

# The Berean Christadelphian

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

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

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

---

## CONTENTS

EDITORIAL: Plain Talk by Paul.....	Inside Front Cover
MADE RIGHTEOUS IN THE NAME (bro. Thomas).....	163
GOD'S PURPOSE WITH THE JEWS (bro. Roberts) Part 2.....	169
LET NOT YOUR HANDS BE WEAK (Part 2).....	173
MAKE US A KING.....	177
LABOURERS TOGETHER WITH GOD .....	180
THEY SHALL BE TURNED UNTO FABLES.....	182
1959 TEXAS FRATERNAL GATHERING.....	188
CONSIDER THE LILIES .....	189
SIGNS OF THE TIMES .....	191
ECCLESIAL NEWS: Houston, Toronto .....	Back Cover

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

**EDITORIAL**

**Plain Talk by Paul**

**ROMANS 12**

*"Present your bodies a living sacrifice"*—Rom. 12:1

It is true, as Peter said, that in all his letters Paul wrote some things that were hard to understand; but the greater part is written in such a manner that most of us have no difficulty in apprehending his meaning. In his letter to the Romans, he says (2.6) that—

"God will render to every man according to his deeds."

This is identical with the saying of Jesus in Matt. 16:27, and again in the Apocalypse, 22:12. It should be carefully noted that there are but *two classes*, and of the first he says—

"To them who by **patient continuance in well doing** seek for glory and honor and immortality (God will give to them) eternal life" (Rom. 2:7).

We realize, of course, that the "well doing," or "good works," are not the moral axioms formed in the mind of man, but the *divine standards set before us in the Scripture of Truth*, and are comprehended in the phrase "keeping the commandments of God." Both Jesus and the apostles repeatedly emphasize the inexorable fact that there is *NO OTHER WAY* to enter into life.

It will be well for us to review some of the things included in the term "well doing." Paul has much to say on this subject, and for the present we do not have to look beyond his letter to the Romans. Speaking of baptism, he says—

"Know ye not that so many of us as were baptized into Jesus Christ were (baptized into his death?

"Therefore we are buried with, him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so WE ALSO SHOULD WALK IN NEWNESS OF LIFE" (6:3-4).

Here, in one sentence, the apostle sets before us the procedure that must be the impelling motive of our lives, if we have an ardent desire to enter the Kingdom of God. Some of the essential things that are required to constitute this "newness of life" are stipulated by Paul in ch. 12. The chapter opens with a strong appeal—

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a LIVING SACRIFICE, holy, acceptable unto God, which is your reasonable service."

The word "sacrifice" means *slaughter*, and we get the depth of Paul's meaning in ch. 6, as quoted above. The believer is buried by baptism into death; thus cutting off his old form of living. Then he rises to walk in newness of life, and henceforth he should not serve sin. Of Christ, he says—

"For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

*From this time on, our life is expected to be one of consecrated service to God.* Then the apostle further defines this living sacrifice as one of holiness without which, he says in the letter to the Hebrews, "no man shall see the Lord." In v. 2, he goes further and says, "Be not conformed to this world." That is, *Do not fashion yourselves to the world's way of living.*

The ambition of the people in this age is to make as much money as possible; to obtain all the pleasure the world has to offer—in fact, to fulfil the lust of the flesh in all its desires. That is something we are not to do.

To further complete this living sacrifice, Paul tells us something we must do, and that is to “*Be transformed* by the renewing of your mind.” This great change is not instantaneous, but a gradual process which begins with the reception of the Truth. The Psalmist has said, “I will meditate in Thy precepts,” for “through Thy precepts, I get understanding.” Therefore, says the prophet—

“Precept must be upon precept, line upon line, here a little, and there a little” (Isa. 28:10).

*By this process the fleshly mind is held in check, and the mind of the Spirit is developed, and by this our lives are transformed.*

At v. 9, Paul strikes the keynote of the basic first principle of godliness, when he says, “Let love be without dissimulation.” Here, “without dissimulation” means *unfeigned, sincere or real*. Love, in the scriptural sense, is an all-consuming passion for service to others. Therefore John could say (2 John 6)—

“This is love, that we walk after His commandments.”

But we are not only to exercise sincere love one for another; we are to “Abhor that which is evil.” And that means to *detest utterly* all things that are opposed to righteousness. We are not just to refrain from doing what is contrary to God’s will—we are to take the viewpoint of God and *abhor* such things. These are serious words, and we should seriously consider their depth of meaning.

Then the apostle takes the opposite aspect and says, “Cleave to that which is good.” To “cleave” is to *stick or adhere, such as glue*, and that reveals the full strength of his statement.

In v. 10, he comes back to the subject of love, saying, “In brotherly love to one another, loving warmly.” What a beautiful expression! It is characteristic of Paul to speak thus, for in other places he says, “Love worketh no evil,” and “Faith which worketh by love,” and in listing the fruits of the Spirit, he gives love first place.

As we review what Jesus and the apostles have to say about love, it becomes conclusively evident that *no group can have true unity unless its members are wholeheartedly dedicated to the pursuit of Divine perfection* or, as Paul says in v. 1, “a living sacrifice.”

He concludes v. 10 by saying, “In honor preferring one another.” Here we have the fulfilment of clause 5 of our constitution, which reads, “That we mutually engage to submit to the *order and arrangements* preferred by the majority of the whole ecclesia.” This eliminates all possibility of strife, and fulfils the advice of Joseph to his brethren, “See that ye fall not out by the way.”

\* \* \*

IN THE remainder of the chapter, Paul submits a series of earnest supplications which, when combined in a group, constitute a firm foundation upon which to build a lofty character, acceptable and well-pleasing to God.

“*Not slothful in business.*” In serving the Lord, we must not be lazy in zeal, but “fervent in Spirit—literally, burning, as Jeremiah said—

“His word was in mine heart as a burning fire shut up in my bones” (Jer. 20:9).

“*Rejoicing in hope,*” or, as he says in ch. 5:2, “Rejoice in hope of the glory of God.”

"*Patient in tribulation.*" O, how many of us fail in this trial; but it must be developed like Abraham, for "after he had patiently endured, he obtained the promise" (Heb. 6:15).

"*Continuing instant (steadfast) in prayer.*" Or, as he says in other places, "Give yourselves to prayer," "In EVERYTHING by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6).

"*Bless them which persecute you: bless and curse not.*" Or, as Jesus has said—

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you" (Matt. 5:44).

What a supreme test of discipleship! *Are we his disciples?* The mind of the flesh seeks retaliation; but the mind that has been transformed by the Word of God will remember the words of Jesus and, like Paul, "Being reviled, will bless being persecuted, will suffer it."

"*If it be possible, as much as lieth in you, live peaceably with all men.*" This should, and must, be the ambition of each one of us, for it is an attribute that leads to great happiness.

The concluding precepts are difficult, but they are also a MUST if we aspire to the friendship of Jesus. If we avoid them, we do so at our own peril. Here is plain talk that we can easily understand—

"Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is Mine; I will repay, saith the Lord.

"Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but OVERCOME EVIL WITH GOOD."

This plain talk by Paul will not be of much interest to men and women who love the world and all it has to offer; but to those who are poor and of a contrite spirit, and tremble at the Word of God, it will be a fresh impetus to "lay aside every weight, and the sin which doth so easily beset us," and determine to "run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith" (Heb. 12:1).  
—Editor

---

## Made Righteous in the Name

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

—John 3:5.

By BROTHER JOHN THOMAS

IF MEN would be righteous in God's esteem, they must become such *by constitution*. The "good actions" of a pious sinner are mere "dead works." For the actions of a sinner to be of any worth in relation to the future state, he must be "*constituted* righteous"; and this can only be by his *coming under a constitution made and provided for the purpose*.

A stranger and foreigner from the commonwealth of the States can only become a fellow-citizen with Americans by taking the oath of abjuration, fulfilling the time of his probation, and taking the oath of allegiance according to the provisions of the Constitution.

Now, the Kingdom of God has a constitution as well as the Kingdom of Satan, or that province of it styled the United States. Before sinners come under it, they are characterised as:

"Without Christ, being aliens from the **Commonwealth of Israel**, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12).

They are termed "far off" . . . "strangers and foreigners"—

" . . . walking in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph. 4:17-18).

But, mark the sacred style descriptive of sinners after they have been placed under the constitution of Israel's Commonwealth, which is the Kingdom of God—

"You that were far off are made nigh by the blood of Christ . . . through him you have access by one spirit to the Father; and are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God . . . fellow-heirs, and of the same body, and partakers of God's promise **in Christ by the Gospel**" (Eph. 2:13-19; 3:6).

In this remarkable contrast is discoverable a great change in *state* and *character* predicated of the same persons. How was this transformation effected? This question is answered by the phrase—

"IN Christ BY the Gospel."

The "*in*" expresses the state; the "*by*" the instrumentality by which the state and the character are changed.

As the constitution of sin hath its root in the *disobedience* of the First Adam, so hath the constitution of righteousness root in the *obedience* of the Second Adam. Hence Paul says—

"As through one offence (sentence was pronounced) upon all men unto condemnation, SO also through one righteousness (sentence was pronounced) upon all men (that is, Jews and Gentiles) upon a justification of life.

"For as through the disobedience of the one man the many were constituted (**katestathesan**) sinners, so also through the obedience of the one the many were constituted righteous"

(Rom. 5:18-19).

The two Adams are two federal chiefs; the first being figurative of the second in these relations. All *sinners* are in the first Adam, and all the *righteous* in the second, only on a different principle.

Sinners were in the loins of the former when he transgressed, but not in the loins of the latter when he was obedient unto death. Therefore—

"The flesh profiteth nothing" (John 6:63).

For this cause, then, for sons of Adam to become sons of God, they must be the subjects of an *adoption*, which is attainable only by some divinely appointed means.

The apostle, then, brings to light *two sentences*, which are co-extensive, but not of the same duration, in their bearing upon mankind. The one is a sentence of condemnation, which consigns the "many" — both believing Jews and Gentiles—to the dust of the ground.

The other is a sentence which affects the same "many," and brings them out of the ground again to return thither no more. Hence of the saints it is said—

"The body is dead because of sin, but the spirit (gives) life because of righteousness"

(Rom. 8:10).

For (1 Cor. 15:21-23)—

"Since by main, came death, by man also came a resurrection of dead persons. For as in Adam all die, so also in Christ shall all be made alive.

"But everyone in his own order: Christ the first fruits, afterwards they that are Christ's at his coming."

It is obvious that the apostle is not writing of all the individuals of the human race; but only of that portion of them that become the subject of "*a justification of life*." It is true, that all men *do* die, but it is not true that they are all the subjects of justification. Those who are justified are "the many" who are sentenced to live for ever. Of the rest we shall speak hereafter.

The sentence to justification of life is through Jesus Christ. In being made a sacrifice for sin by the pouring out of his blood upon the cross, he was set forth as *a blood sprinkled mercy seat* to all believers of the Gospel of the Kingdom, who have faith in this remission of sins through the shedding of his blood.

"He was delivered for our offences, and raised again for our justification" (Rom. 4:25).  
—that is, for the pardon of all who believe the Gospel, as it is written (Mark 16:15-16)—

"He that believeth the Gospel and is baptised shall be saved."

Hence, "*the obedience of faith*" (Rom. 16:26) is made the condition of righteousness; and this obedience implies the existence of a "*law of faith*," as attested by that of Moses, which is "*the law of works*" (Rom. 3:27). The law of faith says to him who believes the Gospel of the Kingdom—

"Be renewed, and be ye every one of you baptised in the Name of Jesus Christ for remission of sins" (Acts 2:38).

Here is a command which meets a man as a dividing line between *the State of Sin* and *the State of Righteousness*. The obedience of faith finds expression in the Name of Jesus as—

"The Mercy Seat, through faith in his blood."

Hence the apostle says to the disciples in Corinth—

"Know ye not that **the unrighteous shall not inherit the Kingdom of God**? Be not deceived; neither fornicators, idolaters, adulterers, effeminate, abusers of themselves with mankind, nor covetous, nor drunkards, nor revilers, nor extortioners; shall inherit the kingdom of God.

"And **such were some of you**: but ye were **washed, sanctified** and **made righteous in the Name of the Lord Jesus** and **in the spirit** of our God" (1 Cor. 6:9-11).

Thus, the Spirit, which is put for the Gospel of the Kingdom and Name, renewed these profligates; the divine law and testimony attested by the Spirit with signs, and wonders, and divers miracles, and gifts, and believed with a full assurance of conviction that worked in them by love to will and to do—caused them to be "*washed in the Name*," to be "*sanctified in the Name*," and to be "*made righteous in the Name* of Jesus Christ."

It must be clear to any man, unspoiled by a vain and deceitful philosophy, that to be washed in a name is impossible, unless the individual have *faith in the Name*, and be subjected to the use of a *fluid* in some way.

Now, when a man is "washed in the Name of Jesus Christ," there are three witnesses to the fact, by whose testimony everything is established. There are the spirit, the water, and the blood, and they all agree in one statement (1 John 5:8). Jesus Christ was made manifest by *water* at his baptism (John 1:31); and by *blood* at his death; and by the *Spirit* in his resurrection.

Therefore, the Spirit *who is the Truth*, and the water, and the blood, or the truth concerning the *Messiahship, sacrificial character, and resurrection* of Jesus, are constituted the witnesses who bear testimony to a man's being the subject of "the righteousness of God" set forth in the Gospel of His

Kingdom. The testimony of these witnesses is termed "the witness of God," which every believer of the Kingdom and Name hath as "the witness in himself" (1 John 5:6-10).

Water, then, is the medium in which the washing occurs. But, although water is so accessible in all parts of the world where the Gospel has been preached, it is one of the most difficult things under heaven to use it so as to wash a man "*in the Name of Jesus Christ.*"

"What!" says one, "is it difficult to get a man to be dipped in water as a religious action?"

No; it is very easy. Thousands in society go into the water on very slender grounds. But going into the water, and having certain words pronounced over the subject, is not washing in The Name. The difficulty lies, not in getting men to be dipped, but in *first* getting them to believe—

"The things concerning the Kingdom of God and the Name of Jesus Christ" (Acts 8:12). —or "the exceeding great and precious promises," by the faith of which they can alone become the "partakers of the divine nature" (2 Pet. 1:4). Without faith in these things, there is no true washing, no sanctification, or purification, from moral defilement, and no constitution of righteousness by the Name of Jesus for the sons of men; for—

"Without faith it is impossible to please God" (Heb. 11:6).

It was the renewing efficacy of the exceeding great and precious promises of God assuredly believed, that changed the gay and profligate Corinthians into "the sanctified in Christ Jesus, called to be saints"; of whom it is testified—

"Hearing, they **believed** and were **baptised**" (Acts 18:8).

Now, to these baptised believers he writes, and tells them—

"God **made** Jesus, who knew no sin, to be sin (that is, sinful flesh) for them, that they might be **constituted** God's righteousness **in** him" (2 Cor. 5:21).

So that, being introduced into him (for an individual cannot be in a federal person unless introduced into him) the crucified and resurrected Jesus became "the Lord *their* righteousness" (Jer. 23:6), as it is written—

"Of him, Corinthians, are ye **IN** Christ Jesus, who of God was **constituted** for us wisdom, righteousness, sanctification and redemption" (1 Cor. 1:30).

So that, whosoever is in him, is said to be "*complete in him;*" in whom he is circumcised "*in putting off* the body of the sins *of the flesh*"; that is, *all past sins*; being buried with Christ in the baptism, in which also he rises with him through the belief of the power of God evinced in raising him from among the dead (Col. 2:10-12).

Now, because the unconstituted, or unrighteous, cannot inherit the Kingdom of God, the law is revealed which says:

"Ye must be BORN AGAIN" (John 3:7).

For, saith the King (John 3:3)—

"Except a man be born again he cannot behold the Kingdom of God."

This saying is unintelligible to men whose thinking is guided by the flesh. They cannot comprehend "how these things can be"; and, though they profess to be "teachers of Israel," "Masters of Arts," and "Bachelors," and "Doctors of Divinity," and of "Canon and Civil Law," they are as mystified about the "new birth" as Nicodemus himself.

But to those who understand "the word of the Kingdom" these "heavenly things" are distinguished by the obviousness and simplicity of truth. To be born again, as the Lord Jesus expounds it, is to be "born of the *water* and the *Spirit*," as it is written—

"Except a man be born **out of** (ex) WATER and of the SPIRIT he **cannot enter** into the Kingdom of God."

This is surely very explicit and very intelligible; who can misunderstand it, unless it be against his will to receive it?

\* \* \*

THE NEW BIRTH, like the old one of the flesh, is not an abstract principle, but a *process*. It begins with the begetting and ends with the having been born. A son of God is a character, which is developed out of the "incorruptible seed" (1 Pet. 1:23) of God, sown into the fleshly table of the heart (Matt. 13:19). When this seed, or word of the Kingdom is received, *it begins to work in a man* until he becomes a believer of the Truth.

When things have come to this pass, he is a *changed man*. He has acquired a *new mode of thinking*; for he thinks in harmony with the thoughts of God as revealed in His law and testimony. *He sees himself, and the world around him, in a new light*. He is convinced of sin; and experiences an aversion to the things in which he formerly delighted.

His views, disposition, temper, and affections are transformed. He is humble, child-like, teachable, and obediently disposed; and his simple anxiety is to know what God would have him to do. Having ascertained this, he does it; and in doing it is "*born out of the water*." Having been begotten by the Father by the Word of Truth, and born of water, the first stage of the process is completed. He is *constitutionally* "in Christ."

When a child is born, the next thing is to "train him up in the way he should go, that when he is old he may not depart from it." This is also the arrangement of God in relation to those who are born out of water into His family on earth. He disciplines and tries them, that He may "exalt them in due time."

Having believed the gospel and been baptized, such a person is required to "walk worthy of the vocation," or calling, "wherewith he has been called," that by so doing he may be "accounted worthy" of being "born of spirit," that he may become "spirit," or a spiritual body; and so enter the Kingdom of God, crowned with—

"Glory, honor, incorruptibility, and life" (Rom. 2:7).

When, therefore, such a believer comes out of the ground by a resurrection from among the dead, the Spirit of God, worked by the Lord Jesus, first opens the grave, and forms him in the image, and after the likeness of Christ; and then gives him life. He is then an incorruptible and living man, "equal to the angels"; and like them capable of reflecting the glory of Him that made him. This is the end of the process. He is like Jesus himself, the great exemplar of God's family, born out of water by the moral power of the Truth; and out of the grave by the physical power of Spirit; but all things of God through Jesus Christ the Lord.

In the way described, sinners are transformed into saints; and it is the ONLY WAY—their conversion being the result of the *transforming influence of "the testimony of God."* Those who are ignorant of "the Law and the Testimony," and who yet claim to be saints, and "teachers of divine mysteries," may demur to this conclusion, because—

"In saying this thou condemnest us also."

But Truth knows no respect of persons; and while the oracles of God declare, that men are "renewed by *knowledge*," (Col. 3:10), and "alienated from the life of God through *ignorance*," (Eph. 4:18), I feel entrenched impregnably in the position here assumed. According to the constitution of the human intellect, the knowledge of Truth must precede the belief of it. There is no exception to this.

If cases be cited as exceptions, the "faith" is *spurious*, and not that with which God is pleased. It is *credulity*—the "faith" of *opinion*, such as characterises the spiritual philosophy of the age.

Lastly, the act demanded of a renewed sinner by the constitution of righteousness, that he may be inducted into Christ, and so "constituted the righteousness of God in him," is a *burial in water into death*. The energy of the Word of Truth is twofold. It makes a man "*dead to sin*" and "*alive to God*."

Now, as Christ died to sin once and was buried, so the believer, having become dead to sin, *must be buried also*; for after death burial. The death and burial of the believer is connected with the death and burial of Christ by the individual's faith in the testimony concerning them. Hence, he is said to be "dead with Christ," and to be "buried with Christ"; but, *how* buried? "BY BAPTISM INTO DEATH," saith the Scripture (Rom. 6:4).

But is this all? By no means; for the object of the burial in water is not to extinguish animal life; but, by preserving it to afford the believer scope to "walk in newness of life," moral and intellectual. He is, therefore, *raised up* out of the water. This action is representative of his faith in the resurrection of Jesus; and of his hope, that *as* he had been planted with him in the similitude of his death, he shall hereafter be also in the likeness of his resurrection, (Rom. 6:5), and so enter the Kingdom of God. To such persons the Scripture saith—

"Ye are all the children of God in Christ Jesus **through the Faith**" (Gal. 3:26).  
—and the ground of this honourable and divine relationship is assigned in these words—

"For as many of you as have been **baptised INTO Christ** have put on Christ, and if ye be Christ's, then are ye the seed of Abraham, and **heirs** according to the promise."

They have thus received the spirit of adoption by which they can address God as their *Father* Who is in heaven.

---

## God's Purpose with the Jews

By BROTHER ROBERT ROBERTS

"*You only have I known of all the families of the earth*"—Amos 3:2

### PART TWO

THIS PURPOSE is so very important, and constitutes so prominent a feature of the plan of mercy by which God is to recover our hapless race from the dilemma in which it is involved—nay, we would say that it forms such an *essential element of the Truth of the Gospel* which men must know to be saved—that we wish to supplement what has already been advanced, for the purpose of showing that "the restoration of the Kingdom again to Israel" is no far-fetched inference from doubtful data. It is the *emphatically enunciated and voluminously attested* purpose of Jehovah which no one with the Bible in his hand can be ignorant of, and be acceptable in His presence.

An acquaintance with Israelitish history is necessary to a comprehension of this subject. We do not refer to the superficial information acquired in juvenile days, but to that intimate familiarity with Jewish antecedents, Jewish institutions, and Jewish relationships which is only to be obtained by the *constant application of the maturer faculties* to the study of the Scriptures. And this not to any one

department, but to the whole Bible from beginning to end, for the whole Bible relates to the Jews, to whom all God's past transactions have referred, and in whom all His future purposes center.

We would, however, for present purposes, limit the observation to the past as developed in the historical writings, and may lay it down as an invulnerable proposition that a minute and comprehensive knowledge of Bible history is absolutely necessary to an understanding both of Old Testament prophecy and New Testament revelations.

The reason of this appears on reflection: *God's dealings with the earth have been but the progressive unfolding of one harmonious plan from the beginning.* Every successive act has been but the consistent sequel of what has gone before. Nothing has been done of caprice, nothing without deliberate plan. Later dispensations are but continuations of the scheme which commenced with the promise to Eve, the "mother of all living," and will end in the perfection of the ages to come.

Hence *no one part can be comprehended by itself.* A knowledge of the whole is necessary to the understanding of any part. A distinct knowledge of the past is necessary to a correct and satisfactory faith in the future. Ignorance of the history of the Jews as comprehensively delineated in the sacred writings involves inability to appreciate the arguments arising from prophetic announcement.

On this principle, *the man anxious to be "wise unto salvation" will strive to master the historical part of the Word of God,* and in doing this, he will not confine himself to the nominally historical books of the Bible, but will extend his researches to the prophetic records in which is to be found the inner history of Israel, the unveiling of God's mind in reference to the transactions of the nation, and their position as affected thereby.

Here, to read what God thought of them, and intends with them, is to ascend as it were from the arena of human strife to the cool and elevated pinnacle of God's Almighty scan: to step in fact out of the finite and the fallible, and lay hold of God's unerring and all-compassing discernment.

This altitude is so much above the natural grasp of the human mind that we have to go often there to become accustomed to it. At first the height makes a man dizzy, but in time he feels at home and enjoys the extended survey.

Away from that height, we see not with God's eyes, but regard things from a carnal point of view—that is, with the views formed by the unassisted mind of the flesh on subjects which, apart from dogmatic revelation, that is divine instruction, it is unable to apprehend. An *occasional* visit to the exalted summit of which we speak is not adequate to our spiritual wants.

The natural tendency of the mind is so entirely contrary to that which is divine, that the corrective must be *constantly* applied. The knowledge of God must be *constantly* kept streaming through the mind. The study of the Word of God must be incessant.

An acquaintance with the history of God's doings in the past is not to be acquired like profane history, as a mere educational accomplishment, to be once mastered, and then neglected and allowed to decay under secular engrossments. It is too important and too easily forgotten to be thus lightly dealt with.

*It must be constantly renewed like our daily bread.* Only thus is the mind so thoroughly affinitized to the divine purpose as to be able instinctively to apprehend it accurately in all its remote and immediate bearings, and eschew those quagmires of error which the sincere are constantly falling into from partial information.

\* \* \*

THE MOSAIC argument in favor of the future restoration of Israel presented in our last article must be admitted to be conclusive; but the doctrine does not rest on grounds so limited. The evidence takes a wider range. It is more abundant than the ordinary reader may imagine.

In fact, it is so extensive, so multiform in its character, so complex in its ramifications, so inwoven with the very structure of prophetic writing, that the attempt to systematise it or to present anything like a comprehensive view of it is bewildering.

This task, however, we shall essay under a full and solemn conviction that *no one who is ignorant or unbelieving of the doctrine of Jewish restoration can have any comprehension of the Gospel promulgated by Jesus and his apostles*. This conviction we hope to justify in the course of these articles.

\* \* \*

A CONVENIENT starting point in the consideration of the subject is obtained by reflecting on the *national position of the Jewish nation*, which was slightly dwelt upon in a previous article. The essential character of that position is *divine election*: THE JEWS ARE GOD'S NATION.

They are not necessarily God's *children*; but they are His NATION. They are His because He chose them. Their election was a sovereign act prompted by ulterior considerations having reference to His purposes, and not to their moral qualifications. If one doubts this, he has only to remember the mission of Moses, which was delegated to him in these words:

"Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth MY PEOPLE out of Egypt" (Exo. 3:10).

When these words were addressed to him, Israel was a nation of untutored idolatrous slaves, among whom the God of their fathers had degenerated to a dim tradition, and whose national hopes had vanished under the severe discipline of the Egyptian taskmaster.

They were not at all a nation of God-knowing, God-fearing, God-hoping men, such as God would naturally (speaking humanly) be drawn to in plans of favor, but *a nation of ignorant and brutish servants, content with the flesh-pots, and only regretting the task-rod of their masters*.

What then is the explanation of the apparent violation of moral law in God's proceeding towards them? The answer is to be found in Exo. 2:23-24—

"And God heard their groaning, and GOD REMEMBERED HIS COVENANT WITH ABRAHAM, WITH ISAAC, AND WITH JACOB."

If God's interposition on their behalf had depended upon their fitness to receive divine favor, that interposition would never have taken place; but this was not the case. *God had formed a purpose of election irrespective of the nation's deserts*. This election we shall see in its final causes to have been in strict harmony with the eternal laws of the moral universe. But this we reserve to the proper occasion; Israel's unconditional election as God's nation is all we are meanwhile concerned to establish, and we submit the message of Moses to Pharaoh as a further proof of it—

"Thus saith the Lord, Israel is MY SON, even MY FIRST-BORN, and I say unto thee,

"Let MY SON go, that he may serve Me" (Exo. 4:22-23).

"Let MY PEOPLE go, that they may serve Me."

Why are they said to be "HIS" people? Simply because they ARE His. And if it be asked on what principle they became His, the answer is, *because He chose them*. He set them nationally apart for Himself as part of a plan which is to ultimate in the redemption of the world.

His choice was not regulated by the merits of the nation, but determined upon with sovereign regard to His Own schemes. It may be thought to be a contradiction of this that He always punished them for their transgression; but it is the very reverse. Chastisement is evidence of paternity. It is only the fatherless child that does as it likes without interference.

This is the position of the Gentile nations. As Gentiles, they are beyond the pale of God's regards. They are the unredeemed descendants of the first Adam, and are left to do as they like, and to perish under the unrepealed law of Eden which sends them to the dust, except in so far as—individually—they may *separate themselves from Gentile stock and place themselves under the bond of the Israelitish covenant in Christ*. It is very different with Israel. God has made them His Own. Moses tells them (Deut. 7:6)—

"THE LORD THY GOD HATH CHOSEN THEE TO BE A SPECIAL PEOPLE UNTO HIMSELF ABOVE ALL PEOPLE THAT ARE UPON THE FACE OF THE EARTH."

David adds to the testimony in the following words—

"What one nation in the earth is like thy people, even like Israel, whom God went to redeem **for a people unto Himself?**

"For Thou hast confirmed unto Thyself Thy people Israel to be a people unto Thee FOR EVER."

God's property in the national Israel is therefore a foregone conclusion. It is a settled point that God is their God and that they are His, whether they behave themselves or not. It is a question that cannot be affected by their misbehaviour. They are under law to the Almighty, and cannot shake off the divine yoke by any amount of rebellion. *This is the explanation of their long and bitter history since the rejection of Jesus—*

"You only have I known of all the families of the earth; THEREFORE will I punish you for all your iniquities."

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

---

## Let Not Your Hands Be Weak

"Help us O Lord our God, for we rest in Thee, and in Thy Name we go against this multitude"  
—2 Chron. 14:11

### PART TWO

JUDAH'S CONFIDENCE that the God of their fathers would save them in time of need, when Israel's armies under Jeroboam invaded their land, illustrated a calling upon the Creator for help, a confession that they could not heal or save themselves.

The Father therefore granted the necessary conditions for a cleansing and healing of their ways. He provided a period of peace and tranquillity, wherein the sins of a former generation might be purged away and the land healed.

We find a new king takes the place of Abijah, Asa by name. Asa means *physician* or healer. He became a typical man into whose hands was committed the task of healing Judah at this time. He was the medium through whom the Lord God was sanctifying His people to Himself once more.

"Asa did that which was good and right in the eyes of the Lord his God" (2 Chron. 14:2).

He set about a major task of turning a backsliding nation to seek the Lord. The land was infested with altars to strange gods, images and groves, and their adherents. The influence of these

wicked practices and people had become ingrained after 40 years confirmation. It was not a work which could be executed in a day, nor effected without resolution and determination. It was a process requiring diligent application, fearlessness of heart, and strength of purpose.

The inclinations of the flesh are not suppressed in a moment. Constant application to the healing waters flowing from the altar of the Lord, the smitten Rock, is necessary. There can be no let-up, lest the old impulses break forth again as they did so repeatedly in Israel's long history.

The new physician-king, Asa, sets forth with scalpel in hand and causes the removal and destruction of the elements of idol worship in his domain. But how would this be received by the adherents of the various idol worships in the land? Certainly there would be rumblings of revolt and discontent as the law of God was enforced. Against every regulation of Moses did the wanderers in the wilderness raise their voices. In this instance also we seem to detect a slackening of the healer's hands as his new policy cut across the desires of many close to the king or in ruling circles.

*Perhaps the will of God did not require such a radical removal of the established persuasion of the times. Would it not be discreet to permit the influential to continue with their views in a limited manner? Had not his grandmother, the dowager queen, made an altar and an idol in a grove to worship Ashteroth, goddess of the sun? How could he remove this without offence to the royal family, and disrespect to his ancestor Absalom?*

Such would be the plausible arguments put forth, but the lesson of respect to the Creator must be learnt. Such respect is on a much higher plain than respect to natural parents. True, the one should be a stepping stone to the other. But Divine commands take the highest call upon our service, at times to the superseding of the natural ties. Jesus said—

"He that loveth mother or father more than me is not worthy of me . . .

"Who is my brother and sister and mother? . . . he that doeth the will of my Father which is in heaven."

Eli the priest was sharply rebuked for failure in this matter and in consequence the end of his family was shown—

"Wherefore kick ye at (trample down) My sacrifice and at Mine offering, which I have commanded in My habitation; and **honourest thy sons above Me**, to make yourselves fat with the chiefest of all the offerings of Israel My people?" (1 Sam. 2:29).

*The same finality awaits all those who do not place God above the affections of the flesh.*

\* \* \*

THE HEART OF Asa at this time was good and right, and he recognized that the peaceful conditions extant in the land were the direct overruling providence of the Father. *He was yet to learn that God moves in all avenues of the lives of His servants, that He arranges all the circumstances to the development and refinement of character*; making application to that particular lumpy part of the clay from which we are being fashioned, that the irregularities may be removed, and the vessel finally found unto praise and honor in the day of inspection. He tries each servant, bringing into play circumstances and events which will disclose their true character.

God gave peace for the cleansing of the land. During this period Asa commanded the strengthening of the national fortifications, basing it upon the fact that he had trusted in God (2 Chron. 14:7)—

"We have sought the Lord our God; we have sought Him, and He hath given us rest on every side . . . So they builded and prospered."

The spirit of seeking for God was recognized by the Father:

"I sought the Lord, and He heard me, and delivered me from all my fears" (Psa. 34:4).

The thought in the word *sought* is "to tread or frequent, to seek, to ask, to follow, to worship." Seeking the Lord is a *course of life*, not always easy or smooth; oftentimes beset with storm and tempest, yet God delivers the faithful from all their fears, for—

"The angel of the Lord encampeth round about them that fear Him, and delivereth them"  
(Psa. 34:7).

It is characteristic of the lives of the faithful that there will be trial. How else shall the purging and refining take place? Or, as Isaiah declared—

"He that departeth from evil maketh himself a prey (or is accounted mad)"—Isa. 59:15.

The whole picture of the lives of God's called out ones must be taken into account in discerning the operation of this guiding hand. It is summed up again in that Psa. 34:19—

"Many are the afflictions of the righteous: but the Lord delivereth him out of them all."  
\* \* \*

WHILE Asa was applying himself and the power of his kingdom to seeking God, another power was flexing itself to the south of the holy city. One million men under the leadership of Zerah the Ethiopian were on the march against Judah.

*Was not the Creator in control of all nations? Did He not observe that Asa was seeking Him in sincerity and truth?* Such is a narrow view of the ways of God. How else could the trust of Asa in God, his 10 years of preparation and cleansing, be brought into sharp focus for the whole kingdom to see, and for other nations to note and fear, and ascribe glory to the God of heaven?

"Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance.

"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?

"He giveth power to the faint . . . They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary, and they shall walk, and not faint" (Isa. 40:28-31).

The main object of our lives is that God may be manifest unto the world. Prosperity is not a sign of God's care for us. It may be used by Him to bring about a set of circumstances which will show the full blessing of God. Here then was the test of Asa, whether the healing which he had been working for ten years was in vain (2 Chronicles 14:10)—

"Then Asa went out against Zerah, and they set the battle in array in the valley of Zephathah at Mareshah."

He did not go in the confidence of his own army of 580,000 men. Here was the opportunity to confess God before the nation, the test of his faith in the Creator as against the idols which he had removed. Asa stood forth before the army of Judah and cried unto the Lord God—

"It is nothing with Thee to help, whether with many, or with them that have no power."

"Help us, O Lord our God; for we rest on Thee, and in Thy Name we go against this multitude.

"O Lord, Thou art our God; let not man prevail against Thee" (2 Chron. 14:11).

That was the issue, clearly defined. "*In Thy Name we go against this multitude. Thou art our God.*"

To go in the Name of the Lord, is to go with the purpose of glorifying God, and not ourselves. The word "Name" comes from the Hebrew *Shem*, meaning "memorial, honor or authority." That memorial name is *Yahweh Elohim*, or as in our common version of the Bible, "LORD GOD," in large capitals. Said the Psalmist (Psa. 118:10)—

"All nations compassed me about: but in the NAME OF THE LORD will I destroy them."

This beautiful Psalm, speaking of the trials of David, has its highest application in the life of the Saviour—

"The Lord hath chastened me sore: but He hath not given me over unto death . . . Blessed is he that cometh in the NAME OF THE LORD" (vs. 18-26).

\* \* \*

IN THE ensuing battle with Zerah, God glorified His Name. The victory was the Lord's, and a great spoil was made available to Asa and his people, not only from the Ethiopians, but also from the Philistines who apparently aided Judah's enemies. And so they returned to Jerusalem.

Did this mean that the struggle was over, that the work of the physician was finished? It now appears that it was hardly begun, that much work lay ahead of the doctor. The confession of trust in God by Asa, the wonderful victory in consequence, were but a type of the struggle against inward sin and the battle necessary to heal the nation.

There was to be no triumphal entry into the city with national acclaim for a returning hero. A man of God actuated by the Spirit of the Lord, goes forth to meet Asa and the returning army, with a message from God.

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

---

## **Toronto Fraternal Gathering**

(If the Lord Will)

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

---

### **Make Us a King**

*"Because thou hast rejected the word of the Lord, He also hath rejected thee"—1 Sam. 15:23*

IN OUR association around the Table of the Lord there are many things that come in the course of our daily readings that are available as words of exhortation and good instruction; for they are all a part of the "whatsoever things were written aforetime for our learning."

And this is especially seen in the lessons connected with the life of Saul, king of Israel. As Saul was king of ancient Israel, so the Lord Jesus will be the future king of Israel, when they are restored to their land again.

But as we study the lives of these two kings—it makes us ever more determined and persuaded that—

"Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:38-39).

As we think of the latter end of Saul's reign, the words of Jesus come forcefully to mind—

"Let no man TAKE THY CROWN" (Apoc. 3:11).  
Jesus himself gave us the clue to direct us when he said—

"Judge not according to appearance, but judge righteous judgment" (John 7:24).

In the case of Saul we find the complete fulfilment of what God had told Israel would happen if their desire for a king like the other nations was granted. The king would take their sons and appoint them as his own; he would take their daughters and use them as his confectionaries; he would take of their seed and vineyards, of their manservants, and their goodliest young men and asses for himself.

Yet Israel's desire was for a king, rejecting their goodly heritage as God's people.

As we read the incidents connected with the divine choice of Saul for the first king of Israel, as he was led under the directing hand of God in seeking the lost asses so that he would appear before Samuel for the purpose of being anointed, we become deeply awed.

This brings home to us the lesson of the greatness and power of Him with whom we have to do, and of the *seemingly natural way He sometimes works to bring about His desired purpose*. As we contemplate the work of His hand in the past, we are led to exclaim with John—

"Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy Name? For Thou only art holy; for all nations shall come and worship before Thee; for Thy judgments are made manifest" (Apoc. 15:3-4).

The people were glad when they saw their new king, and almost with one voice they exclaimed—

"GOD SAVE THE KING!"

We will notice how humble and meek Saul was in the presence of Samuel when his future position was first revealed to him—

"And Saul answered and said, Am not I a Benjamite, of the smallest of the tribes of Israel: and my family the least of all the families of the tribe of Benjamin?

"Wherefore then speakest thou so to **me**?"

And when Israel were called together for the final choice of their king, the house of Saul was taken, yet Saul in great humility hid himself among the stuff. But this condition of heart did not long remain with Saul; for he was soon lifted up with pride, as we read in Prov. 16:18—

"Pride goeth before destruction, and an haughty spirit before a fall."

Samuel had instructed Saul to go to Gilgal and wait seven days, but Saul and Israel, finding themselves in great distress because Samuel failed to appear at the appointed time, presumed to offer unto God a sacrifice without further delay, a thing which did not pertain to the king to do.

In this case Saul failed to manifest the patience, and endurance that is enjoined upon the people of God. There was also an evidence of weakness of faith, and a disregard of God's own appointments.

In *outward* appearance Saul was all that the people could wish for; but to God who looks upon the heart, he failed in many instances to display the quality expressed in Rom. 12.

"Mind not high things, but condescend to men of low estate."

But notice the humble and lowly way in which the *future* king of Israel made his appearance among them. His mother, the handmaid of the Lord, thus expresses her own position in the world of that time (Luke 1:48)—

"He hath regarded the low estate of His hand maiden."

And of Jesus himself the prophet Zechariah wrote—

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem. Behold thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" (9:9).

But coming in this humble and lowly way as Jesus did, the Jews failed to see in him that which they desired in their Redeemer and Messiah—

"For he shall grow up before Him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him" (Isa. 53:2).

Looking back upon Saul, we find him *decreasing* in strength and favor before God, but of Jesus it is said—

"And Jesus **increased** in wisdom and stature, and in favor with God and man" (Luke 2:52).

The decline of Saul is illustrated especially at the time when he was sent against the Amalekites. The command he received was (1 Sam. 15:3)—

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

But we will notice that Saul rendered only token obedience to this command of God—

"But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them; but everything that was vile and refuse, that they destroyed utterly" (1 Sam. 15:9).

After this Samuel was commanded to go to the house of Jesse, the Bethlehemite:

"For I have provided Me a king among his sons."

As the sons of Jesse passed before Samuel, he looked upon Eliab and said—

"Surely the Lord's Anointed is before Him!"

But God told him (1 Sam. 16:7)—

"Look not on his countenance, or on the height of his stature: because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

The adorning that God looks upon with favor is that of the heart, and not the outward appearance, as expressed by the apostle Peter—

"Whose adorning let it NOT be that **outward** adorning . . . but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Pet. 3:3-4).

We have been called to be future kings and priests in the Kingdom of the Lord; let our walk then be in the humble spirit of obedience unto God, and though Christ tarry, let us wait for him with patience; for he will come at the time appointed of the Father.

Though we are *now* called to "sit together in heavenly places in Christ Jesus," let us remain little in our own eyes; for indeed we are of the earth, earthy, and all that we have or can attain to must come from God; so to Him belongs all the glory, and not to ourselves.

Saul lost his crown, both in the proximate and in the ultimate sense, because of *disobedience*; while the Lord Jesus, because he was *obedient* in all things, even to the death on the cross, awaits now, at the right hand of God for the time when all his enemies will be made his footstool.

Let us follow Jesus rather than Saul, considering the glory that may be ours; for Jesus has said—

"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.

"He that hath an ear, let him hear what the Spirit saith to the ecclesias" (Apoc. 3:21-22).

—W.J.P.

---

## Labourers Together With God

*"For we are labourers together with God: ye are God's husbandry, ye are God's building"*

—1 Cor. 3:9

After the covenant was made with Israel at Sinai, and confirmed by "the blood of the covenant," God said to Moses:

"Speak unto the children of Israel, that they bring Me an offering. Of every man that giveth it **willingly with his heart** ye shall take an offering... and let them make Me a Sanctuary; that I may dwell among them" (Exo. 25:2-8).

From this passage it is seen that the *willing hearted* among the people provided the materials that went into the building of God's dwelling place in the midst of Israel. Furthermore, the work of fabricating, constructing and finishing the tabernacle was to be done by the *willing and wise hearted* among the people (Exo. 35:10, 25; 36:1).

So when we contemplate the progress of the work, as the women were busy spinning the fabrics, and the men were hammering, shaping and cutting the wood and metal we see the people absorbed to the utmost with zeal and interest in the work before them. While thus engaged, *in what sense were they "workers together with God"?*

If the people furnished the materials, and did all the necessary work till the Tabernacle stood in the midst of the nation as a finished product, resplendent with glory and beauty, how did the *divine hand*, the wisdom and power of *God*, enter into the building of it?

It is necessary that this question be answered in our minds so that we will perceive clearly what our part is in the building of the (Heb. 8:2)—"True Tabernacle, which the Lord pitched and not man."

The things pertaining to the building and service of the Mosaic Tabernacle are said to "serve unto the example and shadow of heavenly things," or those things concerning the preparation and service of the House where God will dwell forever with His people. God told Moses—

"According to all that I show thee, after the pattern of the Tabernacle, and the pattern of all the instruments thereof, even so shall ye make it" (Exo. 25:9).

All that was done then, from the very beginning, had to be done *according to the divine pattern*. No human ideas could enter into any part of the building, else the finished structure would not be fit for God to dwell in.

But the working of God's hand is further seen in the *ability, strength and devotion* with which they wrought the intricate designs strictly according to divine instructions—

"Then wrought Bezaleel and Aholiab, and every wise hearted man, **in whom the Lord put wisdom and understanding** to know how to work all manner of work for the service of the sanctuary, according to all that the Lord had commanded" (Exo. 36:1).

The wisdom, strength and guidance for the work came from God by His Spirit; for concerning Bezaleel it is said—

"I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass" (Exo. 31:3).

God was not only the Architect of the building, but He was ever present by His Spirit in the workmen to strengthen and guide their hands as all things were hewed and cut to the divine pattern.

In this God and man were *labouring together* toward a well defined purpose that would ultimate in glory and pleasure to God, and redemption and eternal well-being to man.

What an honor and a pleasure this should be for man, that it is possible for him to be a co-labourer with God for his own salvation! But God doesn't work with all men to this end. There must be that true willing heart, and zeal for the work, as well as the *earnest conviction that nothing is worthwhile unless it conforms to the divine pattern*.

We see in the work of the Lord Jesus Christ a good example of God and man labouring together that God might be honoured and man redeemed. The material came from the condemned human race, one who could truly represent us, being tempted in all points as we are.

Yet the work he had to do required more than any other man could do. It required perfection of character, and a mind willing to obey God, even in the face of death. These things he received of his Father, so that the work as a whole could be accomplished in accordance with the predetermined purpose of God for our salvation.

While God is ready and willing to work with us toward the building of a godly character fit for His habitation, yet our own part in the great work must be forthcoming; for God requires our whole-hearted co-operation, and *NOTHING LESS*.

Just as Israel under Joshua—as they went in to take possession of the land—must lead out with their armies against the enemy, and the land would be theirs only in so far as they did their duty as God's soldiers—

"Every place that the sole of your foot shall tread upon, that have I given you" (Josh. 1:3)

—E.W.B.

---

## They Shall Be Turned Unto Fables

"The time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears"—1 Tim. 4:3

THE PURPOSE of this article is to attempt to illustrate the following points:

1. That the Scriptures clearly foretell and forewarn of an ALMOST UNIVERSAL departure from divine Truth, and that, if the Bible be true, we can expect nothing else.
2. That such an apostasy HAS occurred.
3. That in view of these facts, and in harmony with scriptural warnings, we must carefully try ALL claims of men by **the one sole reliable touchstone of truth**, THE BIBLE. That this is—and was intended to be—an individual responsibility, and that only by awakening to this responsibility and seeking God with all one's heart, soul and mind, will the keys of life be found.

*This latter implies an effort and interest of major proportions—a subjecting of all other considerations that this pursuit may be given full rein. Jesus said, "Seek ye FIRST the kingdom of God."*

\* \* \*

BRIEFLY, the history of Christendom has been this: The Gospel was apostolically delivered, and a community of true believers was established. In outward form, that community has had continuous existence and stands among us today as the Roman Catholic Church. *But outward form means nothing if the Truth is lost* and, as the Scriptures foretold, the Truth WAS lost early. Even in Paul's own day he said:

"The mystery of iniquity doth **already** work" (2 Th. 2:7).

During the first three centuries Christianity gradually spread from a small beginning until it reached such proportions that it became the dominant creed of the Roman Empire. But, as historians have often been sadly led to remark, as Christianity conquered paganism, paganism corrupted Christianity and it was a sorry combination of the two that finally resulted.

Around 300 AD, Christianity was embraced, at least nominally, by the Emperor Constantine, and when he became established as the sole and undisputed ruler, it became the officially recognized religion of the empire.

For the next 1300 years, until the 16th century, the history of Christendom is practically synonymous with the dark and bloody history of the Roman Catholic Church, except—and *this is an all-important exception*—EXCEPT for the relatively few and historically-obscure courageous souls who were willing to face persecution, torture and death in order to worship God in truth.

Then, in the 16th century, the Roman Catholic Church began to lose its grip of terrorism and coercion, and separation from it became wholesale for various reasons: political, personal and doctrinal, until at the present time the subdivisions of Christendom run into hundreds.

\* \* \*

TODAY, however, the trend is in the other direction. Most of the divisions were created in the beginning (ostensibly at least) over *doctrinal disagreements in belief and practice*.

The modern trend, on the other hand, is to increasingly regard fundamental truth and specific, divinely revealed doctrines and commandments as unimportant, and the "brotherhood of man" on natural, flesh-pleasing lines as all-important, and so we see Catholics, Protestants, and even Jews joining hands and trading pulpits though they differ widely on basic divine truths.

"What communion hath light with darkness?? What agreement hath the Temple of God with idols?" (2 C. 6:14).

What communion of worship have *Christians* with Jews who *reject Christ*? What communion of worship have Jews with "Christians" who *reject the one true God of Abraham and substitute a man-made Trinity*?

"Brotherhood week" is clear and condemning proof that all sects who participate in it regard God's revealed truth as a very secondary and unimportant matter, and are not motivated with the slightest desires to faithfully maintain the integrity and purity of His revelations.

Modern Protestantism, once a courageous voice crying in the wilderness against the gross and superstitious errors and corruptions of Catholicism, has lost all pretence of its protesting and is fast gravitating back to the mother church and submission to Paul's Man of Sin and Son of Perdition whom leading Protestants already fondly and reverently refer to as "His Holiness."

\* \* \*

SHORTLY before his crucifixion, Jesus was asked what the future held and, specifically, what would precede the end of this present human dispensation and the establishment of the Kingdom of God. He began his answer by saying (Matt. 24:4)—

"TAKE HEED THAT NO MAN DECEIVE YOU. For many shall come in my name and deceive many . . .

V. 10: "Many shall be offended . . .

V. 11: "Many false prophets shall arise and deceive many. And because iniquity shall abound, the love of many (RV: the many—the majority) shall wax cold . . .

V. 24: There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect . . .

V. 38: "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away, SO SHALL THE COMING OF THE SON OF MAN BE."

This is the picture Jesus gives of the conditions prevailing at his return. *An almost universal apostasy* as in the days of Noah when only eight were saved of the whole population of the earth. Deception everywhere and so subtle that even the very elect are in danger of being deceived.

In harmony with this sad, but unfortunately true picture, he remarked on one occasion (Luke 18:8)—

"When the Son of Man cometh shall he find faith on the earth?"

Expectations of universal Christian conversion and harmony can only be entertained in ignorance of what is clearly revealed.

"Many are called," Jesus said (Matt. 22:4) "but few are chosen."

"Narrow is the way that leadeth unto life and few there be that find it" (Matt. 7:14).

"Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name done many wonderful works? And then I will profess unto them, I never knew you, depart from me" (Matt. 7:22).

That is the picture Jesus portrays throughout. A *few* holding to the truth, *the many* astray. And going on further to the words of the apostles we find the same conditions foretold. Consider, for example, 2 Thess. 2. Paul says (v. 3-4)—

"Let no man deceive you by any means: for THE DAY OF CHRIST SHALL NOT COME, EXCEPT THERE COME A FALLING AWAY FIRST, and that Man of Sin be revealed, the Son of Perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped;

"So that he as God sitteth in the temple of God, showing himself that he is God."

Before going further, let us consider that. A "Man of Sin" who exalteth himself above all that is called God, so that he as God sitteth in the temple of God, showing himself that he is God. And this,

we note, is to be the result of a falling away, that is, it is to *arise from within the erring majority of the church itself as a result of a departure from the Truth.*

It requires but a very scant knowledge of history to identify this system, that arose out of the original purity of the church, for it is still with us today, and its claims are just as brazen as ever, though its power has been restrained.

There has only been ONE such manifestation, and there is today *but one man who pretends to sit in the very seat of God and who sets himself up as an infallible God on earth*, superior to all judgment and criticism, and with greater authority than the Scriptures which are the very words of God Himself. And we shall discover further identifying features as we proceed.

In v. 7 of the 2nd chapter of 2nd Thessalonians, Paul says:

"The mystery of iniquity doth already work."

Even in Paul's own day, the system had begun to generate. What conditions were to be expected when the apostles were removed? And *that system of iniquity which had already started then was to continue throughout until the coming of Christ back to the earth*, for Paul says in v. 8 that the Lord shall "destroy it at his coming."

In v. 9 Paul speaks of the Man of Sin working "with all power and signs and lying wonders." What is the lesson and warning here? To "try the spirits whether they be of God or not," as the apostle John warns (1 John 4:1).

Be not deceived by great claims and lying wonders. Be not carried away by a great show of pomp and piety. Bring all, small and great, to the bar of truth. *And what is that bar? THE SCRIPTURES.* Peter says (1 Pet. 4:11)—

"If any man speak, let him speak as (according to) the Oracles of God."

And Isaiah says (8:19-20)—

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God?  
"TO THE LAW AND TO THE TESTIMONY: if they speak not according to this Word, it is because there is no light in them."

THE WORD OF GOD IS OUR GREATEST HERITAGE, *and no system of priestcraft can take it from us.* Oceans of blood have been shed to make the Scriptures freely available to all, and yet how few appreciate or take advantage of it!

And it is addressed, not to a selected and restricted few, but to ALL. Paul's epistles are addressed, for instance, not to an initiated priesthood but—

"To ALL that be in Rome called to be saints" (Rom. 1:7);

"To ALL the saints in Achaia" (2 Cor. 1:1);

"To ALL the saints at Philippi" (Phil. 1:7.)

Once a priesthood had persuaded its victims that the Bible is a sealed book and is not intended for the study of the "common laity," the people have lost their only safeguard against deceptions, and are putty in unscrupulous hands. And once *persuasion* had given the power of exclusive interpretation to the priesthood, *compulsion* held it. The Roman Catholic Council of Toulouse, in 1229, decreed—

"We FORBID the laity to possess any of the books of the Old or New Testaments."

Every effort was made to stamp out any circulation of the Scriptures, and many paid with their lives for translating or reproducing it.

Until the invention of printing, and the general acquisition of the ability to read and write, enforcement of this ban was comparatively easy. But printing opened the floodgates of revolt against compulsory ignorance, and precipitated the Reformation which—while it fell far short of a return to truth—at least broke the intolerable shackles of ecclesiastical tyranny and paved the way for free individual unmolested worship as we enjoy today.

So every sign and lying wonder, however great its pretensions, must be brought to the bar of GOD'S WORD. And it is every man's responsibility to study God's Word and make the test FOR HIMSELF. *There is no other safe or scriptural way.*

God gave Israel a law, and told them to study it continually, to thoroughly familiarize themselves with it so that it would be an ever-present guard against deception. Then He laid down a principle of *individual responsibility* in relation to that law to which we do well to take heed. God said—

"If there arise among you a prophet or a dreamer of dreams, and giveth thee a sign or wonder, **and the sign or the wonder come to pass**, whereof he spoke unto thee saying, Let us go after other gods, which thou hast not known and let us serve them thou shalt **not hearken** unto the words of that prophet for the Lord your God proveth you" (Deut 13 1-3)

The point is this. Their *personal* knowledge of God's law was to be their measuring rod, and even if one rose up working miracles he was to be rejected if he did not conform to it. Paul said similarly (Gal. 1:8)—

"Though an angel from heaven preach any other gospel, let him be accursed."

*How precious and exalted then is the Word of God!* David said (Psa. 138:2)—

"Thou hast magnified THY WORD above all Thy Name."

Yet Christendom dares to freely alter or reject its contents!

As Israel was given the Law, so we are given the Scriptures, and told to "Give ourselves wholly to them" (1 Tim. 4:15). In his second letter to Timothy, Paul says (3:1)—

"In the last days perilous times shall come."

Then, after speaking of the general conditions of those times, so well portrayed in our present day, he continues—

"Evil men and seducers shall wax worse and worse, deceiving and being deceived.

"But **continue thou in the things which thou has learned** and hast been assured of, knowing of whom thou hast learned them, that **from a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation**" (2 Tim. 3:13-15).

Of how many of the millions of so-called Christendom could that be said—"From a child thou hast known the Holy Scriptures"?

In verse 3 of the next chapter (2 Tim. 4) Paul continues—

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

"And they shall turn away their ears from the Truth, and shall be turned unto fables."

Such is the picture Paul depicts of the future of Christendom, and it has only been too well fulfilled.

Peter adds his testimony to the same effect (2 Pet. 3:3-10):

"There shall come in the last days scoffers, walking after their own lusts and saying, **Where is the promise of his coming?** . . . But the day of the Lord WILL COME as a thief in the night."

This, as we shall mention later, is perhaps the greatest and clearest indication of the extent to which Christendom has wandered from the Truth of the Gospel, the Gospel of the coming KINGDOM OF CHRIST ON EARTH, *the one* Gospel of salvation. The great mass of Christendom have gone over to the side of the scoffers who say, "Where is the promise of his coming?"

The whole hope of the early Christians was centered around the return of Jesus Christ to the earth: *300 times* this is promised in the New Testament, as in the following—

**Acts 1:9-11**—"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

"And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said,

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

**2 Tim 4:1**—"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead **at his appearing and his kingdom.**"

**Matt 16:27**—"For the Son of Man **shall come** in the glory of his Father with his angels: and then shall he reward every man according to his works."

**Acts 3:20**—"He **shall send Jesus** . . . whom the heavens must receive until the times of restitution of all things."

**1 Thess. 4:16**—"The Lord himself **shall descend from heaven** with a shout, with voice of the archangel and with the trump of God, and the dead in Christ shall rise first."

**1 John 2:28**—"Abide in him; that, when he **shall appear**, we may have confidence, and not be ashamed before him **at his coming.**"

\* \* \*

In 1 Tim 4:13, Paul says—

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the Faith, giving heed to seducing spirits, and doctrines of devils . . . **forbidding to marry, and commanding to abstain from meats.**"

It was not until the 11th century that the Roman Catholic Church made a definite decree forbidding its priests to marry, but history shows that even as far back as the Council of Nice in 325 AD the idea was beginning to develop.

*Roman Catholicism says, "A bishop shall not marry."*

*The Scriptures say: (1 Tim. 3:2), "A bishop then must be blameless, the husband of one wife." Comment is unnecessary.*

As for commanding to abstain from meats, how clearly that is fulfilled in the religious systems of the day. In addition to the regular Friday restrictions by which the Catholic Church so brazenly identifies itself with Paul's condemnation, both Catholics and Protestants join hand in fulfilling this prophecy during the period they have invented and called "Lent."

To the Colossians, Paul said of such vain demonstrations of outward piety, (Col. 2:15-23)—

"Let NO MAN therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days.

"Wherefore if ye be dead with Christ from the rudiments of the world, why as though living in the world, are ye subject to ordinances—"Touch not, Taste not, Handle not"; which are all to perish with the using—after the **commandments and doctrines of men?** . . ."

*(We look in vain for meatless Fridays or references to Lent in the Scriptures).*

"Which things (Paul continues) have indeed a SHOW of wisdom in will-worship, and humility, and severity to the body; but are not of any value against the indulgence of the flesh."

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

---

## **Texas Fraternal Gathering**

*Hye, Texas, Monday, July 27 to Sunday, August 3*

(If the Lord Will)

<b>MON.</b>	<b>BRO.</b>	
9 a.m.		BUSINESS MEETING
11 a.m.	W. J. Pickford	The Seven Victories of Our Faith
3 p.m.	N. Mammone	The Twenty-Third Psalm
8 p.m.	O. Beauchamp	The Bible Reveals One God. the Father, and Jesus Christ His Son, Begotten of the Holy-Spirit
<b>TUES.</b>		
11 a.m.	H. Sommerville	Prepare to Meet Thy God, O Israel
3 p.m.	G. V. Growcott	The Heavens Declare the Glory of God
8 p.m.	J. T. Randell	The Real Christ: His Divinely Appointed Mission
<b>WED.</b>		
11 a.m.	O. Beauchamp	Holding Fast the Profession of Our Faith
3 p.m.	W. J. Pickford	The Greatest Drama of All Time
8 p.m.	N. Mammone	Resurrection: the Only Hope of Life After Death
<b>THURS.</b>		
11 a.m.	G. A. Gibson	The Benefit of Daily Bible Reading
3 p.m.	J. T. Randell	Steps to the Kingdom of God
8 p.m.	G. V. Growcott	The One Gospel is the Only Divine Plan of Salvation for Man
<b>FRI.</b>		
11 a.m.	J. T. Randell	Keep Thy Heart with All Diligence; For Out of It Are the Issues of Life
3 p.m.	W. J. Pickford	Set Your Affections on Things Above. Not On Things On the Earth
8 p.m.	G. A. Gibson	The Covenants of Promise to be Fulfilled in the Kingdom of God
<b>SAT.</b>		
9 a.m.		BUSINESS MEETING
11 a.m.	G.A. Gibson	Lessons From the Temptation of Jesus
3 p.m.	J. F. Packer	CHILDREN'S PROGRAM
8 p.m.	O. Beauchamp	Present Signs Show that Christ's Coming is Near
<b>SUN.</b>		
10:30 a.m.	G.V. Growcott	The Cherubim of Glory

---

## Consider the Lilies

*"Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these"—Matt. 6:28-29.*

WHAT A contrast we have here: the lilies of the field and king Solomon. Why did Jesus link these two together? We know that God gave Solomon wisdom above all men, and he was very rich in worldly goods. He was by far the wealthiest man of his day.

We are told that the queen of Sheba came from afar to see if the things she had heard were true. She was amazed, not only at the *wisdom* of Solomon: she was overwhelmed by *all* that she saw—the gold, silver, spices and precious stones. She had never seen such magnificence. When she had seen all these things, there was no spirit left in her.

Solomon must have been very conscious of his wealth as he moved around in such a setting of gold, silver and all things precious.

*What could have been the thoughts of the lowly Master, as he read about such a display of outward magnificence!*

We can form some idea from the words of Jesus. Solomon's glory was not to be compared to the enchanting loveliness of the lilies that grew all around him. And all the splendour of kings, all the pomp of princes, were empty and vain compared to the sublime beauty of the lily.

When we look at a lovely flower, we realize how true were the words of the Master.

Jesus by his words calls us to consider the elemental things of life, that we may grasp and comprehend eternal values, and may rejoice that God deemed us worthy to give heed to the things pertaining to Jesus Christ: to understand and to love the simple beauties of the things He has created.

They teach us of our need for the Word of Truth, their beauty and their goodness are for our meditation, lest we be carried away by the vain pomp and show of the world. It is a healing balm, and very helpful for us to consider the lilies and how they grow. Otherwise we may get wrapped up in the vain and glittering things produced by the inventive mind of man, and may forget the miracles of nature's growth.

\* \* \*

BUT WHY consider the lily? For the same reason that we consider the beauty of any lovely thing that God has created. Why do we so often gaze at the western sky, as the sun slowly sinks to rest, and we revel in the beautiful colours that change with each passing moment!

Why do we admire the beauty of the delicate butterfly's wings as it flits from one flower to another? Why do we gaze in wonder, both Spring and Autumn, and express our admiration of the shrubs and trees as they take on their Springtime and Autumn glory?

Because we know all these things were created by a beneficent Father; in them we see truth and beauty that all the world cannot match in human art.

Was not Jesus rebuking all the hurry, the impatience and lack of faith when he spoke of the lilies?—showing us how we must learn to grow—quietly putting on beauty of character to reflect the glory of God. Not by an external show that may be seen of men, but trying to show forth in our lives that quiet beauty that is the expression of what lies hidden in the heart. This is how the lilies grow: the outward loveliness is but the expression of the health and soundness of the roots.

Purity in mind and heart is far more important than the outward things that can be seen. Did Solomon's fleshly and idolatrous heart match the beauty of his gold and silver and all his gorgeous appointments?

The lilies turn their faces to the sun for the source of their beauty and loveliness. It is good that we ever turn to the Sun of righteousness, that we might absorb his glorious truth, which is the power of God unto salvation.

The glory of Solomon turned to ashes, but the glory of the lilies has continued through the centuries. It may wither, with the cold or drought, but the root remains, and as the seasons come and go, its simple loveliness will be re-created.

Jesus saw the glory of the Father in the flowers that bloomed in the field, and on the side of the Judean hills: millions of tiny flowers, each contributing to the elegance and fragrance of the heavenly scene.

In a sense each of us is like those fragile flowers: we come and go quickly, yet during our fleeting time on earth, it is our privilege to help in radiating the divine sweetness and freshness to a world that is ever in need of it.

How little we realize the important part we can play! What each of us may do may seem insignificant, as that of the individual flower; but what we do or fail to do may have far reaching effects, both now and for eternity. Let us never forget the words of the master—

*"Consider the lilies of the field, how they grow."*

C.H.T.

---

## **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.

Apply to bro. C. Banta, 10606 Wiggins, Houston 29, Texas.

---

## **Signs of the Times**

DURING the past month the various areas of tension in this troubled world have been comparatively calm, only minor incidents serving as a reminder that world unrest is still smouldering, with no indication of any improvement of a permanent nature.

The European situation has monopolized world attention for several weeks, centering around the Geneva conference of foreign ministers, where they hoped to make some kind of progress in settling the vexing questions concerning Berlin, Germany in general, and the proposed ban on the testing of nuclear weapons.

At this writing, the Geneva conference gives every evidence of going the way of all other conferences of a similar nature—complete failure.

### **No Hope of Agreement or Compromise**

THE PREDESTINED failure of all conferences between Eastern and Western powers stems from the fact that there exists no basis for either compromise or agreement. It is like trying to "make vinegar and soda dwell placidly together and showing oil and water how they might agree." It is a clash between two distinct and antagonistic ideologies, two groups of nations, each bent on

dominating, if not destroying each other. Co-operation is unthinkable; agreement an impossibility. Unquestionably, the divine purpose has arranged it so in these closing days of Gentile domination. A spirit of mutual antagonism dominates both groups; suspicion, distrust and envy poisons the very atmosphere surrounding the conference tables. Therefore, no agreement of any consequence can possibly come out of a situation where discord reigns supreme.

### **"Distressed With Perplexity"**

ONE OF the peculiar and perplexing features of the whole German problem is that there appears to be no solution possible which could fully satisfy either East or West or be acceptable to the German people. Every suggestion made by either party is a mere makeshift, uncertain, experiment, and the chief objective appears to be, not so much of an equitable, permanent solution, but to prevent the other from garnering anything of value from the scrap heap of what was once the powerful German empire.

While the Soviets propose to make Berlin a "free city" and make peace treaties with both East and West Germanys (thus forcing recognition of East Germany), they must realize that this would be no solution at all of the German problem; only the strengthening of the Communist influence over the entire area, and leaving the Germans still a divided people, unable to cope with any aggressive designs of the Soviet Union, which is just the state of affairs suitable to the Soviet purpose of dominating all Europe.

The Western plan would leave West Berlin still occupied by Western military forces until free elections could be held in all Berlin, and all Germany reunified, and Berlin be made the capital of all Germany. Again, this does not resolve the chief problem—the conflict between Communist and non-Communist elements, and the conniving of Soviet Russia, seeking to stir up and aid the Communist sympathizers to the detriment of all other political elements.

And something which both East and West dread most of all, is that, basically, all Germans are dedicated to the "Fatherland," and no plan will be fully acceptable to the great majority of these proud and enterprising people except one that will give them free rein to exert their full energy and genius to once more restore the power and fortunes of this once prosperous and powerful empire.

But a fearful spectre of a revitalized and revengeful Germany, lusting for the restoration of former territory and power rises before the eyes of all Europe as East and West seek to prevent each other from gaining power and prestige in the handling of the perplexing German situation.

### **UNO Nearing Demise**

IT IS SOMEWHAT ironical that, although the United Nations Organization was especially designed to settle just such problems as have come before the Geneva conference, this much publicised "international supreme court," as it has been called, has proved powerless in the face of any issue in which the interests of the great powers are in conflict. As all earnest students of prophecy foresaw, and as all students of history should have known, the UN was doomed to failure from the start, and it is now coming to be generally recognized that it is now dying a slow, but certain death, soon to take its place with the shades of similar organizations which tried, as the UN did, to do what God—Who holds the nations in the hollow of His hand and counts them as the small dust in the balance—never intended them to do.

God is making foolish the wisdom of the wise of this world who know not, neither will they listen to, the words of prophecy or heed the incontestable evidence that God is now gathering them as sheaves into the threshing floors, soon to be beaten out and winnowed that the chaff may be separated from the wheat in the formation of that new order of things on earth "wherein dwelleth righteousness."

What a blessing it is to be so privileged that one can see the rapid development of God's glorious purpose and have the opportunity of sharing in its blessings!

### **Atom Tests Ban Showing No Progress**

U. S. SCIENTISTS claim to have demonstrated that tests of atomic-powered missiles can be accomplished underground in such a way as to avoid detection except by the closest kind of inspection. Thus, unless detailed and minute inspection is allowed by all nations, any superficial inspection would be worthless, and the whole purpose of any test ban would be defeated.

To this suggestion the Russians have so far assumed an attitude of silence and unconcern. So far all Soviet proposals for policing any ban on nuclear tests have been so vague as to create doubt that any worthwhile inspection plan can ever be agreed upon.

And the whole matter of a ban on nuclear tests being veiled in uncertainty and doubt, the suspicion is created that the Soviets have some scheme "up their sleeve" which would give them a great advantage in any nuclear test ban. And in all probability they are thinking the same thing about the U.S.

### **The Mideast Situation**

LACK OF NEWS from the Mideast might indicate a lessening of the tension in that troubled area except for the fact that it is still obvious that the smouldering fires of unrest are still there, ready to be fanned into a flame at the slightest provocation.

Britain appears to be making an attempt to appease the turbulent and fickle Iraqi government by selling military equipment to them, and the U. S. seems to favor a limited sale of arms to Iraq. But the benefit to be derived from such sales is very uncertain, as the question arises as to what is to be done with the weapons. Against whom are they most likely to be used?

Meanwhile Soviet-Iraqi ties are being strengthened in a number of ways. In the medical, scientific and cultural fields arrangements have been made for "exchange of services," which includes seriously ill persons from Iraq to be treated in Soviet hospitals, some of such treatments being free. As a consequence of these arrangements, Iraq is being flooded with Russian scientists, medical specialists, teachers and lecturers. Courses in the Russian language are to be organized and two Russian lecturers are to come to Iraq "to lecture on the achievements of the Soviet peoples in the fields of science, technology, literature and art."

And so it would seem that, while the Western powers are seeking to retain the friendship of the Iraqi government with money and military aid, the Soviets are seeking to get at the very heart of the people by direct ties of friendship and good will. In other words, while the West is selling arms and giving financial assistance to the Iraqi government, Russia is winning the sympathy and friendship of the people by methods which directly affect the interests and the welfare of the entire population.

There was a time when, by the simple device of bribing the heads of government of these Arab countries, any nation could be controlled by foreign governments. But this is no longer the case. The "sea and the waves are roaring;" the masses of the people are becoming wise to the fact that their own rulers—aided and abetted by foreign governments—have been their worst oppressors.

And though they may be still unfitted for full democratic government, that is what they are demanding. Of this the Soviet leaders are aware, and, though their final goal is complete domination of the Mideast, they are playing upon the credulity of these illiterate peoples by professing to give them what they want.

As a whole, we can evaluate the present world situation as a stalemate, so far as resolving world problems is concerned, with the balance, if any, in favor of the Soviets.

Meanwhile, let us await the outcome in patience and godly fear, working while it is still day, knowing that the night soon cometh when our probation will end and no more time will be left in which to work out our salvation. —O.B.

---

**"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."**

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." —Bro. Roberts**

---

## Ecclesial News

**HOUSTON, Texas—8008 Junius St.—Sunday School 10 a.m.; Breaking of Bread 11 a.m. Lecture 3rd Sunday 7:30 p.m.; other Sundays Review of daily Bible readings 7 p.m.; Eureka Wed. 7:30.**

The ecclesia is encouraged by the obedience to the faith of ROY JOHNSON, son of bro. & sis. H. R. Johnson of this ecclesia. Many of the brothers and sisters were present at the examination during which Roy showed that he had a good understanding of the first principles of the gospel of salvation.

He also expressed a strong determination to forsake those things of the past that pertain to the world and the flesh, and devote himself with singleness of purpose to the service and work of God.

He was immersed at the meeting hall on Friday evening, May 22. Roy has been a member of our Sunday School for the past fifteen years, and it is our conviction that he now enters upon the work and service of the Truth with a good foundation upon which to build a habitation of God through His spirit in the glorious age about to dawn upon the earth. —bro. Charles Banta

\* \* \*

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

Since our last report, we have been quite busy as will be noted by the following visiting speakers. Brother Fred Higham of Detroit gave us the word of exhortation on Nov. 23, Feb. 8, and again on May 31. Brother Roy Sutherland of London, exhorted us to faithfulness on Nov. 30, and March 8. Brother J. E. Williams, of Waterford, also gave us the word of exhortation on April 12.

In addition to the exhortations, we have had 3 lectures since the first of the year. The first was on Feb. 8, by brother Higham; the second on April 12, by brother Williams, and the third on May 31, by brother Growcott of Detroit. This labor of love among us has been deeply appreciated.

We have been encouraged and strengthened by the following visitors whom we welcomed to our association and fellowship: from Hamilton, brethren Clifford Cope and John Fotheringham and sisters Evelyn Cope and Jenny Fotheringham; from Waterford, brother and sister Williams; from London, brother Sutherland, and sisters Sutherland, Ruby Clarkson, Clara Sparham, Helen Boyce, Ola Barber and Ruth Clubb; from Detroit, brethren Fred Higham, Ellis Higham, August Fabris and G. V. Growcott and sister Jean Higham.

It is with sincere regret that we report our withdrawal from brother Robert Simpson for long continued absence from our assembly.

As we wait for the coming of the Lord, we think of the words of Habakkuk—

"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry (or seem slow), wait for it; because it will surely come, it will not tarry"—2:2-3.

We are happy to be among those who are watching and waiting for the fulfilment of this promise. There is no sensible reason for us to lose confidence because the time seems long. God is faithful. He will not lie. Therefore we say with John, "Even so, come, Lord Jesus."

—bro. G. A. Gibson

---

PRINTED IN U. S. A.

---