

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 Promise of His Coming	Inside Front Cover
THE MYSTERY OF HIS WILL (Bro. Thomas).....	290
FROM ADAM TO MOSES (Bro. Roberts).....	294
"IF THE FOUNDATIONS BE DESTROYED"	298
KEEPING BACK PART OF THE PRICE.....	299
A MAN BEARING A PITCHER OF WATER. (Part 2).....	302
OUT OF THE ABUNDANCE OF THE HEART	307
OUT OF EGYPT HAVE I CALLED MY SON (Part 28).....	308
"LET US RISE UP AND BUILD!" (Part 2):	312
ECCLESIAL NEWS: Houston, Miami, Montreal, Toronto, Worcester	316
SIGNS OF THE TIMES	319
NOT WORTHY TO BE COMPARED	Back Cover

CHRIST IS COMING AND WILL REIGN ON EARTH

EDITORIAL

The Promise of His Coming

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

As a result of the crucifixion of Jesus, a tempest of grief and despondency swept over the apostles. It was something they had not expected; for, as two of them said to him—

"We trusted that it had been he who should have redeemed Israel" (Luke 24:21).

However, their bitter grief was short-lived, and soon gave way to rapturous joy when they became fully aware of the triumphant resurrection of Jesus.

At the end of 40 days, during which they had rejoiced in his company, they were struck with wonder as they saw him suddenly rise from the ground, and disappear in a cloud. But as they gazed fixedly towards the heavens, they were startled by the presence of two men in white raiment, who spoke, saying—

"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven"—
Acts 1 :11.

In every age, since those momentous times, there have been signs indicating that the time of his return was drawing near. While it is impossible for any man to reveal the exact day of his second coming, yet by observing events in the world we may, with the enlightenment of the Scriptures, discern the times in which we live, and be prepared for that great and glorious event—the second advent of our Lord.

Of course, as Peter said there would be, there are those who scoff at the idea of Jesus coming back to the earth. One Toronto clergyman has stated that, "*The second coming of Christ is a pre-Christian, Jewish and childish belief. It belongs to the limbo of ancient and harmful beliefs. It is a denial of Christianity and the cross of Christ.*"

This form of sarcastic ridicule, however, does not move us, for we know from the Word of God that he must come again to complete the work his Father has given him to do. This is plainly indicated in the message of the angel given to his mother in Luke 1:32-33—

"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

The throne of David was in Jerusalem where he reigned over the nation of Israel. About 425 years later, at the end of the reign of Zedekiah, it was overturned by the Chaldeans, and the prophet Ezekiel was informed that it would be non-existent "until he should come whose right it is" (Eze. 21:27). This right is vested in Christ, as the passage from Luke indicates. Many people believe that he is now sitting upon David's throne in heaven. But such a concept is far from the truth, for *he is only to remain there for a stated period*. This is made unmistakably plain by Peter in Acts—

"**He shall send Jesus Christ**, which before was preached unto you: Whom the heaven must receive UNTIL the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."—Acts 3:20-21.

We are therefore abundantly justified in believing that Jesus *will come again as he has said*. Some have expected him to come during a certain year, but the time came and passed, and he did not appear. Such disappointments caused pain in the hearts of many, and some fell by the wayside. But it

cannot shake the faith of those who are grounded and settled, rooted and built up in him, because their faith rests upon foundations that are absolutely independent of all questions of time.

Are we to understand that they are not interested in the signs of the times? *By no means!* They are deeply interested, and watch daily for the movements among the nations that will give them tangible clues as to the time when Jesus may be expected. But they do not let this become paramount in their lives. The all-important question is not, when will he come, but when he does come, *will he find us ready* and waiting for him with that measure of character that will constitute us worthy of being chosen as one to become a partaker of the divine nature?

If the reader has followed carefully the articles appearing each month in this magazine relating to the Signs of the Times, he will realize that *there has been no period since Jesus ascended to the Father's right hand in which the signs of his return have stood out in bold relief as greatly as they do at this present time.*

We have seen the temporal power taken from the ecclesiastical element of the little horn of Daniel's fourth beast, and also have seen the Turkish desolator driven from the land of promise. Now we see Israel established as a nation in the land of their forefathers, where they are causing the desolate places to be inhabited, and are bringing prosperity to the land of unwallled villages.

And that is not all, for we behold the great power represented by Nebuchadnezzar's image in its remarkable scientific and industrial development, as it stands like Goliath and roars its defiance against all and sundry, by which the western powers are held suspended in great perplexity.

Therefore it is with joyous confidence that refuses to be shaken that we look for the accomplishment of God's determined purpose to send Jesus back to the earth to restore the kingdom of Israel, and *fill the earth with His glory as the waters cover the sea* (Num. 14:21; Isa. 11:9; Hab. 2:14).

Let us observe carefully the time in which we live, and watch with all diligence for the coming of the Lord so that the day will not come upon us unawares. But, while we are watching, let us be certain that we are preparing ourselves, for Jesus has warned us at the conclusion of his last message in words that should cause us to enter into a state of grave and sobering reflection (Rev. 22:12)—

"Behold I come quickly; and my reward is with me, to give every man according as his work shall be."

Blessed is he that watcheth, and keepeth his garments, for he will be prepared for his arrival, and will be able to join with John and say, "Even so, come, Lord Jesus." —*Editor*

The Mystery of His Will

"Thou hast created all things, and for Thy pleasure they are, and were created"—Revelation 4:11

BY BROTHER JOHN THOMAS

AMONG THE many and various titles of the Supreme Being in the Scriptures of Truth, is that of a Builder or Architect: as it is written—

"The Builder of all things is God."

Pursuing this suggestion, I remark, that "a wise master builder" never begins to build without a DESIGN. He drafts this after a scale of so much to the foot. This is the extension, or time, so to speak, of the building, or edifice, to be erected.

Having well considered the whole, he concludes that it is the best possible plan that can be devised in harmony with the rules and principles of architecture. The plan then becomes his "purpose," his "fore-ordination," "predestination," or design. All subsequent arrangements are made to conform to the recorded purpose, because it is the very best his most deliberate wisdom and ingenuity could devise; and no extraneous suggestions, or considerations, will cause him to diverge in the smallest iota from his predetermination.

The next thing the Builder does is to collect together all the necessary MATERIALS, whether of brick, stone, lime, sand, wood, or aught else that may be needed. If a spectator desired to know why all these crude matters were heaped up together in one place, the architect would reveal to him—

"The mystery of his will which he had purposed in himself."
—by submitting the draft of his plan, in all its lines, circles, angles, etc.; and he would describe to him such an arrangement of the materials as would impress the spectator's mind with an image of the edifice, though it would fall infinitely short of the reality when perfected.

If we suppose the edifice, call it temple, or palace, to be now finished, the architect would next order the rubbish, or materials which were left as unfit to work into the building, and therefore worthless, such as broken bricks, splinters, shavings, sand, and so forth, to be cast out to be trodden under foot, to burn, (Mai. 4:3), etc. Thus the edifice is built out of the accumulated materials, according to the outline of the draft, or purpose of the Builder; and the work is done.

Now, as the Scripture saith, the Great Builder of the heavens and the earth is God (Isa. 48:13)—

"His hand hath laid the foundations of the earth, and His right hand hath spanned the heavens."

The Builder of all things either left the elements of the world to a random and accidental aggroupment, or, He "*ordered them in all things.*" Where is the man among "philosophers" who will stultify, or idiotise himself by saying, that the Creator permitted chance to elaborate the terrestrial system? The thing is absurd. Chance is defined to be the cause of *accidental* events. What is THAT cause?

The fool says in his heart it is not God (Psa. 14:1). *Why* does he say so? Because he would make the cause of all things, a mere physical disposition in matter, destitute of all intellectual and moral attributes, *in order that he may get rid of all responsibility to such a Being.* He hates truth, righteousness, and holiness, and therefore he vainly strives to persuade himself that there is no God of a truthful, righteous, and holy character.

But no man of any pretensions to sound mind would affirm this. Nothing has been elaborated by chance. The Scriptures declare that everything was *measured, meted out, and weighed*; and that the Spirit of the Lord executed His work without any to counsel or instruct Him. As it is written,

"He has **measured** the waters in the hollow of his hand, and **meted out** heaven with a span, and comprehended the dust of the earth **in a measure**, and **weighed** the mountains in scales, and the hills in a balance.

"Who hath directed the Spirit of the Lord, or being His counsellor, hath taught Him?"

"With whom took He counsel, and who instructed Him, and taught Him in the path of judgment, and taught Him knowledge, and showed Him the way of understanding?"

God, then, had in His own mind a pattern, or design, of all the work that was before Him, before He uttered a word, or His Spirit began to move. This design, or archetype, which placed the beginning and the end of all things before Him in one panoramic view, was constructed in harmony with the principles—the eternal principles—of His vast unbounded realm; which coincide with the immutable attributes of His character.

The work He was about to execute was for His own pleasure; as, saith the Scripture (Rev. 4:11)—

"Thou hast created all things, and for Thy pleasure they are, and were created."

But, when the work is finished, which, for His own pleasure, God labors to elaborate, *what will it consist in?*

This inquiry we make as the spectators of the wonders of creation, providence, and redemption. We behold the materials of these departments of Eternal Wisdom, and we ask, *To what are all things tending?* What edifice, is the Divine Architect raising for His own pleasure and glory?

If we turn our thoughts within us, there is no voice there which unfolds the philosophy of His doings; if we soar into the heavens, or descend into the sea; or search through the high places of the earth—we find no answer; for—

"Who hath known the mind of the Lord who hath been His counsellor, or who hath instructed Him?" (1 Cor. 2:16).

If we would ascertain what God designs to elaborate out of the past, the present, and the future, we must be content to assume the attitude of listeners, that He may reveal to us from His own lips what He intends to evolve in the consummation of His plans.

God, then, has caused a book to be written for our information as to His design—His ultimate purpose in the works of creation, providence, and redemption, which are the three grand divisions of His labor; and which are all tending to the development of one great and glorious consummation.

This Book, so graciously bestowed, and so inimitably written, is vernacularly styled THE BIBLE or, scripturally, THE WRITINGS and sometimes THE HOLY WRITINGS. These are divided into two parts, popularly styled the Old and New Testaments.

The appeals made by Jesus and his apostles to the writings were to what is now termed the Old Testament; for there were no other writings acknowledged then. The New Testament was not written in the beginning of the apostolic era. Indeed it was not so much needed then; for the apostles taught orally the things, which afterwards they in part committed to writing. The breathings of the Spirit, enunciated through the spiritual men of the churches, supplied the place, which the New Testament now occupies.

The writings of the prophets, which are the root and foundation of the New Testament, and without the understanding of which the latter is unintelligible a right, are divided into "the Law and the Testimony"; or "the Law, the Prophets, and the Psalms"; altogether they are styled THE WORD. This, with "the testimony for Jesus" left on record by the apostles, makes the "*Word of the Lord*" to us, which lives and abides for ever.

All writers and speakers must be unceremoniously tried by this; for God hath said, that—

"If they speak not according to this Word, it is because there is no light in them" (Isa. 8:20).

It matters not who the sinner may be; pope, cardinal, archbishop, bishop, minister, or their admirers; or, even one of the saints of God, or an angel himself (Gal. 1:8); nothing he may say, or write, must be received unless in strict conformity to this Word; and of this the people *must judge for themselves* upon their own responsibility; and in the face of their eternal weal, or rejection from the Kingdom of God. To this Book, then, we appeal for light—for information concerning the things which shall be hereafter.

If we take up an ordinary book, how could we proceed to ascertain the end the author had in writing his book? We should *read it through carefully*, and thus having made ourselves acquainted with its contents, we should be prepared to answer the question intelligently and accurately.

Why do men not do so with the Bible? God is admitted by all sensible persons to be the author; Moses, the apostles, and the prophets, are but His amanuenses to whom He dictated what to write.

If then the question be put, What end had God in view in the six days' work of the creation?—in His subsequent providential arrangements in relation to men and nations; and in the propitiatory sacrifice of the Lamb of God—we proceed in the same way with the Bible in which He tells His own story; and answer according to the light we may have acquired.

Now the Book of God is peculiar in this—it narrates the past, the present, and the future all in one volume. We learn from the accuracy of its details in relation to the past and the present, to put unbounded confidence in its declaration concerning the future. In ascertaining, therefore, the ultimate design of eternal wisdom in the creation of all things, we turn to the end of the Bible to see what God hath said shall be as the consummation of what has gone before; *for what He has said shall be the permanent constitution of things, must be the end which He originally designed before ever the foundation of the earth was laid.*

Turn we then, to the last two chapters of the Book of God. What do we learn from these? We learn from them, that there is to be a great physical and moral renovation of the earth. That every curse is to cease from off the globe; and that it is to be peopled with men who will be deathless, and free from all evil. That they will all then be the sons of God, a community of glorious, honorable, incorruptible, and living beings; who will constitute the abode of the Lord God Almighty and the Lamb, the glory of whose presence will evolve a brilliancy surpassing the splendor of the sun.

The globe a glorious dwelling place, and its inhabitants an immortal and glorious people, with the indwelling presence of the Eternal Himself—is the consummation which God reveals as the answer to the question concerning His ultimate design.

From Adam to Moses

"Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws"
—Gen. 26: 5

BY BROTHER ROBERT ROBERTS

WE MUST NOT imagine that the world was without law from God in the times before the Law of Moses. There is the clearest evidence that law, commandment and statute were in force, and that men were righteous or wicked according to their attitude towards these during that time. Thus of Abraham God said to Isaac, he (Gen. 26:5)—

"Kept My charge, My commandments, My statutes, My laws."
—which was centuries before the giving of the Law. So, of Abraham's contemporaries, it is testified, in the case of the subjects of Abimelech, king of Gerar, that they were "a righteous nation," and the king a man of integrity (Gen. 20 4, 6); and, in the case of the Sodomites, that they were—

"Sinners before the Lord exceedingly" (Gen. 13:13).

The abstract possibility of finding righteous men in Sodom was admitted in the Lord's response to Abraham's question—

"If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes" (18:26).

—and the existence of godlessness as the prevalent quality of man at that time is recognized in the remark of Abraham to Abimelech—

"Surely the fear of God is not in this place" (20:11).

Indeed, the entire history of the world before that time, as given in the Bible, is a *history of man's relation to God*. When Adam was driven out of Eden, his relation to God was not suspended, though changed by the sentence of death affecting all mankind. Man was under command to walk in the way of God, but, at the end of over 1,600 years—

"The wickedness of man was great in the earth . . . all flesh had corrupted His way on the earth" (Gen. 6:5-12).

And God said—

"I will destroy man whom I have created" (v. 7).

There were exceptions to this state of things besides Noah in his day. Not only Abel, in the day when the human race was limited to Adam's family circle, but afterwards, in the days of Seth, we read that—

"Men (in a communal capacity) began to call on the Name of the Lord" (Gen. 4:26).

Enoch also was a prominent example, of whom we read—

"He walked with God: and he was not: for God took him."

On which Paul's comment is—

"By faith Enoch was translated that he should not see death: and was not found? because God had translated him; for before his translation he had this testimony, that he pleased God"
(Heb. 11:5).

In the days of Noah, things had attained a bad development. There was a complete abandonment of the restraints of divine law among the population, and God saw fit to remove them by a flood, saving "only Noah." The flood was not an ending of the Lord's law among men, but the *assertion of submission to God as the divinely desired rule of life for all men*. The reason of Noah's exemption from the universal destruction was expressed thus (Gen. 7:1)—

"Thee have I seen righteous before Me in this generation."

The continued life of himself and family was to be on the basis of submission to God—

"Behold I establish My covenant with you, and with your seed after you . . . between Me and all flesh that is upon earth" (Gen. 9:9, 17).

The divine claims upon human submission as the law of human life became more manifest as men again multiplied upon the earth. They proposed to make themselves a name by building a great tower as a rallying point which should prevent their weakening through dispersal. But they were not allowed to carry out their ideas. God interfered with their enterprise, confounded their speech, and (Gen. 11:9)—

"Scattered them abroad upon the face of all the earth."

After this scattering, the activity of divine law becomes luminously visible in the office of—

"Melchizedek, priest of the Most High God."

—who blessed Abraham on his return from the rescue of Lot. We should not have known from the casual mention of him in Gen. 14:18-20 how great and real a man he was, if he had not been referred

to in Psa. 110 as exemplifying the nature of Christ's priesthood, and if he had not been the subject of Paul's extended comment in Heb. 7, where we are asked to—

"Consider how great this man was unto whom even the patriarch Abraham gave the tenth of the spoils.

"First being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace" (vs. 4, 2).

We know very little as to the details of his position, his origin or his work: but *there he stands before us, in the center of human life as it was in those days*, representing the claims of divine law among the descendants of Noah, who though far declined from the standard of Noah's righteousness, had yet 470 years before the cup of their iniquity (in the case of the Amorites) was considered "full" (Gen. 15:16).

* * *

WHEN WE COME to the case of Abraham, we do not come to the introduction of a new principle, but to the *beginning of a new form of the same principle*. The call to separate himself from his ancestral kindred and to leave his native country and depart to another country that God would show him, and the promise that God would make of him a great nation and should ultimately bless the whole family of man in him, required a faith special to himself: but *it did not begin the operation of the law of faith*.

Paul traces this law right back to Eden, introducing Abel as its first exemplification (Heb. 11:4), Abraham standing only fourth on his list of illustrations. He was the root from which faith and obedience expanded into a national form, embodying the system of the Law of Moses. But the law of God was operative towards the race generally before his time.

The reason of a new start in him appears to have been that the procedure employed when mankind were few in number, and comparatively tractable, was no longer suitable when they were developing in extensive populations on all hands, and sinking slowly into a state like that before the flood.

The altering circumstances required the *creation of a national kernel or basis of divine operations* in order that God's ultimate purpose to bring the human race into reconciliation with Himself might be accomplished. This gradual transition from a *general* to a *national* administration of divine law—this narrowing of already active divine operations with the descendants of Noah to relations with a particular family organized into a nation—enables us to understand the apparently anomalous circumstance that there were "commandments, and statutes, and laws" *before* the laws of Moses (Gen. 26:5), and that there were "priests that came near to the Lord" before the consecration of Aaron or the separation of the tribe of Levi (Exo. 19:22).

Divine law and priesthood were in fact as old as Eden. They came into operation immediately after Adam's expulsion on account of disobedience; but in a form suited to the extremely limited circumstances of human life when Adam's family circle for centuries formed the only population of the earth. A public and official priest was not required when every obedient man offered his own sacrifice. Every obedient man was his own priest, as; appears in the case of Abel, Noah, Melchizedek, and Abraham.

In the same way, Levi, the son of Jacob, before Jacob had become a nation, appears to have acted as priest, and to have received divine recognition in the matter, by reason of the special aptitudes referred to in Malachi 2:5-6. His sons would be likely to take after him in the matter, and appear to have acted for the other members of the family and afterwards for the tribes before the formal separation of the Levitical tribe in the wilderness.

These considerations throw light on the lives of Abraham, Isaac, and Jacob, and on the circumstances filling up the period between the confirmation of the covenant with Abraham and the exodus of the Israelites from Egypt. They account for the appearance of Melchizedek as a priest during the life of Abraham.

They account for Abraham building an altar and offering sacrifice when he came into the land of Canaan (Gen. 12:6-7), and for the *recognition of God* among those with whom Abraham, Isaac, and Jacob came in contact during their sojourn in the land, such as Abimelech, King of Gerar (Gen. 20:4), Eliezer of Damascus, Abraham's eldest servant (24:35), Laban and Bethuel (24:50), Ahuzzah, one of Abimelech's courtiers, and Phicol, captain of his army (26:28); also for such lingering traces of the knowledge of God (though mixed with superstition) as exemplified in the case of Balaam, and even the Egyptian priests (Num. 22:8; Exo. 8:19). There were everywhere *the perverted remnants and dying memories of the law of God which had come through Noah from previous times*. The very idolatries and ritualisms and sacrifices of the Egyptians, Hittites, and other nations were vestiges of the divine "way" which had again become corrupted in all the earth. Religion had degenerated from a thing of enlightenment and obedience to a system of tradition and slavish compliance.

The first promulgated revelation had spent its force, so far as man was concerned, and if the race was not again to be a failure (fit only to be swept away by a second flood), the divine work had to be placed on the basis of a national organism which would generate a sufficiently constraining influence to develop suitable *individual* units, though it might not thoroughly affect the mass.

Nothing was to be done with the national organizations extant. A new start had to be made: new ground cleared: a new nation made. This was done in the call of Abraham and his posterity. There was a necessary preliminary of 430 years, which gave scope not only for the multiplication of Abraham's descendants, but for the *perfecting of prominent individuals among them* for a part in the final and permanent upshot of the work (in the immortal age beyond)— Luke 13:28). Among those are Abraham, Isaac, Jacob, Joseph, Levi, and Moses, of whom we are expressly informed, and probably many others whose cases are not recorded. *By faith* were all these exercised and developed, but *not to the exclusion of obedience*, which has always been the corollary and test of acceptable faith. Of Abraham, the most distinguished of them all, James exclaims,

"Seest thou how faith wrought with his works, and by works was faith made perfect?"
(Jas. 2:22).

They were all of them obedient to the (unrepealed) "statutes and commandments and laws," which Abraham kept to God's well pleasing (Gen. 26:4-5).

"These all died in faith, not having received the promises, but having seen them afar off"
(Heb. 11:13).

* * *

AS REGARDS THE bulk of Abraham's posterity, by the time they had become numerous enough to be a nation for rescue from the Egyptians who enslaved them, they were in little better condition than the Egyptians themselves. We learn this from God's message to them by Ezekiel (20:8), from which it appears they were addicted to the worship of the idols of Egypt. God had said (v. 7)—

"Defile not yourselves with the idols of Egypt . . . But (He says) they rebelled against Me, and would not hearken unto Me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt."

It is a question insoluble, on all human principles of action, *why God should have redeemed Israel from Egypt* under these circumstances. Human thoughts can imagine a fitness in the rescue of a *deserving* nation; but why should God interfere on behalf of a nation to whom Moses said—

"Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess the land . . . for **thou art a stiffnecked people**" (Deut. 9:5).

To whom David said (Psa. 106:7)—

"Our fathers understood not Thy wonders in Egypt."

"Write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever, that **this is a rebellious people**, lying children, children that will not hear the law of the Lord" (Isa. 30:9).

There is an answer; but it is an answer whose force is not felt till the mind has learnt in the furnace of deep affliction that man is nothing but a transient appearance, and that *God is the only intrinsic reality*. God gives the answer through His prophet Ezekiel (20:9)—

"I wrought **for My Name's sake**, that it should not be polluted before the heathen, among whom they were, in whose sight I made Myself known unto them, in bringing them forth out of the land of Egypt."

This answer is identical with what we read in Psa. 106—

"He saved them for His Name's sake, **that He might make His mighty power to be known.**"

Israel's deliverance from Egypt and organization into a nation was irrespective of Israel's state, and was wholly a measure with *Divine aims*—aims with which Israel as a nation in the first instance had very little sympathy.

"IF THE FOUNDATIONS BE DESTROYED, WHAT CAN THE RIGHTEOUS DO?"

—Psalm 11:3

Foundations can be undermined in a manner that is not apparent to outward observation, until suddenly the structure falls, and its fall is blamed on a slight gust of wind that just happened at the same time.

The defence of the foundations is the first and most urgent duty. Unity is the cement that makes the foundation strong. To achieve unity, there must be an agreed standard, and that standard must govern. The natural minds of men vary to the four winds, but the Word of God is one.

The scriptural standard is perfection—"Be ye perfect." We shall never in this life attain to perfection, but it must be our standard to strive for—our common standard of unity, fellowship and strength.

Keeping Back Part of the Price

"Neither said any of them that ought of the things he possessed was his own, but they had all things common."

IN THE opening chapters of the Acts some things are recorded concerning the establishment of the ecclesia in Christ by the Spirit-endowed apostles. The One Body was then knit together in love, all like-minded, of one heart and one soul.

But even then, under the guidance and care of the Spirit in the apostles and other disciples, there were some among them who were fleshly. Nevertheless, the One Body enjoyed its highest form of spiritual health and wellbeing—

"And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need."

"And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people.

"And the Lord added to the church daily such as should be saved" (Acts 2:44-47).

The believers were altogether, forming one community in the Truth and having all their possessions in common. This would indicate their oneness in no uncertain way. Some sold all their possessions and divided all the money, as needed—

"The multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things he possessed was his own; but they had all things common" (Acts 4:32).

Though scattered about, this community was as One Body, having one heart and one soul and sharing all their possessions. Though some owned private property, this was considered as belonging to the Body of Christ. Christ was the law of love that ruled their community. We read (Acts 4:33):

"And with great power gave the apostles witness of the resurrection of Jesus: and great grace was upon them all."

In the 2nd and 3rd chapters of Acts is a fuller account of these words, setting forth Jesus as the Christ and recounting God's purpose in him, including his death and resurrection.

The motivating force or power among all true believers was this Gospel of God, which knit them all together as One Body. We continue to read in Acts 4 (vs. 34-35)—

"Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet, and distribution was made unto every man as he had need."

No one of them was in need of material things — food, clothing, shelter and other necessary things for this life. Those who possessed, sold, and laid the price of the things sold at the apostles' feet. This laying at the feet was an eastern custom, which meant that what was set under anyone's feet was under their authority to do with as they saw fit.

The apostles did not abuse their authority, but made distribution "as every man had need." Thus, those who had, were giving to those who had not. It was as simple as that. Simple to those who believed with gladness and singleness of heart; but difficult—*impossible*—for those who did not.

In the verses that follow we have a brief account of *Joses*, representing those who believed with singleness of heart and were truly knit together with all believers. In Acts 5 is the account of *Ananias and Sapphira* who did not so believe.

"And Joses, who by the apostles was surnamed Barnabas, (which is being interpreted. The son of consolation,) a Levite, and of the country of Cyprus, having land, sold it, and laid it at the apostles' feet."

Joses or Joseph, whose surname was Barnabas, accompanied Paul as he preached the Gospel; Barnabas meaning "*son of consolation, encouragement or exhortation.*"

He is a notable example of those who, having lands or estates, sold all and laid the proceeds at the apostles' feet for the specific purpose of helping the needy among them. Here we have the record

in these two short verses setting forth this selfless deed of Barnabas. In contrast to this the deed of Ananias is given in 11 verses, which begin in Acts 5:1—

"But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife being privy to it, and brought a certain part, and laid it at the apostles' feet."

Ananias originated the deception but his wife was fully aware of what was being done and willingly joined with him. Ananias kept back SOME of the proceeds. How much, we are not told. Having laid only a part of the proceeds at the apostles' feet, we can be sure it was only a "front," sufficient for the deception, but no more. What he held back for himself must have been quite large, to satisfy him.

"But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Spirit, and to keep back part of the price of the land?"

Why had he done so? Surely he desired a reputation of liberality among the brethren and sisters, while at the same time his *secret lust was to retain as much of his wealth as possible*. This secret desire, lust or greed, caused him to be hypocritical—a deceiver—pretending to be what he was not. Here is a sobering lesson for us. Peter continues—

"Whiles it remained, was it not thine own: and after it was sold, was it not in thine own power?"

"Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God."

While Ananias had his possessions, his estate, it was his own. As the owner, he could do as he saw fit, and no one would coerce him to sell. Any who did sell and give all as Barnabas, did so *voluntarily*—because they wanted—out of love for their brothers and sisters in the Lord—to do so.

But even if Ananias sold his possession, the price thereof was in his own power—he was master of the proceeds to do as he pleased. If he wished to offer only a part, he could have. Satan had filled his heart to lie; meaning (v. 4)—

"Thou hast conceived this thing in thine heart."

His lie was not unto men, not merely to the brothers and sisters, but unto God, unto the Holy Spirit.

"And Ananias hearing these words fell down, and gave up the spirit; and fear came on all them that heard."

On hearing that his deception was known, and that it was a lie unto God, he immediately fell dead.

"And the young men arose, wound him up, and carried him out, and buried him."

There seems to have been no funeral rites given, no relatives were informed and no period of mourning. We are told the Jews did not use coffins; hence, the words, "wound him up —probably in his clothing—and thus buried him.

"And it was about the space of three hours afterward, when his wife, not knowing what was done, came in.

"And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, so much."

She knew not that her husband was dead, as a judgment from God for his sin. She was quickly willing to agree with the price mentioned. "*Yes, for so much.*"

"Then Peter said unto her, How is it that ye have agreed together to **tempt the Spirit of the Lord**? Behold, the feet of them which hath buried thy husband are at the door, and shall carry thee out" (v. 9).

She would back her husband's word—she would testify to its truth. So she gave the partial price as the full price, as her husband had done. In this, they were *trying the Spirit of the Lord*, which they should have known was a terrible sin.

It was only three hours ago that her husband fell dead, and now the young men's feet were at the door—just returning from the burial—

"Then fell she down straightway at his feet, and yielded up the spirit: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband."

Here was the same speedy judgment and burial. Concerning this we read in v. 11—

"And great fear came upon all the church, and upon as many as heard these things."

This great fear came upon the believers—the brethren and sisters—the ecclesia—the One Body. This great fear also came upon those outside the Christ-community, on "*as many as heard these things*," which would include Gentiles as well.

Thus, with the formation of the Christ-body under the Spirit-endowed apostles, the believers were in a greatly privileged age which brought equally great responsibility. So the Christ-body was being established as strongly and firmly as possible in the purity and simplicity of the Truth. This had to be maintained; but though this was done, there would still be the testing and trying of the faithful.

As time went on, the flesh came more and more to the forefront in the community. This is the Satan, men conceiving in their hearts lies and deception for their own personal gain or honor. This is the natural human heart left to itself— "Deceitful above all things, and desperately wicked" (Jer. 17)

So corruption set in as a cancerous growth in the One Body—corruption in the form of greedy men, deceivers, having itching ears, preaching for filthy lucre's sake, striving to have the pre-eminence among the brethren.

But it should not be so among the true brothers and sisters of the Lord. They should all display the spirit of Barnabas. No matter in what age the true believers have lived since the first century, no matter in what country, they have always displayed this spirit of *having all things in common with those of like precious Faith*, who are the true brethren and sisters of the Lord, forming One Body, one Household, the family of God.

But while their oneness includes material things, it is *even more important that their oneness be in heart and soul*. In fact the latter must exist before the former can be truly manifested. The exhortation is that we must examine ourselves to be sure we are not *holding back part of the price*.

—N.M.

A Man Bearing a Pitcher of Water

PART TWO

THERE IS MUCH material not recorded by Luke, intervening between ch. 22 and the end of the Master's suffering. This is recorded by John, the beloved disciple. He speaks of the humility of the

Master in girding himself with a towel, and washing the disciples' feet. He again was impressing the lesson of not thinking highly of ourselves, but realizing that we are called to service.

What appears to have provoked this theme at such a time as the memorial supper was that, while he was instructing them about the deep significance of what they were doing, they were debating amongst themselves, which should be the greatest in the kingdom. Here was the Master in deepest earnest and agony, with only a few hours to go to the supreme sacrifice to which this very memorial pointed, and—

"There was a strife among them which of them should be accounted the greatest"
(Luke 22:24).

They did not know whether they would even attain unto a place in the kingdom, and here they were fighting over the pre-eminence! They did not get the picture at all. How much alone the Master would feel as he continued to impress his point! How patiently and lovingly he disrobes and washes each one, a symbol of their feet being cleansed for a work that lay in store, and which they would later comprehend much more fully—

"And he said unto them, The kings of the Gentiles exercise lordship over them and they that exercise authority upon them are called benefactors.

"But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

"For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as he that serveth" (Luke 22:25-27).

The disciples, realizing that preparation was necessary for the Passover, asked the Master where they should provide. This in itself shows that a preparation is necessary to acceptably partake. *We cannot come acceptably to this feast without previous preparation.* The Master's reply is instructive and full of significance for us at this time—

"Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

"And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?

"And he shall show you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover."

First, they had to "*enter into the city.*" This statement indicates association with the things of God. Entering into the city is entering into the Holy City, Jerusalem. In the highest sense it is becoming related to the body politic which God has been building from the days of righteous Abel to the present. The thought is of a *going through to the inside* —becoming part of the city, a constituent of it, a citizen of the New Jerusalem. The same word "to enter" is used in two well known instances, one negative, the other positive. The negative (Heb. 4:3 RV)—

"I have sworn in My wrath: they shall **not enter My rest.**"

Here Israel of old, who refused to heed the will of God, were excluded from entering into the promised holy city. But conversely the promise still remains for those who have continued faithfully unto the end—

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

And again (Isaiah 26:1-3)—

"In that day shall this song be sung in the land of Judah; we have a strong city; salvation will God appoint for walls and bulwarks.

"Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee."

As the disciples enter they are to be met by a man, a *distinctive man*. This man was different from the usual. This man would be *bearing a pitcher of water*. It was the custom of women to carry water in this manner but not for men. This would be a distinctive sign for the disciples to mark.

Notice also that at a season when the city was full of visitors from the length and breadth of the country that *a room was made available for the Master and his disciples*. Conversely some 33 years earlier, when Jesus was born, circumstances were entirely the reverse. There was no room in the inn to receive the King of Israel, but a manger had to suffice. The wisdom of God directs events at all times to accomplish that which He has determined. Thus the application of Christ's words—

"Take no thought for the morrow, the morrow will take thought for the things of itself"
(Matt. 6:34).

* * *

WHY DID he give this sign to his disciples at such a time?

"A man BEARING A PITCHER OF WATER."

The man becomes a type of the Savior. We are to *follow him into the house* where he enters in—

"We have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made high priest for ever after the order of Melchisedec" (Heb. 6:19-20).

There seems to be an association of the *ancient cities of refuge* in this quotation. It is in this sense that we enter into the city with the High Priest, and remain there until the day of redemption—*freed by the death of the High Priest*.

Pitchers were made of clay or earthenware by the hands of the potter. It speaks of a vessel fashioned by the potter from the elements of mankind for a particular purpose. The pitcher being *borne upon the head or shoulder* is of great significance. It portrayed that about to happen in the fullest sense, yet which was occurring in their midst all unknown to Israel. It therefore speaks of the laying of our sins upon him, as had been foreshadowed by the Law, particularly in the goat that was sacrificed and the scapegoat. The High Priest laid his hands on the head of the scapegoat and confessed the sins of the nation over it, then it was led forth into the wilderness by the hand of a "fit" or *prepared man*. (Lev. 16). This was antitypically anticipated by the prophet Isaiah—

"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted . . . He bare the sin of many . . . The Lord hath laid on him the iniquity of us all" (Isa. 53:4-12).

Paul illustrates that this is how salvation was obtained—

"As the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil (or diabolos)" (Heb. 2:14).

Further Paul tells us that the treasure of the Truth we have in earthen vessels or pitchers (2 Cor. 4:6-7)—

"God, who commanded the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

The result is designed to God's glory, it is not primarily for the vessel, which has been prepared for the Master's use. If that which is contained is truth and righteousness the vessel shall be fitted for honor, and not for destruction.

Scriptural incidents call to mind several occasions when pitchers, water or light are referred to. In several cases the *pitchers were broken*. The account of the life of Gideon is illustrative. We recall that the faithful 300 carried pitchers with flaming lamps inside. At the given signal the *pitchers were broken* and the light shone forth for all to see. The enemies of the Lord were driven away in consternation. In that instance the Amalekites and the children of the east and the Midianites, who were a symbol of the sin-nature were completely overthrown. But the pitchers first had to be broken. The breaking of the pitchers therefore pointed forward to the breaking of the light container, that which contained the light.

In other illustrations the pitcher was that which contained the life-giving waters. To the query of the women of Samaria, Jesus replied—

"Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14).

We in turn must follow the man into the house in the same manner as did the disciples. We must humble ourselves. We must be *broken* for the true light to shine from us—the true water to flow. We must fall on Christ and be broken in spirit—

"A broken and contrite spirit, O Lord, Thou wilt not despise."

At the end of Ecclesiastes we are given a summing up of the way of salvation. "*Fear God and keep His commandments.*" But earlier in Eccl. 12 we are shown that we must apply early in life to these things—

"Remember now thy Creator in the days of thy youth."

This the Savior did, and so was prepared for the final events so forcefully illustrated in the Passover. There appears to be an association of Christ in the figure of death portrayed in v. 6—

"The golden bowl be broken; or the pitcher be broken at the fountain."

That which gives life, the container of the life-giving essence, is shattered. The same theme is carried forward in Lam. 4:2—

"The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter."

"FOLLOW HIM where he entereth in" (Luke 22:10).

This was the command repeated to the disciples— "Follow me." And of Matthew it is stated—

"He LEFT ALL and followed him" (Luke 5:28).

"If any man serve me, let him follow me" (John 12:26).

A little later in the same day, while they ate of the Passover, we find the Master and Peter in discussion (John 13)—

"Whither I go, thou canst not follow me now; but thou shalt follow me afterwards."

"Why cannot I follow thee now? I will lay down my life for thy sake.

"Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice."

We recall the three times denial of Christ by Peter, and of how he purged this incident with bitter tears, only to witness the slaying of the Lamb of God. *How gentle the reminder of the Master, and the repetition of the command!*

"When thou wast young, thou girdest thyself, and walkest whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee and carry thee whither thou wouldest not.

"This spake he, signifying by what death he should glorify God. And when he had spoken this, he said unto him, Follow me" (John 21:18-19).

All must follow the Savior. He has shown the way for each to come unto salvation. These few events illustrate a multitude of thoughts applicable to our lives in this preparation to eat once again of the Lord's supper.

* * *

THE MASTER'S DISCIPLES were to be shown a "Guest-chamber"—a large upper room, furnished. The guest-chamber implies literally a breaking of a journey. It comes from the Greek meaning *to halt for the night*. That is exactly what Jesus was doing,—halting for the night—

"This is your hour and the power of darkness . . . joy cometh in the morning."

It illustrated also that he was a stranger and a wanderer. No home in which to observe this great event—

"The Son of Man hath not where to lay his head."

In these circumstances we find the Master teaching by word and sign the coming day's events, striving to prepare the disciples for the immediate sadness, and the coming joy which they would later experience.

These things are recorded for our instruction, for us to halt during the night of our wanderings, to observe this memorial—

"And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them,

"With desire I have desired to eat this passover with you before I suffer." —F. H.

The Abundance of the Heart

"He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully, for God loveth a cheerful giver"—2 Cor. 9:6-7

THE JEWS under the Law had certain ordinances that must be kept—certain sacrifices that must be offered. These things had to be done in order for them to continue to hold their place as a member of the nation of Israel. If they failed to do these things, they were cut off from the people.

But scope and opportunity were always provided for doing MORE than was actually required. One might of his own free will sanctify to God anything under his control: himself, an animal (clean or unclean), a house, a field (Lev. 27.).

Such provision would give the individual the opportunity to express the state of his heart in its relation to God. Was he careful to render no more service to God than was required by law? Or did he

rejoice always in the privilege afforded him as a member of the "holy nation" of *going beyond that which was actually required*, and thus offer HIMSELF and his substance to the service of God?

Divine wisdom is easily discernible in these "singular vows" and gifts to God as an outlet for individual expression of devotion and love toward God. Jesus said—

"Out of the abundance of the heart, the mouth speaketh."

And so it is with ALL our thoughts and activities. They spring *from the heart*—

"A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things" (Luke 6:45).

There would be some in Israel who sought opportunity to express their love and devotion to God in a personal way. Not that they felt that God stood in need of anything they could give, but there would be the feeling that God would be pleased and His blessings would flow out to those who, of their own free will, gave up things that otherwise they would use themselves.

The opposite attitude would come from the evil heart that could see no point in going two miles when only one was required. Such would be reluctant to part with property or relinquish valuable time that otherwise might be of personal benefit or pleasure to themselves.

It is not hard for us to understand which kind of service would be the most pleasing to God, and which would in the end find acceptance unto eternal life. Nor is it hard to make the application of these words to ourselves in our relations one with another in the service of the Truth.

The depth of our convictions and the health and vigor of the inner man is measured, not by our routine compliance with a set of laws, but by the zeal with which we seek opportunity to serve in whatever capacity we can.

It is not a matter of how little we can do, or of fulfilling the letter of the law so that we can keep our names on the membership rolls of the ecclesia.

There are certain things that we must do, but these are only the skeleton around which we must build a character that is zealous and eager to express itself in works meet for repentance. It is by the overflowing of the heart that abounds more and more from day to day that *faith works by love* to the fulfilling of God's will and pleasure toward us. Works and service that spring from love and devotion will stand high in the day of account. —E.W.B.

Out of Egypt Have I Called My Son

"Christ is not entered into the holy places made with hands, which are figures of the true, but into heaven itself, now to appear in the presence of God for us."

PART TWENTY-EIGHT

AND NOW WE turn our eyes once more upon the scene before us at Sinai, in which we may discern the types or foreshadowings of some of the extraordinary features of the same Kingdom in its *second*, or *New Covenant*, manifestation. We refer particularly to the central, and all-absorbing figure of the Tabernacle, upon which the divine symbol of Jehovah's presence rests in the midst of the encampment.

It is of primary importance that we intelligently discern the import of this divinely fashioned, and highly typical, structure, in which the Deity by His Spirit dwells in the midst of His people Israel. It is the typical embodiment of—

"The mystery which was kept secret since the (Mosaic) world began."
—referred to by Paul (Rom. 16:25). This secret has, however, been apostolically revealed, and is therefore now no longer a mystery, so far as its meaning is concerned. It has to do with the things which Paul says—

"Eye hath not seen or ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

"But God hath revealed them unto us by His Spirit . . . that we might know the things which are freely given us of God" (1 Cor. 2:9-12).

On another occasion the same apostle explains to us the secret hidden in the *two* compartments of the Tabernacle. The first, he says, is called "the Sanctuary," or Holy—

"And after the second veil, the tabernacle which is called the Holiest of all" (Heb. 9:3).

These two divisions and their contents find their illustration, primarily, in Christ, and, secondarily, his brethren who now, in him, enter the state represented by the *first division*, styled the Sanctuary, or Holy, on belief of the Truth as it is in Jesus, and immersion into His Name. This is the first stage of the process of being saved: what is subsequently required is—

"Patient continuance in well-doing, seeking for glory and honor and immortality."
—to the successful candidates for which, God will render "eternal life" (Rom. 2:7)—this latter state of life and incorruptibility being signified by the *second division*, which typifies that state which is "beyond the veil"—which veil represents the flesh (Heb. 10:20).

The only one of our race who has, as yet, attained to the state signified by the Most Holy, or second tabernacle, is Christ—the order of its attainment being—

"Christ the first fruits, afterward they that are Christ's at his coming" (1 Cor. 15:23).

We cannot, however, do better than call attention to the words of the apostle in his spirit-illuminated elaboration of the meaning of this figurative Tabernacle in his letter to the Hebrews.

After referring to its connection with the services under the first (Mosaic) covenant, he refers to the two divisions and their contents, to which reference has been made, saying:

"The priests went always into the **first** tabernacle accomplishing the service of God.

"But into the **second** went the High Priest alone once every year, not without blood, which he offered for himself and for the errors of the people; the Holy Spirit thus signifying, that the way into the holiest of all was not yet made manifest, while as yet the first tabernacle was standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience.

"But Christ being come a High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this (Mosaic) building; neither by the blood of goats and calves, but by his own blood he entered once into the holy place, having obtained eternal redemption . . .

"It was therefore necessary that the **patterns** of things in the heavens should be purified with these (animal sacrifices); but the **heavenly things themselves** (Christ and his brethren) with better sacrifices than these.

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us ..

"And unto them that look for him shall be appear the second time without sin unto salvation"
(Heb. 9-6-28).

We are thus enabled to recognise distinctly in the first Tabernacle the shadow of that greater and more perfect Tabernacle, not made with hands, consisting of the—

"Household of God, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth into a **holy temple in the Lord**; in whom ye also (Gentiles) are builded together for a habitation of God through the Spirit" (Eph. 2:19-22).

Peter describes the component parts of this holy temple as—

"Lively (or living) stones built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ . . .

"A chosen generation, a royal priesthood, a holy nation, a peculiar people" (1 Pet. 2:5, 9).

Apocalyptically, the saints are referred to as—

"The temple of God, and the altar, and them that worship therein . . . the holy city"

(Rev. 11:1-2).

This holy community was seen in vision by John as—

"A great multitude which no man could number, of all nations, and kindreds, and peoples and tongues, standing before the throne, and before the Lamb, clothed with white robes, and palms in their hands" (Rev. 7:9).

Their identification with the "Kingdom of priests," which the nation of Israel was designed to become, more particularly in the second or *New Covenant stage*, is manifest from the nature of the song which they are, apocalyptically, represented as singing—

"Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth"
(Rev 5:9-10, in connection with 20:6).

If there were any doubt as to the literal verity of the Kingdom of which Christ and his brethren are the heirs, it will be dispelled by the frequent references to it by Christ himself in his promises to his disciples, such as for instance—

"Fear not, little flock: for it is your Father's good pleasure to **give you the Kingdom.**"

If we enquire of Christ as to *what* "Kingdom" he thus refers, we have only to listen to the words of comfort which he addressed to the twelve apostles on another occasion—

"Ye are they which have continued with me in my temptations, and I appoint unto you a Kingdom, as my Father hath appointed unto me: that ye may eat and drink at my table in my Kingdom, and sit on thrones judging the twelve tribes of Israel (Luke 12:32; 22:28-30).

That these promises became their hope is manifest from the question which they put to him after his resurrection, and after enjoying his companionship and instruction in "the things pertaining to the Kingdom of God" during a period of forty days, when they enquired of him, saying—

"Wilt thou at this time restore again the kingdom to Israel?"

Not only to the apostles did he make these specific promises while he was yet with them, but in his communications to the seven churches of Asia he makes the same promise to every faithful believer in him, saying—

"To **him that overcometh** will I grant to sit with me in my throne."

And again (Rev. 2:26-27)—

"**He that overcometh** and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron."

We refer the reader also to Luke 1:32-33; Acts 2:30; Psa. 132:11; Isa. 9:6-7; 11:10-12; Jer. 23:5-8.

The kings and priests of the kingdom of Israel, under its New Covenant constitution, must, therefore, be made immortal, like their head, the Lord Jesus Christ, before they can reign with him; for (1 Cor. 15:50)—

"Flesh and blood cannot inherit the Kingdom of God."

They are now in course of preparation. When their number is complete, the ever-living Tabernacle of the Deity, like the pictorial tabernacle of the wilderness, will be set up at Sinai; for that is the locality into which the saints will be gathered for judgment, as we have shown previously.

Many of Israel's varied experiences in their organisation and discipline in the wilderness will find their counterpart in the time when—

"The Lord shall set his hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt" (Isa. 11:11).

A second time they will be brought into the same wilderness, where they will be disciplined, and the rebels purged out from among them, preparatory to the delivery to them of the New Covenant, into the bonds of which they will be brought, similarly to the nation under Moses, on the delivery to them of the first covenant (Eze. 20:34-38).

The separated sons of Levi, and the priests the sons of Aaron, surrounding the Tabernacle, in which was the throne of Jehovah, and forming the inner square of the divine encampment in the wilderness, will also find spiritual counterpart in the arrangements of the coming Kingdom. There the sons of Levi, purified by the judgments of the nation, shall be made "keepers of the charge of the house," to be then erected as a House of Prayer for all nations, and the Aaronic priesthood replaced by the immortal priests provided in Christ and the saints, styled "the sons of Zadok" (Mal. 3:3-4; Eze. 44:13-16; Mark 11:17).

The outer square of the encampment, constituted of the military element of the nation, and surrounding the camp of the priests and Levites, will also find its counterpart in the military organisations of Israel in connection with the setting up of the Kingdom of God and the conquest of the world of nations, which will then become "the kingdoms of our Lord and of His Christ: and he shall reign for ever and ever" (See Mic. 7:16-17; Jer. 51:20; Zech. 9:12-16; Rev. 11).

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

"Let Us Rise Up and Build!"

PART TWO

"What do these feeble Jews? . . . Will they fortify themselves? Will they revive the stones out of the heaps of rubbish which are burned?"—Neh. 4:2

CHAPTER 3 describes the rebuilding of the wall—

"Then Eliashib the high priest rose up with his brethren and the priests and they builded the sheep gate, and they sanctified it."

The sheep gate entered into the Temple area, on the north-east corner of the city, so named because it was through here that the animals were brought for sacrifice— the sheep gate—the *way of sacrifice*. The whole undertaking was begun by *sanctifying the work unto God*, seeking His help and

blessing. And when the wall was completed, the whole was dedicated to God with praise and thanksgiving.

This high priest Eliashib was the grandson of the high priest Joshua, who had come back earlier with Zerubbabel. Though he entered into the wall-building, he appears to have been no friend of Nehemiah's, but rather of Tobiah and Sanballat.

Though he was high priest, he is not mentioned as taking any part in the reforms and activities by which Nehemiah endeavored to stir up the people and bring them back to God.

* * *

THIS BUILDING again of the old ruins of the wall which had been broken down for 150 years was a tremendous undertaking. There are several interesting points about it.

In this work Nehemiah was typical of Christ, the great wall-builder, and also of every faithful laborer in every age who endeavors to build up and strengthen the Holy City's wall of defence and separation from the world.

When the wall is broken down, nothing can prosper. Things just go from bad to worse.

The first point we notice is that each man built the part *nearest his own house*. This is an important principle.

* * *

It is recorded in v. 5 that the nobles of Tekoa—

“ . . . put not their necks; to the work of their Lord.”

Paul tells us that all these things were written for examples for us and they are examples in more ways than one. Among other things they are examples of the fact that *all is recorded* for good or for ill. If we are related to the purpose of God (and we believe we are), then all our activities are being recorded. *Let it not be recorded of any of us that we "put not our necks to the work of the Lord."*

That applies to us all, for listening is just as important as speaking. *All* is the work of the Lord, whether it be the meetings, or just our private contacts together. Let us all put all the effort and enthusiasm we can into everything we do, as unto the Lord!

The nobles of Tekoa put not their necks to the work, and it is forever recorded against them, but we find later in the chapter that the common people of Tekoa finished their own part early and then went somewhere else and built up an extra portion.

* * *

WE READ in v. 20 that Baruch the son of Zabbai *earnestly* repaired his portion. As some are singled out for their lack of zeal, so here is one mentioned for special zeal. There was a lot of earnest work, or they never could have gotten the wall up in 52 days in the face of such obstacles, but here was a *real extremist*—a man who gave himself to the uttermost. As Paul says of some in his day—

"To their power—yea, and **beyond** their power—they were willing of themselves."

But all did not go as smoothly as we may imagine from the brief outline in chapter 3. Chapters 4, 5 and 6 give us more detail of the difficulties they encountered (4:1)—

“But it came to pass that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.”

The enemy first tried ridicule to dishearten and divide the laborers—

"What do these feeble Jews?" (v. 2).

How strikingly this is paralleled in Israel today—

"Will they fortify themselves?"

"Will they revive the stones out of the heaps of the rubbish which are burned?"

Ridicule has always been the cheap weapon of the ignorant majority. It is a powerful weapon in these days of weakness, if faith and vision are not strong.

* * *

"Hear, O our God, for we are despised, turn their reproach upon their own head, give them for a prey in the land of captivity."

Are these words in the spirit of Christ? They are prophetic and symbolic utterances of the Spirit. We would get the sense better if we read them as prophetic—"Thou shalt give them for a prey."

The children of God do not desire the death of the wicked any more than God does, but they do fervently desire the triumph of righteousness, the vindication of faith and patience, and the *complete crushing and destruction of the evil power of sin and death.* Those who presumptuously chose the way of sin must be destroyed together with sin.

The ridicule failed. Nehemiah records (v. 6)—

"So we built the wall—for the people had a mind to work."

What a comforting expression! What wonders can be accomplished for the Truth when this is the case! —

"The people had a mind to work."

But the enemy pressed harder, and went from ridicule to conspiracy. And the circle of adversaries broadens as the work advances (v. 7)—

"Sanballat (the Samaritans), and Tobiah (the Ammonites), and the Arabians, and the Ashdodites . . . conspired all of them together to fight against Jerusalem."

"Nevertheless," records Nehemiah—

"We **made our prayer**, and set a watch."

Here again is combined, in a God-pleasing way—faith and works—dependence on God coupled with intense personal effort.

Verse 10 introduces a disturbing aspect—the most discouraging obstacle Nehemiah had to face—

"Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish, so that we are not able to build the wall."

Nothing more quickly undermines a group than the presence of faithless cowardice and fear. We can do our cause no greater harm than to spread this fatal infection—

"Our strength is decayed—the task is too great."

But Nehemiah exhorts them to courage with the stirring watchword (v. 14)—

"Remember the Lord"

—in your weakness and disappointments, keep the POWER OF THE LORD before your mind!

Thereafter they worked with a tool in one hand and a weapon in the other. In v. 19, Nehemiah says to them—

"The work is great and large, and we are separated on the wall, one far from another."

How true that is of our position today! And how important that we do as they did and *keep in close contact for mutual encouragement and defence!*

And Nehemiah commanded that all the workers should remain inside the city during the night, for their own protection and for the mutual defence of the city. We are reminded of the instruction at the time of the passing over of the avenging angel in Egypt—

"None of you shall go out at the door of his house until the morning."

Any wandering outside of the separating and protecting walls is danger and disobedience.

"So neither I, nor my brethren, nor my servants, none of us put off our clothes, saving that every one put them off for washing" (v. 23).

Complete dedication and devotion, day and night watchfulness and readiness—but still they did not neglect their own cleanliness and purification. It is so easy, in the midst of intense and energetic labor for the Truth, to forget that *our principal responsibility is our own personal character and conduct and self control*—our principal battle is always against our own uncleanness, our own enemy within.

* * *

CHAPTER 4 introduced us to serious problems the work encountered, but ch. 5 reveals a problem far worse. There is a great lesson in Nehemiah's patient perseverance in the face of ingrained human fleshliness and evil. What a degraded thing the natural man is! What glorious and beautiful possibilities are held out before him, but how few have *any desire* to rise out of natural grovelling earthiness!

"There was a great cry of the people against their brethren."

Why? Because the more fortunate and more powerful among them were cruelly oppressing the poorer ones, grinding them down into hopeless bondage and debt. This is, and has always been, the way of natural man—greed, selfishness and cruelty, yet with such protestations of piety and self-righteousness and showy charity!

"We have mortgaged our lands, and vineyards, and houses: we bring into bondage our sons and daughters."

Naturally, *we* too are of the same evil, selfish stuff. *We must* learn—from these manifestations of evil—the ugliness and viciousness of the inner enemy we all have to contend with. We must, by the light of the Spirit, learn to discern the same basic motives and reactions and self-justifications.

Nehemiah says, "*I was very angry.*" Did the fear and goodness of God mean nothing to them at all? Doubtless they justified their conduct as "prudence" and "industry" and "wisdom" and "good business" and dismissed the plight of their brethren as the result of foolishness or laziness or carelessness (as doubtless it may have been in some cases).

"The heart is deceitful above all things and desperately wicked

—and we can justify and glorify *anything*, if we want to do so. See how the nations of the earth, both East and West, present every selfish, greedy action as a pious labor for human good! "*Let a man examine himself.*" It is a very humiliating study, if done by the light of God's Word.

Nehemiah was "very angry." Then he says—

"I consulted with myself."

Here is wisdom. Paul says—

"Be ye angry—and **sin not.**"

"*I consulted with myself.*" He did not speak or act impetuously in anger—this is the almost irresistible temptation.

Nehemiah had been given supreme authority in Judea. His word was law. But he *pleaded* with them (v. 11)—

"Restore, I pray you, to them this day."

He sought to *persuade them*, to teach them a more excellent way, to make them ashamed of their wickedness, in the presence of all the congregation. Instead of commanding them, he asked them to enter into a solemn and public oath that they would do what he asked.

In this way he made it as *easy* as he could for them to do what was right, and as *difficult* as he could for them to go back to doing what was wrong.

"And all the congregation said, Amen, and praised the Lord."
—praised the Lord for the great relief, and for the provision of such a wise and righteous and patient leader who could be firm and inflexible without being unnecessarily harsh and dictatorial.

The remainder of ch. 5—vs. 14-19—is a statement by Nehemiah of the course he personally followed all through his administration, because of the fear of the Lord.

He accepted no payment or contribution for his support. His servants, instead of ruling over the people as those of former governors had done, all labored in the common work, and furthermore he personally supported a continuous assembly of 150 people attached to his administration.

Like Paul, he desired to "spend and be spent" for them. His reward and pleasure was in helping and serving his people and putting on record an example for the guidance and inspiration of others.

"Think upon me, my God, for good, according to all I have done for this people."

He desired nothing from man. He wanted to *give* all he could, of himself and of his substance. All he desired was the remembrance and mercy of God. He is not boasting. It was necessary, in the wisdom of the Spirit, that this be recorded for our edification. Here the secret thoughts of his heart are laid bare for our comfort and guidance.

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

Ecclesial News

HOUSTON, Texas—8008 Junius St.—Sun. Sch. 10 a.m.; Breaking of bread 11 a.m.; Lecture 3rd Sunday 7:30 p.m.; Discussion of daily Bible readings each other Sunday at 7 p.m.

It is with much pleasure that we report an addition to our small group here. Sister Arleen Carney has sincerely manifested oneness of mind with us in the stand we endeavor to uphold for purity of doctrine and holiness of life, and is now associated with us in the work of preparing a people for the coming of the Lord. In her Letter of application for membership in the ecclesia, sister Carney wrote, in part—

"I am convinced that the Berean fellowship hold more closely, and uphold those things concerning the Gospel and the Name of Jesus! Christ with more purity than the group I am now in fellowship with. Everywhere I went, I realized how far conditions were straying from the things I believed during my years of being a Berean, as to doctrine and practice which are not consistent with scriptural teaching."

Sister Arlene is a sister in the flesh to bro. R. H. Carney of this ecclesia.

May it be the utmost desire of us all to maintain in our individual and ecclesial lives those high principles of truth and righteousness that will be consistent with the stand we have taken in these times.

—bro. Charles Banta

* * *

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

Our bro. & sis. Cassidy have left Miami and returned to Texas. We shall miss them at our meetings.

However, we rejoice in having our daughter, MRS. RUTH ASBELL, take on the Saving Name of Jesus. Sister Ruth was a former member of the Boston and Worcester Sunday Schools. She has been attending our Sunday School and Midweek Class here in Miami.

Our prayers are that she may gain strength day by day from the spiritual food that God has provided us with in His written Word.

Our love to all of like precious Faith,

—bro. T. S. Lumley

* * *

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

It is with sorrow that we report the loss of the company and fellowship of Bro. Joseph D. Baines who fell asleep in Jesus on October 1 at the age of 75. He was immersed in Guelph, Ont., on July 7, 1910, but shortly afterwards removed to Montreal where he worked in the service of the Truth during all the years that followed.

On Sept. 30th he went to Morrisburg, Ont., for a short rest, but died suddenly the following morning. He was buried in Kemptville, and now rests in the hope of the resurrection. At the service, bro. Gibson addressed those present regarding the Faith which he held so strongly.

The circumstances of his death, outside the Province of Quebec where he lived, greatly simplified the problems attendant upon burial. In Quebec, which is Catholic-dominated, the law calls for the presence of an orthodox clergyman.

* * *

TORONTO, Canada—Leaside Memorial Community Gardens, 1073 Millwood Road—Sunday School 10 a.m.; Memorial 11 a.m.

Although our last report appeared in the May issue of our magazine, it does not indicate inactivity, for we have been happily busy. On June 1, bro. Fred Higham of Detroit lectured for us, taking for his subject, "Worldwide Peace, Soon to Come: A New World Capital with Divine Government and Universal Blessedness." Bro. Growcott gave us the word of exhortation.

On Aug. 10, bro. Harry Gwalchmai of London administered the word of exhortation, and on Aug. 31, bro. Fred Higham of Detroit did likewise.

On the latter date, bro. Growcott of Detroit lectured for us on the following subject "True Belief and Specific Obedience, God's Required Way of Salvation."

On Oct. 5, a former member of our ecclesia, bro. J. E. Williams of Waterford lectured for us, taking as his subject: "Can Christianity Survive Present World Conditions?" These lectures show a growing interest.

The following visitors encouraged and strengthened us by their presence: bro. & sis. Fred Higham, bro. Ellis Higham, bro. Fabris and bro. Growcott, all of Detroit; bro. & sis. Roy Sutherland, bro. & sis. Harry Gwalchmai, bro. & sis C. Clubb, and sisters Ola Barber, Lovenda Martin, and Helen Boyce, all of London; bro. & sis. J. E. Williams of Waterford; bro. Clifford Cope, and his mother, sister Evelyn Cope, from Hamilton.

It is with sorrow that we record the death of our sister Lillias Simpson, at the age of 68. She put on the saving Name of Jesus in baptism on July 7, 1932. Sister Simpson fell asleep on Sunday, Sept. 21, and was laid to rest on Wednesday, Sept. 24.

The presence of a number of brethren and sisters was a moving token of the comforting fellowship of the Truth, and the many messages of love and sympathy that have been received are a source of sustaining help and strength to those who mourn the loss of a mother.

An occasion of this kind becomes a searching incentive to self-examination, and a renewed and diligent application to the only activity in life that has any true value.

When the word Christian was applied to the believers in the first century, it represented a group of people who had dedicated their lives to the service of Christ. But as time passed, error crept into the body, and the downward trend continued until today the word "Christian" is misapplied to millions of people who have no conception of what it signifies.

As we look abroad today, we are deeply saddened to see the appellation "Christadelphian" likewise losing its true meaning. Worldly prosperity is slowly strangling the divine fire of enthusiasm for the Truth. Therefore let us remember our exalted name and determine within ourselves that it will never by us become dishonored and meaningless. We must become alerted to the fact that there will be no life in the Kingdom of God for us unless we deny ourselves all ungodliness and worldly lusts, and live soberly, righteously and godly in the present evil age. —bro. G. A. Gibson

* * *

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

We held our Sunday School outing on Aug. 17 at the farm home of bro. & sis. Warren Rankin, in Charlton, Mass, (about 6 miles from our hall). We had the pleasure of the company of the following

brethren and sisters from the Boston ecclesia: bre. and sisters Sargent Sr., Sargent Jr., and Russell; and sisters Hilda Davey, Willey and Strong.

After lunch, we assembled in the house for the afternoon program. Bro. Will Davey spoke on Daniel 2, concerning the four universal empires, down through to our own day, to the fall of the kingdoms of men and the restoring of God's Kingdom of Israel, with Christ as King over all the earth, and all the earth filled with the glory of God, as so long foreordained in the Covenants of Promise. It was a very enjoyable day.

Our sis. Norma Rankin, with Nancy Prentice, a Sunday School scholar, and Dorothy Gray who has been attending our meetings for some time, drove to the Annual Fraternal Gathering at Hye, Texas, a distance of over 2000 miles. After the Gathering they visited brethren and sisters in different parts of the country, going through over $\frac{2}{3}$ of the 48 states and having travelled, by the time they reached home, 6700 miles. Our hearts go out to our heavenly Father for His care of them, and their safe return.

It is with great gratitude to our Father that we have had the opportunity of assisting two more of Adam's race to be clothed upon with the Name of our Lord Jesus Christ through baptism.

On Wed. evening, Aug. 27, EDGAR DAVEY was baptised; and on Aug. 31 was extended the right hand of fellowship at the Memorial Service. He is the son of bro. & sis. Will Davey.

On Wed. evening, Sept. 10, DOROTHY GRAY rendered the obedience of baptism, and was given the right hand of fellowship on Sun. morning, Sept. 14.

We pray that these two young people will keep their eyes fixed on the mark of the prize of our high calling in Christ Jesus, that when he returns to take unto himself all power and reign, they may be accepted as worthy to reign with him in his kingdom.

With love and best wishes to all of like precious Faith,

—bro. R. Waid

Signs of the Times

The present disturbed state of affairs in the world has not come about by chance. It is that time and that world situation foretold in Bible prophecy when the nations would "rush like the rushing of many waters;" the time when war and war preparation would be the chief occupation of the nations; when "evil shall go forth from nation to nation," and, as a consequence of which "a great whirlwind shall be stirred up from the coasts of the earth."

We are witnessing the last supreme effort of sinful man to get control of all the earth (even the universe) and subject it all to his own uses and pleasure, while unmindful and unaware that they are only the blind instruments in the hands of an all-wise and all-powerful Creator, Who created all these things that **He** might be glorified.

While, in a sense, the fear and perplexity which grips the nations is a result of their own wicked devices ("for their wickedness is great"); as a matter of fact it is the hand of God shaping the nations for their own destruction, and setting the stage for the final drama in which all Gentile dominion will crash with a mighty roar and divine power will "sweep away the refuge of lies."

"War or Peace?"

Such is the headline over an article in the Los Angeles Examiner of Sept. 28, in which is outlined a "balance sheet" of factors "weighing heavily on the side of war and peace," by "some of the world's most experienced diplomats." This estimation, it is said, is called forth because—

". . . the apparent unwillingness of the Free and Communist worlds to give ground has intensified fears around the world of an atomic holocaust."

It is significant that 21 factors are cited as weighing heavily on the side of approaching war, with only 14 factors favorable to peace. In other words, in the opinion of these experts, there are 21 unresolved problems affecting, either directly or indirectly, the entire world, any one of which could develop into a world war. At the same time, a faint hope only is held out that other factors favorable to peace may prevail.

But there is just one factor which all the experts overlook. It is the declaration of the God of hosts that—

"I make peace and create evil: I the Lord do all these things."

He has created the present situation among the nations to gather them to Armageddon, and the various "factors" only serve to perplex the "experts."

"Let the Weak Say, I am Strong"

It is evident that Communist China is attaining power much faster and in greater proportion than even her Russian ally expected. She has already advanced beyond the status of a mere satellite. She has grown too big for her Soviet armor, and is now showing signs of wanting to stand on her own feet and be recognized as a major power.

For many years there has been a certain amount of fear that the "yellow peril" in the form of a rejuvenated China might become a threat to all Asia, if not to the whole world. Today that threat has become a near-reality from the fact that **China and Russia combined would form a colossal horde which could easily sweep over all Asia and Europe with no Power or combination of Powers able to stop them.**

The fear now is that, even though Russia might not be ready or willing to start a war in the near future, Red China, intoxicated with her newly-found strength, might start a war on her own in which Russia would be compelled to join.

U. S. Adopts Firm Line

In recent weeks it has become noticeable that the U. S. has adopted a firmer line in their attitude toward Communist threats. The policy now being advanced is one of "no retreat" and "no compromise" on vital issues—that a line must be drawn on every issue, and that line must be held at all costs and in spite of Communist warnings of grave consequences.

As usual, the analysts are looking about for the reason for the "tougher" line. One reason is given that the recent peaceful gestures on the part of Russia is evidence that they are far from being ready to start a war or push their threats to the breaking point. Of course, the Communists point to this tough attitude as evidence that the U. S. is merely showing their true character as warmongers.

In all probability, the chief reason for the firmer attitude is, that a re-appraisal of the relative military strength of Russia and the U. S. by experts has come up with the conclusion that, in the event of war between the two countries at the **present** time, the U. S. would have a decided advantage, and this, it is believed, the Russians recognize.

How much of this is fact and how much is wishful thinking or calculated risk we do not know. Of this we can be sure —

This change in policy will not lessen the tension nor calm the fears of the potential belligerents, but rather will **accelerate the mad race for military supremacy as never before.**

The belief is that, while Russian strength is equal to, and possibly superior to the U. S. in certain lines of military equipment, her vast military machine is unwieldy and lacking in many vital links necessary to deliver a crushing blow with the speed and efficiency required in modern warfare. Nevertheless it cannot be denied that the weaknesses in the Russian armor are being rapidly strengthened, and it will be necessary for the "free" world to put forth still greater efforts to keep pace with the Red bloc in the race for military supremacy.

"Many Shall Run to and Fro"

Long before the airplane or automobile were invented or many other rapid transit methods, now common, were in use, students of prophecy believed that the words in Dan. 12:4, "many shall run to and fro" (in the time of the end), indicated greatly increased travel throughout the world, and that increased speed in methods of transportation was to be expected as we approached the end of the present dispensation.

This it was believed would be one of the prominent signs of the times. Unquestionably **the extent and speed of travel has exceeded all expectations.** Wonders never cease in the field of fast travel. Trips which required months a century ago are now made in as many days; journeys which took days to accomplish a half century ago are now made in the same number of hours.

And, as if the touring public is not travelling fast enough, jetliners carrying up to 200 passengers are now coming into use, **cutting in half** the time from London to New York, and British and American airways are planning regular jetliner service for both foreign and domestic travel. Russia and other nations are joining in the race, the goal of which is to get there quicker with the most passengers.

"Vain in Their Imaginations"

As Lucifer who in his pride said, "I will exalt my throne above the stars of God;" as the prince of Tyre thought himself wiser than Daniel and that no secret could be hid from him, so the scientists of many nations, intoxicated with success up to a point in their attempts to explore space, are now boasting that men will eventually "soar through space," rubbing elbows with the planets and of even "conquering space."

The U. S. has now jumped into the lead in this venture into outer space by shooting a rocket **one-third of the way to the moon**, 30 times farther than any man-made projectile has ever been propelled into space. They also have a rocket ship, ready for testing, which it is claimed will be capable of carrying a man to outer space and back.

But ere long the "day of the Lord of hosts" will descend upon "every one that is proud and lofty," and "the lofty looks of man shall be humbled . . . and the Lord alone shall be exalted in that day" (Isa. 2:10-17).

The Mideast

Though little mention has been made of the situation in the Mideast while the Far East commands the spotlight, it would be unwise to conclude that conditions there have undergone any great change. For **the whole Arabian world is still in a state of instability and ferment.** The effect of the withdrawal of American troops from Lebanon and British forces from Jordan is being watched closely with apprehension as to whether or not these unstable governments will be able to stand the pressure constantly exerted by the U.A.R. group.

Nasser of Egypt is putting the squeeze on Syria to bring that country's government closer to the Nasser pattern. Likewise the hand of Nasser is revealed in a plot by military leaders in Iraq to bring it closer to the Arab group allied to Egypt.

Meanwhile Israel has profited temporarily by the Arab controversies as she is being given a breathing spell in which she has been able to carry on undisturbed in productive enterprises, yet knowing that she is surrounded by enemies, who, although at present are quarrelling among themselves, would, if they could, unite in Israel's destruction.

But God, Who "changeth not," will not suffer them to do so, for the time to favor Zion is at hand, and out of the turmoil and strife generated by petty dictators who desire to rule or ruin, and who desire Zion's destruction, there will come the great finale, and those who hate Zion will be "gathered as sheaves into the floor" and Israel, led by their Redeemer, will "arise and thresh and beat in pieces many nations."
—O.B.

Not Worthy to Be Compared

The wisdom of the practical men of the present age is a very shallow affair. Its results are bounded by present things which pass away—the inherent valuelessness of which **even the fool perceives on the day of death**. The things of the Spirit and the things of the flesh are, to one another, as the incorruptible gem to the perishing toys of childhood, or the shining of the mid-day sun to the flicker of an expiring lamp in a vault. The difference between them is manifest on a moment's consideration.

Suppose the case of a dead man who, in his life, lived after the flesh. He comes to life 500 years afterwards. Where are the things he lived for and took care of while he lived? His friends are all dead and forgotten. He himself is a stranger to every living soul upon earth. His house is not to be found, it has crumbled to dust, or been removed as a useless, dilapidation. His property, if it exists is all in the hands of others. His bank account, if by miracle it has survived such a lapse of time, is in another name. His schemes and enterprises have all disappeared in the restless ocean of human change. Not a shred remains of the things he chose for his portion in life.

But let it be the case of a man of God, who revives after a slumber of centuries. The things he had in his life he used as crutches of the moment merely. They were not the end of his being. God was the strength of his heart and his portion forever. Christ was the aim, the affection of his life. The sleeping fathers and the prophets and the friends of God in bygone times were his friends and companions, for whom he was waiting. The purpose of God, as declared in the promises, was his hope and his confidence, and he awakes, after 500 years, to find them **all unchanged and imperishable**.

The God whom he trusted and worshipped still reigns eternal in the heavens, the Possessor of heaven and earth, which He upholdeth by His power. Christ, the ideal of his enthusiastic admiration, still lives, the same yesterday, to-day and for ever. Abraham, Isaac and Jacob, and all the prophets and saints of every age and nation, stand by him or are still the coming vision of supernal friendship and delight.

The purpose of God to banish away ill and to wipe the tear from every eye, and fill the earth with the effulgence of His love and glory, are still before him unaltered, as the glorious vision which filled his heart and cheered his sorrows in the brief day of his mortal probation.

Who but a fool, with the benighted intellect of a savage, would suffer himself with such a prospect to be imposed upon by the witcheries and lying appearances of the present evil world? The conflict may be severe; but it is short-lived, and the prize at the end of it is out of all proportion to the effort we are called to put forth. Even with all the rigors of persecution—with goods confiscated,

friends banished, liberty (taken away, and body tortured even to death, the sons of God in past ages have been able to say,

"The suffering of this present time is not worthy to be compared with the glory which shall be revealed in us."

And what craven and unworthy aspirants to association with them shall we be, if with all the comforts of this life, and all the liberty and security which we enjoy under the shadow of modern freedom, we shall begrudge the trifling voluntary sacrifices which the service of Christ demands at our hands, or be ashamed of the reproach which identification with it entails! — **Bro. Roberts**

PRINTED IN U. S. A.
