

The Berean Christadelphian

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

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

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CHRIST IS COMING SOON AND WILL REIGN ON EARTH

1960 Worcester Gathering
SATURDAY and SUNDAY, OCTOBER 8-9

It is with great pleasure that we learn that the brethren and sisters in Worcester have decided, if the Lord will, to hold a Gathering on October 8 & 9. Details are to be given later.

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**"HE SHALL CHANGE OUR VILE BODY, THAT IT MAY
BE FASHIONED LIKE UNTO HIS GLORIOUS BODY."**

His glorious body has been exhibited to witnesses whose testimony has been authenticated to us by "God bearing them witness, with wonders and divers miracles, and gifts of the Holy Spirit."

They saw his glorious body shown beforehand on the mount of transfiguration: "His face did shine as the sun: his raiment was white as the light." Paul saw him several years after his ascension, and the light of his person was "above the brightness of the sun."

HE IS A LIVING ILLUSTRATION OF WHAT A SPIRITUAL BODY IS—a body living, not by blood, but by the incharged presence of the primal life-power of God in every atom — a body incorruptible in substance, glorious in aspect, powerful in faculty, honourable and holy in all its functions — perfect in its enjoyments.

EDITORIAL

"Belief of the TRUTH"

"God hath chosen you to salvation through sanctification of the Spirit, and belief of the Truth"
—2 Th. 2:13

IT IS a good thing to be confident about our faith and hope in God. But we must be careful that our confidence is not misplaced. If we are to benefit by the full trust we place in that which constitutes our faith, then that faith must be built upon the rock of *God's Truth*. For, Paul says, when believers of the one Gospel contend earnestly for the Faith, they are to put on the WHOLE armour of God—

"Having their loins girded with TRUTH" (Eph. 6:14).

"*What is truth?*" said Pilate, but he did not wait for an answer. Let us not be in the Pilate class. It is far better to be with those who search for Truth as for hidden treasure.

The importance of knowing THE TRUTH cannot be over-estimated—our salvation depends upon our knowledge and understanding of it. This is evident from what Jesus said to the Jews—

"IF ye continue in my words, THEN are ye my disciples indeed: and ye shall KNOW THE TRUTH, and the Truth shall make you free" (John 8:31-32).

Yes, free from the darkness and superstition that surrounds us on every hand. The glorious liberty of the children of God is for those who know, understand and obey the Truth.

* * *

TO ISRAEL were given the covenants, the Law, the service of God, and the promises. Moses, however, knew that they did not have the strength of character to hold fast. Therefore, in his final charge to them he said (Deut. 31:29)—

"For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you: and evil will befall you in the latter days."

The latter days of Israel's commonwealth came, and we find Jesus' verdict in harmony with Moses' prediction—

"Well did Isaiah prophesy of you, saying, This people draweth nigh unto Me with their mouth, and honoureth Me with their lips; but their heart is far from Me. But in vain do they worship Me, teaching for doctrine the commandments of men" (Matt. 15:7-9).

What about Christianity? Did the future hold better things in store than it did for Israel in the days of Moses? We will let Paul answer. To Timothy he said (2 Tm. 4:1-4)—

"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.

"Preach the Word; be instant in season and out of season. Reprove, rebuke, exhort, with all long suffering and doctrine.

"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."

Has Paul's prophecy come true? DID Christians turn from the Truth and wander into myths? There is only one way to answer these questions, and that is to examine the doctrines of the modern churches in the light of the Bible.

If you do, you will discover that the ways of Christendom are inconsistent with the commandments of Jesus Christ. And not only so, but you will find that they actually HAVE turned unto fables, and are astray from the system of doctrine and practice established by the labours of the apostles.

To some, our assertions may appear to savour of religious scepticism, but we are confident this appearance will disappear in the eyes of such as can discriminate between intellectual caprice and earnest conviction obtained for reasons that can be stated.

All we ask of our readers is to note carefully the various articles that appear in this magazine. If they find anything at variance with what they believe, we urge them to withhold immediate judgment, and then "Search the Scriptures" cautiously to see if what we say is true. —*Editor*

I Will Give Him the Morning Star

"He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron. And I will give him the Morning Star"—Rev. 2. 26-28.

By BROTHER JOHN THOMAS

THE Morning Star is *the Star Belonging to the Morning*. This morning is alluded to in Gen. 49: 27, where it is written concerning the tribe of Benjamin, (styled "a wolf")—

"He shall tear in pieces; in the morning: he shall devour the prey; and at the evening he shall divide the spoil."

In these words of Jacob's prophecy of "what shall happen with Israel in the last days," we are instructed to look for a period in which Benjamin will devour his enemies instead of being himself devoured, as for the last 1800 years. This is styled "*The Morning*"—an era of triumph and conquest for Israel, as indicated by their devouring "the prey" and dividing "the spoil."

Now, the morning is the beginning of day, or the time of the sun's rising. This is true whether the sun be the "Day Star" of the material or political heavens. The morning referred to by Jacob in his prophecy is manifestly *the time of the rising of a Sun in the political heavens*; because he is treating of a great political revolution in the affairs of Benjamin and the rest of the tribes. Israel can not now "devour the prey" and "divide the spoil" among the people, because as Moses says in Deut. 32: 36—

"Yahweh sees that power hath departed, and none retained or left."

It is this perfect *powerlessness* of the tribes before their enemies, that excites the indignation and compassion of Yahweh. The scattering of their power having attained its climax (Dan. 12), the Morning of their deliverance arrives—

"For Yahweh will plead for His people, and show pity upon His servants, when He shall see that power is departed, and none retained or left."

* * *

BUT THE tribes of Jacob are not the Sun, or Day Star, of this Morning of their glory. In antitype as in type—

"In the morning they shall see the glory of Yahweh appearing in a cloud" (Exo. 16:7-10). —and they who *behold* are different from the thing beheld; THIS is the Sun who in his rising makes it morning time. He will then "give them bread to the full" (Exo. 16:8), and his "dew will lie round about the host" (v. 13).

The life and power of Israel are not in their own prowess; but in the Eternal Spirit, YAHWEH, manifested in Messiah and his brethren—the *One Yahweh Elohim* ("He Who Shall Be Mighty Ones") of *Israel*. It is He that makes "their latter end" glorious; and turns the weeping of their long, dreary night into the joy that cometh in the morning.

This Eternal Spirit in His multitudinous manifestation is the Sun, belonging to the Morning of that great Day in which the world shall be ruled in righteousness, and Yahweh's glory shall cover the earth as the waters the sea (Nm. 14:21; Hab. 2:14). The Spirit in David contemplating this *One-in-Many*, the future ruling body upon earth, says—

"There shall be a Ruler over mankind, a Just One, ruling in the righteous precepts of Elohim.
"And as brightness of morning, He shall rise the Sun of an unclouded dawn, shining forth after rain upon tender grass out of the earth" (2 Sam 23:4).

This One Ruling Body, the mystical Christ, is the Shiloh, to whom shall be the gathering of the peoples, as the Sceptre of Judah (Gen. 49:10). This is the King that shall be higher than Agag, and whose kingdom shall be exalted, the Star out of Jacob, and the sceptre or rod of iron, that shall smite the princes of Moab, and destroy all the children of Sheth, (Num. 24:7-17). Jesus of Nazareth is the Head of this "One Body;" and the Head of Jesus is the Eternal Power, whence is effused the anointing of all (1 Cor. 11:3).

* * *

NOW THE Eternal Wisdom is the Revealer of the Apocalypse. He gave it to Jesus, "whom He anointed both Lord and Christ." Hence, when the anointed Jesus speaks in the apocalypse, *it is the Eternal Who speaks*. For this reason it is, that at the end of each epistle to the seven churches in Asia, the hearer is reminded that it is the *Spirit* speaking.

Thus we see the same rule maintained in the Apocalypse as in the Gospel of John. There (7:16) Jesus saith—

"My doctrine" (or teaching) "is not mine, but His that sent me. If any man will do His will he shall know of the doctrine whether it be of Deity, or I speak of myself."

And in 12:49—

"I have not spoken of myself, but the Father Who sent me; He gave me a commandment what I should say, and what I should speak."

The rule of the Apocalypse is the same—the *Eternal Wisdom speaking through Jesus*, himself become spirit in being begotten and born of the Spirit from among the dead.

It is the Eternal Spirit, then, who, through Jesus says—

"I am the Root and Offspring of David, the bright and MORNING STAR" (Rev. 22:16).

The Spirit, *apart from Jesus*, could not say this. The Spirit is the *Root* of David, because David and all mankind sprang from the Spirit who created them; but apart from flesh and blood, He was not the "*Offspring* of David." It was necessary for the Spirit to become flesh of Judah and David's line (see John 1:14) to become the "Offspring of David."

When He raised up the dead body named Jesus, He transformed it into spirit-body. This became the Bright Star—the bright *particular* star—of that galaxy of stars pertaining to that Morning when "Israel shall do valiantly;" and the wolf, Benjamin, shall devour the prey; and—

"The Beloved of Yahweh shall dwell in safety by him, shall cover him all the day long, and he shall dwell between his shoulders (Deut. 23:12).

The Bright and Morning Star, then—the Eternal Spirit glorified in Jesus—promises to give the Morning Star to him that overcomes. In other words, that he shall become a glorified constituent of the "One Body," when it is adopted at the manifestation of the Sons of Deity (Rom. 8: 19-24). He will, then, be a star, pertaining to the Millennial Dawn—a *Morning Star*; for (Dan. 12:3)—

"They that be wise shall shine as the brightness of the firmament; and they that turn many to the righteousness, as the stars **le-olahm wah-ed**—in the Olahm and Beyond."
Or, as Jesus said—

"Then shall the righteous shine forth **as the Sun** IN THE KINGDOM OF THEIR FATHER"
(Matt. 13:43).

—which belongs to the "Olahm and beyond."

The redeemed will, then be in the aggregate, a Cloud of Morning Stars, "*equal to the angels*," themselves "the Morning Stars that sang together, and the Sons of Deity that shouted for joy," when the corner-stone of earth's foundation was laid (Job. 38:7). We look for the Bright and Morning Star from heaven, that he may (Phil. 3:21)—

"Change our vile body, and fashion it like his glorious body."
And we know that—

"We are now the Sons of Deity, and that when he shall appear WE SHALL BE LIKE UNTO HIM" (1 John 3.2).

This is the equivalent to saying that we shall be Morning Stars—stars that come forth as dew from the womb of the morning, shining in all the glory of the resurrection state.

Of all the Stars in the New Heavens, Jesus will be the brightest; for in all things it is the Father's will and pleasure, not only that all the fulness shall dwell in him, but that he also shall have the pre-eminence (Col. 1:18). "There is one glory of the Sun," and that is his; and "*There is another glory of the Stars*," and that is the glory of his brethren individually; and "*there is another glory of the Moon*," and that is the glory of his companions collectively (1 Cor. 15:14). As his Bride, they—

"Look forth AS THE MORNING, fair as the Moon, clear as the Sun, and terrible as an army with banners" (Song 6:10).

He that overcomes, to him it shall be given to be one of these—a splendid one sparkling in the glory of the great and fearful Name of YAHWEH ELOHIM.

The Six Days' Work

"In 6 days the Lord made heaven and earth, the sea and all that in them is, and rested the 7th day; wherefore the Lord blessed the 7th day, and hallowed it"—Ex. 20:11.

By **BROTHER ROBERT ROBERTS**

HERE OUR faith is rudely challenged by the science of the age, and it is not well that we ignore the challenge. The unanswered challenge of any kind of truth is liable to prove an unstopped leak in the ship through which the waters gradually encroach, however dry and comfortable things may seem on deck. *The challenges can all be answered, provided you go deeply enough into them.* The challenge in this case relates to the allegation that "In six days the Lord made heaven and earth," and that the stupendous work was done about 6,000 years ago.

Science presses upon our attention the fact that the earth contains evidence of having existed many ages—six thousand years many times over; and that the geologically-indicated phases of its development from stage to stage point to millenniums of years for each stage rather than single days. The argument founded upon these facts is that a system of things cannot be divine which, like the Mosaic system, contradicts so flatly the manifest truth of nature.

There is cogency in the argument, and it must be met. If the facts were wholly as alleged, it would be impossible to meet it. But they are not so. The Bible does not tell us when the earth was brought into being. It tells us that it was made "in the beginning," but this is not a fixing date. It is only telling there *was* a beginning, which is self-evident.

The "beginning" and the beginning of the six days are not identical. *The six days' work was undoubtedly 6,000 years ago*, and the six days' work included the making of the earth in the sense in which a country is made when established and developed, but it did not include the making of it in the sense of bringing it into existence for the first time. The evidence proves this. It shows the earth existent "without form and void, and darkness on the face of the deep" at the beginning of the work (Gen. 1:2).

It is impossible to lay too much stress upon the casual glimpse which these words afford us of the pre-Adamite condition of the earth. It is but a sentence, and yet it is a whole revelation on the point. It is like a rent in the back-wall of the human era, through which we peer backwards into a long vista of darkness, whose length cannot be measured; and if science says there were millions of years in it, we say, as believers in the Bible, "Very well, the Bible allows for it in its opening sentence."

The six days' work relates only to the process by which, from the earth point of view (for the story is written for the inhabitants of the earth), the earth was brought from the condition in which that work found it.

For reasons not disclosed, the earth had been submerged in water, and enveloped in darkness, which is the state in which it is first introduced to view. It had evidently been a long time in that state—with which the geological indications agree. How long is not revealed, either by the Bible or science. The moment arrived when, to Divine Wisdom, it seemed meet and proper to break into this state of things, and bring the earth into a habitable state.

Though God did the work, the work was committed into the hands of the angels—

"Who excel in strength and do His commandments, harkening to the voice of His word"

(Psa. 103:20).

This is proved by the inspired rendering of the Hebrew *Elohim* (the word for God in Gen. 1) into the Greek *angeloi*, the word for "angels" in the New Testament (compare Psa. 97:7 with Heb. 1:6); also by the consultation among the creative operators (Gen. 3:22)—

"The man is become as one of us to know good and evil."

The fact also explains to us the idea of "God (*Elohim*) resting and being refreshed" after the six days' work (Gen. 2:1). It is a fact that does not clash with the One Creator's relation to the matter. Though angels were the operators, the eternal Yah was the power working through them; and therefore the verb "created" is in the singular, though the noun *Elohim* is plural.

The Eternal Spirit working by the angels is the key-thought in the case—the conception that meets all the requirements, and solves all the apparent difficulties. It is a conception constantly illustrated in the events of Israel's history, as in the appearance of the angel in the bush to Moses, "The God of Abraham" (Exo. 3:2, 6), and the description of God in Sinai as "the angel" (Acts 7:38, 53), and the Law as "the word spoken by angels" (Heb. 2:2).

THE SIX days' work began with the arrival of the angels upon the scene. The scene was one of total darkness—not clear darkness, but Egyptian darkness—darkness that might be felt—darkness caused by the prevalence of vapour impenetrable, which, as yet uncondensed atmosphere, had no power of segregating into cloud and aqueous deposit. It was the state described in Job 38:9—

"I made the cloud the garment thereof, and thick darkness the swaddling band for it."

"*Let there be light,*" said the Creative Power, in its angelic instruments, and instantly the darkness was irradiated before a way had been opened for the sun's bright rays. When men visit some underground darkness in which light is desirable, they strike a match and light a lamp. The angels have facilities in this respect of which we know nothing. They can evoke light from the common elements around them, by the exercise of volition. They can cause their own bodies to glow with electric brightness, of which their Bible history furnishes many illustrations.

It was no difficulty for them to cause light before the sun—which seems such a staggerer to some of our wise critics. They (the angels) have many ways of operating. Perhaps they so rarefied the cloud-fog that overspread the earth as to allow a dim diffusion of sunlight such as we have on a dull day, and so caused night and day to be incipiently apparent for—

"The evening and the morning were the first day."

Whichever way they did it, they could do it, and they did it, and performed a great feat of power.

On the second day, they acted on the atmosphere so that the lighter aqueous vapours floated in clouds and the heavier elements were precipitated as water, thus establishing a firmament which—

"Divided the waters which were under the firmament from the waters which were above the firmament."

Next day, the ground at the bottom of the wide waste of waters covering the earth was so upheaved by the same power brought to bear as to project portions of it above the water, and cause the gathering of the displaced waters into the hollows so formed, in fulfilment of the fiat—

"Let the waters under the heaven be gathered together into one place, and let the dry land appear."

The formation of grass, herb, and tree on the upheaved land was the next development in natural order. And now the situation called for the cheering and invigorating beams of the sun. So the fiat went forth—

"Let there be lights in the firmament of the heaven."

To an ordinary spectator, there were no sun, moon, and stars at this stage. There was only a sombre, leaden, light-diffused sky, such as we often see. It would seem, therefore, to such an observer, when the fiat had taken effect in rendering the atmosphere completely transparent, that the sun, moon, and stars were "made" for the first time. But as with the earth itself, so with these bodies, they existed before, but were only now made apparent for the first time. For all practical purposes, to an inhabitant of the earth for whom this record was written, they were "made" on the fourth day: actually they were "made (to appear)."

The other days need not engage our attention. When the six days were ended, the earth had been transformed from a dark and lifeless prison house to a beautiful and well-furnished habitation of life and light—

“On the 7th day, God ended His work which He had made.”

Dr. Thomas has the following trenchant remarks which we reproduce from "Elpis Israel," *because of the great importance of a correct understanding of the matter in this day of scientific opposition to the Bible—*

"LET THE READER peruse the history of the creation as a revelation to himself as an inhabitant of the earth. It informs him of the order in which the things narrated would have developed themselves to his view had he been placed on some projecting rock, the spectator of the events detailed.

The Mosaic account is not a revelation to the inhabitants of other orbs remote from the earth, of the formation of the boundless universe: but to man, as a constituent of the terrestrial system. This will explain why light is said to have been created four days before the sun, moon, and stars. To an observer on the earth, this was the order of their appearance; and in relation to him a primary creation though absolutely pre-existent for millions of ages before the Adamic era.

"The duration of the earth's revolutions round the sun previous to the work of the first day is not revealed; but the evidence produced by the strata of our globe shows that the period was long continued

"Fragments, however, of the wreck of this pre-Adamic world have been brought to light by geological research, to the records of which we refer the reader for a detailed account of its discoveries, with this remark, that its organic remains, coal field and strata, belong to the ages before the formation of man rather than to the era of the Creation or the Flood.

"Geologists have endeavoured to extend the six days into six thousand years. But this with the Scriptural data we have adduced is quite unnecessary. Instead of 6,000 they can avail themselves of 60,000: for the Scriptures reveal no length of time during which the terrene angels dwelt upon our globe.

"The six days of Genesis were unquestionably six diurnal revolutions of the earth upon its axis. This is clear from the tenor of the Sabbath law—

"Six days shalt thou labor (O Israel) and do all thy work: but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it."

"Would it be any fit reason that, because the Lord worked six periods of a 1000 or more years each, and had ceased about 2000 until the giving of the Law, therefore the Israelites were to work 6 periods of 12 hours, and do no work on the 7th period or day of like duration?

"Would any Israelite or Gentile, unspoiled by vain philosophy, come to the conclusion of the geologists by reading the Sabbath law? We believe not. Six days of ordinary length were ample time for Omnipotence with all the power of the universe at command to reform the earth, and to place the few animals upon it necessary for the beginning of a new order of things upon the globe."

So far Dr. Thomas. To those who are not anxious to have the Bible vindicated, this explanation will seem strained and unnatural. The reasonable and necessary rule in all cases is to *govern the doubtful and the unknown by that which is known and certain.*

We have, therefore, to accept, *without reserve*, the statement of the Fourth Commandment that the Sabbath primarily originated in the extraordinary fact that—

"In six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed" (Exod. 31:17).

Let a Man Examine HIMSELF

*"Many are weak and sickly, and many sleep.
For if we would judge ourselves, we should not be judged"*—1 Cor. 11:30

ALL TRUE children of God realize that the first day morning meeting, with its beautiful and significant (though simple) ordinance, is an essential part of their lives, and the older they grow in the Truth, the stronger becomes the realization of it. It deepens and takes firmer root in their consciousness with the increase of knowledge bought by painful natural experience.

Again, those who perceive only its *technical* necessity as enjoined by command or, who, perhaps, look upon it lightly, are *not of the Truth.*

This occasion is a provision of wisdom, our opportunity to take stock, to adjust ourselves and the effect of our mental evolutions of the week gone by; to compare, to get back into true line and step.

We have a *standard*—a *high* standard—even one of perfection, before us. We approximate to a sense of its fullest beauty at these times. At these times comes the truest comparison of self and standard, so apt are we at most other times to use a less perfect measure.

It is true the world has a standard (or many standards, perhaps) of morality, etc., but their highest is of no use to us, commendable as it might be in many respects, because it would not be in accordance with Truth. In that way it would be as far removed from ours as the heavens are from the earth. *Do we see this?*—that what is approved of the natural man of apparent benevolence is not necessarily of God. In a way, therefore, many of the brethren are forced by circumstances to live in a false atmosphere in mixing with the world during 6 days of business, some to a greater extent than others; and that week's contact is sure to be contaminating in some small degree at least. Influences, unconsciously received, tend to lower the standard as we conceive it.

Our aim on a Sunday morning is to see it in its right place and to properly gauge our position and standing in relation to it; to undergo a process of rigid self-examination, as a preliminary to the breaking of bread, lest we be condemned.

The week's association with things temporal works in the opposite direction only—towards the destruction of true perception, by levelling things up too much in our minds. Not only are we apt to estimate the true standard at less than its proper value, but *we get an inflated idea of our own case and standing.*

We therefore do well to come here in this way to find our true selves, to get to the very rock-bottom of perception, to ascertain exactly *what* we are and *where* we are. We should drift with the current of other and human influence, if we did not make sure of our anchorage.

* * *

IT IS incumbent upon us to ascertain our standing to the utmost possible extent at least once a week, to get a basis for further action, to get our bearings to redirect our way. These times recur none

too often—*how can we possibly, without grave reason, miss any of them*—the precious privileges of a life in which our joys are mixed with woe, a priceless heritage from the Lord, who has experienced our mortal difficulties and knows the best ways to fortify self to meet them.

To be duly appreciative of this privilege, we have to make another kind of comparison too and reflect upon the unfortunate case of others, who either lack this opportunity, or meet in some kind of fear. And we have also to meditate upon the dreadful circumstances of the brethren and sisters of Christ during certain times in the past.

We shall thus be more inclined to believe that "the lines have fallen to us in pleasant places," and to be wondering what more we should do, because *to whom much is given, of them is much required*.

BUT WHAT means this weekly observance, to the faithful? Those who do not know the Truth could have no idea. To them, the rite is harmless enough, but somewhat foolish, without any real meaning to grip the comprehension of intelligence. The Truth supplies that, and to us, it strikes a note of grandeur. All aspects are in one way and another portrayed to us or brought to our memory by the emblems on the table, the consideration growing wider and wider, radiating as it does from the focus point of God's purpose, *Christ Jesus*. But one feature in particular is made prominent, and essentially so—the SACRIFICE.

We brethren and sisters of Christ are no mere sentimentalists, and would not, if we could, work ourselves into a frenzy (as do some) crying about the blood of Christ; nevertheless *that phase of Truth should not, cannot, be passed over*. The sufferings of Christ are history—we rejoice in consequence.

We, his brethren and sisters, have learned to know him as no others can, as we endeavour to approximate to an exact knowledge of that sublime character for our own guidance and good; and our growing love is mixed with the joy his former grief has brought near to us. Let not, then, the view that his trials are over, blind us to their terrible reality, because the life he lived, and what he endured, are great factors in our view of things spiritual.

The lapse of time, we know, is often fatal to human appreciation of the past, but, it can only dim the *human* recollection, and depreciate the *human* view—it cannot alter FACTS. *As truly as he lived, so truly did he suffer*.

* * *

OUR READINGS of the week from Matthew's record tell of that last seemingly peaceful meeting with his disciples, before his greatest agony. Can we, with a little effort, imagine ourselves with him? We all must have our ideas of the personality of Christ. Is not this much certain: though probably possessing no beauty of worldly appeal, his countenance must have been a remarkable one, arresting, reflecting the nobility of that perfect character.

What are his thoughts and feelings, as his gaze rests upon each of his disciples in turn, and takes in the son of perdition? Mournful in the extreme—how could it be otherwise? He alone, of the company, understands the dread significance of it all. His closest companions are slow of heart. Their hope of immediate glory obscures things we feel must have been obvious. They had not progressed beyond the point of contending for position. The awful solemnity of events is not perceived by even them.

There seems nothing lacking in the situation that would go to make his sufferings exquisitely complete. "*My time is at hand*," says he, and he knows that one who has been his familiar friend will betray him for a paltry sum, that his followers will leave him in apprehensive flight, that one will openly deny him!

The strain would be unbalancing, except to a mind of extraordinary strength—divinely so rendered.

The Priests, Scribes and Elders—the leaders of the people, who should have been the ones to acclaim him, and uphold his Father's honor—are the ones seeking his destruction. They hate him

without cause. His denunciation of them inflames their worst passions, and—that the Scriptures might be fulfilled—Judas appears at the right moment.

Knowing all this, and the extreme to follow, what anguish of mind must the Lord have experienced! Let us not shut our eyes to it. This exercise of the sympathetic side is good, if we can by keen comparison get closer to our inner selves and ascertain if we would be ready to "follow our Lord" through such a vale of tears.

And it *will* help. We can, perhaps, only in small measure enter into his feelings, but that little helps us to bear with fortitude *our* troubles, which appear in belittling contrast. And too, we may realize how weak we are, with that baffling weakness of frail man, and how necessary the application to the source of strength, in any of the offered ways.

"*Having loved his own*"—this is John's familiar wording—"he loved them to the end."

"With desire I have desired to eat this passover with you before I suffer, for I say, I will not any more eat thereof until it be fulfilled in the Kingdom of God, and I will not drink of the fruit of the vine until the Kingdom of God shall come."

"This do in remembrance of me."

He had much to say to them—he had at least one great lesson to teach them, that of humility. *It was his crowning example*, and we remember the method he adopted. After his action he said—

"If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet."

Is the lesson lost upon us? We hope not.

This beautiful element of character is at a discount in the present age when the laudable object is to be the "big fellow." In fact, any eulogy of humility is regarded with suspicion. Sufficient for us, however, that *God* views it with great pleasure, turning His face toward those who cultivate it, and Christ specifically enjoined it upon his disciples.

Of the much more he said to them, the essence is—

*If a man love me, he will keep my words.
If ye keep my commandments ye shall abide in my love.
These things I command you that ye love one another.*

* * *

THE SAD episode of the upper room gives place to the circumstances of the garden of Gethsemane, and that great prayer which embodied the spirit of his whole life of self-abnegation. We would draw a veil over this hour of his keenest anguish, lest our own feelings drown our sense of proportion. In any case, mortal description fails, mortal mind refuses to gauge it.

There was no sorrow like unto his sorrow.

With angelic assistance, he emerges, outwardly calm, and proceeds to meet the end. Firm of demeanour, he has SUBDUED SELF in the spirit of the words—

"Not my will, but Thine, be done."

* * *

IN ANOTHER avenue of thought for a moment. It is of interest to note the duplicity of the base slanderers who encompassed his death. Our blood boils at the indignities they heaped upon him—the *Lord of Life!*

The charge preferred before the Sanhedrin was that of *blasphemy*, which they professed to establish, though unable so to do. Knowing, however, that this would not appeal to their Roman rulers, they made it one of *sedition*, before Pilate, and forced Pilate's hands by a reference to Caesar.

What cared they for Caesar? Thus was fulfilled, in their culminating act, Christ's summing up of their character: "*hypocrites*"—and what is worse than this? How we despise them! What base creatures they seem to us! Yet, we are always in the same danger, as applicable to the circumstances of our day and generation.

How far removed are *we* from *them* if we partake of these emblems without sincerity, apathetically, disinterestedly?

What is the manner of our approach? Do we pursue the necessary exercise? Have we examined ourselves? Is there a weight upon our conscience, or have we unburdened ourselves to God?

Do we set ourselves to *realize the great claims we make* as we accept this bread and wine, and is our determination strong to *act as we profess*? If we eat and drink unworthily, we are in great danger of crucifying Christ afresh and remaining in condemnation.

Here is our time for comparison: *ourselves* with the *standard*. If we spend the time in making comparisons in which *others* figure, we progress nothing and gain less. We do not help them, nor ourselves. It is the individual, SELF, who requires the attention, and if we neglect him, or her, we entirely miss the mark.

* * *

HERE IS the periodical oasis in the desert of our time, enabling us to remove the travel-stains of the week by eschewing every unworthy thought—to refresh the individual and strengthen him for the further journey.

The whole program is one of *upbuilding*, but our presence alone is no guarantee of our participation. We must be alive to the situation. If, whilst our brother alongside is acting as a sensible traveller and providing according, we either spend the time in contemplating him, or in wasted longing for the things left behind, we shall be continuing unprepared. This foolish policy, pursued week by week—what will be the result? We shall fall out by the way.

If, on the other hand, we take the opposite method of the careful traveller, (as we are persuaded we shall), the precautionary one, giving heed to the pressing necessities of our case whilst it is called today, we shall reach the goal of our ambition, the end of the journey, the Kingdom of God.

There again will the table of the Lord be prepared, and there, we shall eat and drink with him.

—G. G. Sr.

Be Ye Transformed

"To be carnally-minded is death; but to be spiritually-minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be"

—Rom. 8:6-7.

IN DESCRIBING the change that the disciple of Christ must undergo in the process of development from the natural man to that of the spiritual man in Christ Jesus, the apostle Paul in Rom. 12:2, uses the same original word that is used in Mark 9:2 to indicate the change that came over Jesus on the Mount of Transfiguration.

In the former passage the Common Version uses the word "transformed" for the same original word that is translated "transfigured" in Mark 9:2, where we read—

"He was TRANSFIGURED before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them."

From this Greek word *metamorphoo* we get our English word "metamorphosis," which is defined as "a striking alteration in appearance, character, or circumstances." We use this word to describe the change that takes place in the caterpillar when it merges into the butterfly stage of its existence. The caterpillar is a repulsive, crawling insect or parasite that feeds on and mutilates the green foliage of trees and plants, while the butterfly is a thing of beauty and usefulness, as it sips on the nectar of the flowering plants, and at the same time furnishes a means of fertilizing the flowers for the growth of healthy seeds. Watching the brightly coloured butterfly as it flits from flower to flower in the springtime, we marvel at the *transformation* that has taken place in its life.

This is illustrative of the renewing process that must take place in our lives and characters before we have made ourselves ready to stand before the Lord at his coming. *Whether this great transformation is developed within us or not will be a matter of life or death in that day.*

* * *

AS WE study the Scriptures we learn, not only the scope and extent of what is required of us, but also the means by which we are said to—

"PROVE what is that good, and acceptable, and perfect, will of God."

To begin with we are fleshly, carnal, worldly in our way of thinking and acting: our interests and ambitions find their outlet in doing the things we want to do, and in going along with the world in its quest for the pleasures of this life. In this state we are said to be "carnally-minded."

Our work in the Truth MUST lead us completely out of this state, onward and upward, till we have reached that manner of living and thinking which the apostle designates as being "spiritually-minded."

"To be spiritually-minded," he says, "is life and peace." This is in contrast to what he says about the destiny of all others: "to be carnally-minded is death."

Now we notice here that he mentions no intermediate states between that which is fleshly and that which is spiritual. This impresses us with the fact that we all belong to either one class or the other. It shows us also that when the Scriptures speak of the "spiritually-minded," the reference is to those ONLY who have severed themselves from all connection with their former lives in the flesh and the world.

In the light of these things we are able to determine just how much progress we have made thus far in the direction of our ultimate goal. All we need to do is to think back over the past few days or weeks and to note what has been the direction and tenor of our thoughts, actions and interests. This will show us where our heart is: it will plainly indicate whether our lives are centered on divine things, or whether the flesh and the world still maintain their hold on us.

If these words of Paul to the Colossians are truly responsive to our hearts and lives, then we may take courage and press on, for we are making progress—

"Above all things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to which also ye are called in one body; and be ye thankful.

"LET THE WORD OF CHRIST DWELL IN YOU RICHLY IN ALL WISDOM; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

"And whatsoever ye do in word or deed, do ALL in the Name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:14-17).

These verses express the Spirit's call for ALL of our love, devotion and service, such as the Lord Jesus Christ exhibited in the life he lived before God in the flesh. —E.W.B.

Berean Christadelphian

1960 TEXAS FRATERNAL GATHERING

HYE, TEXAS

(If the Lord Will)

JULY 31 TO AUG. 7

SUNDAY, JULY 31 SPEAKER

SUBJECT

9:00 a.m.

BUSINESS MEETING

11:00 a.m. Bro. Fred Higham

"Mary Hath Chosen That Good Part"

3:00 p.m. Bro. O. Beauchamp

"The New Man in Christ"

8:00 p.m. Bro. J. T. Randell

"The Word of God: Wholly Inspired; Must Be Studied for Salvation"

MONDAY, AUGUST 1

9:30 a.m.

Daily Bible Reading and Study of Joel

11:00 a.m. Bro. G. V. Growcott

"The Heavens Declare the Glory of God"

3:00 p.m. Bro. W. J. Pickford

"God's Voice of Comfort in the Wilderness"

8:00 p.m. Bro. N. Mammone

"Immortality: a Gift of God, Not a Present Possession"

TUESDAY, AUGUST 2

9:30 a.m.

Daily Bible Reading and Study of Joel

11:00 a.m. Bro. H. Sommerville

"Earnestly Contend for the Faith"

3:00 p.m. Bro. Fred Higham

"I am the Light of the World"

8:00 p.m. Bro. O. Beauchamp

"Jesus Christ: The Way, the Truth, and the Life; God's Son, Not God the Son"

WEDNESDAY, AUGUST 3

9:30 a.m.

Daily Bible Reading and Study of Joel

11:00 a.m. Bro. W. J. Pickford

"Stewards of the Manifold Grace of God"

3:00 p.m. Bro. N. Mammone

"They Knew Not the Scripture, That He Must Rise Again"

8:00 p.m. Bro. G. V. Growcott

"What Must I Do to Be Saved: Believe the Gospel, Be Baptized, and Obey Christ's Commands"

THURSDAY, AUGUST 4

9:30 a.m.

Daily Bible Reading and Study of Joel

11:00 a.m. Bro. Fred Higham

"The Sign of the Prophet Jonas"

3:00 p.m. Bro. N. Mammone

"Psalm 113"

8:00 p.m. Bro. J. T. Randell

"The Bible Divides All Mankind into Three Classes: the Just, the Unjust, and the Ignorant"

FRIDAY, AUGUST 5

9:30 a.m.

Daily Bible Reading and Study of Joel

11:00 a.m. Bro. W. J. Pickford

"A Message for the Present Distress"

3:00 p.m. Bro. O. Beauchamp

"The Redemption that is in Christ Jesus"

8:00 p.m. Bro. Fred Higham

"The Everlasting Covenants of Promise to Abraham and David Will Be Fulfilled in God's Kingdom on Earth"

SATURDAY, AUGUST 6

9:00 a.m.

BUSINESS MEETING

11:00 a.m. Bro. J. T. Randell

"The Book of Life"

3:00 p.m.

CHILDREN'S PROGRAM

8:00 p.m. Bro. O. Beauchamp

"The Harvest of the Earth Is Ripe: These Are the Last Days of Human Rule"

SUNDAY, AUGUST 7

10:30 a.m. Bro. G. V. Growcott

"Grow Up Into Him"

The Lord Scourgeth Every Son

"From the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard"—Daniel 10:12

1959 TEXAS GATHERING REVIEW, PART 9

FOLLOWING the final business meeting of the Gathering, we were assembled together to consider lessons from the temptation of Jesus. These events set before us in brief the essence of the life of Christ in faithful service to his Father. As such they become an exhortation for us to minutely examine our actions day by day. These incidents, taken from Matt. 4, were fully developed in the life of the Saviour, and therefore are of prime importance for our eternal well-being.

The Apostle Paul in well-known words concerning the observance of the Memorials, stated (1 Cor. 11-26)—

"As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

But the death of Christ was but the climax of a life of complete crucifixion of the flesh and its lusts.

We see him grow up in the mental atmosphere of the response to his mother at the age of twelve—

"Wist ye not that I must be about my Father's business?"

Some eighteen years later he stands upon the banks of the Jordan, and is acclaimed by God (Matt. 3.7)—

"This is My beloved Son, in whom I am well pleased."

With such a declaration our minds were directed to behold the Lamb of God and the manner in which he takes away the sin of the world, leaving us a pattern to follow his steps. The principles upon which the Master laboured become the lessons by which we must grow up into him in all things.

* * *

FROM THE Jordan River we find the Saviour directed by the Spirit of God into the wilderness, to be tried, prior to embarking upon his 3½ years intensive ministry. Paul tells us (Heb. 4:15) that Jesus was—

". . . tempted or tried in all points like unto his brethren."

The Master was shown as being of the same nature as those he came to save. He was one with them. Peter, in Acts 2:30, said that God had promised to raise up Christ, a direct descendant of David to sit on his throne. Paul told the Romans (1:3), that Jesus Christ was—

". . . of the seed of David according to the flesh."

While in Hebrews 2 14 we read concerning Jesus—

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that hath the power of death, that is the devil."

And again, Heb. 4:15—

"He (Christ) was tempted in all points like as we are, yet without sin."

Let us observe that temptation is not sin. It is the results of the trial which are the deciding factors, James illustrated this:

"Every man is tempted when he is drawn away of his own lust and enticed."

"Then when lust hath conceived, it bringeth forth sin: and sin when it is finished, bringeth forth death" (1:14-15).

In Genesis 3:6, we see the serpent and Eve in conversation about the Tree of Good and Evil, and based on the false reasoning of the serpent she concluded that—

"The tree was good for food and that it was pleasant to the eyes, and a tree to be desired to make one wise."

Eve gave also to Adam and they became companions in transgression of the commandment of God, which had expressly forbidden the eating of the fruit of the tree. The fruit of the tree is typical of the flesh in its three-fold aspects which comprehend the lusts which all experience; good for food, pleasant to the eyes, and able to make one wise.

Jesus, who was made like unto his brethren in all things, was no exception in this respect. He had been subject to temptations and trials for thirty years. He was now about to begin his public ministry as the manifestation of God. Being led by the Spirit into the wilderness, where he was suffered to hunger for forty days, he experiences the first of the three aspects of trial. With his hunger accentuated to the extreme he is approached with a seemingly harmless suggestion—

"If thou be the Son of God, command that these stones be made bread" (Matt. 4: 3).

Innocent though the suggestion may seem on the surface, it was a challenge of faith in the Divine protection and purpose of God, a seeking of a sign to prove that he was the son of God. The circumstances of trial and hardship in our lives are no evidence that God has forsaken His children. On the contrary they are a token of sonship, and that God indeed cares for us—

"My son, despise not thou the chastening of the Lord, nor faint when thou are rebuked of Him; for whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth"
(Heb. 12:5-6).

The power Jesus possessed was not to be used for his own advantage and comfort naturally. It was for God's glory. Jesus' reply illustrates true perception of the trial and how we should be exercised to view God's care and provision for us. Bread perishes, but God's Word endureth forever. Quoting from Moses (Deut. 8-3) Jesus answered the temptation—

"God humbled thee (Israel) and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live."

Life does not simply mean satisfying our natural hunger. It is a much higher and more enduring experience. **Its real importance is in assimilating the Will of God, and manifesting thereby in all our ways the glory of God and His honor.**

As the first trial failed to move the Saviour from faith in God, so we must absorb God's Word to a similar degree that we can answer our temptations with a ready, "Thus saith the Lord," and act in accord therewith.

* * *

THE scene of the next temptation was a pinnacle of the Temple:

"If thou be the Son of God, cast thyself down: for it is written, He shall give His angels charge concerning thee: and in their hands shall they bear thee up, lest at any time thou dash thy foot against a stone" (Matt. 4:6).

While having partaken of God's Word, WE MUST BE SURE THAT WE APPLY IT CORRECTLY. A constant analysis of the spiritual food of God's Word, diligently considered, will guard against any presumptions based on a limited understanding of one verse alone.

There must be no use of familiarity toward God. Any thought to this end must be carefully guarded against. Again Christ illustrates the principle from Moses' words in Deut. 6:16—

"Ye shall not tempt the Lord your God."

No man, not even Christ, may tempt the Father. The temptation brings out the assurance that God will protect and guard us in all our ways when we conduct ourselves in a manner for the furtherance of His glory. **But we cannot hope for His angels to protect when we wilfully seek to please ourselves.**

* * *

THE FINAL suggestion in the temptation was designed to appeal to the pride of life. From an high mountain the Master sees all the kingdoms of the world, and their glory (Matt. 4:9)—

"All these things will I give thee, if thou wilt fall down and worship me."

By a ready knowledge of the purpose of God and of Christ's position in that purpose, and of the way the plan of redemption was to be brought about; by humility of the flesh and the mortification of human pride, the Master was able to successfully overcome this flattering temptation (Matt. 4:10)—

"Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

Sitting on thrones, ruling over the world, is reserved for those "who overcome" the impulses of the flesh. We learn from these things what an important place the Bible must hold in our lives. We must systematically read and digest our daily lessons. We will not ask, as temptations face us, "Is there any **harm** in this?" We will conversely inquire, "Is there any **good** in this?" Like the Psalmist we will say, "Thy word is hid in mine heart."

* * *

THE LESSONS are clear. We must use God's Word correctly. Shall we conclude that we may just sit around idle and wait for God to feed us? Paul said that if a man will not work, neither shall he eat. The correct approach and understanding is to take both aspects and blend together. While assured of Divine provision we must labor for our daily bread, but always giving first place to the Truth. Even in daily employment the Truth has great opportunities of manifestation. Indeed it is the greatest avenue for the Truth's development in our lives.

How does the trial of "the kingdom of the world" apply to us? All these trials enter our lives repeatedly in some form. Pride fills the earth. It is very easy for us to take pride in our own accomplishments, and feel that we have been very successful in what we have done, failing to recognize that without health and strength and ability, God-given blessings, we could do nothing.

THERE IS NO ROOM FOR PRIDE IN ANYTHING WE DO. The glory belongs to God. The world with all its desires is before us every day. We may feel strong as we sit and hear the word of exhortation. **But how strong are we when someone tickles our pride and flatters us for what we have done?**

Again it is difficult to work with people each day and not take part in their social activities. But we will not find it difficult to remain separate if we trust in God. There is no better way to strengthen ourselves than to be diligent in ecclesial work. It is pride which fights against the desire to be different from the world and follow a course of separation. But it is God's purpose to stain the pride of all flesh. Let us humble ourselves now that we may be suitable for the Creator's use in the age to come.

Paul exhorted the believers to "speak the truth IN LOVE," thereby causing the body to grow up, whole and complete, compacted or knit together by the strength which every joint supplies to each member. This process edifies (builds up) by love. There is nothing more beautiful than this picture of an ecclesia working together, without personal ambitions and pride entering to spoil the progress of the work.

Paul said that our walk in the Truth must please God. It is not to be a walk pleasing to ourselves and our own desires. We will be given the necessary strength to overcome our own pride, IF we truly desire to swallow our pride.

If our minds are filled with God's Word, it will be the greatest riches we can possibly possess. We must seek for these things as for silver, as for hidden treasures. As the world seeks for its passing treasures with all its energies, we must be diligent in striving for the higher riches, using their strivings as a pattern for energetic, zealous application to God's glory.

Let us then commit our ways unto God Who judgeth righteously. Then shall we with David be able to declare—

"In my distress I called on the Lord, and He heard me."

A Fire in My Bones

"For since I spake, I cried out, I cried violence and spoil; because the Word of the Lord was made a reproach unto me, and a derision, daily.

"Then I said, I will not make mention of Him, nor speak any more in His Name.

"But His Word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay" (Jer. 20:8-9).

TO ALL who sought to preach and teach the Word of God, there came times when the words of Jeremiah came home with telling force. We, too, feel like quitting; feel that our labours are in vain, when the world turns away from hearing the Word of God, often with derision and contempt. Sometimes even the brethren do not seem to give heed to what we have to say to the extent we feel our efforts deserve.

EVEN THE apostle Paul had moments of weakness when he felt that much of his labor was in vain, but he could not hesitate or slacken his efforts, as he said:

"For though I preach the gospel, I have nothing to glory of, for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel" (1 Cor. 9:16).

THE TEST of a faithful preacher of the Gospel comes not when success appears to crown his every effort, but the test of a true soldier of Christ is when apparent failure marks all his efforts. It is then that it becomes clear whether the Truth is "like a burning fire in his bones," or whether it is half-hearted interest which can only be kept alive under considerable encouragement; whether he feels that it is a choice to work or desist, or whether he feels the "necessity" of working all the harder.

A VALIANT soldier of Christ, will, as any other good soldier, fight all the harder in defeat, and seek to train himself so that he can perform his work better and with more success. —O.B.

"When Saw We Thee Hungry?"

"*Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me*"
—Matt. 25:40.

CHRIST referred to his followers as "the light of the world." Light was the first thing caused to appear upon the earth when, it being formless and void, the Spirit of God moved upon the waters. And so, as it is with the natural, so it is with the spiritual—

"For God, Who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6.)

When we think of *light*, the case of the foolish virgins requires our earnest attention—how they allowed their oil supply to dwindle until the light flickered and died, and in the end their Lord refused to recognize them. Do we find any similarity between their case and ours?

We all profess to know where the oil can be purchased, but how often do we go and buy it?

"In Thy light shall we see light" (Psa. 36:9).

"The entrance of Thy Word giveth light" (Psa. 119:130).

The exhortation of the Mosaic parable is plain. The priests were to replenish the oil-lamps and offer incense before the vail every morning and evening. It was a perpetual service—it had to be done every morning, just as the gathering of the manna had to be performed daily.

If we light the lamp and leave it, *it will go out*. The mind enlightened by first principles and neglected will become dark again. The daily dressing of the lamps is a command to those who are now a holy priesthood, as Peter says:

"To offer up spiritual sacrifices acceptable to God by Jesus Christ."

Although we have understood these things since the beginning of our probation, can we truly say we *are* "the light of the world?"—a Body "sanctified by the Word," who truly "*study* to show themselves approved, workmen that needeth not to be ashamed"—distinguishing ourselves as "Bereans" because of our ceaseless search of the Scriptures?

We know that the flame DOES flicker and die; that *the candlestick CAN be removed*—ecclesiastically as well as individually. But do we realize the gravity of the matter? What a grave responsibility rests, not only upon the serving brethren, but also upon *each individual member* of the body, to see that they are in a position to supply food to the hungry—the water of life to those athirst—the Word of God to heal the sick and free the imprisoned.

Do we have it to give? Are we prepared to pour out our lives unto the brethren, even as Christ poured out his life for us? Are we truly awake to the need of the various parts of the Body? Or will we stand among those who say—

"Lord, when saw we thee an hungred?" (Matt. 25:37).

* * *

THESE thoughts were brought into clearer focus by an article on "Education" which appeared in a '43 Berean. It was brought out that the root meaning of the word "educate" is to enlighten or "*draw out*." Jesus said (John 6:44)—

"No man can come to me, except the Father which hath sent me **draw** him: and I will raise him up at the last day."

Here the meaning is that where a man has the ability to appreciate and obey the Truth, he will be attracted, DRAWN OUT, and developed by it. The same word is used in John 12, where Jesus said—

"And I, if I be lifted up from the earth, WILL DRAW all men unto me."

But the people were unbelieving because they thought—

"Christ abideth forever. How sayest thou, The Son of man must be lifted up?"

Jesus' answer is most significant—

"Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light."

The same word is used in the Song of Solomon (1:4). Here the bride, which we know is the ecclesia, cries—

"DRAW ME, we will run after thee . . . we will be glad and rejoice in thee."

Again, Jeremiah speaking of Israel's restoration, says—

"I have loved thee with an everlasting love; therefore with loving kindness have I DRAWN thee. Again I will build thee and thou shalt be built" (3:4).

The word is used again in Hosea 11, where the Spirit says—

"I taught Ephraim also to go, taking them by the arms: but they knew not that I healed them.

"I DREW them with cords of a man, with bands of love, and I was to them as they that take off the yoke from their jaws, and I laid meat unto them."

But he concludes—

"My people are bent to backsliding from me . . . Ephraim feedeth on wind."

We find the word used again in the prophetic name of Moses, "*Because I DREW him out of the water*" (Exo. 2:10). The same word is used in Psalm 18:16, where the Spirit says:

"He took and DREW me out of many waters."

* * *

WE ARE the ecclesia, or "called out.⁹ Yet this process of being "DRAWN OUT" by the Spirit through God's Word, only just *begins* when we become a part of the Christ-body. Between the first understanding of the Truth and the final salvation offered at the last day, there is a gradual EDUCATION in the holy things of the Spirit—gradual subjecting of ourselves to the Light, a gradual yielding out of growing love and trust to the development possible through the Spirit. First the milk for the babes, then the meat.

This points out the great responsibility that each member of the body has—to *see that all joints are supplied*. Are we equipped to do this work—to feed the sheep? *Do we know the state of the flock* (Prov. 27:23)? Serving brethren must be dedicated to seeing that the EDUCATION of the ecclesia is continuous and comprehensive.

Each joint must be able to do its part in leading those who are sick or in prison back to the WORD that can heal them and free them and make them change their allegiance from the old man of the flesh before the current of the time sweeps them on to destruction. We are our brother's keeper in this respect: we must be "ready to every good work."

This vital process of education was pointed to in the law concerning the characteristics of the clean and the unclean animals. What sort of men correspond to the type of cud-chewing and hoof-parting animals? Literally, the act of chewing the cud is a part of the process of preparing food for assimilation by animal tissues. The digestion of the food is, of course, the grand requisite. But the thorough preparation of food for its conversion into *life* is the essential idea.

There is spiritual food, and there is spiritual life that results from eating and assimilating that food. Jesus said—

"He that eateth me, shall live by me" (John 6:57).

"The words I speak unto you are spirit and life" (v. 63).

Men, then, who are given to turning over the knowledge of the Truth in their minds, are men who spiritually chew the cud, and therefore are "clean" in the sight of God among men (John 15:3)—

"Ye are clean through the Word I have spoken unto you."

The Truth is the sanctifying power, but the sheep must nibble all the day long (Prov. 23:7)—

"Be thou in the fear of the Lord all the day long."

The cud-chewing has no arrest or suspension; it goes on and on. Israel were to eat the clean animals. Men figuratively eat one another in taking in what they say and do. *They assimilate each other*. This is where we gain from that which every joint supplieth.

"He that walketh with wise men shall be wise" (Prov. 13:20).

Let us all remember Israel of old, who looked to the sociality of their Gentile neighbours, and tried to be like those about them in thinking—

"What shall we eat, and Wherewithal shall we be clothed?"

They hated knowledge and chose not the fear of the Lord—

"My people are destroyed for lack of knowledge" (Hos. 4:6).

Will the same thing happen to us? Or will we hasten to buy oil while there is time?

God has told us that He will approve of those ONLY who KNOW Him, who *delight* continually in His wondrous works, His service and His praise.

Only animals that chew the cud were to be eaten, all others were unclean and defiling. But this was not the only disqualifying characteristic. They must part the hoof also. The divided hoof causes sheep to walk among the rocks and difficult places with ease. Sure-footedness is the result of the divided hoof. This is *walking in the light*.

A man that is all theory and no action, unable to put into practice what he has learned, is one who chews the cud but does not divide the hoof. He must do both if he is going to be able to help his brethren—to give food to the hungry and the water of life to the thirsty. He has to be able to "walk in wisdom toward them that are without," as well as being an example to his brethren.

This is nothing new. We have known from the beginning that those men only are acceptable to God who long to feed and reflect on His Truth and who direct their ways in harmony with His commandments.

But why is it that we have so often failed in times of testing? *And what can be done about it?* One of the Psalms speaks about the confidence of not failing—

"Judge me, O Lord, for I have walked in mine integrity . . . therefore I SHALL NOT SLIDE"
(Psa. 26:1).

What is this "integrity" that can give us this confidence? We find the original Hebrew word (*tom*) means "quality of being complete, *undivided*, unbroken, entire, sound, pure."

To have confidence, then, that one is walking in "integrity" is to know that you love the Lord and serve Him with ALL your mind, heart and might—that you are *completely* His; that your affections are undivided, that your sacrifice is unbroken and entire—your faith sound and pure. No wonder the Spirit says, "*Therefore* shall I not slide."

"Ye shall seek Me, and find Me, when ye shall SEARCH FOR ME WITH ALL YOUR HEART" (Jer. 29:13).

Christ was our example in all these things, that we should walk in his steps. Even as he was able to overcome through the Spirit, so we too can say with confidence (Phil. 4:13)—

"I can do all things through Christ which strengtheneth me."

* * *

WE WHO are in the process of being educated in the great University of Truth, have "whatsoever things were written aforetime for our learning." We are fitting ourselves now for positions in that great movement which will end in the knowledge of God covering the earth as the waters cover the sea. Failure now, means no part then. If we cannot even feed our brethren now, how can we expect to be a part of that handful of corn in the top of the mountain then?

Our success in the Truth will depend entirely on our carrying out of the assignment to SEEK WISDOM AS FOR HIDDEN TREASURE. For, in many respects it is hidden, and only by laborious digging will we find it—line upon line, here a little, there a little.

But there must be a pattern of daily, obedient, constant, prayerful search before the Spirit will engrave its words upon our hearts. The fear of the Lord is the beginning of wisdom; man must realize his utter dependence upon Him, even for his breath of life, before he will hunger and thirst after righteousness and long to be filled.

If he is the type that looks unto the perfect law of liberty and forgets what manner of man he is, and is content with himself and with the alienated condition of things about him, he will never come to appreciate the mind of the Spirit; for the things that belong to praise are "spiritually discerned" and the carnal mind is not subject to them. As Paul says (1 Cor. 2:10)—

"The Spirit searcheth all things, yea, the deep things of God."

Jesus said (John 12:46)—

"I am come a light into the world, that whosoever believeth on me shall not abide in darkness."

The believer has put on the armour of *light* and cast off the works of *darkness*. He fears and trembles before the Almighty, thinking—

"O wretched man that I am! who shall deliver me from the body of this death" (Rom. 7:24).

The new man in Christ Jesus knows the conditions of his deliverance. He *must* overcome; and he is equipped with Truth, Righteousness, the Gospel of Peace, the Shield of Faith, the Helmet of Salvation and the Sword of the Spirit—everything needed to fight the battle against the flesh—

"If God be for us, who can be against us?" (Rom. 8:31).

* * *

ONLY IN the ceaseless tasting "to see that the Lord is good" will we find the narrow way clearly charted. We must escape the fate of those who are not able to discern it, and who are destroyed for lack of knowledge.

Did not Esau, Gehazi, Hophni and Judas all have opportunity to learn of God and apply their hearts to wisdom? They are all sad examples in the called-out body, and there were many more such. Let us take warning. Paul spoke of some in his day "who did not like to retain God in their knowledge" and, "God gave them over to a reprobate mind."

Isaiah spoke of Israel's punishment for their neglect of God. God took away the light. Also, He made the heart of the people fat, and "their ears heavy and shut their eyes." And the veil is over their eyes until now. Jesus said—

"Unto you that hear shall more be given. For he that hath, to him shall be given: and he that hath not, from him shall be taken that which he hath" (Mark 4:24).

As the ecclesia of the living God, "called out" according to His purpose, we have chosen *His* honor, *His* fear, as the mainspring of our lives. If we commit our way to Him, magnifying His word as He has magnified it, giving it the first place in our lives, then He will guide our steps and lead us to greater spiritual attainments, strengthening us with all might in the inner man and filling us with the knowledge of His will. Then we shall be "filled with all the fulness of God," even as our elder brother.

—C.B.

A City That Is Compact Together

"With all lowliness and meekness, with longsuffering, forbearing one another in love endeavouring to keep the unity of the Spirit in the bond of peace"—Eph. 4:2

WHEN WE speak of a body of believers we mean those whom God has called out from the world and its activities to His service. Except for one place, the word "church" in the Authorized Version of the Bible has been translated from the Greek *ecclesia*. This comes from *ek* meaning "out" and *kaleo* or *klesis* meaning "to call" or "a calling." Thus we have "a calling out" of a community of members. *It is God Who does the calling in all cases.* Paul exhorted the Thessalonians to—

"Walk worthy of God, Who hath called you unto His kingdom and glory" (1 Thess. 2:12).

We may be the medium through whom the call is sounded at any particular time, but let us remember that in the beginning we also had to be called. We do not have anything that we did not receive—

"God is faithful, by Whom ye were called unto the fellowship of His Son, Jesus Christ our Lord" (1 Cor. 1:9).

The Greek word *klesis* is used repeatedly to carry the idea of God's invitation to mankind to accept His blessing, as—

"His calling" . . . "the high calling" . . . "your calling" . . . "a holy calling" . . . "a heavenly calling" . . . the calling wherewith ye were called" . . . "the hope of your calling."

We become the called of God. We have been selected out of the earth's millions of inhabitants to be a people of God, His children, His sons and daughters. This is an important point to be remembered at all times. If we can keep this thought always in mind, we shall be enabled to 'overcome'.

Remembering humbly that we are all the clay in the hands of the Potter, and that God has selected each lump for the purpose He has in mind, we shall perhaps take a broader and fuller view of our relations together as "the called-out assembly of the Father".

This seems to be borne out by what the Apostle James states about judging one another (James 4:11)—

"Speak not evil of one another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law."

God has made the choice, has done the calling. If we speak evil of our brethren and sisters we become judges of God's choice, and place our wisdom above His. Does this not warn us to be very careful how we think or speak?

* * *

THE OTHER aspect we are considering is "overcoming." The Greek word for "overcome" is *nike*—"to subdue, conquer, prevail, get the victory, vanquish, conquest."

This speaks of a battle, a necessary conflict, a fight to be successful against an enemy. But is not the battle put aside once we become of the called-out ones? Naturally we would think so, but it is not the case, as we shall see.

It is interesting to note that the world has used this same Greek word, *nike*, to name a formidable weapon designed to protect their cities against enemy attack and overcome their foes. The ecclesia, the holy city of the called must also overcome its foes by weapons of a much more formidable nature.

THE ECCLESIA IS A UNIT. Though it is comprised of separate members, it becomes a unit, a whole, a complete body. It is not a lot of individual entities, all going in different directions. It is a "compact" city, "*the holy city.*"

In Rev. 1, the Ecclesia is illustrated as a man with various characteristics. These features are combined to show us the united body of the elect in their glorified immortal state. They illustrate Christ and his brethren having passed successfully through the conflict with sin, and having overcome.

This is the Multitudinous Son of Man similitude. The individual points which are descriptive of the aspect of this man tell us much that is profitable and exhortative to bring us to the components of this glorious representation. Particularly at this time are we impressed with his mouth: —

"Out of his mouth went a sharp two-edged sword" (v. 16).

Through the exposition of bro. John Thomas, we are shown that this is a picture of Christ going forth with the saints against the enemies of the Lord. The sword issuing from the mouth tells us that the operation is effected by the Word of God, the mouth being the means by which the will is made manifest.

Again in Rev. 19:13, Christ is called, "*The Word of God.*" Thus we see that Christ, or his will and purpose, which was the will of the Father, becomes synonymous with the sharp double-edged *rhomphai* or long-sword.

The importance of these things to our present consideration is that *the similitude of the Man of Multitudes is acquired during our probationary walk.* We are not suddenly transformed at the judgment seat of Christ into the characteristics of the representation. *While on earth* Jesus was the Word of God, or Purpose of God, made flesh (John 1:14)—

"The Word was made flesh, and dwelt among us, and WE BEHELD HIS GLORY the glory as of the only begotten of the Father FULL OF GRACE AND TRUTH."

Jesus in his manifestation of the characteristics of the Father became unto all the righteous a representative of a way of life eternal. That which was shown by his life becomes essential in our lives. *We also must become at present the manifestation of God's will and character.* Paul exhorted the Colossians (3:16)—

"Let the Word of Christ dwell in you richly in all wisdom."

It can only come forth from us if we let it dwell in us. John said, "We *beheld* his glory" — "*perceived,*" *looked closely at.*" A casual observation is not enough. It is as he finally declared (John 20:5-8)—

"He stooped down and looked into the sepulchre and when he beheld—or **perceived**—he believed."

Paul tells us of the power of the sword which is at the command and use of God's servants (Heb. 4:12)—

"The Word of God is quick (or living) and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

This is the nature of the weapon which we can and must use in overcoming in the ecclesia. But let us be impressed by the fact that it is the only weapon which we are entitled to use. *Any other weapon is a "sword of the flesh," and—*

"All they that take that sword shall perish by that sword."

The sword of the flesh does not have to be made of glittering steel. The tongue of the flesh is sharper than any natural steel weapon and has the added ingredient of deadly poison, and the character of "indirection"—being unruly and lawless.

Paul, in writing to the Ephesians, outlines the armour of the soldier of Christ, and calls it the "whole," or *complete*, armour of God (Eph. 6:11-13). All parts of the body are covered by essential armour or protection. Only one weapon of attack is listed, and it is the final item beyond the covering—

"Take (the sword of the Spirit, which is the Word of God.)"

Is it not impressive that this is the only armament which a servant of God may use? *And even this weapon must be used or handled in the manner which has been prescribed.* There is a danger and a strong possibility of using or "handling" this sword "deceitfully"—2 Cor. 4:2. Let us be ware in this respect, for this sword is *two-edged* and cuts both ways.

* * *

AS THE Master in company with his disciples descended from the Mount of Transfiguration and turned his steps toward Jerusalem where he was to suffer and die, he endeavoured to impress his followers with the seriousness of the events soon to transpire. Continuing the lesson, he said—

"The Son of Man shall be betrayed into the hands of men: and they shall kill him, and the third day he shall be raised again (Matt. 17:22-23).

While they continued on the way, the disciples were quarrelling about who should be greatest in the Kingdom—

"And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?" (Mark 9: 33).

"*In the House.*" This expression gives the quotation a much more personal aspect. They were *in the House.* We are also in the House if we are God's children. Indeed, we are the very House of God, where He has agreed to dwell, if we keep the House clean.

Here the disciples were *in the House*, and had been quarrelling amongst themselves! They did not know whether they would be in God's Kingdom, and here they were striving about the best positions therein!

They did not begin to enter into the spirit of the Master as he tried to impress them with the trials which lay immediately ahead. They were bickering together right up to the moment of the Last Supper, when the agony of death lay upon the Saviour. These things are not written for us to despise the followers of the Master. *Rather are they preserved to impress upon us the weakness of human nature and to warn us to be on our guard against falling the same way.*

* * *

THE SWORD of the Spirit is well illustrated in action in the relation between Abraham and Lot, as they increased with the blessings of God and the land could not comfortably contain their herds proximate to one another (Gen. 13:7)—

"And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle."

Notice the spiritual mind of Abram, and the generous disposition of the man who was the senior of Lot—

"Let there be no strife, I pray thee, between me and thee, and my herdmen and thy herdmen; for we are brethren.

"Is not the whole land before thee? If thou wilt go to the left hand, then I will go to the right" (vs. 8-9).

This statement of Abram illustrates the *mind of the Spirit*. In showing the right spirit we must be prepared to suffer disadvantage in our probationary walk. We must be ready and willing to suffer the loss of all things in order to further the purpose of God. An assurance that the Creator has promised to take care of us in His wisdom and love should put all personal considerations from our minds, in our desire to "overcome" in the battle against sin.

"Let there be no strife between us, for we are brethren."

Abraham was willing for the sake of harmony to leave the working out of God's promise entirely to the wisdom of the Father. We also must adopt this frame of mind, if we ever hope to attain to heirship together with this righteous man.

Joseph, when in Egypt, after having made himself known to his brethren, and sending them back to Jacob, warned—

"See that ye fall not out by the way."

He knew their nature, he had experienced their hatred, now he sets before them blessing for cursing, the other cheek, handling skilfully the sword of the Spirit. And later, as they, conscience-stricken for former transgression, prostrate themselves before Joseph after the death of Jacob and plead for forgiveness, he replies (Gen. 50:20-21)—

"Ye thought evil against me, but God meant it unto good, to bring to pass, as it is this day, to save much people alive . . . And he comforted them, and spake kindly unto them."

Herein is a very important point established. If Joseph had opposed the trial which God brought upon him, if he had asserted his close association with his father, and used the sword of the flesh in retaliation, he would have opposed the great salvation whereby God was working to save much people alive of Abraham's seed.

If the Master had not permitted himself to be reviled, to be threatened, and to suffer, there would not have been any way of salvation, no avenue to life for evermore for any.

Does this not teach us that the same is expected of us at the present? If we return evil for evil, if there is strife amongst us, if we fall out by the way, we are working against the great salvation of many "overcoming," we cease to present the picture of a city compacted together with a common objective of repelling or vanquishing the enemy.

We can learn from these scriptural examples that our lives are directed by God, that our present position, in whatever way, is arranged as the Father sees best in the overcoming of evil. This common purpose of salvation, of success at all costs, must knit us together in love, kindness and mercy.

The Psalmist expressed joy that it was suggested that they should "Go into the house of the Lord." Do we with joy respond to the invitation? To such as thrill at the prospect, and whose feet stand within the gates of Jerusalem, who are within the Holy City community, will the description of oneness apply (Psa. 122:3)—

"Jerusalem is builded as a city that is compact together."

The original Hebrew for "compact" implies "to join," "to couple together," "to have fellowship."

Returning to Jesus and his disciples "in the house," we find him taking a little child up in his arms and holding him *close to him* in a loving manner. This was done expressly to teach his disciples their close relation to one another. It is written for the brethren and sisters today to understand their close association to each other. Nothing—absolutely *nothing*—must be allowed to stand in the way of this closeness we must have for one another.

Until we feel this way about one another, until we can place ourselves in the same position as Christ and the little child, there is no possibility of our entering the Kingdom.

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

Signs of the Times

WITH THE collapse of the first Summit meeting, before it ever got underway, the cold war has gained new impetus, but so far it is confined chiefly to a war of words. The Soviet line is composed of denunciations, accusations and threats on the one hand, while they still profess deep concern for peace and disarmament on the other. While they hold out the olive branch with one hand, they shake a mailed fist with the other.

But it would be unwise to conclude that the Soviet leaders have no purpose in this contradictory hard and soft line of propaganda. There is method in their madness.

First, their purpose seems to be to destroy the prestige of Mr. Eisenhower in particular and Western leadership in general; to blame the U. S. President for the failure of the Summit meeting and to present U.S. leaders before the eyes of the world as aggressors and war mongers.

Secondly, to divide the Western allies, particularly to shake their confidence in U.S. leadership, weaken their collective security and stir up dissension between U. S. political factions.

Thirdly, to present the Soviet as the prime movers for disarmament and peace, and Communism as the only hope for the woes of the World.

* * *

THE U2 spy plane incident and the threats and accusations which have resulted therefrom has revealed what may be the chief and immediate objective of the Soviet disarmament proposals **It is to eliminate all U. S. and other Western military bases which form an iron ring around the Soviet Union.**

They are warning small Western allies who are permitting bases for spy plane flights or missile bases within their borders that they are inviting destruction from Russian nuclear missiles if such practice is continued. The Russians make it clear that one of the first demands to be met, if and when a disarmament agreement is consummated, is the elimination of all foreign military bases, which would mean the removing of the greatest advantage which the Western allies hold over Russia—the ability to strike at her from all sides at a moment's notice.

A new twist to the vacillating Soviet proposals on disarmament has further weakened Western confidence in the sincerity of Russian motives. It is that all disarmament controls be set up "within the framework of the United Nations," which would **give the Soviets the right to veto any or all vital aspects of the control system.** Judging the Soviets' future actions by their past veto history, it is certain that they would do just that—veto any measure not to their liking.

The attitude of the Western allies upon the developments since the U2 incident is uncertain as yet, but already there are indications that its effect will be to insist on greater control of U. S. bases, if not a request for their removal. The rioting in Japan came about as a direct result of opposition to the new security pact between the U. S. and Japan.

Questions are also being raised among the small Western allies as to how much protection they can expect from their big brothers in the Western alliance in case of a Russian attack upon their countries. The complete breakdown of allied help when Russia crushed Finland and Hitler overran the little countries of Europe has not been forgotten.

RIOTING IN JAPAN SIGNIFICANT

ANTI-U. S. demonstrations in Japan took on huge proportions as Mr. Eisenhower's proposed visit approached. On the surface the demonstrations appear to be aimed at overthrowing the pro-U S Kishi government and forestalling the consummation of a new security pact with the U. S.

But beneath the surface there are more vital issues involved. The Japanese, especially the new generation which have sprung up since the late war, are growing weary and resentful of American occupation. **They want to be free to once more make of Japan the leading nation of the Orient.**

It is obvious also that the rioting is directly inspired by Communists and other anti-Western elements whose chief objective is to strengthen Communist interests and weaken Western-Japanese ties. The loss of Japan to the West would be a heavy blow and a weakening of the chain of U. S. bases extending from Alaska to Australia, and the impact upon Southeast Asian nations would be terrific.

Another significant feature of the Japanese demonstrations is that they follow the same pattern as the South Korean and Turkish revolts in which students and other young people form the hard core of those opposing the government, and **it is from this younger generation that Communism is drawing the most of its recruits.**

The extremities of violence to which these riots went, and their success in forcing the cancellation of the President's trip, is an ominous revelation of the rapid deterioration of the Western position and Russia's growing influence in other countries.

The train of events since the spy plane incident have been increasingly calamitous to the West, and—if the end is as close as it appears to be—we can look for this picture to become darker and darker.

What a change from the wishful thinking of a few months ago! How shallow men's hopes! And what a lesson to those who are not of the night, but can view the world perspective in the light of God's revealed purpose!

"SEA AND WAVES ROARING"

SOMEWHAT overshadowed, but not entirely obscured by the Summit controversy, is growing unrest throughout the world. Among the most spectacular are the riots in S. Korea, Turkey, Japan and South Africa, but many other areas are affected by this general unrest and revolutionary spirit.

The entire continent of Africa, though unusually quiet for the past few weeks, is nevertheless seething with unrest. Not only the racial conflict in South Africa, but political and economic controversies are keeping the peoples of the newly-formed governments in a state of ferment. Like S. Korea and Turkey, **unstable new governments in Africa are proving more dictatorial than democratic**, and the people, disillusioned, are growing more and more restless.

Most of the Latin-American governments are being constantly harassed by revolutionary elements and the subtle hand of Communism is everywhere present. Castro's shaky government in Cuba is being gradually shackled by Soviet influences and anti-U.S. policies are growing more severe, and a diplomatic break or a counter revolution seems inevitable.

In the Dominican Republic, Guatemala, Venezuela, Argentina and Bolivia, revolutionary movements are smouldering while Communist elements fan the flames. In Indonesia anti- and pro-Communist forces are engaged in a political battle which threatens to erupt into hostilities at any time. Anti-Communist factions accuse President Sukarno of playing into the hands of Communist China who, say they, is attempting to "extend their territory to Indonesia."

Southeast Asia is again becoming embroiled over border clashes and other incidents in Cambodia, South Vietnam and Thailand. What might amount to no more than incipient clashes between these small nations is given a more serious side by the fact that **Red China, bordering on these countries, hovers like a vulture on their borders ready, at the slightest excuse, to invade and take over their territory.**

In the present crisis Premier Chou has given assurance to Cambodia, which is friendly to China, that she will receive support from the Chinese government in any crisis. In this connection it is to be noted that since the Summit collapse Communist China has taken on a "tough line" in all her public declarations and has resumed shelling of the Quemoy islands.

ISRAEL AFFAIRS

AS THE situation in the Mideast remains relatively quiet, we take note of events in Israel which indicate their steady progress in the midst of many difficulties.

The arrest of Adolph Eichmann, alleged to have been one of those responsible for the brutal murder of 6 million Jews, electrified Jewry, astounded the whole world and revealed the marvellous efficiency of the Israeli secret service. It also revealed the unrelenting determination of the Jews to bring to justice all those chiefly responsible for the most awful mass murder in modern times.

Although there are diplomatic difficulties between Israel and Argentina over the matter, little concern is expressed over the fate of Eichmann. However, something which shows the intense hatred which the Arab world holds for Israel is revealed in the Arab press in which they compare Eichmann's crimes with "atrocities" committed by the Hebrews in ancient times and otherwise belittling the crimes charged to Eichmann.

What many might consider the "irony of fate," in that this wholesale murderer of Jews has fallen into the hands of those whom he vowed to exterminate, we view as the hand of God, for "he that toucheth you toucheth the apple of His eye." Like Haman of old, the destroyer of the Jews has been given into their hands. The time is near when the Eichmann case will pale into insignificance as Micah 4:13 is fulfilled—

"Arise and thresh, O daughter of Zion; for I will make thine horn iron, and I will make thy hoofs brass, and thou shalt beat in pieces many people."

The "Jerusalem Post," commenting upon the events connected with the recent Passover Festival, says:

"For the Jews making their way back to the goal of their longings after an exile of 19 centuries, the Bible is the fundamental title-deed to the land, bridging the centuries in its affirmation of the Jewishness of Israel."

We might add that the prophets of Israel have also bridged that gap by the sure word of prophecy which is now being fulfilled in the return of Israel to the land of their fathers under circumstances little less than miraculous.

During the past year economic growth has made rapid strides in Israel. In the Bank of Israel's annual report it is revealed that economic growth during 1959 in agriculture, industry, building and export trade was up from 5 to 12 per cent over the previous year.

Established in 1951, the American Israeli Paper Mills has been so successful in their manufacture and sale of paper products that a huge expansion program is now in progress which will enable them to supply virtually all of Israel's paper needs as well as using large quantities of raw materials, such as corn and maize stalks, previously without market value.

The steady progress of Israel in a world torn with strife and uncertainty, wherein the greater number of small nations are in a state of poverty and bankruptcy, is evidence that "the time to favor Zion" is at hand. Like a bright star illuminating the Eastern sky, Zion's star rises higher and higher in the political heaven of our times. —O.B.

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