rashly blurting out the first reaction of the flesh, in excitement or annoyance—is truly hopeless, but none are entirely free from this danger.

The great example here, of course, is Moses, the meekest of men, who—under great provocation—spoke hastily and inadvisedly with his lips, and was as a result denied his life's crowning desire. The quick sharp retort is usually regretted, but it can never be recalled, therefore—

"The heart of the wise studieth to answer, but the mouth of the wicked poureth out evil things"
(Prov. 15:28).

And James solemnly counsels (1:19)—

"Wherefore, my beloved brethren, let every man be swift to hear, slow to speak."

* * *

Contention is another abuse of the great power and privilege of speech. Paul says to Titus (3:9)—

"Avoid contention, for it is unprofitable and vain."

And the wisdom of the Spirit in Proverbs tells us—

"A fool's lips enter into contention" (18:6).

Contentiousness is one of the basic natural evils of the flesh. See how children will squabble and quarrel over the most trivial things, just for the sake of squabbling. Paul told the Corinthians that strife among them proved they were still carnal and fleshly-minded spiritual infants. Any strife in an ecclesia indicates there is a *wrong spirit on both sides*, for the spiritually-minded will not be drawn into contention but will comport themselves with gentleness and meekness and love toward all. The Proverbs declare—

"It is an honor for a man to cease from strife."

There is indeed such a thing—a noble and dignified and profitable thing—as "contending earnestly for the Faith," but the spiritually wise will distinguish it from fleshly contention and the natural human spirit of contentiousness. Often, because of the deceptiveness of the flesh, contending for the Truth takes on the evil spirit of fleshly contention. In any difference of opinion we must be on guard against this subtle danger.

* * *

Peter says of Jesus, in warning against another misuse of the tongue (1 Pet. 2:23)—

"When he was reviled, he reviled not again."

When, in his suffering, he was mocked and reviled, he did not retaliate, or allow it to disturb his peace in God, but he looked upon his revilers with pity and compassion and prayed for them, realizing that their evil spirit was only destroying themselves.

To revile is to address or speak of with abuse or contempt. We must take care that this spirit does not creep into our zeal against evil and sin. We are but Gospel messengers—God alone is the Judge; He alone has the right to condemn.

* * *

The opposite of reviling is equally condemned in Scripture—*flattery*. In fact the Scriptures speak much more vehemently against this than we would ever expect, and this should lead us to some searching thoughts on this matter—as to why it is so evil, and wherein we are in danger of transgressing. The Spirit saith.—

"A flattering mouth worketh ruin" (Prov. 26:28).

"Meddle not with him that flattereth with his lips" (Prov. 20:19).

"The Lord shall cut off all flattering lips" (Psa. 12:13).

"Their throat is an open sepulchre . . . they flatter with their tongue" (Psa. 5:9).

"He that blesseth his friend with a loud voice, rising early in the morning, it shall be accounted a curse to him" (Prov. 27:14).

To flatter is to praise with a view of gratifying pride, in order to seek some advantage. It is very common in the world, in business and in social intercourse, and is considered part of the necessary apparatus for gaining our ends with people. But God hates it, because it is false and hypocritical and it caters to the pride of the flesh. It is directly opposed to the divine principles of sincerity and the humbling of the flesh.

If we are not careful, we shall often slip into it, for it is very easy and pleasant and has present advantage, and seems to make things easier without apparently doing harm. But let us remember that it is *false*, and *God hates it*. We must get the pure, high viewpoint of the Spirit.

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

The Unity of the Spirit

"Giving all diligence, add to your faith goodness . . . knowledge . . . self-control . . . steadfastness . . . godliness . . . brotherly affection . . . love"—2 Peter 1:5

Brothers and sisters, beloved in the Lord, at such times as we are assembled together around the emblems of our Savior's body and blood, is it not true that it is a time, above all times, when we should be deeply conscious of the *oneness of mind* which should exist among those who are members of that One Body, represented by the emblems before us?

After having witnessed (if not being actually involved in) the ecclesial disputations—which have created a spirit of contention and estrangement between those whom we would fain have felt drawn toward in loving bonds—we rejoice that God has permitted us to feel again the beauty and loving tenderness expressed in that oft-quoted Psalm 133:

"Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: down to the skirts of his garments.

"As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."

That goodness and pleasantness which is comparable to "precious ointment" can be experienced only when oneness of mind creates an atmosphere of love—an atmosphere which envelops the whole assembly like a mantle and dispels all that savors of bitterness. We are reminded of Paul's words—

"For we being many are one bread, and one body: for we are all partakers of that one bread"
(1 Cor. 10:17).

Turning now to Ephesians 4:3, we read—

"Endeavoring to keep the unity of the spirit in the bond of peace."

If we ask what is meant by the "unity of the spirit" we may be confused by what is said by the apostle in the very next verse, that there is "one Body and one Spirit." This one Spirit being the Holy Spirit of God, and we not possessing that Spirit power which we are told in 1 Cor. 13:8 should "fail" and "vanish away."

The Spirit gifts are all enumerated in ch. 12:8-10, besides which that Spirit is declared to be "one"; we may well ask, "*What spirit are we to preserve in unity?*"

Before answering that important question, let us note carefully the listing of the seven pillars of "wisdom's temple":

"One Body, one Spirit, one Hope, one Lord, one Faith, one Baptism, one God and Father Who is above all, in all and through all" (Eph. 4:4-6).

To enter this "temple" described as "wisdom's," wherein preparation has been made for the reception of guests to a "feast of fat things"; all who desire true wisdom are graciously invited (Prov. 9:1-6).

The temple—which is described in Eph. 2:19-22 as being built "upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone"—is the "living temple," into which, says the apostle, "ye are builded together for an habitation of God through the spirit."

Returning to the question as to what is meant by "unity of the spirit" in Eph. 4:3, we note the context enjoins—"lowliness, meekness, long suffering, forbearance and love" (vs. 1, 2). This is therefore depicted as "endeavoring to keep the unity of the spirit in the bonds of love."

The spirit here spoken of is very plainly the spirit of the mind, or "Spirit-mind," of which the apostle says (Ph. 2:5):

"Let this mind be in you which was also in Christ Jesus."

We are also told there that Christ's humility was such that he "could not count equality with God a thing to be grasped" (RSV); so unlike the first Adam, who listened to counsel to sin and become equal to the Elohim.

This obedience unto death is our perfect example, and only by letting this mind become ours can we frail mortals ever attain and maintain this high and holy standard.

To acquire and retain these qualities of mind is said to be *having the mind of Christ*, or as otherwise stated, "Which is Christ in you, the hope of Glory."

This is not, as some suppose, accomplished at once, as Paul showed when he addressed some saints as—

"My little children of whom I travail again in birth, until Christ be formed in you."

To the Romans Paul said—

"To be carnally minded is death; but to be spiritually minded is life and peace" (8:6).

Note carefully and thoughtfully verses 9, 10, and 11: keeping in mind the same thought of Christ being "formed in us" and dwelling in us, and noting that it is *an exhortation, not a statement concerning Spirit gifts which had been freely imparted, and needed no persuasion to acquire*. If it meant the Holy Spirit gifts, then we would find that v. 9 would mean that we are "none of his."

It clearly becomes an entreaty to have or acquire and maintain this Christ-Spirit, also called "Christ in you," and "the Spirit of Him that raised up Jesus from the dead"; for which as a reward, God will "quicken (give life to— RSV) your mortal body."

Therefore, the apostle concludes in v. 12, we are debtors, not to the flesh, to live after the flesh; just as he had declared in the beginning of this line of thought that to be carnally minded is death (v. 6).

Thus we learn that it is a matter of being spiritually minded, instead of carnally minded. Verse 10 states that—

"IF (that little word which is so heart-searching) Christ be in you, the body is dead because of sin."

Is not this what he says of himself in another place: —

"I am crucified with Christ."

We are as a consequence exhorted to "mortify the deeds of the body," that we may live (v. 13). This brings on the further thought that *only those who are thus led by the Spirit of God are truly God's children* (v. 14).

Let us never forget that prayers and tears will promote the gradual development of Christ's image within our minds, IF accompanied by sincere effort.

This is set forth by James in chs. 1:5 and 3:17-18, where faith with prayer for wisdom ultimates in righteous fruits which in turn bring peace.

In ch. 5:10 he also admonishes us to take the prophets for examples of "suffering and affliction with patience," thus developing the long suffering enjoined so often in order to develop spiritual mindedness.

Peter also exhorts us to add to our faith (one of the seven pillars) those seven oft quoted qualities, which reach at the highest point even above brotherly kindness unto LOVE (2 Pet. 1:5-7). And John declares (1 John 3:11)—

"For this is the message that ye heard from the beginning, that ye should love one another."

This is spiritual mindedness, which the apostle says is LIFE AND PEACE. —H.A.S.

Texas Fraternal Gathering

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

MON.	BRO.	SUBJECT
9 a.m.		BUSINESS MEETING
11 a.m.	G.V. Growcott	Nehemiah: Building the Wall in Troublous Times
3 p.m.	E. Banta	Put On the New Man
8 p.m.	O. Beauchamp	The Hope of a Resurrection from the Dead
TUES.		
11 a.m.	N. Mammone	God Calls Abram
3 p.m.	H. Thompson	The Greatness and Goodness of God
8 p.m.	G. V. Growcott	True Belief and Specific Obedience: God's Required Way of Salvation
WED.		
11 a.m.	C. Banta	The Encampment of Israel
3 p.m.	J. F. Packer	God Hath Spoken to Us
8 p.m.	O. Beauchamp	God Has a Purpose with the Nation of Israel
THURS.		
11 a.m.	G. V. Growcott	The Bond of Perfectness
3 p.m.	N. Mammone	What Doth the Lord Require of Thee?
8 p.m.	H. Sommerville	The Heaven, Even the Heavens are the Lord's
FRI.		
11 a.m.	O. Beauchamp	Contending Earnestly for the Faith
3 p.m.	T. S. Lumley	Grace and Truth Came by Jesus Christ
8 p.m.	N. Mammone	The Devil — Real and False
SAT.		
9 a.m.		BUSINESS MEETING
11 a.m.	Wm. Edwards	Our Hope is Sure and Steadfast
3 p.m.	J. F. Packer	CHILDREN'S PROGRAM
8 p.m.	O. Beauchamp	When Ye See These Things Begin to Come to Pass
SUN.		
11 a.m.	G. V. Growcott	The Epistle of James

Signs of the Times

The world today is in a state of tension and fear, not so much because of what has already happened, but what is feared may occur—a state of uncertainty over issues so great that the fate of the world seems to hang in the balance.

France, "the stormy-petrel of Europe," which has a number of times fomented great wars, is now in one of the greatest crises in all her history. The very existence of the Republic is at stake. Divided up into 12 political factions, the seeds of revolution are always present, ready to sprout into action at the slightest provocation.

A long-continued revolt in Algeria has drained her resources and at present requires the presence of a half million troops who seem to be getting nowhere in quelling the rebellion. In Algeria there are 9,000,000 Moslems, most of whom desire independence from France, and a million French

colonists, who not only want to remain a part of France, but favor a plan to force all the Moslems to submit to French rule.

Gen. Chas. De Gaulle has been given the task of reconciling all these divergent political elements and bringing order out of a chaotic situation. He was chosen, not because he was generally acceptable, but because he appeared to be the only alternative to a state of affairs which seemed certain to lead to revolution and disaster. De Gaulle's task will not be an easy one, for France is now a house divided against itself, not only over Algeria, but on many other issues. The various factions, all trying to garner some big advantage out of the political turmoil, will not willingly submit to compromise.

Of the various political factions in France, **the Communists compose the largest group**, and are only prevented from seizing control by other factions combining against them. The present situation is exactly to their liking, and it is not unlikely that the Communists will be greatly strengthened in the crisis, no matter the outcome.

If De Gaulle fails, the result may be the fall of the present French Republic, which would probably mean the loss of this key nation to the NATO group. Even at the best, France, in her present strife-torn, poverty-stricken condition can offer little aid to the European nations seeking to forestall Russian aggression. This is a notable sign of the times. France is a ripening plum, soon to be ready for Soviet plucking.

The Mideast Flares Again

The Mideast, like a smoldering forest fire, dies down, only to be fanned into flame by every gust of wind. The effect of the revolution in Lebanon, like the political upheaval in France, is still a matter of conjecture, but it has direful possibilities. It is generally conceded that the fighting is not the result of internal strife, but brought about by the conniving of Egypt's Nasser and Syria who seek to force Lebanon to join the Pan-Arab group, and, of course, separate the Lebanese from the West and join them to the pro-Russian Arab bloc.

Not only is there a possibility of a general Mideast war arising out of this determined assault on the Lebanese government, but only a "hands-off" policy by the major powers will prevent a major war. Even so, although the great powers do not openly take part, the Russian shadow hangs over the scene of conflict, and the Western powers will give Lebanon all the aid possible short of active participation. It is out of such "brush-fire" conflicts that the next world war will probably be instigated.

Russia's Peaceful Gestures

What might be, under other circumstances, a hopeful sign of peace and cooperation, is to all informed and thinking people a further cause for tension and uneasiness. It is the Russian peace gestures and offers of peaceful co-existence. Many are the opinions, great is the speculation as to the real reasons behind the Soviet peaceful attitude.

The general opinion is that, whatever the purpose, it bodes no good for the Western powers, but is more likely a subtle move to place the Western powers off guard and to further expand Russia's growing economic strength. Various speculative opinions as to Russia's purpose in proposing to cut armaments are:

1. Real fear of an atomic war; for the Soviets know that, in spite of all their boasting, the Western powers can retaliate in kind with anything which Russia can throw at them, and that an all-out nuclear war could bring destruction to the conqueror as well as to the conquered. It is almost certain that none of the great powers will deliberately start an atomic war. More likely it will come about through conditions beyond their control, or through fear that the other is about to strike.

2. Fear of bankruptcy, if the armament race continues unabated. It is well known that Russia is spending more than half of her national income on armaments and related enterprises.

3. Fear that its own people and satellite nations are growing restless over having to deny themselves consumer goods, enjoyed by Western people, so that incomes may be spent on armaments.

4. A plan to embark on a venture to supply her own people with a higher standard of living and **flood world markets with consumer goods**, thus enriching herself and crippling the economy of the Western bloc of nations. This "seven-year plan" is expected to bring Soviet production and living standards to **equality with the West**. This ambitious plan would involve the marshalling of all the productive capacities not only of the Soviet Union, but that of the entire Communist group of nations in an all-out effort to supply their own people and also **capture most of the world's markets**.

Not so long ago such a plan would have been considered fantastic by most people, but now the frightening thing about it is, that Russia will **soon be capable** of doing what she plans to do, according to the present rate of increase in all lines of production.

Any agreement among the great powers to reduce armaments would favor Russia above all others. She is short on consumer goods and long on armaments, and would profit by increasing production of the former commodities. On the other hand, the U. S., already over-produced in consumer goods, would, the Russians believe, suffer a catastrophic business depression and widespread unemployment if they should curtail armament production, which would be the greatest propaganda weapon ever to fall into Communist hands.

While it is doubtful that any agreement will ever be reached on a workable plan for disarmament, the intensive propaganda campaign continuously carried on by the Soviets is having its effect, and by the weight of world opinion and pressure at home, the Western powers may be forced to lessen armament production to some extent, which may be all Russia hopes for.

Russia Ahead in Many Fields

Meanwhile, more evidence is piling up that, while the Western world complacently assumed that they were so far ahead of Russia in so many fields of scientific research and industrial production that she could never catch up, **Russia has been forging ahead at such a rapid pace that the gap is swiftly closing**, and complacency is turned to fear that the tortoise will not only be able to catch up with the hare, but may soon outdistance him.

Only recently it was revealed in "Newsweek" that **Russian equipment for ocean research had advanced beyond that of all other nations combined**. This ocean research is not only useful in submarine warfare, but it gives valuable data on ocean currents, the weather, and exploration for valuable minerals found on the ocean floor.

Russian progress in the medical field is described as "gigantic strides" by a prominent member of the "Manufacturing Chemists Association." Russian life-expectancy has advanced from 40 to 67 years since 1917. An "enormous" hospital construction campaign has multiplied hospital facilities 5 times. Doctors are being turned out by Soviet medical schools at the rate of 16,000 a year, **twice the U. S. rate**. Not only are they in a position to supply all domestic medical needs, but it is suggested that she will soon be able to fulfil her dream of exporting medical teams to underprivileged countries "to sell Communism as the only way to fight disease."

Unquestionably, Russia today is capable of fulfilling her role as foretold in the prophecies of Daniel and Ezekiel. Through the providence of God the stage is set. We only await the divine signal for Gog to "come forth out of the north parts" in his bid for world conquest, to end in his own destruction on the mountains of Israel.

The Restless Sea

Meanwhile numerous trouble spots continue to erupt, signifying the restless and irreconcilable state of affairs in the world. Fighting on Cyprus resumes, this time appearing to have reached a critical stage in which Britain must resort to drastic measures to restore peace to the embattled Greek and Turkish inhabitants.

Evidence is piling up that **Communist strength in South America is much greater than has been supposed**. It is evident now that the countries to the South can no longer be "taken for granted."

The recent execution of four participants in the 1956 Hungarian rebellion, and imprisonment of others, brings fear of another "blood purge," and gives evidence that the heavy hand of Soviet repression has not been withdrawn, and raising further doubts of their sincerity in any proposal for "peaceful co-existence." The "sea and the waves" continue to roar and "cast up mire and dirt." —O.B.

"HE THAT IS HIGHER THAN THE HIGHEST REGARDETH"

God has revealed that however much appearances may teach the contrary, He attentively regards what is passing in the earth; that he taketh pleasure in those who fear His name and is angry with the wicked every day; and that, in due time, he will cause every responsible man to find according to his ways.

Contrary as it may be to the philosophy of human brains—alias "sinful flesh"—He will finally do good to those who please Him by their affectionate interest in His ways and obedience to His commandments, and inflict unspeakable evil on those who regard Him not and presumptuously set at nought His appointments.—**Bro. Roberts**.

Boston-Worcester Fraternal Gathering

(If The Lord Will)

To be held at Worcester, Mass. on Oct. 11 & 12

Ecclesial News

HONESDALE, Penna.—O.F. Hall, Main St.—Bible Class and Sun. Sch., 10:30 a.m.; Exhortation and Memorial Service, 11:30 a.m.

With great pleasure and encouragement we report the baptism into Christ, on May 31, of PATRICIA D. FRISBIE, of Baltimore, and CATHERINE SOMMERVILLE, of Avoca, Pa.

They were given the right hand of fellowship on Sunday, June 1. We rejoice with them, and pray they may faithfully run the race and receive the crown of life.

Bro. Nick Mammone, of Hopatcong, N. J., meets with us regularly. Bro. and sis. Russell Frisbie, of Baltimore, also attend as often as possible.

The signs of our Master's near advent multiply. May we all use all diligence to "make our calling and election sure."

Loving greetings to all of like precious Faith.

* * *

—bro. H. A. Sommerville

HYE, Texas

On May 4 many of the brothers and sisters from all the ecclesias in Texas met on the Christadelphian Camp grounds for a profitable occasion of association together in Bible study, in worship and praise to God, and in fellowship one with another in memory of the great sacrifice of love and obedience which the Lord Jesus made on our behalf.

Bro. Oscar Beauchamp spoke words of comfort, instruction and exhortation to the brothers and sisters on the subject "Faith and Works."

He showed that the faith which pleases God is that which is strong and unwavering, being based upon what God has promised, and manifesting itself in works of love and obedience such as God has ordained that we should walk in them. —bro. E. W. Banta

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

Greetings in Christ Jesus,

With God's blessing we endeavor to keep the light of the Gospel burning. We greatly appreciate the help of all who encourage us in this work by their visits and efforts.

The result of our labors we must leave in the hands of our Heavenly Father, Who alone can give the increase.

We have been pleased to welcome to the Lord's table, bro. and sis. Mark Russell, from Beverly, Mass. Bro. Russell gave us the word of exhortation.

We are looking forward to meeting many of the brethren and sisters at the Texas Gathering.

Our united love to all of like precious Faith, —bro. T. S. Lumley

* * *

MONTREAL, P.Q.—YMCA Bldg., 1000 Gordon, Verdun—Memorial 11 a.m.

Loving greetings to the Brotherhood,

We have had a very pleasant visit from our sister Lancour of the Boston ecclesia. We were reminded of old times among Christadelphians as we gathered around the inspired Word to ponder our Daily Readings each day to supply the inner man.

What a joyous time it will be, if we are approved, to be able to talk of all the Creator's wondrous works with perfect immortal tongues!

Your brother in hope of life eternal, —J. D. Baines

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