

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.

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

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

SATURDAY, 7:00 P.M.

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

SUNDAY, 10:30 A.M.

MEMORIAL SERVICE

SUNDAY, 3:30 P.M.

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

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Holiness unto the Lord

"The peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ"—Philippians 4:7

IF WE follow the system of Bible reading as presented to us in the Bible Companion, it will bring us into the company of Jesus eight times each year. These, of course, are extended times, and make a total of 158 days in each year that we read and meditate upon the things pertaining to his ministry. It was a momentous period in the world's history. But it is not merely history—it is much more than that, for in a little over 3 years he accomplished more than any other man who ever lived. So great was his work that, after completing his gospel record, John added—

"And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written"—21:25.

When we stop to consider his work, the magnitude of it rises before us to such great height that it is impossible to evaluate it. As we look abroad throughout the world, we come to realize that the influence of his teaching has penetrated almost every form of national life. Every church—whether Catholic or Protestant—is a reminder of the man who gave his life for those who should believe into him, and keep his commandments. For, said Jesus—

"Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you"—John 15:13-14.

It is our duty, therefore, not only to read what is written concerning Jesus, but also to give attention to what we read, so that we will be properly instructed in the way of salvation. In doing this, we must be extremely careful to read what is in the Bible, for many have made shipwreck of themselves by forming ideas concerning Jesus, and then attempting to twist the Scripture in a fanatical effort to make them fit into their own concepts.

The ministry of Jesus began at his baptism, and ended in the garden of Gethsemane where he was arrested, and taken into custody by an armed mob that knew not what they were doing. That same night he was brought before the council, which was presided over by the high priest, and listened as they tried to justify their actions. The mental suffering that Jesus endured must have been acute beyond description. The mock trial was ended by the sentence of death, and he was led out to be crucified. Oh, what that word conveys! The terrible suffering and agony on the cross, and then death and burial. But it was for the joy that was set before him that he endured all these things; and there is a joy set before us if we walk in his footsteps.

When we follow Jesus through his ministry, step by step, and day by day, we are deeply impressed by the simplicity of his teaching, and captivated by his wisdom and depth of meaning whatever the occasion may be. As we reflect upon these things, we thank God for His great mercy, and for our relationship to Jesus through our belief and obedience of the Gospel. Our exalted position is set forth by Paul in this vivid manner—

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God"—Rom. 5:1-2.

To the unbeliever, there is no real peace. But when we become justified by faith, as a result of our belief and obedience, we become spiritually minded, and that brings peace with God. In all Paul's letters, he speaks of this peace in such terms as, "follow the things that make for peace;" "the fruit of the Spirit is love, joy and peace;" "let the peace of God rule in your hearts;" but there is no greater example than these words from his letter to the Philippians—

"In everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (4:7).

It is "through Christ" that we have access by faith into this grace, or favor, wherein we stand related to that exalted fellowship with God, which brings peace. However, as God "will be sanctified in them that come nigh Him," that relationship must be retained by continued faith and obedience; because faith and obedience do not cease at baptism, they only begin there. When the believer goes down into the water in baptism, he dies to his old form of living when "he walked according to the flesh," and rises to walk in a completely new way of living—a way that is pleasing to God. Paul leaves no doubt in our minds on this subject—

"Be not conformed to this world: but **BE YE TRANSFORMED** by the renewing of your mind"—Rom. 12:2.

This transformation of heart and mind must be accomplished in each of us, or we shall never see the Kingdom of God. Do we comprehend fully what Paul is saying, or have we become so accustomed to reading these words that they have lost their meaning? If ever a man was transformed, it was Paul, as the divine record shows, and he could truly say—

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me"—Gal. 2:20.

These words are simple, but glowing; they are sublime and gracious, and we are thrilled as we read them because they reflect the true character of one who could say with noble sincerity, "I have fought a good fight, I have finished my course, I have kept the faith." Have we the courage to face this teaching of Paul? Think what it would do for us from day to day, if we could but keep Paul's glorious conception of "newness of life" firmly fixed in our minds and hearts.

Looking unto Jesus, *let us strive to attain to the high standard he has set for us.* If we do, our minds will become a holy place lined with the Word of God, in which the sacrifice of Christ would burn as a continual offering, and from which our prayers would ascend to the Great Eternal Father. We would then become a holy community, adorned with spiritual beauty; a community wholly dedicated to the worship and service of God. What is our position? Peter says—

"You are a chosen race, a royal priesthood, a holy nation, God's Own people, that you may declare the wonderful deeds of Him who called you out of darkness into His marvellous light"—1 Pet. 2:9.

Our keynote *must* be "HOLINESS UNTO THE LORD." The God we serve is unchangeable. What He was in the days of Moses, He is today. The Mosaic standard was, "I will be sanctified in them that come nigh Me." That is the standard set before us. Let us, therefore, in all seriousness, humbleness and reverence, set ourselves to this Divine level, and do all in our power to be at all times a JOYFUL, THANKFUL AND PRAISE-GIVING PEOPLE that we may develop among ourselves a positive fellowship and prove ourselves to be worthy of the Name we bear. —*Editor.*

Israel Is My Firstborn

"We are the circumcision, being servants to Deity by spirit, and rejoicing in Christ Jesus, and having no confidence in flesh"—Philippians 3:3

By **BROTHER JOHN THOMAS**

JOHN SAYS, that the servants of the Deity were sealed from among, or, out of every *tribe of Israel's sons*. This, of course, is metaphorical—a simile comprised in a phrase not according to the primitive meaning of the words. The real signification of the phrase, is the mystery it conceals from the eye of the unsealed—from the perception of the churchman, or "natural man."

The Seven Stars, and Seven Golden Lightstands (Rev. 1:20) were not to be taken literally, as what are vulgarly styled stars and lamps. They had "a mystery" hidden in the words; "star" being used to signify in that place, angels, or Spirit-anointed elderships, of the Ecclesia; and "lightstands," the Ecclesias themselves.

So in the sentence before us, *Israel, tribe, sons*, are words used apocalyptically in a metaphorical sense. They each contain a mystery, which is the literal apocalyptic import, or true meaning of their use in this place.

In the prophetic and apostolic writings, "Israel" is used in more senses than one. The first time it was used is found in Gen. 32:28. The divine man with whom Jacob wrestled said to him—

"Thy name shall be called no more Jacob, but also Israel; for thou hast power as a prince with Elohim, and with men, and hast prevailed."

In Exo. 4:22, it is applied to all of Jacob's descendants who came out of Egypt under Moses. Said God to Pharaoh—

"ISRAEL IS MY SON, MY FIRSTBORN."

Here, it stands for a nation of twelve tribes, which comprised also "a mixed multitude," who were not the fleshly descendants of Jacob (Exo. 12:38). Tried by a law of faith, this nation was partly believers of the promises, and partly not. The believing section, which was always a small number, were the *real* "Israel." All the rest of the fleshly descendants were "not Israel;" as it is written in Rom. 9:6—

"They are not all Israel who are of Israel: neither because they are the seed of Abraham are they all children: but, In Isaac, O Abraham, shall thy seed be called.

"That is, they who are the children of the flesh, these are not the children of the Deity; but the children of the promise are counted for the seed."

Moses, Phinehas, Joshua, Caleb, David, the prophets, and those of their school, were "Israel." Korah, Dathan, Abiram, Saul, Ahab, Manasseh, and their class, though descended from Abraham, Isaac, and Jacob, after the flesh, were "not Israel." The difference between these two classes of the same nation, was purely a matter of faith. The Mosaic Law condemned both classes to death; for—

"By the works of the law shall no flesh be justified . . . for by the law is the knowledge of sin."

"The Law was weak through the flesh," in which "dwells no good thing;" therefore the Law which was good in itself, became death to those who lived under it: for it is written—

"Cursed be every one that continueth not in all things which are written in the Book of the Law to do them."

No Israelite ever escaped this curse; for, although Jesus was "without sin," the Law cursed him, saying—

"Cursed is every one that hangeth upon a tree."

From these premises it will be seen, that *Israel* not only signifies the man Jacob, and the Twelve Tribes his descendants according to the flesh, but men of the nation who are *Israel* in the highest and noblest sense of the word—the metaphorical. Hence, in regard to the question, Who are the seed of Abraham? Who are the sons of Israel? Who are the sons of the Deity?—Christ Jesus interposes, and says, "The flesh profits nothing."

Israelites will not inherit the blessings promised to Israel, because they descend from Jacob; they must be men of faith, "Israelites indeed in whom there is no guile"—Israelites, the sons of the Deity, who believe into his Name (John 1:12)

"Who have been begotten, not of bloods, nor of the will of flesh, nor of the will of man, but of the Deity."

Therefore it is that, because "the flesh profits nothing," Israel after the flesh are not now the people and sons of Deity. They are broken off because of unbelief in the gospel Paul preached. But, they will not always continue a faithless and stiff necked generation; for—

"They shall be willing in the day of the power of David's Son and Lord" (Psa. 110).

And then—

"In the place where it was said to them, 'Ye are not My people,' there it shall be said unto them, Ye are the sons of Ail the Living One" (Hos. 1: 10).

But, before they were broken off because of unbelief in "the Truth as it is in Jesus," efforts were made by John the Immerser, Jesus Christ and the Apostles. In other words, by the spirit of the Deity through them; to manifest a generation of "Israelites indeed," of the sons of Abraham and Israel, and therefore, of sons of the Deity, by faith, repentance, and immersion:—

By faith in the promises covenanted to Abraham and David, and in Jesus as their promised seed, delivered for the offences, and raised for the justification of all who believe the promises:

By repentance, characterized by a thinking and disposition such as Abraham evinced: and—

By Immersion, into the Name of the Father, and of the Son, and of the Holy Spirit, for the remission of sins. Many "of Israel" became "Israel" after this method. They were begotten of the will of the Father of Lights by the Word of Truth, which they received with meekness as the engrafted Word which was able to save their souls (James 1: 18-21).

But still, after all, compared to the whole nation, this was but an election, and that only a remnant. It did not afford Israelites indeed in sufficient number for the Kingdom of the Deity. They of Israel "who were bidden were not worthy." Those servants, therefore, who had the seal in those days, were sent into the highways to gather people together of all sorts that the wedding of the King's Son might be furnished with guests; and his house be filled.

* * *

THIS WAS quite a new crisis in Israelitish affairs. It consisted of nothing less than, as it were, *raising up children to Abraham from stones*—creating Israelites out of Gentiles upon the same principle that "Israelites indeed" were created out of mere natural Jews, styled by Paul, "Jews outwardly."

Peter, to whom the opening of the Kingdom to the Gentiles was committed, went to the house of Cornelius upon this mission. He invited them to become Israelites in every respect except the accident of fleshly descent, which "profited nothing" in the begetting of sons to Deity. When he recounted what he had done to the brethren, he told them that—

"Deity put no difference between us and them, purifying their hearts by faith."

And afterwards, when writing to these newly created Israelites, he says:

"Ye as lively stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to the Deity through Jesus Christ."

Again, he says:

"Ye are a chosen generation, a Royal Priesthood, a HOLY NATION, a purchased people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light, ('the Gospel of the Kingdom');

"Who in time past were not a people, but are now the people of the Deity: who had not obtained mercy, but now have obtained mercy" (1 Pet. 2:5-10).

Paul also in treating of the same subject, says, that—

"He is not the Jew who is one outwardly; but he is the Jew who is one inwardly" (Rom. 2:28).

That is, he is not the Jew who is the seed of Abraham in the sense of being heir to the promise, who is only a Jew *by accident*. To be the seed of Abraham, a man must be a Jew *inwardly*; he must be sealed in the forehead with the Truth which is Deity's seal: in other words, addressing both natural Jews and natural Gentiles, Paul says—

"Ye are all sons of Deity in Christ Jesus **through the Faith.**"

And here follows the reason—

"For as many as have been immersed into Christ, have put on Christ."

In whom (Gal. 3:26)—

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

"They who are of faith, the same are the children of Abraham."

And again likewise, addressing the Gentile element of the Ecclesia in Ephesus, Paul calls upon them to remember that in time past they were uncircumcised Gentiles in the flesh, and consequently—

"Without Christ, being aliens from the Commonwealth of Israel, and strangers from the covenants of the promise, having no hope, and atheists (atheoi) in the world."

But now, all this was reversed when they came to be sealed, and to be constituents of the New Man—"THE ISRAEL OF THE DEITY" (Gal. 6:16)—"the One Body." They were now—

"No more strangers and foreigners, but fellow-citizens of the saints, and familiars of the Deity" (Gal. 2: 11-19).

They had become the adopted citizens of Israel's Commonwealth or polity. They were Jews inwardly—

"Walking in the steps of that faith of their father Abraham which he had before he was circumcised."

They differed from common Jews in not being of the same fleshly descent, which was a matter of no profit; and they differed from them also in being men of faith like Abraham. But the only difference between them and those noblest of all Jews, the prophets and their class, was the accident of birth. Ezekiel, Daniel, Cornelius, Crispus, Gaius, Erastus, and such like, though Jews and Greeks, were yet all "Israelites indeed" through faith—the Jews inwardly, living under the law before the faith came by Jesus, being justified "by faith" in the promises (*ek pisteos*); and the Jews inwardly, living after the faith came, being justified by one and the same Deity, "through the faith," *dia tes pisteos*, in the promises, or "the Truth as it is in Jesus" (Gal. 3:23-25; Rom. 3:30; 4:12-16).

* * *

NOW, THE citizenship of the Old Israelites commenced on earth; while the *politeuma*, or citizenship, of the New Israelites "begins in the heavens"—*en ouranois huparchei*. The citizenship of mere common, or outward Jews, begins with circumcision—with the flesh. If they omit this, the accident of birth from Jewish parents goes for nothing, they are regarded by the law as cut off from their people, having broken the covenant of Yahweh in the omission of the rite (Gen. 17:14). They are neither "Israel" nor "of Israel."

But the citizenship of the New Israelites, or Israelites of the New Covenant, *begins* in heavens, and also with circumcision—it begins with faith, with the Truth believed and obeyed, with the Spirit. A Jew, or Greek, comes to—

"Believe the things concerning the Kingdom of the Deity, and of the Name of Jesus Anointed."

—and to fall in love with them above all other things. He acquires a "faith," in other words, that "purifies his heart," and "works by love"—he receives the doctrine of the Kingdom of the Deity as a little child—with all humility and teachableness; and demands only to know what the Lord would have him to do, that he may do it.

He is required, then, to be *circumcised in Christ*, to "purify his soul in the obedience of the truth"—to "put off the body of the sins of the flesh *in the circumcision of Christ*."

The churchman, or mere pious natural man, discerns not these "deep things of the Deity;" but such a Jew or Gentile as we are considering, being—

"Filled with the knowledge of His will in all wisdom and spiritual understanding."
—knows that, by being buried with Christ in the One Immersion, he *puts on Christ*; and that when thus invested with him as with a white robe, all his sins are *covered over*, remitted, washed away; and he stands "complete *in him*."

Jesus was circumcised the eighth day, according to the law; he was a Jew; the son of Abraham, David, and the Deity; the Heir of all things; he was holy, harmless, undefiled, and separate from sinners; he is king, priest, and so forth. Now, it is only those Jews and Gentiles, the eyes of whose understandings have been enlightened by the "Word of the Truth of the Gospel of the Kingdom," who can by immersion get *into Christ*; for men are saved "through the Faith"—*dia tes pisteos*—and: "Without faith," (which Paul defines as, "the confidence of things hoped for, the conviction of things not seen")—

". . . it is impossible to please the Deity."

This, then, is the indispensable prerequisite for introduction into Christ, and completeness in him. Those who are thus qualified in the act of passing through the bath of water, pass into Christ. Before entering the bath, the Truth believed has changed their minds, made them "dead to sin," and "quickenened them with Christ" (Rom. 6:2, 11; Eph. 2:5). When they are in the bath, and buried under the water, they are "buried with Christ by the immersion into his death," which was for sin.

Hence, *this water burial is their investiture with Christ as with a white robe*. The burial is, therefore, a clothing, or covering over by which their sin-nakedness is metaphorically concealed; and they are in that situation in which it may be said of them, in the words of the Spirit—

"Blessed are they whose iniquities are forgiven, and whose sins are **covered over**"
(Rom. 4: 7).

This is the point of time in which they are "circumcised with the circumcision made *without hands*" and, as in the circumcision performed with hands, there was a cutting, or putting off, of flesh, so in the circumcision made without hands, there is a metaphorical *putting off of flesh*—

"In putting off the body of the sins of the flesh in the circumcision of the Christ, being buried with him in the immersion" (Col. 2: 11-12).

Being therefore thus introduced into Christ's circumcision by faith and burial, they are the subjects of "circumcision of heart in spirit, not in letter"—"the foreskins of their hearts are circumcised, and they are no more stiff necked" (Deut. 10:16) Paul says—

"WE are the circumcision, being servants to Deity by spirit (or by the sealing Truth) and rejoicing in Christ Jesus, and having no confidence in flesh" (Phil. 3:3).

By this admirably devised scheme, Jews and Gentiles get into Christ, though he is at the right hand of Deity and they upon earth; and 'their citizenship begins in heavens.' He, being the Truth, *dwells in their hearts by faith*; and having got into him constitutionally by water burial, they continue to dwell in him; so that, having come forth from the water-grave, *the life which they live in the flesh, they live by the faith of the Son of the Deity, who loved them, and gave himself for them* (Gal. 2:20).

Being thus circumcised in their water burial by the Truth believed, they became Jews in the noblest sense of the word. They went into the bath dead to Judaism and Gentilism, and were born of the water in coming out of it, Israelites indeed; sons of Abraham, David, and the Deity; brethren of Israel's King; heirs with him of all things; holy, harmless, undefiled, separate from sinners; citizens of the commonwealth of Israel; kings and priests for the Deity—they become all this and more, because Christ is such, and they are "complete in him."

* * *

HENCE circumcision of heart, in the sense explained, is as indispensably necessary to the Israelitish citizenship which begins where Christ now is, as circumcision of flesh was to Israelitish citizenship beginning the eighth day after birth. The two circumcisions developed two Israels—the carnal and the spiritual. While occupying Palestine, the Carnal Israel were the kingdom of the Deity under the Mosaic Constitution; and the throne upon which David and Solomon reigned in Jerusalem in the land so long as the constitution was respected; and there were enough "Israelites indeed" among them to preserve the nation from putrefaction. These were the real, spiritual, life of the nation—the salt of the land; and when they became insipid; or, when they, as the chosen generation, died off from the arena, the nation became "a carcase," fit only for the talons of the Roman Eagle, according to the predictions of Moses, David and Christ (Deut. 28:49; Dan. 8:10-12, 24; Matt. 24:28).

But, when the Israelitish Carcase was rent and devoured by "the Great Eagle," THE ISRAEL OF THE DEITY," consisting of Jews and Greeks in other lands, or sections of the habitable, who were Jews in Christ, was still an organized and flourishing community, styled also by Paul, "the Ecclesia, his Body," of which Jesus Christ is the Head; and the "One Body." This new community figures in symbolic writing, as "The Seven Ecclesias which are in Asia;" these seven being representative of all Israelites, "circumcised with the circumcision made without hands," in all the habitable.

This Israel was rooted in Jacob's twelve sons, as the patriarchs of the tribes. "First that which is natural," says Paul, "and then that which is spiritual." This is the order of the Deity's developments in relation to body, world, and nation. Hence, the spiritual body is developed out of the natural; the spiritual world out of the natural; and the spiritual Israelitish nation out of the natural, *we Gentiles coming in by adoption through the King of Israel*, who himself was first natural before he became spirit. The principle is fundamental, and perceived in the generation of all things—first, the naked grain or body; then that which shall be fruit-bearing in the field.

Whosoever Is of a Willing Heart

"The creation was made subject to vanity, not willing, but by reason of Him Who hath subjected the same in hope"—Romans 8:20

By **BROTHER ROBERT ROBERTS**

ONE FEATURE strikes the mind in connection with all the Tabernacle services: *the prominence given to "freewill" as their acceptable characteristic—*

"If any man of you bring an offering to the Lord . . . he shall offer it of HIS OWN VOLUNTARY WILL" (Lev. 1: 2.3).

"If ye offer a sacrifice of peace offerings to the Lord, ye shall offer it AT YOUR OWN WILL" (19.5).

"When ye will offer a sacrifice of thanksgiving unto the Lord, offer it AT YOUR OWN WILL" (22:29).

Hence also the expression "freewill offerings" of frequent occurrence (Lev. 22:21, 23; 23:38).

This touches a far-reaching principle—a principle that lies at the root of the problem of evil. Men have wondered in all generations why things should have gone so far wrong among men in view

of the goodness and omnipotence of God. It is probably true that nothing has done so much to create unbelief as the inability to solve this difficulty.

It is sufficient in one way to suspend judgment. This is not perfectly satisfactory, but there is a certain relief in it. A reflecting man will say to himself:

"Things have not always been as they are upon the earth, and they certainly will not always be as they are. My days are too short and my experience too limited to enable me to judge rightly of this problem. There is probably a solution I have not dreamt of."

But though there is a certain easement in this line of thought that may save a man from the absurd alternative of atheism, it is far short of the peace that comes with discernment of the true explanation. This explanation has been supplied in the Scriptures.

The metaphysician may go behind it, or sap and mine underneath it and perform the juggler's feat of appearing to obscure the obvious, and to establish the uncertain. But the position practically remains untouched. He may reason the superficial into a state of doubt as to whether the sun exists; but the luminary comes all the same every morning, and the seasons follow its course, and the metaphysician himself is gladdened by its pouring rays.

So he may ingeniously impeach the Bible account of the existence of evil, but he cannot disestablish it, or affect the course of events. *He cannot argue evil away, and he cannot give a reasonable explanation of it.* He stands convicted as a philosophic trifler. Wisdom turned to foolishness is no new phenomenon. FACTS are what wise men deal with.

THE FACT of evil is staggering, but it is a fact and must have a rational meaning, seeing the universe, as the deepest thinkers all acknowledge, is conducted on the principle of reason. We are on the track of its discovery when we touch this phrase "freewill," "*his own voluntary will.*"

Apart from the phrase, the thing *exists*. There is in man the power of deciding how he shall act. His liberty of decision is governed by circumstances, truly: (he cannot stay in a sinking ship unless he choose to drown). Still, he has the power of adjusting himself to circumstances. He can do or not do. He can choose or refuse. He is under no constraint. The reasons before his mind may constrain his choice: but his choice is his choice because of the reasons and not because of any compulsion brought to bear.

When the outbreak of fire in the house makes him run into the street, it is his own act. Nobody forces him. He is a free agent. This is the primary fact in the case which sophistry cannot alter, though it may raise a fog before the eyes of the sophisticated. The commonsense of universal mankind, including our friends the sophists, recognizes the fact in all the practical relations of life.

Now, it will be found that this fact (so distinctly recognized by the Law of Moses) gives the clue to the mighty problem of evil. *To see how, we must take the point of view of the Creator and not the created.* We must consider what are God's aims in the development of earth and its inhabitants.

It must be evident that the feelings of *man* can afford no clue. Man's feelings are limited to his own little self, and generated by the infinitesimal horizon of his individual view. Ascending to the divine point of view, we get away from the floundering. We have it revealed that God has made man "*for His (God's) own pleasure*".

That God should have pleasure astounds our philosophic friend. We may "leave him alone". The reverse state of things would be far more astounding. Where has man got what little capacity for pleasure he possesses? David's enquiry, "He that hath formed the eye, shall He not see?" is to the point.

Now, *how* and *in what* can man give God pleasure? Not by bodily strength, as it is written, God—

"Delighteth not in the strength of a horse: He taketh not pleasure in the legs of a man."

It is possible for us to conceive that mere mechanical energy would not afford pleasure to God: it does not afford pleasure to man, who is made in His image: why should it to God? What *does* afford Him pleasure?—

"The Lord taketh pleasure in them that fear Him, in those that hope in His mercy."

"Will the Lord be pleased with ten thousands of rams?"

"To obey is better than sacrifice, and to hearken than the fat of rams."

"The Lord taketh pleasure in the righteous."

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

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

The secret of the Lord's pleasure, as expressed in these cases, lies in the thing meant by the Mosaic phrase: "*his own voluntary will*".

"OBEDIENCE", free and uncompelled—love and worship constrained only by discernment of what is "due" on the part of created intelligent beings—is the thing in which He delights. Does not reason admire this? We are in His image. What higher enjoyment is possible to man than the spontaneous appreciation of those who are enlightened? Should we enjoy the deferential genuflections of wax figures worked by machinery? Could we find pleasure even in the subservience of human beings who were mesmerized into it by animal magnetism or coerced into it by authority?

In these considerations, we get a glimpse of the reason why God's highest pleasure should be derivable from the *free worship of independent intelligence*. To make it acceptable, He has to bestow the independence.

And here is where the door has been opened for evil, and where have come in the "long ages of delay" that defer, but cannot prevent, the final triumph. *The power to act independently with which it was necessary we should be endowed, brings along with it the power to act wrongly, the power to act disobediently, and, therefore, the power to bring about that prevalence of evil which God appoints as the corollary of sin.*

This power has been so used. It is a matter of history. It is no matter of theory that—

"The whole creation groaneth and travaileth together in pain until now."

We can take any country—any nation, any man to witness that man is subject to vanity everywhere—that the healthiest and wealthiest are no exception, though they have certain momentary mitigations. The *fact* of the matter is unquestionable. The history of the matter may be varied by different imaginations, but the truth of the matter is one.

* * *

UNBELIEVERS *guess*: the Bible *reveals*. The Bible being true, we listen—

"By one man sin entered the world, and death by sin."

By another, both will depart out of the world. The thing is in process—

"Christ the firstfruits: afterward they that are Christ's at his coming."

The process is slow because the result requires time—the voluntary subordination of human wills to God (in the midst of, and in spite of, the evil) by means of His testimony acting upon the understanding. The result finally reached in the redemption of an obedient multitude will obliterate and justify the evil through which it will have been attained. At last, the song will be true—

"In Christ the tribes of Adam boast
More blessings than their father lost."

This revealed employment of man's "own voluntary will" in the achievement of the divine object in the creation of the earth and man, is as much in harmony with every revealed principle in the case as it is in conflict with the gloomy tenets of Calvinism.

If God purpose to fill the earth with His glory, He employs means to accomplish that purpose. The means and the purpose are not incompatible. If He foresee the result of the means, His foresight does not displace the operation of the means. If He allow man to fall, *it is that man may know that he cannot stand without God*. If He humble man in a deep acquaintance with evil, it is that He may exalt man without danger of usurpation or ingratitude. If evil reigns for a season, it is that the good which will extinguish it may be appreciated, and that *its dependence on the power of God may be discerned* and joyfully recognized in the songs of everlasting joy that will yet fill the earth with His praise.

As for the myriads of sinners that flit across the stage of transient being during the process and disappear, they are a needful accessory to the work, and their employment thus is no offence to reason. Human sentiment may be offended by such an apparently useless use of flesh and blood: but it is only the objection of children who object to the slaughter of animals for the supply of the table.

If men were immortal souls, there would be a difficulty, especially with an endless hell in the background—worse than all Papal Inquisitions (and they were diabolical enough). It would be something more than a difficulty: it would be a maddening enormity.

But recognizing man at his intrinsic value (or rather, valuelessness) both as manifest to experience and testified in the Scriptures, any difficulty exists only in human imagination. Man is a mere passing form of divine power, and *when out of harmony with God, he is no more than the vegetation or the summer insects, which are also but forms of His power* (Isa. 40:17)—

"All nations before Him (in this relation) are as nothing: they are counted to Him less than nothing, and vanity."

When they vanish into death, they are as a dream, "whom Thou rememberest no more" (Psa. 88:5). Hence, in the bright morning of God's perfected work on earth, when the stirring of resurrected obedient men of all ages fills the earth as with the holiday joy of children, the absence of the ungodly will not only be no drawback, but a contributive element of well-being: and their recollected existence in dark ages past will be no burden on the spirits of the chosen in view of their clean disappearance from creation.

"Evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be . . .

"But the meek shall inherit the earth, and shall delight themselves in the abundance of peace.

"Wait on the Lord, and keep His way, and He shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it" (Psa. 37:9-11, 34).

* * *

THE PLACE Mosaically assigned to man's "own voluntary will" has also an illuminative bearing on the question of responsibility and judgment. These two things (that a man should be held accountable according to his knowledge and that he should receive "the due reward of his deeds") are as distinctly affirmed in the teaching of the apostles and prophets as they are ignored or denied in the current thoughts of men.

There is no need to prove this, as the work has often been done in other publications. What is called for is *the discernment of their logical relation to the requirements of man's "own voluntary will" in the act of divine subjection*. It is sufficient to suggest the thought for it to be seen in its full force. How could a man be held responsible if he did not possess the power of compliance with the divine

will? And on what principle of justice could the Lord propose to "reward every man according to his deeds" if those deeds were beyond his control?

True it is that a man in a pure state of nature has no developed will that he can control. He is as much the slave of blind impulse as an animal. But there is no question as to man in this state: the Scriptures declare and experience proves that such men are "like the beasts that perish" (Psa. 49:20). Men are not accountable when they are thus blind and beyond the reach of law (John 9:41; Rom. 5:13).

The law of responsibility comes into operation only when men are sufficiently enlightened to know (John 3:19; Jas. 4:17). That such should be held responsible is a recognition of "voluntary will" as the basis of human character.

Whoever would have questioned such a palpably manifest truth if it had not been for the bewildering effects of the Greek dogma of the immortality of the soul, and the resultant speculations of metaphysical theologians, who have reasoned themselves and their disciples into the most absurd hypotheses of human action, and involved, not only the Bible but all human life, present and future, in an impenetrable cloud. The fatalism of the Turk and the gloom of the Calvinist are the practical fruits of the nonsensical speculations of the men, dignified by the name of philosophy.

The natural recoil from such an intellectual nightmare is seen in the scientific libertinism of the present day, which in its exclusive study of the microscopic raw material of life forgets the huge life-ocean in which all the small phenomena subsist, and the practical results at which all life manipulations are aimed by the Supreme Intelligence of the Universe, as illustrated in the history of divine intervention in the affairs of men.

A City That Is Compact Together

"Bear ye one another's burdens, and so fulfil the law of Christ"—Galatians 6:2

PART THREE

MOSES, the great leader of Israel in the wilderness, was the meekest man on the face of the earth (Num. 12:3). This is the meekness we must show in our associations together.

But Aaron and Miriam envied Moses, their brother. Had not God spoken also by them? As is so frequently the case, a different excuse was advanced to cover their envy. They questioned the fact of his Ethiopian wife. Remember that *God had chosen Moses in these circumstances*. He had placed Moses in command.

But Aaron and Miriam were slandering one whom God had chosen, and to cover their own evil thoughts. How rationalizing is the human mind! Were not they both older than Moses? What right had he to tell them what to do? Were they not also specially chosen?

"He that hath no rule over his own spirit is like a city that is broken down, and without walls"
(Prov. 25:28).

Frequently the flesh cloaks its evil ways under a "Thus saith the Lord," not rightly dividing the Word of Truth. Rather are we counselled to try our own ways, to analyze our motives by the sword of the Spirit. Christ said—

"First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye."

If this had been the attitude of Aaron and Miriam in this case there would have been no Divine displeasure and no leprosy of Miriam. Miriam by slander had drawn her brother Aaron into evil also.

How sad, that she, who had effected the deliverance of Moses with her courage from the watery grave of the Nile, should, before all the assembly, speak evil of her brother!

But the sword of the Spirit came into play in a noble way once more. Meekness and humility triumphed over sin. Said Moses to God (Numbers 12:13)—

"Heal her now, O Lord, I beseech thee."

"A soft answer turneth away wrath." Let us try it. It is the most powerful weapon we have. If we all studiously and assiduously apply ourselves in this manner we shall not need to worry about the outcome.

We must strive to control ourselves in all circumstances, by the extension of love to the uttermost. We must endeavour to understand one another's problems, and seek to help carry them. Everyone has problems and trials. They are Divinely arranged in the lives of God's servants, for chastening and scourging, that we may be proven His sons and daughters. Our way of association together is clearly set out by Christ—

"If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. I have given you an example, that ye should do as I have done to you.

"If ye **know** these things, happy are ye if ye **do** them."

Let us enter into one another's joys and sorrows with the closest possible bond of love. Our efforts in this direction must be ceaseless and untiring. The ones that are most difficult to approach or draw closely unto us are the ones that need love and mercy the most. Never let us give up in our striving to arrive at a way to unite the Body in one. Let us seek by prayer to accomplish this.

"To him that believeth, all things are possible" (Mark 9:23).

It is not only those who are destitute for whom help is needed. It is to those who are weak in the way, who are troubled in mind by sickness and adversity (Gal. 6:1)—

"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness . . . Bear one another's burdens, and so fulfil the law of Christ."

Paul returns our thoughts to the aspect of warfare when he writes to Timothy (I Tim. 6:11-12)—

"But thou, O man of God, follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life."

In order to impress the disciples, in the operation of the warfare, Christ said—

"Except ye be converted; and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this child, the same is greatest in the kingdom of heaven.

"And whoso shall receive one such little child in my Name receiveth me" (Matt. 18:3-5).

Christ had taken a little child lovingly up in his arms. He impressed them that all must be done "in his Name," or for God's will and purpose. He said we must receive one another as little children as in God's purpose, or with a humble disposition, as we would receive Christ himself.

If we follow this course, we not only receive Christ, but receive God also. It is an ascending scale. The way we treat one another is construed as the way we would treat God. If we do not love our brethren and sisters whom we have seen, how can we love God Whom we have not seen?

We should endeavour to understand the basis for people's actions, the sincerity behind what they are doing, rather than to criticise the action because it wasn't done in just the same manner as we would have done it. We find an illustration in the life of John the Beloved, before he had been fully developed by the love of his Master (Mark 9:38)—

"John answered him, saying, Master, we saw one casting out devils in thy Name, and he followeth not us: and we forbad him, because he followeth not us."

The Master corrected this view of the matter by gently showing that if the work was truly done "in his Name," the doer could not very well be in opposition to the work of Christ. The secret lay in doing the work to the glory of God and with a view to the furtherance of His purpose of salvation. Let us judge righteous judgment and understand that often there are two ways of doing the same thing. This is a very important aspect of ecclesial life together.

Ironically, a short while before, because of lack of faith on *their* part, they were unable to accomplish the very thing they were criticising the other individual for doing—

"I spake to thy disciples that they should cast him (the devil) out; and THEY COULD NOT"
(Mark 9:18).

Why? Because they were not working "in his Name." When we seek to remove the mote from the eye of our brethren and sisters, let us be sure that our own vision is not obstructed with a much larger interference, even self-esteem and pride.

The figure of the natural body we should keep in mind. Each function of the body is different in its operation, but it serves that one and the self-same end, the keeping of the body in health and vitality which alone will preserve in life. The spiritual aspect is obvious—

"He that is not against us is on our part" (Mark 9:40).

We cannot function by ourselves. Those who work for God, with the one purpose in view of honouring His Name, in harmony with the Truth, work for us and with us. *How* it is done is secondary, as long as we are *doing what we can*.

"For whosoever shall give you a cup of water to drink in my Name, because ye belong to Christ, verily I say unto you, he shall not lose his reward."

But the warning is clear from the reverse of this quotation. And the subsequent verses tell us what we should do about it in relation to ourselves (Mark 9:42)—

"Whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea."

Christ's exhortation is very personal. He is speaking in the second person—"Thy." *If thy hand* . . . *If thy foot* . . . *If thine eye*." If our activities, if our ways, if our vision is such that we are a cause of offence to any of our brethren and sisters, personal examination is most necessary. And there is much force in the Master's concluding words—

"Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another" (Mark 9:50).

Salt would seem to be the sound preservation of good judgment. But if the judgment have lost its soundness and stoops to pettiness, then there is corruption in ourselves. Again it is *personal*. "Have salt." Where? "In ourselves." *The results ecclesially*—"Peace one with another."

The humble in the eyes of God are those who know they need saving from themselves. They know that when they stand in the presence of Christ at the judgment seat that they will not be worthy of salvation—that it will only be predicated on the mercy of God. They will not be the ones who have been arguing about the positions they will have in the kingdom, but who personally have been striving to have a place in the kingdom. Even Paul said (1 Cor. 9:27)—

"Lest that by any means, when I have preached to others, I myself should be a castaway."

This is the class that Christ referred to when he said he came to seek and save that which was lost—

"If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety-nine, and goeth into the mountains, and seeketh that which is gone astray."

The ninety-nine class are those who feel that they have not gone astray, that they are not lost, and do not need saving, that it is just a matter of what *position* they will have in the kingdom. The "one sheep that went astray" class are those who know they need a guiding hand and that without it they are helpless. If this be our attitude we have the assurance that God is mindful of all our needs (Matt. 18:14)—

"Even so, it (is not the will of your Father which is in heaven, that one of these little ones should perish."

The Master does not leave the lesson there. He presses home the exhortation with force. *He shows us that we have a responsibility to overcome our personal natural feelings in love for one another.* We cannot just take refuge in, "That's just my nature, I can't help it, I was born that way." The words are well-known, but only too infrequently obeyed—

"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother" (Matt. 18:15).

This is the most important verse for us to remember in our Ecclesial life, yet how frequently forgotten! If we truly love one another in the Scriptural sense and as God has loved us, we shall seek to help one another by forbearing (holding up) each other. We cannot help others by pulling them down and trying to appear better than they are by undermining their work behind their back. *We will protect each other if we are fighting together.* If we are fighting together for a common cause, the cause of God, we cannot lightly speak evil of one another.

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

1960 Texas Gathering Report

"There is a river, the streams whereof make glad the city of God, the holy place of the tabernacles of the Most High"—Psa. 46:4

THESE WORDS of the Psalmist, while having their full and primary application to the Age to Come when the law of God shall go forth from Jerusalem to all nations, yet found an incipient reflection in the associations at Hye, during this 82nd Annual Texas Fraternal Gathering.

The River, the Word of God; the Streams, the life-giving messages flowing therefrom; the City of God, those potential constituents of the New Jerusalem, who form at present the holy place of the tabernacles of the Most High.

"Ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them"
(2 Cor. 6:16).

In such a spirit, many brethren and sisters assembled with a freewill and earnest desire to give heed to all Scriptures, which—

"Is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works."

* * *

THIS YEAR the Gathering encompassed eight days, having the advantage of two Sunday memorial assemblies, which served as fitting prelude and conclusion to the intervening meetings.

The BUSINESS MEETING gave opportunity for a manifestation of the mutual desire of those present for the spiritual upbuilding of the brotherhood, who assembled in this area, away from the stress of a world torn with strife and confusion.

The MEMORIAL SERVICE impressed the hearers with the basic purpose of our meeting, the necessity of a Divine provision of salvation from the weakness and helplessness of mortal nature, a refreshing of our memories of the need we have for spiritual food which alone can build us up to eternal life, and to impress us of the importance of developing the Divine character in our associations one with another.

The addresses for the first day combined in the laying of the foundation of the Gathering, and became a three-fold cord to bind us to the horns of the altar.

The exhortation found the assembly at the feet of the Saviour, with Mary of Bethany, choosing the good part of hearing the words of the Master, admonished to let the necessary things of daily life be used as stepping stones to spiritual service only. To partake of the memorials acceptably we were instructed to purge out from the heart all the ill-savour of malice, wickedness and covetousness.

The AFTERNOON MEETING illustrated that a change is very necessary in our lives, that a new birth must take place within each member if they are to become sons and daughters of God in the highest sense.

"Ye must be born again" (John 3).

We must develop a new way of thinking, a new philosophy of life, based on Divine principles. The contrast between the old building of the flesh and the new edifice of God's temple must be marked as night and day. The new man so created must be renewed day by day, by building with spiritual materials.

The EVENING LECTURE directed attention to the sure foundation, from which alone Divine wisdom can be attained. The Truth of God's utterances were impressed by the accuracy of fulfilled prophecy. The world of mankind was divided into four camps. First were those ignorant of the will of God, followed by those who say in their hearts that there is no God, unimpressed by the witnesses of God or the manifestations of His power, those atheists who pride themselves in the flesh and its reasonings.

The remainder were subdivided into two classes, (the remainder being those who have a knowledge of the will and purposes of God). Knowledge was shown to be the ground of responsibility, a fundamental doctrine for all to understand in serving God.

Those in the way of knowledge who esteem the pleasures of this life above the grace of God will be the subjects of Divine wrath in the day of judgment. Conversely, those who manifest their belief by a lively obedience to what God has commanded and who grow by study of the Word of God, shall be crowned with life eternal.

* * *

MONDAY MORNING the assembly convened at 9:30 to begin a pattern of activity which continued throughout the week at this time of day. The Daily Readings, carried forward the principle of the Sunday evening lecture and the previous exhortations. Following the reading of the Word, attention was focalized on the Book of Joel, and during the succeeding days we were drawn much closer to the prophet's message, and had our understandings enlarged as to our place in the Divine scheme, and the movement of the nations in the time of the end—

"Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets" (Amos 3:7).

The Monday morning address called attention to the fact that God had not left Himself without witness for all to see His glory, power, wisdom and the beauty of His arrangements. Truly the heavens declare the glory of the Lord, and we were shown that God in wisdom had made all things, to teach necessary lessons to those who have eyes to see.

The natural phenomena of things we witness day and night in the heavens above us, were transfigured into spiritual lessons and parables from God's Word, analogies to instruct us of the place God's servants are to hold and do hold in the economy of the Creator's will.

Our encampment on the Hye grounds was similar in some respects to those of Israel in the Wilderness of Sinai. As Israel of old, we had the voice of God for comfort in seclusion from the outside world; not the audible voice accompanied with thunder as at Sinai, but the still small voice—

"This is the way, walk ye in it."

We were instructed that the trials of the present age, far from being evidence of Divine wrath, are the loving hand of God, chastening and correcting us, fashioning and moulding us into vessels meet for His use in the future. The mental reaction developed was that we should praise our heavenly Father for the comfort revealed in His Word, to carry us through our tribulations and that we might thereby comfort others who are in trouble, through the same consolation imparted by God to us.

The day's activities drew to a close by the evening lecture. We were shown the basic need for salvation, that man of himself is as the grass that perishes, having in native (ignorance no pre-eminence over the beast. The love of God, finding a means of salvation, while maintaining His righteousness has graciously brought life eternal to mankind through the preaching and acceptance of the Gospel message.

This lecture illustrated the fallacy of the popular doctrine of "immortal-soulism," and instructed that when we have done all the will of God, we still remain unprofitable servants. We cannot demand Life Everlasting of God, for, "There is no man that doeth good and sinneth not."

"The gift of God is Eternal Life, through Jesus Christ our Lord."

* * *

FOLLOWING our Bible study class early Tuesday morning we were comforted by the words of exhortation from the heart of our morning speaker, guidance impressed through years of association with the Word of God. The message carried the lesson to those whether young or old that there is a battle to be fought, a warfare which must be waged, until probation ends.

While there are enemies of the Truth which must be guarded against, both from without and within the fold as Paul warned us, the greatest enemy we shall encounter is ourselves, the natural tendencies of our nature drawing us away from God.

"Be ye faithful unto death, and I will give you a crown of life."

The afternoon session presented another aspect of the Man Christ Jesus. "I am the Light of the World," said Jesus. Light is an essential element in salvation. Darkness prevails for those who are naturally blind. Yet the Master was able to show his audience that this condition of **natural** blindness is far superior to that of **spiritual** blindness.

Indeed the naturally blind who know God's will and do it, see far more clearly than those who having known the purpose of God, refuse to accept the light thereof, because their deeds are evil. What

joy for those who with the eye of faith receive in the heart the Light of the World, and have the words of Isaiah fulfilled upon them (35:5)—

"The eyes of the blind shall be opened."

A changed world it will be when the eyes of all the earth's inhabitants shall be opened, and it will not be necessary, to say, "Know the Lord," for—

"ALL SHALL KNOW HIM from the least to the greatest."

Once again in the evening the message of the Gathering was directed to those who were seeking Divine truth, as our brother speaker implanted the true doctrine of Jesus Christ being the Son of God, the Way of Salvation, the Truth of God, and the Life of the World.

The IMPOSSIBILITY of the doctrine of the Trinity was illustrated, while the **reasonableness** of the doctrine of Jesus as the only begotten Son of God was displayed. An understanding of this doctrine is essential to a perception of God's means of salvation for mankind

Jesus was shown to be one of Adam's race, a partaker of flesh and blood like unto his brethren, that this fact was essential to his overcoming and removing the power of the devil (the sin nature), and opening up a way to everlasting life for his brethren.

Rather than a **substitute** Jesus was a **representative** of what is required in those who would please God. God is developing a family of sons and daughters, of which family Jesus is the head. His life of obedience has illustrated what God wants His children to be like.

While realizing that we shall never attain to the sinlessness illustrated in the life of Christ, he has been set forth as a mark or goal toward which we should strive. Herein Christ is THE WAY, once we have followed him through baptismal death.

Earnestly contending for the Truth, as did the Master, following in his steps, being wise as serpents, yet harmless in all our ways as doves, will bring such unto the Life that knows no ending, through the mercy of God.

* * *

THE MID-POINT of our activities fittingly drew our attention to our service for God. The Wednesday morning address taught us from the Word of God that we are Stewards. Two classes of Servants, charged with the execution of their Master's business, were set before us. By comparing the examples of faithful men, we should seek to learn what is required of good stewards. Stewardship is a continuing duty for those who have been called to God's service. Christ said—

"Blessed are those servants whom the Lord when he cometh shall find watching."

And he continued the exhortation that we should also be ready for his coming, for he will come at a time least expected.

Attention was also drawn to another class of stewards who are unheedful of their duty and the coming of their Master, who say in their heart—

"My Lord delayeth his coming."

Let us not be looking for some great event to transpire before that moment when the Master arrives. Let us not look at the coming of Jesus as some event in the distant future, by indifference toward the Truth and prime interest in daily pursuits. We are in the perilous times of which Paul spake.

Paul impressed the fact that we are ministers of Christ and that it is important that in such a position that a man be found faithful. The word of the Gospel has been committed to our keeping. It must be superintended by watchful care that when the Master returns he may receive his own with increase.

The key note of the exhortation was that we must be faithful in the discharge of our duties for the Lord, and be prepared to welcome him with joy. Then shall the glorious words of the Master ring in the ears of those who have faithfully performed their work—

"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Temples Made With Hands

PART TWO

"In those days Jerusalem shall dwell safely, and this is the name wherewith she shall be called: The Lord our Righteousness"—Jer. 33:16

This is the name that is applied in ch. 23 to Christ—"The Lord (Yahweh) our Righteousness." Here it is applied to Jerusalem as the "city of the Great King" and as emblematic of the Bride, the Lamb's wife, the New Jerusalem, who shares the Name of her Bridegroom, for they are all "*in his Name*"—part of his Name (Rev. 3:12)—

"Him that overcometh will I make a pillar in the Temple of my God . . ." —the living Temple of which that of Solomon was but a shadowy type—

". . . and I will write upon him **the Name of my God, and the Name of the city of My God,** which is NEW JERUSALEM, and I will write upon him my new Name". —"*The Lord (Yahweh—He shall be) our Righteousness.*" This name expresses the purpose of God to manifest Himself in righteousness in a multitude whom He has made conformable unto Himself. God speaks of Jerusalem as—

"The place I have chosen to **put My Name there.**"

The putting of God's Name—Personality—Identity—Authority—there means bringing it to the condition of righteous blessedness that Jeremiah foretells—making it holy and godly—the world center of His Power and Presence.

* * *

IN THE New Testament reading (Mark 7) the Nation and the Purpose are brought face to face in the great crisis of their long and strange history. The Son of God—"the Lord our Righteousness"—walked among them, seeking to write his Name upon the city and the people. Verse 1—

"Then came together unto him the Pharisees, and certain of the scribes, which came **from Jerusalem.**"

It is significant that this delegation was from Jerusalem, the city in which the purpose of God centered and which was the scene of the events of the first 2 readings for today. Jesus said, when told that Herod sought to kill him in Galilee—

"I must walk today, and tomorrow, and the day following, for it cannot be that a prophet perish out of Jerusalem . . . O, Jerusalem, Jerusalem, that killest the prophets and stonest them that are sent unto thee!"

Jerusalem must be both the murderer and the scene of the sacrifice. *Jerusalem was now just 40 years from its last and greatest destruction, just as it was just 40 years from destruction when Jeremiah began his ministry.*

Forty years more and the Roman armies would come and destroy the city and the sanctuary, amid some of the most terrible scenes ever recorded, as Daniel had foretold.

* * *

THIS delegation from Jerusalem calls Jesus to task because his disciples do not observe the ceremonial ritual of frequent washings required by Jewish tradition.

These lessons are laid out for us *so clearly*, and Jesus—with divine wisdom—so plainly discerns and manifests their error, that we may wonder how a learned, intelligent and responsible class of men could get things so much out of proportion, to be so fastidious about superficials and so blind about important principles.

But these things are written for *our* guidance and admonition, and we *must* find admonition in them. There are lessons here that apply to us, if we can but see the application.

We remember the parable with which the prophet Nathan approached David regarding Bathsheba. David was violently aroused against the rich man of the parable who took the poor man's lamb. He saw the point instantly . . . How could anyone be so senselessly selfish and cruel! It must be immediately punished with death!

It was not until Nathan said: "*Thou art the man,*" that the terrible light broke upon David. So of all these lessons of Jesus. Let us say to our own old man of the flesh: "*THOU art the man!*"

The more we examine our old man in the light of Scripture the more we see him in all these Biblical lessons.

The Pharisees were very fastidious and correct in a *shallow* way, but they were very inconsistent in *deeper* things. They failed to comprehend even the existence of the deeper things.

The deepest principle of Truth is that all things must be done in, for, and by, love. To the extent that we fail to reach this depth as the motive and method of all that we do and say, to that extent we fall into the error of these Pharisees. Whenever we are harsh, or impatient, or unkind, we are exposing our professed worship as mere Pharisaism.

It is mean and unworthy (and a subtle gratifying of the flesh) to justify rudeness and impatience and sourness toward children as necessary discipline. Instruction and discipline must be in patience and godliness and love or they are simply a cowardly diverting to defenceless children of our inner evil characteristics.

How could these scholarly Pharisees devote their lives to studying God's Law without perceiving and living the true *spirit* of that Law? NOTHING IS EASIER. Natural flesh, having devoted itself to God's Law, naturally becomes self-righteous and critical. This is one of our greatest dangers—

"Knowledge **puffeth up**, but love **edifieth**."

The Pharisee is present in us all, ever ready to parade his own self-esteem upon the stage of God's Word. When, instead of applying this lesson to ourselves, we give vent to self-approving indignation at the Pharisee of this chapter, *we ourselves are in that very act manifesting the hidden Pharisee of the heart.*

How true are the Spirit's searching words (Jer. 17:9)—

"The heart is deceitful above all things and desperately wicked: who can know it?"

And the apostle's anguished cry at perceiving the natural hopelessness of this fact (Rom. 7:24)—

"O wretched man that I am! Who shall deliver me from this body of death?"

Let us remember the prophet's words: *THOU art the man*. Consider the example of Pharisaic hypocrisy Jesus exposes. How does it apply to us? Verse 11 of this 7th of Mark—

"It is Corban by whatsoever thou mightest be profited by me."

"*It is a gift to God—It is already dedicated—I am sorry but I am not free to give you any of it.*"

Perhaps the way in which we are most likely to manifest this Pharisaism is in respect to our time—

"*I am too busy—I must get up an address—I must prepare my article—All my time is already Corban—I cannot stop to help you—I cannot write that so-needed letter of encouragement; I must hurry to a meeting; I am late already.*"

It is so easy to get into a comfortable Corban rut, like the priest and Levite hurrying to Jerusalem right past the wounded man, busy with our pleasant little self-appointed tasks, and lose contact entirely with the real issues of life.

They did not *mean* to be hypocrites, but they had allowed the old man of the flesh to completely deceive them. They had gotten things so terribly out of proportion that they had turned religion from a beautiful way of life into a dead skeleton of bare, rattling doctrines and meaningless technicalities. All the emphasis was on externals—none on the fruits of the Spirit in the heart.

Religion had become just a fixed set of beliefs and the repeated mechanical performance of certain acts—

"Except they wash oft, they eat not. And many other things there be which they have received to hold."

The traditions of the elders. Some of their predecessors, with well-intentioned blindness, had invented a host of regulations, to keep small minds busy and self-satisfied, believing that if every aspect of life had its set religious performance, then the individual will of necessity be kept safely hedged within the path of righteousness.

They must have recognized that in the main their system did not work—did not produce holiness—but they would doubtless console themselves with the thought that the fault was not with the system but the people. *We may very easily make the same mistake*. We must constantly examine our own system for similar weaknesses. If our system merely produces self-satisfied doctrinists, and does not purify the Body from the fleshly corruptions of worldliness, selfishness, unkindness and impatience, and produce a people of outstanding gentleness, kindness, holiness, and zeal, it is mere surface Pharisaism, and our standing aside from other groups is mere hypocrisy.

Jesus tried to show them that what had been meant to be a living force in the hearts of men they had dried up into a multitude of legal technicalities—cold, dead, powerless.

Here again we are in great danger. We so easily drift into *performing* our religion, rather than freely and enthusiastically *living* it. We so easily go through its exercises—the readings, the meetings, the set times for prayers, the customary thanksgiving for our meals—and then leave it behind and forget as we step out into the realities of life. The holy Word of God on our lips one moment—impatience, irritableness, rudeness and worldly foolishness the next—sweet water and bitter from the same fountain!

As soon as custom begins to form a crust, as soon as there is any tendency to drift thoughtlessly through a performance, we are in danger of "making the Word of God of none effect by our traditions."

One very tell-tale evidence of this tendency to ritualism is self-commendation. We do our readings faithfully, no matter how tired we are or how late it may be—we struggle through them. And if we should happen to miss, we faithfully catch up, and have a pleasant glow of self approval.

This begins to sound very much like ritualism. Why? Because self-approval immediately reveals that we have forgotten *why* we are doing them.

It is not a matter of *commendable performance* of some task—it must be the joyful fulfilment of a *spontaneous desire*. Do we have any feeling of self-approval when we do something we genuinely enjoy? No. Rather, we have a feeling of *pleasure* and *thankfulness*.

We must read, not just to get the readings done, but to *enjoy* learning more of God, to enjoy godly company and godly memories, to satisfy hunger and thirst for righteousness.

There is, of course, no virtue in *not* doing the readings. It is even sadder to *miss* them than to do them mechanically.

But in anything arranged according to a schedule (and some things, such as this, must be) there is the danger of the Pharisaism illustrated in this very instructive incident.

As he concluded this lesson, Jesus said—

"There is nothing from without a man that entering in can defile him: but the things which come out of him, those are they which defile the man."

Some have used these words to justify the use of tobacco. This is doubly sad, for the true spirit of it is missed, and a wrong idea is encouraged. Any with spiritual discernment will perceive this fallacy, for these words could just as well be used to justify addiction to drugs, to say nothing of alcoholism.

The defilement of tobacco, like that of alcohol and drugs, is *from within*. The heart that seeks these forms of self-gratification, and that subjects the mind and body to the *unnatural and habit-forming influences and slavery* of these things is defiling himself.

But let us perceive the great truth of Jesus' words. All defilement is from within—from the heart. It is the state of the heart and mind—the lusts, desires, reactions, intentions, motives.

Jesus mentions several things that come out of the heart and defile the man. The various lists of virtues and vices which occur throughout the Word should be carefully studied. The tendency is to slur over them, without considering each individually. *But each is there for a purpose.*

The tendency also is—noticing in passing that *some* are things we would never think of doing—to dismiss the *whole* list with a feeling of relief that we, like the Pharisee—

". . . are not as other men are—extortioners, adulterers, etc."

Instead of judging ourselves by noticing the things we *do*, we commend and gratify ourselves by noticing the things we *don't* do, and so the list—meant to purify and humble us—is perverted to the feeding of our pride. So, in this list, let us not concentrate on the "murders" and "fornications," but let us take note of the 2 things with which the list *closes*—"pride and foolishness." No one can claim to be free of these two final defiling evils—*pride and foolishness*.

As we are comfortably enjoying a list of others' sins, we abruptly come face to face with ourselves. *Thou art the man!*

* * *

"And from thence he arose and went into the borders of Tyre and Sidon" (v. 24).

This is the only recorded time that Jesus during his ministry left the land of Israel, for he was not sent—as he said—except to the lost sheep of the house of Israel.

It is striking that it should be *Tyre and Sidon*, the dominion of king Hiram—"ever a lover of David"—who had helped Solomon build the Temple 1000 years before.

On this visit to the borders of Tyre and Sidon there is an occasion of the manifestation of great faith and spiritual discernment on the part of a Gentile—the incident of the Syro-Phenician woman. She said, as recorded by Matthew—

"O Lord, thou SON OF DAVID."

What did she know of David . . . and of David's times . . . and of Hiram's love for him . . . and of Tyre's contributing the skill and materials for the Temple?

And what did she know of Jesus, to call him "Lord" and "Son of David"?

At first Jesus did not answer her at all, in spite of her faith and tearful entreaties. Let us not then be discouraged when we seek and he does not immediately answer.

And when the disciples became weary of her persistent entreaties, and besought him to do something about it, he simply said (again reading from Matthew)—

"I am not sent but to the lost sheep of the house of Israel."

Then she came and worshipped him, and said: "*Lord, help me!*" But still there was not the slightest hint of acceptance—

"Let the children first be filled, for it is not meet to take the children's bread, and cast it unto the dogs."

Would WE still have persisted? Would we still have loved him? Would our faith have said, "I know he is the Son of God, although he seems so narrow and cruel—I know there is a reason, though I cannot understand it"?

The Jews were children of God, and the Gentiles were but dogs. What an exposure to all the world's fleshly pride and patriotism! Would we have burned at this humiliating rebuff, and have turned away in angry mortification? Or would faith, humility and wisdom have kept the way of hope open, and have brought forth the simple, beautiful reply:

"Yes, Lord, but the dogs under the table eat of the children's crumbs."
And he said unto her—

"O WOMAN, GREAT IS THY FAITH!"

Under great trial, the spirit held firm against the perplexity, disappointment, and resentment of the flesh. *Like Jacob, she had wrestled through the darkness, and prevailed—*

"I will not let thee go, unless thou bless me!"

Have we less faith, less love, less perseverance than this nameless alien woman of Canaan? We, too, are Gentile aliens, the dogs that eat of the children's crumbs.

* * *

The last incident of this chapter is the healing of the deaf and dumb man. Sometimes Jesus healed with a word. Sometimes the healing is an extended, detailed process, as here. Here 7 things are listed that Jesus did in healing this man. There must be some meaning to these things, for faith and wisdom to search out. First we read (v. 33)—

"And he TOOK HIM ASIDE from the multitude."

The significance of that, at least, is clear.

"And put his fingers into his ears, and he spit, and touched his tongue."

There are 3 occasions where it is recorded that Jesus spat in connection with his healing—this case, and 2 with blind men. The *deaf* and the *blind*—types of his people Israel—

"Their ears are dull of hearing, their eyes have they closed."

The only other references to spitting are the several that refer to *the treatment of Jesus by the people he came to heal*. The ones he came to suffer and die for. Of the great Jewish council that condemned him it is recorded—

"Now they did **spit** in his face, and buffeted him."

He himself prophesied this (Luke 18:32)—

"He shall be mocked, and spitefully entreated, and spitted on."

And the Spirit of Christ in Isaiah said (50:6)—

"I hid not my face from shame and spitting."

Spitting was a sign of deepest insult and shame—to submit meekly to spitting was utter degradation and contempt. We see then in the spitting in connection with the healing a reference to the way in which the healing of mankind was to be accomplished. "*He endured the cross and despised the shame*" . . . "*He was despised, and we esteemed him not.*"

"And looking up to heaven he sighed, and saith unto him, Ephphatha, that is, Be opened" (v. 31).

"He sighed." *Why did he sigh?* He was a "man of sorrow and acquainted with grief." How heavily the sorrow of mankind weighed upon him! Have we not, at a hospital, sat and watched the endless passing to and fro, and felt in some small way this acquaintance with grief? But to the infinitely tender spirit of Jesus, the grief of the world was a close and constant companion—

"Surely he hath borne our grief, and carried our sorrow."

The people said in awe and thankfulness (v. 37)—

"HE HATH DONE ALL THINGS WELL!"

How little they understood the full meaning of what they said! How little we understand! In everything he was the perfect manifestation of God among men—

"He hath done all things well." —G.V.G.

WE Live, If YE Stand Fast

“The Lord make you to increase and abound in love toward one another, and toward all men, even as we do toward you”—1 Thessalonians 3:12

IN THE apostle Paul's writings to the Thessalonians, we have the expression of a mind well refined in the Truth, as his actions together with his thoughts help us to see the truth of his words when he said—

"For now WE live, if YE stand fast in the Lord."

This also makes us realize our own responsibilities in the Truth, as *it takes us beyond our own present associations into that of the whole family of God*, as we, a glorious perfect unity, are in fellowship one with another, and with God.

As we read Paul's first letter to the Thessalonians, we can see that it has come to his attention that things were not just as they should be in that newly-formed young ecclesia. As much as he would like to have Timothy with him to assist in the ministry of the Word, yet Paul was willing, when he could no longer forbear, "to be left alone at Athens" that Timothy may go to Thessalonica (I Thess. 3:2)—

"To establish you, and to comfort you concerning the faith."

It appears that some there were being disturbed by the trials and responsibilities attached to a life in the Truth. So Paul tells them—

"No man should be moved by these afflictions: for yourselves know that we are appointed thereunto."

They had rejoiced at first when the glorious Gospel of salvation was introduced to them, but now, as trials began to come, and the way seemed rough and weary, there was a need for Timothy among them to "establish and strengthen them," and Paul was willing for their sakes, to be left alone while they were being helped.

What an incentive to us is the attitude of this aged apostle, and his hopes were that the brothers and sisters would be established, strengthened and encouraged to continue in the Faith to which they had been called!

Do we not also have loving thoughts and care for the brothers and sisters in our day, of whom we think so highly, as we rejoice with them, as we read in the magazines of their visiting one another, by means of which association the brotherhood is established in the faith!

The care of all the ecclesias is, to a large extent, the business of us all and THE DEPTH WITH WHICH WE ARE AFFECTED BY THEIR AFFAIRS IS A GOOD MEASURE OF OUR OWN STANDING IN THE TRUTH.

It was in the exercise of love and care that Paul wrote—

"For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know."

Tribulation is a necessary part of the development of God's people and it is such as will bring forth the peaceable fruits of righteousness in the case of those who are properly exercised by them. Did not the angel tell John, with reference to the redeemed: —

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:14).

Washing means cleansing, and cleansing can only be effected by standing fast in the Lord, that we be not moved away; for *as we avoid the offence of the cross to avert the trials, the cleansing process fails to reach us.*

We notice with what great joy Paul received the news from Timothy, when he returned from Thessalonica, that all was well there—

"Therefore, brethren, we were comforted over you in all our affliction and distress by your faith; for now WE live, if YE stand fast in the Lord."

Even so it was with the apostle John, as he wrote to "the well-beloved Gaius, whom I love in the Truth"—

"I have no greater joy than to hear that my children walk in the Truth" (3 John 4).

What a joy, what a comfort, what a consolation it is to all of us to see and be associated with those who are steadfast, unmovable, always abounding in the work of the Lord! "Forasmuch as ye know that your labor is not in vain in the Lord." Then the apostle goes on in v. 9—

"For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before God."

The apostle could not find words to express himself on account of the good report he had received of them. But what sorrow it brings when conditions are found to be the reverse! What anxiety it has brought to the minds of those who were exercised like Paul for the Truth's welfare when it is found that the tempter or adversary has claimed its toll.

How sad it is when the purity of the Truth, which was once the first love of the brethren and sisters, is now so lightly esteemed. Where is now the enthusiasm that burned so brightly then, as Paul wrote: —

"Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith" (v. 10).

How well the apostle could supply that which was lacking in the ecclesia, we all know as we read of his great zeal for God, and his love for the brethren. We do not have the pleasure of a personal visit from one who is so able, but we can find the qualities of his character in our brothers and sisters, as we associate with them, and are strengthened by their love and faith.

They add that much needed stimulant to our faith by which our drooping spirits are cheered, as hand in hand we walk together, comforted one by the other so that we are helped along the way. What strong and inspiring words the apostle uses in the three closing verses of this chapter—

"Now God Himself and our Father, and our Lord Jesus Christ, direct our way unto you.

"And the Lord make you to INCREASE AND ABOUND IN LOVE ONE TOWARD ANOTHER, and toward all men, even as we do toward you:

"To the end that he may establish your hearts UNBLAMABLE IN HOLINESS BEFORE GOD, even our Father, at the coming of our Lord Jesus Christ with all his saints."

And may that mind that Paul sought and hoped for in the Thessalonians be manifest in all of us, yes, in all our brothers and sisters everywhere! May the Lord be the incentive for us to be full and to overflow with love to each other! And let our love not stop there, but let us be zealously affected toward all our brothers and sisters throughout the world, *for Christ's sake*. For we will remember that Christ, even now, though he is personally absent from us, is yet not unmindful of the ecclesias in the

midst of whom he walks with a full knowledge of their ways and as an understanding of all their needs.

The thoughts, love and care of the apostle Paul reached out with deep-felt interest to include the entire brotherhood an understanding of all their needs.

"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy."

That, brothers and sisters, is our hope and crown of rejoicing, the well-being of each other in the Truth. Our responsibilities and interests in the way of life are not altogether personal and individual; for we are commanded—

"Look not every man on his own things, but every man also on the things of others" (Phil. 2:4).

It is natural that we are drawn close together, for we all have common interests and the goal for which we are striving is the same with us all. We are also outcasts from the society and association of the world, with no continuing city here, but looking for one to come—

"That hath foundations, whose Builder and Maker is God."

How dreary and lonely the way would be were it not for the bright spots when we can gather with those we love in the Truth and renew the bonds of our unity and faith, and cheer each other up by our mutual faith and consolation!

Though we, in this present life, may be crucified with Christ, yet let us live in him so that our lives that we live in the flesh, though full of trials and great difficulties, may result in a manifestation of that faith which is pleasing to God, through Jesus Christ. Let us then be comforted by the apostle's words—

"To the end that he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." —W.J.P.

Ecclesial News

LAKE ARIEL, Pennsylvania

SINCE OUR last report, we have had as visitors, bro. & sis. Wm. Phillips of Canton, Ohio, bro. & sis. Russell Frisbie and sis. Patricia Frisbie of Baltimore.

Bro. & sis David Sommerville, and family, have moved to Ringwood, New Jersey, and will live at Whaleback Terrace & Valley Road.

Commencing Oct. 2, 1960, if the Lord will, we expect to hold our meetings at bro. H. A. Sommerville's home in Lake Ariel.

Many are the signs in the political and the physical heavens that herald the dawn of Zion's glad morning. May God in His infinite mercy grant us a place in His Kingdom, in that soon-coming day. How earnestly we should labor to that glorious end! —bro. H. A. Sommerville

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LAMPASAS, Texas — Christadelphian Hall, 1606 East Avenue I— Bible Study 10 a.m.; Memorial 11 a.m.

It is with sadness of heart that we report the death on August 11, 1960 of our brother S. S. Wolfe. He was only a few days less than eighty years of age at the time of his death, and during his long pilgrimage in the Master's service, since his baptism in 1901, he exerted a wide influence for

good in the Lord's vineyard. He was a "father in Israel" to many in this area who have been led to accept the saving Truth of the Gospel by his untiring efforts and by his zealous walk before God.

Bro. Fred Higham of Detroit spoke comforting words at the funeral service concerning the glorious hope that is set before the people of God in the Scriptures of Truth, such as the apostle Paul used in writing to the Thessalonians "concerning them which are asleep, that ye sorrow not, even as others which have no hope."

"For the Lord himself shall descend from heaven . . . and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thes. 4:16-17).

We believe that our bro. Wolfe will soon be awakened out of his sleep to hear the voice of the Son of man when he comes to give reward to his servants. —bro. Wayne Wolfe

* * *

Just as we go to press we have been saddened to hear of the falling asleep of brother K. R. Macdonald of the Whangarei, New Zealand ecclesia, and brother Dan Gwalchmai Sr. of the London, Ont, ecclesia. Our love is extended to those who remain.

Signs of the Times

AS THIS copy is being written the global situation is fitly described by a two-word headline in the New York Times— "Tense World." At this time the world's chief tension spots have quieted down to a certain extent, but few, if any of the causes of disturbances and crises have been resolved.

"SEA AND WAVES"

In one respect the state of the world resembles, in a very peculiar way, the actions of a restless sea disturbed by high-pressure weather conditions which only allow it to rest for very short periods of time. There may be a calm, during which time there is only a slight rumble and agitation of the water. Then, with a resounding roar, the waves rise high in the air and break with fury upon the shore.

Just as agitation of the natural .waves is not without cause, so disturbances and roaring of the seas of humanity (Luke 21:25) are caused by political, social and economic conditions which, at intervals, and in certain areas, whip these seas of human beings into violent action, and so long as these adverse conditions exist, just so long will the "sea and the waves roar."

But there is one difference in the action of the present sea of humanity and the natural. Whereas, the natural seas have been, and still are under natural laws which have caused them to act the same throughout the ages, a new thing has developed in relation to the seas of humanity. There are no longer any periods of complete rest or calm.

For nearly half a century a constant state of tension has existed, developing into two world wars and almost innumerable lesser conflicts, a state of affairs which has resulted in the overthrow of many governments and the creation of upwards of a hundred new nations, very few of which have been able to establish stable governments, and this very instability has added to the unrest and tension.

DELIBERATE CREATION OF TENSION AND CRISES

FORTY-THREE years ago the Communist party was born, a political organization which was treated with contempt and scorn by most of the world, considered by most people nothing more than a vain ideology confined to the poverty-stricken Russian people, embittered by Czarism and prostrated by revolution.

Time and again Western propagandists have sought to belittle the growth and power of Communism and have succeeded in keeping millions in the dark concerning this political dragon which has grown in such size and strength as to be able to create world tensions and crises whenever and wherever its adherents desire, all of which has as its purpose the creation of turmoil and dissatisfaction in non-Communist countries, thereby paving the way for the introduction of Communism.

COMMUNISM AT WORK

EVER ACTIVE; always ready to seize every opportunity to promote their interests, world Communism thrusts its deadly tentacles into every corner of the globe in its efforts to create conditions which will enable Communism to form a beach-head and at the same time frustrate the aims of Western diplomats.

In every area where political tensions exist, the hand of Communism is apparent attempting to impede every effort to remove the causes of unrest, except on terms favourable to the interests of the Communist bloc. All this the Western world knows, but there is little they can do about it.

In the CONGO the UN appears to be gaining ground in its efforts to bring a semblance of peace and order to this new African nation, torn with internal strife. But what gains have been accomplished have been made in spite of Soviet interference, and the threat of Russian intervention still hangs heavily over the Congo, where conditions exist which could easily inflame not only the African continent, but the whole world.

In the ORIENT a new threat has appeared in the form of "neutralism," a move to bring former pro-Western nations, all the way from Japan to Indochina, into a neutral bloc.

The hand of Red China is prominently displayed in this move. For, by threats on the one hand and offers of co-operation on the other, China is slowly but surely choking off any active participation by these nations in any alliance with the West.

In the MIDEAST the assassination of Jordan's premier and other bombings has created a state of tension not only in Jordan but in Iraq and Iran. The disquieting feature of the crime, from the Western standpoint, is the fact that the perpetrators go unpunished and unexposed, though it is certain that anti-Western elements plotted and executed the bombings.

In the WESTERN HEMISPHERE a rift appears to have been created between Cuba and most of the other Latin-American republics, but Castro's reaction was the strengthening of his Communist ties and announcing Cuba's recognition of Red China.

This latter item brings to notice the fact that more and more nations are recognizing the Peiping government, while the dream of Chiang Kai-Shek to overthrow the Communist government on the mainland grows more hopeless day by day.

A state of apprehension hangs over the non-Communist world as to what Premier Khrushchev is planning to do. There is good reason to believe that Mr. K. is planning to accelerate the cold war and his propaganda campaign with renewed vigor. Always on the defensive in their clashes with the Soviets, the West must wait and meet the Soviet attack when it comes.

ISRAEL CONTINUES TO PROGRESS

THOUGH TENSIONS in the Mideast keep Israel in a state of apprehension at the present, a general survey of their situation at this time indicates that, industrially and economically, the hardy little nation is growing stronger regardless of her difficulties.

Of the many small nations which have come into being since the end of World War II, Israel alone has been able to establish a stable government, economically sound, and this they have done with very little outside help except from their own people.

While other small governments were being overthrown by internal strife or external influences, or else existing solely through outside aid, Israel, faced with as great or greater difficulties, has weathered the many storms which threatened to upset all their plans for establishing a Jewish state in Palestine. The reason for the difference is clear—"the time to favor Zion" is at hand and no amount of opposition from any quarter can prevent it.

A unique conference was recently held by the Weizmann Institute in Rehovot which had as its purpose the organization of a movement to give scientific, economical and medical aid to newly-formed governments, Israel already having taken the lead in extending help to these new countries, which has not only been accepted, but is being solicited by some of these new nations.

What success may accrue from this effort on the part of Israel to aid these backward peoples is problematical, but it gives to Israel notice and prestige which has already aroused the envy of Arab nations who fear Israel's influence even among Arab peoples. This move on the part of Israel is especially irksome to Nasser of Egypt, who has been trying very hard to convince the Arab world and all the small nations of the Mideast and North Africa that to him alone can they look for protection and advancement.

A new oil strike in the Negev gives strong indications of a rich oil field equal to other oil fields now producing an annual output of 156,000 tons.

What is referred to in the Jerusalem Post as a "boom" in investments, notes an increase of 50 per cent over last year for the first 7 months of 1960. Much of the capital invested is foreign. Among the 270 projects approved during this period includes hotels, motels and varied industrial plants.

Israeli Ministry of Commerce and Industry predicts that by 1968 Israel will have attained economic independence, at the present rate of manufacturing and exports.

* * *

WE NOW live in a world of constant change, yet in one respect there is no change—the same pattern of the time of the end remains unchanged, its divine shape growing clearer day by day. What a time to "watch and be sober!"

—O.B.

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