

# The Berean Christadelphian

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

**Edited and Published by:**  
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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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**We are anxious to send the Berean FREE to any desiring it that way. Please do not hesitate to request it. If you know of any who might like it, please send us their names.**

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

## **Ecclesial News**

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

WHEN THE appointed time had come for the people of Israel to leave Egypt, Moses—by divine command—appeared before Pharaoh and made his first request to permit the people to hold a feast in the wilderness. This, of course, was refused, and in due time a series of plagues began to fall upon Pharaoh and his people. As each subsequent request was refused, the plagues became more severe until the climax was reached in the slaying of the firstborn throughout the land of Egypt.

There is another time appointed in which "God will judge the world in righteousness by that man whom He hath ordained." It is the time in which, like Israel, His people will be delivered. There is no question whatever that that time is near, because we are living in the last days of the Gentiles, and the climax will come at an unexpected time, for no man knows the hour. When Jesus comes, where will he find us? Will we be enjoying the pleasures of sin, or will we be suffering affliction with the people of God?

Since our last report, we have had the association and fellowship with a number of visitors. From London, bro. & sis. James Cartlidge, bro. & sis. Calvin Clubb, bro. & sis. Harry Gwalchmai, bro. & sis. Roy Sutherland, bro. David Gwalchmai, and sisters Helen Boyce, Ruby Clarkson, Edith Hunter, and Clara Sparham. From Detroit, bro. & sis. Fred Higham, and brethren Fabris, Growcott and F. Higham Jr. From Boston, sis. Mabel Sargent. From Honesdale, bro. & sis. Harry Sommerville, bro. Nick Mammone and sis. Catherine Sommerville. From Houston, Texas, sis. Arleen Carney. From Montreal, sis. Irene Baines, and from Claremont, Calif., bro. & sis. Oscar Beauchamp.

Lectures were given by bre. Growcott, Harry Gwalchmai and Sutherland, and exhortations were given by bre. Beauchamp, Clubb, Growcott, Fred Higham, Mammone and Sutherland. All of the addresses were stimulating and designed to strengthen our faith and hope, and were presented to us by way of instruction, admonition, comfort and encouragement. To our brethren and sisters, wherever they are, we send greetings of love. —bro. G. Gibson

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### **Houston Tape Library**

Many tapes are available, to anyone who would like them, including the Hye, London, Boston and Worcester Gatherings for the past several years, lectures, exhortations, etc.

A variety is sent each time (2 tapes, 4 addresses), in returnable shipping cases, and a record is kept to avoid duplication. All tapes are duplicates, and therefore may be kept as long as desired. If you wish to keep any permanently, just return in its place any tape (new or used). There is no cost.

Write to bro. Charles Banta, 815 Boston, Deer Park, Texas.

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### **1961 Texas Fraternal Gathering**

**HYE, TEXAS, JULY 30 to AUGUST 6, 1961**  
(If The Lord Will)

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## EDITORIAL

### Follow After Love

"And now abideth faith, hope, love, these three; but the greatest of these is love"—1 Cor. 13:13.

IN PAUL'S first letter to the Corinthians, he devotes the entire 13th chapter to show the supremacy and eternity of love. Even though he should have a faith by which he could remove mountains, but did not have love, it would be counted as nothing.

Then he goes a step further, and emphasizes the fact that should he bestow all his goods to feed the poor, and though he should give his body to be burned, and have not love, he would be nothing.

When a person obeys the Gospel, and puts on Christ in baptism, and begins to walk in newness of life, love must become the crowning characteristic of his walk in the Truth. Therefore, says Paul, as he begins the 14th chapter, "*Follow after love.*"

But let us not confuse the love of which the apostle speaks with that sentimental form of love we see displayed in all parts of the world, for Paul is speaking of *scriptural* love. In his second letter, John defines love by saying—

"And now I beseech thee . . . that we love one another. And THIS is love, that we walk after his commandments."

Suppose we take Paul at his word, and "follow after love." What would be the result? Would it not bring forth within us a true ecclesia of God, all of one mind and one spirit, all drawn together by the cords of love begotten in our hearts by the influence of the Truth? Such a course would produce a people who had put away all bitterness, and would speak to one another in psalms and hymns; submitting themselves one to another in the fear of God.

That is not a wild or vain fancy, something of an unreal beauty or charm. By no means. *That is what the Truth calls us to, and if the ecclesias are not of that character, then a great fault lies at the door of some of us.* What could that fault be? It may be that some have failed to put away their petty jealousies, or envies that formed a part of their lives before entering into covenant relation with Christ. Or it might be that some desire pre-eminence, like Diotrephes, and strive to have their own way in ecclesial affairs whether it be right or wrong. Or it might be that some are disturbing the peace and harmony of the ecclesias by surmising evil in the actions of others, thereby bringing pain and sorrow into the lives of the innocent. Or some have failed to let the gentle power of love from above overcome the natural harshness and sourness and ugliness of the flesh. Let us *all* pause and think.

\* \* \*

AS WE look back over the history of some ecclesias, we observe, at one point, a scene of happiness. Winter is past, the rain is over and gone, the sun shines from a clear blue sky upon a community of believers. A man and his wife have come to a knowledge of Truth, and have just put on the Name of Christ. They enter this community and are prepared to enjoy the honor and privileges that are now theirs. They attend their first memorial meeting, and as they look around the room they exclaim with joy, we have found true happiness at last. Here are all these newfound friends who believe the same things that we believe, and are all knit together in love waiting for the coming of the Lord.

A few months pass by, and a small cloud appears in the sky but no one seems to pay any attention to it. However, after a little time other clouds appear, and they begin to cling together, and before long the sun is obscured. Then a storm breaks over the community, and as it sweeps across it leaves a trail of sadness, heart burnings, and the biting frost of enmity.

*What caused the storm?* Was it not because some had failed to give heed to the apostle in his exhortation to "follow after love"? Alas! that such is the case. The ecclesias in the days of the apostles passed through similar experiences, and since the early days of our pioneer brethren many such storms have shaken the Household. Upon examination, it will be found that most ecclesial trouble could be avoided if brethren would realize that petty prejudices and sensitiveness have no place in ecclesial life. As one brother recently said, "*It is only when one subordinates his own selfish desires to the welfare of the Truth that peace and harmony with others can be attained.*" This leads us to the words of Paul—

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies (compassion), kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a complaint against any: even as Christ forgave you, so also do ye.

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

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and spiritual songs, singing with grace in your hearts to the Lord"

(Col. 3:12-16).

Those words of Paul are not given to us to set to music, but to be set in our hearts and there, like electrical impulses from a motor, to be pulsated through our bodies, and cause a searching into our characters to see how we stand with the Ecclesia of God; to see if we are in harmony with the apostles' doctrine and practice; *to see if we have crucified the flesh*, and are rejoicing with other members of the Household as we wait for the coming of the Lord.

This is our day now, the time to make our calling and election sure; but there is another day coming—the day of the Lord—and that is a day we must all face. Let us determine today, and not tomorrow, to seek after righteousness by building up the ecclesia to which we belong, so that we will not be found among those who would disturb the peace and harmony of the ecclesia, or sour its spirit by harshness.

"For the time is come (coming) that judgment must begin at the house of God: and if it first begin at us, What shall the end be of them that obey not the Gospel of God?

"And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

—1 Pet. 4:17-18.

If we would not come under condemnation at that time, then we must begin now to examine our own position in the light of the Truth, for the character we are now building will either bring us into favor with the righteous Judge, or cause him to say "I never knew you." A little reflection upon this thought should bring us sharply to attention, and cause us to pray as David did in Psalm 139:23-24—

"Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

On one occasion Jesus said, "Blessed are those servants whom their Lord, when he cometh, shall find watching." If it is our sincere desire to be among that group, the possibility is ours, if we "follow after love."

—Editor

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## Jacob's Prophetic Blessing

*"And Jacob called unto his sons and said, Gather yourselves together, that I may tell you that which shall befall you in the last days" — Genesis 49:1*

By **BROTHER JOHN THOMAS**

JACOB being 147 years old, and about to die, called his sons together to tell them "what should befall them in *the last days*." The period to which the prophecy of Jacob principally refers is the last days of the Hebrew commonwealth, under the constitution from Mount Sinai.

It sketches the political fortunes of the twelve tribes which, with the blessing on Joseph's sons, it now constituted; touches upon the peculiar features of the several portions of Canaan which should be allotted to them; and reveals certain principal events in connection with the tribes of *Levi, Judah and Joseph*.

It will not be necessary for me to do more than to point out these special incidents as bearing upon the Kingdom of God. After Reuben, Simeon and Levi are conjoined in the prophecy. They had slain Hamor and Shechem, and all the males of their city. This circumstance is taken as a characteristic of their tribes in the last days. Says Jacob (Gen. 49:5)—

"Instruments of cruelty are in their habitations."

Foreseeing the part they would play in relation to the Seed, he exclaimed—

"O my soul, come not thou into their secret; unto their assembly (See Psa. 22:16, Mt. 26:14) mine honor be not thou united" (v. 6).

But why not, Jacob?

"For in their anger they slew a man (See Mt. 26:57-59), and in their self-will they digged down a wall (that is, overthrew a city)—See Gen. 34:25-29.

"Cursed be their anger, for it was fierce: and their wrath, for it was cruel" (v. 7).

*The verification of these things will easily be recognized in the history of the tribe of Levi at the era of the crucifixion.*

It was the priests who sought and at last accomplished the death of Jesus, to whom Jacob refers; and to mark his sense of their conduct, he said—

"I will divide them in Jacob, and scatter them in Israel."

This was fulfilled in giving Levi no cantonal inheritance in the land, and including Simeon's portion within the limits of the canton of Judah (Josh. 19:1-9). From this arrangement Levi, Simeon, and Judah became the tribes principally concerned in the transactions of the last days.

Having spoken of the death of Christ by Levi and Simeon, he then proceeded to speak of things connected with Judah alone. Of this tribe he affirmed:

1. That Judah should be the praise of all the tribes;
2. That it should subdue its enemies;
3. That it should rule over all Israel;
4. That its sovereignty should be monarchical;
5. That Shiloh should arise out of it as a lawgiver;
6. That the gathering of the people should be to him;
7. That he should ride an ass accompanied by its foal;
8. That his garments should be dyed with the blood of his enemies; and
9. That the fountains and rocks of the country should exuberate with grapes and pasture.

Such are the points into which the members of Jacob's beautiful prophecy concerning the things of the Kingdom, in connection with Judah as the royal tribe, are resolvable when converted into literal, or unfigurative speech.

But it is very clear from the past history of the tribe that the prophecy is only partially accomplished. Judah is now "stooping down, and couching as an old lion"; and in view of his present prostration, Jacob inquired—

"Who shall rouse him up?"

Yes: who shall do it? Who shall start him to his feet again, that he may rend and tread down, and devour the enemies of Jerusalem? Who but the Shiloh, whose goodly horse in the battle Judah is appointed to be? (Zech. 10:3-5; 12:6; 14:14).

Two appearances of the Shiloh are indicated by Jacob; first after the departure of the sceptre from Judah; and secondly, at the attainment of the tribe to the dignity of giving laws to the gathered people. The sceptre had departed from Judah before the appearing of Jesus; but neither Jesus, nor the tribe, have promulgated *a code of laws* to Israel or the Gentiles. Moses was a lawgiver, not of Judah, but of Levi; but when Shiloh comes as the lawgiver of Judah, then—

"The law shall go forth from Zion, and the Word of the Lord from Jerusalem" (Isa. 2:3).

\* \* \*

THE BLESSING on Judah contains in it the hope of Israel. It shows what views Jacob had of the promises made to him and his fathers. His faith was of things substantial and definable. He looked for a kingdom and an empire, whose royal domain should be the land of Canaan, and especially that part of it allotted to Judah (Eze. 48:8-22), and whose imperial ruler should be the giver of peace, descended from his loins in the line of Judah.

The Spirit of God in Jacob marked him out to wield the sceptre and to give laws to the world, possessing the gate of his enemies, and blessing all the nations of the earth. It is generally supposed that Jacob saw the sceptre depart from Judah. This is implied by the English version, "Not depart *until* Shiloh come," which is as much as to say, when Christ appears it shall depart: which is not in accordance with the facts of the case.

Having blessed Judah in the terms recorded in Scripture (Gen. 49:8-12), he passed over Zebulun, Issachar, Dan, Gad, Asher, and Naphtali, with a brief notice, and then dwelt with emphasis upon Joseph. He described in general terms the fertility of the cantons of Ephraim and Manasseh, and invoked blessings of every kind, upon his posterity.

Recalling Joseph's history in the past as indicative of his descendants' in the future, he predicted that they would be sorely grieved by their enemies, and separated from the other tribes. Nevertheless, their bow, though unstrung, should be made strong again—

"By the hands of the Mighty God of Jacob, Who should help them."  
—and bless them above what their progenitors enjoyed before they were carried away into captivity. He saw that they would be a royal tribe, and that at some period of their nationality, "*the everlasting hills*" *unto their utmost bound*, should bow to his sceptre who is destined to rule them (Hab. 3:3-16).

But in the blessing of Joseph, Jacob gave a very remarkable intimation concerning the Shiloh. He styles him "*the Shepherd and Stone of Israel*" (See Isa. 28:16). In his blessing on Judah, he foretold Shiloh's descent from him; but in the blessing of Joseph, he declares he is from the God of Jacob, and (being thus spoken of in connection with Joseph) after the parable of his history.

In other words, *that the Seed should be both son of Judah and Son of God*; and that his relation to the tribe of Israel should be after the representation of Joseph's to his brethren—

"The archers should sorely grieve him, and shoot at him, and hate him; but his bow should abide in strength, and his arms be made stronger by the God of his fathers, who should help him; and cause all blessings to rest upon his crown, who should be LONG SEPARATED FROM HIS BRETHREN."

\* \* \*

AFTER the death of Joseph, which occurred 276 years after the confirmation of the covenant concerning Christ, Levi and his line—Kohath, Amram, and Moses—may be regarded as the more

special conservators of the faith with which God is pleased. Many of Jacob's family in the period which elapsed between the death of Joseph and their glorious exodus under Moses, had given themselves up to the service of Egypt's gods (Josh. 24:14).

This, however, was not the case with all. Some still kept the promises of God before them; and we find it testified of Moses when only forty years old, and before he fled from Egypt, that—

"He supposed that his brethren would have understood how that God by his hand would deliver them; but they **understood not**" (Acts 7:25).

This was forty years before their deliverance, and 114 years after Joseph's death. Seventy-four years after this event Moses was born to Amram the grandson of Levi. The supposition he entertained concerning his brethren's spiritual intelligence is an indication of his own; for he evidently judged them by his own understanding of the divine promise.

Although "he was learned in all the wisdom of the Egyptians," this did not divert him from the Faith. He had been indoctrinated into this in his tender years by his parents. For it is testified that—

"By faith they hid him three months, not being afraid of the king's commandment"

(Heb. 11:23).

—thus becoming heirs of the righteousness which is by faith of the promises. This testimony to their faith shows that, however delinquent others might be, "The Faith"—the One Faith of the Gospel—dwelt in them. They instilled this faith into Moses, on the fleshy table of whose heart it was so indelibly inscribed, that not all the blandishments of the court of Egypt could efface it. The result of the parental instruction he had received was that—

"By faith when he came to years he refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect to the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is invisible" (Heb. 11:24-27).

From this testimony, then, we learn that *the faith in Amram's family was concerning Christ, and the recompense of the reward*; that this was so little sympathized with, that those who embraced it were subjected to reproach, and called upon to endure on account of it; and that the things connected with Christ were esteemed by those who understood them, as of greater value than the most enlightened, wealthy, and powerful of kingdoms, possessed in all its glory.

Now, as *the faith of Abraham's family is the "faith without which it is impossible to please God" in any age*, it will be of advantage to us to have as distinct a view of it as possible. I shall present, then, a summary of the things which were "all the salvation and all the desire" of Abraham's family, though for a long time "God made it not to grow."

I shall begin the enumeration with the most elementary principle, and ascend to the more complex in the order of their development in the promises of God. They believed—

1. That a son of Eve would take away the sin and evil of the world;
2. That until the sin-power should be subdued, there would be perpetual strife between his adherents and the partisans of sin;
3. That in this war the Son of the woman and his allies would suffer much adversity, and be temporarily overcome; but afterwards, conquer all their foes;
4. That Eve's son would descend from Abraham in the line of Isaac, Jacob and Judah;
5. That Abraham's descendants in the line of Jacob would become "a great and mighty nation"; and that when this came to pass, Abraham's name would be great in all the earth;

6. That all nations should be blessed, in a social, ecclesiastical and civil sense, in Abraham and his Seed, whom I shall hereafter term Christ;
7. That this personage, the hope of Abraham's family, should possess the gate of his enemies—that is, gain victory over them;
8. That Christ should possess the land of Canaan from the Euphrates to the Nile; that he should possess it "for ever", and therefore be immortal;
9. That Abraham, Isaac, and Jacob should possess Canaan with Christ for ever;
10. That Abraham was the constitutional father of nations, and, with his sons—namely, with Christ and his brethren—the "heir of the world", which was memorialized by the change of his name from Abram to Abraham:
11. That kings would descend from Abraham in the line of Judah, etc.; and that, therefore, the twelve tribes would constitute a kingdom in the land of Canaan, of which Judah would be the royal tribe;
12. That through Judah, as the lion of Israel, their enemies should be subdued;
13. That "the Shepherd and Stone of Israel" would be a Son of Judah and Son of God; and that he would be the Lawgiver and King of nations to the utmost bound of the everlasting hills;
14. That Christ would be slain by the tribe of Levi after the parable of Isaac.
15. That as Christ and Abraham are to inherit the land of Canaan for ever; they would rise from the dead to possess it; and that the same thing must occur in the case of all others who should inherit with them;
16. That after this resurrection and exaltation to power and dominion, ten tribes of Christ's brethren after the flesh would go down into Egypt a second time; and meeting them there, he would make himself known to them; receive their humble and sincere submission; and, we may add, like another Moses and Joshua in one person, lead them out of Egypt and plant them in the land of Canaan;
17. That to share in this consummation would be the reward of a righteousness counted to those who believed the things promised;
18. That every one of whom this righteousness was reckoned must be a circumcised person; or otherwise be cut off from his people: and the circumcision was the token of the covenant of promise, and the seal of the righteousness by faith.

In the exposition of the things of the Kingdom, as unfolded in "the promises made of God to the fathers", the following points have been fairly established:

1. That the TERRITORY of the kingdom of Shiloh is not beyond the skies, but all the land of Canaan from the Euphrates to the Nile; and from the Gulf of Persia and Red Sea to the Mediterranean;
2. That the twelve tribes of Israel are the natural born SUBJECTS of the kingdom:
3. That Christ in the line of Judah is its KING;
4. That those of like faith and disposition with Abraham, and who walk in the steps of his faith, are the joint inheritors with its king; in other words, its ARISTOCRACY; who will share in the glory, honour, power, and blessedness of the kingdom for ever: and,
5. That all nations will be subject to this kingdom, and constitute its EMPIRE.

These five points, however, do not comprehend all the things concerning the Kingdom of God. Shiloh, or the Anointed One of God, was promised in the line of Judah; but the question remained open from Jacob's decease for many centuries after, as to the *particular family* of the tribes of Judah he was to descend from.

Besides this, there is nothing said respecting the constitution, laws, and ecclesiastical institutions of the Kingdom. It will, therefore, be necessary for us to look into these things, that we may fully comprehend the system of the world to be established by the God of heaven, when all other dominions shall have passed away.

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## NEUTRALS

IN THIS spiritual warfare, whose weapons are neither lead, nor steel, but more effective than either for putting to flight the aliens, there are neither truce, armistice, neutrality, nor peace.

He that is not with us is against us; and he that gathered not with us scattereth abroad. I, for one, know no man in this warfare as a brother and a friend who is NEUTRAL and NOT GATHERING.

A man who is neutral stands by with arms folded and sees the enemy crushing me to death! He believes in the cause I am fighting for, but he calmly views my destruction without any sign of help.

Is such a man my friend and brother? Is he not rather a sympathiser with the enemy? If he helped me, we might prove too strong for the foe; the enemy, knowing this, cannot look upon neutrals in any other light than his friends. And this is just where Christ puts all neutrals in the good fight of faith.  
—bro. Thomas.

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### These Things Affirm Constantly

By BROTHER ROBERT ROBERTS

*"Ye know how we exhorted and charged everyone of you, as a father doth his children, that ye would walk worthy of God, Who hath called you unto His kingdom and glory"—I Thess. 1:11-12*

WHAT PAUL did at Thessalonica, he did among the brethren everywhere else, of course; and, if he were with us, he would do the same thing here. He would charge us to "*walk worthy of God,*" and he would do it *constantly*.

He would not be content to lay down our duty clearly at the start, and then go on, taking it for granted; he would "harp" on the subject constantly. At least, this is what he did at Ephesus. His own testimony is this:

"Ye (Ephesians) know from the first day that I came into Asia, after what manner I have been with you at all seasons.

"Therefore, watch and remember that by the space of three years I ceased not to warn everyone night and day with tears" (Acts 20:18, 31).

What Paul did himself he told Timothy to do after him: —

"Be instant in season and out of season—reprove, rebuke, exhort, with all long-suffering and doctrine."

And so to Titus he says (Tit. 3:8)—

"I will that thou affirm these things CONSTANTLY."

What he advised Timothy and Titus to do in the first century, he would recommend everyone taking hold of the Word to do in our day; for the work is the same and its difficulties are the same now as then, though the form of surrounding circumstances has changed.

The work now, if a work is doing, is the work in which Paul and others were engaged—the work of taking out and purifying a peculiar people for Christ; and the principal difficulty springs now, as then, from *the almost unconquerable bias of the human mind in favor of the present evil world*.

What phase of the Truth of Christ is it that requires to be the subject of this constant inculcation which Paul exemplified? Let the epistles of Paul supply the answer; for what Paul did by

word of mouth, we have here illustrated by the pen. *It is the question of our moral relation to God and our moral relation to the wicked world in which we live that supplies the chief material of his discourse.*

There are things that there is no need to "affirm constantly." We do not need to "affirm constantly" that there is a God. We do not need to affirm constantly that man is mortal. We do not need to affirm constantly that Christ is the manifestation of God, and that the Kingdom of God will be established on the earth.

These things have, of course, to be kept constantly prominent in the presentation of the Truth to a fluctuating audience of strangers; but so far as the brethren are concerned, they are in the position of foundations—under the house and out of sight. Once intellectually perceived as the teaching of the Word, they are easily retained; and become weakened instead of strengthened by constant affirmation.

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BUT it is *not so* with the class of things which Paul made the subject of his entreaties among the brethren at Ephesus, night and day, for three years: these are easily forgotten. *The tendency of the natural man is against the memory and the practise of them.* Danger is constant, and, therefore, warning needs to be constant also.

The thing that Paul would always exhort us to do, if he were among us, would be to "walk worthy of God." This defines the matter comprehensively; presents it clearly, and fixes its character unmistakably. Need we be at a loss to decide our course, as saints, if we remember that it is to be "worthy of God?" *The application of this single test will ALWAYS, with an earnest man, easily settle controversies on practical questions which men of another type find enveloped in fog.*

Even earnest men need to apply it energetically. The desire to protect the interests or secure the honours of the present life is liable to mystify a man's reason when they are interfered with by obligations that appertain to Christ.

It is a dangerous sophistry that tries to make the path of wrong appear right or a little less dangerous than the Word represents it to be. This is a sophistry of which we are all in danger, because the love of the present world is innate, and is liable to lead us to favor *a loose construction of the commandments of Christ, which is the first step to ruin.*

It is not for us to trust ourselves in deciding what sort of a walk is worthy of God. We must be guided *solely* by what is revealed. We are safe in taking the cue from the Scriptures. We are in danger if we trust to our own thoughts, and still more so if we yield to the sentiments of society.

Here we have to wage a constant war, in which we ought to make victory our strenuous aim. It is a warfare in which *he only that overcomes* will obtain the benefit. To be overcome here is to lose all. Men have certain notions how we ought to think, how we ought to talk, how we ought to use our leisure, how we ought to use our money and our abilities, how we ought to carry ourselves in society, what we ought to aim at. This is one school: large, flourishing, and popular.

*The Spirit of God, by the apostles and prophets, has promulgated another set of notions on these subjects.* This is another school, which is the opposite of prosperous at present. The two schools are incompatible. We cannot belong to both. It is Jesus who has said—

"No man can serve two masters."

In this matter, the world is *one* master and teacher, and the Spirit of God *another*. Our leaning to the one or the other is of vital importance. Paul thus sharply defines it—

"As many as are led by the Spirit of God, **THEY ARE THE SONS OF GOD.**"

Our standing before God depends on whether we are led by the Spirit of God or the spirit of the world. A man led by the Spirit thinks and acts in harmony with the Spirit as our instructor in the Word. He may not do this all at once, but if he progress in the Spirit's tuition, he will come to it, and find himself the subject of a process of transformation which ends in making "a new creature."

To reach this conclusion, however, *he must submit himself to the Spirit's influence* in the way the Spirit has appointed. The Spirit has given us the Word as the means by which its mind is to be learned; and it has given us this Word in such a form that this "mind of the Spirit" cannot be apprehended apart from a *constant and diligent* perusal of the Word.

"Here a little, and there a little, line upon line, and precept upon precept."  
—is the principle of its construction. *Its wisdom is diffused over all its contents.* It is not concentrated anywhere. In this respect it is unlike a human composition which, in chapters and sections, aims at exhausting a particular topic. It is like the inner curtain of the Mosaic tabernacle: the blue and the purple and the fine-twined linen and the golden thread are everywhere through the fabric.

It is, however, unlike that fabric in this, that *in some parts of it you find treasure not to be found in other parts.* This peculiarity has two results: (1) to acquire the mind of the Spirit revealed in the Word, we must make ourselves acquainted with the *whole*, and (2) the reading of it is a constant feast. It never loses its relish, but becomes sweeter to the taste with use. In this it is unlike all other books.

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ITS delineation of a walk that is "worthy of God" is clear and reasonable and satisfactory. Let us look at it. It deals with the state of the affections and the nature of actions. It lays hold of both, and dictates certain important rules. In both departments it claims that we be conformed to its standard. It has something to say to us as to what we are to *love* and *not to love*, as well as telling us what we are to *do* and what we are *not to do*. It demands of us that we love certain things, and love not other things. It says—

"Set your affection on things above and not on things on the earth" (Col. 3:2).

"Love not the world neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2:15).

"Thou shalt love the Lord thy God with ALL thy heart and with ALL thy soul and strength and mind.

"This is the first and great commandment; and the second is like unto it, Thou shalt love thy neighbor as thyself."

These are Divine specifications. Of what avail will our knowledge of the Truth be if we fail in these *essentials of true saintship*? Jesus spoke with a meaning when he said—

"If any man will be my disciple, let him DENY HIMSELF, take up his cross, and follow me"  
(Matt. 16:24).

It would seem from the sentiments of some as if the doctrines of Christ, theoretically accepted, were all—as if a man might be a lover of pleasure and a follower of Christ at the same time—as if *there was no such thing as self-denial, no such thing as offering our bodies living sacrifices, no such thing as strangers and pilgrims, passing the time of our sojourning here in fear.*

We must be on our guard against the influence of those who come to us with the Name of Christ on their lips, but with a denial of Christ in their lives. *The saints of God are not of this world, either in speech, pleasure, policy, or action.* Christ is their type, and Paul their pattern by Christ's appointment (1 Tim. 1:16). Christ and Paul are the lead which they follow, as Paul exhorted (1 Cor. 11:1)—

"Be ye followers of me as I am also of Christ."

The joint voice of Christ and Paul his apostle is the voice of the Shepherd, and they will hear no other. The spirit of Christ is the spirit of every true saint, and it is written—

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

The spirit of Christ is one thing and the spirit of the world quite another. The spirit of Christ is a spirit of zeal for God; the spirit of the world is of defiance against all submission.

The spirit of Christ is a spirit of engrossing interest in the purpose of God in the earth and His will among men; the spirit of the world is a spirit of total indifference to these, as if they had no existence.

*The spirit of Christ is a spirit of self-sacrifice for the benefit of others;* the spirit of the world is a spirit of self-ministration, self-protection and self-avengement.

The spirit of Christ is a spirit of prayer and a spirit of compassion; the spirit of the world is the opposite of these. The spirit of Christ is a spirit of sorrow, a spirit of walking with God, a spirit of standing apart from the world, a spirit of praying not for the world, a spirit of holiness, a spirit of faith, a spirit of chaste and dignified and pure speech; while the spirit of the world is a spirit of jollity, a spirit of standing far off from God, a spirit of being of the world and with the world, a spirit of insensibility to righteousness, a spirit of unbelief, a spirit of ribald talk and effervescent folly.

The two spirits are incompatible, and the two peoples are incompatible, and *it is no use trying to act the part of both*. It cannot be done; it is a moral impossibility. The man who thinks he can do it is deceiving himself, and will find, like Simon, that he has "neither part nor lot in the matter."

We are not to go out of the world, but while, of necessity, living therein, we are to keep ourselves unspotted in not partaking of the evil that is in it. Christ and the apostles have shown us how this is to be done, and, surely, no man is so unwise as to think he can show a better way.

TO "walk worthy of God," then, is first to have the heart where Christ's heart was, and then to let the words of our lips and the deeds of our hands follow suit.

Christ's heart was fixed on the Father and the Father's will, and the Father's purpose in the days to come. He had no other interest, no other love, *though this, indeed, truly comprehends ALL interests and ALL love*.

The world hated him: how could it do otherwise? He testified of it that its works were evil. The world did not hate his brothers, because they bore no such testimony, but were content to earn the good graces of the world by a friendly deference to what was going on around them. *They joined in that receiving honor one of another which Jesus declared to be the great stumblingblock to faith in his day* (John 4:44), and which continues to be the characteristic of the enemy of God to this.

Have principles changed with the lapse of eighteen centuries? Nay, verily. The world is the same, as we sadly find, and Christ though we see him not, is the same yesterday, today, and for ever. He comes anon to deliver, from the present evil world, such as, like himself, are not of it, but who call on the Father Who, without respect of person, will judge according to every man's work.

The Lord's choice will rest upon those who devote themselves to the doing of the will of his Father: so he often declared on earth. That will is that we make no friendship with a world full of everything contrary to his mind; but that standing apart from it, we shine as lights in it, testifying against it, and leaving its pleasures, honours, politics and war to its own children, in whom he has no delight.

His intention is to destroy the system of things that goes to make up the world in its present constitution. The coming of Christ is to "take vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christ" (2 Thess. 1:8). *These words are not written in vain*. The purpose of God is to destroy the world as it is now, and to establish a new heavens and a new earth wherein dwelleth righteousness. Shall we build what God means to destroy?

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PAUL warned the brethren "night and day with tears": *do we need the warning less?*

Rather do we not stand in more imperative need of it? An apostasy of centuries has trampled the whole system of Divine ideas in the dust, and there is a danger that with nothing but the written Word to reclaim us from the abounding darkness, we may receive an inadequate impression of what is required of us.

There is danger that we may stop short at the beggarly idea that sonship to God consists of knowing the nature of man and the purpose of God, and being baptised and breaking bread. There is danger of our failing so see that *Christ wants men with whom he will be the ruling affection*, and with whom the love of God prevails unto sanctification and separation from a world that knows not God and obeys not the Gospel of our Lord Jesus Christ.

There is a danger of our being content with the *external* compliances of saintship, having a name to live while dead, professing to be Christ's while remaining in league with the world for which he did not pray, and which he will shortly destroy, and us with it, if we make ourselves of it.

*No wise man will be content in this matter with anything short of the genuine apostolic ideal. It is better to leave the Truth altogether alone than profess it in a half-hearted way, which, while sufficient to spoil the present for us, will fail to secure the future. It is better, in this matter to burn our boats, like the Roman general, and leave no retreat.*

These urgent words will seem kind words by-and-by. The judgments of God are impending over this generation. The world is divinely declared to be ripe for them. It does not appear so to such as judge after the flesh: that is, who judge it in the light of human thoughts. To them, the world appears tolerably well-conditioned in moral matters. With so much church and chapel going and charity money-spending and education-promoting and scientific nature-investigating, the world in such eyes appears righteous.

They forget that righteousness is a matter of Divine estimation, and that *the first principle of righteousness relates to men's attitude to God*—God the first and last, and Who will yet be all in all upon earth as now among the angels.

Men may be very civilized one to another and very barbarous towards God. Judgment came on Jerusalem 1800 years ago, not because there was any lack of mutual deference or refinement, or alms-giving or prayer-saying, or synagogue-attending or knowledge-cultivating. The sacrifices were offered according to the Law and the feasts held in their appointed seasons, actually *with more regularity than they had been at any former period in their history*.

But the true fragrance was wanting. Sincere recognition of God had ceased. The charge made by Daniel against Belshazzar had become applicable to the Jewish nation—

"The God in Whose hands thy breath is and Whose are all thy ways hast thou not glorified."

The things they did—the performances they went through, the alms they gave, the prayers they offered, the public services they held—were all done *for man's sake and not for God's sake*: so that God's own appointments became an abomination to Him, as saith the Spirit by Isaiah—

"Incense is an abomination unto Me: the new moons and sabbaths and the calling of assemblies I cannot away with: it is iniquity, even the solemn meeting. Your new moons and your appointed feasts My soul hateth."

*The state of mind in which the Law was obeyed was the principal part of the service required.* It is a common mistake to suppose that the Law was limited to external compliances. Moses, on the contrary, said to them at the beginning—

"And now Israel, what doth the Lord thy God require of thee but to fear the Lord thy God, to walk in all His ways and to love Him and to serve the Lord thy God with all thy heart and with all thy soul?" (Deut. 10:12).

The very essence of all the service of the Law was the fervent recognition and intelligent service of the Creator and Proprietor of all things: but this had vanished from all but a few, and the body politic of Israel was a spiritual corpse.

So it is in our day with the Gentiles, and worse; for with the Jews there was, at least, the form of the institutions which God Himself had appointed, but among the Gentiles there is not even the form of godliness as originally delivered by the hands of the apostles.

The doctrines of Jesus are not to be found in the pale of the dominant churches, and the institutions practised are not of his appointment. Add to this the prevalence of unfaith, insensibility to all Divine relations and universal disobedience of the commandments of God, and we get some glimpse of a state of things which is divinely declared to be a ripe harvest of wickedness.

From this state of things we are laboring to be delivered, and for the accomplishment of this object *it is necessary now, as in the first century, to repeat incessantly the instructions and warnings that tend to purification of the House of God.*

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## Marriage with the World

*Extracts from the "Christadelphian" 1874-1911, showing the faithful and uncompromising stand of the past against this evil. Numbers are year and page.*

IN MARRYING an unbeliever, a believer takes a yoke round the neck which is liable to sink the wearer at last to death.—1874:281.

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There can be *no doubt* about the duty of believers to restrict their matrimonial alliances to believers. And there can be *no doubt* that *sin* is committed where this rule is transgressed.—1875:517.

\* \* \*

Surely there ought not to be much question as to the sinfulness of matrimonial alliance between the two people—the saints and the world. Reason alone ought to be sufficient to prevent a people styled "The people of God, an holy nation" from forming any connection with the world.

*The "sons of God" taking them wives of the "daughters of men" soon brought about a state of things so offensive to God that He destroyed them in the flood (Gen. 6:2-7).*

The story of how Phinehas turned away the wrath of God from the children of Israel, thereby obtaining a "covenant of peace" and an "everlasting priesthood" (Num. 25), shows the *deadly nature of this sin*. The sin of Zimri consisted in unlawfully taking an idolatrous woman—a woman forbidden him for divine reasons. And, therefore, he committed fornication. If the conjugal relation between the people of God and the alien was so offensive then, *is it less so now?*

If this reference by Paul (I Cor. 10:8) to the case of Zimri and his erring brethren means anything at all, does it not mean that for a brother or sister of Christ to marry an alien is to "*commit fornication*" or, as Paul puts it in another place, to "*defile the temple of God?*"

A son of God cannot do other than *grievously sin* against Christ if he marry an alien.

—1878:400.

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It is evident that marriage with the alien may cause departure from the Truth, and may end in forfeiture of eternal glory. It will certainly cause much trouble to the parties concerned.—1878:468.

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"Be not unequally yoked with unbelievers." Marriage is a yoke that cannot be removed. It is for life. Therefore, *of all yokings with the world, marriage with the alien is the most disastrous* —1887:13.

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How could a believer take the world into the closest of friendship in husband and wife, without being disobedient, and without being polluted?

"He that walketh with wise men shall be wise, but the companion of fools shall fall."

An unbelieving man or woman is one *not cleansed from sin* by the obedience of the Truth, and is therefore—scripturally speaking—part of the "*unclean thing*" which we are commanded to "touch not."

How could a man or woman be holy in making themselves one with a person in a state of unholiness? It is indeed *moral suicide* for a man to do such a thing—1891:262.

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*God's estimate of alien marriages was that they were the most potential of all influences in drawing away the heart from Himself.* The faithful among Israel reciprocated God's mind. Ezra manifested deep grief, and confessed before God the enormity of the sin. Separation from the world cannot exist where alien unions are indulged in.

We are not dutiful to Christ, or jealous for his cause, in joining ourselves to an alien.

"A prudent man foreseeth the evil, but the simple pass on and are punished."

Let a brother who contemplates *giving his children an un-believer for a mother* think of the mother's influence in forming the mind of the child. Let him remember that from early morning until late at night they will be entirely in her hands.—1892:6.

\* \* \*

Is not such a step little short of *madness*? If misery be the outcome of such a marriage, is there room for marvel? God's estimate of the drawbacks associated with an alien wife is strikingly shown in the fact that the possession of such disqualified a man—in the apostolic days—from holding the office of a bishop or elder. God required that both his wife and children should be "faithful" (I Tim. 3:11; Tit. 1:6).

Bible history furnishes abundant illustrations of the evil results of these forbidden unions. The only attitude that God will approve and recognize is coming out and keeping separate. Fidelity in this matter makes alien marriages *utterly impossible*.

The plea has been urged by some who have been about to marry out of the Truth that they do so with the object of bringing about the obedience of their wife or husband. Such a plea shows a total misapprehension of duty. *It is not permitted to do evil that good may come.*

Those who go contrary to the definite command to marry only in the Lord show by that very act that *spiritually they are weak*, and that they are the last persons who should expose themselves to the temptations involved in association with an unbelieving partner.—1892:47.

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"Shall I take the members of Christ and make them the members of those who constitute the Mother of Harlots or her daughters?" The only permissible answer is. "God forbid." Can one who is a friend of God become "one flesh" with an *enemy* of God, and still retain God's friendship? James answers—

"Whosoever, therefore, will be a friend of the world is the enemy of God."

In what way can friendship with an enemy of God be more positively manifested than by becoming—through the marriage tie—"one flesh"?

To unite the believer's body with one who has not been bought with Christ's blood is to *defile* it. What is the extent of the defilement arising out of a marriage between one in Christ and one out of Christ? Is it confined to the married believer? *No*, for he is a member of the One Body. Who does he also defile?—

"Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, DEFILETH THE TABERNACLE OF THE LORD.

"That soul shall be CUT OFF FROM ISRAEL. Because the water of separation was not sprinkled upon him, he shall be unclean. His uncleanness is yet upon him" (Num. 19:13).

To marry one out of Christ ("dead in trespasses and sins"), therefore, produces the same consequences as the touching of a dead body under the Mosaic Law. That is, a brother defiles himself and—if not purified—he defiles the antitypical Tabernacle or Temple of God.

Marriage with the Gentiles was explicitly forbidden to Israel. The *defiling effects* of such an act on the *whole nation* was fully recognized by Ezra and Nehemiah. When Ezra heard that "the holy seed had mingled themselves with the people of those lands," he rent his garments, plucked off his hair, and "sat astonished until the evening sacrifice."

How can God dwell in a believer who *contaminates* himself by becoming "one flesh" with an unbeliever?—1893:264.

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*Question:* "Is it wrong to marry one who believes *part* of the Truth, but not *all*?" *Answer by bro. Roberts:* Mankind are divisible into two classes—those who have been justified, and those who have not. In this respect, there is *no third class*, and no room for one. A justified one has been separated from *all* the unjustified, and it is his duty to maintain that separation.—1893:297.

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The only scriptural application of the term "believer" is to those who hold the Truth in fulness with which it was apostolically preached. "Unbelievers" are *all* who fall short of this.—1894:209.

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A brother marrying out of Christ while recognizing such an act to be against the law of Christ *undoubtedly* places himself in the position of the *sinner*.—1894:232.

\* \* \*

Sister Darnill met and married a Mr. Lowe who, unfortunately, was not a brother, and by so doing placed herself *out of fellowship* with the brethren of Christ.—1896:117.

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Believers are regarded not only with a loving, but with a *jealous* eye by God, Who is a jealous God. He not only demands their heart and service and praise, but He objects to their giving these to any other.

If there is a relation in life to which these considerations apply with more force than others, it is to marriage. For in marriage a man gives himself to the perpetual companionship of the woman he marries, and undertakes a perpetual duty of friendship, and subjects himself to her perpetual influence.

If this woman is a worldling, *he has violated every principle of the calling to which the Gospel has called him, in making himself one with the world in the person of his wife*. He has put his will under mortgage to an enemy of God.

And look at his children. It is his duty to bring them up in subjection to divine principles: how *can* he if their mother is in opposition to those principles? He has sacrificed his power to perform his duty by marrying an unbeliever.

*A man must have a poor sense of the obligations associated with the Truth who cannot see that such a marriage is a violation of every principle of loyalty to Christ.*

Bible history is one long illustration of the evil effects of disobedience in this matter. Marriage with the alien is *forbidden*. Disobedience has always been *disastrous*. We sympathize utterly with the brethren who refuse to be compromised in the corruption that appears to be setting in.

— R.R.—1897:332.

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The very nature of things—even apart from express commandment—would lead a man to require, in the closest partner of his life, unity of mind with regard to the most important concern of life. John forbid the brethren's houses to the holders of false doctrine. To receive such a one—not only to casual hospitality—but to your table and your bosom, is to go against the doctrine of the apostles, common-sense, and the commandments of God.—1897:385.

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Marriage with the unbeliever . . . Like a *gangrene* this evil is eating the spirituality out of many ecclesias. It is a "root of bitterness" that springs up again and again after the offending brother or sister has returned to fellowship. We are often exhorted to "present our bodies a living sacrifice," but what can such language mean to those who are hankering after "strange flesh" while *professing* subjection to the law of God?—1898:81.

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Flesh and blood is the same in every generation, and the *evil* of alien marriage will never be eradicated. Those who put *God* first will not transgress to their own hurt.—1905: 548.

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It is a subject upon which no *faithful* man or woman will temporize, for they know the history of alien marriages as recorded in the Scriptures from the beginning. The history of the Truth abundantly bears out the history of Israel.

Nine-tenths of all the alien marriages among the brethren are productive of *manifest* evil. And the other tenth does not make wrong right if the evil results are not so manifest.

Elpis Israel, pages 107-8: "They saw that the daughters of men were fair, and they took them wives of all they chose." This was a *fatal step*. The sons of God corrupted themselves in marrying the daughters of Cain. This practice has ever been fruitful of apostasy.—1906:221.

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Marriage with unbelievers . . . the small minority which makes a kind of half-hearted defence of such alliances is always found to consist of those whose understanding of, and zeal for, the Truth is of a low order.

Another and *very serious evil* which is being manifested to an increasing and very distressing extent, is the cultivation of friendly associations with aliens of the other sex, with marriage as its ultimate object. Those who do this defend it on the ground that they are not intending to marry out of the Truth. "Oh, I shouldn't think of being engaged to, or marrying, so-and-so unless he (or she) was immersed!" The obedience to the Truth is not the first object in these cases, but the marriage.

*The Truth is used as a bait and degraded.* It is an abomination to make the blood boil, that the Gospel of the grace of God should be used in order to entice a stranger into the association of the brethren where he or she becomes marriageable!— 1911:308.

(Next month, if the Lord will: The testimony of Scripture)

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## The Desire of All Nations

"The earth shall be full of the knowledge of the Lord as the waters cover the sea" — Isaiah 11:9

### PART FOUR

IN this glorious age the curse upon the earth will be removed and the burden of eating bread by the sweat of the face will give place to an order wherein men shall have more time to contemplate

the mercy of God. This will lead to personal salvation, rather than complaining at the curse and seeking more time to devote to the pleasures of sin.

Amos the prophet anticipates, through the Spirit of God, a time when the earth shall bring forth abundantly (9:13)—

"Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt."

David said the same thing at the end of Psalm 72—

"There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass" (v. 16).

The effect of these conditions is the praising of God by all people, worshipping Him in the beauty of holiness—

"For the Lord shall comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, her desert like the garden of the Lord: joy and gladness shall be found therein, thanksgiving, and the voice of melody."

Instead of a thankless generation, praise to God will be on all lips. Men will know the source of their blessing and will ascribe the thanks to God and confess their dependence upon His merciful kindness—

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

"It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, **they shall see the glory of the Lord, and the excellency of our God**" (Isa. 35: 1-2).

The kingdom age was foreshown under the Mosaic economy by the *Feast of Tabernacles*. The antitype of that season of blessing and rejoicing is the blessing of all nations in Christ and the saints. As God said to Israel in the wilderness that *His purpose of filling the earth with His glory could not be stopped by their wickedness* (Num. 14:21), so again the prophet Habakkuk declared—

"The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea" (Hab. 2:14).

This knowledge will cause the people to dispose of their idol worship, to remove their ignorance and superstition, when they know and love God with a pure heart fervently. Part of the blessing of that constitution will be the lengthening of life and the reduction of disease. Isaiah says—

"There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old.

"And they shall build houses, and inhabit them: and they shall plant vineyards, and eat the fruit of them.

"They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands" (Isa. 65:20-22).

Isaiah, known as the "kingdom prophet," abounds with utterances of the glories of that Age of praise to God in the highest, and peace on earth and good will amongst men.

Isaiah tells us that the inhabitants of the Kingdom will not say they are sick (Isa. 33:24). What a contrast to the disease-stricken conditions today! The prophet proceeds—

"Behold, a king shall reign in righteousness, and princes shall rule in judgment.

"The eyes of them that see shall not be dim, and the ears of them that hear shall hearken.

"The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly (Isa. 32:1-4). And in 29:18-20—

"In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity.

"The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.

"For the terrible one is brought to naught, the scorner is consumed, and all that watch for iniquity are cut off."

The healing of all disease, sickness, and lameness are causes of joy and thanks being offered to God. That which has been brought upon mankind because of sin will be removed by the blessings associated with righteousness—

"The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

"Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert" (Isa. 35:5-6).

"The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away" (Isa. 51:11).

"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

"For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Rev. 7:17).

In the divine wisdom in arranging this period of rest and blessing for the world has been seen the extension of time for all people to serve God and come to worship Him. Yearly pilgrimages to Jerusalem will be instituted and required, yea, all nations will come to see that the idol worship and superstitions of their fathers cannot bring salvation. They will gladly accept the service of God, and sing His praises.

The final chapters of the prophecy of Ezekiel describe in detail the design of the vast Temple to be built at Jerusalem in the kingdom, unto which all will repair year by year to offer free-will offerings.

Isaiah tells us that the result of instruction by the righteous rulers during the Kingdom will be increased knowledge of God and Christ. "*All shall know God from the least to the greatest.*" For he records (25:6-8)—

"And in this, mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

"And He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.

"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces."

*Here the prophet envisions the end of the matter, the final abolition of death.* Indeed the purpose of the Kingdom is to lead to this glorious consummation at the end of the 1000 years reign. Paul carries forward the same thought—

"The last enemy that shall be destroyed is death."

Zechariah continues the theme of world service to God—

"Many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.

"Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all 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. 8:22-23).

"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.

"And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain" (Zech. 14:16-17).

All the prophets join their voices, by the Spirit of God, to tell the same glad tidings (the Gospel), that the world shall be reformed to serve God alone. Jeremiah, Malachi, and Zephaniah add their testimony to the glorious message—

"The Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit" (Jer. 16:19).

"For from the rising of the sun even unto the going down of the same My Name shall be great among the Gentiles; and in every place incense shall be offered unto My Name, and a pure offering: for My Name shall be great among the heathen, saith the Lord of hosts" (Mal. 1:11).

"I will turn to the people a pure language, that they may call upon the Name of the Lord, to serve Him with one consent" (Zeph. 3:9).

The Kingdom of God is the final step in the divine drama of the ages, to fill the earth with God's glory. This will be the harvesting of the peoples of the earth, when all will become acquainted with God and His plan of redemption. All those who remain of the nations, who survive the judgments of God against a wicked world, at the coming of Christ to earth, will humbly confess Christ and the saints as their rulers. These must "*reign until all enemies have been put under their feet.*" All sin and evil will be destroyed. At the end of that Age the mortal inhabitants who have lived during the Kingdom will be judged. This is the second judgment. This is what Paul speaks of in 1 Cor. 15:24-28—

"Then cometh the end, when he (Christ) shall have delivered up the Kingdom to God, even the Father; when he shall have put down all rule and all authority, and power.

"When all things shall be subdued unto him, then shall the Son also himself be subject unto Him that put all things under him, THAT GOD MAY BE ALL IN ALL."

This final judgment and rewarding according to man's deeds, will abolish mortality. The faithful of the Kingdom Age will be given immortality, to live forever with Christ and the righteous immortals who were rewarded at the first judgment. The wicked of that Age will be destroyed.

Then shall God tabernacle with men as we read in Revelation 21. There shall be no more sin, evil and death. This is the grand climax unto which the whole world has been groaning and travailing for the past 6000 years, and which will be so clearly obvious during the Kingdom of God. This is the "desire of all nations" in its finality. The final chapters of the Bible set God's seal to the wonderful message contained from Genesis to Revelation—

"I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:3-4).

"And there shall be no more curse" (Rev. 22:3).

God's mercy to mankind, developed through 7000 years of trial and probation for the human race, removes the curse brought about by transgression of God's law.

*Now is the day of opportunity. "It hath not entered into the heart of man the things which God hath prepared for them that love Him" (1 Cor. 2:9).*

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus" (Rev. 22:20).

Are we ready for him?

—F. H.

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## Give Me Thine Heart

*"What shall I render unto the Lord for all His benefits toward me?"*

THIS question, asked by David in Psalm 116:12, could be repeated with profit by all mankind, for God sends His rain upon the just as well as upon the unjust.

But to us—the sons and daughters of God—David's question comes with special emphasis and heart searchings. *What benefits and blessing He has bestowed upon us!* He has called us out of the darkness of nature into the marvellous light of His Word. He has placed us in that favoured position of *His children*—heirs together of the Grace of life.

And we have the promise through our Elder Brother, that if we faithfully avail ourselves of God's grace, and "Not let mercy and truth forsake us," we shall be rewarded with "Blessing a hundred-fold now, and in the age to come Eternal life"—to be "made equal unto the angels, to die no more."

"What manner of love the Father hath bestowed upon us, that we should be called the sons of God!"

The Spirit through Micah contemplates the same question—

"What doth the Lord require of thee?

"He hath showed thee, O man, what is good: to do justly, and love mercy and to walk humbly with thy God."

Solomon's answer covers the whole of our lives—

"My son, GIVE ME THINE HEART, and let thine eyes observe my ways.

"My son, attend to my words, incline thine ear unto my sayings. Let them not depart from thine eyes. Keep them in the midst of thine heart. For they are life unto those that find them.

"KEEP THY HEART WITH ALL DILIGENCE, for out of it are the issues of life."

In these words we find our own response—also the reason why the first commandment, "Thou shalt love the Lord thy God *with all thy heart*," comprehends all the Law and the prophets. Control the heart, in all its evil thinking and devising, and we control ourselves.

The heart is the center—pivot of all affections and actions—

"Out of the abundance of the heart the mouth speaketh."

But its natural state is described by Jeremiah (17:9) as—

"Deceitful and desperately wicked; who can know it?"

Yet when the natural heart is completely given to God it is softened and controlled by the power of the Word and becomes impressed with the character of the Spirit.

The question before us, "*What shall I render unto the Lord for all His benefits toward me?*" is not asked in the spirit of even exchange, for—

"Many, O Lord, my God, are Thy wonderful works which Thou hast done, and Thy thoughts which are to us-ward.

"They cannot be reckoned up in order unto Thee. If I would declare them, they are more than can be numbered."

*"Then said I, Lo, I come; in the volume of the book it is written of me, I delight to DO THY WILL, O my God, yea, THY LAW IS WITHIN MY HEART."*

Thus the Lord Jesus is our pattern that we may mould our lives on that divinely revealed principle of "*Not MY will but THINE be done.*" When we fold the principles of Divine revelation into our lives as exemplified and commanded by Jesus, we render unto God what is required. Yet, even after we have done all, we are still "unprofitable servants."

Abraham's answer to the question required explicit belief and obedience. The patriarch must have thought long and deeply upon what he had been requested to do—the offering up of his only son, Isaac.

However powerful the flesh-and-blood ties, still to Abraham the promises of God were the REAL things that mattered. But what of them if this long awaited and divinely-provided seed be destroyed?

Yet Abraham had faith—he believed implicitly in the promises of God regardless of external appearances. He was "*FULLY persuaded*" that—

"What God had promised, He was able to perform; and THEREFORE it was imputed to him for righteousness."

This persuasion was not merely a nodding assent to "Whatever it is that God has promised." Abraham's confidence was the result of EXACT KNOWLEDGE OF WHAT GOD HAD PROMISED. "Now," says the Apostle—

"It was not written for his (Abraham's) sake alone, that it (his full persuasion of Divine promise) was imputed to him, but FOR US ALSO, to whom it shall be imputed IF we believe."

CERTAINLY the answer to the question engendered in the mind of David was wonderfully manifested in his own life. He was a man after God's own heart, who said of himself—

"BY THE WORD OF THY LIPS I have kept me from the paths of the destroyer."

Because his life was built upon the perfect will of God, he could say with wonderful satisfaction—

"As for me, I will behold Thy face in righteousness. I shall be satisfied, when I awake with Thy likeness."

WHAT SHALL WE RENDER, THEN, UNTO THE LORD FOR ALL HIS BENEFITS TOWARD US?

God requires us first to be fully persuaded by exact testimony, as Abraham was. Then, the apostle Paul in Romans 12, beseeches us—

"By the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, WHICH IS YOUR REASONABLE SERVICE."

We have been bought with the precious blood of Christ. It is therefore not unreasonable that *we are God's*.

Although God knows our frame, and remembers that we are but dust, still we must respond with our **WHOLE HEART** to the Spirit's intreaties, for—

"If thou sayest, Behold we knew it not, doth not He that pondereth the **HEART** consider it? And He that keepeth thy soul, doth not He know it, and shall not he render to every man according to his works?" (Prov. 24:12).

The truth of this statement will do away with any **HALF-measure**, for as Paul says—

"God will render to every man **ACCORDING TO HIS DEEDS**. To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life."

What is this then, but telling us to **ACT**, and act **NOW**?

"If we sow to the flesh we shall of the flesh reap corruption, but if we sow to the Spirit, we shall of the Spirit reap life everlasting."

Brethren, we cannot lose if we endeavour to answer David's question as it should be answered—**IN OUR LIVES**—keeping under our bodies and bringing them into subjection—rendering unto the Lord His due, for all His benefits toward us. *But how can we do this?* In Col. 3, we read—

"If ye then be risen with Christ, **SEEK THOSE THINGS WHICH ARE ABOVE**, where Christ sitteth on the right hand of God. Set not your affection on things on earth. **FOR YE ARE DEAD** and your life is hid with Christ in God."

"Above all these things, put on charity, which is the bond of perfectness. And let the peace of God **RULE IN YOUR HEART**."

Peter adds to this—

"Let it be the **HIDDEN MAN OF THE HEART**, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

To encourage and strengthen us further in pressing on—in letting no man take our crown—Paul writes in Hebrews—

"Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably, with **REVERENCE AND GODLY FEAR**."

And so the urgent exhortation is—

"Bring forth therefore fruits worthy of repentance."

"Walk as children of light. For the fruit of the Spirit is in all goodness and righteousness and truth; providing what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them.

"This I say then, **WALK IN THE SPIRIT**, and ye shall not fulfil the lust of the flesh."

Let us resolve to cultivate the fruits of the Spirit—"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance . . . *For they that are Christ's have crucified the flesh.*"

The great call of the Spirit, then, in answer to this action-packed question of David's is—

"Ho, everyone that thirsteth! Come ye to the waters, and he that hath no money come ye and buy, Come buy wine and milk without money and without price!"

Hear the Spirit's cry—

"My son, **GIVE ME THINE HEART**."

"Bow down thine ear, and hear the words of the wise, and APPLY THINE HEART unto My knowledge. For it is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips.

"That thy trust may be in the Lord, I have made known to thee this day, even trust thou ALSO.

"Have I not written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?"

In this, as in all else let us follow in the steps of Jesus. We have the Father's assurance—

*"My son, if thine HEART be wise, MY HEART shall rejoice,—EVEN MINE!"* —W.J.P.

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## Forgive One Another

*"He shall have judgment without mercy, that hath showed no mercy"* — James 2:13

THE PARABLES of Christ occupy a very conspicuous place among the several modes by which he taught the people. The reason for this is that their simplicity, charm and appositeness at once commend them to our senses and demand our approbation.

The excellence of Christ's parables consist in the propriety of the comparisons made. They were never of an obscure character—the illustrations used were familiar to all. Therefore, truths which if openly stated would certainly be opposed because of prejudice, were by this method assented to, almost unawares.

One of the most impressive and highly effective of Christ's parables is that of the unmerciful servant in Matthew 18.

While neither parable nor type can in every case be pressed in its minutest detail, the lesson in this parable is so plain, that the devout and intelligent student can make no mistake.

*In this parable our Lord clearly sets forth our obligations to our heavenly Father to freely forgive our fellow man, in view of the fact that God has forgiven us so great a debt.*

The cruel treatment meted out by the unmerciful servant to his fellow servant greatly angered their Lord, and the latter rescinded his pardon and cancelled his forgiveness of the debt, and allowed the law to take its course.

The lesson is plain and very impressive. In the day of judgment, when the Books are opened, the exacting, the unmerciful and unforgiving among those who have been called, may, to use the words of bro. Roberts, find—

"Their sins revived against them: their pardon annulled: revoked. This is the dreadful possibility that faces all who do not forgive as they have been forgiven. The appointed judge will be 'angry,' and the law will be allowed to take its course."

"He shall have judgment without mercy that hath shown no mercy" (Jas. 2:13).

We have further statements also—

"If ye forgive not men their trespasses, neither will your Father forgive your trespasses"

(Matt. 6:15).

From the many precepts, injunctions and commands recorded in the Scriptures, to extend mercy and forgiveness to our fellow-man, we may readily infer and justly conclude that *the unforgiving and exacting attitude of the haughty and the vain, sometimes displayed under the guise of*

*a zeal for the Truth, is one of the most fatal of the weaknesses of human nature, and must be overcome, whatever the cost.*

In the inspired Oracles forgiveness is everywhere enjoined as the paramount duty of the brethren and sisters of Christ. No bounds are set—no limits placed—to the scope of this obligation which we owe to God for His merciful favor.

"If thy brother trespass against thee seven times in a day and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him" (Luke 17:4).

And Christ said to Peter—

"I say not unto thee until seven times, but until seventy times seven" (Matt. 18:22).

When with the mouth confession is made of sin, and forgiveness sought: the request can only be denied by us, on pain of not being forgiven ourselves.

*Our forgiveness of others is the measure by which our own sins may be forgiven.*

Christ's ministry was one of compassion and forgiveness, and our forgiveness of others should be as sincere and cordial as his was.

Forgiveness is the gentle and gracious language of heaven. It is an integral and corporate part of that "holy conversation and godliness" by which those who are led by the Spirit's precepts are distinguished from those who are not.

How noble and commendable is the forgiving spirit, and how detestable is the harsh, exacting and unforgiving mind!

How grim and hateful is the disposition that blocks the way to forgiveness! It may be a sad accounting day for such when Christ comes.

Those who sin most frequently, and therefore owe the most, are too often the last, if ever, to forgive, and they appear to have the least perception of what forgiveness really means. *To keep a sin fixed in the memory, is not to forgive.*

Let us remember the lesson of the parable, that those who have forgiven most shall be among the most forgiven; while to the unforgiving it may be said—

"O thou wicked servant, I forgave thee all that debt, because thou desiredst me; should not thou also have had compassion on thy fellow servant, even as I had pity on thee."

Let us have compassion on them that are out of the way, doing so with a meek and quiet spirit; which is, in the sight of God, of great price. Or as Paul wrote—

*"Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32).*

—B.J.D.

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## "He Heareth the Righteous"

*"Lord, in trouble have they visited thee, they poured out a prayer when Thy chastening was upon them"—Isa. 26:16.*

SO the prophet declared of Israel. But when they became flagrantly wicked, God refused to hear their prayers—

"When ye spread forth your hands, I will hide Mine eyes from you; yea, when ye make many prayers, I will not hear: **your hands are full of blood**" (Isa. 1:15).

Solomon also tells us—

"The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is His delight" (Prov. 15:8).

We are commanded to "*Pray without ceasing.*" If we do this, bearing in mind that only a repentant, humble prayer is acceptable, then our prayer will be a delight to our Father in heaven.

Moses interceded for Israel when they sinned, even as Jesus, our mediator (Heb. 12:24), intercedes for us. Sometimes it might appear that Moses saved Israel when God was determined to destroy them without mercy; as when God said—

"I have seen this people, and, behold it is a stiffnecked people: Now therefore let Me alone, that My wrath may wax hot against them, and that I may consume them and I will make of thee a great nation" (Ex. 32:9-14).

*Why did God thus apparently intend to destroy Israel?* We must remember that they were only deserving of death; hence God could have in perfect justice destroyed them. However, He gave them Moses as their mediator; so God was testing and developing Moses as mediator and intercessor, as a type of a greater Mediator, "who also maketh intercession for us" (Rom 8:27).

God was pleased with Moses' intercession and his righteous prayer delighted Him. The prayer of the upright Moses was His delight; and for Moses' sake and for that of the remnant in Israel who were worthy of consideration, God spared Israel. He "repented" of the evil He had threatened; that is, He changed His attitude and permitted them to live.

Moses often interceded for Israel, as will be noted from the following passages: Num. 14:12-14; Psa. 106:23; Deut. 9-14.

The patriarch Abraham, who was also a priest, interceded to God on behalf of wicked Sodom, and had there been ten righteous men there, God would have spared the city. It appeared, however, that Lot alone was a righteous man in Sodom, and God spared him (Gen. 18:32).

We are exhorted by James to "confess our faults one to another, and pray for one another" (5:16); and the case of Elijah is cited to inspire the same zeal and strong faith within us. Elijah's prayer and strong confidence in God as recorded in 1 Kings 18:36-44 gives a graphic portrayal of deep abiding faith in God, which we know was pleasing, for it was answered.

Many of the prayers of the "sweet Psalmist of Israel" are to be admired for the beauty of the sacred phraseology—

"It is a good thing to give thanks unto the Lord, and to sing praises unto Thy Name, O most High" (Psa. 92:1).

"O Lord, how great are Thy works! and Thy thoughts are very deep" (v. 5).

In Psalm 17:1 David earnestly entreats God to—

"Give ear unto my prayer, that goeth not out of feigned lips."

And note the lofty sentiment of v. 7—

"Show Thy marvellous loving kindness, O Thou that savest by Thy right hand them that put their trust in Thee."

*What wonderful, God-honouring thoughts these are!*

Turning now to the 2nd chapter of Daniel we find the great king Nebuchadnezzar trying to find some one wise enough to interpret his dream. In despair and anger he was about to destroy all the wise men; but the king's purpose was made known to Daniel, who told his three companions to pray that God in mercy might make the matter known to them.

An angel was sent to Daniel informing him of the dream and its meaning. We may well know that Daniel not only asked his companions to pray, but himself prayed for the dream and interpretation to be shown to him. Verses 17-23 delineate what thankfulness Daniel felt and how righteously he praised and thanked God for His merciful kindness in revealing to him and his companions the things they had prayed for.

Daniel revealed the dream and its interpretation to the king, showing him of the *coming of a great universal kingdom over all the earth which would break in pieces and destroy all the opposing kingdoms, and stand forever* (v. 44).

Being a man of prayer Daniel did not cease to pray to his God, even when the king Darius threatened to destroy those who dared to offer prayer to any but the king. From Ch. 6 we learn how Daniel *defied the command of the great king and continued to pray to God as he had done before*. The result was his deliverance from death.

These things written aforetime are for *our careful, prayerful consideration* that we may develop a like robust faith in God. Note also the beautiful model prayer uttered by this faithful man in Dan. 9:4-19. Notice how Daniel *classes himself with wicked Israel, rather than exalt himself as righteous above them*. Can we not see from this the truth of Paul's words—

"There is none righteous, no, not one."

"All have sinned, and come short of the glory of God."

We must honor God through our Mediator, and remember the humble publican and the self-righteous pharisee of Luke 18:9-14.

With what kindly condescension was Daniel treated, and how quickly his noble prayer was answered—

"At the beginning of thy supplications the commandment came forth, and I am come to show thee; for THOU ART GREATLY BELOVED" (9:23).

Think of this unspeakable honor that was for Daniel: "*greatly beloved*" of God! This was because of his humble prayer, and God-honouring character. Daniel means "Judgment of God"; and the names of his companions have much meaning concerning their relation to God.

We read in Luke 11:1 that as Jesus was praying, when he ceased, one of his disciples asked him—

"Lord teach us to pray, as John also taught his disciples."

Jesus then gave them that model prayer which begins and ends with the exaltation of God, and merely makes the few simple requests necessary for sustenance, and which leads on to the thought of the coming of that same great kingdom which was revealed to Daniel, as the hope set before us, and which Jesus preached: Matt. 24:14; Mark 1:14; Luke 11:1.

We all have seen how the deluded ones who follow the teaching from Rome instead of Jerusalem are taught that it is right to pray for temporal things, despite Jesus' words—

"Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

Jesus forbade using "vain repetitions," which is the custom of some (Matt. 6:7). He also counselled us to pray for our enemies, and as we know, he himself did this, even on the occasion of his great suffering—

"Father, forgive them; for they know not what they do."

Another important thing that we must never forget is the advice to pray for help when in temptation or extreme trial. Jesus said to Peter and those about to forsake him—

"Pray that ye enter not into temptation: the spirit truly is willing, but the flesh is weak."

Even true saints are often at a loss as to just how to frame their petitions in order to please their heavenly Father (Rom. 8:26). But Christ (the Lord, the Spirit) maketh intercession for us with sighs too deep for utterance.

We are also admonished to "*Pray for the peace of Jerusalem*"—another reference to the KINGDOM OF GOD with Jerusalem as its capital, and the ensuing universal peace.

"Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14).  
—will come when Jesus reigns on the earth on Mt. Zion and from sea to sea, from the river to the ends of the earth. In Rev. 22:20 we read:

"He who testifies these things says, Surely I come quickly."

And John adds this fervent prayer which we all echo—

*"Amen. Even so, come, Lord Jesus!"*

—H.A.S.

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## Signs of the Times

ALTHOUGH there are some "hopeful" signs that tension in certain areas of the world have somewhat abated during the past few weeks, the overall picture is fitly described by a news commentator

"The last half of this century is like living through a perpetual thunderstorm, waiting for the next lightning bolt."

### NOTHING PERMANENTLY SETTLED

TROUBLES in Laos and the Congo are like forest fires, "contained," but not extinguished, and liable to flare up again at any time from the smouldering embers

The three warring princes of Laos have "agreed in principle" on a national unity government and a somewhat vague and uncertain cease-fire agreement has been effected, but details of just how all these agreements are to be enforced has not yet been made clear.

The purpose of the unity government is to unite all political factions in a coalition government and make of Laos a neutral state, isolated from the cold war. In view of the fact that pro-Communist forces hold the upper hand and are in a position to occupy the entire kingdom, **it is certain that they will not agree to any political arrangement not to their advantage.**

Overshadowed by Red China and having been infiltrated by Communist political and military forces, any neutral or coalition government in Laos is in name only. Laos is definitely lost to the West.

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It has recently come to light that Russia and China have a "master plan" for the Soviets to seize all Europe, at the proper time, and Red China absorb all Southeast Asia

Russia already controls Central Asia; thus India would be isolated and, as one commentator expresses it, it would—

"Make easier Khrushchev's and Russia's historic aim of seizing the Middle East territory from the Dardanelles to the Suez canal and perhaps Egypt."

In the Congo, although there is some hope of effecting peace between the warring factions, general unrest and rivalry among the contending political aspirants is only kept under control by the presence of U.N. armed forces

### **PLANNED TENSION**

"EVIL goes forth from nation to nation" as one area flares up while another calms down. This is the deliberate purpose of the Communist strategy. A calm, peaceful, satisfied state of affairs in any country offers no opening for Communism to enter, for discontent and dissension is the meat on which Communism feeds.

### **BERLIN ISSUE FLARES UP AGAIN**

AT PRESENT the Berlin issue, revived by recent threats and declarations by Mr. Khrushchev, has become, in the opinion of many diplomats, the major problem of the Western nations. The Soviets are now demanding that the Berlin issue must be settled by the first of next year; that is, of course, on Soviet terms.

The West is adamant on the proposition that the present treaty and status of Berlin shall remain until all Germany is reunited. Mr. K. threatens to make a separate peace treaty with East Germany unless his terms for Berlin are met.

This move would involve more than at first meets the eye. It would in fact mean surrendering West Berlin to Communist E. Germany, a violation of the Berlin treaty with the Western powers. In view of the fact that E. Germany already controls all the means of travel and supplies for West Berlin, it only needs the green light from Russia for a complete take-over of the Western part of the city with its more than 2 million non-Communist inhabitants.

Evidence that a Russian peace treaty with E. Germany would mean Communist rule for all Berlin is contained in a dispatch from E. Germany in which West Berlin is referred to as "a dirty sink that will be cleaned," and that making all Berlin a Soviet "free city" would be for the benefit of West Berliners and "end its existence as a NATO base."

As the matter stands now, in the opinion of close observers of the situation, one side or the other must back down or war is inevitable.

The West is preparing to strengthen their military forces in Berlin and Khrushchev warns if they do, the Soviets will do likewise. Berlin is described in one newspaper headline as "a smouldering fuse," ready to ignite a terrific explosion at any time.

### **LATIN-AMERICAN SITUATION WORSENS**

INFORMATION leaking out of Cuba describes the island as a huge military encampment; that every day ships unload military supplies from Communist countries, and so great is Castro's strength that no revolutionary movement can possibly overthrow him.

Howard K. Milks, A.P. staff writer, who served as press correspondent in Russia, Red China and Cuba, sees in the situation in Cuba and the rest of Latin-America an exact pattern of how Soviet Russia and China was taken over by the Communists. The pattern is, first to promise land reform and

freedom from oppression, then establishing an absolute despotism, a regime of armed terror. This correspondent predicts that—

"Communism will have a hold on much of, if not all Latin-America in three years if the Castro regime remains in power in Cuba."

Ambassador Stevenson's trip to South America, though coloured in news dispatches to give the appearance of friendship and good will existing in S.A. for the U.S., **his full report gives a gloomy picture of conditions existing in all countries visited.**

He gave a picture of social unrest, caused by low standards of living, even hunger, where anti-U.S. feeling is strong (especially over the Cuban affair); where Communists are active and poverty and discontent reigns. **It was bad when Stevenson visited the same areas a year ago, and is steadily growing worse.**

Help from the U.S. is not asked—it is demanded, with the clear implication that unless relief is shortly forthcoming, they will turn to the Communist nations, who stand ready to give them aid, even if it is nothing more than rosy promises which seems to get more response than long-range aid programs.

It is becoming evident that the billions expended by Western nations, especially the U.S. aid programs, has been for the most part spent in vain. Though huge sums of money have been spent in Asia, Africa and Latin-America, conditions are as bad as when the aid program began.

The reason for no improvement is because the aid did not extend down to the people who needed it the most. "Much of the money," we are informed, "went into the pockets of greedy dictators, corrupt government officials, the military and the wealthy land owners."

On the other hand, the Communist method is to appeal to the poverty-stricken masses of the people and aid them in overthrowing their oppressive dictators, then enslave them with another kind of dictatorship.

### **MIDEAST ERUPTS**

UNUSUALLY quiet for several months, the Mideast erupted into what could be a new season of tension. The little sheikdom of Kuwait, situated on the Persian gulf, just south of Iraq, is claimed by Iraq since Britain ended its protectorate over the little oil-rich nation.

Kuwait is Britain's chief source of oil, and, although the sheikdom is only 5,800 square miles in area, is reputed to be the richest oil field on earth, now producing 68 million tons of oil annually and with fabulously rich undeveloped oil reserves. The oil fields are owned by British and American oil companies.

At this writing Britain has sent in strong naval and military forces to defend Kuwait against Iraq's aggressive move. The situation is somewhat peculiar in that other Arab countries are joining with Britain in opposing Iraq's claim to Kuwait.

Although there is some suspicion that there may be Soviet influences back of Iraq's demands upon Kuwait, so far there is nothing more than a protest from Russia against the British action. The important thing about the Iraq-Kuwait controversy is that it shows the instability of the Arab nations, the jealousy of one against another, the diverse and antagonistic political factions, outside influences, which makes of the Mideast a constant source of violence which may erupt at any time.

Meanwhile, except for sporadic border raids, Israel has enjoyed an unusual era of peace this year, enabling them to pursue uninterrupted industrial progress. The Eichmann trial has monopolized the news dispatches coming out of Israel for the past few months. It is proving to be one of the most publicised trials in history, for Israel is making it clear that Eichmann is not being tried before the people of Israel only, but before the whole world, and that the whole world is involved.

Enough evidence was produced during the first few days of the trial to have justified Eichmann's execution, but the Israelis seized the opportunity to lay bare in all its horrifying details the Nazi crimes, not only against the Jews, but against humanity, and to expose the results of anti-Semitism and race prejudice in general.

One of the most remarkable and significant features of the Eichmann case is that the persecuted people have become the prosecutors and the judges of their arch-enemies. **This has never been possible since the Romans expelled the Jews from Palestine.**

How strangely the providence of God works! It is an earnest of that time when Israel will "beat in pieces many people," when Israel's enemies will lick the dust and all people will seek the friendship of a people who for ages have been the most despised and persecuted of all people. —O.B.

Please send bro. Beauchamp any clippings you may consider useful to him in preparing the Signs.

Do not be disappointed if they do not APPEAR to be used. Many times more must be read and digested for background than appears in the final material. Write: O. Beauchamp, 141 Princeton, Claremont, Cal.

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"The gate of eternal glory will be barred against every one who conforms not to the divine standard revealed in the Word.

"The fact may appear a stern one, but its effect as regards the House of God will be only good and glorious. It will secure a perfect fellowship, composed of such as know God, and delight in His praise, and in the delightful love one to another that glows in every heart that truly seeks His face."

—Bro. Roberts, Dec., 1876

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