

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.

Edited and Published by:
G. A. Gibson 294 Glebeholme Blvd., Toronto 6, Ontario, Canada

“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.

CONTENTS

EDITORIAL: The Great Purpose of Life	Inside Front Cover
TEXAS FRATERNAL GATHERING, July 28 - August 3.....	194
MY TWO WITNESSES (Bro. Thomas).....	195
CONSIDER THE HIGH PRIEST (Bro. Roberts).....	201
OUT OF EGYPT HAVE I CALLED MY SON (Part 25).....	207
"IS IT NOTHING TO YOU, ALL YE THAT PASS BY?"	210
PARTAKERS OF HIS HOLINESS	211
GOD IS FAITHFUL	215
I TAKE PLEASURE IN INFIRMITIES:	217
BOSTON-WORCESTER GATHERING, October 11-12.....	219
THY SPEECH BEWRAYETH THEE (Part 3)	220
SIGNS OF THE TIMES: "Evil shall go forth from nation to nation"	223
ECCLESIAL DIRECTORY	Back Cover

CHRIST IS COMING AND WILL REIGN ON EARTH

EDITORIAL

The Great Purpose of Life

"For not he that commendeth himself is approved, but whom the Lord commendeth"—2 Corin. 10:18.

From these words of Paul, it must be clear to the vision, and intelligible to the understanding, of any Bible-loving person that if we are to meet with the approval of the Lord Jesus, at his appearing and Kingdom, we can only do so by becoming familiar with what the Lord requires of us, and then *occupy ourselves in his business with a zeal according to knowledge.*

When we speak of "knowledge," our reference is not to the mere acquaintance with certain facts, or principles; but a clear and certain mental apprehension, or perception, of fact and truth revealed in the Bible. Having attained unto such a knowledge, it becomes the foundation of our faith, and if we continue in the faith grounded and settled—

"We are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

Should anyone feel that the words of Paul, which appear at the top of this page, are vague, or obscure, in any way, then let him turn to the words of Jesus in Matt. 7:21-23—

"Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but **he that doeth the will of my Father** Which is in heaven.

"Many shall say to me in that day, Lord, Lord, have we not prophesied in thy Name? and in thy Name have cast out devils? and in thy Name done many wonderful works?

"And then will I profess unto them, **I never knew you:** depart from me, ye that work iniquity."

But to whom will Jesus address these solemn words? Will it be to various sections of Christendom who know not the Truth? Evidently not; for he is speaking of the time when he "shall judge the quick and the dead at his appearing and his Kingdom"—2 Tim. 4:1. It is obvious, then, that Jesus will address his words to *those who are amenable to the resurrection.* That is, to those individuals who have come into contact with the Gospel and, having obeyed its requirements at the first, fail to walk worthy of their calling.

The words to be addressed to Jesus by this class are worthy of our serious consideration. "*Lord, Lord, have we not prophesied in thy Name?*" The word rendered "prophesied" means to publicly expound, and therefore refers to brethren who have been engaged in public Gospel proclamation.

No doubt, they had put great effort into their preaching. Public halls had been rented, buildings had been constructed, campaigns had been organized in which ecclesias had pooled their resources in order to use radio broadcasting to bring the message of the Gospel to the people over a wide area. Lecturing societies were formed, and brethren travelled from place to place, and even missionaries were sent to distant lands. Like Israel, in the days of Jesus, they traversed sea and land to make converts. Notwithstanding all this arduous and exhaustive public exposition of the Truth, Jesus says to them:

"I never knew you: depart from me, ye that work iniquity."

There must be an explanation of this apparent enigma, or Jesus would not have made the statement. One solution can be traced to the pride of life, for the flesh delights in the duties of the public platform where it can display its knowledge and superfluity of words. Unless we guard

ourselves carefully, we can easily become victims of a frame of mind similar to that of many of the chief rulers in the days of Jesus who, although they believed on him (John 12:43)—

"They loved the praise of men more than the praise of God."

Some have developed an excessive enthusiasm for preaching the Truth which results in an hypothesis that states it is of far greater importance to *proclaim* the Truth than it is to *live* it. Now if this were true, Judas would have a greater place in the kingdom than the other apostles, because he preached the Word, but failed to live up to its exalted standards. Paul was well aware of this form of self-deception, for he says—

"But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway"—1 Cor. 9:27.

Preaching the Word is an exalted function to perform—a noble opportunity for the willing worker; but it does not claim first place in our lives. That which comes first is plainly and definitely stated by Jesus at the conclusion of his discourse given on the mount in Matt. 7:24—

"Therefore whosoever heareth these sayings of mine, AND DOETH THEM, I will liken him unto a wise man, which built his house upon a rock."

Doing the things that Jesus commanded is the well-doing that will be acceptable to God. We may acquire an extensive knowledge of the Bible, and develop a power of speaking that could move the listener to tears; but all the preaching we can do is not equal to *living the Truth*. First and foremost in our lives there must be a character built up in harmony with the Name to which we become attached through our belief and obedience of the Gospel. As Paul said to the brethren at Thessalonica—

"As ye know how we exhorted and comforted and charged every one of you, as a father does his children, that ye would **walk worthy of God**, Who hath called you unto His kingdom and glory"—1 Thes. 2:11-12.

This is the great purpose of life—to generate within ourselves a condition of holiness while we learn obedience by the things which we suffer. To accomplish this, we must continue in the faith grounded and settled, rooted and built up in Christ while we set our affection on things above, not on things on the earth. For if we are mixed up in worldly affairs—either in a business or social capacity—we become enemies of God. So said James (4:4)—

"Whosoever therefore will be a friend of the world is the enemy of God."

Or if we live in luxury, and shut up our bowels of compassion, and close our ears to the cry of the poor, our preaching will be in vain, and the time will come when it may be said—

"Thou in thy lifetime enjoyed thy good things, while thy brother suffered from evil things; but now he is comforted, and thou art tormented."

Preach the Word truly, but first, let us *learn how to live up to its requirements*. The preparation of the Bride for union with her Lord consists of something much higher than mere preaching. When Paul said—

"Set your affection on things above, not on things on the earth."

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

—he was not merely saying glowing and gracious words; but was expressing a *practical and godly way of living*, by which God becomes an everyday first in our lives. To such people, John wrote—

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

My Two Witnesses

"I will give power unto My Two Witnesses . . . to shut heaven that it rain not . . . to turn waters into blood . . . to smite the earth with all plagues"—Rev. 11: 3-6

By **BROTHER JOHN THOMAS**

When the Little Horn appeared among the 10 horns, Daniel was particularly struck by his blasphemous talking, and enmity against "the saints of the Most High." The mouth of this horn is evidently the same as the mouth of the ten-horned, and two-horned, beasts of the apocalypse (Rev. 13).

It was the mouth of a lion, because of its roaring for prey, seeking whom it might devour; as well as for its Babylonish affinities. "It spake as a dragon," with the ferocity of the old pagan emperors against the saints. Of this mouth, he says:

"It spake great things and blasphemies against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven."

These blasphemies Daniel styles "great words against the Most High," which, of course were very offensive to the servants of God, and aroused their indignation. They "contend earnestly for the faith once delivered to the saints" against its blasphemies; and advocated *liberty* of the truth, *equality* of the faithful, and *fraternity* of the children of God.

This brought down upon them the hatred and revenge of the Popes, who stirred up all the horns of the beast against them, as it is written (Rev. 11:7)—

"He made war upon them, overcame them, and killed them."

Daniel speaks of "the saints" and of "the PEOPLE of the saints." I apprehend that there is the same distinction to be drawn here, as between "a Jew inwardly" and "a Jew outwardly." "The saints" is a term which includes them both; even as "Israel" includes both the *natural* and the *believing* seed of Abraham.

Because a person is one of the saints it does not therefore follow that he is a righteous man. This is clear from the fact that the twelve tribes as a company of nations are termed "the Lord's witnesses"; concerning whom He says—

"This people have I formed for Myself; they shall show forth My praise."

They are styled "a *holy* nation," or a nation separated from all other nations by a divine constitution, by which they are made the people of God. Now this "holy nation" has proved itself to be "a stiff necked and perverse race;" nevertheless, it is "holy," or separate, on the same principle that the temple, Jerusalem, the land, etc., are holy.

But pagan nations are sometimes termed holy, or sanctified. Hence, the Lord says—

"I have commanded My **sanctified ones**, I have also called My mighty ones for mine anger, etc.

"They come from a **far country**, from the end of heaven, even the Lord and the weapons of His indignation to destroy the whole land" (Isa. 13:3-5).

This is from a prophecy against Chaldea. These "saints" are declared to be the *Medes and Persians*, who were pagan nations associated together in the overthrow of Babylon—

"I will stir up the Medes against them, who shall not regard silver; land as for gold, they shall not delight in it. Their bows also shall dash the young men in pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children" (vs. 17-18).

A class of persons separated in the providence of God to execute any work for Him are His "sanctified ones," irrespective of their moral relations to the Gospel. They are designated in Scripture by various names. They are styled witnesses, prophets, olive trees, candlesticks, as well as saints; because they are exercised in these several capacities.

They may have to bear witness for civil and religious liberty; to preach against the lion-mouth and his clergy; to stand forth as a lamp before God to enlighten the nations of the earth, etc.; they may discharge all these functions, and yet be neither believers of the Gospel of the Kingdom, nor even "pious" as the term is.

This class of people may be found figuring largely in the history of all European nations. They are *the hostile party to the beast* in all "religious wars," and wars for liberty against the despotism of popes, emperors, kings, and priests.

In these sanguinary wars their uniform has been sackcloth; yet they have devoured their enemies with fire and sword, and smitten the earth with all the plagues of war as often as they pleased. With various fortune they have combated with the tyrants of the world.

Cromwell "tormented them (the Royalists) who dwelt in" England, and who drew the sword for the "right divine of kings to govern wrong"; he struck terror into those in Ireland who worshipped the beast, and devoured them with fire and brimstone from the cannon's mouth.

In France, the Huguenots did good service against the beast. They shut up the political heaven, and suffered not the rain of peace to descend upon Piedmont, and the south, where the blood of Albigenses, and Waldenses, was crying out from the ground, like Abel's, for vengeance upon those who dwelt upon the earth. But however successful for a season, they were destined to succumb for a while; as it is written—

"The little horn made war with the saints, and prevailed against them: UNTIL the Ancient of Days came, and judgment was given to the saints of the Most High: and the time came that the saints possessed the kingdom."

Now, it must not be forgotten that, by reason of the Little Horn's empire comprehending the three subjugated horns, it is a *part of the 10-horned apocalyptic beast* as well as the independent horns. Therefore, what is affirmed of it, is also affirmed of the beast as a whole, including its *mouth & horns*.

Hence, John writes the same thing of the ten-horned beast, and of the two-horned beast, and the image of the former beast's imperial head, that Daniel does of the Little Horn—

"The beast that ascendeth out of the bottomless pit, (or sea) shall make war upon them and shall overcome them, and kill them" (Rev. 11:7).
And in another place, the ten-horned beast (Rev. 13:7)—

". . . Shall make war with the saints and overcome them."
And again, the two-horned beast—

". . . causeth them that dwell in the earth to do homage to the (imperial head of the) first beast, whose deadly wound was healed.

"And he causeth those that dwell upon the earth to err through the deeds it was given him to do against the beast; saying to them that dwelt on the earth that they should make an Image of the Beast, which had the wound by a sword and did live.

"And it was given to him to give breath to the image of the beast, that the image of the beast should both speak, and cause as many as would not worship the image of the beast, that they be killed.

"And he caused all, the small and the great, the rich and the poor, the free and the bond, that a sign should be made upon them on their right hand, or upon their forehead:

"That no man might be qualified to buy or sell, except he have the sign, or the name of the beast, or the number of his name" (Rev. 13:12-17).

Now it is the saints who refuse to adore the imperial Roman image, or Eyes and Mouth of the Little Horn; and who have not the sign upon their foreheads, or in their right hands. These are the parties whom the image has caused war to be made upon, and who have been prevailed against, and killed with all the enormities of promiscuous massacre.

The slaughter of the Albigenses in Languedoc; of the Vaudois in the valley of the Piedmontese mountains, in the 13th and 15th centuries; and of the Huguenots on St. Bartholomew's, and at the revocation of the edict of Nantes; the dragonnades, drownings, etc., are instances of the cruelties inflicted on the saints by the roaring lion of the Eternal City.

In the face of these teeming testimonies of history, the special pleaders of the Papacy have the hardihood and effrontery to say the Head of their church has put none to death; that their church is the pure, sinless spouse of Christ!

But the Spirit denounces it as "drunk with the blood of the saints," because, in stirring up the secular powers to murder and massacre the opponents of Romanism and the advocates of human rights, it has "caused the saints to be killed"; and become so dyed in wickedness, and steeped in crime, that its iniquity hath at last reached to heaven, and the flame of war is consuming and destroying it to the end.

But, says the apostle (2 Cor. 10:4)—

"The weapons of our warfare are not carnal, but spiritual."

In his letter to the Ephesians, he enumerates them as the girdle of Truth, the breast-plate of Righteousness, the preparation of the Gospel of Peace for sandals, the shield of Faith, the helmet of Salvation, and the sword of the Spirit which is the Word of God. This is the "whole armor of God" which "the people of the holies" are permitted to use. The two-edged sword of the Spirit is the only offensive weapon they are allowed to wield in combat with the Beast.

The impulses of the flesh would lead them to crush the tyrants who have drenched the earth with their blood, and bruise their heads like serpents, but their Captain has said:

"Vengeance is mine, I will repay."

It is the impulse of the flesh, hostile to the Truth of God, that urges the Beast to war against the followers of Truth.

The people of the holies are forbidden to act under such an impulse; but to imitate Jesus, who resisted not, but committed his cause to God. *Unresisting suffering* is the law of their spiritual warfare. If persecuted they must fly; if smitten, they must not smite again; if reviled, they must bless; but withal "fight the good fight of faith" with the Word of God, without favor, affection, or compromise, with any thing that exalts itself against the knowledge of God.

But this may be thought to be a contradiction of what has been said of the witnesses *inflicting the plagues of war as often as they pleased*. How can they do this unless they contend in battle against the Beast?

The answer is, that the Anti-Papal instrumentality of God in the earth consists of *three classes* of persons; two of these classes are *political*, but the third is that class spoken of by the apostle as his *brethren*.

The prophecy of the Two Witnesses is concerning two great parties in the ten-horned beast's dominion, which antagonize it in its civil and ecclesiastical policy. One party is purely secular, and styled "*the Earth*," or democracy; the other party is "religious," and termed "*the Woman*."

The mission of these is to make war upon tyranny, and to take vengeance upon it, and finally to be the means or occasion, of breaking it up in its ten-horned and Papal constitution. "The Earth," or secular witness, is the helper of "the Woman," or religious witness. They have co-operated since the reign of Constantine more or less intimately until the present time; their co-operation consisting in a determined hostility to State-Churchism, and to its monarchical allies.

They are both more or less Republican in their principles. "The Earth" especially is animated by the hatred of oppressors. Its spirit in all ages has shown itself in a terrible form. It is ferocious as the tiger, but it is a ferocity that is required by the nature of the work assigned it. The civil and ecclesiastical tyranny it has to combat, which is itself horribly terrific and blasphemous against God and His truth, must be encountered by a spirit as fierce.

In history, we see it exhibited in the Circumcellions of the first century of its operations, in the men of Munster of the sixteenth, the Camisards of the seventeenth, the Terrorists of the 18th, and Red Republicans, Socialists, etc., of the 19th.

Like God's "sanctified ones, the Medes," the heart of "the Earth" is steel; and its eye un pitying. It is ready to dash out the brains of sucklings, to spoil the property of the rich, and to reduce the social fabric of the Beast to its elemental chaos. Its political representative in Europe is "The Mountain" in the French legislature—a body of men who are abomination and terror to the Jesuit-priest-party throughout the world.

"The Woman" is constituted of heterogeneous sects. "Dissent" and "Non-conformity" are terms which define the religious witness in this country. In France she is styled "Calvinist." Her tendencies are Republican as illustrated in the Cromwellian commonwealth, and in the constitution of the United States of America, which was the conjoint work of "the Earth" and "the Woman."

This great religious witness, "The Woman," is made up of an infinite variety of factions, whose contempt of popes, emperors, kings, priests, and aristocrats is profound, yet, with all their hatred, they conscientiously repudiate the excesses of "the Earth," or secular witness.

These two witnessing parties, however, are of one theory, which is "*Death to tyranny*," if not to tyrants; and, in some sense or other, rally around the standard of "liberty, equality, and fraternity"—three principles which are utterly destructive of the dominion of the Little Horn, and its less audacious fellows of the Roman Beast.

But there is a *third party* which, although it has the deep-rooted enmity of Truth against every form of Satanism in Church and State, Papal and Protestant; and wishes success to the Two Witnesses in their war with civil and ecclesiastical tyranny, yet it is distinct from them both. It is that party described by the apostle in the passage above quoted.

It is composed of *the Saints of God in the highest sense of the word*. It is the One Body of Christ, having the "one faith, the one hope, one Lord, one spirit, one baptism, and one God and Father." It is styled "the Holy City" in the Revelation; and is trodden under foot of the Gentile for 42 months of years, till the Ancient of Days appears.

It is by this class that the "faith once delivered to the saints" is preserved from being entirely lost. They are termed:

". . . the remnant of the Woman's seed, who keep the commandments of God, and have the testimony of Jesus."

They are a people who believe the Gospel of the Kingdom of God and the things of Christ's Name as set forth in "the law and the testimony;" for—

"The testimony of Jesus is the spirit of prophecy."

They are also an immersed people; for they keep the commandments of God as well as believe His Word. It is their mission to "contend earnestly for The Faith." Hence they come into collision with all parties; being antagonistic to—

" . . . every high thought that exalts itself against the knowledge of God."
—whether entertained by the enemy, or by the Witnesses, who torment him with their insurrections, or with their prophesyings in behalf of civil and religious liberty.

Such, then, is the antagonism ordained of God to keep the Beast, or European governments, in check, and to preserve the light of truth and liberty from extinction among the nations. *It is to this agency the world is indebted for the little liberty it rejoices in.* This has been conquered from the Beast at a great cost of human life.

The United States of America is a specimen of its handiwork. The Roundheads, Puritans, and Lollards, or Bible-men, laid the foundation of American institutions on the soil of Britain. They successfully resisted the encroachments of an Act-of-parliament-religion on the rights of men; and by contending for the Bible (without very well understanding it themselves) in opposition to human authority in religion, gave an impulse to the minds of men which all the powers emanating from the "bottomless pit" can no longer prevail against or control.

But while the liberty provided by the constitution of the United States, and practically enjoyed in England, is much to be appreciated by the people of these respective countries, *there are but few of them who have tasted the sweets of that liberty which dwells in "the Holy City."*

"If the TRUTH shall make you free," says Christ, "ye shall be FREE INDEED!" So long as a people practically venerate a professional ministry, whether in the pay of the State, or of the people, to preach what pleases them more than "the Law and the Testimony;" so long as they are ignorant and faithless of "the things concerning the Kingdom of God, and the Name of Jesus Christ," and glorify themselves in religious systems, which nowhere on the sacred page meet the eye of the unbiased student of God's Word; so long as their pulpits are closed against men who would reason with the people out of the Scriptures "concerning righteousness, and temperance, and judgment to come," irrespective of party shibboleths and decrees:—just so long are they strangers to the "liberty, equality, and fraternity" which belong to the Truth of God alone.

The eye of faith sees the fairest spots of earth veiled in thick darkness. Its hope is not in "the Earth;" for man can neither regenerate himself, nor society.

Any organization of the world fabricated by human wisdom, must perish; for men have neither knowledge, wisdom, nor virtue enough to build a social fabric conducive to the honor and glory of God; or to the general happiness of mankind in their several relations of life.

OUR HOPE IS IN THE ANCIENT OF DAYS.

"The Earth" may "help the Woman," and consume the dominions of the Horns; but the Son of Man can alone deliver the Holy City, crush the Dragon's head, and reconstitute society to the glory of God, and the happiness of all the families of mankind.

Consider the High Priest

"Take heed, brethren, lest there be in any of you an evil heart of unbelief . . . lest any of you be hardened through the deceitfulness of sin"—Heb. 3:12

BY BROTHER ROBERT ROBERTS

In the reading of Hebrews 3 we are invited to contemplate Jesus in an aspect at once most exalted and most comforting. It is that aspect of his position which we are perhaps the last to apprehend. Many features of the Truth strike us and engage our attention long before we rise to the glory and comfort of his priesthood.

We MUST take care to grow. Some do not grow. Paul speaks of these Hebrews as being shortcoming in this matter:

"When for the time ye ought to be **teachers**, ye have need that one teach **you** again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat" (v. 12).

If the apostolically instructed could get into this state, our own danger must be greater. It may be said the question of growth is out of our control. A man may say—

"*Well, if I grow, I shall be thankful; but if I do not, how can I help it? It is the blame of what I am, and I did not make myself.*"

Let us beware of this pleasing fallacy. There is only so much of reasonableness in it. Though we did not make ourselves, yet—being made—much depends upon what we *do* as to what we become. If a man pursue healthy habits, he will be healthy: whereas if he neglect the bath, fresh air, exercise, good food, he will become weak and incapable.

Any one can see this in *physical* things. The same law holds good in *spiritual* things. If a man work by right rules in spiritual things, he will grow; if by wrong rules, the opposite will be his experience.

Peter indicates the *first* condition of spiritual health—

"DESIRE the sincere milk of the Word, that ye may grow thereby."

A man addicting himself to the companionship with the Word, in the *daily and systematic reading thereof*, will "grow." He will grow in himself, and he will naturally cultivate the society of those of a similar taste, and receive the additional help that comes from wholesome association—

"He that walketh with wise men shall be wise."

The growing tendency coming from such, of course, will be—not only to seek identification with "whatsoever things are lovely, and of good report"—but to avoid everything of a contrary character, to stand not in the way of sinners, to lay aside every weight, to cut off the right hand, to pluck out the right eye, to—

"Flee **youthful lusts**, and to follow righteousness, godliness, faith, love, patience, meekness."

What can be the effect of such a seeking the good and eschewing the evil, but that "growth" which is constantly exhorted in all the apostolic epistles? If, on the contrary, a man make but an indifferent pursuit of the Spirit, and unwisely mix himself with worldly pleasures and carnal friends and dangerous companions, his experience of the want of growth will be the result of his own course, and justly chargeable to his own fault.

But we are here this morning in the channel of growth. We are here *desiring* to obey the apostolic exhortation to grow in the knowledge of God, our Saviour, and of the Lord Jesus Christ. We cannot better realise this object than by attending to the particular command before us; to—

"**Consider** the Apostle and High Priest of our profession."

Let us do so. Let us ponder what Paul proceeds to say—

"Who was faithful to Him that appointed him; as also Moses was faithful in all His house."

We all know what it is to be faithful. It is to *carry out the wishes of another in fulness and truth*. The testimony is that Jesus did this in relation to—

"Him that appointed him."

He did what the Father desired him to do, whether it was disagreeable or otherwise. Of what significance is the fact to us? Because of the application Jesus himself gave it—

"**IF** ye **keep my commandments**, ye shall abide in my love, even as I have kept my Father's commandments and abide in His love."

The faithfulness of Christ as the basis of his acceptance with God is constantly placed before us as a lesson with reference to our *own* faithfulness as the basis of *our* acceptance with Christ. The words just quoted were spoken by Christ when on earth. When he had gone away into heaven he repeated the lesson in the message to John in Patmos:

"Be faithful unto death and I will give thee a crown of life."

"He that overcometh and **keepeth my works to the end**, to him will I grant that he sit with me on my throne, even as I also overcame and am set down with my Father on His throne."

This forces home a lesson entirely lost sight of in the popular religious ministrations of the day. It is the lesson of all Paul's epistles. It is the lesson of *Truth*, as we shall find when we are face to face with the dread judgment seat.

In a sense, we never can deserve anything, but insofar as He has been pleased to appoint that certain things will command His approval, it is no presumption to hope, and aim, that we may be presented before Him "with exceeding joy."

"This man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house."

Here is something of profound meaning concerning "the Apostle and High Priest of our profession." It is doubtless one of those things to which Peter makes reference when he says of Paul's epistles:

"In them are things hard to be understood."

Paul himself says of Christ—

"Of whom we have many things to say and hard to be uttered, seeing ye are dull of hearing."

The expression reminds us of the remark of some of Christ's disciples when they listened to some of the statements he had made—

"This is an hard saying; who can hear it?"

And they showed their sense of the hardness of it in this way:

"From that time, many of his disciples went back and walked no more with him" (John 6:66).

Let us not be like them. Let us not be repelled by the hardness of a matter concerning Christ, ever remembering that those who suffer themselves so to be exercised only discard one hardness for another and a worse. The intellect is bound to be confronted by "hardness"—(or that which is difficult of understanding)—in one form or other.

"Nature" itself, which some men think easy, is an inscrutable problem at the foundation. Men see it is a fact and mistake their familiarity with a fact for understanding. Christ is the fact and more glorious than nature, for he is the impersonation of intelligent love, and the link with all that is glorious in destiny.

"He who hath builded the house hath more honor than the house."

How does this apply to Jesus as a reason why he should have more glory than Moses? Was not Jehovah the Builder in both cases—by Moses and by Jesus? Truly; but there was a difference between Moses and Jesus—

"Moses, verily, was faithful in all his house as a **servant** . . . but Christ as a **son**" (vs. 5-6).

Christ being a son was more than Moses in many ways. He was a manifestation of the Father, which Moses was not. He could say—

"I and my Father are one."

—which Moses could not. He could say—

"He that hath seen me hath seen the Father."

—which Moses could in no wise affirm. He was "the Word made flesh," which Moses was not. All this involved his being the builder of the house, in the sense that—

"He that built all things, is God" (verse 4).

—and he was *God in manifestation*, though a son, who—

". . . learned obedience through the things that he suffered."

This brings with it a comfort concerning him which it is impossible to exhaust. When Israel saw Moses come out and go in among them, they saw but the servant and mouthpiece of the Terrible Majesty of the heavens—a man, one of themselves merely and only, though so highly honored as to be spoken to by Jehovah, face to face, as a man speaks to his friend. Moses could tell them nothing but what he was authorised. He was merely an ambassador—strictly confined to his instructions.

But when men saw Jesus, they stood in the presence of the Father mediately manifested. The Spirit, making him what he was as a man in the first instance, and abiding upon him without measure after his baptism in the second place, made him what no man ever was before him—the personated exhibition and expression of the Father, everywhere present by His Spirit. So that the act of the one was the act of the other, as Jesus said:

"The son can do nothing himself but what he seeth the Father do."

The practical significance of this is that the work of Christ was the work of God.

"God was **in Christ** reconciling the world unto Himself."

Consequently, we have not to think of the Father as a distant personage propitiated through the intervention of Christ. The Father approaches us through and in Christ. If Christ were among us, he would say to us as to Philip—

"Believest thou not that I am **in the Father** and the Father **in me**? The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, He doeth the works"

(John 16:10).

What was thus true of him in the days of his flesh is much more true of him in the exaltation that God hath given him. Paul's testimony is (Col. 2:9) that—

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

Paul himself saw the physical evidence of this in the light "above the brightness of the sun" which felled and blinded him on his way to Damascus. The fact is symbolically illustrated in the Apocalypse by—

"The Lamb having seven horns and seven eyes."

—*all power and all perception*—as saith Jesus:

"All power is given unto me in heaven and in earth."

"I am he that searcheth the reins and hearts."

The description of him as "the Lord the Spirit" completes the evidence on this point.

His relation to us in this exalted position, is that of a priest. "Let us consider him" in this relation, as Paul exhorts. What does it mean? Paul leaves us no doubt on the subject. There is no room for the idea that he is priest in any *figurative* sense. Paul not only says—

"We have a great High Priest, passed into the heavens, Jesus the Son of God."

But he says—

"He ever liveth to make intercession for them that come unto God by him" (Heb. 7:25).

Upon this fact he bases the injunction—

"Let us therefore come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

Here is an office *actively exercised* by Jesus, of the sort suggested by the statement that—

"There is one God and one Mediator between God and men, the man Christ Jesus"

(1 Tim. 3:5).

It is an asking of God for mercy on behalf of certain, as it is written in the Psalms—

"Thou hast ascended on high: thou hast led captivity captive: thou hast received gifts for men.

"Yea, for the rebellious also, that the Lord God might dwell among them" (Psa. 68:18).

At first sight, this idea might seem to clash with the other fact we have looked at that Jesus and the Father are a unity. It might be asked: if it be so that in the presence of Jesus, we are in the presence of the Father, and that we need not to think of the Father as a hostile personage in the background, *where is there room for this "making of intercession" on behalf of offenders?*

The answer is that though Jesus and the Father are one, that oneness (which is a oneness of the sort subsisting between the sun and the sunbeam) does not exclude the quality of separateness by which the Father is the Father, and the Son the Son. The same Jesus who said—

"I and my Father are one."

—also said—

"It is written in your Law, The testimony of two men is true. I am one that bear witness of myself, and the Father who sent me beareth witness of me" (John 8:17-18).

The Father was in heaven when Jesus was on earth, and Jesus lifted up his eyes to heaven and said—

"Father, the hour is come: glorify Thy Son, that Thy Son may also glorify Thee."

Afterwards, Jesus ascended to the Father, and he said—

"And now I am no more in the world; but these (my disciples) are in world, and I come to thee" (John 17:11).

But this did not put an end to their personal separateness. It still remains the fact that while (1 Cor. 11:3)—

"The head of every man is Christ, the **head of Christ is GOD.**"

And while—

"Ye are Christ's . . . **Christ is GOD'S**" (1 Cor. 3:23).

Therefore, let us never lose hold of the fact that Christ is—

"Entered into heaven itself, now to appear **in the presence** of God for us" (Heb. 9:24).

It is a fact to rejoice in and to be continually comforted by. We need not burden our minds with any conception of *how* this mediation is conducted. Whether Jesus speaks audibly to the Father in request for this one and that one, or whether, as is more probable, the request is conveyed by his unspoken wish, the result is the same to us, which is the important matter "for us poor mortal sinners."

That is, the Father is pleased *for Christ's sake*—if Christ choose to make request—to forgive such as may be asked for. There is, therefore, much practical reality of meaning in John's statement—

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

We stand in need of this consolation, for we must all experience Paul's dissatisfaction with himself, when he said—

"The good that I would I do not, and the evil which I would not that I do."

—*not that this means living in sin*, but it means that there are *heights of holiness* and praise and well-doing to which he cannot attain in this state of humiliation; and that there are also necessities and infirmities of various sorts, from which this same new man would gladly be emancipated, but to which he is obligated to submit with the feeling of Paul:

"Oh, wretched man that I am!"

It is a comfort to know that if we walk in love and obedience, with broken and contrite heart, trembling at the Word, if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all iniquity.

This idea joins hands with what Paul intimates in the chapter we are considering, namely, that *our possession of these privileges depends upon a certain mental state in relation to the hope.*

"Whose house are we **IF we hold fast the CONFIDENCE and the REJOICING** of the hope firm unto the end."

Nothing more completely disposes of the popular idea, fostered by the leaders of the people, that the nature of our "theological expectations," as they would term them, is a matter of indifference. The holding of "THE Hope" is essential to our acceptance with God: for—

"We are saved by hope."

—or "by THE Hope," as it is in the original (Rom. 8:21). This hope is "the Hope of Israel," as Paul told the Jews in Rome (Acts 28:20). It is a hope embracing many glorious elements—the hope of eternal life, the hope of resurrection, the hope of change to the immortal, the hope of the coming of the kingdom, that is, of the restoration of the kingdom to Israel (Acts 1:1); the hope of a place in it, the hope of the blessedness covenanted to all nations of the earth in Abraham, in the day when Abraham

himself shall "receive the promise," which he did not receive in the day of his pilgrimage, but which he saw "afar off" with the result of confessing he was a "stranger and pilgrim upon the earth."

If a man be destitute of *this* Hope, he is destitute of that which is well-pleasing to God. Or if possessing it *without* "confidence and rejoicing," he is equally wanting of the condition which Paul says is *necessary* to constituency in the house of Christ. Let us therefore listen to Paul (v. 12)—

"TAKE HEED, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God, but exhort one another daily while it is called today, lest any of you be hardened through the deceitfulness of sin."

We are in constant danger while we are in the present evil world. Many things tend to dim the brightness of the hope in our minds. Let us take the precautions appointed for our help. Let us "give ourselves to reading" (1 Tim 4:13), *pray without ceasing*, and forsake not the assembling of ourselves together, as the manner of some is.

In this way, we may hope, with the help we shall receive from within the veil, to keep ourselves unspotted from the world, and to receive at last that joyful welcome into rest and glory which awaits all the children of God, in the day of the Lord's promised return to the earth.

Out of Egypt Have I Called My Son

"But we all, with unveiled face reflecting as in a mirror the glory of the Lord, are changed into the same image, from glory to glory"—2 Cor. 3:18

PART TWENTY-FIVE

We have not quite reached the end of Moses' second forty days and forty nights absence from his people, which were passed in an absolute fast from meat and drink—and, we may add, from sleep also; and all this, apparently, through the folly and shortsightedness of a faithless people who treated their divinely appointed leader with contempt, and rejected him with scornful reproach, saying—

"Up, make us gods, which shall go before us: for as this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him."

May we not, in passing, discern the analogous bearing of all this upon the rejection, by the same people, of the "prophet like unto Moses," whom God raised up unto them according to His promise, and whom—

". . . their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him."

This was God's providential way of securing to His people the blessings covenanted to the fathers. Even as yet Israel is blind to the absolute necessity which existed, that Christ's soul should be made an offering for sin in connection with carrying out the promise made in Eden, that the seed of the woman should bruise the serpent's head.

And that this was initially *fulfilled in himself*, and of which they themselves were made the unconscious instruments in the suffering, rejection, and death of Christ before entering into his glory. And that thus "it pleased the Lord to bruise him," that His authority and love should be established in the sight of men as the foundation of His good will towards all the repentant children of the condemned race to which we belong. Truly, "the vail is upon their heart."

Again, in the forty days and forty nights fast of Moses in the mount, we discern the shadow of the prophet like unto him, in his fast for a similar period in the wilderness of Judea, preparatory to entering on his public ministry as the:

"Lamb of God, which taketh away the sin of the world."

How true it is that (2 Tim. 3:16-17)—

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

If it be thus with the Word of God, does it not follow that whatever is *not* according to this Word cannot come into the category of "good works"?

Moses fasted forty days and forty nights, and so did Christ.

The Spirit of Christ in David says—

"As for me (Christ) when they were sick, my clothing was sack cloth: I humbled my soul with fasting" (Ps. 35:13)

Again, it is written of him—

"When I wept, and chastened my soul with fasting, that was to my reproach" (Psa. 69:10).

And again, it is also written of him (Psa. 109:24)—

"My knees are weak through fasting; and my flesh faileth of fatness."

David, in the bitterness of his soul, fasted for his child when it was stricken with sickness; and the apostle Paul could speak of "approving ourselves . . . in fastings;" and write approvingly of those who gave themselves to "fasting and prayer."

But *fasting is nowhere enjoined under the law of faith*. It is rather exhibited in the New Testament as an act consonant with the presentation of our bodies as living sacrifices, holy, acceptable unto God, as a reasonable service.

Of Moses, it is written that, at the end of forty days and forty nights, without food or water, he (Exo. 34:29-35)—

". . . came down from Mount Sinai with the two tables of testimony, and Moses wist not the skin of his face shone.

"And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

"And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

"And afterward all the children of Israel came nigh: and he gave them in commandment all that the Lord had spoken with him in Mount Sinai.

"And till Moses had done speaking with them, he put a vail on his face. But when Moses went in before the Lord to speak with him, he took the vail off, until he came out.

"And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with Him."

What a marvellous thing! How strongly evidential that Moses had been *with* God—not in heaven, but in Mount Sinai. Was this exhibition of physical luminosity the result of his fasting? Or was it the *visible credential of his interview with Jehovah's name-bearers—the angels of His might*?

Is there any wonder that those who saw the glory of Moses should be afraid to come nigh him? Although we might be somewhat nerved by the knowledge of this and other similar facts, how should we feel, in this 20th century, in the presence of such an exhibition of divine glory? Surely the experience of the children of Israel would be ours! We should shrink from the presence of such an one as they did.

But the vision of glory had a two-fold object in Moses' case. The sight of it would greatly affect their minds, and influence them in the doing of what God had commanded them by Moses to do, namely, to take from them—

" . . . an offering unto the Lord of gold, and silver, and brass, blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins, and shittim wood, and oil for the light, and spices for anointing, and for the sweet incense, and onyx stones to be set for the ephod, and for the breastplate."

All these articles were required for the erection of the Tabernacle, which was to be made according to the pattern which the Lord had shown to Moses in the mount. So that by this exhibition, in Moses' own person, of the divine glory, there might be engendered within them "a willing heart" to contribute of their substance the things required. And that it had this effect is testified in the statement that—

"The people bring much more than enough."
—and that they were—

" . . . restrained from bringing."

But the matter of the glory, to which our attention has been called, had a hidden meaning, not perceived by those who beheld it; and to this we now give consideration. It is the subject of apostolic reference in 2 Cor. 3. The Law of Moses, which was representative and provisional, is therein styled "the ministration of *death*," and "the ministration of *condemnation*," which is contrasted with "the New Testament," or "ministration of the Spirit." The apostle says of these two systems—

"But if the **ministration of death**, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away, how shall not the **ministration of the Spirit** be rather glorious?

"For if this ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

"For if that which is done away was glorious, much more that which remaineth is glorious.

"Seeing then that we have such hope, we use great plainness of speech; and not as Moses, who put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished; but their minds were blinded; for until this day remaineth the same vail untaken away in the reading of the Old Testament; which vail is done away in Christ.

"But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless, when it shall turn to the Lord, the vail shall be taken away.

"Now the Lord is that spirit, and where the spirit of the Lord is there is liberty.

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

It must be very evident from this apostolic exhibition of the truth hidden in the passing glory connected with the delivering of the Law by Moses to Israel, that *the Spirit-illumination of the face of Moses contained an impenetrable mystery*—one of the mysteries of the kingdom of God—

" . . . kept secret since the world began."
—and which Paul, more than any other of the apostles, has labored to elucidate; and to whom was vouchsafed a vision of the glory of Christ, of which that of Moses was but an imperfect shadowy representation. He has shown us how that, in "the fulness of time" (Gal. 4:4-5)—

"God sent forth His son, made of a woman, made under the Law, that we might receive the adoption of sons."
—and how that Christ died under the Law, and by his resurrection took it out of the way; so that all who put on his Name in the appointed way might obtain forgiveness of sin, and a title to eternal life and glory in the Kingdom of God, otherwise impossible.

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

"IS IT NOTHING TO YOU, ALL YE THAT PASS BY?"

The desolation of Israel seems a small thing in the estimation of the children of the present world. They do not realize what glories were involved in the Mosaic constitution which God gave to Israel.

They do not know the wretchedness that results to the human race from the absence of divine government. They cannot appreciate the unutterable goodness that will come to all people with the rebuilding of the house of David, and the extension of its shadowing power to every country under heaven.

The Truth, if we have learned it in its fulness, has taught us these things, and, therefore, leads us to sigh and cry for the day of promise, when the Lord's land will no longer be desolate; when Jehovah's people will no longer be wanderers in the earth, when the nations of the world will no longer walk after the imagination of their evil hearts, but will rejoice in the law that will go forth to the ends of the earth from David's Son, enthroned in glorified Zion.—**Bro. Roberts.**

Partakers of His Holiness

"Let patience have her perfect work, that ye may be perfect and complete"—2 Thessalonians 3: 5

We are gathered around the Lord's table this morning because he has said, "*This do in remembrance of me.*"

Before we partake of the bread and wine, it is necessary that a few words be spoken to center our minds on the central figure of our meeting. The words of exhortation also bring about a condition which will be in accord with Isaiah's words in his praise to God—

"Thou wilt keep him in perfect peace whose mind is stayed on Thee" (Isa. 26:3)

In the quietness of our meeting, we can keep our minds wholly stayed on the things concerning the kingdom of God and of His Son. Yet we must seek to develop our minds to rest on this prospect at all times.

When we return to the outside world, there is a tendency for our minds to be distracted by many things which, in most cases, are unavoidable. We are also called upon to endure much tribulation during our sojourn in the age of our probation.

There is no such condition, in this age, as perfect peace externally for those who have placed their feet on the path which is straight and narrow.

Paul says in 2 Thess. 3:5—

"Let patience have her perfect work, that ye may be perfect and complete."

According to the American College Dictionary, the word "patience" means "calm and uncomplaining endurance," or "calmness in waiting."

Paul tells us to be "patient in tribulation." There will always be tribulation for those who walk in the way God has set before them, but the question is, *can we be patient while suffering this condition?*

For an example we turn again to Paul's words—

"Though he were a Son yet **learned he obedience** by the things which he suffered" (Heb. 5:8.)

One of our brethren, in his comments on Paul's words, said—

"It is God's method of perfecting character and laying the foundation of lasting joy. We may be quite sure, there is no mistake about it, that God's way is the best.

"We may be quite sure that goodness will be all the sweeter and salvation all the more precious and the glory to God all the more fervent, for the prelude of suffering and weariness and waiting that goes before."

"We know from experience that no one is developed until he has known trouble. He may be good, but he is unsympathetic. He may be interesting, but he is not entirely disinterested. There is always a degree of refined selfishness about those who have only known of pleasure.

"Trouble, if there be the right material to work on, removes the dross of the character, subdues and purifies and refines and ennoble and makes fit for the kingdom of God. Therefore it is that the community of the glorified saints, as a whole, are described in the Apocalypse as—

"Those who have come out of great tribulation."

When we hear the word "patience" mentioned at any time there immediately comes into our mind the phrase, "The patience of Job." James says, (Jam. 5:11)—

"Behold we count them happy which endure. Ye have heard of the patience of Job and have seen the end of the Lord, that the Lord is very pitiful and of tender mercy."

Paul, in chapter 12 of his epistle to the Hebrews, said—

"Ye have forgotten the exhortation which speaketh unto you as unto children. My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him:

"For whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not?

"But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits and live?

"For they verily for a few days chastened us after their own pleasure, but He for our profit that we might be partakers of His holiness.

"Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

"Wherefore lift up the hands which hang down and the feeble knees" (Heb. 12:5-12).

Job was the type of a beloved son of God—one of the "chastened and scourged" sons whom He receiveth. The name "Job" means, "one persecuted." His experiences were in harmony with his name.

In the first chapter of his book we are told that he was a man of Uz, and that he was perfect and upright and feared God and avoided evil. In v. 8 we have the Word of God—

"There is none like him in the earth, a perfect and upright man, one that feareth God and escheweth evil."

An illustration of Job's perfection and uprightness may be found recorded in v. 5, where we are told that he acted as priest of his family, he sent and sanctified them and offered burnt offerings. The adversary had contended that Job's allegiance to God was of a mercenary character and that if the Divine blessings were removed he would at once renounce God. Soon after, by God's power, Job was stripped of all his substance, his oxen, his sheep, his camels and his family. This calamity he accepted patiently.

We know that Job was conscious of his own uprightness and he could not understand why God should be so harsh towards him. The explanation comes in chapter 38. God, by a series of questions, proved to Job that he had *spoken without knowledge and that he had uttered words he did not understand*. In Ch. 42, Job answered God with these words—

"I know that Thou canst do everything, and that no thought can be withholden from Thee. Who is he that hideth counsel without knowledge?"

"Therefore have I uttered that I understood not; things too wonderful for me, which I knew not.

"Hear, I beseech Thee and I will speak. I will demand of Thee and declare Thou unto me. I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee, wherefore I abhor myself and repent in dust and ashes."

There is much we can learn from this lesson of Job. We learn that God will surely bring those whom He loves to respect and honor Him in humble submission and self-abasement. *We learn that their corrections will continue till they cease from murmuring and boasting and censuring.*

We learn that Job was a type of Christ, but the abasements, temptations and sufferings of Christ were vastly greater than those of Job. Christ was tempted and suffered and triumphed, but he endured them with perfect patience. If we follow his patience, we shall find "that the Lord is very pitiful and of tender mercy."

Paul tells us that "we have *need* of patience" (Heb. 10:36). Patience is a necessary characteristic and one that true believers should cultivate earnestly. There are many places in the Scriptures where the lack of this virtue has brought disaster to the one involved.

In 1 Sam. 13:8, we are told that Saul grew impatient and offered a sacrifice when Samuel did not appear at the appointed time. Verse 14 tells us the penalty Saul received for his lack of faith—

"But now **thy kingdom shall not continue**. The Lord hath sought Him a man after His own heart and the Lord hath commanded him to be captain over His people, because thou hast not kept that which the Lord commanded thee."

Saul's impatience was because of a lack of faith, and how great the sentence passed on him! Is it not a warning to us? Impatience appears as the result of a *lack of faith in God*.

"Faith cometh by hearing and hearing by the Word of God" (Rom. 10:17).

Faith comes by reading the Word of God, not only in our Bibles, but also by reading the words left for us by faithful brethren who are now sleeping in the patient waiting for the great day of the Lord.

In Romans 8:20, Paul speaks of our faith and hope—

"For the creature was made subject to vanity, not willingly, but by reason of Him Who hath subjected the same in hope.

"And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

"For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."

That is, "calm and uncomplaining endurance," or "calmness in waiting." In Romans 15:5, Paul shows patience to be a characteristic of God and a characteristic which must be developed in us—

"Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God."

In Rom. 2 he exhorts us to patient continuance in well-doing:

"God will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life" (v. 7).

The words "patience" and "tribulation" are used together many times by Paul, as for example in Rom. 5:3 and 12:12. He says it takes much tribulation to work patience and godliness. It takes tribulation to *turn our minds and hopes to a higher level* and to teach us the vanity and insecurity of our present positions. Many times God's servants had to labor alone, and Paul was one of them. In 2 Tim. 1:15, he stated—

"All they which are in Asia be turned away from me. Demas hath forsaken me, having loved this present world. Only Luke is with me."

During Paul's labors, many who were called brethren, were ashamed of his poverty, his speech and his conduct. No doubt they said it was foolish for Paul to be so insistent on sound doctrine and so forceful in the maintenance of the Truth in its purity. Would not a little worldly wisdom and discretion have eased his situation? *There were a few who perceived the true values, and for these Paul thanked God.*

Without these few he would have found the effort far greater to bear. The words of James are applicable to all of us:

"Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth and hath long patience for it, until he receive the early and latter rain.

"Be ye also patient, establish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned. Behold the Judge standeth before the door.

"Take my brethren, the prophets, who have spoken in the Name of the Lord, for an example of suffering affliction and of patience.

"Behold, we count them happy which endure. Ye have heard of the patience of Job and have seen the end of the Lord, that the Lord is very pitiful and of tender mercy."

He is still the same God, and is ever mindful of our trials and weaknesses. He will help us if we but trust in Him implicitly. Let us have the patience to wait and work for the consolation.

"Weeping may endure for a night, but joy cometh in the morning."

And—

"He that endureth unto the end shall be saved."

—M.R.

God Is Faithful

"Let us hold fast the profession of our faith without wavering; for He is faithful that promised"
—Heb. 10:25

It is a source of comfort and strength to the servants of God as they struggle through the days of weakness and evil, and endeavor to lay hold with confidence on the hope set before them, to be assured in their minds that *God is ever faithful* God told Jacob at Bethel—

"Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of" (Gen. 28:15).

In the many centuries that have passed since Jacob lay on the pillow of stone, and saw the angels of God ascending and descending on the ladder of time that extended from his day till the Kingdom, God has done all that He has promised, the divine hand has never been slack in the control and direction of the affairs of Jacob and his posterity with the final end in view—

"In thee and thy seed shall all the families of the earth be blessed" (Gen. 28:14).

In Jacob's old age, after his family had increased to seventy souls, as he then prepared to go down into Egypt, God appeared to him again, with the comforting assurance of His constant protection and care—

"Fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will surely bring thee up again" (Gen. 46:3-4).

Soon after this Jacob died in Egypt, but God's faithfulness to His promise remained active on behalf of his descendants as "the land was filled with them" to the dismay of the Egyptians, and so they did become a great nation.

By means of the divine record we are permitted to view the whole course of Israel's history and note with striking force the *faithfulness of God* in all His relations with them.

Though at times it might appear God was against them rather than on their side; yet as we study the over-all picture we are able to discern His love and tender care as the forbearance of God strove with them in their waywardness to the end *that they might grasp the glorious purpose He had in mind for their future glory.*

They came out of Egypt with a high hand, following the pillar of the cloud by day and the pillar of fire by night, with the great God of Israel ever watchful over them. A good illustration of this is seen in the events transpiring while they were encamped at Rephidim (Exo. 17:8)—

"Then came Amalek, and fought with Israel at Rephidim."

A lesson was impressed upon Israel at this time that shows for all generations of God's people how faithful He was in the execution of His purpose with the nation He had chosen, and how fruitless it was to stand in the way against Him.

"Choose out men, (Moses told Joshua) and go out and fight with Amalek: tomorrow I will stand on the top of the hill with the Rod of God in mine hand."

This was done as Moses commanded, and the next day the battle was joined—

"And it came to pass, when Moses held up his hand, that Israel prevailed, and when he let down his hand, Amalek prevailed."

With the Rod of God held high in his hand, imploring divine aid in their struggle against the enemy, Moses was acting on behalf of Israel as their God-given mediator. With the aid of Aaron and Hur to support him, it is said that—

"His hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword."

This occasion of victory over the enemies of God and of His people, coming at the beginning of their wilderness journey, as Israel was borne on eagles' wings, under the care of God, to their place of rest, would teach them a lesson that should have remained with them for all time; that God was always with them on every side, and in all their ways, *while their hands were lifted up in supplications and entreaty toward Him.*

It was only when they turned their faces away from Him, and sought their help from some other source that they found that God was not among them to give victory to their armies.

Amalek in this case would be a type of all the evil forces and circumstances with which the people of God find themselves confronted in the days of their pilgrimage to the promised rest. God told Moses—

"I will utterly put out the remembrance of Amalek from under heaven."

And this is what God will do with all wickedness and sin in the world; but He will do it through the anti-typical Joshua, who will "choose out men, and go out and fight with Amalek" to their utter destruction.

"The eternal God is thy refuge, and underneath are the everlasting arms: and lie shall thrust out the enemy before thee; and shall say, Destroy them." —E. W. B.

I Take Pleasure in Infirmities

"I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake, for when I am weak, then am I strong"—2 Cor. 12:10

In our studies of the Holy Scriptures, which are "able to make us wise unto salvation," and which as we Christadelphians do daily, we are constantly encouraged by the things that we read. Sometimes by example and then by direct pleading and teaching we are helped to continue in that newness of life in Christ Jesus—

"Though our outward man perish, yet the inward man is renewed day by day."

This truth is well demonstrated in Paul's letters to the Corinthians in which we are invited to—

"Examine yourselves, whether ye be in the faith; prove yourselves" (2 Cor. 13:5).

It is good that we do this constantly rather than wait for others to call attention to our walk and conduct.

"If we would judge ourselves we would not be judged."

We may feel justified in applying Paul's words in these letters to the Corinthians to ourselves; for no doubt many of the problems he deals with in that ecclesia are extant among us today. By examining ourselves in the light of his words, we may thus be able to walk worthy of our high calling.

Though Paul was an educated man, brought up at the feet of Gamaliel, a learned man of his day, yet the apostle did not boast of this or attach any value to it, but rather of the *grace and knowledge he had received of God* (2 Cor. 3:4).—

"Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God."

The apostle's approach to the Corinthians was in bodily weakness and sorrow of heart. After his much work among them, his sorrow and concern was added to, for he said:

"I fear lest, when I come, I shall find you such as I would not" (2 Cor. 12:20).

Paul's one great care was for their spiritual well-being, above all else; for he told them that he was determined not to know anything among them but Jesus Christ and him crucified.

And let our way of life be the same—not according to worldly learning—not according to the *creature*, but the *Creator*; for, as the apostle states—

"My speech and preaching, was not with enticing words of man's wisdom, but in **demonstration of the spirit and of power**" (1 Cor. 2:4).

In our study of the apostle's life, and especially in conjunction with his work at Corinth, we find a good example for us to follow. We shall not fail to see that his life was not filled with outward joys and pleasantries; for we note the tenor of his words to them—

"For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you"
(2 Cor. 2:4).

Here is the apostle's mind then, and we ask *how do we measure up*, as we examine ourselves in the light of the Truth? Was the responsibility of the lightstand only the apostle's, or was it not the responsibility of *all* the members?

Paul's desire was to see the manifestation of that *One True Body*, functioning well and in perfect harmony, so that come what may there would be no deviation from the straight course of godliness. But the apostle, like all the true followers of the meek and lowly Jesus, encountered much that brought sorrow and anguish of heart, rather than joy.

As he gives us a catalogue of his many trials in 2 Cor. 11, he closes, in v. 28, with these words—

"Beside those things that are without, that which cometh upon me daily, the care of all the churches."

But Paul was not complaining of his great responsibilities, nor trying to get away from them; for he said in v. 29—

"Who is weak, and I am not weak? who is offended and I burn not?"

The burdens, cares and responsibilities of the Truth were to the apostle of great importance because he was able to see *the great need for God among all people*.

"If I must needs glory, I will glory of the things that concern mine infirmities" (v. 30).

Paul had a thorn in the flesh, a physical weakness, for which he besought the Lord thrice that it may be removed, but he was able to rise above it; for we see shining forth through all his words the desire to obey, honor and glorify God, and make no provision for the flesh to fulfil its lusts.

As we view him, placing before us great sincerity and truth despite the many reverses and troubles that came upon him for his testimony, we recall his encouraging words—

"Our **light affliction**, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Paul doted not on the present, which he knew was temporal and fleeting. He was working and hoping for those unseen, eternal things that would be his under God's grace, if he was faithful to the cause of Truth. And we can say surely we have no worthwhile excuse if the present be our meat and drink, and in Christ's presence we have nothing to offer. We should be able to say with Paul (2 Cor. 12:10)—

"Therefore I TAKE PLEASURE in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong".

Paul speaks of God's choice of what may appear foolish things to confound the wise, and weak things of this world, or which the world considers weak, but which confound the mighty and powerful; but out of it all will come the glorious beauty of strength of perfection such as has not been seen before. This is illustrated as he speaks of Christ:

"For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you"
(2 Cor. 13:4).

But it is in v. 5 that he speaks so pointedly to present needs:

"**Examine yourself**, whether ye be in the faith: prove your own selves. Know ye not your own selves, how that **Jesus Christ is in you**, except ye be reprobates."

We do need this careful examination of ourselves, as the things of the Truth in Christ Jesus, are not yea and nay. There is no uncertainty or differences of opinion and administration of the principles to which we stand so intimately related in the bonds of the covenant.

But let us not be downcast or discouraged by what we find upon examination; for what we strive for is not the impossible. Did not Paul say: —

"I can do ALL THINGS through Jesus Christ that strengtheneth me" (Phil. 4:13).

The Power of God is on our side as we strive for victory against the flesh. We should think of the words in v. 8—

"For we can do nothing against the Truth, but for it."

This we must be sure to apply to our daily lives—that whatever we may do, it is not detrimental to the holiness of the Truth, but rather to its furtherance.

And coming to the end of ch. 13 of the 2nd epistle, let the mind that was in Paul be in us: though he was writing to them for their benefit in his absence from theirs he felt it was for their good, lest if present he might be inclined to use sharpness.

He realized that the Truth in Jesus was given, not that the brothers and sisters would be *destroyed* by its administration, but *edified*, in a true self-examination, and walk before God unto all pleasing.

"Finally, brethren; (he says) farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you" (v. 11).

Yes, the God of love and peace is with us *when we are in such a state of spiritual life in Christ*. How could we fail then, with God on our side, though all things else be against us?

If these things be in us AND ABOUND, God—the God of love, the God of peace, and the God of all mercies—will be with us to the end.

"The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen." —W.J.P.

Boston-Worcester Fraternal Gathering

(If The Lord Will)

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

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 THREE

On another point, the Spirit warns (Prov. 27:2)—

"Let another man praise thee, and not thine own mouth."

If we do not set a spiritual guard upon our lips, we shall find that *much of our conversation is subtly flavored with the element of self-praise, self-commendation, and self-glory*.

We instinctively seek to impress others. If not by direct boasting, then by little casual hints and references, we try to make sure others get to know all the "good" or "clever" things we have done.

If we could have a recording of our day's conversation, and then carefully study it over at the end of the day in the light of God's Word, what a sad show it would often make!—How much chaff! How much worldliness! How much juvenile self-glory! How much foolishness! How much out of harmony with the pure, gentle mind of the Spirit!

* * *

The Proverbs are our guide in another matter concerning the tongue. How often we find our inner weaknesses mirrored and exposed by these searching Spirit-words! —

"A fool uttereth all his mind, but a wise man keepeth it in till afterwards" (Prov. 29:11).
Who has not many times regretted his failure to remember these words of divine wisdom?—

"Whoso keepeth his mouth and his tongue keepeth his soul from troubles."

There are some who seem to have no ability to keep anything to themselves; they must of necessity "utter all their mind." Let us take care we are not among them, for the weakness is much commoner than we are liable to suspect. Many never grow out of this habit of childhood.

* * *

Paul says, counselling against another evil (Eph. 4:29)—

"Let no corrupt communication proceed out of your mouth."

Here again, let us not just take a shallow view and brush this off as a quite unnecessary caution in our case. True, we are happily free from the coarse and lewd conversation that seems to be the principal obsession of this degenerate, Sodom-like generation.

But *what constitutes a "corrupt communication" in God's sight?* The contrast in this passage is—

"But that which is good to the use of edifying."
—implying that what is not good to the use of edifying is corrupt. We are impressed again with the broad principle—

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

Even among our words, there are no neutrals. Either we are consciously and purposely edifying, or we are corrupting and breaking down, whether it be intentional or not.

And what are we to do as to the "Filthy conversation of the wicked"? We must be ever on guard not to be drawn into the world's *foolish* talk, for it so often turns to *filthiness* or godlessness, and we find ourselves in a humiliating and compromised position as a part of their corrupt picture.

Even silence is hardly a sufficient witness, for chattering buffoons thoughtlessly take it for consent. Gently but very firmly we must make our abhorrence of corrupt communications clear.

* * *

On another aspect of the use of the tongue, Jesus says—

"Swear not at all . . . Let your communication be, yea, yea; nay, nay; for whatsoever is more than these cometh of evil" (Matt. 5:34).

Whatsoever is more than a simple yea and nay, cometh of evil. Any ritual or contrivance to make our statements seem more emphatic or trustworthy "cometh of evil." *How* does it? *What does Jesus mean?*

There is a deep lesson here, and a deep principle involved. Jesus in the early chapters of Matthew portrays the ideal of perfection—

"Be ye **perfect**, even as your Father in heaven is perfect."

Jesus sweeps away all oaths by making *every word* holy and pure, just as he swept away the shadowy sabbath by making *every day* holy and pure. A sabbath set apart implies common days that are not set apart. If every day is lived wholly unto God, what room is there for a sabbath?—

"When that which is **perfect** is come, then that which is in part shall be done away."

So with our speech. There are no degrees of truthfulness. When Jesus put away oaths, he raised common every day speech to the high ideal of divine perfection.

"Let your yea be yea, and your nay, nay."

Picture a man whose every word is sober and pure and carefully weighed in the divine balance before utterance— a man whose speech is patterned upon all the beautiful instructions of the Spirit. Would it not be incongruous and superfluous for such to bolster his word with an oath?

We must learn to speak as if every word were uttered upon a solemn oath before God. Though we fall far short, can we not see the *infinitely desirable beauty* of this ideal.

But some will say, "Has not God Himself confirmed His Word with an oath?" True. *But we are not God.* A different purpose is to be served, and a different principle applies. For one thing, God is not upon probation in the way of righteousness. God is not being trained regarding holiness of speech. For another, God is dealing with men—the infinite with the finite—and in gracious condescension gives them added assurance because of their weakness.

God's Word does not *need* an oath to make it sure. It is no surer with an oath than without, and the more clearly we can perceive this, the better God is pleased. We are told in Proverbs 30:5—

"**EVERY WORD** of God is pure (RV: tried, proved true)."

Consider how Jesus marvelled at the deep perception of the faith of the centurion (Matt. 8:8)—

"**Speak the word only**, and my servant shall be healed."

—the simple, pure, unattested word—*What faith!* And Jesus' gentle rebuke to Thomas embodies the same principle:

"Blessed are they that have not seen, and yet have believed."

There is another aspect in which oaths are not fitting for men, that does not apply to God. Jesus says further—

"Swear not by heaven—it is God's throne;
Nor earth—it is God's footstool;
Nor Jerusalem—it is God's city."

All is God's, and only God can swear by it. Puny man has nothing and is nothing. He dare not even swear by his own head, for he cannot even change the color of one single hair of that head, says Jesus. How vividly the Master emphasizes man's utter helplessness! Who is he to swear by anything, as if he could control it, or his own destiny? A passing vapor—dust and ashes—

"Let your yea be yea; and your nay, nay; for whatsoever is more than these cometh of evil."

There is a further serious thought concerning this matter of oaths and yea and nay, into which we easily tend to slip through thoughtlessness. The world is full of *subtle substitutes* for oaths, so that the flesh may violate the spirit of the command while observing the letter.

If we examine all the common ejaculations of surprise, or excitement, or anger, or even just common emphasis, we shall usually find that they are *disguised oaths*, and concealed ways of taking God's Name in vain.

Consider such expressions as "Good gracious," "For pity's sake," "My Goodness," "For Goodness' sake," "Goodness knows."

If we have any doubt as to what these expressions mean, and where they are derived from, we need only to consult a dictionary—Webster defines "Goodness knows" as—"An exclamation equivalent to 'God only knows'." Similarly we find many exclamations that parody curse words. "Darn," says Webster, is a euphemism for "damn." "Gee whiz" is patterned after "Jesus." "Golly," Webster tells us, is "a substitute for God."

Divinely acceptable use of the tongue is a far more serious and searching thing than we are apt to realize.

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

Signs of the Times

"Evil shall go forth from nation to nation."

As one problem after another confronts world leaders in the ever-widening field of perplexities and fears, one thing stands out as the basic reason for failure to dissolve any of these problems at all.

It is that we have arrived at that stage in the development of the divine purpose when two great groups of nations, two ideologies, and two rival purposes, have clashed in a **determined attempt to either dominate or destroy each other.**

In Jer. 25:31-32 it is referred to as a "controversy" which the Lord has with the nations, when "evil shall go forth from nation to nation," as a result of which "a great whirlwind shall be stirred up from the coasts of the earth."

In Rev. 11:18 it is referred to as "the nations were angry," and in Rev. 16:14 it is referred to as the work of the "unclean spirits," gathering the nations to Armageddon. It is that state of affairs described by the Savior in Luke 21, a state of "distress, perplexity and fear."

In order to resolve perplexing problems and establish peaceful relations, all parties involved must be willing to lay aside self-interests, and, in a spirit of good will seek to work out plans beneficial to all concerned. **This cannot be done in a world where self aggrandizement is the purpose of all;** where hate, suspicion and fear of each other is the ruling force behind every proposal made.

Russian Pressure Continues

The Soviets continue to wage "cold war" against the West in an attempt to force them into a position where they must either accept Russia's terms or be presented before the world as opposing all efforts to bring about peaceful relations between the two rival groups of nations.

The pressure is now on two fronts—political and economic. First, to force the West to agree to a summit conference on Soviet terms, or make propaganda out of their refusal to do so.

On the economic front, the effort is to convince the West and the rest of the world that the Communist bloc will soon be able to dominate world trade, give aid to under-privileged nations and stagnate the economies of the Western powers.

The overall purpose is to convince many people that Communism is superior to Capitalism, both politically and economically, and to impress the underprivileged peoples throughout the world that Communism is the answer to all their problems, and that Russia is the great leader and liberator of all oppressed and impoverished peoples.

Russia's recent return to a "tough line" of procedure is merely running true to form; a part of that cunning line of diplomacy which appears to have as its main objective keeping all weak nations in fear while she professes to be a friend and benefactor.

In all propaganda drives she has kept her enemies confused, weak nations in fear and her satellites in line by waving the olive branch on one occasion and shaking the mailed fist when there is any fear of a rebellious spirit developing among those whom she wishes to dominate. Which is the same as saying that Russia will accept peace if she can have it on her own terms.

While much of the world decries such tactics, its **success** cannot be doubted. A map of the world today, in relation to the spread of Communism and Russian influence, reveals some startling

figures. Since 1939, areas controlled by Communistic governments has grown from about 8 million to 13 million square miles, with an increase in population from 171 million to 945 million.

The greatest increase in population of the Communist bloc is China, with 620 million, and an ominous threat is revealed in connection with this vast reservoir of manpower, for recently China declared that they were **ready to sacrifice half of their population if necessary to win a war.**

There was a time not so long ago when such a declaration from the same source would have been received with scorn and disbelief, but recent events have revealed that the Chinese are the equal of any soldiers when well trained, and in view of the fatalistic attitude of the Chinese people, it is no idle boast, a threat to the Western world which cannot be brushed off.

Another Threat, Another Fear

While the economy of the Western nations is still in a fairly healthy state, there is beginning to develop what many fear is a kind of “creeping crisis.” No sudden collapse of the economic structure is expected, but a noticeable decline in business, both in the U. S. and other Western nations, is beginning to develop.

The pump-priming, give-away programs, extensive loans and prodigious spending seems to have reached its limit as a means of promoting prosperity in business and industry. With funds for these purposes growing smaller, and tax-payers groaning under ever increasing taxes, there is fear of a recession which may conceivably affect the whole world economy.

To the Western powers the Communist threat of increased world trade is a further worry that what was recently an expanding economy, giving them an advantage over the Communist nations, may be reduced to a struggle for survival.

Many times in history rivalry over trade has been the chief cause of war. And so, it is not only the prospect of financial losses and business depressions that adds to the fears of the already harassed world statesmen, but fear that nations will go to war rather than suffer the loss of trade and commerce.

Trouble Spots Continue to Seethe

The revolutionary movements in Algeria, Cyprus, Indonesia and Cuba continue. Though differing greatly in many ways, they all have one thing in common—irreconcilable elements with problems which cannot be resolved without a crushing defeat to one side or the other, which does not appear possible at this time.

However, the revolution in Lebanon is of a different character. Not only does it threaten to bring about an upheaval in the Mideast, but it could involve the great powers and lead to a world conflict.

Lebanon, a little nation with a population of only 1,500,000, half Christian and half Moslem, nevertheless **may hold the key to the future destinies of the Mideast** and whether or not Russian influence shall dominate the Arab world.

Lebanon has been decidedly pro-Western, but obviously, if the present government should be overthrown in favor of a pro-Nasser government, Russian stock would soar in the Mideast, supplies of oil to Western nations would be in greater peril, and the possibility of a Nasser-controlled Arab empire made more certain.

While there is no doubt that Syria and Egypt fare encouraging and aiding the rebels in Lebanon, there are other complications of a local nature. Lebanon, aside from being divided on religion, has many divergent factions and age-old prejudices which are a constant source of dissension.

It is because of these things that an excuse is given Nasser to make it appear that his interference is meant to assist the Lebanese people to throw off oppression, and it is the excuse, rather than the reason, for the hesitancy of both the U. S. and the U. N. to interfere in the Lebanese rebellion.

Though it appears that local dissention did start the uprisings in Lebanon, it is also true that Nasser with the aid of Syria is exploiting the dissatisfaction, and is fanning the fires of unrest as he is doing in the other pro-Western nations, Iraq and Jordan.

If this were all; if Nasser and Syria were the only aggressors doubtless both the U. S. and the U. N. would take decisive and immediate steps to quell the strife in Lebanon. All of which shows the weakness of both the "Eisenhower Doctrine" and the U. N. For **nothing can be done without taking RUSSIA into consideration.**

So the Western nations and the U. N. hesitate and ponder the question as to which is the greater risk—losing Lebanon to the U.A.R. (and Russia), or risking a war with Russia which would, unquestionably, involve the whole world.

We can only await the inevitable, knowing that "God rules in the kingdom of men," and that the confused, vacillating actions of a group of frightened little men, who know not which way to turn, are only instruments in the divine hand, leading them to their own destruction, "for their wickedness is great."

* * *

"BABYLON HAS FALLEN!"

Since the above article was prepared, a startling development has occurred—a development which may well prove to be the most ominous calamity which has yet struck the West.

We have seen Russian influence and power steadily increasing throughout the world, and Western influence and prestige gradually shrinking, but we do not believe there has ever been such a sudden, unexpected, disastrous, upsetting body blow as this.

The prophetic development of the times of the end, and the success of Russian ambition and intrigue, has taken a giant leap forward.

Babylon has fallen! Not the symbolic Babylon of the Revelation—not yet. But ancient Babylon and Assyria, the heartland of the Head of Gold—modern Iraq, beneath whose sands are said to lie 70% of the free world's known oil reserves.

The world went to bed July 13 with Iraq a powerful Western bastion in the heart of the Middle East, the key link in the Bagdad Pact chain of northern Middle East nations designed to fence out Communism from this vital area—the senior partner in the Arab group that leans to the West and resists the Moscow-blessed ambitions of Nasser.

The world awoke the next morning to find Iraq in the camp of the enemy, loudly proclaiming allegiance to Nasser, the Bagdad pact shattered and impotent; Nasser triumphant; Moscow jubilant; Western capitals shrouded in apprehension and gloom; and Mideast oil—the lifeblood of Western arms and industry—slipping rapidly toward the grasping hands of the ever-growing Red Empire.

The gravity of the situation is illustrated by the fact that within 24 hours U. S. Marines were in Lebanon, though admittedly this was a dangerous move in relation to the cold war tension. Previously the West had timidly toyed with the Lebanon problem for several indecisive weeks.

The next day British troops landed in Jordan (the ancient "Edom, Moab, and children of Ammon"—Dan. 11:41), and U.S. troops in Turkey, both nations risking UN censure, world disapproval and further provocation of violent Arab counter-measures in the strategic oil areas. The West appears to be like a man reacting with blind desperation to the pain of an unexpected and very serious blow.

The watchers of Zion will be following the development of events with keen interest and anticipation. —O.B.

ECCLESIAL DIRECTORY

AUSTRALIA

EAST MAITLAND (New South Wales)—D. T. James, 114 Victoria Street.
ESPERANCE (West Australia)—K. H. Hodges.
HARVEY (West Australia)—R. W. Hodges, St. James Avenue.
INGLEWOOD (Victoria)—E. W. Appleby, Sullivan Street.
MELBOURNE S 4 (Victoria)—E. Carter, 11 Point Nepean Road, Elsternwick.
YANAC (Victoria)—H. R. Brown, Box 6.

CANADA

HAMILTON (Ontario)—Clifford Cope, 33 Forest Avenue.
LETHBRIDGE (Alberta)—William Blacker, 1225 Sixes Avenue South.
LONDON (Ontario)—W. D. Gwalchmai, 173 Devonshire Avenue.
MONTREAL (Quebec)—J. D. Baines, 1426 Clemenceau, Verdun 19, P. Q.
MOUNT ALBERT (Ontario)—Howard Toole.
TORONTO (Ont.)—George A. Gibson, 294 Glebeholme Blvd., Toronto 6.
WATERFORD (Ont.)—J. Edward Williams, 58 Brown Street, Box 338.

GREAT BRITAIN

BIRMINGHAM—L. Allcock, 46 Falmouth Rd., Birmingham 34.
CROYDON—A. A. Jeacock, 10 Garden Close, Wellington, Surrey.
HITCHIN—M. J. West, 153 Bedford Road.
KIDDERMINSTER—H. W. Piggot, "Eureka," Bridgenorth Road, Franche.
NEWPORT (Mon.)—David K. Williams, 3 Constance Street, Caerleon Road.
NEW TREDEGAR (Mon.)—Ivor Morgan, Pentwyn House, Cwmsyfiog.

NEW ZEALAND

PAPAKURA—A. Starr, Ardmore R. D., via Auckland.
PUTARURU—B. E. Brandt, Sweet Waters, Overton, R. D.
WHANGAREI—K. R. Macdonald, Lillian St., Kamo (Write: Box 55, Whangarei).

UNITED STATES

BALTIMORE (Maryland)—Russell C. Frisbie, 4037 Edgewood Road.
BOSTON (Mass.)—Edgar A. Sargent, 27 Jersey Ave., Braintree 84, Mass.
BUFFALO (New York)—G. A. Kling, 386 N. Ellicott Creek Rd., Tonawanda, N. Y.
CANTON (Ohio)—Kenneth Passwaters, 3210 Fifth St., S.E., Canton 7.
DENVER (Colorado)—John Osborne, 432 South Emerson Street.
DETROIT (Michigan)—G. V. Growcott, 12954 St. Marys, Detroit 27.
GLENDALE (Penna.)—David Sommerville, Glendale, Avoca, Penna.
HONESDALE (Penna.)—Harry A. Sommerville, Lake Ariel, Pa.
HOPATCONG (New Jersey)—Nicholas Mammone, Box 465.
HOUSTON (Texas)—Charles W. Banta, 10606 Wiggins, Houston 29.
LAMPASAS (Texas)—Wayne O. Wolfe, Route 3, Lampasas.
MASON (Texas)—William Edwards, Ranch Route, Harper, Texas.
MIAMI (Florida)—Thomas S. Lumley, 3428 S. W. 65th Avenue.
NEW PORT RICHEY (Florida)—C. Bird, 710 Pennsylvania Ave.
POMONA (California)—Oscar Beauchamp, 742 East Sixth Street.
PORTLAND (Oregon)—Robert Roberts, 1116 S.E. 30th Ave, Portland 15.
SAN DIEGO (California)—I. Louis Beauchamp, 3326 Niblick Dr., La Mesa, Cal.
SOAP LAKE (Washington)—H. Milonas, Box 872.
WARREN (Ohio)—Thomas Tullock, 1043 North Park Avenue.
WORCESTER (Massachusetts)—R. A. Waid, 5 Pomona Road, Worcester 2.

WEST AFRICA

ACCRA (Gold Coast)—James Neal, Box 136.

PRINTED IN U. S. A.
