

# The Berean Christadelphian

*A monthly magazine devoted wholly to the exposition and defence of the Faith once for all delivered to the Saints, with the object of helping to make ready a People prepared for the coming of the Lord. Opposed to the unscriptural teachings of the papal and protestant churches of the world.*

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*“They received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many believed.”—Acts 17: 11.*

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**CHRIST IS COMING AND WILL REIGN ON EARTH**

## EDITORIAL

### Self Examination

*"Examine yourselves, to see whether you are holding to your faith. Test yourselves. Do you not realize that Jesus Christ is in you?—unless indeed you fail to meet the test?"—2 Cor. 13:5 RSV.*

At first sight, one might be inclined to think that the apostle was referring only to the first principles of the Truth, when he says, "Examine yourselves, to see whether you are *holding to your Faith*." But this cannot be his mind, because one could be familiar with the things concerning the Kingdom of God, and the Name of Jesus and, at the same time, fail to keep the commandments. Of such an one, it would not be said that "he kept the Faith."

It is evident that Paul's central thought is on *self-examination*; for he adds—

"Prove YOUR OWN SELVES."

This, of course, must be from a spiritual viewpoint, for the mind of flesh prefers the examination of others. Our eyes were made to see with: therefore it is easy to behold the faults in others. But introspection requires courage and determination while we cross-examine ourselves with the Word.

As Paul has introduced our subject, let us visit him in Rome, the prisoner of the Lord, where he is bound with a chain. His thoughts, however, are not of himself while he writes directly to the "faithful in Christ Jesus in Ephesus," and indirectly to us for, said Jesus, "He that heareth you heareth me." Listen to him as he writes (3:17)—

"That Christ may dwell in your hearts by faith; that ye, being ROOTED AND GROUNDED IN LOVE . . ."

Are we permitting Christ to dwell in our hearts by faith? If not, what is the trouble? Is it possible that we have permitted our own problems to fill our hearts so full that there is no room for Christ? As this is our first question under self-examination, it will be well for us to recall the words of Jesus in John 14:23—

"IF A MAN LOVE ME, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

*There is the key-note of a faithful walk in the Truth.* Now, says Paul, we must be "rooted and grounded in love." In saying this, he uses the figure of a tree, but not an ordinary one. A tree that will remain after the storm has passed, is one that has deep roots set in fruitful soil. The mental picture is clear. If we are *rooted and grounded in love*, Christ will dwell in our hearts by faith, with the result that we (Eph. 3):

". . . may be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be FILLED WITH ALL THE FULNESS OF GOD."

What does the apostle mean? Surely, these are not idle words? By no means. Let us contemplate mentally this lofty statement in all its greatness. "*Filled with all the fulness of God.*" Where do we stand in relation to it? Let us not try to evade the issue for, if we do, the result will be disastrous. It should be set before us as our—

"mark for the prize of the high calling of God in Christ Jesus."

Consider well what our ecclesial life would be if we could keep this profound and glorious truth "for frontlets between our eyes." We would all be knit together in love. The peace of God would rule in our hearts. The Word of Christ would dwell in us richly, and *there would be no place for selfishness, pettiness or impatience*, for we would be ashamed of ourselves if such things developed in our midst.

There are many questions that arise as we read this letter, but our self-examination leads us to the opening words of chap. 4, where we have inserted parenthetical words or phrases by way of comment or explanation—

"I beseech you (entreat or implore) that ye walk worthy (in a godly manner) of the vocation (calling in the one hope) wherewith ye are called.

"With all lowliness (humbleness of mind) and meekness (gentleness) with longsuffering (patience) forbearing (enduring) one another in love;

"Endeavouring (not just trying, but being diligent) to keep the unity of the Spirit in the bond of peace."

*How does that fit in with our way of living?* Is that the course we pursue in our ecclesial life, or do we strive to have our own way in all things? Have we the courage to face these questions, and answer them truthfully?

The Spirit through Paul continues (4:15-16)—

"But speaking the Truth in love, may grow up into him in all things, which is the head, even Christ:

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

Here, the apostle compares the ecclesia with the human body as he did in the 12th chap, of 1st Corinthians. *This illustration is too momentous to pass by in our self-examination.* It must be so, or Paul would not have gone into so much detail concerning it. In 1 Cor. 12:12, he says—

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: SO ALSO IS CHRIST."

On the strength of this reasoning, Paul says in vs. 21—

"The eye cannot say unto the hand, I have no need of thee: nor the head to the feet, I have no need of you."

This illustrates the essential unity of the members of the ecclesia. One may be a hand, and another may be a foot and, therefore, *cannot function properly if separated from the body.* If one believes strongly in our principles of fellowship but stands aside over some personal grievance, he may endeavour to justify his action by quoting Jesus' words—

"Where two or three are gathered together in my Name, there am I in the midst of them."

But do we realize that *we cannot be gathered together in the NAME of Christ, if we have not settled our grievances in accordance with the COMMANDS of Christ?*

And again, if we cannot humble ourselves as little children, and associate with those who believe as we do, how can we ever expect to associate with them if we should enter the Kingdom of God? No, the whole body must be fitly joined together.

In verse 26 we read—

"Be ye angry, (provoked or exasperated) and SIN NOT: let not the sun go down upon your wrath."

*This is a command.* Do we obey it? If we are dominated by the mind of the Spirit, we will do as Paul says; but if we permit the mind of the flesh to have its way, we will try in every way possible to justify a course which we know right down in our hearts is wrong.

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with, all malice"—v. 31.

What are we to say about this? Are we to close our eyes, and stop our ears, and go on our own sweet way? Or will we listen to Paul, and permit the mind of the Spirit to develop within us a character well-pleasing to God.

"Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you"—v. 32.

How do we respond to this? Are we kind one to another? Are we tenderhearted towards one another? Do we forgive one another if we have been wronged, or think we have been wronged? Or do we say, Well, I forgive, but I cannot forget? If so, then we are not forgiving *as God has forgiven us* for Christ's sake.

We are called to a life of holiness "without which no man shall see the Lord." We are also called to a life of obedience—*obedience that sometimes hurts*; but by it we will be led to Christ—

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

—Editor

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## **Texas Annual Fraternal Gathering**

(If the Lord Will)

**Monday, July 27 to Sunday, August 2, 1959**

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## **Toronto Fraternal Gathering**

(If the Lord Will)

**Saturday and Sunday, October 3-4, 1959**

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## **The Purpose of Creation**

*"God hath made of one blood all nations of men to dwell on all the face of the earth; and hath determined the previously appointed times; and the bounds of their habitation"—Acts 17:26*

By **BROTHER JOHN THOMAS**

WHY HATH God done this? The answer is, He created a human pair and subjected them to the law of procreation, that they might so multiply as to refill the earth; He divided their posterity into nations by the confusion of tongues; determined the times of their self-dominion; and set limits to their territorial extension—that, *in the fulness of time, the materials of A KINGDOM AND EMPIRE OF NATIONS* might exist, which He would confer upon a king, and such other regal associates as in His own good and sovereign pleasure He should think proper to appoint.

The segregation of mankind into nations, then, is not accidental, or the result of mere human policy. It is a *divine appointment*. Human wisdom was opposed to it in the beginning; and if Socialists, Peace Societies, and such like, could carry out their schemes, they would commingle the nations into one indiscriminate "universal brotherhood," and abolish all times and bounds of habitation.

The projectors of the city and tower of Babel announced in their program that the enterprise was intended to secure to the patrons of the scheme "a Name"; and to prevent them from being—

". . . scattered abroad upon the face of the whole earth."

They were opposed to nationalization; they preferred a fraternal communism, and proceeded to build a temple of social fraternity for all mankind. But God and His purposes were in none of their thoughts. They were concocting schemes utterly subversive of them; therefore He interfered—

"Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them which they have imagined to do. Let us go down, and there confound their language, that they may not understand one another's speech.

"So the Lord scattered them abroad from thence upon the face of the earth; amid they left off to build the city."

\* \* \*

THE DEVELOPMENT of this imperio-regal constitution of nations is the one grand idea of the divine writings. It is the subject matter of the Gospel of the Kingdom and peace of God. All other divine arrangements centre in this as the great focal truth of human redemption and terrestrial regeneration. The needle is not more true to the pole, nor planetary attraction to the sun's center, than are the things of the prophets and apostles to this idea of an Israelitish kingdom and empire of nations.

*To lose sight of this is to remain in hopeless ignorance of the faith and Hope, which God has graciously set before us in His Word; and to lay ourselves open to every species of delusion that the carnal mind, so fertile of evil fruits, may enunciate in opposition to the "mystery of the divine will."*

Enlightened by the Scriptures of Truth, we are enabled to discern that the present system of the world is but the aggregate of the means through which God purposes to accomplish *two grand developments*—the one *near*; and the other a *thousand years more remote*.

The creation of the six days, and the peopling of the earth with nations of mortal men, is the mere preparation and collection together of the raw materials for a great, glorious, and magnificent display of wonders upon the earth.

Hitherto, these materials have been shaped, or reduced, from chaos into form, by the *modifying influence of Truth and divine judgment*. But for these agencies "a universal brotherhood" of savages, such as we behold in the vast howling wilderness of Africa and America, would have shared the globe with the nobler beasts of the forest.

Unmitigated "socialism" after this type would have effectually superseded all ecclesiastical and civil association; or, if this extreme had given place to another, the world would have groaned under the ferocious despotism of a "brother of the sun," a Nero, or a Pope Alexander VI.

But Truth and the sword of God have been thrown into the scale of human events. Multitudes have embraced that Truth in whole or part; vastly *more*, however, in *part* than as a saving whole. According to their apprehension of it, they have resolved themselves into party groups.

A minority—so much a *minority* as to be styled "*a few*," have seized upon it in letter and spirit. These contend against everything opposed to it without regard to fame, property, or life; they contend, however, not with the sword of the flesh, but with—

"The sword of the Spirit, which is the Word of God."

Not so, however, they who embrace it in *part*, corrupt it by admixture with human tradition, or reject it altogether. They fight for their opinions, as their means enable them. They who corrupt or reject it endeavour to suppress it by force, not of argument, but by clamour, misrepresentation, and proscriptive laws; and where they can find no scope, by imprisonment, war, and murder.

But there are others who understand the *theory* of the Truth to a considerable extent, but have only that spirit of liberty and sense of justice in them which the Truth inspires; without *that disposition to suffer patiently and unresistingly for it, which it inculcates*.

Men of this class take the sword for liberty and the rights of men; and contend against all who would destroy them with a courage which strikes terror into their enemies. By such agency as this, by action and re-action, by agitating the Truth revealed, and the warlike conflict it produces among the nations, things have been shaped into the civil, ecclesiastical, and social constitution of things, which prevails upon the earth in the present age; and which, having waxed old, is ready to vanish away.

In view of these things we come upon a very interesting, and indeed, immensely important enquiry, namely:

*"Upon what principle, or principles, did the God of heaven propose to carry out His purposes in relation to the developing of rulers for the kingdom and empire of nations; and for the peopling of the globe under its eternal and incorruptible constitution?"*

Was it upon a purely intellectual, or a purely moral, or a purely physical and mechanical, principle; or was it upon all these conjoined? For example, He peopled the present world by first creating a human pair, and then placing them under the natural, or physical, laws. Will he provide kings and priests for His kingdom, and afterwards people the globe in its perfect constitution, by natural generation, and physical regeneration; or, upon some other principle revealed in His Word?

Will He bestow the honor, glory, and dignity of His kingdom and empire upon men, because they are men; or because they are descended by natural birth from righteous ancestors? Or, will men inhabit the globe for ever, because they are flesh, and the offspring of His creative power?

It will doubtless be admitted, that upon whatever principle God might determine to operate, it would certainly be such a one as would redound most to the glory of His wisdom, justice, and sovereign power.

This being conceded, we would enquire, would it have been to the glory of God, if He had made man a mere machine?—if He had made inexorable necessity the law of his nature, which he must yield to as the tides to the moon, or the earth to the sun?

No reasonable man would affirm this. The principle laid down in the Scripture is that **MAN HONORS GOD IN BELIEVING HIS WORD AND OBEYING HIS LAWS**. There is no other way in which men can honor their Creator. This honor, however, consists not in a *mechanical obedience*; in mere action without intelligence and volition, such as matter yields to the natural laws; but in an enlightened, hearty, and voluntary obedience, while the individual possesses the power not to obey if he think best.

There is no honor, or glory, to God as a moral being, in the falling of a stone towards the earth's center. The stone obeys the law of gravitation *involuntarily*. The obedience of man would have been similar had God created and placed him under a physical law, which should have necessitated his movements, as gravitation doth the stone.

Does a man feel honoured, or glorified, by the compulsory obedience of a slave? Certainly not; and for the simple reason, that it is *involuntary, or forced*. But, let a man by his excellencies command the willing services of free men—of men who can do their own will and pleasure; yet voluntarily obey him, and, if he required it, are prepared to sacrifice their lives, fortunes, and estates, and all for the love they bear him; would not such a man esteem himself honoured, and glorified, in the highest degree by such signal conformity to his will? Unquestionably.

And such is the honor and glory which God requires of men. Had He required a *necessitated* obedience, He would have secured His purpose effectually by at once filling the earth with a population of adults, so intellectually organized as to be incapable of a will adverse to His own—who should have obeyed Him as wheels do the piston rod and steam by which they are moved—the mere automata of a miraculous creation.

"But," saith an objector, "this principle of the enlightened voluntary obedience of a free agent is incompatible with benevolence; it would have prevented all the misery and suffering which have afflicted the world, if the globe had been filled at once with a sufficient number of inhabitants, who should all of them have been created perfect."

If the character of the All-wise were constituted of one attribute only, this might have been the case. But God is the Sovereign of the universe, as well as kind and merciful; and all His intelligent creatures are bound to be in harmony with His Name.

He *might* have operated on the objector's principle had it pleased Him; but it did not; for He has pursued the directly opposite course. Instead of creating a human pair, he could, indeed, have filled the earth with immortals, and left them blessed for ever. But then they would have been without character, neither virtuous nor vicious; and, like themselves, their world would have been without a history. God is not merely an *intellectual*. He is also a *moral* being—

"The Lord, Whose Name is Jealous, is a jealous God.  
—yet He is also—

". . . merciful and gracious, long suffering, and abundant in goodness and truth. Visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments."

Such is the *Name*, or character, of God; hence, as all His works must glorify Him, they must redound to His praise as a merciful and gracious, a just, holy, and truthful, Being. The sun at noon-day, the moon walking in brightness, and the stars in their courses, illustrate His eternal power and superhumanity; but, *it is only His relations with intellectual and morally constituted creatures—the image and likeness of Himself—that can illustrate His moral glory, and redound to the honor of His Name*.

Seeing that God hath rejected the principle of stern necessity and immediate physical perfection, there remained but one other, according to which He could officer His kingdom and empire; and at length fill the globe with an order of beings "equal to the angels." Upon this principle He has worked from the foundation of the world to this day. He made man a reasonable creature, and *capable of being acted on by motive*, either for weal or woe.

He placed him under a law, which required *belief of God's Word, and obedience*. He could obey, or disobey, as he pleased; he was "free to stand and free to fall." He disbelieved God's word; he believed a lie, and sinned. Here was voluntary disobedience; hence, the opposite to this is made the principle of life, namely, belief of whatsoever God saith, and voluntary obedience to His law.

This is the principle to which the world is reprobate; and to a conformity with which all men are invited and urged by the motives presented in the Scriptures; even all who would inherit the Kingdom of God, and afterwards inhabit the earth for ever, on an equal footing with the angels of the universe.

The following testimonies will elucidate the principle of the divine economy—

"I will give unto **him that is athirst** of the fountain of the water of life freely" (Rev. 21:6).

"Blessed are they that **do His commandments**, that they may have right to the Tree of Life, and that they may enter through the gates into the city" (Rev. 22:14).

"To **him that overcometh** will I give to eat of the Tree of Life which is in the midst of the Paradise of God . . . he shall not be hurt of the second death" (Rev. 2:7-11).

"To him that overcometh and **keepeth my works to the end**, I will give POWER OVER THE NATIONS, and he shall rule them with a rod of iron" (Rev. 2:26-27).

"If thou **doest well**, thou shalt be accepted" (Gen. 4:7).

"These things are written that ye may **believe**, and that believing ye may have life **through his Name**" (John 20).

"As many as received Jesus, to them gave he power to become the sons of God, to **them that believe on his Name**, which are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12-13).

"Except a man be born of water and the Spirit, he cannot enter into the Kingdom of God"

(John 3:5).

"He that believes the Gospel and is baptised shall be saved" (Mark 16:15-16).

"God will render to every man **according to his deeds**, to them who by **patient continuance in well doing** SEEK for glory, honor, and immortality—ETERNAL LIFE" (Rom. 2:6-7).

"**He that overcometh** shall inherit all things" (Rev. 21:7).

Now from these testimonies it is plain, that to attain the rank of the sons of God in the eternal world—where, indeed, all are sons without exception—human beings, without respect to age, sex, or condition, *MUST BELIEVE AND OBEY THE TRUTH*. The only way to the Kingdom of God, and to a participation in the eternal constitution of the world, is in the path of a *faithful obedience to the law of God*.

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## The Last Supper

"*With desire have I desired to eat this Passover with you before I suffer*"—Luke 22:15

By **BROTHER ROBERT ROBERTS**

THE OCCASION of the origin of this institution (the breaking of bread), is one of deep interest from many points of view. That occasion was an observance required by the Law of Moses, in celebration of Israel's deliverance from Egypt—the Feast of the Unleavened Bread (otherwise called the Feast of the Passover, from the passover lamb slain in connection with it) and a *typical celebration of the greater scheme of human redemption*. As a Jew—

"made of a woman, made under the Law" (Gal. 4:4).

—Jesus, who came not to destroy the Law and the prophets, but to fulfil, was forward in readiness to obey this as all other of the Mosaic requirements. But he had a special inclination to celebrate the Passover on this occasion. His disciples having been given directions as to the place where it was to be eaten, they went and made ready; and in the evening, at the appointed hour they came together.

"With desire" (he said) "I have desired to eat this passover with you before I suffer."

The attempt to realize the origin of this desire brings many interesting phases of Christ's character under review. His susceptibility to sorrow is a prominent feature—

"My soul is exceeding sorrowful, even unto death!"

Why was he laboring under this weight of sorrow? The prospect he had before his mind, affords the answer. He was about to be deserted by his friends, and delivered to the heartless mob. He was about to be given up to the authority of the law, like a common felon. He was about to be abandoned to the ravening wolves who thirsted for his life; to be given over to insult and violence at the hands of hypocrites, who had been prophetically styled in the Psalms, "dogs and bulls of Bashan"; and to be put to the most agonizing and ignominious death which it was possible for man to suffer. A prospect like this was enough to fill his soul with darkness.

Paganism has glorified the doctrine of indifference, and the world accounts stoicism as heroic. But this no more savours of true wisdom than the many other doctrines of the ancient schools, which Paul has pronounced to be foolishness with God. An exquisite nature like that of "the Holy One of God"—which *the sins and miseries of men alone weighed down with sorrow and made acquainted with grief*—was not likely to be insensible to so great a woe as was about then to overwhelm him.

The desertion of friends, the withdrawal of divine presence and protection, the triumph of hypocrisy and barbarism (though but for a moment), and the agonies of outraged nature, were terrible to his soul just in proportion as the reverse of all these conditions was his delight.

He was not insensible to the sorrows of our common nature—

"We have not an high priest that cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are" (Heb. 4:15).

He groaned under the weight of his load. He sweat, as it were, great drops of blood. He prayed earnestly that if it were possible the cup might pass from him (Luke 22:44). He did not refuse to drink it, if the plan of divine love required it—

"The cup which my Father hath given me to drink, shall I not drink it?" (John 18:11).

And in view of the suggestion, that the hour might pass from him, he said—

"For this cause came I unto this hour" (John 12:27).

It pleased the Lord to bruise him; to put him to grief (Isa. 53:10), and grievous was the burden of his sorrow which cast a mantle of gloom over the days of his flesh, when with strong crying and tears he offered up prayers to Him that was able to save, and was heard in that he feared (Heb. 5:7).

We can understand why this sorrow should increase with the approach of the bitter hour, and why he should look, with some degree of consolation, to the unbosoming of his sorrow which was to take place at the eating of the passover.

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*IT WAS a sober meeting in that upper room, when all outside was feasting and gladness—*

"All ye shall be offended because of me this night."

The pain and perplexity of the disciples, caused by this remark, can be imagined, especially when he added—

"Verily I say unto you, One of you shall betray me."

The simple loyalty of the disciples could but unite with Peter's exclamation,

"Though all men forsake thee, yet will not I."

Yet they could not penetrate the portentous sayings of their Master, whose wisdom they had learnt to have in awe, though his teachings they did not at all times comprehend. They sat still in the cloud, and waited while light began to break. Having unburdened his own soul, Jesus proceeded to pour the oil of consolation into their smarting wounds—

"Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you . . . and I will come again (John 14).

Herein have we the connection between the cross and the crown. *The sorrow of the hour was but part of the work of preparation for the Great House of the Father*, Whose presence ("the tabernacle of God with men") shall lead to a wiping away of tears, and a blotting out of every curse and all death.

The first "going" of the Lord in the work of preparation was "to prison and to death." This was the cup that could not pass. If the Lord had not died, men would not have been saved, nor mansions developed. Death had passed upon all through sin, under the law which constituted death the wages of sin; and it had pleased the Father to require this law to be fully upheld as the basis of the scheme by which salvation had come by Christ. *Without the blood of a sinless representative, the covenants of promise must remain a dead letter*. Without the slaying of the lamb, there could be no "passing over" by the angel of death.

This mystery, Jesus, after the unburdening of his sorrow, proceeds to bring before his disciples in new symbols, in the use of which he laid a new basis for the fellowship of his friends, and established a new bond of connection between himself as THE TRUTH, and all who should come unto God by him.

"As they were eating (the passover), he took bread, and when he had given thanks, he brake it and gave to his disciples, saying,

"Take this, and divide it among yourselves. This is my body broken for you. This do in remembrance of me."

And likewise the cup, when he had given thanks, saying—

"This cup is the New Testament in my blood, which is shed for you: drink ye all of it."

This brings Christ forward as the bread of life, in the partaking of whom by the Truth, we become constituents of the ONE BODY. It places him in the position of the Head, the First, the Alpha and Omega, of the salvation of God; and, in this respect, *the "Lord's Supper" is a continual protest against the fancies of men by which they hope to save themselves without Christ*.

It is also a continual profession of subjection on the part of all true disciples, and a continual remembrance of those things which are apt to pass out of mind. The fealty of the one Body and the supremacy of the Lord, as head and husband, root and vine, are the most glorious and characteristic features of the system which centres in Christ. This mutual relation is tempered by the highest love. The Lord loves the Ecclesia. Hence the latter sing:

"Thou hast loved us, and washed us from our sins in thine own blood."

Also, Paul says that men ought to love their wives—

"even as the Lord the ecclesia."

This love is returned—

"All that love the Lord Jesus in sincerity and in truth,"

—is Paul's description of such as constitute the Ecclesia. Where this reciprocated love does not exist, the relation to Christ is not by him recognized—

"Except a man love me . . . he cannot be my disciple."

Now, consider this feature, and you will find it has in it the greatest glory conceivable to the human mind. *We never see a finer thing on earth than love.* We do not see it often in its perfect form, because the conditions necessary for its full play are rarely met.

There is plentiful and abundant scope for the love that takes the form of *benevolence*: kindness to the afflicted, attention to the humble and poorly-gifted, and almsgiving to the poor. These are godly manifestations, and satisfying to the doer.

*But the glowing attachment that is gendered by the mutual exhibition of excellence*—the luxury of requited noble love—is a flower of heaven that grows not by the way-side. It is to be met with in secret corners, now and then blooming like the violet unseen, and coming never to maturity then, unless the "good seed of the Kingdom" is the germ.

In the Captain of our Salvation the conditions of love exist in their fulness. Presented to us as the object of supreme attachment—attachment to whom is the indispensable condition of discipleship—we have in him, as Paul expresses it—

"All the treasures of wisdom and knowledge" (Col. 2:3).

He is the *wisdom* of God manifested in an individual of our race—the "*power* of God," to whom is committed all power in heaven and in earth. He is the *goodness* of God—

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

Wisdom, power, excellence, goodness, and authority combine to make him altogether lovely, and this loveliness is made to shine with greater power into our hearts by the fact that he died for and gives life to us, but for which, we should never have risen above the level of the perishing races around.

We can love him without danger of recoil. No inferior manifestation on his part will ever cool our ardour or tire our preference. He is the focus of the covenanted goodness; the head of the body; the center of the circle, the nucleus of the glorious family, the beginning of the new creation; the spirit of the system; the life of the community.

"As is the heavenly, such are they also that are heavenly."

The body is of common nature with the head. The younger members of the family bear resemblance to the Elder Brother. The wisdom, nobility, and love of the head radiate to the utmost member, and impart beauty and health to the whole alike. We may not see this illustrated at present.

The One Body, of whom these things are affirmed, is only in process of development. Its principal constituents are in the womb of the night. The gates of Hades enclose the multitude of sleeping saints. The few who are in the land of the living are set in ungodly surroundings, and in association with many who have the name but not the spirit of the calling.

In the family as it exists in the state of probation, there is much that is adventitious and destined to be rejected. This is needful to the effectual proving of the genuine. The aspect of the family in the land of the living will disappoint those who consider it in the light of its divine ideal.

*They make a discouraging mistake who look to find the heavenly excellences in every professed member of the bride. ONLY A FEW WILL BE SAVED.* The divine ideal will not be realized till all the children of God scattered abroad (living and dead) are "gathered together in one" (John 11: 52); and presented to Christ by himself, a glorious ecclesia, without spot or wrinkle, or any such thing (Eph. 5:27).

Keeping the eye on this, faith can feed, and purpose in Christ grow strong. We can see in the future a whole family of glorious sons and daughters, among whom will be no liars, cold hearts or fools—a community of righteous men in perfect health, with boundless wealth, unwearied faculty, overflowing love, and everlasting joy.

*Oh, the glory of the divine purpose in Christ!* It is the substance of the shadowy visions which cross the dreams of poets and philosophers; but a substance that can never be reached by them. They are out of the channel of its development. *In God only can it be found.* It cannot be reached outside of His way. His way is in Christ, and the philosophers and poets reject Christ, though in words they profess to admire him. The way of Christ has been made known by his ambassadors, the apostles, and the safety of perishing man lies only in hearing their word.

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TO SEE Christ unbosom his grief to his disciples, and soothe the sorrow caused by his words, is to learn that if we belong to the Christ community, we are not callous theorists or unsanctified dealers in "doctrines" that touch not our feelings and move not our sentiments; but on the contrary, the love of Christ constraineth us—

"Because we thus judge, that if one died for all, then were all dead: and that he died for all, that they that live should not henceforth live unto themselves, but unto him that died for them, and rose again" (Cor. 5:14-15).

This love is one of the fruits of the Spirit, which will only grow in well-tended soil. The "good and honest heart" is the good ground that will yield a harvest to this culture; but without the culture, the harvest will not come.

Natural goodness and honesty of heart will not of themselves bring forth the fruits of the Spirit, any more than rich garden ground will grow roses without planting. *Good ground will grow nettles as easily as bad ground, and a little more luxuriantly if it is turned to that use.*

An excellent constitution of mind requires the Spirit-seed before the Spirit-fruits can come. "The good seed is the Word of the kingdom"; the descending rain is to be found in the Spirit shed upon us through the prophets and apostles, to the refreshment of our dry and thirsty souls. From thence issues the water of life, which the Spirit invites us to drink, that in the end we may thirst no more.

In plain speaking, the root of the matter is to be found in the Word of God, which liveth and abideth for ever. The despised Bible, which perverted people call a dead letter, is this golden fountain. *Daily companionship in diligent, methodical and attentive reading and continual meditation on its many and wonderful unfoldings, will gender and nourish the fruits of the Spirit, and cause a gradual but certain growing up into Christ our Living Head.* It will bring about in us a like-mindedness to him, renewing the spirit of our mind, and strengthening the image of the new man, which has been formed within us by the Truth.

The study of *particular subjects* will not bring this result. A man is likely to be a dry and sapless branch who feeds on one extracted element of the vine-juice.

The Kingdom alone without the God of the Kingdom and the purpose of the Kingdom, will generate spiritual idiocy. The Signs of the Times, without the two great commandments on which hang all the Law and the prophets, will gender hardness of heart. The mortality of human nature

studied by itself will produce a monster; the "state of the dead," spiritual moles and bats; earth creatures, who delight to burrow in the "dust and ashes" of this state of humiliation, insensible to the noble aspirations after the higher ways, to which Christ is the door. God-manifestation by itself will give us a scotching glare, that will parch the ground, and spread desolation.

In the spiritual, as in the natural, we must have *all the elements of growth*, in order to have a healthy life of the creature, or healthy fructification of the soil.

Let us have the air, earth, and sky of God's entire Word; the refreshing shower, as well as the invigorating breeze; the moon that walks in her brightness, as well as the glorious orb of day; the ploughing, and harrowing, and planting, as well as watering and garnering; the ramble on the mountain side, as well as the meditative rest at home.

We must have all that goes to make up a healthy life. We must have the glory of the promises, the beauty of holiness, the sweetness of love, the tenderness of compassion, the brightness of hope, the vigor of good sense, faith in the mysteries, intelligence in the signs, taste for the first principles, skill in strong meat. All these will combine to make a lovable, interesting, and useful man in Christ Jesus; but this can only be reached by continual presence in the Word, a daily picking up over the breadth of its richly-furnished fields, neglecting no corners, giving no preference to any part, but honouring, and studying, and treasuring all alike. Thus will the man of God be thoroughly furnished unto all good works.

The labour is not great, but continuous. It is like the small economies which, steadily practised, lead to wealth; little by little, till more is in your hands than you know. The result in this case is beyond all price, and therefore, worth all perseverance. It is, indeed, the pearl of great price, which a wise man will dispense with everything to obtain. It is the one thing needful, which secured, will never be taken away. It leads to the blessedness which eye hath not seen, nor ear heard; nor hath it entered into the heart of man to conceive.

*"Oh how great is Thy goodness, which Thou hast laid up for them that fear Thee; which Thou hast wrought for them that trust in Thee before the sons of men" (Psa. 31:19).*

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### **"BE YE TENDER-HEARTED, FORGIVING ONE ANOTHER"**

Paul appears before us as a tender-hearted man moved frequently to tears. He "served the Lord with many tears" (Acts 20:19). He "ceased not to warn every one of the brethren, night and day, with tears" (v. 31). He wrote to the Corinthians "with many tears" (2 Cor. 2:4). He told the Philippians—even weeping in the act of writing—of false brethren, who were the enemies of Christ (Phil. 3:18).

He was touched at the entreaties of the brethren, who sought to dissuade him from going, in the teeth of danger, to Jerusalem. He said. "What mean ye to weep and to break mine heart: for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus" (Acts 21:13.)

In this, also, we have an exhibition of his courage and enterprise in the service of Christ, as well as his susceptibility to tender emotion. The ideal brother of Christ, as represented in Paul, is not all head; he is a tender-hearted loving man.

There may be many who are called brethren, through whom the Truth is brought into reproach, who conform not at all to the Pauline standard. They are contentious without being faithful; intelligent, without being loving; courageous without being humble; bold, without being reverent.

They are self-assertive, without being regardful of others; sensitive to human opinion, without the fear of God; manly and resolute, without being sympathetic and considerate. Wise men will resist the influence of this class, and seek to neutralize it by the exhibition and assertion of the model Christ

has given us in Paul. It is in the power of everyone to make its closer acquaintance in the daily and attentive reading of Paul's most wonderful epistles.—**Bro. Roberts.**

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## **Alienation and Reconciliation**

*"At that time ye were without Christ, being aliens . . . but now in Christ Jesus . . . ye are made nigh. He is our peace"—Eph. 2:12-14.*

ALIENATION is defined as "estrangement" or "transfer of affections." The cause of alienation is given in Col 1:21—

"Alienated and enemies in your mind **by wicked works.**"

Note the hostility or enmity that makes them enemies of God. Those accepting the theory of "*inherited* alienation" should realize that it could not be attributed to evil-mindedness before the mind had been developed in us. Alienation involves enmity, which is a state of animosity or hostility toward God. This is seen from the following—

"The carnal mind is **enmity** against God" (Rom. 8:7).

"Having slain the **enmity** thereby" (Eph. 2:16).

A DIVIDING LINE OF HOSTILITY EXISTED, not only between Jew and Gentile; but what is even more important: between God and all of mankind, both Jew and Gentile.

"Friendship of the world is enmity against God" (Jm. 4:4).

Paul has declared both Jews and Gentiles are *all under sin* and alike guilty before God.

Hence the ministry of reconciliation was committed to the apostles, who came and preached peace to those afar off and to them also that were nigh—

"Through him (Christ) we both have access by one spirit to the Father."

So Paul adds,

"Thanks be to God Who giveth us the victory through our Lord Jesus Christ."

If Christ "*inherited* alienation" it would not be written that:

"When He bringeth the first begotten into the world, He saith, And let all the angels of God worship him."

From Heb. 2:17-18, we learn how and why Christ was made in the same mortal nature as all mankind, and v. 14 specifically states that *it became necessary for him to die to destroy the devil or diabolos, which is the sinful propensity in the mortal flesh*. This was the reason the very sameness of nature was necessary in our Redeemer, as is plainly stated in verse 14.

A point which is often difficult of comprehension in this connection is the condemnation of sin in the flesh, as stated in Roman 8:3. Many take this to mean the *moral* condemnation of sin by our Saviour in that he lived a righteous life.

However, it has often been pointed out that it was "what the Law could *not* do," which would be strange if it was *moral* condemnation, since the Law was a ministration of condemnation and condemned every sinful act, so that it was also called a "ministration of death" (2 Cor. 3:7, 9).

God could and did condemn and destroy the sin (so called because it produces sin) *out of Christ's nature* through change to immortality. The condemnation was then, first moral, by Christ's righteous walk, and then *physical*, when his mortality was swallowed up of life.

It seems necessary to repeat over and over the lesson learned from Romans 7, regarding the "sin," or *law of sin* which, apart from a struggle, will control all our actions.

To bring Christ under moral condemnation because of his taking mortal nature would be unjust indeed; and, without moral departure from God, no reconciliation would be necessary.

A careful study of Romans 7 will abundantly demonstrate that *flesh when allowed free rein inevitably produces sin*, and sin, when ended, is death. Under the figure of sin being a "child of lust," see James 1:13-15.

When Paul or any of those he taught allow the Spirit to rule their actions, they, as he says, serve God; but when they allow the flesh to rule, they serve sin (Rom. 7:25).

Thus we realize what is meant in 1 Cor. 9:27 where he concludes his demonstration of the warfare which inevitably occurs when Christ's law demands obedience, which is highly distasteful to the natural man, or old man of the flesh.

This condition of alienation is described in Eph. 4:18 and arises from hardness of heart, resulting in blindness toward God. Thus again we perceive that *alienation always means a condition resulting from previous refusal to render obedience to God*.

Again we might inquire whether it would be possible to conceive of Christ as in that category! Rebellion, or hostility toward his Heavenly Father was never manifested by the loving Son of God. This would seem unnecessary to point out, except that "inherited alienation" would necessitate that conclusion.

Some suppose that because Christ's offering was for himself, as well as for the people (Heb. 7:27) that his inherited mortality "alienated" him from God. This would mean that Jesus was alienated by a physical condition for which he was in no way responsible.

Those who have been enlightened in the glorious Gospel of reconciliation through the loving sacrifice of our Saviour, need not to be told that the offering was not substitutionary, as taught in apostate Christendom; but they fully realize and freely admit that it was the antitype of Aaron's offering *for himself and for the people*.

How utterly illogical it would be to declare that enmity existed between God and His beloved Son, simply because of the nature he took on in order to redeem his brethren! God willed him to possess this flesh nature which came by begetting and birth: begetting by Spirit and birth of flesh of a daughter of Abraham.

Reconciliation leaves the *nature* unchanged, as we see after our baptism which transfers us to our new Master, now no more serving sin but Christ the righteous. As Jesus never needed reconciliation, so also he never served sin, and hence he needed no transfer from one master to another as do all his brethren.

Reconciliation is defined as "renewal of friendship after disagreement or enmity." Note this from Matt. 5:24—

"First be reconciled to thy brother, and then come and offer thy gift."

Now applying this very same meaning to reconciliation, let us read 2 Cor. 5:18-20. The disagreement was between sinful man and his Maker, God. This can be perhaps even more simply proven from Paul's reasonings in Col. 2:11-13. There after discoursing at length on the manner in which Jesus Christ "spoiled principalities and powers," and destroyed the shadows and types of the Mosaic ministration, he proceeds to unfold and elaborate the high and holy aspects of the ministration of Christ, saying that they are dead to the old ministration and are risen with Christ, (when baptized into him), and that henceforth they must mortify or put to death the fleshly lusts which "war against the life."

Mercy and justice would be absent from any plan of salvation which held the race responsible and made it mandatory for them to be alienated from God's mercy until they repented and became reconciled from guilt which was never their own.

The theory that God sentenced Adam to "eternal death," and that "eternal death" would be the sentence inherited by all his descendants, was the beginning of the dilemma in which the believers in "inherited alienation" found that the only remedy was the mechanical act of baptism; for it is claimed that no amount of light or enlightenment could by any means give them a resurrection without the baptismal rite; which would make baptism the ground of responsibility.

Jesus, on the contrary, told the evil generation who refused his teaching that if he had not come among them and done those works they had not had sin (or been responsible)—

"THIS is the condemnation that **light is come** into the world."

The theory of Adamic condemnation placing the whole of mankind alienated from God's love is a companion to the doctrine of Rome on original sin, and would make it illogical to try to refute the Romish theory; which would negate the doctrine of God's loving redemptive work through a righteous member of this sinful race. —H.A.S.

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## Psalm 119

### PART TWO

*"I am a stranger in the earth"*—verse 19.

Here the Psalm touches another major aspect of the Way of Truth. *"I am a stranger in the earth."* Are we always conscious of the SEPARATENESS of our holy calling in Christ Jesus? Is it apparent in the common, day-to-day pattern of our lives? Wherein does the distinction lie?

Are we kinder, more patient, more calm? Are we distinguished among men for quiet, cheerful, sobriety and godly dignity? Is our speech always seasoned with godly grace?

Consider how some men, in *natural* things—through constant perseverance and application—excel in some particular activity. Consider the heights of dexterity and accomplishment to which the human mind and body by patient practice can be developed and trained.

It is in this way that the children of God are to approach the development of spiritual-mindedness and godliness—*constant effort and practice*. The outstanding pianist practises and studies many hours a day. So does the athlete, and *all* who desire to excel in anything. *They* do it for a corruptible crown. *Why is it that the children of this world are wiser in their generation than those who consider themselves the children of light*—as Jesus so sadly observed?

\* \* \*

EVERY VERSE has its own particular thought and lesson but there are some verses that seem to stand out as especially bright beacons along the path—

V. 32—I will RUN the way of Thy commandments **when Thou shalt enlarge my heart.**"

*Largeness of heart* is a blessing greatly to be desired and sought after. We understand better what largeness of heart signifies when we contrast it with smallness and pettiness of heart. Largeness of heart does not here particularly mean generosity, although that, of course, is necessarily included. It means a *broad, spiritually-balanced and mature attitude and outlook*. Paul said to the Corinthians—

"O Corinthians, I have **enlarged my heart** unto you . . . It is not I that am cramping you . . . you are cramped in your own affections . . . My children, you **must** enlarge your hearts too!"

And he describes largeness of heart in his previous epistle to the same ecclesia—

"Love beareth all things, believeth all things, hopeth all things, endureth all things."

There is *nothing small and petty about the true children of God*. They think and act in harmony with their relationship to infinity and eternity. This quality of breadth and nobility is the gracious gift of God to those who seek Him—

"I will run in the way of Thy Commandments when **Thou**—(it is all of God)—when **THOU** shalt enlarge my heart."

\* \* \*

V. 57—"Thou art my portion, O Lord." The thought is that expressed by Joshua—

"As for me and my house, **we** will serve the Lord."

And not just *serve* Him, but **HAVE** Him—**POSSESS** Him as their portion—the treasure that they choose to own in preference to all other treasures.

\* \* \*

V. 62—"At midnight I will rise to give Thee thanks!"

What a vivid picture this presents of overwhelming affection and desire!

The godly man awakes at midnight, and with his first waking moment God is in the forefront of his thoughts. And so great is his love and gratitude that he must arise to offer thanksgiving and praise. It is not sufficient that he lie there in loving meditation—he must arise and perform some *art of worship* to give vent to his over-flowing heart.

*Do we realize the true, overwhelming power of divine joy? Do we enjoy this intense thrill of divine affection, or are we living in the shadows and missing the best of life? These are the joys that divinely bestowed largeness of heart brings.*

\* \* \*

V. 71—"It is good for me that I have been afflicted: that I might learn Thy statutes."

There are many keen joys that are discovered in the midst of affliction that are never dreamed of in the stupefying atmosphere of prosperity and ease. This is of God, Who hath given even to affliction its compensating sweetness. In affliction the shell of thoughtless shallowness is broken through and heart speaks to heart in intimate and comforting communion. All the little meaningless things fade into their true insignificance, and the real and true things stand out in large, clear perspective.

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V. 74—"They that fear Thee will be glad when they see me."

What companionship is there like the rich and deep companionship of the Truth? This Psalm seems to review every aspect of spiritual experience.

\* \* \*

THE GROUP of verses beginning with v. 97 sum up the whole spirit and meaning and purpose of the Psalm—

"O how love I Thy law! It is my meditation all the day!"

Let us think upon this—"my meditation ALL the day." The law of the Lord was, to the Psalmist, an object of continuous and absorbing marvel. It was the center of his affection and interest. His mind constantly gravitated to it, as the focus of all his desire and affection. It was his greatest source of pleasure and satisfaction.

*Is it ours?* And if it is not, *why* is it not? Are we at least approaching *closer* to that condition? Can we enter more fully, and understandingly into the Psalmist's feelings than, say, a year ago?

*These questions demand a positive answer.* These are the questions that will lead us to life, IF we will seek their solution. And if we seek in the appointed and acceptable way, it is promised that we *SHALL find*.

We are not to be cast down if we do not immediately find ourselves sharing the full intensity of the devotion here expressed. That will come of itself in time, if we, on *our* part faithfully follow the steps that lead to it.

\* \* \*

V. 98—"Thou through Thy commandments hast made me wiser than mine enemies: for they (that is, the commandments) are ever with me."

It is the *wisdom*—the *knowledge*—that develops the full intensity of the *love*. The more we *know* of God, the *closer* we feel to Him, the more *real* and *present* He seems.

His Word is His great revelation of Himself, that we may know Him. We are closest to Him when our minds are drawing inspiration and comfort from that Word. The Word is the mercy-seat or place of meeting.

\* \* \*

V. 99—"I have more understanding than all my teachers: for Thy testimonies are my meditation."

He clearly does not refer to teachers of *righteousness*, for his comparison then would not be fitting or brotherly. As this Psalm portrays the godly mind in general, the "teachers" who have been excelled in knowledge must refer to *natural education and instruction*. The godly mind, as it develops, increasingly perceives the errors and blindness of the natural mind in regard to the only real and lasting things in life, however superficially clever and well-instructed the natural mind may be in purely natural things.

Even in childhood, the world in its instruction seeks to indoctrinate the mind with false theories of existence and false principles of conduct, but this is much more subtle and intensified in the so-called "higher" levels of education.

*The man who prides himself that he can safely expose himself to them is just foolishly priding himself that he can safely swim in polluted water.*

\* \* \*

V. 100—"I understand more than the ancients, BECAUSE I keep Thy precepts."

There is another basic foundation truth revealed here. *Obedience is the only path to growth in spiritual understanding.* Obedience is the only way out of doubt, and darkness, and confusion. There is much that we do not know—but there is plenty, very close to us, that we *DO*. There are plenty of close, personal commands that we understand, or can easily understand, very well—commands to do with speech, conduct, character, and how to use our time, and possessions, what kind of thoughts to fill our minds with, how to act in godly gentleness in daily contact with others.

*Obedience to these is the ONLY way to a fuller and more comforting knowledge of God.*

"If any man will DO HIS WILL, he shall know of the doctrine" (John 7 17)

"The **meek** will He guide in judgment, and the **meek** will He teach His way."

The meek are those who see the ugliness and foolishness of all the pride and assertion and roughness and unpleasantness of the flesh, and endeavour to overcome it and put it all away. *Such alone are the sons of God.*

\* \* \*

THERE ARE 2 more verses we would like to consider—

V. 103—"How sweet are Thy words unto my taste! Yea, sweeter than honey to my mouth!"

*How many* experience the intense pleasure and enjoyment so beautifully described here?—an enjoyment not fleeting and deceptive like the pleasures of the flesh, but full and deep and ever-increasing.

In what a pitiful deluded state are those that look upon the Law of God as burdensome and oppressive and restrictive of pleasure, when actually it opens the ways to the *most intense and lasting of pleasures*, both now and in the future:

"In Thy presence is **FULLNESS OF JOY**; at Thy right hand there are pleasures for evermore."

There is no use seeking happiness anywhere else, and the sooner we learn that lesson the happier we are. This leads us to the thought of v. 165—

"Great peace have they which love Thy Law, and **nothing** shall offend them."

If we do not have great peace, and if *anything* or *anyone* offends us, then according to this verse *we do not sufficiently love God's Law*, we are small and cramped in our affections, we have not found the divine blessing of largeness of heart.

If we are offended, the fault is with ourselves. *No one has any RIGHT to be offended.* It is just a childish catering to pride and vanity which love of God's Law will teach us to grow up and put away.

Speaking of divine, spiritual love, Paul says—

"When I was a child, I thought as a child, but when I became a man I put away childish things."

The fleshly habit of pouting and being offended was *among these childish things*, for he further says—

"Love suffereth long, and is kind beareth all things, believeth tall things, hopeth all things, endureth all things—Love **NEVER** faileth."

There is its beauty and power. "Love *never* faileth."— "*Nothing* shall offend them."

This is the goal to which we and the Psalmist struggle. He concludes with words of fervent petition and desire, seeing as afar off the perfect and eternal beauty of holiness (vs.)—

"Let Thine hand help me; for I have chosen Thy precepts.

"I have longed for Thy salvation, O Lord; and Thy law is my delight.

"Let my soul live, and it shall praise Thee; and let Thy judgments help me.

"I have gone astray like a lost sheep; seek Thy servant; for I do not forget Thy commandments."  
—G.V.G.

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## "Blessed Are Ye That Weep"

*"Woe unto you that are full, for ye shall hunger. Woe unto you that laugh, for ye shall weep. Woe unto you when all men speak well of you"*—Luke 6:25-26

SOMETIMES in comfort and sometimes in reproof, the Word of God comes to us as our needs require. It is the voice of comfort that we get from the mouth of the Lord Jesus in that beautiful discourse recorded in Matthew, chapters 5 to 7.

In the 6th chapter of Luke we have a beautiful pen picture drawn for us of the great enthusiasm that his work created among the people, as we read of the great multitudes of people which—

"Came to hear him, and to be healed of their diseases."

It is said in verse 19—

"And the whole multitude sought to touch him; for there went virtue out of him, and healed them all."

But as we view his work as a whole we note that *the interest thus stirred up did not, for the most part, touch the hearts of the people deep enough to bring about repentance unto salvation*. The scribes and Pharisees continually sought occasion against him because of envy, yet they had to admit—

"Never man spake like this man."

There has always been the scoffer, the scorner and those who would, like Tobiah and Sanballat, endeavour to hinder the good work of the Truth; but let us, like the Master, not be discouraged, but press on with zeal with the assurance that God is on our side. We should say with Nehemiah—

"I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you? (Neh. 6:3).

As virtue went out from Jesus for the healing of the multitudes that gathered around him, so as we read the words he spoke on this occasion we can be healed of the morbid, sinful condition such as is the lot of the human race under the curse of mortality and death. There were those who *sought to touch him that they might be healed*; so let us draw nigh as we read his words, that it might be known of us, as with the apostles, that we "have been with Jesus." At v. 20 we read—

"And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God."

The word "poor" in this passage has a wider meaning than poverty or penury: it means *abject, humble, lowly or trembling*, such as the words we read in Isa. 66:2—

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

Poverty in itself does not commend us to God, except that in such a state of life the pride and complacency of the rich and honourable is usually absent, and the mind is more apt to seek to God for comfort and help. But even then, the poor of this world must be *rich in faith* in order to become heirs of the kingdom which God has promised to those that love Him.

V. 21—"Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now; for ye shall laugh."

The hunger Jesus speaks of here is that strong inner desire for the good things of the Spirit, that Isaiah speaks of—

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (55:1).

*Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God. We must desire that sincere milk of the Word, that we may grow thereby.*

It is a time now when much sorrow overtakes us, and there is weeping, but the time to laugh will come to God's people when the time comes for Him to—

"Appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, **that He might be glorified**" (Isa. 61:3).

We mourn now as doves, but there is a time appointed when the weeping and mourning shall end, and a time of rejoicing will come. It is a time now for them to be hated, and for men to separate themselves from the disciples of Christ, even as it is written of him—

"They hated me without a cause" (John 15:25).

*But let us remember that if it were otherwise, if the world loved us, we could not be the friends of God, for—*

"Whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4:4).

When we are reviled and persecuted, let us think of the words of Jesus—

"BLESSED are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. REJOICE and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matt. 5:11-12).

Verse 25—

"Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now for ye shall mourn and weep."

Those who find their fulness and pleasure and laughter in this life, and bask in the sunshine of present honor and well-being, will find themselves hungry and mourning when the present system of things collapses under the storms of God's coming judgments. As the house built upon the sand—*"great will be their fall."*

V. 26—"Woe unto you, when men shall speak well of you for so did their fathers to the false prophets."

The false prophets were in great favor because they spoke smooth things that pleased the people; but when Jesus came, telling them the truth, they were angry and set about to destroy him. *If*

*we make it our firm business to uphold the truth in all that we say and do, and if we make no compromises with the world, we shall find that the world will not speak well of us; for what we would say and do would be in direct conflict with the thoughts and ways of the natural man.*

Trials and affliction constantly and continually await the true disciples of Christ in the present down-trodden situation of their affairs. It is not for us to endeavour to please men, but God. He will lift us up at last, above our enemies. —W.J.P.

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## "Love Not the World"

*"All that is in the world—the lust of the flesh, and the lust of the eyes, and the pride of life—is not of the Father, but is of the world"—1 John 2:16*

In the last book of the Bible, which contains the last message which Jesus sent to his servants and brethren, from his exalted position at the right hand of power in the heavens, he says (Rev. 21:7)—

"He that overcometh shall inherit all things; and I will be his God, and he shall be My Son"

Several times repeated in the seven messages to the ecclesias, Jesus promises a great reward to those among his disciples who are able, by the power of the Word brought to bear upon their minds, and the faith they have in God, to OVERCOME. In the last of these messages, the one to the Laodiceans, Jesus says—

"To **him that overcometh** will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne" (3:21).

That these words apply to the saints of God in all generations, as well as those to whom they were addressed in the first instance, is plain from the words that follow—

"He that hath an ear, let him hear what the Spirit saith to the ecclesias."

From these words we can see that our place with the Lord Jesus in the throne of his kingdom can be attained *only if we overcome*. We are to overcome, even as Jesus overcame, and is set down with his Father in His throne. Jesus told his apostles, near the end of his mortal association with them—

"Be of good cheer; I have overcome the world" John 16:33.

It is our *relations with the world*, as we endeavour to follow the example of our Forerunner in the Way of Life, that particularly concerns us at this time, as we endeavour to make our lives conform to the straitness and narrowness of that way, which Jesus says, "leads unto life."

To "overcome" means to gain the victory, as in a battle with an enemy. The particular enemy of ourselves and of God that we have in mind at this time, over which we must gain the victory, is *the world*, as it is at present constituted.

Now when a general of the army goes out into the field against an enemy with a view to gaining the victory, or overcoming him, he must first *identify* and *locate* his enemy. Then the general determines with as much accuracy as possible what the *strength* of the enemy is (as well as his weakness). And he must know, before the battle is joined, just what *methods* and *strategy* the enemy may use, so that he will be able to meet force with force.

It is the same in our case, as we endeavour to overcome the world. First we must clearly understand what the meaning of the term "world" is as it is used in the Scriptures where it is spoken of as the *enemy of God*, and something that we must overcome. Unless we know what our enemy is,

where it is to be found, and the methods it uses against us, we might be beating the air, instead of gaining the victory.

In the 5th chapter of 1st John, this word "world" is used four times, and in each case the original word is "*kosmos*." The Greeks used this word when speaking of a *system*, arrangement or constitution of things on the earth. The same original word is used in the passage where Jesus says—

"Be of good cheer; I have overcome the world (kosmos)."

The world then, that Jesus overcame, and that we must overcome, in order to sit with him in his great throne, when he rules the world in righteousness, is that *arrangement or constitution of things such as has prevailed on this planet since the entrance of sin*.

It is an arrangement in which the thinking of the flesh, or the carnal mind, as it is called in the Scriptures, is the controlling and directing influence in all human relations: political, social, family and ecclesiastical.

What there is in this great system that may be called religion, has been so corrupted by the philosophy, superstition and traditions of men, that the Truth of God, as it is revealed in the Scriptures for man's salvation, is not only unknown, but when it is spoken into ears attuned to worldly traditions, it usually meets with rejection and disdain. That is why John says—

"The whole world lieth in wickedness" (1 John 5:19).

This gives us a general idea of the scriptural use of the word "world," as one of the great enemies that we must overcome. Looking at it in this general way, it would *appear* that the world was very far from us who are in the Truth. We have no connections with the political, social or religious systems around us. Does that mean that we have overcome the world, as Jesus said he had?

It may be true that we are no longer a part of the organized systems in Church, state and society that comprise Satan's kingdom, or the world; yet we live so close to it in our daily lives that we may easily be influenced by its godless spirit, and carnal ways. In 1 John 2:16 we get a closer look at that word "world"—

"For **ALL** that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is **not of the Father**, but is of the world."

There we are able to see that the spirit of the world may often manifest itself in our individual lives, and among us in the ecclesia in ways that we need to understand.

*It is very important that we DO understand the full meaning and usage of the term, or else we would not be able to obey the command to—*

"Love not the world, neither the things that are in the world."

God would not require obedience from us, where the course of action was not made clear in His Word.

This passage brings the world nearer to us and enables us to see that it is a formidable enemy that may work *behind the lines, in our own bodies*. All our thoughts and actions of which we are capable are here divided into two classes: those that are "of the Father," and those that are "of the world." The things of the world are explained as—

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

These are not of the Father, but of the world. All that is not of God, is of the world, even as it is written—

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

Jesus explains in the parable of the sower how the world may enter our lives and choke the Word, and so cause us to become unfruitful in our service to God—

"He also that received the seed among the thorns is he that heareth the Word; and the **care of this world**, and the **deceitfulness of riches**, choke the Word, and he becomes unfruitful."

Overcoming the world, then, comprehends not only complete separation from its organizations around us, but also "*denying ungodliness and worldly lusts*" which characterize its institutions. The world thinks and acts on the basis of human and carnal principles, and *when we do the same we are, in the mind of God, a part of it*. James says—

"Know ye not that the friendship of the world is enmity with God; whosoever therefore will be a friend of the world is the **enemy of God**" (4:4).

Does this not narrow our friendship, our allegiance, our fraternal association and fellowship to the things that are of God; to the few people in our time who uphold in their lives the narrowness, holiness and purity of the divine precepts? *Does it not put us in the camp of the enemy when we stand on common ground with any who do not believe and endeavour to obey the whole counsel of God?*

We must be sure that where we stand in relation to these things is within the circle of God's favor and friendship. We want to be on God's side, and within the pale of His love and care, regardless of how it may affect our relations with any human being.

We want to stay within the broad beams of divine light, and not lurk in the shifting shadows of human speculation. In doing this we will *not join hands with any who may be divided between God and the world*, or between truth and error. We must stand wholly on the side of Truth; a part is not enough. David says—

"Who shall ascend the hill of the Lord? Or who shall stand in His holy place? He that hath clean hands, and a **PURE HEART**" (Psa. 24:3-4).

Jesus commanded his apostles to teach men (Matt. 28:20) to—

"Observe ALL things, whatsoever I have commanded you."

There were some in Paul's day to whom he had preached the Gospel. They had believed and accepted it; but later, other teachers came in and introduced another doctrine, which Paul did not preach to them. While they held on to Paul's teaching, they also believed the false teachers. To these Paul wrote (Gal. 5:4)—

"Christ is become of no effect unto you . . . ye are fallen from grace."

The way is plain then for us. To be on God's side, so that His love and blessings may flow out to us in His gracious work of redemption, we must uphold the holiness and sanctity of His Name by conforming our thoughts, interests, affections and associations to the things that are pleasing to Him; for it is written (1 John 2:17)—

"The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

When Jesus was about to leave his disciples in the world, after his association with them for 3½ years, he prayed earnestly for the Father's help on their behalf. We notice as we study this prayer as recorded in John 17, that Jesus uses the word "world" 15 times. In all these places the original word is "*kosmos*," which we have seen indicates the system of things opposed to God on the earth. This shows how dangerous and foreign to the Truth the world is:

"I have given them Thy Word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from evil" (vs. 14-15).

John says our faith can overcome the world (1 John 5:4)—

"This is the victory that overcometh the world, even OUR FAITH."

Faith is one of the important items of the "whole armour of God" that the apostle Paul lists in Eph. 6 (vs. 13-16)—

"Wherefore take unto you the whole armour of God, that ye may be able to stand in the evil day and having done all, to stand.

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

Now it is written (Rom. 10:17) that—

"Faith cometh by hearing, and hearing by the Word of God."

This Word of God, the sword of the Spirit, is the source of our strength in the contest we are waging against the forces of evil in the world. Victory will certainly be *ours if we depend solely upon God*, with a strong faith, gendered by a wholesome understanding of the Word of His grace.

We can see that God is not in the world; that it is His enemy, therefore our love and hope toward divine things will lead us far and away from all that is in the world, as something *defiling and unclean*, not to be associated with a life of dedication and holiness to God.

If we fail at times to perceive clearly the dividing line between these things, is it not because our faith has become weak—that the Word of God is being crowded out by other things entering in?

When once we lose sight of the clear picture presented to us in the Scriptures of the *beauty of holiness* as comprehended in the way of righteousness, then our faith is not strong enough to maintain a strong wall of separation between ourselves and the world; and so our discernment becomes dim and we are not able to see the point of divergence between the holy and the unholy, the clean and the unclean; between God and the world. In such a case we are not only likely, but very apt to be indulging in the things of the world, *without realizing it*. The command is (2 Cr. 6):

"Come out from among them, and be ye **separate**, saith the Lord, and **touch not** the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty."

As we read the history of God's dealings with Israel, after He had bound them to Him, as His own peculiar people and nation by the covenant of Sinai, this fact stands out above all else—*Israel must, from henceforth, be a SEPARATE PEOPLE unto God*.

The whole system of things that made up their individual and national lives under the Law given by Moses was designed and directed to the end that God might be honoured and glorified by His people, and His righteous laws be magnified and obeyed as the basis of all their thoughts and actions.

From day to day, from week to week, from month to month and throughout the year the people of Israel were *continually reminded of the greatness and holiness of their God*, and their close relationship to Him, as His Own people:

"Thou art an holy people unto the Lord thy God, and the Lord hath chosen you to be a peculiar people unto Himself, above all the nations that are upon the earth."

Concerning all other people who were not of this holy nation belonging to God, there were strict commands to maintain the utmost separateness from them—

"Thou shalt make no covenant with them . . . neither shalt thou make marriages with them . . . for they will turn away thy son from following Me . . . so will the anger of the Lord be turned against you, and destroy thee suddenly" (Deut. 7:2-3).

As we set our minds on these things, we cannot miss the strong force of the appeal that the Scriptures make to bring us near to God. He wants us *all to Himself* with *no outside attachments* or interests; that He might be glorified in us, and at last receive us into His everlasting habitation. His words to us are—

"And now, O Israel, what doth the Lord require of thee, but to fear the Lord thy God, to walk in all His ways and to love Him and to serve the Lord thy God with **ALL thy heart** and with **ALL thy soul**" (Deut. 10:12).

As we give ourselves *wholly* into the hands of the living God Who made us, knowing that He alone knows what is best for us, and that the way He leads us is on a plane of life that is *pure and right*, high above and beyond the things that are earthly and sensual, we can feel confident that we are in safe hands. We are joining hands with the Fountain and Source of all that is good and eternal (1 John 2:17)—

"He that doeth the will of God, abideth forever."

When the Lord Jesus is revealed from heaven, in flaming fire, his mission will be to *break up and destroy the world of the ungodly*. The lines will be clearly drawn then, between God and the world, whether we can see them now or not. Jesus will find it easy to separate the one from the other.

Let us be found in that day having overcome the world, as Jesus did, and having developed a love and desire toward God such as will constrain us to stand alone if necessary, but being sure that the revealed Truth of the Scriptures is the light of our life. In this attitude we will be found of the Lord, in peace, at his coming, without spot and blameless. —E.W.B.

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## Signs of the Times

IN A world torn with political tension and intrigue, these areas stand out from the rest in the world news: Central Europe, the Mideast and Tibet. The general picture of a restless, troubled world never changes. Only the spotlight shifts from one area to another from time to time.

### The Perplexing Berlin Crisis

WHATEVER the purpose of the Soviets' injection of the Berlin question into the cold war, it is no exaggeration to say that nothing so far has so stirred the diplomats of the NATO nations, neither has any question been more puzzling than the Berlin Affair.

It is the old story of no question about the seriousness of the situation, but what to do about it—that is the question with which the Western nations are concerned just now.

As it appears today it is the case of an irresistible force meeting with an immovable object. Something must give or all-out war is inevitable. And one of the things most feared is lack of unity of action by the NATO nations.

True, by their words at the present time, one might judge that there is a united policy and firm determination that they will not allow Western Berlin to be turned over to Communist Germany, which means delivering it over to Soviet control. But what would happen if the Berlin crisis came to the very brink of war? Would the pro-Western nations of Europe be willing to risk devastation of their countries at the hands of Russia and her satellites?

This, and the question of how much resistance could be offered by the NATO nations of Europe in a war with Russia, is the problem faced by Britain and the U. S. as they strive to find a way of settling the matter without losing ground in the cold war, and at the same time avoiding actual war. Every action, word and gesture of the great powers who seem to hold the solution of this critical situation in their hands, will be watched with fear and foreboding as they move closer to the final solution of the Berlin crisis.

### **Berlin Not the Only European Problem**

AS TALK of a summit meeting to discuss the future of Berlin grows, it is generally recognized that the difficulties involved in the Berlin situation are only examples of many problems which must be resolved before even a beginning is achieved in settling the greater issue of what is to be done with Germany as a whole. Even if some workable agreement could be arranged with reference to Berlin, it would still leave the greater problem of German reunification unresolved.

The Soviets have too big a stake in East Germany to relinquish their strangle hold on this Communist satellite. In addition to its political value to Russia, recent reports reveal that the Soviets have made heavy loans to East Germany, and have an investment of at least \$20 billion in German industry, not only as a means of increasing Communist trade and industry, but it is a part of the Soviet plan to out-produce the Western nations and ruin their markets with cheaper goods.

Soviet Russia has already made it clear that she will never permit the dissolution of the Communist regime in East Germany, and the West is just as determined that West Germany shall never be allowed to come under the domination of Communist East Germany.

The only other alternative would be to throw the matter wide open for the Germans to decide, a plan objectionable to the Soviets and the Western powers alike, as the fear of a reunited Germany is even greater than the fear of what might result from the present unsatisfactory arrangement.

It is obvious that the perplexing German problem will remain a thorn in the side of both Russia and the West, and will no doubt be one of the many factors to another world war.

As we watch the floundering of the nations involved in a situation which could be easily solved except for insatiable human lust for wealth and power, it presents one of those instances showing how God thwarts the designs of men who ignore His purposes and His law in an effort to establish their own plans.

Though it could easily lead to the rise of another powerful Germany, yet the peculiarities of the present situation are forcing the Soviets and the West to vie with each other in rebuilding the economy and the military forces of Germany for their own profit and protection and save face in this grim contest for political supremacy.

## The Mideast Threat

It is beginning to dawn upon the minds of Western diplomats and intelligence officers that, while the world's eyes were directed toward Berlin by the clever manoeuvring of Nikita Krushchev, his real purpose was to grab Iraq and gain a solid foothold in the Mideast. While the West watched the gate into Berlin, the Bear squeezed through a small opening in Iraq.

**Iraq is one of the most strategic points in the Mideast, the very heart of an area containing 65 per cent of the world's known oil reserves.**

As has been pointed out many times, control of this oil would greatly cripple Britain's oil supply and, since Western Europe depends on this Mideast supply for most of its oil, these reserves in Russian hands would place these nations at the mercy of the Soviets. Their industrial, commercial and military operations could only function at the bidding of Soviet Russia, who could release or withhold their vital oil supply as it suited Russian interests to do so.

How much Soviet plotting had to do with recent political disturbances in Iraq might be an open question. But it is certain that **everything that has occurred there recently has favoured Russian policies**, and they have not been slow in seizing the opportunities presented to effect a series of political manoeuvres which now have Iraq firmly in the clutches of the Bear.

Beginning March 8, with the abortive revolt of anti-Communist forces, Russia has been rapidly taking over this vitally strategic area. To do this Krushchev has had to virtually break with Nasser of Egypt, and the latter's dream of making himself the head of an all-Arab empire appears to have been forever shattered.

By this time Nasser should realize, a thing everyone else knew, that he has been merely a puppet in the hands of Soviet leaders, whose overall purpose is to control the Mideast for themselves, and their only interest in Nasser is whatever use they can make of him in the furtherance of their plans to dominate the Arab world.

Meanwhile the Western powers, their representatives having been expelled from Iraq, can only bite their nails in frustration, as any move to interfere at this time in the affairs of Iraq would only make bad matters worse for a situation which has been a great triumph for Russia and a decided setback for the Western nations.

### A Base for Further Conquests

With Iraq a base for future operations this Arab country is like a hill which dominates all the surrounding area in a military operation. With this country in their hands, the Soviets will have easy access to every Arabian country, and they can dominate all the oil fields of the Mideast, including **Britain's richest oil fields in Kuwait on the Persian gulf**, and at the same time giving the Russians easy access to this highly strategic waterway.

*Viewed from every standpoint, the bloodless conquest of Iraq by Russia is one of the most momentous events to occur in the history of the Mideast since the formation of the Jewish State and the subsequent victories of the Israeli armies over the Arabs.*

### Is Communist China in Trouble?

THOUGH information of just what is taking place in Tibet is of a questionable nature, it does appear to be a determined effort by the Tibetans to throw off the Communist yoke. It would seem that the Chinese efforts to Communize these strange people, who have not changed their way of living for more than 2,000 years, is not meeting with success.

It is also evident that adjoining provinces are also in revolt against Communist rule and the sympathy of other nations adjacent to Tibet, including India, is very strong for the Tibetans. Because of the high tension existing in the political affairs of Southeast Asia, and the Red Chinese purpose to dominate all this area, any disturbance of a revolutionary nature might lead to a situation which could light the fuse for a large-scale conflagration in the Orient. Or it could be an excuse, in order to save face, for China to further extend her conquests toward the South.

### **The Position of Israel**

ANY POLITICAL disturbance among the Arab nations is certain to affect Israel in some way. However, it would appear at this time, that recent conflicts among the Mideast nations has, at least temporarily, been to the advantage of Israel. It has removed the possibility of a united Arab campaign against the Jewish State, as the Arab nations quarrel among themselves.

Nasser's purpose of organizing the whole Arab world in an attempt to annihilate Israel has been definitely thwarted and his leadership lost in his failure to add Iraq to his United Arab Republic, and, having in this attempt clashed with Red designs in the Mideast, Egypt's dictator must now play 2nd fiddle to the wily Krushchev, to whom he owes so much.

All of which reveals Nasser to the Arabs for just what he is, a mere tool in the hands of Soviet Russia, and not the mighty champion of Arab solidarity as he professed to be.

At the present time there is no evidence that Russia has any designs on Israel, and this would be in keeping with the prophecy of Eze. 38 and Dan. 11, for it appears from these prophecies that it is not at the beginning, but at the end of Gog's conquests that he turns his hand against the Holy land where he comes to his end with none to help him.

Recent dispatches would indicate that Israel is making peaceful gestures toward the Arab nations, offering to co-operate with them in trade and industry in an effort to live peaceably with them to the mutual profit of all concerned.

On March 18 the port of Elath, Israel's gateway to the Orient, began the celebration of its 10th anniversary. Since March, 1949, when the Israeli army took over Elath, this tiny port at the head of the gulf of Aqaba, has grown from one mud hut, serving as a British outpost, to a city of some 6,000 inhabitants. The port now has facilities for berthing ships, warehouses and storage sheds. Nearby are huge storage tanks that store the oil emptied by tankers which is transported by pipeline to Beersheba and Haifa.

One of the problems which Israel has had to face up to in assimilating the varied elements existing among Jewish immigrants from different countries, especially Communist countries, is assisting these people to adjust themselves to Israeli ideals and customs. But this is being done with the usual Jewish efficiency and dispatch. Special courses have been set up to teach these new immigrants Hebrew, and at the same time indoctrinate them with Jewish ideals and values.

But, as Bro. Thomas predicted in Elpis Israel, it is coming to pass that these Jews are returning to Israel in unbelief of their Messiah, and the present system of teaching in Israel, while it may serve a useful purpose for the time, it will not bring them any nearer to a belief in Jesus Christ.

It will only be when the Redeemer comes out of Zion that unbelief will be turned away from Jacob. THAT EVENT, WE BELIEVE, IS NEAR AT HAND. —O.B.

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## **Ecclesial News**

**HONESDALE, Penna.—IOOF Hall, Main St.—Sunday School and Bible Class 10:45 a.m.;  
Breaking of Bread 11:45 a.m.**

It is with sorrow we report the death of bro. Charles E. Frisbie, who fell asleep in Jesus at the age of 75 on March 29. An operation on his stomach about a week earlier proved of little avail in prolonging his life.

He never cared to go far from home, but his home for years became a resort for visitors from near and far. Many baptisms and ecclesial outings took place there. He was also active in the Sunday School and ecclesial work with great punctuality.

Our sympathy is extended to his bereaved sister-wife, who always joined with him in service in the Truth, and to their children who with a knowledge of the Truth sorrow not as those who have no hope.

Bro. George Kling of Buffalo spoke words of comfort and hope at the funeral.

Sis. Ella Smith has now returned from Florida, and bro. & sis. H. A. Sommerville hope to return from Texas before May.

Visitors have been: bros. & sis. Elson Frisbie, and bro. & sis. Russell Frisbie and daughter sis. Patricia Frisbie, of Baltimore. (The latter are members of the Honesdale ecclesia but live about 300 miles distant).

With fraternal love to all of like precious Faith,

—bro. David Sommerville

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

Loving greetings to all of like Faith.

We have been privileged in having bro. and sis. Sommerville of Pennsylvania with us several Sundays this winter, at which time bro. Sommerville gave us the word of exhortation. They are at Houston at present. We hope to have them back with us soon.

On Feb. 22 sis. Sharon Tinsley of Austin met with us around the Table of the Lord. We hope she will be able to come often. On Mar. 1 bro. & sis. Melvin Edwards, and sis. Taylor, of Eden, were with us.

—bro. Wayne Wolfe

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**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.**

1958 has passed into history, and we are advancing along in the year 1959, and as we do so our minds are centered on the thought—"Will the Master come this year?" The Signs of the Times and the movements of the nations are indicative of this return, to take unto himself his great power, and reign.

Surely "the coming of the Lord draweth nigh!"—we can confidently say as we view these signs. There has been no time in the past when these words have applied to world events with the same degree of certainty as the present.

What a great change will take place when Christ returns to rule the nations—

—Jerusalem shall become the throne of the Lord (Matt. 5:35; Jer. 3:17; Isa. 2:3; Psa. 2:16-10).

—The resurrection from the dead and rejoicing in the presence of the Lord Jesus of those who have lived according to his precepts (Isa. 26:19; 1 Cor. 15:21-23; Rev. 2:18; Dan. 12:12).

—All military forces of the Gentiles destroyed by the Lord Jesus Christ and his glorified people (Psa. 149:7-9; Rev. 19:19; Zech. 14:3,9,16; Isa. 2:4,12,22; 2 Thess. 1:7-9).

—The redemption of the land of Israel from violence and the sword (2 Sam. 7:10; Isa. 60:18; Zech. 2:5-13).

—The building and the beautification of the House of Prayer for all nations in the Holy City of Jerusalem (Zech. 6:13; Isa. 56:7; Hag. 2:9).

—The proclamation of the law of the Lord from Zion for the obedience of all nations (Mic. 4:1-7; Zech. 14:8-9).

—The full restoration of all Israel back from the lands of dispersion to the Holy Land; their education in divine principles; and their acceptance of the Lord Jesus as King (Eze. 37:21-23; Eze. 39:25-28; Rom. 11:25-27).

—The institution of divine worship in the House of Prayer at Jerusalem, at which animal sacrifice, in memorial of the one great sacrifice for sin, will find a place as in previous ages when God had a Kingdom upon the earth (Isa. 19:21; 56:7; Jer. 33:17-18; Eze. 44:2,4,13; Zech. 14:16; Mal. 1:11).

If we analyse the passages referred to above, carefully noting the context in each case, a wonderful picture will be developed in the mind concerning the glorious changes to be brought about at the second advent of the Lord Jesus Christ.

We held our annual Sunday School gathering on Dec. 21. A good number of brethren and sisters from Boston were with us, making it a very enjoyable day as we listened to the scholars reciting their pieces and singing hymns.

Bro. Edgar Sargent Jr. of the Boston ecclesia addressed the Sunday School, after which prizes were given according to their marks.

We extend our ecclesial love to the Household,

—bro. R. Waid

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## Houston Tape Library

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

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