

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

"WE KNOW NO MAN AFTER THE FLESH"

The hope of the Gospel is the bond every way in the "New Testament" system. Men are members of the house of Christ, "if they hold fast the confidence and rejoicing of the hope firm unto the end."

Men are brethren beloved if they are "partakers of the hope" in which all the saints have their standing before God—the hope of return to the bosom of God from which the race was expelled at the beginning—a hope to be effected in the form and the way made known in the gospel—a hope which is "the hope of Israel."

To love a man who shows no living interest in the hope which is laid up for us in heaven with Christ, who is coming, is not according to the new man, and not according to what was before Paul's mind in this letter.

If a man love God, he cannot but be keenly alive to the hope of his promised mercy in the day of Christ; and if a man is dead to this hope, he is dead to God, and, therefore, outside the pale of an active fellowship with those who are alive to both. The admiration of a man's personal qualities, apart from the relation of his sympathies to God, becomes more and more impossible with the new man.

"If any man say he love God, and walk in darkness, he is a liar."

So says John, and it is true, however shocking such plain speaking may be to modern Gentile sensibilities. The sublimest personal qualities belong only to the circle of divine light and sympathy, and are to be found only there.

But there are qualities in the unenlightened natural man, of the educated sort, that are supposed rightfully to call for admiration. Such admiration is faint with the divinely enlightened.

The qualities in question do not afford a basis of fellowship, and FRIENDSHIP APART FROM FELLOWSHIP IS IMPOSSIBLE WITH THE SPIRITUAL MAN.

Excellent personal qualities, apart from a recognition of God and His will, are in the nature of the majesty of the lion, or the beauty of the rose, or the glory of a sunset—an ephemeral phenomenon, without roots.

In few cases are they so beautiful as those: in none are they truly so, for Gentile accomplishments are skin deep: selfish diabolism lurks under all the gloss. —**Bro. Roberts**

EDITORIAL

Rooted and Grounded in Love

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death"—1 John 3:14

THROUGHOUT the writings of Paul, there are some of the most sublime and expressive statements that appear in the Bible, which are only exceeded by the gracious words of Jesus. There are times when we read certain passages, we may become captivated by their beauty, and fail to stop and examine them so that we will get the full force, and deep significance of the apostle's teaching. For example, take this one from Eph. 3:17-19—

"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and

height; and to know the love of Christ, which passeth knowledge, that ye might be failed with all the fulness of God."

If it were possible to arrange Paul's deep sayings in order of merit, we feel that this one would be among the first. Let us look at it closely, but briefly.

"That Christ may dwell in your hearts by faith."

The word rendered "dwell" means "to settle down" and is the same word that appears in Col. 1:19—

"For it pleased the Father that in him (Jesus) should all fulness dwell."

And again in Col. 2:9—

"In him dwelleth all the fulness of the Godhead bodily."

This gives us a better understanding of what Paul had in mind. For if all the fulness of the Godhead dwelt in the heart of Jesus, then that means there was no room there for other things.

We believe that is just what Paul intended us to understand by his use of the word; that there should be no room in our hearts for other things. For how could Christ dwell in our hearts by faith if we spent much of our time in godless habits and empty pastimes?

* * *

"That ye, being rooted and grounded in love."

What does he mean by "rooted?" Exactly what he says. If we have seen a tree removed from the ground, we will recall how the roots went down into the earth, and held the tree as an anchor holds a boat. Or if we have tried to pull certain plants out of our garden, and found it impossible, we will understand what Paul is telling us when he uses the word "rooted."

But Paul adds another word—"grounded." This word, in this particular verse, means "to lay a foundation." How appropriate! Does that not remind us of the words of Jesus: —

"Whosoever cometh to me, and heareth my sayings, AND DOETH THEM, I will show you to whom he is like:

"He is like a man who built an house, and DIGGED DEEP, and laid the foundation on a rock."

Here, then, is the mental picture Paul's words have drawn. He pleads with us to be rooted in love, which has been built upon a sure foundation. John, who is sometimes called the apostle of love, reminds us that—

"God is love; and he that dwelleth in love dwelleth in God, and God in him"—1 John 4:16.

In his second letter, John speaks of those "whom I love *in the Truth*." Only those in the Household of Faith can shed forth this form of love, which John says in another place is "For the Truth's sake, which dwelleth in us."

"Apostolic love," says brother Roberts, "is that state of enlightenment and appreciation in relation to the things of God that impels a man to be 'a doer of the Word.' And he is a doer because he is rooted and grounded in love."

Another brother, writing a short time ago, said, "The only power of life is love—love of God, love of the Truth, and love of our brethren and sisters. If we cannot develop that in ourselves, and awaken and nurture it in others, then all our labours are built on the sand." But let us never forget that the love of God must come first.

* * *

"To know the love of Christ, which passeth knowledge."

The Diaglott rendering is more forceful—"To know even that which surpasses knowledge—the love of the Anointed One." Solomon has said that "Knowledge of the holy is understanding." But Paul says that to understand the love of Christ is something that surpasses, or goes beyond knowledge. In another place, he makes this thought explicitly clear, when he says—

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing"

—1 Cor. 13:2.

But "To know the love of Christ, which passeth knowledge," is an unfinished sentence; therefore, the apostle gives the reason why it is his desire that we attain unto all the things we are considering—

* * *

"That ye might be filled with all the fulness of God."

This is an amazing statement, and one that staggers us as we try to comprehend it. When we think of Jesus—the perfection of his character—the beauty of his teaching—the perfect embodiment of all that is good—then we realize what Paul is saying. This stimulates self-examination and, as it begins to act, all of our shortcomings and weaknesses loom up before us, and we think of our first parents as "they hid themselves from the presence of the Lord."

Let us meditate for a moment upon the greatness and sublimity of this thought—"That we might be filled with all the fulness of God." We must make a courageously determined effort to bind it for a sign upon our hand, and let it be as a frontlet between our eyes. *We MUST do it, if we are to be among the few who are to be saved.*

Watchfulness, and introspection, should be the keynote in the life of each one of us. Let us daily consider this feature of our life in Christ, and cross-examine ourselves by the commandments and precepts of the written Word. Today is here now; tomorrow may never come.—*Editor.*

They Are Not All Israel

"That day (of the coming of the Lord) shall not come except there be a falling away, and that man of sin be revealed"—2 Thessalonians 2:3

By BROTHER JOHN THOMAS

JACOB was the *wall* of Israel, and his sons his *twelve gates*, in the beginnings of things. Jesus and the Apostles emerged from Jacob through these gates; being descended from Jacob in their line. But, said the Spirit in Jesus—

"Before Abraham was I am" (John 8:58).

He was "the Root" of Abraham, Isaac, Jacob and David; and when He came to be manifested in Jesus, in this combination of flesh and spirit, he was "the Offspring" of those patriarchs. While, therefore, Jacob was a wall enclosing the whole future nation in his loins, "the Root and Offspring of David" (and therefore of Jacob—Rev. 5:5; 22:16) is the *Jasper Wall, great and high*, "in whom" is contained all "the Israel of the Deity."

At the natural gates of the twelve tribes, the apostles stood as so many Angels or messengers (21:12). They went forth inviting Jews and Gentiles to "enter in through the gates into the city," enclosed within the Jasper Wall (22:14)—to enter into Christ through adoption into the commonwealth of Israel; that in so entering, they might, as precious stones, garnish the twelve foundations which represent the twelve apostles of the Lamb.

The apocalyptic Jasper Wall, which constitutes the limit of the Holy City, is Deity manifested in flesh; Who saith—

"I will be unto Jerusalem a Wall of Fire round about her, and will be the glory in the midst of her" (Zech. 2:5).

The Chief Corner, or Prince, of this foursquare wall is Jesus. The Deity, before His manifestation in him, said unto him in prophecy—

"Thou art My servant, O Israel, in whom I will be glorified . . . It is a light thing that thou shouldest be My servant to raise up the tribes of Jacob, and to restore the desolations of Israel; I will also give thee for a light to the Gentiles, that thou mayest be My (Yeshua or Jesus) salvation to the ends of the earth" (Isa. 49:3, 6).

Thus, the Deity manifested in Flesh is herein styled *Israel*; and in calling him "My Salvation," he is also styled *Jesus*. Now, the spirit in Hos. 11:1, says of him, what is equally true of the whole nation in Moses,

"When Israel was a child, then I loved him, and called My son out of Egypt."
—which saying, as a part of its mystery, Matthew says was fulfilled in the child Jesus (ch. 2:15).

Christ, then, being Israel, all who "wash their robes, and make them white in the blood of the Lamb," become Israel also—the metaphorical Israel developed out of the outward, whose polity flourished two hundred and fifty years after the destruction of Jerusalem. This spiritual commonwealth, I have said, is symbolized during this period by the Seven Ecclesias, which were encamped in the territory of the Great Eagle; and symbolized again, in the periods of the first four seals, by the Four Living Ones full of eyes.

These all were the spiritual "tribes of Israel's sons"—the Sons of Deity, and brethren of Jesus, constitutionally manifested as such by immersion, as the outward sign. Speaking of this honor, John saith (1 John 3:1)—

"Behold what great love the Father hath bestowed upon us that we should be called children of Deity! Beloved, we are now children of Deity, but it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is."

Then will be "the apocalypse of the sons of the Deity;" and the world that knows them not now, because it knows him not, will be brought into such practical acquaintance with them, that its knowledge of them will never again fade from its remembrance (Rom. 8:19).

* * *

BUT, AFTER the apostles were withdrawn from the arena, it happened to the "Tribes of Israel's sons," as to the fleshy Israel after the decease of the elders who overlived Joshua, that *they began to fall away from the institutions of the Deity*. Immersionists, or as they would now be styled, "Baptists," began to teach "perverse things" to draw away disciples after them; and in so doing, to corrupt the way of the Lord, and to conceal it at length under a cloud-capped mountain of "philosophy and vain deceit." As we have seen elsewhere, these evil men and seducers in Israel were denominated "Nikolaitanes," "that Woman Jezebel," "the Satan." Nevertheless, they pertinaciously claimed to be Jews.

The Spirit, however, repudiated their claim, and denounced them for liars and blasphemers of the Synagogue of the Satan (Apoc. 2:9; 3:9). But as Paul predicted, they "waxed worse and worse, deceiving and being deceived," until they had succeeded in substituting SACRAMENTALISM for "the simplicity that is in Christ" (2 Cor. 11:3).

They preached "another Jesus," "another Spirit," and "another Gospel" than Paul preached, as the basis of their immersion; and therefore were "accursed" Israelites, and degraded to a level with mere formalists, who have "a form of godliness, but deny the power thereof." *from such*, saith the apostle, "turn away" (2 Tim. 3:5; Gal. 1: 8-9).

Here then, were TWO classes of Israelites in apostasy—the one class composed of men circumcised in flesh; the other, of men having *the form*, immersion, which *introduces* to the circumcision of Christ. These had the form or profession of Christianity without the power; the others had the form of Mosaicism, but without faith in the promise to Abraham.

The apocalyptic "tribes of Israel's sons" had substituted *abstract spirit* for belief of the Truth—abstract spirit was the power, or virtue, that accomplished everything for them. It entered the water they used, and made it holy, and purifying, to every faithless ignoramus they put into it; it entered the hypocritical and spiritually dead carcasses of the "seducers" they ordained to "holy orders," and made them sanctifying administrators of ordinances; it entered the bread and the wine, and made them spiritual meat and drink: in short, this abstract quiddity mesmerized everything, as in all "the names and denominations" of our day, being the very essence of sacramentalism, as opposed to the "form of godliness" and its true "power."

The Tribes of Israel's sons had degenerated into mere ritualists, who, in practising religious ceremonies, regarded them as both the form and power of Christian godliness.

The following extracts from ecclesiastical writers on the times of Constantine, will afford the reader some idea of the conditions in the apocalyptic "tribes of Israel's sons," called "the Catholic church." The historian Jones says—

"In the new order of things which took place under the Emperor Constantine and his clergy, one of their first objects was to remodel the form and order of the Christian church, the administration of which was, as far as possible, arranged conformably to the government of the state. The emperor himself (unimmersed as he was) assumed the episcopal functions, and claimed the power of regulating its external affairs—in other words, he was constituted HEAD OF THE CHURCH"—(the new-born Man of Sin).

"He and his successors convened councils, in which they presided, and determined all matters of discipline. The bishops corresponded to those magistrates whose jurisdiction was confined to single cities; the metropolitans to the proconsuls, or presidents of provinces, the primates to the emperor's vicars, each of whom governed one of the imperial provinces. Canons and prebendaries took their rise from the societies of ecclesiastics, which Eusebius, Bishop of Vercueil, and after him Augustine, formed in their houses, and in which these prelates were styled their fathers and masters."

Scarcely any two things can be more dissimilar than this new order of things, and the order instituted by the Apostles nearly 300 years before.

Mosheim, speaking of the episcopal presbyters, or overseeing elders, of the apostolic ecclesias and those of the second century, says—

"Let none confound the bishops of this primitive and golden period of the ecclesia with those of whom we read in the following ages. For though they were both designated by the same name, yet they differed extremely in many respects.

"A bishop during the first and second centuries was a person who had the care of one Christian assembly, which at that time was, generally speaking, small enough to be contained in a private house. In this assembly he acted not so much with the authority of a master, as with the zeal and diligence of a faithful servant.

"The ecclesia, also in those early times, were entirely independent; none of them subject to any foreign jurisdiction, but each of them governed by its own rulers and its own laws.

"Nothing is more evident than the perfect equality that reigned among the primitive ecclesias; nor does there ever appear in the first century, the smallest trace of that association of provincial ecclesias from which councils and metropolitans derive their origin."

Jones adds—

"Nothing could be more abhorrent to the first churches than to acknowledge any earthly potentate," (and he not even a Christian), "as their head."

JESUS said to the apostles—

"Be not ye called Rabbi, for one is your Teacher, even Christ, and all ye are brethren . . .

"Neither be ye called guides; for one is your Guide who is Christ. But he that is greatest among you shall be your minister; and whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted" (Matt. 23 8).

These divine maxims, which are constituent principles of the Christian ecclesia, were lost sight of by the ecclesiastics who undertook to remodel the churches under the auspices of the Emperor Constantine, whom they, as a matter of courtesy, condescended to make their earthly head—the Head of every "Tribe of Israel's sons."

In proportion as these *Sons of Israel* enjoyed any intervals of exemption from persecution, they became more contentious in their tempers, and more worldly-minded. But now the restraint was entirely removed by Constantine, the churches endowed, and riches and honours profusely heaped upon the clergy; when he authorized them to sit as judges upon the consciences and faith of others, he confirmed them in the spirit of this world—the spirit of pride, avarice, domination, and ambition.

The glaring delinquency that marked the conduct of the leading ecclesiastics, in professing a religion of humility and self-denial, and at the same time pursuing the pleasures and aspiring after the honours of this world, seems to have struck the very heathen themselves. Hence, a pagan historian who lived shortly after the days of Constantine, named Ammianus Marcellinus, said of some of the leading bishops—

"It would be well if, despising the magnificence of the city, they would copy the example of some of the bishops of provincial towns, **whose temperance, plainness of dress, and heavenly-mindedness**, must recommend them to the Deity as His sincere worshippers."

These to whom he refers were probably some of *the sealed ones* with whom he happened to be acquainted.

* * *

THESE TESTIMONIES may serve to show us how "the Mystery of Iniquity" was then busily working in "every tribe of Israel's Sons," developing the already gendered Man of Sin Power, as well as the powerful hand the clergy, so-called, had in it. Restored to the full possession of their liberty, the places of worship rebuilt and secured to them, and the imperial edicts everywhere published in their favor, these new bishops soon gave the emperor convincing proof that manner of spirit they were of!

As their several revenues became augmented, they grew more and more ambitious, less disposed to endure contradiction, more arrogant and haughty in their behaviour, more contentious, and more reckless of the simplicity and gravity of their character and profession.

Constantine's letters afford ample proof of the jealousies and animosities which reigned among them.

Constantine had sown fresh seeds of strife and contention among these mere ritualistic and sacramentarian Israelites, by his liberal endowment of their churches, and by the riches and honours he had conferred upon the bishops; and he was now reaping the fruit of his own folly.

From this and much more that might be adduced from history, it is evident that the Wild Olive Branch, which had by "the engrafting Word" been grafted into the good Israelitish Olive Tree, was in a perishing condition. In Rom 11, Paul, speaking to the Gentile element of Israel, exhorts them not to boast against the branches of the good olive tree, broken off because of unbelief in the Word of the Kingdom; and adds—

"**Thou standest by faith**; be not high-minded, but fear; for if the Deity spared not the natural branches" of the good tree, "take heed lest He also spare not thee."

The goodness of Deity had been manifested to the pagan Gentiles in invited them to fellow-citizenship with those Israelites who had already become Christians—in offering them repentance and remission of sins, and a right to incorruptibility and life in the kingdom of Christ and of the Deity, on the same terms.

It was, nevertheless, possible to place themselves in a position such as the Jews were in at the time of the breaking off by the Roman power. *They* had become faithless, and were broken off in consequence. If the New Israelites by adoption through Jesus, became faithless of the Word, the same fate awaited them; for they only stood in the favour of Deity by faith. Therefore, Paul adds—

"If thou continue not in His goodness, thou also shalt be cut off" (Rom. 11:22).

The "goodness" he refers to is the exhibition of the goodness of the Deity set forth in the Gospel of the Kingdom, the belief of which "leads to repentance." We have seen that they did not continue in His goodness, but had turned their backs upon it, and bartered off faith in that goodness for irrational sacramentalism, and the wealth and honor of the state.

The Gospel, which is the "Deity's power for salvation," had no power over them. They had failed to continue "to stand" in it, and to hold fast to it, or keep it in mind. That "certain word" Paul preached was forgotten, and buried under those piles of rubbish, taught as orthodox theology by their descendants, in the schools colleges and pulpits of our modern Laodicea.

A "strong delusion" had come over them, a vail had over spread them, the spirit of the world had "made them drunk," and, instead of the Truth, "they believed a lie" (2 Thess. 2:11; Isa. 25:7; Apoc. 17; 2, 6; 18:3)

What was to be done with such unprofitable, blasphemous, faithless, and disgusting Israelites as these?—these ancestors of modern Christendom? What but to pronounce on them the sentence awaiting all such—"Lo-ruhamah and Lo-ammi— Thou art not My people, and shalt obtain no mercy.

This sentence is embodied in the words, "thou shalt be broken off." They had come into the situation they were warned against—a state of unbelief—and, as the Deity always fulfils His threats, as well as His promises of good, the time had almost arrived to do execution upon the guilty.

But there were many centuries and generations to come and pass away before "the Mystery of the Deity should be finished, as He had declared the glad tidings to His servants the prophets" (Rev. 10:7); and He did not intend in breaking off the unbelieving *tribes of Israel's sons*, to leave Himself without witness against *Lo-ammi* the Apostate.

For this reason, the symbolic sealing angel proclaimed an arrest of judgment, that time might be afforded for taking out from the apostate tribes a "REMNANT," which would be more and longer faithful to the commandments of the Deity, and the testimony of Jesus Christ.

To afford scope for this, he said to the four angel-powers, standing ready for the work of judgment at the four corners of the earth, holding back the four winds—

"Injure ye not the earth, neither the sea, nor the trees, while we may seal the servants of our Deity in their foreheads" (Rev. 7:3).

This sealing work accomplished, there would be no cause for longer restraint upon the howling, and sweeping, and uprooting tempests, which were to signalize the breaking off of the decayed and sapless branch apocalyptically styled *the Tribes of Israel's Sons*.

The judicial visitations of the first six seals were against the worshippers of the gods; while the more terrible judgments of the trumpets and vials, and thunders, were and are the indignation and wrath of the Lamb upon the apostate symbolical "Tribes of Israel's Sons," repudiated by the Spirit as

"men of corrupt minds, reprobate, or of no judgment, concerning the faith," and therefore no longer the people of the Lord.

The Land Is Mine

*"The land shall not be sold forever, for the land is Mine;
for ye are strangers and sojourners with Me"—Leviticus 25:23*

By **BROTHER ROBERT ROBERTS**

THE LAW of Moses was a civil polity as well as a system of spiritual guidance and prophecy; that is, it was a system of rules for regulating the relations of mortals living together as a community, as well as a revelation of individual principles of action and the foreshadowing of the divine purpose.

It differs in many important respects from the system upon which modern civilization is based.

It certainly cannot be said that modern systems are a success. They have developed two hurtful extremes: they have, on the one hand, created exaggerated individual importance as the adjunct of congested wealth, and on the other, they have debased vast masses of mankind by disconnection from the land, subjection to incessant toil for bare living.

Between the two, the true aims of life have been lost, and abortion of all kinds produced. Mankind, instead of living together as the common and delighted sharers of a mutually ensured benefaction, are insulated from each other by exigencies which compel them to be competitors, and reduce them to the position of a scrambling crowd of dogs, quarrelling over food thrown promiscuously among them. Under such conditions, the evil in human nature gets the hopeless upper hand. The good that many would rejoice to see is choked and extinguished in the war of conflicting interests.

The Law of Moses was designed and adopted for a people living on the land in limited individual holdings, and not for masses crowded together in great cities. In this, it showed a feature of wisdom that is now being recognized. Politicians of a philanthropic turn are agitating for the settlement of the people on the land as one remedy for the threatening social maladies of the state. They find that their ideas make slow headway. The land is everywhere in the hands of a caste. The ground wants clearing as it only can be cleared by power. In France, the power took a revolutionary form, and *gave only a partial result because it was human.*

In the land for which the Law of Moses was designed, the ground was cleared by the hand of divine power co-operating with Israel. An effectual clearance was divinely ordered to be made by the extermination of the wicked inhabitants—

"Slay utterly old and young: leave nothing that breathes."

On the land thus cleared, a new settlement was made *on a basis that has never been approached by human legislation for wisdom and beneficence.*

We see this when we ask—what are the objects to be aimed at in the employment of the land? The land is the source of what man requires, and it ought to be handled so that its benefits should be generally diffused among ALL the population, and this system of general diffusion of benefit should be protected from the encroachment of individual avarice or the exigencies of individual misfortune. Under the Gentile law, capable greed can add field to field till there is no room for the less gifted, or misfortune can shake a man out of his land and reduce him to permanent beggary.

THIS OUGHT NOT TO BE. The land ought to be as unmonopolizable as the air of heaven, because it was intended that ALL men should be served by the field. It ought not to be in the power of

any man to annex vast areas which are for the common weal. It ought not to be in the power of misfortune to remove the population from the land and huddle them into pens. *The difficulty is to combine this freedom with secure individual possessions and liberty of traffic.* The difficulty is effectually solved by the law God gave Israel.

* * *

FIRST OF ALL, the land was to be divided among the people, to every family a possession, according to the number.

"Ye shall divide the land by lot for an inheritance amongst your families: to the more ye shall give the more inheritance, and to the fewer ye shall give the less."

The division was not to be by caprice or penalty or favor—

"Every man's inheritance shall be in the place where his lot falleth" (Num. 33:54).

This injunction was fully carried out when the conquest of the land had been effected. It is one of the most interesting of the transactions recorded in the division of the land, though at first the driest looking.

It would be far from a dry business to those who, after 40 years' weary wilderness life, were waiting to know the spot on which they were to settle. The description of the process occupies seven or eight whole chapters in Joshua. The most interesting quotable passage is perhaps the following:

"The whole congregation assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them. And there remained among the children of Israel seven tribes, which had not yet received their inheritance.

"And Joshua said unto the children of Israel, How long are ye slack to go to possess the land which the Lord God of your fathers hath given you? Give out from among you three men for each tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them; and they shall come again.

"And they shall describe the land into seven parts, and bring the description hither to me, that I may cast lots for you here before the Lord our God.

"And the men went and passed through the land, and described it by cities into seven parts in a book, and came again to Joshua to the host at Shiloh.

"And Joshua cast lots for them in Shiloh before the Lord: and there Joshua divided the land unto the children of Israel according to their divisions" (Josh. 18:1-10).

Here was a *pro rata* division of the land to all the people, and not to a class as in other countries—our own vaunted England included. There was no "landed gentry" in Israel, or rather, the whole nation was a nation of landed gentry.

The whole people were a territorial aristocracy, as the name of "Israel" signified in a sense—a Prince of God. They were rooted in the land.

* * *

THE NEXT feature of the land law was calculated to protect it from the disturbing effect of changing circumstances. Under ordinary conditions, a single generation suffices to remove the occupiers of land from the land they own. Misfortune overtakes a family. If they have property, the first thing they do to stem the flood is to borrow money on it to meet pressing demands.

The tide not turning, they are unable to pay the interest, and the mortgagee then either enters into possession or sells the property to get his mortgage money, and the original owners lose all connection with it, and disappear in the general turgid stream of poverty that roars around.

Under the Israelitish land law, this was impossible. Each holding was an inalienable family possession. If the family got into difficulties, they could mortgage it, but not for ever; it could only

remain in the hands of a stranger until the year of jubilee (every 50th year). The law compelled its restitution in that year without the repayment of any money whatever.

The result of this was most wholesome: it limited the borrowing powers of the family: the only sum they could get was the value of occupancy during the number of years that might have to run to the year of jubilee (Lev. 25: 15-16). And it put it out of their power permanently to beggar themselves: the family lands were bound to come back to them in a certain number of years.

There was no injustice to the lender or buyer: the sum advanced by him would be more than recouped by the fruits of the land during the years of his occupancy—

"According to the multitude of years, thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price thereof: for according to the number of the years of the fruits doth he sell unto thee" (v. 16).

Such a law prevented many evils well known to Gentile life. It stood in the way of the creation of large estates. It kept the land in its original distribution among the mass of people—preventing the impoverishment of the community on the one hand, and the amassing of immense individual fortunes on the other.

It preserved a social equilibrium by nipping in the bud those fearful inequities that are the bane of modern life. It rendered impossible the splendour and squalor—the "progress and poverty"—the depths of brutalizing poverty side by side with heights of inflating opulence—which oppress and disgrace this much-vaunted but most afflicted age.

As a matter of dry legal structure, the difference between the Mosaic and the modern law might be defined as the difference between a self-extinguishing mortgage, on which no interest requires to be paid, and a mortgage which lasts for ever, and adds unpaid interest to principal in an ever-increasing burden which at last sinks it into perdition.

The difference might not seem material as a matter of terms: as a matter of working out, the difference is great. Those who have had any experience in such matters will know how great the difference is: *it is incalculable*.

The one is full of blessedness, the other is full of woe. The one is the device of beneficent wisdom, the other the outcome of human avarice. The one secures the general diffusion of the goodness of God, the other allows of astute men fleecing their neighbours under the guise of "legitimate legal formalities" and enables them to scramble to eminence over the prostrate bodies of the helpless.

To the general body of people in our day—especially such as have been called to the Kingdom—the subject may not appear to have any interesting or obvious bearing on human welfare. They know nothing of the possession of property beyond the tables and chairs they use in the consumption of hard-earned daily meals, and the subject of mortgages and land laws is to them a far-off and repulsive legal affair.

But the subject comes very near for all that. One of the cures for the world's present social derangements lies in the application of a wise land-law; and no land-law now in force is wise. The only wise land-law is the law God gave Israel. The proposed "nationalization" of the land might be an improvement upon the present utterly bad system; but it would not come near the Mosaic, which, while conserving the economic interests of the community, *fostered family life in the strongest and most ennobling form*. A humble and intelligent and industrious family life is the true foundation of national well-being and efficiency.

It requires the two things supplied by the Law of Moses for its best development—the worship of God and the possession and cultivation of the land. Life on the land tends to that degree of humility that is reasonable and beautiful; and with the plenty that comes from a fertile soil for which no rent has

to be paid, it tends to enlarge the heart, and ward off that dwarfing and pinching of the character that results from the imperious necessities of limited city life.

"Nationalization" would leave the land open to traffic and exploitation as now—in a different way, but with the same unhappy results. "Familiarization" is the true system, with a periodic year of release and general free restitution. This system is unattainable except at the point of the sword. It is interesting, meanwhile, to be able to realize the excellence of this feature of the divine law once in vogue in the earth.

It was established by the sword in that case, and it will be established by the sword again.

The objection has been made that the system of inalienable family possession did not sufficiently provide for the increase of population. This objection is sufficiently met by the reflection that any land law is necessarily temporary in view of the purpose of God to limit mortal life on the earth to a definite era, and that *being temporary, it would be adapted to the length of time it had to run.*

We have no indication of the extent of the allotments that were distributed to Israel when the land was cleared of its inhabitants. We may be quite sure they would be large enough to allow for family increase for a great while to come. It would take a long time for a family to grow too numerous for maintenance on an ample farm to which all would have to contribute their quota of labour.

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THERE WERE several minor features of excellence in the Mosaic law. Every 7th year, the land must be left untilled:

"Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof. But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard" (Lev. 25: 3-4).

It is when we consider the objects of this law that we can see its wisdom. Agricultural science has discovered the virtue of giving the land an occasional rest to prevent the exhaustion of its fertility; this may have been included in the objects aimed at in the Mosaic law. But the specified object opens out quite another line of consideration—

"That the poor of thy people may eat: and what they leave the beasts of the field shall eat" (Exo. 23:11).

The land, left to "rest and lie still" during the seventh year, would bring forth "that which groweth of its own accord" (Lev. 25:5) This was to be at the service of all comers, with one condition only—that they were poor. That year, there would be no trespass laws. There would be common thoroughfare over all land, with a free welcome to whatever might be found useful.

What a spectacle on earth!—the products of every estate and farm in the whole country, once in seven years at the free disposal of the poor and needy! A most wise adjunct to the jubilee law of a family inheritance: for though, in the main, that law would preserve the community from impoverishment, there would necessarily be many ne'er-do-wells who from mismanagement would be out of their family lands: as Moses told them—

"The poor will never cease out of the land."

Here, for such, would be an alleviation on which they could reckon every seven years: the spontaneous products of the whole land placed at their free disposal. Here was a "poor law" eclipsing all Gentile arrangements.

As regards the owners, how were they to fare during that seventh year? Their needs were provided in a manner only possible in a divine system—

"If ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: then I will command My blessing upon you in the sixth year, and it shall bring forth fruit for three years" (Lev. 25:20).

So that the proprietors would have laid in a stock that would place them above anxiety.

* * *

ONE OR TWO other beautiful features of the land law we glance at before concluding. *The Levites were not to have any inheritance in the land assigned to Israel.* They were to find their maintenance in another way. They were to be supported by a fixed contribution of a tenth from the produce of all the land. Nevertheless, they were to have cities of their own, though no fields or estates in the country (Josh. 21:1-3):

"All the cities of the Levites within the possession of the children of Israel were 48 cities with their suburbs."

These cities were scattered through the territories of all the other tribes. The business of the Levites rendered this distribution necessary. *Their business was to keep God before the mind of the people and to instruct them in the Law—*

"The priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of Hosts" (Mal. 2:7).

They were intended to be a spiritualizing element in the population. The tribe of Levi was separated for this very purpose (Num. 8:14; 16:9). The character of the personal Levi and his immediate descendants appears to have been the basis of the selection—

"My covenant was with him (Levi) of life and peace: and I gave them to him for the fear wherewith he feared Me, and was afraid before My Name.

"The law of truth was in his mouth, and iniquity was not found in his lips: he walked with Me in peace and equity, and he did turn many away from iniquity" (Mal. 2 5-6).

How excellent a feature in the national life of Israel was this — the wide scattering through all the land, of *these Levitical cities as radiating centres of light and wisdom—*protecting the surrounding population from the mentally benumbing effects of a merely agricultural life while not interfering with the invigorating and broadening tendency of an out-of-door and opulent occupation.

The system has been imitated and reproduced somewhat in the parochial system of Christendom: but with the lamentable result of a mere travesty. To an extent, no doubt, it has had an ameliorating effect on the rude populations of Europe. But there is a great difference between the divinely-appointed Levitical system working under suitable conditions in a country divinely arranged in all its details, and the artificial arrangements of a merely human ecclesiasticism, established with human ends in countries where the population had no divine revelation.

No better social arrangement could have been contrived than an agricultural community territorially impregnated with the elements of a divine civilization. That it was a failure we know: but this was not the fault of the Law, but of the people, and principally of the teachers—

"Ye (priests) are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of Hosts" (Mal. 2:8).

It was against them that denunciations of Jesus were principally directed under the name current for them in his day, Scribes and Pharisees. The reproduction of the system under Christ will be attended with very different results—

"I will settle you after your old estates, and do better unto you than at your beginnings."

"I will give you pastors according to Mine heart, which shall feed you with knowledge and understanding."

"Thy people also shall be all righteous: they shall inherit the land for ever."

"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them."

When we extend our view beyond the settlement of the people in families on the land, on the basis of inalienable inheritance (subject to unconditional and compulsory release every fifty years), to the further laws given to bring individual life under reverence, and purity and gratitude, and to rouse up public life into recurring seasons of joyous social activity, appreciation of the Law of Moses swells and bursts into enthusiastic admiration.

The TRUTH Shall Make You Free

"Because they received not the love of the Truth, that they might be saved, God shall send them strong delusion, that they should believe a lie"—2 Thess. 2:10

BELIEF IS the motive power behind all human activity. Without a strong belief in the desirability of one's objective, failure is almost certain. The inventor toils, often in poverty, and endures the jeers of the sceptical, because he believes that eventually he will be rewarded for creating some device which will be of great benefit to mankind, and bring to the inventor fame and fortune. The explorer sails into uncharted seas, or plunges into the trackless wilderness because he believes that he can reach that goal for which he is seeking and the fulfilment of all his dreams.

Whatever one's character may be, good or bad, depends chiefly on the principles believed. A strong belief in right principles tends to building of good character, belief in evil principles leads to immorality, crime and wickedness.

And so we could go on to include the whole range of human activity, showing that each action, good or bad, was the result of belief in something. To this all informed people will agree. It is inescapable; it is a matter of common and universal knowledge.

* * *

YET, STRANGE to say, when it comes to the *most vital matter of all*—that action which makes all others pale into utter insignificance—popular thought does a complete about-face and says true belief is not essential at all. That is, when it comes to one's eternal salvation, we are told it makes no difference *what* we believe, if anything at all, concerning the great issues involved. This notion is not only commonly accepted by the rank and file of humanity, by the overwhelming majority of church members, but by professed preachers.

We affirm, on the basis of infallible scripture testimony, that it *not only makes a difference what we believe*, IT MAKES ALL THE DIFFERENCE IN THE WORLD—the difference between eternal salvation and eternal death.

Is it *reasonable* to assume that the God of heaven would condescend to reveal His eternal plan of redemption, for the specific purpose of making known His will and purpose to man that he might be saved, and then permit these weak, fallible creatures to do as they please about believing it?

Is it *logical* that God should so lightly esteem His own Word, delivered through His inspired prophets and apostles, many of whom suffered death in doing so, and then permit man to treat it lightly—believe or disbelieve it as he chooses?

Can we believe that God will crown with "glory, honor and immortality" those who *reject or disbelieve His Word* delivered through His only begotten Son? Will He save anyone merely because he is "sincere" in his unbelief or misbelief of divinely revealed truths?

God has given to no one the right to tell his fellowman what he must believe, or how he shall worship God. *Neither has God given to anyone the right or privilege of choosing his own creed*, or worshipping God in any way except THAT WAY WHICH GOD PROVIDES.

Cain and Abel (Gen. 4) offer the first example of what God requires of man in this respect. Abel followed God's way and was accepted. Cain chose his own way and was condemned. Let us be sure we follow the example of Abel and not of Cain.

* * *

IN THE absence of divine revelation, man's religion must depend solely upon his own thinking and reasoning. It is because so many have assumed the right to formulate their own creeds, and use the great blessing of religious freedom as license to ignore God's Word and believe as they please, that we see so many creeds and conflicting religious beliefs in the world today.

Sinful man is altogether incapable of framing his own way of salvation. His natural tendency is to go contrary to God's will and purpose. Therefore, when he attempts to choose his own religion and think as he pleases, he is *certain to go wrong*. There is nothing more evident in Bible history than the fact that the vast majority of mankind have always been wrong. Only a small minority have ever been in full accord with God and His Word. Only a few in any age have been willing to heed the divine injunction—

"Let the wicked forsake HIS way and the unrighteous man HIS thoughts, and let him return unto the Lord and He will have mercy upon him, and to our God, for He will abundantly pardon.

"For as the heavens are higher than the earth, so are MY ways higher than your ways, and MY thoughts than your thoughts" (Isa. 55:7-9).

The very first consideration in the delivering of God's message of salvation to man was that it might be believed, and it was *through this belief* that salvation was to be obtained. In John 20:30-31 we read—

"But these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his Name."

The Gospel preached by Christ and his apostles was a message requiring belief. Christ's commission to the apostles was (Mark 16:15-17)—

"Go ye into all the world, and **preach the Gospel** to every creature. He that BELIEVETH and is baptized shall be saved; but he that believeth not shall be condemned."

Scriptural belief involves more than a vague belief in some kind of a Supreme Being, or the mere acceptance of Christ as a Saviour. It refers to a *certain form of doctrine*, or teaching, as noted in the following testimonies—

"Hold fast the **form of sound words** which thou hast heard of me" (2 Tim. 1 13)

"Ye have obeyed from the heart that **form of doctrine** which was delivered you" (Rom. 6:17).

"It was needful for me to write unto you, and exhort you that ye **contend earnestly for THE FAITH** once delivered to the saints" (Jude 3).

The purpose of the Gospel to the Gentiles was—

"To turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me (Christ)"—(Acts 26 18).

No one can "call upon the Name of the Lord" in the scriptural sense, or come into fellowship and relationship with the Father and the Son *except through a knowledge and belief of the Truth of the Gospel*, as we read—

"For whosoever shall call upon the Name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?

"So then faith comes by hearing, and hearing by the Word of God" (Rom 10.13-16).

Eternal blessing is obtained only through a belief in God's Word (Rev. 1:3)—

"Blessed is he that readeth, and they that hear the words of this prophecy, and KEEP THE THINGS written therein."

On the other hand, in the last chapter of the Bible, God warns that if anyone shall add to His words, that God shall add unto him all the plagues written therein; and if anyone takes anything from that word, God will take away his part in the book of life.—Rev. 22:17-18.

In writing to the church at Galatia, Paul warns them against permitting false teachers to pervert or adulterate the saving Gospel, saying—

"As we said before, so say I now again, If any man preach ANY OTHER GOSPEL unto you than that ye have received, let him be accursed" (Gal. 1:9).

A lack of knowledge and belief of the Gospel definitely bars one from salvation. We read in 2 Cor. 4:3-4—

"If our Gospel be hid, it is hid to them that are lost."

Paul reminds the Ephesians that when they were ignorant of the divine plan of redemption as revealed in the covenants of promise—

"That at that time ye were without Christ . . . having no hope and without God in the world" (Eph. 2:11-12).

It is an indisputable fact that all of whom it is testified in the Bible that they were accepted of God have been accepted on the basis of *belief in His Word*. Cornelius, the first Gentile to be offered salvation in Christ, was accepted only after he had sent for Peter, at God's direction—

"Who shall tell thee words whereby thou and thy house shall be saved" (Acts 11:14).

It is said of Abraham, the great example of faith and righteousness (Jam. 2:23; Rom. 4:3)—

"Abraham believed God and it was imputed unto him for righteousness, and he was called the Friend of God."

Only a casual reading of the 4th chap, of Romans and the 2nd chap, of James should teach anyone something which the "liberal-minded" entirely overlook. It is that *God forgives sins and bestows rewards only on the basis of belief in His Word and obedience of His commands*.

The notion that God will save anyone solely on the basis of sincerity and morality is completely foreign to the Scriptures. Abraham became the friend of God because he believed the Word of God and did what God told him to do. What faith and righteous works did for Abraham it will do for us, because Paul tells us that it was not written for Abraham's sake alone, but to all who (Rom. 4:12-24)—

"Walk in the steps of that faith of our father Abraham."

Now it amounts to a certainty that *the way of salvation has not changed since the days of the Apostles*. There has been no further revelation. The only change that has taken place is that Christendom has departed from The Faith once delivered to the saints. The doctrines of men have undergone many changes, but—

"The Word of God abideth forever."

The Gospel is still "the power of God unto salvation." The Gospel or "good news" of salvation, which the Apostles preached is defined as—

"The things concerning the Kingdom of God and the Name of Jesus Christ" (Act 8:12).

It is God's message of a coming kingdom on earth, which will bless all nations and in which the saints will receive their reward of the inheritance. The things concerning the Name of Jesus Christ are composed of the things relating to Christ—his nature, his mission, his sacrificial offering for sin, his resurrection, and everything pertaining to salvation in him. This Gospel has the power to save, for (Rom. 1:16-17)—

"Therein is the righteousness of God revealed."

In it God has revealed Himself, His purpose, His will. It is that which makes us free (John 8:32); it is the word of life (Phil. 2:16); it is "able to build you up and to give you an inheritance among all them which are sanctified" (Acts 20:32); "By which also ye are saved" (1 Cor. 15:2).

To briefly summarize, Jesus and his apostles taught—

- That God has offered to man a plan by which he can be freed and inherit eternal life (Rom. 6:23);
- That salvation depends on a belief in God's plan of salvation centered in Christ (John 3:16);
- That there is but one faith (Eph. 4:5);
- That none can please God without this faith (Heb. 11:6);
- That this faith comes by hearing and believing the Word of God (Rom. 10:17);
- That all who were blind or had no knowledge of the Gospel were lost (2 Cor. 4:3);
- That to reject God's Word brings certain condemnation (John 12:48);
- That to neglect "that great salvation" is fatal (Heb. 2:1).

One of, if not THE greatest, sin of the present age is the neglect of God's Word. The baneful effects of this general unbelief and scepticism are already apparent in the awful wave of crime and immorality which is sweeping over the world, and in the obvious weakness of popular "liberal" religions which stand helpless as they face an unbelieving world which they have taught "it makes no difference what you believe."

Such "broad-mindedness" has been very pleasing to the world. They have taken the preachers of smooth things at their word and have rejected everything which might interfere with the pursuit of their worldly ways. God's saving Word is ignored and in its place we have everything that is pleasing to the flesh, things that—

"Seem right unto a man, but the end thereof are the ways of death."

Let us follow the advice of the inspired apostle, and—

"Receive with meekness the engrafted Word which is able to save your souls . . . and be doers of the Word and not hearers only" (James 1:21).

Uninspired man may offer us much in things that pertain to this life but he stands mute and helpless at the graveside. God's Word alone can guide us into eternity. —O.B.

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In the light of the foregoing demonstration of the vital importance of believing what God has revealed—THE TRUTH—and rejecting all that is contrary to what He has revealed, please carefully consider the following passages—one by one.

Do you believe them? Can you see in them a consistent and harmonious picture of divine truth?

We must PERSONALLY find out what God has said, and believe it. This takes time and effort—more time and effort than most are prepared to devote to salvation and their eternal destiny. Where does wisdom lie? "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it" (Matt. 7:14).

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KINGDOM ON EARTH

"Blessed are the meek; for they shall inherit the earth" (Matt. 5:5).

"Thy Kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6:10).

"We shall reign on the earth" (Rev. 5:10).

"The righteous shall be recompensed in the earth" (Prov. 11:31)

"Such as be blessed of Him shall inherit the earth" (Psa. 37:22).

"The righteous shall inherit the land, and dwell therein forever" (Psa. 37:29).

"And in the days of these kings (latter day kingdoms of the earth—see context) shall the God of heaven set up a kingdom, which shall never be destroyed . . . but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Dan. 2:44).

"The Lord shall be king over all the earth" (Zech 14:9).

"Out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God" (Rev. 19:15).

"And to this agree the words of the prophets: as it is written, After this I will return and will build again the tabernacle of David, Which is fallen down: and I will build again the ruins thereof, and I will set it up" (Acts 15:15).

"And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles" (Zech 14:16).

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

"And the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever . . . and the kingdom and dominion and the greatness of the kingdom UNDER the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him"

(Dan. 7:18, 27).

"To execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgments written: THIS HONOUR HAVE ALL HIS SAINTS" (Psa 149:7-9).

"The saints shall judge the world" (1 Cor. 6:2).

"The promise that he (Abraham) should be the HEIR OF THE WORLD (Rom 4:13). If ye be Christ's, then are ye ABRAHAM'S SEED, and HEIRS ACCORDING TO THE PROMISE" (Gal. 3:29).

"The earth shall be full of the knowledge of the Lord as the waters cover the sea" (Isa. 11:9).

"And he shall judge among the nations and shall rebuke many people, and they shall beat their swords into plowshares, and their spears into pruning hooks, nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4).

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it" (Isa. 2: 2).

"And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day" (Isa. 2:17).

"He shall speak peace unto the heathen, and his dominion shall be from sea even to sea, and from the river even to THE ENDS OF THE EARTH" (Zech. 9:10).

RETURN OF CHRIST

"This same Jesus, which is taken up from you into heaven, shall so come in like manner"
(Acts 1:11).

"The Lord Jesus Christ shall judge the quick and the dead at his appearing, and his kingdom"
(2.Tim. 4:1)

"That blessed hope, and the glorious appearing" (Tit. 2:13).

"The chief shepherd shall appear" (1 Pet. 5:4).

"The appearing of Jesus Christ" (1 Pet. 1:7).

"When he shall appear" (1 John 2:28).

"The Son of man shall come in his glory" (Matt. 25:31).

"I will come again" (John 14:2). "Until he come" (1 Cor. 11:26).

"When he cometh in the glory of his Father" (Mark 8:38).

"The Son of man cometh" (Luke 12:40).

"They shall see the Son of man coming" (Mark 12:26).

"The coming of the Son of man" (Matt. 24:37).

"The Lord himself shall descend from heaven" (1 Thess. 4:16).

NO MAN TO HEAVEN

"No man hath ascended up to heaven" (John 3:13).

"David (the man after God's own heart) is not ascended into the heavens" (Acts 2:29, 34).

REGATHERING OF ISRAEL

"He shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isa. 11:12).

"He that scattered Israel will gather him, and keep him as a shepherd doth his flock"
(Jer 31:10).

"Thus saith the Lord God; Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all" (Eze. 37:21-22).

"For I will take you from among the heathen and gather you out of all countries, and will bring you into your own land" (Eze. 36:22-24).

"In those days it shall come to pass, that ten men shall take hold out of all the languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you" (Zech. 8:23).

"And all nations shall call you blessed: for ye shall be a delightsome land" (Mal. 3 12).

"And they (the Jews) shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down by the Gentiles, UNTIL THE TIMES OF THE GENTILES BE FULFILLED" (Luke 21:24, Matt. 23:36-39).

"And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations" (Isa. 6 14).

"The desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by; and they shall say, This land that was desolate is become like the Garden of Eden, and the waste

and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate; I THE LORD HAVE SPOKEN IT AND I WILL DO IT" (Eze. 36 34-36).

CHRIST THE KING

"David being a prophet knew that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne" (Acts 2:30).

"Thou shalt call his name Jesus . . . and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever" (Luke 1:30-33).

"And thou (Zedekiah, the last king of Judah), profane, wicked prince of Israel, whose day is come when iniquity shall have an end. Thus saith the Lord God; remove the diadem and take off the crown; this shall not be the same; exalt him that is low and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, UNTIL HE COME WHOSE RIGHT IT IS, AND I WILL GIVE IT HIM" (Eze. 21:25-27).

DEAD UNCONSCIOUS

"The dead know not anything" (Eccl. 9:5).

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9:10).

"In death there is no remembrance of Thee (God): in the grave who shall give Thee thanks?"
(Psa. 6:5).

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psa. 146:3-4).

DEATH A SLEEP

"Many of them that sleep in the dust of the earth shall awake" (Dan. 12:2).

"All that are in the graves shall hear his voice and shall come forth" (John 5:28).

"I will raise him up at the last day" (John 6:39, 40, 44, 54).

"I would not have you to be ignorant, brethren, concerning them which are asleep"
(1 Thess. 4:13).

SOULS SUBJECT TO DEATH (NOT IMMORTAL)

"Dust thou art, and unto dust shalt thou return" (Gen. 2:19).

"The soul that sinneth, it shall die" (Eze. 18:4, 20).

"He spared not their soul from death" (Psa. 78:50).

"That which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast; for all is vanity; all go unto one place; all are OF THE DUST, and all turn to DUST AGAIN" (Eccl. 3.19-20).

"I also am formed out of the clay" (Job 33:6).

"Man's foundation is in the dust." (Job 4:19).

"He knoweth our frame, He remembereth that we are DUST" (Psa 103:14).

"Thou hidest Thy face, they are troubled: Thou takest away their breath, they die, and return to their dust (Psa. 104:29).

ONE GOD, NOT THREE—JESUS A MAN, THE SON OF GOD

"There is ONE GOD, and one mediator between God and men, the MAN Christ Jesus"
(1 Tim. 2:5).

"To us there is ONE GOD, the Father, of whom are all things, and we in him; AND ONE LORD JESUS CHRIST, by whom are all things, and we by him" (1 Cor 8:6).

"Jesus answered him, The FIRST of all the commandments is, Hear, O Israel, the Lord our God is ONE LORD" (Mark 12:29).

GOD GREATER THAN JESUS

"I (Jesus) can of mine own self DO NOTHING: I seek not mine own will, but the will of the Father which sent me" (John 5:30).

"My Father is GREATER THAN I (Jesus)" (John 14:28).

"Jesus answered them and said, My doctrine is NOT MINE, but His that SENT ME" (John 7:16).

"And he (Jesus) said unto him, Why callest thou ME good? There is NONE GOOD but ONE, that is GOD" (Matt. 19:17).

Ye Are Not in the Flesh

"The natural man receiveth not the things of the Spirit of God"—1 Cor. 2:14

THIS STATEMENT by the Apostle may be puzzling to some, for in the literal sense we are all "natural" men and women. However, the context reveals the true meaning—

"We have the mind of Christ" (v. 16).

The Diaglott renders (v. 14)—

"Now an animal man does not receive the things of the Spirit of God."

An *animal* man, or *natural* man, is one whose mind rises no higher than the carnal or fleshly things, and hence has not the mind of Christ. This same line of thought is seen throughout Rom. 8—

"For those who live according to flesh are minding the things of the flesh; but those who live according to Spirit, the things of the Spirit (v. 5).

"For the mind of the flesh is death; but the mind of the Spirit is life and peace" (v. 6).

"Because the mind of the flesh is enmity to God; for to the law of God it is not subject; nor indeed, can it be" (v. 7).

Verse 8 in the King James version reads—

"So then they that are in the flesh cannot please God."

This statement is clarified by the Diaglott rendering—

"Those then, who are in a SENSUAL state are unable to please God."

Being in a sensual state, then, is equivalent to being "carnal-minded." This helps us to understand v. 9—

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.

"If any man have not the Spirit of Christ, he is none of his."

From this we learn there are two minds—the "mind of the flesh" and the "mind of the Spirit." Clearly then there are two classes: one carnal, or fleshly minded; the other Spiritual, or having the mind of Christ.

Having seen from the Spirit's teaching by the Apostle Paul, both in Romans and Corinthians, that there are two classes of men, carnal and spiritual, it might seem proper to reason from this that all are in the spiritual group who are nominally "Christian," or who have "accepted" Christ.

But it is much deeper than this. For one thing, it is possible to drift back to carnal-mindedness, though professedly in Christ. For example, Gal. 3:1—

"O foolish Galatians, who hath bewitched you, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?"

Again in Gal. 5:4—

"Christ is become of no effect unto you, whosoever of you are justified by the Law; ye are fallen from grace."

Also Heb. 10:29—

"Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

Since we are told that—

"Whatsoever things were written aforetime were written for our learning" (Rom. 15:4).

—we who are brethren and sisters in Christ should accept the warning, and examine ourselves that we fail not. The mere fact that we have understood and accepted the true Gospel is not enough, for as Jesus has said, "*The flesh is weak.*" Remember Paul said of some in his day—

"Also of your own selves shall men arise, speaking perverse things to draw away disciples after them.

"Therefore watch, and remember, that by the space of three years I ceased not to warn everyone night and day with tears" (Acts 20:30-31).

When we consider how truly insignificant man is, and how great, mighty, august and terrible the Great Creator and Sustainer of Heaven and earth is declared to be we should choose His will, not our own. Of God it is written—

"Who only hath immortality, dwelling in light which no man can approach unto; Whom no man hath seen, nor can see: to Whom be honor and power everlasting" (1 Tim. 6:16).

"He is the rock, His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He" (Deut. 32:4).

Again it is written in Isa. 45:5—

"I am the Lord, and there is none else, there is no God beside Me."

As concerning frail, mortal man we read—

"Every man at his best estate is altogether vanity" (Ps. 39:5.)

"As for man, his days are as grass: as a flower of the field, so he flourishes" (Psa. 13:15).

"As the flower of the grass he shall pass away" (Jas. 1:1).

"For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away" (1 Pet. 1:24).

After consideration of these Scripture testimonies from both Old and New Testaments, we cannot escape the conclusion that man should ever be subject to God, his Creator. Hence the only way to life and favor with God is to banish carnal or flesh-mindedness and joyfully *accept the beautiful mind of Christ.*

To have a Christ-like mind is to receive his teachings, meditate upon them and thus banish the worldly mind of the natural man. This is in accord with David's words—

"Who shall ascend into the hill of the Lord? He that hath clean hands, and a pure heart"

(Psa. 24:3-4).

To acquire a pure heart we must vigilantly avoid—

"Indecency and foolish talking or loose jesting; things not consistent" (Eph. 5:4—Diag.).
"Cease from anger, and forsake wrath; fret not thyself in anywise to do evil" (Psa. 37:8).
"Cleanse your hands . . . purify your hearts" (Jas. 4:8).

"Giving all diligence, add to your faith VIRTUE; and to virtue KNOWLEDGE; and to knowledge TEMPERANCE (self control); and to temperance PAHENCE; and to patience GODLINESS; and to godliness BROTHERLYKINDNESS; and to brotherly kindness LOVE"
(2 Pet. 1:5-7).

—H.A.S.

Blessed Is He That Readeth

"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

THE HOLY SCRIPTURES which have been preserved in their purity and fulness through the ages to our time, are able to fully supply all the needs of God's people in these last times when darkness covers the earth and gross darkness the people. In this Book of books God has not only provided us with the instruction we need in order to enter upon the way of life in Christ, but there is ample provision made that we might maintain, in our walk before God, *a vigorous and healthy spiritual outlook that will not be discouraged by the hardness and narrowness of the way.*

When once we are fully persuaded that the Scriptures are the wholly inspired and infallible Word of God to man, we can appreciate the words of the apostle Paul—

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be PERFECT, thoroughly furnished unto all good works" (2 Tim. 3:16).

We are prone to feel that had we lived in the days when God spoke more directly to His people through the prophets and apostles, or when there was open manifestation of His presence and power by signs, wonders and miracles, such as attended the ministry of Christ, that our faithful walk in the Truth would have been assured. We might feel that under such circumstances our position would have been much more favourable.

It is true that Jesus seemed to indicate a special blessedness for those like ourselves who must walk entirely by faith in the things written, when he said to Thomas (John 20:29)—

"Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

But as we consider the effect that God's wondrous works of the past had been upon the people who saw and heard them, we are convinced that the great majority were not influenced for good to a lasting extent. We recall the instance when God came down on mount Sinai, and spoke to the nation of Israel—

"And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly"
(Exo. 19:18).

It was only a few days after this great manifestation of God to Israel that we find them making request to Aaron—

"Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him."

And so it was with that generation which heard the words of Jesus, and saw his great miracles. For the most part they did not see in him anything to be desired: as we read—

"Then said he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other. Then the Pharisees went out, and held a council against him, how they might destroy him" (Matt. 12:13-14).

If we had been there at Mt. Sinai when it glowed and shook with the presence of God, or had we seen the resurrection of Lazarus as many did in Christ's day, *would we have been among the few who believed unto salvation, or the many who soon forgot it all?*

But there is a sense in which the times we live in are much more favourable to the development of a lively faith in the Word of God than any previous age. Since the beginning of this century we have seen things come to pass that were spoken of by the prophets of God about 2,500 years ago.

Our brethren of 100 years ago were LOOKING FOR exactly the same world conditions as we SEE today.

They expected these developments because they had faith in God's Word, which plainly sets forth the general course of world events till the kingdoms of this world "become the kingdoms of our Lord."

God has always required a strong and active faith and loving obedience on the part of all His children in all ages: but He has not left Himself without witness in all generations. To Abraham, God presented such evidence of His majesty and power that instilled within Abraham a strong faith that was made perfect in works (Rom. 4:20-22)—

"He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what He had promised, He was able also to perform. Therefore it was imputed to him for righteousness."

If we carefully and diligently consider the evidence that God has set before us in His Word, and compare what is written there with the course of history to the present time, we will not fail to see that the basis we have for faith in God and His Word is no less favourable than it has been in any of the ages past.

If our faith is weak and wavering, it is only because we have not availed ourselves of the full power in the Word.

If we make this Word our daily companion in study and meditation, our faith and understanding will surely sustain us to the end. —E.W.B.

Signs of the Times

THE 15TH SESSION of the UN General Assembly may go down in history as a complete failure, so far as accomplishing anything constructive in the way of reaching an agreement on anything which might form a basis for disarmament, peace and good will among the nations of the world.

On the contrary, charges and counter-charges of falsehood treachery, hypocrisy and warmongering were flung at each other with abandon, stirring up and intensifying the hate, envy and jealousy which dominates the world at this time.

This UN session became a battleground of acrimonious words in which the contestants sought, not to bring about peace and harmony, but to create prejudice against each other in the minds of the new and "neutral" nations who for the first time sat in the Assembly.

The bitter denunciations hurled at each other, especially by Mr. Khrushchev, give evidence of a world hopelessly divided, and all the wordy speeches and grandiose proposals for disarmament and peace are a tissue of hypocrisy and deceit, made to impress others, which they know has no hope of success.

But the pretence must be kept up or else they must face the prospect of being accused of opposing disarmament and plotting war.

By skilful manoeuvring and by proposing terms which cannot be accepted by Western nations, Mr. Khrushchev has managed to present himself to many peoples as the great champion of peace; and the West, particularly the U.S., as blocking the way to disarmament. What effect these tactics may have on a fearful world is problematical. Will it lead to more fear and perplexity or a "peace and safety cry?"

WHAT IS MR. KHRUSHCHEV'S PURPOSE?

THE GREATEST problem which the Western Diplomats are trying to solve just now is what is Mr. K's. purpose in his belligerent actions at the UN Assembly? On the surface it would appear that he lost ground and miserably failed in his efforts to make over the UN to his own liking. He also lost in his tiff with the UN in the Congo.

Even so, he was able to make accusations against the U.S. and the operations of the UN for all the world to hear, and he doubtless had many sympathizers among the uncommitted peoples who favor his proposals for disarmament, freedom for all "colonials" and his championship for all backward peoples.

It is evident that Mr. K's. chief concern is not to win debates in the UN Assembly, or to put over his disarmament proposals, but **to promote world Communism**. Whether his present actions will aid him toward that goal remains to be seen. But it is significant that the vote to exclude Red China from the UN was smaller than it has ever been, indicating that most of the new nations are favourable to accepting China into the UN.

UN POWERS LIMITED

REJOICING OVER the "great victories" recently won by the UN should be tempered with the realization that their powers are still very limited. A situation which should have been evident from the inception of the UN has been emphasized by recent events. It is that, while the international organization has accomplished much in the way of halting hostilities among small and weak nations, **it has no power to control strong nations, which are the only ones capable of making war on their own.**

The fact that Mr. Khrushchev has served notice that the Soviets will withdraw membership from the UN unless changes in the organization favourable to Russia are made, and the U.S. threat to withdraw from the UN if Red China is admitted, shows what a weak structure the UN really is, unable to cope with the one problem which could, if solved, keep the peace of the world—the ability to prevent strong nations from going to war.

CONGO STILL SEETHES WITH UNREST

IN THE Congo republic, just 3 months old, the dream of independence and self-rule has turned into a horrible nightmare of bloodshed, misery and failure. Three political aspirants, all seeking to rule the country, all with considerable following, but none sufficiently strong to rule, are only kept from open warfare by the presence of UN forces.

The Soviets failed in their attempt to take over the country, but the food of unrest upon which Communism feeds is present in abundance in the Congo

TENSION, UNCERTAINTY AND FEAR

IT IS no exaggeration to say that never before has the world been in a greater state of uncertainty and tension. The cold war is intensified, more problems arise and perplexities increase and East and West drift farther apart

In Southeast Asia the little kingdom of Laos holds the key spot in the East-West struggle for supremacy. Until recently the West appeared to be favoured, but recent events would indicate that the huge sums of money and goods contributed by the U.S. toward building up Laos' military and economic strength has been spent in vain.

A policy of "neutrality" is being adopted by the Laotian government, which means that they are making concessions to the Communist sympathizers; which, in its final analysis, means a drift toward the East and away from Western influences.

Russia and Red China recognize the advantage given them in the present situation and they are rushing to the aid of the new governmental policies. The U.S. is rushing more aid to Laos, and U.S. ambassadors are being sent thither to try and stem the tide toward Communistic influences, but all such efforts at this time appear to be too late.

The loss of Laos to the West would be an irreparable calamity to Western influences in Southeast Asia. It would mean the surrender to the Communists of the only bulwark against infiltration into pro-Western nations bordering on Laos, lower the morale of the anti-Communist forces and expose the entire area to Communist influences.

Red China renews its pledge to "free" Formosa, as Khrushchev declares that a "terrible" atomic war can only be prevented by admitting China to the UN and granting her claims on Formosa. He was not specific as to who might start the atomic war, but the implication is that **China may soon possess nuclear weapons which they will use to grain their objectives.**

The situation in Cuba worsens by the day as Castro seizes more foreign industries, renews his firing-squad method of exterminating his enemies and otherwise intensifies his ant-U.S. activities. A breaking point seems inevitable, but when and how it will occur is uncertain.

A world revolution is at hand. **Something like 40 new nations have come into being during the past 15 years, 17 during: the past few months.** Nearly all of these nations have known no form of government except colonial rule in which the white man ruled the country and operated all industry and business and gave to them what little education and training the few of them received, the masses of the people having had no training and experience in independent government.

Moreover the overwhelming majority of these peoples are illiterate, poverty-stricken and disease-ridden, with little opportunity for relieving the situation. When disillusionment comes, and the hopes for prosperity, peace and harmony which was supposed to come with independence is shattered, as it most certainly will be, a perfect setting for Communist control is established.

All of which emphasizes two things. One, the fulfilment of the prophecy that "the powers of the heaven will be shaken," and the ominous, even fearful possibilities which this group of new nations have in relation to the peace of the world.

These nations cannot exist without outside aid of various kinds. Will East or West prevail over these nations, is the big question. Most of these new nations are leaning toward neutrality, but neutrality is a misnomer in a world torn with powerful groups and ideologies seeking world domination.

Surely the sea and the waves are roaring in violent eruption as never before. Let us watch it with increased interest as the Great Day approaches. —O.B.

A City That Is Compact Together

“Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you”—Eph. 4:32

PART FOUR

CHRIST TEACHES us that if a matter is important enough between brother and brother (and this means sisters as well), we should only speak to each other about the matter. And we should not wait for the other to approach us, regardless of the subject. If the matter is not of sufficient consequence for this, then let us hold our peace.

We must learn this and apply it as the most important aspect of love between brethren and sisters. We must “go to our brother,” or sister. What *true* brother or sister can long resist such an approach? If they are not *true*, what have we lost? But if they do hear us, and we are accepted in their presence, we have gained our brother, our true brother, and we may be sure that there is joy in heaven in such cases.

Then the other steps of Matt. 18:16 will not be necessary. Yet even these steps are designed in love and to be carried out in love for one another. We are sure that done in love they will have their perfect work.

Do we doubt it working? God has assured us that it will work, for *He will be there working with us.* Thus Paul said—

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.

"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves" (Phil. 2:1-3).

Where brethren and sisters assemble *in Jesus' Name*, with his purposes in mind only, and try to resolve their problems, whether by twos or by threes, Jesus is in their midst. Following so closely after Matt. 18:15—the verse about going to our brother alone—this is very important.

If we seek to resolve our problems in the true spirit, for God's glory, the Father will arrange the solution. We cannot ask or expect to receive a solution if we do not make up our minds that it is for the honor of God. But we shall be bound together in love if we ask correctly and prayerfully. If we seek God's help He will there in our midst. If we do not approach our problems in this manner we are helpless.

"If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

"For where two or three are gathered together IN MY NAME, there am I in the midst of them."

If we have this knowledge that Christ is in our midst, we can be sure that no problem of reconciliation would fail. Will we stand away from one another at the judgment seat in the presence of Christ? He is in our midst just as really now as he will be then. It is by faith now. It will be a stern meeting then for us if we cannot see him working with us now. The Creator loves each one of us who is working for His honor and striving together with us to the overcoming of the flesh (Phil. 2:13-15)—

"It is God which worketh in you both to will and to do of His good pleasure.

"Do all things without murmurings and disputing: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

We are carried along with the lesson by the remarks of Peter. We become impressed with the depth of the Spirit's teaching concerning this matter of learning to live together in the ecclesia in peace and oneness—

"Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? Till 7 times?"

The Master extended this period of forgiveness for a much longer time, and it carries a lesson of great value to those who are motivated by it—

"Jesus saith unto him, I say not unto thee, Until seven times: but, until seventy times seven" (Matt. 18.22).

Seventy times seven is equal to 490. This number is the measured period taken from Daniel 9:25, having reference to the coming and cutting off the Messiah, the prophecy which formed the basis for many anticipating Christ's coming—

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

"From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks and three score and two weeks . . .

"And after threescore and two weeks shall Messiah be cut off."

With seven days to the week and seventy weeks we have 490 days, and on the principle of a day for a year, we have 490 years. During the specified time Jerusalem was built following the decree of Artaxerxes in 460 BC, the Messiah came, and was duly cut off. This becomes a symbolic time in relation to God's servants, from the command in their lives to build the Spiritual Jerusalem of their lives to the termination of their service for God, either by death or the coming of the Son of God.

To confirm this application to the lives of men we note the Psalmist's words (90:10)—

"The days of our years are threescore and ten. And if by reason of strength they be fourscore, yet is their strength labor and sorrow; for it is soon cut off and we fly away."

This reply of Jesus then, certainly, applies to each of us for our whole life. Forgivenesses on our part are to continue as long as we live. Until our probation is over, there must be constant forgiveness. We must never cease forgiving others. A child does not count forgivenesses. It takes an adult to be so calculating. *Unless we become converted, and become as little children, we shall never enter the kingdom.*

Nor does the lesson end there. For the Master goes on to say, "Therefore." And upon the word he builds a very probing parable (Matt.18:23-35)—

"Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants."

One servant owed his master "ten thousand talents." This figure was the largest known Greek numerical sum. It was an enormous debt, impossible to be paid. Because of the impossibility of payment the servant pleads patience on the part of his master. The lord had compassion and forgave the debt and freed his servant.

Jesus used this enormous sum to impress his hearers with their position. It illustrates God's mercy on those of Adam's race who cannot of their own efforts escape. They have been loosed from their past sins—*conditionally*. This release is based on our attitude towards one another. We were taught to pray (Matt. 6:12)—

"Forgive us our debts, AS WE FORGIVE our debtors."

And to continue the lesson (Matt. 6:14-15)—

"If ye forgive men their trespasses, your heavenly Father will also forgive you;
"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

The parable then turns to two servants of the king, one being the individual unto whom the lord and king had forgiven the great debt. This servant takes a lesser servant by the throat and demands payment of a paltry sum.

This servant, unable to pay the debt, humbly besought his creditor to be patient and he would pay as soon as he could. But the creditor, who had been shown such mercy by the king, refused to extend the forgiveness he had received. Great sorrow was manifested by his fellow servants—'his associates'—for his attitude. Do we consider how our brethren and sisters are grieved when we refuse to show mercy and forgiveness to one another?

The warning was left on record by the Master in the parable. It is applicable to all those who do not forgive until seventy times seven—

"His lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him" (Matt. 18:34).

In Rev. 1, we are shown the Man of Multitudes manifesting various features combined in one united Body. This is a pictorial representation of saints in their glorified state, Christ and his brethren and sisters having passed through the conflict with sin having "overcome." Again the description shows us only one weapon (Rev. 1:16)—

"Out of his mouth went a sharp two-edged sword."

These characteristics MUST be developed during the probationary walk. They will be manifested in the future for all the world to see. Now is the time to put on these likenesses of the Master. If we do not NOW, we shall never be permitted to become part of the unity shown in the words of the Revelator. As the great Apostle Paul concluded his service, he wrote to the Ephesians of the power of walking in peace with the brethren—

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace."

He then tells us to be renewed in the spirit of our mind, to put on the new man, the characteristics of the Multitudinous Man, which after God is created in righteousness and true holiness.

He tells us that unless we do this, unless we overcome the working of evil in ourselves—not in others, in *ourselves*—that we are a cause of grief to God. Yes, he instructs us that we can grieve God. Do we want to grieve God? If we grieve the brethren and sisters, we grieve God.

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you"—Eph. 4:31-32.

—E.F.H.

Ecclesial News

HOUSTON, Texas—8008 Junius St.—Sun. Sch. 10; Breaking of Bread 11; Lecture 3rd Sun. 7:30 p.m.; review of daily Bible readings 7 p.m. on other Sundays; Eureka Class 5:45 p.m. each Sun.; Elpis Israel Class 7:30 Wed.

We were pleased to have sis. S. S. Wolfe of Lampasas with us around the table of the Lord on Sunday, Sep. 18.

Bro. B. J. Burkett lectured on: "**Jesus Christ Will Reign On David's Throne.**"

The speaker first showed that the kingdom of Israel in the past, with David as the king in Jerusalem, was God's Kingdom. This divine kingdom in the land of Israel was ruled over by the descendants of David until about 600 B.C. when it was destroyed because of sin on the part of Israel. At that time the prophet Ezekiel was inspired of God to say, concerning this kingdom—

"I will overturn, overturn, overturn, it: and it shall be no more, UNTIL HE COME WHOSE RIGHT IT IS; and I will give it him." (Eze. 21:27).

When the angel Gabriel came to the virgin Mary to tell her about the coming birth of Jesus Christ, he told her—

"The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his Kingdom there shall be no end." (Luke 1:32-33).

At his second conning, Christ will re-establish the throne of David in Jerusalem, and gather the tribes of Israel to their land—

"I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms **any more at all.**" (Eze. 37:22).

God's covenant with David will then be fulfilled.

—bro. C. Banta

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

WITH SORROW, and with a feeling of deep loss, we record the falling asleep, on Sept. 20, of our beloved recording brother, bro. Dan W. Gwalchmai, my father.

He was born August 1, 1899, and was baptised into the Saving Name of Jesus on June 28, 1916.

He was laid to rest in Mount Pleasant Cemetery, to await the call of the Master at the last day. Bro. Gibson of Toronto conducted the service.

We miss our brother greatly, but we do not sorrow in the way of those who have no hope. Rather, we look earnestly forward to the Great Day of God Almighty when those in Christ shall rise to die no more.

The signs around us tell us that our brother's sleep will be short. "Surely I come quickly," said Jesus, and we fervently repeat with the beloved apostle John, "Even so, come, Lord Jesus!" Your brother in the Hope of Israel,

—Dan E. Gwalchmai

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**WHANGAREI, New Zealand—YWCA Hall—Memorial 10:30 a.m.; Lecture 7 p.m.; Bible Class
Wednesday 6:45 p.m.**

It is with much sorrow that we record the death on September 2nd of our brother Macdonald in his 85th year. He was laid to rest on September 5th alongside his sleeping sister wife who predeceased him in 1939.

Baptised into Christ on May 2nd, 1897 on a small back-country station in this country, his service in the Truth extended over 63 years.

He was well known for almost half a century for the strong and active part he took in the many problems which faced the Brotherhood and for his vigorous contention in the defence of the Truth.

And he was almost equally well known among the alien over a wide district for his untiring zeal in striving to spread the knowledge of the Glad Tidings of the Kingdom of God.

Speaking of his own life to us he often quoted Bro. Roberts words— "a stormy fifty years"— and added, "and so have I found it to be."

Up until a few weeks before his death he strove to take his full part in ecclesial life and duties in spite of evident and growing physical weakness.

For him we do not sorrow—he is at rest waiting the call to come forth to meet his Lord whose appearing he looked for and loved for so many years.

For ourselves, we will miss greatly his strengthening influence and guidance—and may his untiring zeal for God continue to be an inspiration to us in the future, as may also the sadness of our loss teach us "to number our days that we may apply our hearts unto wisdom."

With Love in the Truth, Your brother in Christ,

— M. J. Griffin.

PRINTED IN U.S.A.
