

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 and 9, 1960

If the Lord Will

IOGT HALL, 1 EKMAN STREET, WORCESTER, MASS.

Subject: "REVELATION, CHAPTER 14"

SATURDAY, 1:30 P.M.

Hymn 161

Reading: Revelation 14

Prayer

"THE LAMB AND THE 144,000" (vs. 1-5)

Bro. G. Growcott, Detroit

Anthem 12

"THE EVERLASTING GOSPEL" (vs. 6-7)

Bro. G. Gibson, Toronto

Anthem 10

Prayer

DINNER AT 5:00 P.M.

SATURDAY, 7:00 P.M.

Hymn 58

Reading: Rev. 14:8-20

Prayer

"BABYLON IS FALLEN" (vs. 8-20)

Bro. E. Banta, Houston

Hymn 110

Prayer

SUNDAY, 10:30 A.M.

MEMORIAL SERVICE

Exhortation: Bro. R. Sutherland, London

LUNCH AT 1:30 P.M.

SUNDAY, 3:30 P.M.

"GOD'S COMING KINGDOM ON THE EARTH: ONLY SOLUTION FOR A TROUBLED WORLD"

Bro. F. Higham, Detroit

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EDITORIAL

Forgetfulness

"They soon forgot His works; they waited not for His counsel"—Psalm 106:21

MANY YEARS ago, acting under divine guidance, Abraham slew certain animals and birds. As he stood watching them, God appeared to him and said (Gen. 15:13-14)—

"Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;

"And also that nation, whom they shall serve, will I judge, and afterward shall they come out with great substance."

As time passed, events seemed to move in a natural course in the life of Abraham, and his son Isaac, and later in Jacob his grandson. But eventually, because of a great famine in the land, Jacob and his family migrated to Egypt. There they prospered, and multiplied to such an extent that a new Pharaoh, who knew not Joseph, became alarmed and brought great affliction upon them. In due time Moses came upon the scene and received the following instructions—

"Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people, the children of Israel, out of Egypt"—Exo. 3:10.

The deliverance of Israel out of Egyptian bondage could well be described as the most extraordinary display of the visible hand of God in human affairs. Looking at it briefly, we observe the 10 plagues that led up to their departure; the crossing of the Red sea; the destruction of the Egyptians, and the giving of Manna.

One would have thought that the minds of the people would have been so indelibly impressed with such an amazing exhibition of God's infinite power that, regardless of the trials that would come upon them, nothing would erase from their memories the wonders of the exodus. But David, rehearsing their failures and rebellion, said—

"Our fathers understood not Thy wonders in Egypt; they remembered not the multitude of Thy mercies; but provoked Him at the sea, even at the Red sea.

"They soon forgot His works; they waited not for His counsel; They forgot God their Saviour, Who had done great things in Egypt"—Ps. 106:7, 13, 21.

Day after day they witnessed the results of God's mighty power and therefore lived by sight: but the impression made upon their minds was superficial. Being weak in faith they were only able to comprehend what was obvious or apparent, and soon forgot the wonderful things He had done for them. Being therefore part of the former things written for our instruction, we listen to Paul as he says—

"Now these things happened to them as a warning, but they were written down for our instruction, upon whom the end of the ages has come.

"Therefore let any one who thinks that he stands take heed lest he fall"—1 Cor. 10:11-12.

* * *

ONE OF the common failings of the human mind is forgetfulness. Quite often we remember trivial things of no particular value, or it may be some petty offence that we keep within the mind until it develops resentment. On the other hand, we are apt to forget things of importance that relate to our eternal welfare, and fail to remember that "In the flesh dwelleth no good thing."

It is therefore well for us to reflect upon Paul's advice that the things he speaks of in relation to the exodus of Israel are set before us as a warning, and written for our instruction.

Although we read the history of Israel, we may fail to recognize the warning, or we may think that it cannot happen to us. But it can, because we are all capable of forgetting.

One of the most effective antidotes to forgetfulness of things relating to our eternal welfare is our practice of reading the Word of God daily. It must not be read as one would read a newspaper. To be efficacious, our reading must be done with a spirit of grateful reverence, and true humility as we keep uppermost in our minds that Jesus is the Word made flesh. Therefore, our treatment of the Word will reflect our treatment of Jesus whom we call our Master.

If we think we will not forget God and all His benefits, let us keep before our minds Paul's sober warning, "Let any one who thinks that he stands take heed lest he fall." The records of the past show that many, starting well, have forgotten His precepts, and have drifted into various forms of ungodliness. *Briefly that simply means living a life with reference to one's own pleasure, and not living to please God.*

There is a rich blessing in store for those who "walk in the Truth" and keep themselves apart from the many active forms of corruption that surround us on every hand.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in His law doth he meditate day and night.

"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper"—Ps. 1:1-3.

If that is not sufficient to impress upon our minds thoughts that will not be erased, and the absolute necessity of living a form of life that will please God, then let us look at the other side of the first Psalm—

"The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish"

—vs. 5-6.

These are some of the things we are apt to forget. To prevent it, we must revive our memories daily in relation to the things of the Kingdom of God, and the Name of Jesus. If we do, our faith will be strengthened, and we will be able to overcome in our conflict with the mind of the flesh. To such, said Jesus—

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels"—Rev. 3:5.

—*Editor*

Sons of God and Daughters of Men

"If thou doest well, shalt thou not be accepted?"

By BROTHER JOHN THOMAS

THE ALLEGORICAL signification of the sentence upon the Serpent kindled the first scintillation of hope in the human heart of the appearance of One, who should deliver the world from all its ills, and advance it to a higher state. The promise of such a personage, and of such a consummation, was the nucleus of that—

"Faith, which is the assured expectation of things hoped for, and the conviction of things unseen" (Heb. 11:1).

The belief, and spiritualizing influence, of this hope, became the ground of acceptance with God in the earliest times. *Faith in this promise was established as the principle of classification among the sons of Adam.* Belief in what He promises is belief in God; and its influence upon "the fleshy tablet of the heart" is most edifying in its effect, making the subject of it "a partaker of the divine nature."

Atheism in its scriptural import is not the denial of God's existence. None but a fool would say, "There is no God (Psalm 14:1). It is worse than this. It is to believe that He exists, and yet to treat Him as a liar. To do this, is not to believe His promises; and he that is faithless of these, is "without God"—*atheos*—an atheist in the world (Eph. 2).

In the beginning, this kind of atheism soon manifested itself in the family of Adam. Cain, who was conceived in sin, true to his paternity, was as faithless of God's Word as the Serpent; while Abel believed on God. Hence, Paul says—

"By faith Abel offered unto God a fuller sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh"

(Heb. 11:4).

This is an important intimation, importing that no religious services are acceptable to God, which are not predicated on the *belief of His promises* (Heb. 11:6)—

"For without faith it is impossible to please God."

This was, therefore, the ground of Cain's reprobation—

"The Lord had respect unto Abel and to his offering: but unto Cain and his offering He had not respect."

This made Cain fierce and sullen. He refused to "bring the firstlings of the flock, and of the fat thereof." He did not believe in its necessity, *having no faith in the remission of sins by the shedding of sacrificial blood* (Heb. 9:22) nor in the fulfilment of God's promise concerning him, who, being "bruised in the heel," or slain as Abel's accepted lamb, should arise and "bruise the Serpent's head," in destroying the works of sin (1 John 3:8).

This is what Cain did not believe; and his faithlessness expressed itself in neglecting to walk in "the way of the Lord." Nevertheless, he continued a *professor* of religion, for:

"He brought of the fruit of the ground an offering to the Lord."

But the Lord paid no respect to him or his offering; because, in neglecting the sacrifice, he had set up his judgment against God; and in being faithless had in effect treated God as a liar; for saith the Scripture (1 John 5:10)—

"He that believeth not God hath made Him a liar."

But Cain's sullen anger against God could only wound himself. His refusal to obey Him could not injure the Most High. He insulted God with his "will-worship and voluntary humility" (Col 2:18-23), and convicted himself as an evildoer. Self-condemned and impotent, he vented his rage against his brother, whom God respected and had accepted. He was wroth against him—

"Because his own works were evil, and his brother's righteous" (1 John 3:12-15).

He was now a murderer in principle; and with this fratricidal feeling ranking in his heart, brought his gift to the altar (Matt. 5:22-24). But God, Who "discerns the thoughts and intents of the heart" (Heb. 4:12), called him to account for his lowering aspect, and anger against Abel, and said—

"If thou doest well, shalt thou not be accepted? And if thou doest not well, a sin-offering lieth at the door. And his hope shall be towards thee, and thou shalt rule over him."
—or have the excellency as the first-born and progenitor of the Seed. But Cain was a genuine "seed of the Serpent." The thinking of the flesh, called by Adam the "Serpent," was strong within him. He talked with Abel, who doubtless pleaded for the things repudiated by Cain. But Cain's reasonings were perverse; well-doing was not at all to his taste; so that, having no faith in the promise, he preferred to follow his own waywardness; and being determined to rid himself of his brother's expostulations, he mingled his blood with the dust of the ground.

Thus was slain by a brother's hand the protomartyr of the faith—a righteous man, respected and beloved of God. His only offence was, that, in believing the promises of God and doing well, his brother was reprov'd. *The fleshly mind hates righteousness, and those who practise it*, so that between the two parties the truth and righteousness of God lie as an apple of discord.

Abel was the first of Eve's sons of whom honourable mention is made on account of "the obedience of faith."

As Cain was of the evil one by transgression; so Abel was of God by the obedience of faith, which evinced that "God's seed remained in him." Hence though both of them were born of Eve according to the flesh, their spiritual paternity was as opposite as light and darkness. Cain was a man of sin; and Abel an accepted son of God.

In these characters, they stood at the head of two divisions of their father's family; and proximately represented the seed of the Serpent, and the seed of the Woman. Cain bruised his brother's heel; but God appointed a substitute for Abel in the person of Seth, by whom Cain's headship was bruised, and his posterity superseded in the earth. Eve, says Moses—

"Bare a son, and called his name Seth: for, said she, God hath **appointed** ME another seed **instead** of Abel, whom Cain slew."

She had many other sons, but none of them are mentioned except Cain, Abel, and Seth. When, therefore, we are informed that Seth was "appointed *instead* of Abel," and trace the posterity of Seth terminating through a certain line in Jesus of Nazareth, the Son of God; we are taught that Cain lost his excellency by sin, and was therefore set aside; and Abel provisionally appointed to be the progenitor of the seed, who is to bruise the Serpent's headship over the world.

But, Abel having been bruised in the heel, it became necessary, in order to carry out the divine purpose, and to answer allegorically the indications of the sentence upon the Serpent, to appoint another son of Eve in the place of Abel.

According to this arrangement, *Abel became the type of Jesus, wounded in the heel*; but whose sprinkled blood speaks better things than Abel's, which cried only for vengeance: while *Seth typifies him in his re-appearance among the sons of men to bruise sin under foot*, and to exterminate in the course of his reign the Serpent's seed from the face of the earth.

Notwithstanding his crime Cain was permitted to live. But the seed of evil-doers never gets renown. Sooner or later their deeds of villainy consign their names to reprobation. God hid His face from Cain, and exiled him from the settlements in Eden. He wandered still further to the east, "and dwelt in the land of Nod." There he founded a city, and called it Enoch. His offspring multiplied, and found out many inventions. They became wandering tribes, dwelling in tents and tending cattle; others of them musicians; and artificers in brass and iron. Their women were beautiful, and as the descendants of Cain, untrained in the nurture and admonition of the Lord, were vain in their imaginations, and demoralizing in their associations.

Seth's descendants in the direct line ended in Noah and Japheth at the time of the flood. His posterity, in this and the collateral branches, multiplied considerably; but for a time constituted a separate community from the progeny of Cain. During the lifetime of Enos, son of Seth, "they began to call themselves by the Name of the Lord," or "sons of God" (Gen. 4:26; 6:2), while the faithless and corrupt worshippers of the land of Nod were simply styled "men."

* * *

THE SETHITES and the Cainites stood related to one another as the *Ecclesia of God*, and the World; or as the *Woman* and the *Serpent*. So long as the sons of God maintained their integrity, and walked in "the way of the Tree of Life," the two communities had no religious associations, or family intercourse.

The time, however, arrived when the middle wall of partition was about to be laid low by a general apostasy. A spirit of liberalism had arisen among the sons and daughters of Seth, the result of an expiring faith, which predisposed them to a fraternity, or mixed community, with the Cainites; who, like their father, were religionists of a wilful stamp.

The Serpent's seed enjoyed themselves in those days as they do now. They were men of the flesh, grovelling in their tastes, habits and pursuits; and devoted to the lust of the flesh, the lust of the eyes, and the pride of life. Their religion sanctified what pleased them best; and doubtless afforded a fair specimen of the same sort of thing in all subsequent ages.

It is probable that the precepts and example of the sons of God had considerably modified the original impiety of the Cainites so as to bring things to a similar state to that observable in our day.

Sects, between whom there were no more dealings in their beginning than between the Jews and the Samaritans, are now so liberal that they agree to be silent upon all controversial topics for which they once contended to the death, and to recognize one another as brethren in the Lord.

Thus, if they ever had the Truth, they have suppressed it by a tacit compromise; and have become highly respectable, and singularly amiable and polite; so that they "have need of nothing," but to enjoy the good things of the world within their reach.

The serpents had become so harmless, and even pious, under the influence abroad, and were withal so fair to look upon, and so enchanting in their ways, that the Sethites took them into their bosoms, and cherished them with the affection of their own flesh.

"The sons of God saw that the daughters of men were fair and they took wives of all they chose."

This was a fatal step. Can a man take fire into his bosom and not be burned? The sons of God corrupted themselves in marrying the daughters of Cain. Instead of bringing them over to "the Way of the Tree of Life," they were beguiled into "the Way of Cain." *For sons of God to marry daughters of Belial is to jeopardize their fidelity to God. This practice has ever been fruitful of apostasy.*

Balaam was well aware of this; and knowing that the only way to bring a curse upon Israel was to involve them in transgression, he therefore taught Balak, the King of Moab, to tempt them with the fair daughters of his people, as the readiest way of beguiling them into the worship of their idols; which would cause God to hate them, and so facilitate their conquest by the Moabites. The policy succeeded but too well for the honor and happiness of Israel. Moses says—

"They began to commit whoredom with the daughters of Moab."

The consequence of this licentiousness was that the women invited Israel unto the sacrifices of their gods: and they did eat, and bowed down to them. And Israel joined himself unto Baal-Peor (Num. 25:1). And the anger of the Lord was kindled against them; so that He slew 24,000 of them.

After the same example, the union of the Sethites and Cainites was productive of the worst results. The offspring of this union were "mighty men of renown," whose wickedness "was great in the earth"; for—

"Every imagination of the thoughts of their hearts was only evil continually" (Gen. 6:1-5).

Their apostasy, however, was not perfected without remonstrance on the part of God. There was one eminent man of whom it was testified, that "he pleased God." He "walked with God" in the way of the Tree of Life for three hundred years after the birth of Methuselah. His name is Enoch. The spirit of prophecy was in him; and the gigantic wickedness of the Antediluvians aroused him to reprove their iniquity. Animated by the hope of the promise concerning the woman's seed, he prophesied of the serpents of his own and future time, saying—

"Behold, the Lord cometh with myriads of his saints, to dispense justice towards all, and to convict all that are ungodly among them of their ungodly deeds which they have impiously committed; and of all their hard speeches, which ungodly sinners have spoken against him" (Jude 14, 15).

But his expostulation was unheeded; and God graciously "translated him that he should not see death" (Heb. 11:5, 26), thus rewarding him for his constancy, and *giving the faithful a notable illustration and earnest of "the recompense of the reward," and the certainty of the punishment of the world.*

Things went on from bad to worse—

"For all flesh had corrupted His Way upon the earth . . . and the earth was filled with violence" (Gen. 6:12-13).

Before, however, things had come to the worst the Lord made another effort to reclaim the Antediluvians. He had resolved to put an end to the wickedness of man upon the earth; for, said He—

"My Spirit shall not always strive with him because he is but flesh" (v. 3).

This intimates a limit to His forbearance; that it should have an end, but not immediately; for it is added—

"Yet his days shall be a hundred and twenty years."

Four hundred and eighty years before the announcement of this determination, a son was born to Lamech, grandson of Enoch, whom he named Noah; that is, *Comfort*, saying:

"This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed."

This was the hope of those who remained faithful of the sons of Seth. They laboured in hope of a translation into a rest from their labours, when the curse should be removed from the earth (Rev. 22:8). In process of time, Noah was "warned of God of things not seen as yet." Noah believed them; and "God by his spirit" in him "went and preached to the spirits (now) in prison" (1 Pet. 3:19), that is, to the Antediluvians "who were disobedient in the days of Noah."

He warned them of the coming flood, which would "destroy them from the earth"; and proved to them his own conviction of its certainty by—

"Preparing an ark for the safety of his own house; by the which he condemned the world, and became heir of the righteousness which is by faith" (Heb. 11:7).

But, his faith thus made perfect by his works, made no salutary impression upon his contemporaries (Matt. 24:38-39)

"They were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not till the flood came, and took them all away."
—leaving only eight persons of the sons of Seth alive.

Thus was the mingled seed of Seth and Cain exterminated from the earth. Cain's race became utterly extinct, and those only of Seth remained, who were upright in their generations, and who walked with God.

The distinction of seeds was temporarily suspended. The generation of vipers was extinct; but sin in the flesh survived—a principle, destined in after times to produce the most hideous and terrible results.

Our days upon earth are as a shadow. Our affairs are constantly on the move. Fifty years make a wonderful difference. Fifty years, apart from the Lord's coming, will see most of this assembly in the grave.

Fifty years will see all the children, if they survive life's tempest so long, grown to be elderly men and women, "in the sere and yellow leaf," with hair silvered, and faces wrinkled with care. Fifty years will see the joys and anxieties of the present hour gone for ever.

Change is our portion now, as we have been singing, but, "there is that changes not." Jesus Christ is the same yesterday, today and for ever. Where is our wisdom, then, but in keeping this truth constantly before our eyes? Let us fight against appearances. Let us resist the deception of our senses. Let us nail up as our motto: "WE HAVE HERE NO CONTINUING CITY—WE SEEK ONE TO COME."
—**Bro. Roberts**

The Mind of the Spirit

"To be fleshly-minded is death; but to be spiritually minded is life and peace"—Rom. 8:6

By BROTHER ROBERT ROBERTS

WE DO NOT find, as we might expect, that this habit of meeting every Sunday morning to break bread in remembrance of Christ, loses its interest from repetition. On the contrary, the meetings grow more powerful to help us in the direction in which they are intended to draw and develop the mind. This is due to the nature of the matters to which they stand related. Any other subject than the subject of Christ, would become threadbare and insipid from continual treatment. The subject of Christ becomes larger, deeper to the view, and stronger in its power to interest and control the mind; that is, where the mind is *unreservedly* surrendered. Paul says—

"They that are after the flesh do mind the things of the flesh, and they that are after the Spirit, the things of the Spirit."

This distinction of bias existed in Paul's day, and must exist in ours, for human nature is the same. It does exist, as a matter of fact. Its existence is painfully obtruded upon our attention. The only difference is that in our day it is almost all one way. They form a much smaller minority in the 19th than in the 1st century, who "mind the things of the Spirit." The things of the flesh are almost the universal subject of solicitude and affection.

The things of the Spirit are regarded with varying degrees of aversion. In every grade of society they are cast out. The wealthy and refined rank them with the story of Aladdin's lamp. The educated and scientific compassionate them as the probable dreams of mankind's moral infancy. Theatregoers and pleasure-hunters vote them unmitigated rubbish. The man of business says they are visionary, and out of his line. The vulgar herd have little more capacity than the beasts that graze on the hillside to form an opinion of them.

It is a distressing situation. It is the one described by our brother John, the apostle of Christ: he said—

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

It is a situation calling for much circumspection. We are liable to be influenced against our own better judgment by the universal infatuation. The sheer weight of numbers is apt to incline the mental scale in the direction the opposite of true enlightenment.

The right way to deal with the matter is not to look at men in the gross; but take any one of them individually. In that way you will measure them easily and decisively. You see at a glance that the flood of human life is a flood of folly, and that the way of wisdom lies in the way of Christ, and in the way of Christ alone.

To creatures of sense, as we are, however, the spectacle of universal life, as it now is, is liable, every now and then, to override the perceptions of wisdom, and make us doubt if the narrow way is the right way. We do wisely, therefore, to turn our eyes often to the historical picture symbolized by the bread and wine on the table. Christ and his friends were a very small and despised company, even in the days of Jewish sacerdotal splendour, not to speak of Rome's imperial grandeur, and the world is not more divine now than then.

If we find ourselves with very few, and those the poor, the illiterate and the despised, let us remember that this was the situation of the friends of God ages before we were born. If we are compelled by the inherent antagonism of the Truth to the present evil world in all its developments, to appear as the most unsociable and censorious of men, let us fortify ourselves by the remembrance that the Son of God, the most truly lovely of human kind, was hated by the most enlightened nation of his time, because of his testimony against their evil works. If we find our position in the present life a position of self-denial, endurance, monotony and want of entertainment, let us remember, that even David, surrounded by royal splendour, declared he dwelt in a dry and thirsty land, wherein was no water, and moped like an owl in the desert for lack of the love of God among men.

Once upon a time we were all in the condition described by the phrase "*after the flesh.*" We knew life and action in the light only of the thoughts and affections belonging to the unenlightened natural man. In those, the days of our flesh, the leading desire of the mind was to have pleasure. Some of us sought it one way, some in another; but all of us were alike in being governed by this craving for enjoyment, which is the universal characteristic of those who know not God, and obey not the gospel of our Lord Jesus Christ, whether they be intellectual or sensual, refined or brutal, educated or ignorant, rich or poor, old or young.

Being after the flesh, we "minded the things of the flesh." We had a controlling interest in and regard for the things that tend to the gratification of "the desires of the flesh." These are legion, and in high esteem everywhere. They begin with the common wants of life, which, while legitimate enough in the subordinate place in which Christ placed them, are evil pursued as an end. We were deeply interested in making a living. Next, it was a supreme object to have a fine house, and to make opulent provision for our families. From that we went on to desire respectability, and the good opinion of the world. After that we were interested in pleasure in all its endless ramifications, from hunting with aristocrats down to song-singing in the pot-house. Intermediately and more respectably, we were taken up perhaps with some hobby of science or art.

But whatever form our taste or affection might take, it was comprisable in Paul's saying that we minded the things of the flesh. We were deeply interested in them; we spent much money on them, those of us who had it to spend. Our lives were moved and formed by them.

* * *

BUT A NEW chapter has been opened in our lives by our contact with the Spirit's work in the earth. We have been brought into that other state described by Paul—

"They that are after the Spirit mind the things of the Spirit."

I will not stay to dwell on the mode of the operation by which this change has been effected, beyond remarking that you are all aware that *the Gospel is the power employed by God in the bringing of men to Himself*. We have abandoned the idea that the change is due to any inspiration or metamorphosis of the sort understood and inculcated by the systems around us. We have come to recognize that our faith comes from hearing the Word spoken by the Spirit through its appointed instrumentality in days gone by, and recorded in the Scriptures for our learning and comfort.

Leaving that point, let us ponder a moment the full import of the change from that condition of mind described as "*after the flesh*" to the state described as "*after the Spirit*." The change, where it has fully taken place, is a very radical one in Paul's estimation, and Paul's estimation must be the rule of our estimation, if our estimation is to be of any value to us. He says—

"If any man be in Christ Jesus, he is a new creature; old things are passed away, and all things are become new."

The use of the word "if" in this statement implies that there were some in Paul's day professedly in Christ, but still in the flesh. The existence of such a class is placed beyond doubt by the words of Christ to Sardis—

"Thou hast a name to live, and art dead."

What was possible in the apostolic age, in this respect, is more than possible in ours. It is profitable to recognize this, so that we may escape the confusion and distress resulting from what we may find in persons *technically*, but not *really*, in Christ.

The habit of taking our own cue from the Word, and *measuring all men by it*, will greatly simplify and ease our journey in probation, and protect us from being influenced to our hurt by the unapostolic ways and maxims of men who may consort with us in the name of the apostles. If any man be truly a son of God, he is after the Spirit, and minds the things of the Spirit. His tastes and affections and enterprises are ALL in that direction.

Christ and his apostles are our examples in the case, and *it is nothing short of treachery in the camp for anyone professing allegiance to them to teach that they are not our models, or that we are not to be expected to walk in their steps*.

* * *

THE NEW MAN in Christ is not negligent of the affairs of this life, but he attends to them in a different way, and with a different spirit and different objects from the old man he was before he became enlightened in the Truth. To begin with, he has a God which he had not before, and from this results a faith unknown before, which prevents him from being fearful and anxious about this life's affairs, and from bestowing his exertions upon large schemes of self-provision.

He provides for his own, and is diligent in business because the new Master he has received requires it of him; but what he does, in this respect, *he does to the Lord*, and not to men, nor to himself, for he serves the Lord Christ; and while performing this part of his duty, he does not do it to the neglect of those other parts which require him to care for his neighbour, and to serve God in the exhibition of the gospel of His glory in the midst of a dark world in which he is called upon to shine as a light.

If, in the exercise of his personal duties in business, plenty comes to his hand, he recognizes that he is a "steward of the manifold grace of God," and that having received much, *much will be required at his hand in distributing to the necessity of the saints, and abounding unto every good work*; he does not act the part of the hoarding fool of Christ's parable, who laid up treasure for himself, but was not rich toward God. He obeys the commandment of Christ, which *forbids us to lay up*

treasure upon earth; and makes to himself friends of the Mammon of unrighteousness, which might otherwise turn to his destruction, for it is hard for a rich man to enter the Kingdom.

If he be poor, he remembers the widow's mite, and rejoices that, though little is in his hand, by the faithful use of what opportunity God has put in his power, he may lay up in store for himself in heaven a larger measure of divine approbation and blessing than those who "out of their abundance cast in much."

Rich or poor, his undying characteristic is that "he minds the things of the Spirit." His tastes and affections do not run in the same channel with those of the children of the present world; his affections are set upon things above, not upon things of the earth. The Spirit's point of view is his point of view. He looks at men and their affairs as Christ did, and takes the course he would have taken. For this reason he cannot be friends with the world. He will not be found partaking in the world's pleasures, or taking part in the world's enterprises. He stands not in the way of sinners, nor sits in the seat of the scornful; but his delight is in the law of the Lord, and in His law doth he meditate day and night.

In his eyes, vile men, however "refined" and ornamental, are despised; but he honoureth them that fear the Lord, however uncultivated or ungainly.

* * *

THE THINGS of the flesh are pleasant, and the things of the Spirit are in many points burdensome at present; but what wise man would falter in choosing the one before the other? Moses esteemed the reproach of Christ greater riches than the treasures of Egypt, and chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. In this respect he is the prototype of all men of true wisdom.

The wisdom of the practical men of the present age is a very shallow affair. Its results are bounded by present things which pass away—the inherent valuelessness of which *even the fool perceives on the day of death*.

The things of the spirit and the things of the flesh are, to one another, as the incorruptible gem to the perishing toys of childhood, or the shining of the midday sun to the flicker of an expiring lamp in a vault. The difference between them is manifest on a moment's consideration. Suppose the case of a dead man who, in his life, lived after the flesh. He comes to life 500 years afterwards. Where are the things he lived for and took care of while he lived? His friends are all dead and forgotten. He himself is a stranger to every living soul upon earth. His house is not to be found; it has crumbled to dust, or been removed as a useless dilapidation. His property, if it exist, is all in the hands of others. His bank account, if by a miracle it has survived such a lapse of time, is in another name. His schemes and enterprises have all disappeared in the restless ocean of human change. Not a shred remains of the things he chose for his portion in life.

But let it be the case of a man of God, who revives after a slumber of centuries. The things he had in his life he used as crutches of the moment merely. They were not the end of his being. God was the strength of his heart and his portion for ever. Christ was the aim, the affection of his life. The sleeping fathers and the prophets and the friends of God in bygone times were his friends and companions, for whom he was waiting.

The purpose of God, as declared in the promises, was his hope and his confidence, and he awakes, after 500 years, to find them all unchanged and imperishable. The God whom he trusted and worshipped still reigns eternal in the heavens, the possessor of heaven and earth, which He upholdeth by His power. Christ, the ideal of his enthusiastic admiration, still lives, the same yesterday, today and for ever. Abraham, Isaac and Jacob, and all the prophets and saints of every age and nation, stand by him or are still the coming vision of supernal friendship and delight. The purpose of God to banish away ill and to wipe the tear from every eye, and fill the earth with the effulgence of His love and glory, are still before him unaltered, as the glorious vision which filled his heart and cheered his sorrows in the brief day of his mortal probation.

Who but a fool would suffer himself with such a prospect to be imposed upon by the witcheries and lying appearances of the present evil world?

The conflict may be severe; but it is short-lived, and the prize at the end of it is out of all proportion to the effort we are called to put forth. Even with all the rigors of persecution—with goods confiscated, friends banished, liberty taken away, and body tortured even to death, the sons of God in past ages have been able to say—

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

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

All Things New

"And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful"—Rev. 21:5.

IN THE opening pages of the Bible we have a picture of the dark and chaotic condition of the world as it was at the opening of the divine record of the six days creation. But then we read (v. 2)—

"And the Spirit of God moved upon the face of the waters."

As we read this first chapter of Genesis, we note that the work of each successive day combined to bring about, at the end of the week, order out of chaos—*a new system of things out of the old.*

At the end of the week, God looked upon the result of His handiwork and, behold, it was very good. At that time the whole creation walked in peaceful harmony with the Creator—truly a paradise of God's creating!

The angels themselves rejoiced at the beauty, harmony and peace that God had brought out of the chaos and darkness that previously prevailed over the earth. Out of the whirlwind, the Spirit enquired of Job, regarding this time—

"Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding."

"Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy."

But, alas, that glorious paradise became marred, sin entered, and the earth and man became cursed—*the new became old.* Instead of peace and harmony, there came strife and enmity, as the curse took effect. Death and decay overshadowed the beauty and glory of God's creation, and toil and sorrow prevailed where there had been ease and pleasure.

But there is the divine promise that when the present system has waxed old and decadent, that the earth will be made new again, transcending by far the creation spoken of in the first chapter of Genesis.

Though the present order of things on this globe are destined to be dissolved, and the elements thereof be melted with the heat of divine judgment, yet we can assuredly look to the perfect age beyond—

"Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."

The paradise that once had "every tree that is pleasant to the sight and good for fruit," that is now over-grown with thorns and thistles, will again spring into luxuriant growth:

"Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a Name, and for an everlasting sign that shall not be cut off" (Isa. 55:13).

But it is not the physical aspect alone that is to be made new in that new world of the future: the population of that new world, wherein dwelleth righteousness, will also have been made new. It is written of that age—

"They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9).

The people of that new creation are being developed now; and the power by which the work is being done is in God's Truth, as found in the Scriptures.

This Word, when understood and believed—when it is made the sustaining and guiding influence in life—purifies and elevates the heart and mind so that there is formed within the person a "new creature." This new babe in Christ is begotten of the Word of Truth, and from henceforth it is nourished and disciplined in the way of life till it becomes prepared for a place with Christ in the age to come.

Our Sunday Schools have an important place in the work of this new creation. We are all born into the old life of sin such as has been the condition of life on the earth since the fall of man in the Garden of Eden. The purpose of the Sunday Schools is to train children in the ways of the new life that will replace the present system of things, when all things are made new.

Throughout the pages of Scripture the parents are commanded to train up their children in the way they should go. We are not to wail till they are grown up and wrong impressions are formed; as we have heard it said that children should be left to choose their own way of life, and that the Truth should not be "forced" upon them.

This is the wrong attitude—a terribly wrong attitude— for children only know what they are taught, and if we do not teach them the Truth while they are young, the ways of the world will certainly be impressed upon them to such an extent that they will probably never accept the Truth in later life. God said of Abraham—

"I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of him."

It is our duty to see that our children are given to understand, *from the very beginning*, that the old way of life (the ways of the world) are not for us; for it always leads to death and oblivion in the grave. Their feet must be planted firmly in the holy, narrow way which leads to a place in God's new creation.

It should be explained to them; yes, taught and impressed upon them, that God's children, the brethren of Christ, the Christadelphians, are a separate and peculiar people in which both parents and children are social outcasts from all that is in the world.

We read in the Scriptures of Jesus, that he was despised and rejected of men—a man of sorrows, and acquainted with grief. If we are truly his brethren and sisters, we shall find that our

relation to the world will be like his. But Jesus had a joy set before him, which enabled him to endure the trials, and even the cross, despising the shame.

Let us constantly, cheerfully, enthusiastically set this same JOY of eternal and glorious life before our children so that they shall be able, not only to understand and believe it, and embrace it, but endure the many trials and afflictions that will come upon them as they renounce the world and serve God.

—W.J.P

Immortal Man

*Be still, my soul, and let
Deep thought consider this most God-like thing.
Immortal man! Ah! God, to mortal ears
It is a fearful, dread sublimity.
Nor can the mind steeped in the gross earth's cares
Contemplate its glorious majesty;
But creeps within itself in abject fear,
Snail-like, and hides in darkness all its own.*

*Behold the man immortal! How God-like
In his looks; Divine intelligence beams
From his lofty countenance, and love dwells
In his eyes. Thought enthroned on his brow
Grasps the broad plan, the mystery of life,
And views the great immensity of God
In all His wondrous and most mighty works.
Behold how great—how beautiful is he
Whose manhood's swathed in immortality.*

*To him no longer time is fraught with care.
To him hath sorrow died in time's embrace,
To him no change may come to wreck his good
Or o'erthrow the vantage of his lofty seat,
Where, in God's favor, he is man complete.*

*No more the weariness of failing strength,
Nor faintness of the mortal frame diseased
Oppresseth him, but towering in his might
He works the will of God, and tireth not.*

*No longer lagging steps retard good deeds;
As lightning flasheth from the east to west,
He goeth forth, and cometh back again,
His sweet delight in ever working good,
And all unburdened of the weight of sin.*

*Like the calm sea in crystal purity
Peace rests upon his heart, and gratitude,
An ever-living fount, swells forth in praise
To God, for His good store of perfect gifts.*

*Immortal man! Ah, who may tell the joy,
Or measure up thy perfect happiness?
For thou hast conquered all thine enemies,
And, standing in the sunshine of God's grace,
Art now attuned to Nature's harmony.*

*Nor standest thou alone, though one in name,
But full of eyes thou art, and separate
Intelligence, where sweet companionship
Finds opportunity for intercourse;
And, knit together in undying love,
Gathers the fruit of happy brotherhood.*

*Oh! thou vision of celestial light,
Shine forth to gladden this benighted earth!
Shine, heavenly orbs! make the enraptured world
Reflect the dazzling glory of its God,
That He may reign for ever, ALL IN ALL!*

Temples Made With Hands

"The Holy Spirit this signifying, that the way into the holiest of all was not yet made manifest, while the first tabernacle was yet standing"—Heb. 9:8

IN OUR readings for today (Aug. 12) we see the nation of God's special choice in 3 important epochs of their history.

It is a wonderful privilege to be able to view at a glance the great historic panorama of the Hebrew people, for God has chosen them as the vehicle of His manifestation to the world. By their history He teaches us His ways, His divine principles of righteousness, His great purpose of salvation.

* * *

In the first reading (1 Kings 7) we are with Solomon in the building of the Temple—the most magnificent building of its time, and perhaps of all time. Its value is estimated as up to 5 billion dollars.

It was a great, intricately ornamented jewel of stone, cedar and gold—the pride of the nation and the wonder of the world—breath-taking in its lavish splendour.

But it was not *God's* idea. Like the appointment of the king, it was *man's* idea and desire. True, in God's great purpose there was to be a Temple, and there was to be a King. But the time had not come; and this was not the kind of Temple or King that God had in mind.

The Temple and Kingship were great paradoxes. They were *types* of the *Spirit*, but they were *manifestations* of the *flesh*. How beautifully does God bring the promise of future good but of present evil!

No trouble or expense was spared upon the Temple's external glory and beauty. If ever a splendid edifice could contribute to the value of divine service, this was such.

But as to inner, spiritual glory, it was a beautiful monument of failure, and God Himself had to finally destroy it because of all the evil that had become associated with it.

Our second reading (Jer. 33) deals with that time—the days of the prophet Jeremiah, when both the Temple and the Kingship were thrown down—

"Remove the diadem (the royal crown), and take off the mitre (the priestly headdress) . . . it shall be no more until he comes whose right it is" (Ezek. 21:26-27).

There is a great lesson in all these things, to be found in the words of Paul (1 Cor. 3:17)—

"The Temple of God is holy, which Temple are ye . . . If any man defile the Temple of God, him shall God destroy."

* * *

The building of the Temple was *David's* idea. It was an expression of deep thankfulness and reverence (1 Chr. 17:1)—

"David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the Lord remaineth under curtains.

"Then Nathan said unto David, Do all that is in thine heart, for God is with thee."

King and prophet—both worthy men—decide that God needs a splendid Temple for His honor. Nathan was so sure that this would be a good thing to do that he immediately gave assent on God's behalf. What could possibly be wrong with such a great and righteously intended plan to advance God's honor and worship?

But that night the Word of God came to the prophet—

"Go and tell David My servant, Thus saith the Lord, Thou shalt NOT build Me an house to dwell in; for I have not dwelt in an house since the day that I brought up Israel unto this day . . .

"Spake I a word to any of the judges, saying, Why have ye not built Me an house of cedars?"
(vs. 4-6).

Then follows the great Covenant of God with David—the raising up of Christ to rule the world in righteousness and peace from David's throne in Jerusalem. God continues—

"Furthermore, I tell thee that the Lord will build THEE an house" (v. 10).

God is the great Builder. That is the point. *We* cannot build to God, but He to us. Paul says (Heb. 3:4)—

"Every house is builded by some man, but THE BUILDER OF ALL THINGS IS GOD."

Houses are man-made, but God is building a universal house, not of dead stones, but of living hearts.

How gently and graciously He takes the sincere desires of David to glorify God with a magnificent building, and lifts them to an application to eternal things!

David, the man of war, the man of struggle and conflict, is permitted to *prepare* for the house.

David, the man after God's Own heart, desires to build Him an house. God holds up a gently restraining hand to his hasty zeal, and begins to explain many things to David, and through David to all like him who seek God's heart.

Taking up this desire, God fashions it to a pattern of type and lesson for all succeeding generations. David, the man of war and conflict, must prepare. Solomon, the man of peace, must erect. To David was given a revelation of all the plans and specifications.

God must be recognized above all as both the *Planner* and the *Builder*—"both to *will* and to *do* in us of His good pleasure"—and to Him are reserved the times and the seasons.

The Temple, like the Kingship, was to prove to be a lesson in many ways, for those who have eyes to see and ears to hear. *Its splendour lasted but 40 years from the time its first foundation was laid*—40, the period of trial and probation.

In the 5th year of Rehoboam, Shishak, king of Egypt, came and plundered the Temple's gold. Its great external glory and magnificence was no defence, but a weakness and danger.

It was the king of *Egypt* who first came and robbed it. In our reading today we read of other buildings of Solomon as part of his royal estate. Among them (v. 8) was a house for the daughter of the king of Egypt, whom Solomon had taken to wife.

The House of God was not Solomon's only project—*it was not his ONLY alliance and defence*. He had considered it prudent also to make political affinity with Egypt—

"And Solomon made affinity with Pharaoh, king of Egypt, and took Pharaoh's daughter"
(1 Kings 3:1).

He felt safer to seal his friendship in this way with this great world power. All the "wise" kings did so. It was considered very foolish not to take out this political insurance.

"And it came to pass in the 5th year of Rehoboam, that Shishak, king of Egypt, came up against Jerusalem. And he took away the **treasures of the House of the Lord**, and the treasures of the king's house; he even took away ALL."

Solomon's misguided affinity with Pharaoh and marriage with his daughter had given Egypt a foot in the door and excuse for a hand in Israel's affairs. How often God turns our world scheming against us, to teach us wisdom, and smites us with the very rod we made for our defence!

* * *

Were the children of Israel able to build this Temple to God themselves? When God directed Moses to build Him a Tabernacle of the materials that had been offered *freely and willingly* by Israel, He said to Moses (Ex 31:2)—

"See, I have called by name Bezaleel, the son of Uri, of the tribe of Judah; and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship."

God says He *called him "by name."* His name means "the shadow or protection of God."

But when Solomon came to build the Temple out of the materials *taken by force as spoil* from the heathen nations around Israel (1 Kings 7:13)—

"He sent and fetched HIRAM out of TYRE."

The meaning of Hiram's name does not seem to be known. *God did not call him by name.* It was a Gentile name—he was named after the Gentile king of Tyre.

Hiram was not an Israelite. He was the son of an Israelite woman who had married out of Israel. He had a Gentile name and did not live in Israel.

Here again is manifested both weakness and promise. *Weakness* in the choosing of a half-alien as the chief artificer of God's Temple—*promise* in the union of both Jew and Gentile in this Temple-builder. In the beauty of God's infinite wisdom and mercy we see future promise and strength brought from the womb of present failure and weakness.

* * *

IN THE second reading, 400 years have passed. The Temple has seen much iniquity and neglect, and *very little true worship*. The 400 years (10x40) have measured the patience of God with a fleshly and unholy people. The conditions leading to this crisis are described in 2 Chr. 36:14:

"All the chief of the priests and the people transgressed very much after the abomination of the heathen, and polluted the House of the Lord which He had hallowed.

"And the Lord God sent to them by His messengers, because He had compassion on His people and on His dwelling place.

"But they mocked His messengers, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people TILL THERE WAS NO REMEDY.

"Therefore He brought upon them the Chaldeans . . . and they BURNED THE HOUSE OF GOD . . . and all the vessels of the House they brought to Babylon, to fulfil the word of the Lord by the mouth of Jeremiah."

And so the great Temple for which David had longed, and planned, and laboured, and which had been built to the design given by God Himself, was destroyed because all its splendour had failed completely to bring the people to godliness and purity of heart.

And so our second reading begins—

"Moreover the Word of the Lord came unto Jeremiah the second time while he was yet shut up in the court of the prison" (Jer. 33:1).

The end for Jerusalem and the Temple is very near. The Chaldean army has surrounded the city for the last time. All escape is cut off. It is during *the last year of the last king of Judah*.

Jeremiah is in prison for devoting his life to proclaiming the Word of God. The nation is making its final stand against a cruel and terrible enemy, and Jeremiah is telling the people that there is no use to resist but that they should give in and allow the Babylonians to take them captive.

The people were doing just what Hezekiah was praised so highly for doing one hundred years before.

But there was a great difference. Hezekiah defied Assyria in faith and righteousness and obedience to God; Zedekiah defied Babylon in wickedness and disobedience. And there was a difference in the purpose of God. The cup of His wrath was filled; the time had come to pour it out.

How easy to be deceived by His apparent forbearing! But the cup is being filled—drop by drop—and finally it is too late. In v. 5 God says—

"I have hid My face from this city."

Its doom was sealed.

Then from this point to the end of the chapter there follows a *stirring prophecy of their time of final blessing*, especially striking in view of the background against which it was uttered: the enemy overrunning the whole land—the city shut up and surrounded—the people in misery at the end of their endurance—the one man of God among them shut up in prison. There is always promise and hope shining through judgment—

"Behold I will bring it HEALTH AND CURE, and I will cure them, and will reveal unto them the abundance of peace and truth" (v. 6).

The nation was *sick*—very sick of the evil disease of sin. As another prophet described it (Isa 1:6)—

"From the sole of the foot even unto the head there is no soundness in it; but **wounds, bruises and putrefying sores.**"

If sin is thus described as a *sickness*, why should not its sufferers be pitied rather than punished? *Because a divine remedy has been freely offered, but men love the sickness rather than the cure.* Jeremiah says (8:22)—

"Is there no balm in Gilead, is there no physician there? Why then is not the health of the daughter of My people recovered?"

Gilead was proverbial for its healing balm. God is here asking in a figure: "*Why is Israel corrupted with sin—have I ceased to be available as a Forgiver of sin and Guide in righteousness?*" In Jer 3:22, God says—

"Return, ye backsliding children, and I WILL HEAL your backslidings."

This figure is used frequently throughout the prophets. God says similarly through Hosea (14:4):

"I will heal their backslidings."

And we remember the familiar words of Isaiah (53:5)—

"The chastisement of our peace was upon him, and **with his stripes we are HEALED.**"

"*With his stripes we are healed.*" Can we not then see a deeper meaning to the healing ministrations of Jesus, as he went about the villages of Galilee and Judea?—especially when he said, as he often did to those whom he healed—

"Thy sins be forgiven thee: go and sin no more."

Sin and sickness are inseparable parts of the great pattern of evil that holds the world in bondage. "*With his stripes we are healed.*" In the New Testament reading it is recorded that, as he was healing the deaf man, Jesus—

"Sighed, and looked up to heaven."

Sin is the greatest disease, and God is the Great Healer. This is the lesson that underlies the first incident in the New Testament reading—the issue between Jesus and the Pharisees over the endless traditional washings of the Jews.

It is so easy to fall into the same pattern as the Pharisees—careful and troubled about external washings—physical cleanliness, bodily ailments, fleshly diseases, natural infections—yet have far too little anxiety about the *INFINITELY MORE DANGEROUS germs of impatience and anger, the virus of harshness and sourness, the infection of thoughtless living for self, and the gangrene of covetousness for worldly things.*

Verse 6 of Jer. 33 continues—

"I will reveal to them the abundance of peace and truth."

Surely here is a foreshadowing of God's great manifestation of Himself through His Son in the fulness of times—"the abundance of peace and truth."

"I will cause the captivity of Judah and Israel to return."

There is no hint here that 2500 years were to pass over them before this would be fulfilled. It is hard for us to get the divine perspective of time. The workings of God are a great lesson in quiet patience. The few years of a lifetime mean nothing to Him. See how long Abraham merely waited in faith. And Moses, who had such a great work to do, was 80 years old before God began to use him—

before God was ready to use him, and *he* was ready for God's use. He kept sheep in obscurity for 40 years after *he* thought that he was ready and the time was ripe.

"And I will cleanse them from all their iniquity" (v. 8).

This is the part the Jews did not, and still do not, realize the need of. The cleansing and purifying and preparing of the *individual* is everything. 99% of our work for God is right inside ourselves—inside our own hearts.

The Jews wanted a Saviour, but they did not realize his greatest work was *saving them from their own sins*. DO WE? Take care of that—the preparing of the individual—and all the rest takes care of itself. Subduing the world will come easily, at the proper time, once we have subdued ourselves

Our greatest work in the Truth is making *ourselves* fit for God's use. It is so easy to forget *that* in our enthusiasm to prepare *others*. God will erect the Temple visibly at the proper time. Now is the time for preparing the stones, for hewing the timbers and refining the gold.

* * *

WE MAY wonder how God can suddenly cleanse a whole nation that has lain in wickedness and blindness for so long. Is not righteousness and cleanliness an *individual* matter of *voluntary* acceptance?

The method and circumstances of the purifying gives us the answer. Zechariah (ch. 13) reveals that *2/3 of the people in Israel will be cut off and destroyed* in the terrible days of the Armageddon conflict.

Ezekiel (ch.20) reveals that the Jews of the world will be gathered into the wilderness of the nations, and there God will plead with them, and make them pass under the rod, and will purge out all the rebellious and unrepentant.

They are a strange and closely-knit people. There have been times in the past when a wave of earnest repentance has swept the nation. This time the shock of realization will be greater than ever, for after 2000 years of fighting against the light, they will suddenly be confronted—in the sight of all the world—with inescapable evidence of their age-old rebellion and folly—

"They shall look upon him whom they pierced, and mourn . . . In that day shall there be a great mourning in Jerusalem . . . And the land shall mourn, every family apart."

Can we picture the unprecedented anguish of their remorse?

"His blood be upon us and upon our children!"

2000 years of nightmare suddenly revealed to be self-imposed! 2000 years of self-pity suddenly exposed as 2000 years of self-justification for the vilest of crimes against their own great Messiah—the Son of God who loved them and gave himself for them.

Consider their utter humiliation in the sight of all the world! Never was such a scene as this—never was there such a national self-searching—never was there such a sudden stripping away of all self-esteem! And coming just at the moment of the deepest danger and greatest deliverance of all their long history. What an emotional turmoil will twist and rend the nation to its depths!

Can we not see how in the marvellous wisdom of God the scene is gradually being prepared for this great national cleansing and transformation—a *nation born in a day*?

* * *

"And it shall be to Me a Name of joy, a praise and an honor before all the nations of the earth" (v. 9).

Out of this purified humility of the Jews will come honor. In weakness they shall be made strong.

Their past repentances have been short-lived, and have died with the death of the powerful and righteous leaders who have from time to time led them back to God.

But this time they shall be given righteous judges who shall not be taken away—judges who will be able to discern the thoughts and intents of the hearts, and render swift and unerring judgment, as promised in v. 15—

"In those days and at that time will I cause the Branch of righteousness to grow up unto David, and he shall execute judgment and righteousness in the land.

"David shall never lack a man to sit upon the throne of the house of Israel."

Never again will they drift into evil through lack of righteous leadership. Never again will evil men pervert justice and set iniquity up in power.

And as by this divinely-contrived arrangement the nation of Israel will be prepared for God's use and honor, so that nation will be used to carry God's praise to all the world.

And not just honor and praise, but a name of *joy* before all the nations of the earth. How different from all the powers that have dominated the world in the past, even the hypocritically self-righteous ones! Here is one that will be a name of joy before all the nations under her divinely-guided sway!

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

He Pleased God

"For before his (Enoch's) translation he had this testimony, that he pleased God"—Heb. 11:5.

TO PLEASE anyone there must first of all be a clear understanding of what it takes to please that person. There must also be love and respect, so that the incentive to please will be well founded. One must be in harmony with the likes and dislikes of such a person, or pleasing them would be extremely difficult, if not impossible.

Anyone who sincerely LOVES another person will find pleasure and satisfaction in doing the things that please. Jesus said—

"If ye love me, you will keep my commandments."

Do we sincerely and devotedly love God and His Son Jesus Christ? Then our service to them will not be limited to a token effort rendered in a rather listless manner as if we begrudged the time and effort required to do such service. We will do it "*HEARTILY as unto the Lord*," knowing that this is the only kind of service that can please God.

Happiness of the highest order can be attained, even in this life of sorrow and trial, if we can be assured that we are conducting our lives in such a way as to please God. Our future acceptance at the judgment seat depends upon our pleasing God NOW.

To center the most of one's time, thought and interest on the visible, fleeting things of this life instead of centering his chiefest interest on the enduring, eternal things not yet visible to the eye, rendering just a little service, and giving just a little thought to the eternal things, after having exhausted nearly all one's time and energy providing the luxuries and the comforts of this life—this is building one's house on the visible, shifting sands instead of digging deeper and anchoring it on a solid rock.

"For the things which are seen are temporal, but the things which are not seen (to the natural eye) are eternal."

Speaking for God, Moses said to Israel—

“These words which I command thee this day shall be IN THINE HEART” (Deut. 6: 6).

The nation of Israel as a whole is an example of how one can have the Word of God, but *not in the heart*.

They thought to please God by keeping nothing but the letter of the Law, and even this they soon corrupted, because the Law of God was not in their hearts.

They did not love that Law as David said he did, nor did they make it their meditation all the day.

These things were written for our learning, and we do learn from this that *a mere understanding of the Truth will not give us eternal life*; that a mere outward obedience to the letter of the Law is not the kind of service God approves.

Faithful service can only come from a heartfelt, affectionate devotion to the Word, because it IS the Word of our God, Whom we love. —O.B.

Seeing Him Who Is Invisible

"Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my Strength, and my Redeemer"—Psa. 19:14.

THE WORD "meditation" is defined as the focusing of one's thoughts upon something so as to understand it clearly and thoroughly. It is the means by which the subject matter we hear or read is reconstructed and digested and arranged in the mind so that it may be firmly established or fixed as a part of our storehouse of knowledge and memories.

What we see, hear or read soon passes out of mind, and is gone forever, unless we take the time in our quiet moments to go over again the matter so presented and weave it into the pattern previously developed in our minds, thus forming a composite picture before us that enlarges and deepens from day to day.

God gave His law to man with a view to developing within him a likeness to the mind of the Great Creator so that there could be fellowship and oneness between God and man, in order that there might be peace and well being for man, and pleasure to God. Man was made in the likeness of the Elohim or angels with the capacity to receive and discern the higher spiritual thoughts coming from above that would at last bring him into complete unity with God both morally and physically.

But this striving for higher and better things comes to fruition in glory, honor and immortality *only for those who have a burning desire for it*, and are anxious and willing to lay aside everything else that might be in the way.

The all-wise Creator of man, in making provision for the formation of a character of godliness that would fulfil His eternal purpose with the race, well knew what was required to bring about the desired end. So He not only revealed His Truth to man, but *showed him the way this divine law could finally become a great impelling force for good in the life of man*. He told Joshua—

"This Book of the Law shall not depart out of thy mouth; but thou shalt meditate therein DAY AND NIGHT, that thou mayest observe to do according to all that is written therein: for then shalt thou make thy way prosperous, and then thou shalt have good success" (Joshua 1 8).

It requires much determination and conscious effort at first to draw our minds away from the things that go on around us in the world of our day, and let our thoughts dwell in meditation and study

on the unseen things of the Spirit. But the task becomes easier and more pleasant after each successive victory over the flesh, as faith becomes stronger, the goal ahead appears clearer, and God becomes to us more and more an ever present and helpful reality. It is said of Moses,

"By faith he forsook Egypt, not fearing the wrath of the king: for he endured, AS SEEING HIM WHO IS INVISIBLE" (Heb. 11:27).

To have its perfect work in our lives, the Truth of God must be *put into practice* as a rule of action. This is what the apostle Paul endeavoured to impress upon Timothy—

"Meditate upon these things: give thyself WHOLLY to them; that thy profiting may appear to all" (1 Tim. 4:15).

* * *

THERE ARE three necessary steps to be taken as we pursue our holy calling from the time of baptism when we are newborn babes in Christ till we become as the scribe which is "instructed unto the Kingdom of God," that is able to bring forth from out of his treasure "things new and old."

The *first* essential is to "Give attendance to reading" (1 Tim. 4:13) and hearing (Romans 10:14) the Word of Truth. Without this first step our case is hopeless, and we live and die in a state of darkness and ignorance. It is written:

"The entrance of thy Word giveth light: it giveth understanding to the simple" (Psa. 119:130).

Secondly, the facts that come to us by reading and hearing the Word from one day to another must be carefully weighed in the mind and brought into proper relation one with the other. The foundation upon which the verity of all things we read is based must be well established so that "full assurance" will give our faith in them added stability. This is done by meditating on the Word "*day and night*" (Psa. 1:2). WITHOUT A WORKING KNOWLEDGE OF THE WORD WE CANNOT MEDITATE UPON IT.

"My soul shall be satisfied as with marrow and fatness: and my mouth shall praise thee with joyful lips: When I remember Thee upon my bed, and meditate upon Thee in the night watches" (Psa. 53:5-6).

But there is a *third* and indispensable step that the child of God must take leading on to the Kingdom of God, or else the other two previous steps will avail him nothing.

The things we learn and meditate upon must be made the basis of all our thoughts and actions. The Word is our guide, our light, to show us the way to live.

Though the "way of the wicked is as darkness: they know not at what they stumble," yet "the path of the just is as the shining light, that shineth more and more unto the perfect day"

(Prov. 4:18-19). —E.W.B.

Count It All Joy

"My brethren, count it all joy when ye fall into divers temptations, knowing this, that the trial of your faith worketh patience"—James 1:2-3

THE WRITER of the Hebrews, after mentioning many of those faithful servants of God from righteous Abel unto the Lord Jesus himself, whom he describes as a great cloud of witnesses (Heb. 12:1), draws attention to the endurance of "contradiction of sinners," by the Lord Jesus as furnishing us with an example which should provide incentive for unswerving allegiance to our Lord and Master in times of extreme trial of our faith—

"And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth" (12: 5-6).

The obvious meaning would be that *the admonition is from God*, Whose sons we are, and that His hands have lovingly taken us out from the world, and He is chastening us in order that we may endure the same trials which were deemed necessary to build the characters of that great cloud of heroes, "of whom the world was not worthy."

That the chastening is not necessarily administered as *punishment*, may be understood when we consider the sinless Son, whose character He attested by declaring (Lk. 3:22):

"Thou art my beloved Son; in thee I am well pleased."

The apostle James also stresses the necessity of being patient and even *joyful* when we are sorely tried—

"My brethren, COUNT IT ALL JOY when ye fall into divers temptations; knowing this, that the trial of your faith worketh patience" (1: 2-3).

We should not become impatient, but allow for the full development of those necessary attributes without which the spiritual man would be incomplete. The first impulse of the natural man is to rebel against that which is painful or which disturbs the mental or physical well being.

It has been said that "self-preservation is the first law of nature," and we see this illustrated throughout the natural world of living things. Some may reason that since this law is implanted in our nature, we need not set it aside; however, to the mind versed in Scripture, and in the Bible's definition of human nature, this argument is so obviously weak it needs scarcely be refuted, since we have already pointed out how in the cases of all the worthies of old, including our pattern and model of faithfulness, the Lord Jesus himself, *they resisted not evil, but allowed their enemies to afflict, and even destroy them, rather than avail themselves of the power in their hands to defend themselves and strike down their enemies who were persecuting them.*

We are specifically commanded NOT to "resist evil." When men afflict or threaten us, we dare not retaliate. Jesus' words are unmistakable, if we are honestly willing to face and accept them—

"But I say unto you, That ye RESIST NOT EVIL; but whosoever shall smite thee on thy right cheek, turn to him the other also" (Matt. 5:39).

This is a direct command from our Master, which HE HIMSELF OBEYED under the most exasperating and unjust circumstances, to an extent rarely if ever experienced by any of his followers.

If these truths could only be indelibly impressed upon our frail mortal minds, they could be instrumental in tiding us over some of our most weakening moments of trial.

This is implied in the apostle Paul's words, "Ye Have Forgotten the Exhortation." This means that we are not attempting to remember those helpful admonitions which were written aforetime for our learning.

The example set by our Master should be impressed upon us in this connection; for *this was exactly the manner in which he met and defeated the temptations which came upon him* as he went forth from the waters of baptism to the trials in the wilderness, which were for the formation of that perfect character which stands for time and eternity as a model for all who wish to serve our Father acceptably.

Have we forgotten our duty in this respect? Or, are we preparing our minds so that when severe trials confront us, *we may be able to quote some of the strengthening passages* which will put

the evil temptation away from us, and comfort us by the examples of others who stood firm when fiery trials came upon them?

Peter, before he was truly converted, stoutly asserted he would die with his Lord rather than deny him, and had he but *remembered* in the dark hour of trial, he would have resisted the evil desire. After he did remember, he wept bitterly (Matt. 26:75).

Salvation can only be obtained by *keeping in memory* the sacrificial death of our Saviour. In fact, the Gospel itself, although it is the power of God unto salvation, cannot save us unless we keep it in memory (1 Cor. 15:2)—

"By which also ye are saved, if ye KEEP IN MEMORY what I preached unto you, unless ye have believed in vain"

He had told the Romans (1:16)—

"I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth."

Paul told Timothy to put the members of the ecclesia "in remembrance" of certain things. It was not a matter of repeating certain words or phrases over and over, but rather to impart the truths so that an intelligent understanding of them would be attained by all.

They were to be put in remembrance of these things just as we are commanded "not to forsake the assembling of ourselves together," but to keep the memorial feast on the first day of the week, just as the early disciples did. This is done lest, after finding the Truth, we be like—

"The man beholding his face in a mirror, and straightway turning away forgetteth what manner of person he was."

Peter exhorts his flock by saying he desires to "stir up their pure minds by way of remembrance"—

"That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandments of us the apostles of the Lord and Saviour."

In the "things written afore time for our learning" we all know how things to be remembered by Israel were impressed upon their minds by some visible object which would constantly remind them of something God desired them to keep continually in memory.

This is exemplified in Joshua 4, where the account is given of the twelve stones taken out of the midst of the Jordan river to form a pillar of memorial of the miracle of God worked for Israel in opening a way for them to cross over to Canaan. Often was Israel told to: —

"REMEMBER all the way which the Lord thy God led thee, these 40 years in the wilderness, to humble thee and prove thee" (Deut. 8:2).

It was necessary for Israel as a nation to be continually reminded of the things God had done for them, and so is it not the same for the Israel of God, whom God has graciously called out of the Gentiles to be united as one Body with Christ the Son of His Love as their living Head?

How often we are comforted and encouraged and stirred up to zeal by good words of exhortation, yet how prone we are to forget the admonitions we have received!

Is it to be said of us that we are negligent? Will it ever be asked of us, "HAVE YE FORGOTTEN THE EXHORTATION"? We trust it never will.

So, let us ever strive mightily, through prayer to our heavenly Father: for we ourselves are very weak, hence our Master has said (Luke 22:40)—

“Pray that ye enter not into temptation.”

—H.A.S.

If we are earnestly in sympathy with Paul's prayers and desires concerning the brethren, we shall give ourselves to that daily study of the written Word, which will "fill us with the knowledge of the Lord's will in all wisdom and spiritual understanding."

It is impossible in our day that we can otherwise attain to this excellent condition. The knowledge of God's will is stored in a written form. It is latent in these divinely-inscribed documents.

How to transfer it from these documents to the tablets of the heart—this is the problem. It is a vital one. Upon our solution depends our whole future. Theoretically, the way to succeed in it is obvious enough: read what is written. But to understand a theory and to work it out are two different things.

To work out this theory, we must read PONDERINGLY—read REGULARLY—read with EARNEST DESIRE—read with PRAYER. —R.R.

Signs of the Times

A TROUBLED sea, its waters lashed by stormy winds from different directions, would fitly describe the present state of the world. **Never at any time has the world situation been more completely in line with the words of the Saviour in Luke 21 than at the present time.**

The nations, distressed with the perplexing problems of the political future of millions of people; the roaring of revolutionary elements in many countries, threatening to involve the whole world in war; fear of nuclear war, bringing wholesale, worldwide death and destruction, and fears and tensions too numerous to mention here, all combine to create a political earthquake which is keeping the powers of the political heaven in a state of constant shock, bearing a unique similarity to the prophecy of Luke 21:25-26. Surely there is not much more to see except the fulfilment of the next verse:

“And then shall they see the Son of Man coming in a cloud with power and great glory.”

AFRICAN TROUBLES MULTIPLY

INTERNAL DISSENSION, growing economic strain and general dissatisfaction over the way things are going in the CONGO, has dumped into the lap of the UN one of the most vexing and complicated problems this international organization has ever encountered. The greatest and overall problem is taking 14 million people who have known nothing but savagery and repressive colonial rule and quickly moulding them into an orderly democratic community, while tribal leaders seek to lead them back to the jungle, native political aspirants foment revolution, and Communists keep the pot boiling in the hope that out of the chaos the Soviets may gain an advantage.

Katanga province, though containing less than 10 per cent of the population, produces 66 per cent of the wealth of the Congo, derived chiefly from its fabulously-rich copper, cobalt and uranium mines, which, incidentally, is one of the reasons why the Soviets would like very much to gain control of the Congo. Without Katanga the Congo would be bankrupt and economically impoverished. This is the reason why they want to secede from the rest of the Congo federation, and why the UN is striving to keep this rich province as a part of the Congo nation. Premier Lumumba is turning more and more to Russia, and Congo seems fast slipping into the Soviet orbit, taking half of the West's vital uranium. A great and significant victory for Russia.

While events in the Congo have overshadowed disturbances in other areas, a flare-up in RHODESIA (is a reminder that other portions of Africa are still in a state of ferment. This British-controlled country, south of the Congo, has been at peace for more than a half century, and has been considered an example of successful colonial rule.

But the sea and the waves of unrest in Africa has spilled over into Rhodesia. Violent outbreaks have already accounted for several deaths and many wounded. British troops are being sent in and white settlers are mobilized for any eventuality. Rhodesia is demanding independence, and in an area where blacks outnumber whites 25 to 1, there is every evidence that the pattern of Congo violence is building up fast.

SOUTHEAST ASIAN ERUPTIONS

THREATENED REVOLUTION in LAOS appears to have been at least temporarily stayed by resignation of the pro-Western government of Premier Somsanith. It appears that the huge amount of aid given Laos by the Western group to keep the little kingdom in line may have been spent in vain. The rebel faction claims to favor keeping Laos "neutral," but there is no such thing as neutrality in this area of the world. **A leaning AWAY from the West means leaning TOWARD the Communist bloc.** Another bloodless victory for Russia.

It is generally conceded that a pro-Communist, or even neutral government in Laos would greatly weaken the struggle of the pro-Western nations in Southeast Asia, already plagued with internal pro-Communist dissension, aided and abetted by China. Meanwhile all Southern Asian countries, (including not only the small nations, but India, Pakistan and Afghanistan, torn with local quarrels, weakened by economic poverty and depending on outside aid for their very existence, are in constant peril of Communist domination. Moscow and Peiping are watching developments, ready to move in when the time is ripe.

SOVIETS GAIN IN CUBA

THE U.S. has officially accused CUBA of "fast approaching complete Communist dictatorship," which has been no secret for some time. They further warned that the totalitarian path being followed in Cuba is a pattern intended to eventually bring other Latin-American nations into the Communist fold.

Further seizure of U.S -owned industries indicates that Castro intends to expel all foreign business, **except Russian**, and pave the way for complete Soviet control of all Cuban industry.

Additional evidence that the Cuban revolutionary government is going the way of all other Catholic countries which have been forced to bow to Communist rule is shown in the repressive measures now being used by Castro against the Catholic church. Priests are being imprisoned, church services are being disturbed with impunity, and there is a strong indication that the government is getting ready to adopt the same policies toward the church as have been used in Communist-dominated countries of Europe. To the natural eye, the constantly accelerating Russian advance to world domination is terrifying.

Meanwhile the DOMINICAN REPUBLIC is in the throes of a revolutionary movement led by factions with strong Communist leanings, and the revolutionary Socialist government of BOLIVIA appears to be headed for "another Cuba."

It has recently come to light that huge sums of money were raised in Russia, China and other Communist countries to help foment the riots in S. Korea, Japan and Turkey. All of which is in line with a stepped-up policy of Communists to spread anti-Western propaganda all over the world, especially in areas where more or less dissatisfaction over political matters exist. A U.S. State Dept. official has openly accused Communist China of waging a political campaign against the U.S. in Latin America "in preparation for eventual Communist take-over of the New World."

Surely "evil goes forth from nation to nation," making a mockery of all protestations of peaceful intentions. Whatever else may be the purposes of the Soviets and China, one thing is clear: Their purpose is to Communize the entire world at all costs.

KNOWLEDGE INCREASES—SO DOES FEAR

THE RECOVERY of a 300-lb. capsule loaded with (instruments used to gather space information from a U.S. orbiting satellite is hailed by scientists as an epoch in man's venture into space. It is the first known pickup of a capsule from a satellite in orbit around the earth, though many attempts have been made. This new accomplishment in space research is believed to be a long step forward in sending men into space in vehicles loaded with instruments for gathering information and relaying it to earth.

The launching of a balloon, "big as a 10-story building," was lifted 1000 miles into space from Cape Canaveral, Fla., Aug. 12. It is claimed that this feat "could lead to new marvels of world communication." Another "first" has been established by a U.S. Air Force test pilot who flew his X-15 plane 131,000 feet above the earth, the highest point man has ever reached.

While U.S. scientists exult over these recent accomplishments, and claim that it places the U.S. "far ahead of Russia" in the race into outer space, soberer minds take a dimmer view of the whole situation. And well they may. For tomorrow Russia could jump ahead with another spectacular accomplishment.* It is even doubtful that these technological feats greatly affect the relative strength of East-West nuclear weapons.

Fears are also expressed that these new accomplishments toward conquering space may lead to a fearful era in which the heavens above will be filled with vehicles capable of spraying death and destruction upon the earth below.

In the race for superiority in nuclear weapons and space rockets a new fear has crept in—the fear of defeat, for defeat means destruction. So revolutionary is the development of these missiles and vehicles that within a few months or even days superiority or equality could be lost and defeat made certain. So we conclude that, because of these facts, and because of these fears, neither East nor West will agree to stop experimentation and testing of nuclear weapons or space vehicles.

Of one thing we can be certain. Every advance made by East or West will spur the other to greater efforts. But we also know that the divine purpose will not permit the utter destruction of earth's population, but how far God will permit this destruction to go before His judgments take over we know not. We do know that it will be great (Jer. 25:31-33). —O. B.

* Since this was written, it has happened in the orbiting and recovery of dogs (according to Russian claims) —Editor.

Ecclesial News

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

WE ARE greatly encouraged as we report that sis. Carolyn Thompson, formerly with the Central group, is now in fellowship with the ecclesia here. She expressed whole-hearted agreement with the position we have assumed through the years as we have endeavoured to stand firm on a pure foundation during the trying times that have troubled the brotherhood in recent years. We feel that sis. Carolyn will add much strength to the effort being put forth in this part of the Lord's vineyard.

Since our last report we have had the following visitors: bro. & sis. H. A. Sommerville, sis. Catherine Sommerville, sis. Grace Frisbie and bro. N. Mammone of the Honesdale ecclesia, bro. & sis.

Oscar Beauchamp and bro. Ellis Higham of the Claremont, Cal., ecclesia and bro. & sis. Fred Higham and bro. G. V. Growcott of Detroit.

We received much inspiration and strength from our association with these brothers and sisters. Bro. Higham and bro. Growcott spoke comforting words of exhortation to us, and bro. Beauchamp laboured in the proclamation of the gospel at the Sunday evening lecture on August 14. His subject was: "The Promises Made of God unto the Fathers in Relation to the Gospel of Our Salvation."
—bro. Charles Banta

* * *

LONDON, Ontario—Orange Hall, 388 Clarence St.—Sunday School 10:15 a.m.; Breaking of Bread 11:30; Lecture 7 p.m.; Wed. Class 8 p.m. at WCTU Hall, Clarence St., ½ block north of Dundas St.

WE ARE pleased to report that Miss Ethel Ross (cousin of Bro. James Cartlidge) put on the saving Name of Jesus Christ in baptism on May 22, 1960. We hope by a faithful walk she may find a place in the Kingdom of our God.

Our Sunday School outing was held at Springbank Park on June 25. A very enjoyable time of association with the Brethren and Sisters and Sunday School Scholars was had.

We are pleased to have had the company and fellowship of bro. & sis. E. Sargent Jr. of Boston; sis. Donner and bro. & sis. Gilbert of Buffalo; sis. Baines of Montreal; bro. & sis. G. A. Gibson, sis. Crone, bro. & sis. Joseph Jackson of Toronto; bro. & sis. F. Higham, bro. Growcott, bro. Fabris of Detroit.

Bro. Gibson lectured for us at a special effort to present the Truth. Bro. Growcott and bro. Higham gave us the word of exhortation. We were greatly helped by our brethren's services in the Lord's vineyard.
—bro. W. D. Gwalchmai

Lay Aside EVERY Weight

"Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Heb. 12:1).

OBVIOUSLY, the illustration here used by the apostle is drawn from the custom of athletes casting off their clothing or other impediments which might in the least degree interfere with the free movement of their bodies when running a race or engaging in any other physical exploit.

A man trying to win a foot-race, wearing tight clothing, an overcoat, and a pair of heavy boots, would be considered a case for the psychopathic ward. But is he any less foolish than any one striving to win the race for eternal life weighted down with the cares of this life, hopelessly entangled with the pleasures of this world, and absorbed in the quest after wealth and luxury?

* * *

ONE OF the most common excuses for backsliding is to blame someone else for it all. Our first parents did this, and we know the result. The man blamed it on the woman, and the woman blamed it on the serpent, and so their descendants have been blaming each other for their sins ever since. But Paul says—

"I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord"
(Rom. 8).

So, whatever others might have to do with one's downfall they must give account; but to blame one's sins and shortcomings, or a falling away from the faith on another will avail nothing at the judgment seat.

GOD RECOGNIZES NO EXCUSES FOR FAILURE TO SERVE HIM, and one of the sorriest excuses ever invented is to lay the blame on someone else. The Word says—

"Whatsoever a man soweth, that shall he also reap."

* * *

ONE OF the most common fallacies, yet it is a thing which governs the actions of most people, is the idea that because the majority favours a thing, it is bound to be right, and so we should blindly follow the crowd.

As a matter of fact, the majority is usually wrong, though, it may take some time to demonstrate that fact. This is especially true of moral and spiritual things. The voices of a despised and persecuted minority are hushed and their arguments drowned by the very weight of numbers, but time will usually show the wisdom and righteousness of their claims.

The faithful servants of God have always been in the right; likewise they have always been in the minority. The reason for this is obvious. The true servant of God bases his conclusions on the Word of God. —O.B.

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