

The Berean Christadelphian

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

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

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CHRIST IS COMING AND WILL REIGN ON EARTH

EDITORIAL

The King's HIGH Way

"We will go by the king's high way; we will not turn to the right hand, nor to the left"—Numbers 20:17

THE WORD "detour" with which we are all familiar, is defined as "a diversion of traffic into side roads, or a deviation from a straight course." They are usually arranged during repairs to a main road, but they can be accidental, due to a misunderstanding of directional signs. Operators of automobiles are especially familiar with the word which appears in various places to guide the driver, and if he follows them carefully he will have no difficulty in regaining his normal course.

Should the deviation be accidental, the operator knows that he must *retrace his steps*, or he will waste much time wandering along side roads. If, however, there had been a landslide, and the main highway was blocked and cluttered with debris, the driver might have to spend more time on the detour; but the wise operator would plan to *return to the original course as soon as possible*.

But drivers of automobiles are not the only individuals who are confronted with the problem of detours. Every man or woman who obeys the Gospel, and begins to walk on the road that leads to the Kingdom of God, will soon discover that there are many deviations from the straight course set before them. This principle is not a modern development, but dates back to the days of antiquity, and is comprehended in one of the first warnings issued by Paul (Acts 20:29-30)—

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

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

It is interesting to note that the word "perverse" comes from the Greek *diastre*, a word with varied meaning such as, "to twist about, to distort, to turn aside and misrepresent."

We do not presume to judge individual cases—but we believe that in faithfulness to the Truth, when the issue has been raised by others, we must call attention to those words written for the instruction of us all. They teach us the sad truth that we must "Beware of men," and rest our Faith and course of life upon the Word of God alone.

* * *

AS WE LOOK at the road that leads to the Kingdom of God, we find brethren who have discovered that they are on a detour; but instead of coming back to the straight course, and doing that which in their hearts they must know they should do, they are attempting to build a new road, or fellowship, and are calling for help from those who have tried to remain on the main road according to the heritage our pioneer brethren built for us.

It is not reasonable, nor is it in harmony with scriptural principles, that we should sacrifice the strength and stability that our consistent stand for 35 years has built up. For it is an established fact—as one of these brethren has said—

"The Truth in the United States and Canada has been protected and preserved against the false doctrine of Stricklerism by the Berean fellowship."

It is also an established fact that these doctrines are as prevalent today as they have been at any time during the past 35 years. We took up our stand against this error because we firmly believed that it was right and necessary for the preservation of the Truth among us.

We refrained from participation in the Jersey City Conference of September 1952 for two reasons. First, because of what is stated in the preceding paragraph, and second, for the reasons stated by bro. Roberts in section 44 of the Ecclesial Guide, from which we quote the following—

"Fraternal gatherings become sources of evil if allowed to acquire a legislative character in the least degree.

"To form 'unions' or 'societies' of ecclesias, in which delegates should frame laws for the individual ecclesias, would be to lay the foundation of a collective despotism which would interfere with the free growth and true objects of ecclesial life.

"Such collective machineries create fictitious importances, which tend to suffocate the Truth. All ecclesiastical history illustrates this."

It is unnecessary to repeat the results of this conference at this time, for it is a well-known fact that it fulfilled the prediction of bro. Roberts. If, however, some have discovered that they have deviated from the straight course, there is no need of experiencing embarrassment, or giving way to flight from personal responsibility.

Let them do what is right in the sight of God, for the Truth is too precious a heritage to be trifled with. Every brother, or sister, who is seriously interested in their eternal welfare, must know that to barter it, even in part, for any consideration, is worse than folly.

* * *

WE CANNOT TOO strongly emphasize our deep conviction that *there can be no true spiritual fellowship on any basis other than a deep longing for the divine beauty of holiness*, supported by an all-consuming love for our Lord Jesus Christ, which will be manifested by a constant and strenuous effort to rise above the things of this world, and mark us as being entirely different from the rest of the perishing race.

Our pioneer brethren were men of that type. They were men of implicit and fervid faith in the Word of God. They were men of steadfast and indomitable courage who, when convinced that a thing was right in the sight of God, did it fearlessly. As brother Thomas once said—

"Do what is right, be valiant for the Truth, teach it without compromise, and all the lovers of the Truth will approve you; for all others, you need not care a rush."

Let us be openly candid and genuinely sincere when we ask ourselves how we measure up to these brethren. Do we fully realize that only a handful out of the countless millions who have walked the earth will finally come through the trying ordeal of judgment, and stand before God?

And do we fully realize that this comparatively small group will have to be *highly exceptional in character*—persons who have actually lived up to the high standard set before them in God's Word, and have "denied themselves all ungodliness and worldly lusts"? These are they who will meet the Lord Jesus at his coming with the loving confidence of a life of purity and holiness which had been dedicated to God's glory and service among men. —Editor.

"A Throne Was Set in Heaven"

BY BROTHER JOHN THOMAS

"I looked, and, behold, a door was opened in heaven; and a voice said, Come up hither, and I will show thee things which must be hereafter. And immediately I was in the spirit, and behold, a throne was set in heaven"—Revelations 4:1-2.

AS SOON AS the invitation was given to ascend to the heaven, John was "in spirit." Immediately upon this he saw *a throne in the heaven*, which had not been there before in such glorious manifestation.

It had, many ages before his time, occupied a place in the heaven contemporarily with the thrones of Tyre, Egypt, Sheba, and Babylon; but while he was in Patmos, and for many ages before and since, even to this day, there is no such throne in the heaven.

When it existed there of old, it was occupied by David and Solomon as the kings of Yahweh over Israel. It was then styled—

"The throne of Yahweh," and "the throne of the kingdom of Yahweh over Israel"
(1 Chron. 28:5; 29:23).

By the Covenant of the Olahm, or Hidden Period, *this throne was established in the family of David*. The proof of this is found in numerous places of the Scripture. Thus in 2 Sam. 7:12-16, the Covenant to David reads—

"YAHWEH will make for thee a house. When thy days shall be completed, and thou hast slept with thy fathers, I will cause to raise up after thee thy seed who shall proceed out of thy bowels; and I will establish his kingdom.

"He shall build an house for My Name; and I will establish the throne of his kingdom **ad-olahm**—during the hidden period (that is, the Millennium).

"I will be to him for a father, and he shall be to Me for a son; whom, in his being caused to bow down, I will chasten with a sceptre of men, and with stripes from the sons of Adam; but My mercy I will not take from him as that I put away from with Saul, whom I removed from before thee.

"And thy house and thy kingdom shall be established during the Olahm before thy face; **thy throne shall be set up for the Olahm** (or the thousand years)."

Now when David's days were about completed, he thus expressed himself regarding this Covenant of the throne and Kingdom (2 Sam. 23:1-7)—

"Now these words of David, the last, are an oracle of David, son of Jesse; even an oracle of the mighty man enthroned, **concerning an Anointed One** of the Elohim of Jacob; and the pleasant theme of Israel's songs.

"Yahweh's spirit spake by me, and His word was upon my tongue; Elohim of Israel spake to me, and the Rock of Israel discoursed, saying,

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

"Though my house is not so with AIL, yet He hath appointed for me the **Covenant of the Olahm**, ordered in everything and sure: truly this is all my salvation, and all my delight, though He cause it not to spring forth.

"But the wicked shall be all of them as a thorn-bush to be thrust away; yet without hand shall they be taken; nevertheless A MAN shall smite upon them. He shall be filled with iron and the shaft of a spear; but with fire to burn up while standing, they shall be consumed."

The above testimonies I have translated from the Hebrew. The reader can compare them with the English version, and adopt which he thinks the more intelligible and correct. He will find that both renderings agree in affirming this:—

1. That a dynastic house was guaranteed to David;
2. That the kingdom and throne of this dynasty should be established during a future period;
3. That the commencement and duration of that period were hidden from David;

4. That said kingdom and throne should be established by AIL; or, as Daniel says, by "the Eloah of the heavens;"
5. That the occupant of said throne should be a resurrected seed of David and Son of the Deity;
6. That this seed should come to his death by the violence of his enemies: and be pierced with a spear;
7. That the establishment of said kingdom and throne should come to pass after David's sleep with his fathers, and before his face; so that the establishment of the throne and kingdom would be after David's resurrection from among the dead;
8. That this Covenant of the then, and yet, Hidden Period, ordered in all things and sure, contained all that constituted the salvation looked for by David; and in which was his delight;
9. That He who should be at once seed of David and Son of the Deity should be Ruler over mankind, ruling them in righteousness and in glory, when occupying the covenanted throne; and that—
10. He should utterly destroy the power of the wicked.

* * *

WHEN THESE THINGS were revealed to David, concerning his royal descendant and his kingdom and throne, they became the anchor of his soul both sure and steadfast behind the veil of a future undefined. Now, David was a great poet; we may say, the greatest poet that ever lived; for the Songs of Israel were from his pen indited under the inspiration of Yahweh's Spirit which spake by him, putting divine words upon his tongue.

The covenant Seed, and the glorious things to him belonging, were "the pleasant theme of Israel's songs." In these songs, that which was "all his salvation and all his delight" was always prominent; and made them, not merely David's, but *Yahweh's* songs which "Israelites indeed," found difficult to sing when captives in a strange and foreign land (Psa. 137-4). In the 89th of these songs, the Rock of Israel discoursed concerning the Covenant, saying—

"I have devised a Covenant for My Chosen One; I have sworn to David My servant, saying. During a hidden period I will establish thy Seed; and I will build thy throne for a generation of the race."

And in verses 24-35—

"In My Name shall his horn be exalted. And I will set his hand in the sea; and his right hand in the rivers. He shall call upon Me, saying, Thou are my Father, my AIL, and the Rock of my Salvation.

"Yea, I will appoint him the Firstborn, **the Most High to the kings of the earth**. For the hidden period I will keep My mercy for him; My Covenant shall toe stedfast for him.

"And I have appointed his seed **la-ad**—for eternity and his throne as the days of the heavens. Once have I sworn by my holiness; verily I will not lie to David: his seed shall be for the hidden period; and **his throne as the sun before Me**.

"As the moon it shall be established a hidden period; and as a witness steadfast in the firmament."

"As the *sun*" the throne will *always be*; but "as the *moon*," as a *priestly* throne, it shall continue only for the thousand years, until sin and death shall be destroyed.

* * *

NOW, WHEN WE look into the heaven we behold no such throne and kingdom as those covenanted to David among the powers. We see (1866 AD) the Papal throne, the thrones of the Romish kingdoms, the imperial thrones of the Austrian, Russian and Turkish dominions, and so forth; but no throne of David over Israel in the promised land.

Is *this* present condition of the heaven *permanent and final*? Are these thrones and governments of the eastern and western hemispheres, always to rule the nations, and is there never to

exist a throne and kingdom of David occupied and governed by his immortal household, as the kings and priests of the Deity?

NO. The existing order of the "heaven" is *not* final! The things which are seen there are only temporary (2 Cor. 4:18). These thrones are to be cast down when the Ancient of Days shall sit; and judgment shall be executed by the saints (Dan. 7:9-22)—when "his throne as a fiery flame" shall be manifested, it will be *established in the heaven*, and not withhold its "lightnings, and thunders, and voices," till every one of them shall be in the possession of the Seed of David.

But the absence of the throne and kingdom of David from the heaven for a long series of ages anterior to his resurrection was contemplated and expressly declared by the Spirit in David and the prophets. In view of their suppression the Spirit says in the psalm quoted (89:38-46)—

"But Thou hast cast off and rejected; Thou hast been very wroth with Thine anointed one. Thou hast made void the covenant of Thy servant:
"Thou hast profaned his crown to the earth; Thou hast broken down all his defences; Thou hast reduced his strongholds to ruins.
"All who pass by the way spoil him; he hath been a reproach to his neighbors. Thou hast exalted the right hand of his adversaries; all his enemies Thou hast made glad:
"Yea, Thou wilt turn the edge of his sword, and make him not to stand in war; Thou hast made his brightness to cease, and his throne Thou hast cast down to the earth.
"The days of his youth hast Thou shortened; Thou hast covered him over with shame. **How long, O Yahweh? Wilt Thou hide Thyself perpetually?"**

Such was the condition of things in relation to the throne in John's day as in our own. David, John, and all the saints from their time to ours, unite in the enquiry, "*How long?*"

Until when shall the kingdom and throne of David and David's Lord be prostrate in the dust?

This question has been long since answered by Ezekiel, who says (21:27), the throne shall not exist "until He come whose right it is," and Yahweh Elohim will give it him. Jesus being the Christ, is "*he whose right it is.*" This is evident from Gabriel's word in Luke 1:3, saying to Mary—

"Thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and Yahweh Elohim shall give unto him the **throne of his father David**: and he shall reign over the house of Jacob during the Aions, and of his kingdom there shall not be an end."

The right to the throne, then, belongs to Jesus. But when he came into the world it was not in existence, nor while he remained here. And when he departed from the earth, instead of possessing a throne, he—

"Went into a far country to receive for himself a kingdom."
—and having received it, "*to return*" (Luke 19:12).

He has not yet returned, which is proof that he has not "received for himself a kingdom." But *he will certainly receive it according to Daniel's visions of the night (7:13-14).* And when he returns in power and glory, and all the holy angels with him, then will he—

". . . build again the tabernacle of David which is fallen down; and build again the ruins thereof, and set it up as in the days of old" (Amos 9:11)
—and occupy the throne, which will then be the throne of his glory (Matt. 25:31; Acts 15:16). And *this is that throne which John beheld "established in the heaven."*

* * *

BUT IT MAY BE asked, in what terrestrial locality will this throne in the heaven be established? What is the topography of the substance, or reality, of the vision John beheld "in spirit?" The answer is, MOUNT ZION IN JERUSALEM. This is where the Davidian Covenant locates it—

"THY kingdom shall be established during the Olahm before thy face; THY throne shall be set up for the Olahm, (or hidden period of a thousand years duration)."

When these words were spoken to David, he was reigning in Mount Zion in Jerusalem in the presence of ancients, the princes of Israel. Deeply impressed with this truth, as the poet of the House of Jacob, he celebrated the glory of Zion when he should behold her full of palaces tenanted by the saints, the Elohim of Israel. Hence, the psalms, are not only styled "Yahweh's Songs," and "Israel's Songs," but "the Songs of Zion." The following is a specimen of the teaching of the Spirit concerning Zion and Jerusalem (Psa. 87)—

"Yahweh's foundation is in the mountain of holiness. He loveth the gates of Zion more than all the dwelling places of Jacob. Glorious things are spoken of thee, O city of the ELOHIM.

"This Man (the foundation-stone laid in Zion) was developed there. Even to Zion it shall be said, The man, even THE MAN, was brought forth in her; and He, the Most High, will establish her.

"In enrolling the peoples Yahweh will reckon (that) this Man was born there. Also singers as well as musicians (Rev. 5:8-9; 14:2; 15:2-3) there: all my springs are in thee."

Again, in Psa. 48 it is written—

"Great is Yahweh, and greatly to be praised in the city of our Elohim, the mountain of His holiness. Beautiful of situation, the joy of all the earth, is the mountain of Zion, the sides of the north, the citadel of the Great King.

"Elohim in her palaces has been known for a defence. For behold, the kings (under Gog) were assembled, they perished together. They beheld; so were they in consternation; they were terrified, in terror they hasted away. Trembling seized on them there, anguish as a parturient woman.

"With a wind of the east Thou wilt wreck the ships of Tarshish. As we have heard so have we seen in the city of YAHWEH Tzvaoth, in the city of our ELOHIM. Elohim will establish her **ad-olahm**—during the hidden period (or MILLENNIUM)."

Again, in Psalm 50—

"AIL, Elohim, YAHWEH spoke and made proclamation to the earth from the rising of the sun unto its going down. Out of Zion the perfection of beauty Elohim shined forth. Our Elohim shall come, and not keep silence."

In Ps. 122 it is written—

"Our feet shall stand within thy gates, O Jerusalem—Jerusalem!—that is builded as a city compactly joined together. Whither have gone up the tribes, the tribes of Yah, a testimony for Israel, to give thanks to the Name of Yahweh; because **there they have established thrones for judgment**, the thrones of the house of David. Seek ye the peace of Jerusalem; they shall prosper who love thee."

Lastly in Ps. 132:11, it is written—

"Yahweh swore to David the truth; He will not turn from it, saying; Of the fruit of thy body I will set upon the throne for thee . . .

"For Yahweh has chosen to be in Zion; He has desired it for a dwelling for Himself. This is My rest until the beyond. Here I will dwell, for I have desired it.

"**There** I will cause a HORN to bud for David; I have prepared a LAMP for Mine anointed. His enemies I will clothe with shame; but upon him shall his crown flourish."

SUCH, THEN, IS merely a specimen of what is testified in "the songs of Zion" of the relation she is destined to hold to Messiah's Kingdom, when he shall sit and rule as a priest after the Order of Melchizedec, upon the throne to be established "in the heaven," and shall bear the glory of his Father's house.

The vision in the fourth chapter of the Apocalypse is of the "GREAT WHITE THRONE" of David's Son, encircled by the judicial thrones of the House of David, to be occupied jointly with him by the apostles and saints in general, as his ancients, according to his promise.

They are the thrones to be established in the Era of Regeneration; when the Son of Man shall sit upon the throne of his glory, and the apostles upon twelve thrones governing the twelve tribes of Israel (Matt. 19:19),

"Then shall Jerusalem be called THE THRONE OF YAHWEH; and all the nations shall be gathered unto it, to THE NAME OF YAHWEH, to Jerusalem (Jer. 3:17).

And because of its superior glory, majesty, and power—compared with any other throne that ever was on earth, or ever shall be for a thousand years—the luminaries of the political expanse which now shed their rays upon the earth of subject nations, peoples, and tongues, shall be darkened with a total and permanent eclipse, according to the testimony of the Spirit that—

"The moon shall be confounded, and the sun ashamed, when Yahweh Tzvaoth shall reign **in Mount Zion**, and in **Jerusalem**, and before his ancients gloriously" (Isa. 23:23).

O How Love I Thy Law!

"The Law is holy, just and good . . . The Law is spiritual, but I am carnal, sold under sin"
—Rom. 12:14

BY BROTHER ROBERT ROBERTS

HOW MUCH THE excellence of human life depends upon law! We do not at first realize how much! We grow up under the feeling that the best thing for us is to be just let alone to follow the bent of our own sweet will. We learn at last that this is just the *worst for any man or nation*. The dictum of Christ and Paul is found correct:

"In the flesh dwelleth no good thing" (John 6:63, Rom. 7:18).

Modern literature is impregnated with false notions on this subject. Man is supposed to be innately good and rational, requiring only a proper "self-evolution." *Disastrous results come from this theory* when it is acted on in either public or family life.

A lawless community, or stubborn and rebellious children bring misery when the hand of repressive discipline and kindly culture is absent. Human nature in itself is only a bundle of potentialities, which cannot be developed except by *firm discipline under the wise administration of good laws*. The best men are those that have seen the most trouble, along with the possession of knowledge.

* * *

BUT WHAT IS LAW? In the abstract, it is a *rule of action made obligatory*; but its value must depend not only upon its obligatoriness, but upon its nature. Unless a law is calculated to evoke results of well-being, its obligatoriness will be a calamity. Its enforcement will oppress—and destroy instead of blessing. Hence the importance of devising laws and rules that will work out for good.

But who is able to do this? It evidently requires a very far-sighted acquaintance with human nature and its needs to be qualified to prescribe a law which in all points will work out individual and social well-being. The world knows much of law of one kind or another. That it has not attained to the law that it needs, is manifest from its evil state, and the ceaseless law-tinkering and agitation for law-tinkering going on in every country.

Among all the systems of law that have appeared among men, there is *only one that makes any admissible claim to be Divine*; and that is the system known as the **LAW OF MOSES**. Of this we have the most ample information in the Bible, apart from which we could have no reliable knowledge of it, for Jewish tradition and Rabbinical gloss tend rather to obscure than to reveal its features. We could wish for nothing fuller or more satisfactory on the subject than we get in the Bible.

Christ says that God spoke to Moses (Mark 12:26), and that Moses gave the Law (John 7:19), and that the books containing it are his writings (John 5:46-47) and that it is easier for heaven and earth to pass than one tittle of the Law to fail (Luke 10:17).

This is decisive against a whole world of speculation or doubt. We may trust absolutely, on Christ's authority, to the unmixed divinity of the Law given by the instrumentality of Moses. We are certain not to be deceived or disappointed in *Christ's* view of the case: who can say as much for the merely speculative critics of these late days?

If the Law of Moses were not divine, there could be no object in considering it. A merely human conception of what was suitable for an age long gone by would be of no practical interest to men of our age, and of no value for guidance in a state of things so radically different. If it could be shown there were good things in it, they could only appear good on a principle that would leave us at liberty to discard or modify them according to our particular bias.

Moses, in that case, would be down on our own level; and we probably should not feel disposed to submit our judgment to his on the mere score of antiquity, but probably the reverse, as we should naturally hold a later and longer experience to be a better guide than the experience of Moses at so early a time.

* * *

IT IS AS a divine system that its study becomes so important. There is something in a work of God for us profitably to exercise our faculties on. A divinely prescribed rule of human action must be wise; and a ritual system that is divinely declared to be *an allegory of the principles and the purposes before the divine mind in His dealings with the human race*, cannot but be interesting and profitable when worked out by the clues divinely supplied (as they are in the later writings of inspiration, by the apostles).

The study of the Law of Moses on this basis will lead us to share the intense admiration of it expressed in various parts of the Bible—panegyrics that otherwise appear as the mere extravagances of sentimentalism. Such for example as the language of the Psalmist (Psa. 119:97-72-113; 19:9-11)—

"O, how love I Thy law; it is my meditation all the day!"

"The law of Thy mouth is better to me than thousands of gold and silver."

"I hate vain thoughts, but Thy law do I love."

"The judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover by them Thy servant is warned: and in keeping of them there is great reward."

Moses himself speaks thus on the subject—

"Behold, I have taught you statutes and judgments, even as the Lord my God commanded me.

"Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

"For what nation is there so great, that hath statutes and judgments so righteous as all this Law which I set before you this day?" (Deut. 4:5-8).

Paul in another way utters die same praise—

"The Law is holy, and the commandment holy, and just, and good . . . The Law is spiritual: but I am carnal, sold under sin" (Rom. 7:12-14).

That the Law should be strenuously enjoined on Israel is natural in view of its divine character. Before leaving them, Moses was very earnest in his entreaties that they should be obedient. He impressed upon them that their well-being depended upon it—

"I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in His ways, and to keep His commandments and His statutes and His judgments, that thou mayest live and multiply . . .

"I call heaven and earth to record this day against you that I have set before you life and death, blessing and cursing:—therefore choose life, that both thou and thy seed may live"

(Deut. 30:10-19).

Such later sayings as the following are the natural corollaries of the subject—

"Whoso keepeth the law is a wise son: but . . . he that turneth away his ear from hearing the law, even his prayer shall be abomination" (Prov. 28:7-9).

* * *

THESE THINGS concern the Law as a rule of action during the present mortal life. But we learn from apostolic teaching that there was (1) a *deeper meaning*, and (2) a *more far-reaching aim*. The deeper meaning is briefly expressed in the statement of Paul, that—

"The Law was a shadow of **good things to come**."

The more far-reaching aim is revealed in the declaration—

"The Law entered that the offence might abound—that every mouth may be stopped, and all the world become guilty before God" (Rom. 5:20; 3:19).

—statements that are unintelligible until we discover that *the object was to make man feel his native powerlessness*, and that he might be placed in a position in which salvation should be a gift by favor of God on the condition of faith leading to obedience.

We look at these two points a little more closely. Their separation will simplify and help the study. We find that the "shadow" feature of the Law had two aspects:

First, the figurative exemplification of the *actual situation of things between God and man*—as when Paul alleges that the Tabernacle was—

"A figure for the time then present" (Heb. 9:9).

—and explains the solitary entrance of the high priest once a year into the holiest of all with the blood of animals to be a signification by the Holy Spirit that (Heb. 9:8)—

"The way into the holiest of all was not yet made manifest while the first tabernacle was yet standing."

And *second*, the foreshadowing, or showing beforehand in an enigmatical manner, the purpose of God as to *the method by which He would open the way for free communion with Himself* on the part of sinful man. This second aspect of the matter is plainly affirmed in the statement that:

"The Law was a shadow of good things to come."
—that the Law was—

"The form of knowledge and of the truth" (Rom. 2:20).
—and that the body (or substance) of the Law-shadows "is of Christ" (Col. 2:17). Further, that the promulgated righteousness of God by faith in Christ without the Law was "witnessed by the Law" (Rom. 3:21). This view of the matter enables us to understand how Christ could say that he had come to fulfil "the Law and the Prophets," and that—

"Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled."

Keeping carefully distinct these two elements of the typical Law—which might be described as the present and the future significance of the general shadows—we shall be the better able to see what the Law was designed to teach without falling into the mistake sometimes made of attributing to the Law a power which it did not and never was intended to possess.

We shall find it was a shadow both of the *ruptured relations* of God and man and of the *means by which He should restore* those ruptured relations in His own time; but not having in itself the justifying efficacy that some in Paul's day imagined (Acts 15:5, 24; Gal. 5:4, 4:21-31). On the contrary, was a purely *temporary institution* destined to pass away when its mission should be accomplished in silencing man and developing God's righteousness in Christ (Gal. 3: 19-21; 4:3-5; Rom. 3:19-20; Heb. 7:18-19; 8:7-13; 10:3-4).

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OVER-ARCHING the whole as a rainbow, is that larger mission of the Law, which men are so liable to omit or fail to appreciate, namely a *clearing of the way for the manifestation of the kindness of God*.

This is the last lesson we learn: The beauty we last perceive. Naturally so; it belongs to *God's* point of view; and our own point of view is our first, and for a long time, our only point of view. God's kindness is full and bountiful and unconstrained, but in the matter of admitting created beings to a participation in His open friendship and divine nature, it has its limitations and conditions of so strict a character that *one act of insubordination on the part of Adam sufficed to put an end to it*.

The work of restoration is being carried out on the basis of this principle being vindicated. There must be no boasting, says Paul. *Most reasonable*. Boasting is barbarism, even between man and man who are equal. What is it towards God, who is the Fountain of all being? God will be head. He *is* so, and it is only reasonable that the fact should be recognized.

Where is there any monarch or human official of any kind who would consent to work where his authority was challenged or dignity affronted? If this is a tolerable principle of action amongst fellow-mortals, is it not absolutely indispensable with God, Who is the Author of our life and the Strength and Support and Wisdom of all creation?

Yet it is a principle that man ignores in his pride. It is a principle that God asserts by bringing all men under condemnation first of all. He has done this by the Law of Moses. *Unless there is forgiveness, there can be no salvation*. Forgiveness is favor (grace), and God requires the honor of "faith" towards Himself as a condition of the favor.

"Where is boasting then? (enquires Paul) "It is excluded. By what Law? Of works? Nay, but by the law of faith."

"It is of faith that it might be by grace . . . that God in all things may be glorified . . . that **no flesh should glory** in His presence . . . as it is written. He that glorieth, let him glory in the Lord" (Rom. 3:27; 4:16; 1 Cor. 1:31).

The principle is perfect in its reasonableness and ravishing in its beauty: for it secures the highest happiness of which man is capable (either in his corruptible or his incorruptible state), when he bows before God in grateful and reverential submission, and at the same time it admits of the great Increase finding pleasure in man. There is, therefore, a depth of true philosophy unsuspected in the words of Paul—

"The Law entered **that the offence might abound**. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might **grace reign through righteousness** unto eternal life by Jesus Christ our Lord" (Rom. 5:20-21).

In a new and brilliant light appears that other Scripture:

"God hath concluded them all in unbelief, that He might have mercy upon all . . . the depth of the riches both of the wisdom and knowledge of God! How unsearchable His judgments, His ways past finding out!

"For who hath known the mind of the Lord? Or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed to him again?"

"For of Him, and through Him, and to Him, are all things: to Whom be glory for ever. Amen"—Rom. 11.

"I have given unto them the words which Thou gavest me, and they have received them"—John 17:8

This comes down to the simplest capacity—and should give peace in a distracted theological age. God gave Christ a message to deliver Christ delivered it; the message has been preserved in writing. We have but to make its acquaintance and receive it.—**Bro. Roberts.**

Ye Are Not Your Own

"If ye have heard of the dispensation of the grace of God which is given me to you-ward . . . whereby when ye read, ye may understand my knowledge in the mystery of Christ"—Eph. 3:2-4.

HERE WE HAVE Paul speaking of a mystery which had not been revealed to men in other ages, but which had been revealed to the apostles by the Holy Spirit.

"That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the Gospel."

When the fellowship was brought into effect, it was because of the Gospel being preached and believed. So that the fellow-heirship does not apply to the Gentiles who lived before the days of Jesus and Paul, as the gospel of Christ had not then been brought to them. Christ sent Paul to the Gentiles with these words—

"Unto the Gentiles now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in me" (Acts 26:17-18).

Paul was sent to bring the Ephesians from darkness to light. They were without hope, and without God in the world. They were without Christ, being aliens from the commonwealth of Israel.

Paul's mission was to tell them of the purpose of God, and to give them the conditions whereby they could all be admitted as fellow-heirs. To those who understand the Truth, Paul's words

are quite intelligible. By enlightenment we know that man is mortal, naturally wicked, and condemned, and unfit to approach God, or to have hope.

God gives out His invitations on His own principles, and His principles are exacting. In the early centuries God selected a people for Himself, giving them laws to live by. He supplied them with their daily food from the heavens, and with water from the rocks of the earth. The people were made the repository of the promises made to Abraham.

These people were the only nation God ever chose for Himself. Soon they became haughty and stiff-necked, and went astray after strange gods. For many centuries they lived at enmity with God, but there was always a remnant that remained faithful.

With the advent of Jesus Christ there came a new dispensation. When he began his ministry, he said to his disciples—

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

The Jews, the chosen people, refused to accept the teaching of Jesus, so he said to them—

"The Kingdom of God shall be taken from you and given to a people bringing forth the fruits thereof."

The nation to whom the Kingdom is to be given consists of all his faithful followers, to some of whom he said—

"Fear not little flock, for it is the Father's good pleasure to give you the Kingdom."

The flock will consist of the redeemed at the second appearing of Christ, and is described by John as—

"A multitude that no man can number, of all nations and people and tongues."

To them will be given the kingdom and rulership over the twelve tribes of Israel. Jesus said to the 12—

"I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel."

It would be but natural that the apostles would be anxious for the time to come when this should be. Are we any different? We look forward to that day of his coming, praying:

"Come, Lord Jesus, come quickly."

On several occasions the disciples expressed their anxiety on these matters. And the mother of two of them became so anxious that she requested for her two sons the honor of sitting, one on the right and the other on the left of Jesus in his Kingdom. But Jesus declined her request, saying—

"To sit on my right hand, and on my left hand is not mine to give; but it shall be given to them for whom it is prepared of my Father."

And after his resurrection they gave vent to their disappointment to the unrecognized Jesus—

"But we trusted that it had been he which should have redeemed Israel."

They again showed their anxiety when they said to Jesus—

"Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6).

They had listened many times to Jesus as he preached the Kingdom of God, and during the 40 days, he was with them after his resurrection, Jesus opened the Scriptures to them before he should be taken up to heaven.

Jesus would not have sent them to preach that which they did not understand. He said to them—

"Go ye into all the world and preach the Gospel to every creature."

And he gave the conditions of salvation—

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned"
(Mark 16:16).

Paul had something to say concerning those who had heard and understood the things committed to him by Christ, through which we are invited to a place in God's kingdom:

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

If we walk *not* worthy of the vocation, *then what?* If we speak not the truth in love, if we defile the doctrine of God by unholy associations, if we give way to anger and evil speaking—what then will our hope avail us?

Jude spoke of *murmurers, complainers*, walking after their own lusts, and their mouths speaking great swelling words, having men's persons in admiration because of advantage. The world defends its own ways as a virtue. They say, "*Be ambitious, get all you can out of the world.*" But Paul said—

"Be content with such things as you have."

"Mind not high things, but condescend to men of low estate" (Romans 12:16).

The people of the world say they are free, and at liberty to do as they like. But the *Scriptures* say—

"Ye are **not** your own, ye are bought with a price; wherefore glorified God in your body, and in your spirit, **which are God's.**"

Every day we see and hear what goes on in the world, and we also know that the natural desire is to respond to worldly suggestions. But if we are to walk worthy, we must resist the pleasant things, and strive for the things of Christ.

We know it is a struggle for all who seek to live by the Truth; but if we remain faithful, then our lives will be enriched by the promises of the life to come. The time will come when we will more fully realize that *we are not our own*. All we have, or ever will have, must come from God.

"If therefore ye have not been faithful in the unrighteous mammon, how will ye commit to your trust the true riches?"

"And if ye have not been faithful in that which is another man's, how will ye give to another that which is your own?" (Luke 16:11-12).

The powers of darkness are on every hand, and there exists the constant threat that the feeble light of the Truth may be extinguished. But be ye not deceived by the vain words of men, who live for their own comfort, unmindful of the needs of the weak, the unfortunate and the helpless, thinking only of themselves and their standing in the sight of men.

"Cast thy bread upon the waters: for thou shalt find it after many days" (Eccl. 11:1).

If there be a willing mind, it is accepted according to what a man hath, and not according to what he hath not. Therefore *the poor widow can sow as bountifully as the rich*; even as the poor widow who gave her two mites, her whole living, and she had the commendation of Jesus.

All who belong to Christ are to walk in *love and holiness*. And he who walketh not according to this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds.

Live in hope having faith in Him that promised; for such is pleasing to God. And when he shall come in power and great glory, and we be found worthy of the vocation to which the goodness and mercy of God hath called us, then we will enter into the joy of our reward.

The kingdom of love, joy and peace will be glorious beyond the mind of mortal man to conceive. Then will the conflict of our brief mortal years have ended in victory, as we receive immortality and an unfading crown of righteousness. —C.H.T.

My Servant Job

“For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth”
—Job 19:25.

The words of the patriarch Job are re-echoed in our minds when we meet to remember the Lord Jesus Christ—not a *dead* Christ; for though he died for us, yet he rose, revived and ascended to the heavens, so that now in safety we abide, free from fear and tempest driven.

Job was spoken of by God through Ezekiel as one among three righteous men, a fact that we can truly endorse as we place together the circumstances of his life.

It is a story of a servant of God, reduced from a life of riches, culture and health, in which high and low, young and old bowed before him, to a position in which he lost his wealth, his family and his friends, with his health gone.

As he pours out his heart in sorrow and grief, his words are a softening and respondent chord in the stoutest human heart, as the light of hope shines through the darkness and sorrow of his affliction, as the sun shining through clouds on a dark and dreary day. His words carry through with a ring, a certainty, earnestness and sincerity, that stimulates and encourages all whose minds like Job are stayed on the Creator—

“I KNOW that my Redeemer liveth!”

We know also that our Redeemer lives, and that if Job in his calamities could speak and act with such assurance as he did, surely we have no room to cry out in the smallness of our troubles, but rather as David says—

"The lines are fallen unto me in pleasant places; yea, I have a goodly heritage! (Psa. 16:6).

Job, as the record shows, before his calamities came upon him, was comfortable in life, in good standing and influential. He was called the "greatest man of the east," whose influence was felt among his associates. The young saw him and hid themselves, the aged stood up before him; princes refrained from talking, and nobles held their peace when he was present.

Of his social life it is said that he delivered the poor and the fatherless. The unfortunate heard him and blessed him, and their eyes gave witness of him.

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IN ANGUISH OF soul, Job says to his friends—

"How long will ye vex my soul, and break in pieces with words?"

Who has not felt the sting of cutting words—words that would weaken him, as: "*Curse God and die*"? Ten times already he had been reproached, yet it had not shamed his would-be comforters to see him reel before his trials and afflictions, though they professed to be his friends. They appeared strange to him by their continued reproach, as they told him he was suffering his just deserts.

This recalls to our minds the words of David, as they apply to the Lord Jesus—

"For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me, then I would have hid myself from him.

"But it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked into the house of God in company" (Psa. 55:12-14).

But through it all Job could see the more important and lasting future—

"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God."

(Job 19:25-26).

It is easy to multiply words, and to speak of things to no profit, but what is needed to produce comfort in the case of those in trouble are *such things as will produce faith and hope and joy so strong as to overpower the immediate troubles*, such as Job's words about his Redeemer, and those of Peter when he says—

"Wherefore **gird up the loins of your mind**, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ" (1:13).

Job said he cried out of wrong, but was not heard—

"I cry aloud, but there is no judgment."

His comforters were too intent in their accusations to judge righteous judgment.

Job's own pleadings, as he cried out, were fenced, and not given a thought, so for him darkness closed in from every side from his friends' reasonings. So it was useless to plead from their point of view, that his calamities were the result of his wrong way of life.

We are apt to find ourselves in situations like that of Job when the troubles of the present bear heavily upon us. Then is when we should remember the words—

"Whom the Lord loveth, He chasteneth: and scourgeth every son whom He receiveth."

It may also be true in our case, as in Job's, as he lamented his condition, that—

"No chastening for the present seemeth to be joyous, but grievous."

And so Job continues to speak of his calamities and afflictions, as his brethren depart from him, and his acquaintances become estranged from him. His three friends who had come to visit him, instead of helping, were really lifting up their heel against him.

What a strange and soul-crushing experience it must have been to Job, considering the background of his former life of comfort and well-being in which God had blessed him with abundance in all things, to now be sitting on the ground with all his former glory and position wiped out.

Those that dwelt in his house were now strangers to him, his servants would not answer, even his own wife appeared as a stranger, despised by young children, as he was. *They whom he had loved now turned their backs upon him.*

"My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth. Have pity upon me, O ye my friends; for the hand of the Lord hath touched me" (19:20-21).

Bildad had applied to Job the words he pronounced against the wicked in general—

"His remembrance shall perish from the earth, and he shall have no name in the street. He shall be driven from light into darkness, and chased out of the world. He shall neither have son or nephew among his people, nor any remaining in his dwelling."

But Job laid his case with confidence before the Lord in the tenor of the words—

"When father and mother forsake you, then the Lord will take you in."

Job knew that the present was dark, and to the eye of the flesh it appeared quite hopeless, but the light of the glorious promises of God, shone brightly to him through it all. Though all present appearances seemed now against him, he knew that better things were ahead, and that his Redeemer would be his exceeding great reward in the future.

"I KNOW THAT MY REDEEMER LIVETH!"

Let us then, in view of this hope, and in view of the confidence Job placed in it, as he was tried and afflicted to the uttermost, remember that the present trials are short and fleeting, and they are not worthy to be compared to the glory of the future, which is endless and full of joy and life.

The greatest men of God, like Job, Daniel, Jeremiah, and the Lord Jesus himself, are the ones that suffered the most in this life. How sweet to them will be the dawn of eternity, as they take their position of great men in God's glorious Kingdom that shall have no end!

May we all be like-minded with Job, to suffer the present, to win the future. —W.J.P.

A Man Bearing a Pitcher of Water

"Now the feast of unleavened bread drew nigh, which is called the Passover"—Luke 22:1.

THIS VERSE DRAWS our attention to the events of the Children of Israel just prior to their coming out of Egypt. It tells us that the purpose in Jesus was fast drawing to its climax.

All the groaning and travailing of the whole creation from Adam unto Christ—all the Law and the Prophets had been focalized upon this momentous event. The most outstanding event in Israel's history, their deliverance in Egypt from the avenging angel, which had for 1300 years been memorialized in the feast of the Passover, was *now to receive its antitypical fulfilment—the climax of all history.*

Christ's 3½-year ministry was on the eve of its conclusion. The bearing of the sins and iniquities of the people had been faithfully fulfilled. The shadow of the cross, which lay athwart his path from the outset of his appearing unto Israel, was growing darker and more ominous. He realized this alone of all the nation's inhabitants.

He had spoken of this to his disciples but they did not enter into this picture of the personal aspect of his coming. Their attention was only centered on the restoration of the kingdom and their

relative position thereto and to one another. *His references to sufferings and death were as dark speeches unto them, which only left them bewildered.*

The observance of the Passover, which was fast drawing on, they observed as only an historic event, not with the perception of what it foreshadowed. Once again this event was upon them. Little did they realize that this Passover was the *fulness of all the passovers which had been partaken before*, whether under the shadow of Pharaoh's anger, in joyous days in David's reign, or in straitened circumstances after return from Babylon.

The Pascal Lamb stood in their midst.

"And in the day time he was teaching in the temple . . .

"And all the people came early in the morning to him in the temple, for to hear him"

(Luke 21; 37-38).

Like his ancestor Isaac, he waited to lay down his life in obedience to the Father's wishes. "*God will provide himself a lamb.*" How these words would rise to the mind of the Savior as his hour drew near. All the associations of the Law, so familiar to his mind, would stand out in bold relief as he stood alone—alone except for the Father and the angels.

Moses had stated upon the institution of this feast—

"Draw out and take you a lamb according to your families, and kill the passover" (Exo. 12:21).

Generation after generation had re-enacted this scene, all unknowing and unrealizing the apex in a Savior. But few comprehended the necessity of a Lamb to take away the sin of the world. How prophetic—yet how unknown to the speaker—the words of the high priest of the time of Christ—

"It is expedient for us, that one man should die for the people . . . he prophesied that Jesus should die for that nation" (John 11:50-51).

It is the marvellous working out, in a very natural way, of the purpose of God in Christ, that the Master should come unto his own people and his own received him not. He came as a lamb amongst them and for his service unto them was slain by them. *They could not endure the Truth, which cut more deeply than any two-edged sword.* These circumstances were not accidental—

"Him, being delivered by the **determinate counsel and foreknowledge of God**, ye have taken, and by wicked hands have crucified and slain" (Acts 2:23).

How touching the combination of statements then that we find in the early verses of Luke 22—

"Now the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people." (vs. 1 & 2).

This memorable feast was designed to be eaten with thankfulness for Divine deliverance—not because they were a righteous nation, for they were adulterated with Egyptian idol worship—but rather, that *while they were sinners, God delivered them*, when the Egyptians were destroyed. It was designed to be eaten with hearts full of thankfulness, and free from evil thoughts.

The lamb, a symbol of meekness—"As a lamb, dumb before his shearer" (Acts 8:32)—was slain in their place, a declaration, if they could see it, of what was due unto them. The unleavened bread again was to illustrate that the partaking was to be *without the malice and evil* which are related to the flesh.

These same people who were seeking the Master's life were about to partake of the Passover! Certainly it was not with the unleavened heart which was originally intended, when Moses instructed their ancestors to observe that night among their generations, as a memorial; and to be sure that they purged their houses of all remnants of leaven.

Yet it was this same group of people who shortly afterward would not enter Pilate's judgment hall, lest they should be "defiled;" but that they might eat the Passover (John 18:28). Their eating of the feast was outward show. It was as the prophets had previously stated—

"This people honoreth Me with their lips, but their heart is far from Me."

This attitude portrayed the manner in which the Passover came to be observed by many in Israel, particularly their leaders. These thoughts set forth an important introduction to our assembly together this first day of the week to commemorate the Lord's supper.

It is interesting that these events are recorded just prior to the institution of the memorial feast. Certainly it calls for a personal self-examination that we prepare our hearts for an acceptable partaking of this feast.

It is not without signification also that we read of Judas laying his plans to betray the Son of God unto those who sought his life. Judas was one of the circle of the Master's associates, one of those who had tabernacled with the Savior for 3½ years, partaking of the joys and sorrows of the ministry, who had witnessed the display of Divine power as the sick were healed, the lame made strong, the lepers cleansed, the deaf made to hear, and the raising of the dead. And now we see him seated at the table with the Master, partaking of the Passover, together with the eleven.

The importance to us lies in our personal association with this memorial, which we have been invited to partake, this memorial of the Lord's Passover. This is as it were having the door of our hearts sprinkled with the blood of Jesus, covered over by the pouring out of his life, that the avenging Angel might pass over our sins and remember them no more.

Yet it should not be construed that this is *all* that is necessary, that we can immediately go away and forget what manner of persons we have been called to be. Such would give countenance to the popular doctrine of the churches, unfounded by Scripture, that all we have to do is to "believe" and we shall be saved. The record of Israel, once saved in Egypt, only to perish in the wilderness, has been preserved as a warning to all generations not to presume upon the mercy of God.

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WE MUST REALIZE that the Scriptures do not illustrate the Saviour as a *substitute*, but as a *representative of a way of life*. As Paul told the Corinthians—

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

Therefore as we are about to partake once more we are instructed by Paul to inwardly examine ourselves that we do not observe this Passover as did the rulers in the Master's last moments of his first ministry. The exhortation to the Corinthians was—

"Purge out the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us.

"Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

We are impressed further with the *seriousness* of what we are about to do—

"As often as ye eat this bread and drink this cup, ye do **show the Lord's death** till he come"
(1 Cor. 11:26).

Our partaking is an outward manifestation of association with Christ. But it calls for an inward personal examination:

"Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord" (1 Cor. 11:27).

The apostle tells us to "examine *ourselves*," not examine others. Christ told us when we bring our offering unto the altar that we must first go to our brother and be reconciled to him and then come and offer our gift to God. Otherwise the offering will not be accepted.

We cannot partake acceptably at any time while we have malice or evil thoughts toward another. This continual examination, week by week, if it is done correctly, will serve as a purging out of any remnants of the leaven of the flesh and cause our partaking to be joyous, not only to the Creator, but to ourselves. We thereby shall feel that we have risen to a newness of life and strength. The Creator, realizing this, has so arranged for the well-being of His children that they may be strengthened in the ways of truth and righteousness.

There is much force in what Paul is stating in 1 Cor. 11. He is impressing the *importance of a correct frame of mind*, a due reverence in this observance. It is not a social affair, to be partaken of in an offhand manner. That was what Paul was striving against in writing to Corinth. These observances had degenerated into a matter of feasting and a general neglect of the real meaning of the feast of the Passover. He had stated at v. 17—

"Now in this that I declare unto you I praise you not— that ye come together, not for better, but for worse."

The same thought is carried forward in the word "unworthily" of vs. 27-29:

"Whosoever—(that is all-inclusive)—**Whosoever** shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord."

"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

The word *unworthily* implies "not reverently, not in a fit manner, not in a manner to draw forth praise." Later in writing once more to the Corinthians Paul told them—

"Examine yourselves whether ye be in the faith; prove your own selves" (2 Cor. 13:5).
(TO BE CONTINUED NEXT MONTH, IF THE LORD WILL)

"WHO ART THOU, O MAN, THAT JUDGEST?"

O the folly of poor, puny man! Although he cannot make a fly, nor foretell events of tomorrow—although a headache will incapacitate him, and a little poison extinguish him—yet he hesitates not to sit in judgment on the ways of God.

Inability to explain the will of God in permitting evil to prevail upon the earth is not a logical reason for affirming that God has cruelly blundered in the matter. The withholding of full light concerning it may be part of the means by which He has afforded us scope for displaying that confidence which is the reasonable ground of acceptance with Him.

With a smaller estimation of our own demonstrably imperfect and untrustworthy judgments, we should be more inclined to adopt a wise view of the question.—**Christadelphian, 1890.**

"Let Us Rise Up and Build!"

"From the going forth of the commandment to restore and build Jerusalem, unto Messiah the Prince . . . shall be . . . seventy weeks"—Daniel 9:24-5

The story of Nehemiah is a story of great courage and devotion in the face of tremendous difficulties and disappointments.

The events of this book occur about 450 years before Christ, in the middle of the 200 year life span of the 2nd great world empire—Medo-Persia. The first empire—Babylon—the head of gold—had been destroyed with all its glory by Cyrus, about 100 years before. The small beginnings of the 3rd and 4th empires, Greece and Rome, were just starting to stir.

Nehemiah's labors occur just about 100 years after the return from the captivity of a remnant under Zerubbabel, to rebuild the Temple. As the book opens, we find Nehemiah as the cupbearer to the King of Persia, supreme ruler of the known world from India in the east to Ethiopia in the west. Nehemiah's position was a very important one, of great honor, influence and advantage. He would be in close and daily contact with the world ruler. The empire's choicest comforts and luxuries would be available to him.

We are reminded of Moses in the court of Pharaoh, and his decision to "choose rather affliction with the people of God." Through the love of God and the discernment of the Spirit, he chose the glories of eternity rather than the vain baubles of present prosperity.

We are told nothing of Nehemiah's background or tribal lineage or family affairs. In this respect he stands before us like Melchizedek. All we know of him is that he was an *Israelite indeed*, in the fullest sense of the term.

The king was Artaxerxes I, son and successor of the great Xerxes I of whom Daniel says that—

"By his strength through his riches he shall stir up all against the realm of Grecia" (Dan. 11:2).

Xerxes was the Ahasuerus of Esther. Esther, if still living at the time of Nehemiah, would be about 55 years old when the book opens. The story begins (1:1)—

"And it came to pass in the month Chisleu (Dec.) in the 20th year (of Artaxerxes) as I was in Shushan the palace, that Hanani, one of my brethren, came, and certain men of Judah. And I asked them concerning the Jews that were left of the Captivity, and concerning Jerusalem."

How old Nehemiah was, or how long he had been cupbearer to Artaxerxes, we do not know, but it is apparent that his heart was with the remnant of his people in Jerusalem.

The report he received was very saddening. 100 years had past since a faithful remnant had returned with Zerubbabel when Cyrus destroyed Babylon and proclaimed freedom to go home. After much effort and delay, the temple had been rebuilt after a fashion at the urging and encouragement of Haggai and Zechariah, but things had not prospered. These men reported to Nehemiah that Judah was in great affliction and reproach.

Fourteen years earlier than Nehemiah, Ezra the priest had gathered together another little company of exiles and had gone back with the purpose of teaching and re-establishing the law and the Temple services. But clearly more help was needed. So much was required that Ezra had not the power or authority to accomplish.

When Nehemiah heard of the conditions in Judah, where Ezra was striving against great odds to bring the people back to the way of God, he wept, and mourned, and fasted and prayed for the blessing of his people.

So 4 months pass—4 months in which Nehemiah continues to pray and plan and form the great determination to leave behind all the meaningless luxury of the Persian court and devote himself to the service and welfare of the afflicted people of God.

He must have known from the beginning that it would be largely a thankless and a hopeless task. But in the deepest sense it was not hopeless, for he was playing a worthy part in the eternal purpose, and though most of the results of his effort were soon dissipated when he was taken away, some of his accomplishments remained and were part of the chain of events that prepared the way for the eventual manifestation of the Messiah.

He built the wall and restored the city. Daniel had prophesied that from this event, the coming of the Messiah should be measured—70 weeks of years—490 years. By Nehemiah's efforts the desolated city was reborn to a reasonably secure existence as a center for the development again of Jewish life.

This lasted. But his greater task of establishing righteousness and justice among the people *did not last.* As soon as his back was turned, the dog returned to its vomit again, and the sow that was washed to her wallowing in the mire.

That is the sad background that overshadows all the story of the intense, self-sacrificing efforts of this simple, humble, zealous man of God.

His prayer, as he prepares himself to seek the king's favor, is worthy of study (Neh. 1:5)—

"O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love Him and observe His commandments."

"*The great and terrible God*"—do we realize *how* great and terrible He is? A strong and living realization of this is fundamental to a humble and contrite walk. "*Keeping covenant and mercy to*"—whom? What two characteristics are necessary?—

"To them that **love Him** and **keep His commandments.**"

Then Nehemiah said he prayed "*night and day.*" If we truly desire anything, we will be continuous and persevering in our efforts and prayers. Then he says—

"**We** have sinned; **we** have dealt very corruptly; **we** have not kept Thy commandments"
(vs. 6-7).

We find this is characteristic of men of God. They make themselves one with those whom they seek to help. They stoop down to them and seek the mercy of God together with them.

In v. 9 he speaks of the "*place God has chosen to set His Name there.*" All the faithful through the ages have been united in this desire and prayer—

"Pray for the peace of Jerusalem. They shall prosper that love thee."

But Nehemiah did not stop at prayer and desire. He gave his life to the service of this divine purpose.

* * *

AS CHAPTER 2 begins, he is in the presence of the King, four months after hearing the news about Judah. The time has come to present his petition, after long preparation by prayer and fasting. It was the time of year of the great deliverance from Egypt under Moses—*Passover-time*—the beginning of the Jewish year. His heart would be especially stirred for the lost glories of his people.

His resolve to petition the King filled his mind, and the king noticed and remarked on his disturbed condition. See how intimate was his relation with this ruler of the world! But his heart was with the people of God—

"Send me unto Judah, unto the city of my fathers' sepulchres, that I may build it" (Neh. 2:5).

Doubtless Nehemiah would be thinking of the words of Daniel, recorded 100 years before (Dan. 9:24-25)—

"From the going forth of the commandment to restore and build Jerusalem, unto Messiah the Prince . . . shall be 70 weeks."

Verse 6 says the queen was sitting by the king when the request was made. Why should the queen be mentioned? It may have been Esther, the queen of the previous king.

V. 8—"The king granted me, according to the good hand of my God upon me."

It will be observed of Nehemiah that, on the one hand, he takes every precaution and exerts every effort for the success of his endeavors, just as if everything depended on him alone, while at the same time he simply and unaffectedly attributes all that he accomplishes to the hand of God.

It is a very strong human tendency to fall short in one or the other of these things.

Nehemiah's troubles begin immediately upon arrival at Jerusalem (v. 10)—

"When Sanballat the Horonite, and Tobiah, the servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel."

These are his enemies right to end, the saddest part being that they had powerful allies within the camp of Israel, who worked secretly against Nehemiah. When, in the last chapter, he returns to the land after being away for a while, he finds that the High Priest had provided a chamber for his arch-enemy Tobiah in the very court of the Temple. And he found that the High Priest's grandson had become son-in-law to Sanballat, the other principal adversary of God's people.

This is the sad note on which the book closes. We are reminded of the closing days of the life of Paul—

"At my last answer, no man stood with me."

"All they which are in Asia be turned away from me."

But they were in good company. Jesus himself ended his days an apparent failure, with his enemies triumphant.

* * *

BUT WE ARE now at the beginning of Nehemiah's work. Sanballat was the leader of the Samaritans, the gentiles who had been brought to Israel by the Assyrians to replace the removed Israelites; and Tobiah was the leader of the Ammonites, descendants of Lot, who had always been antagonistic to Israel.

Nehemiah's first action was to secretly survey the ruins of the walls by night. He went out by the valley gate at the southwest corner of the city, eastward along the Valley of Hinnom, the south border of the city, then up the Valley of Jehoshaphat, the eastern border of the city.

Part way up he had to dismount and walk because of the condition of the ruins. *There was no pathway to the city of God.* This latter part would take him by the location of Gethsemane. His whole trip would be similar to that taken by Jesus and the disciples the night he was betrayed. He then retraced his steps and re-entered the city.

What was his purpose in the secret night-time tour halfway around the city walls, through the Valley of Gehenna and the Valley of Judgment? As far as any *practical* purpose, surely he would have been able to see the condition of the city from within by clear daylight in the 3 days he had already been there.

It would seem rather that this trip was to view the sad ruins of the holy city in the quietness of communion with God, meditating on her position in the eternal purpose, and preparing his heart for the tasks and problems ahead.

He had left the capital city of the Kingdom of Men in proud and glittering prosperity and activity. He now stood in the quiet of the night, viewing the desolate ruins of the capital city of the Kingdom of God, which it was his task to rebuild and revitalize. Daniel had said—

"The wall **shall** be built again, even in troublous times."

So far he had said nothing of his mission. But now he has prepared himself, he announces the purpose for which he has come—

"Come, and let us build up the wall of Jerusalem!"

He tells them how God has prospered his plans, and now the king had given him authority for the necessary work and materials.

"And they said, LET US RISE UP AND BUILD!"

Let us each be deeply impressed with *the difference that one courageous, cheerful, devoted man can make*—between success and failure, despair and hope.

But Sanballat and Tobiah, with Gesham the Arabian, laughed them to scorn.

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

Boston-Worcester Gathering

NWAS Hall, 58 Holden Street, Worcester. Mass.

(If the Lord Will)

SATURDAY, OCTOBER 11, 2:00 P. M.

SUBJECT: "HE THAT OVERCOMETH"

"OVERCOMING IN OUR CONTACT WITH THE WORLD"

Bro. E. W. Banta, Houston, Texas

"OVERCOMING IN THE ECCLESIA"

Bro. F. Higham, Detroit, Mich.

7:00 P. M.

"OVERCOMING IN OURSELVES"

Bro. V. Gilbert, Buffalo, N. Y.

SUNDAY, OCTOBER 12, 11:00 A. M.
MEMORIAL SERVICE
Exhortation: Bro. Kling Sr., Buffalo, N. Y.
3:30 P. M.
"THE EASTERN QUESTION"
Lecture: Bro. D. Gwalchmai, London, Ont.

DIRECTION TO HALL:

BY BUS: Leaves Barnard, Sumner and Putnam, 327 Main St. at 12:10 and every hour thereafter. Bus marked "Holden" or "Jefferson." Hall is at 58 Holden.

BY CAR: Main St. north to Tunnel—left through Tunnel—turn left to Grove St.—cross Grove St. to Salisbury St.—continue on Salisbury St., bearing right on Forest St.—continuing on Forest St. to Grove—follow up on Grove to Holden St.—Holden St. to No. 58.

"WHAT HAST THOU TO DO TO DECLARE MY STATUTES?"

The Truth is sacred. It is God's property, and should be handled accordingly. The Truth has not been given for the gratification of any carnal lust. It has been given for God's glory.

Let those who fight for the Truth remember this—in lecturing, exhorting, debating. Let them keep silent rather than contend merely for the sake of mental combat, or to display their abilities, or to injure an opponent in the personal sense—abuse, carping, self-assertion.

"What hast THOU to do to declare My statutes?" is the divine rebuke to the latter. Men who aim at promoting GOD'S glory work upon the lines that HE has laid down.—**Christadelphian, 1890.**

Out of Egypt Have I Called My Son

"What nation is there that hath statutes and judgments so righteous as all this Law which I set before you this day?"—Deuteronomy 4:8

PART TWENTY-SEVEN

THE ENCAMPMENT of Israel in the valley lying among the Sinaitic range of hills in the southern part of the peninsula, after a halt there of eleven months and six days, is about to proceed on its journey towards the Land of Promise.

In their long residence in the midst of the idolatrous nation of Egypt, *Israel had almost totally forgotten the God of their fathers*, and lost sight of the glorious promises to which they stood related as the seed of Abraham.

They knew not that God had made choice of them that they might become—under the circumstances of their miraculous deliverance and the training to which He would subject them—*His witnesses in the earth* against the almost universal idolatry into which the nations were drifting.

Unorganized, and without institutions or laws on their arrival before Sinai, we now behold them a compact and wisely-organized nation, "*blessed above all people,*" having received, at the hands of the Eternal King Who had chosen them, a divine code which He would not allow to be tampered with either by addition to or diminution from, and concerning which we hear His servant Moses addressing them:

"What nation is there so great, that hath statutes and judgments so righteous as all this Law which I set before you this day?" (Deut. 4:8).

And in a forcible appeal to them as to the privileged position which they occupied as the divinely-elected nation, he says:

"Hath God assayed to go and take Him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by mighty hand, and by a stretched out arm, and by great terrors, according to all the Lord your God did for you in Egypt before your eyes?

"Unto thee it was shown, that thou mightest know that the Lord He is God; there is none beside Him . . .

"And because He loved thy fathers, therefore He chose their seed after them, and brought thee out in His sight with His mighty power out of Egypt; to drive out nations from before thee greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance."

And, towering above everything else in its significant importance, we behold in their midst—

"The Tabernacle of God with men"

—an exquisitely-designed structure, elegantly furnished with the most costly materials, and at the same time *shadowing forth the divine intentions with the earth and man upon it.*

This temporary dwelling-place of the Most High thus became the center of the political and religious life of the nation at whose hands He required the recognition of His supremacy and authority in all things. Well might Moses enquiringly say (Deut. 4:7)—

"What nation hath God so nigh unto them as the Lord our God is in all things that we call upon Him for?"

All *other* authority, both in civil and political affairs, was subordinate to the *continual acknowledgment of His Own*, and delegated only for the convenient administration of the nation's affairs in accordance with His laws.

Each of the tribes had its civil authorities, although certain causes were reserved for the supreme central tribunal; but the unity of the nation was founded on the unity of its faith and worship, on the mighty recollections recalled each year by the solemn feasts; the Passover (commemorating the exodus from Egypt); Pentecost (the promulgation of the Law); and the Feast of Tabernacles, or Tents (the sojourn in the desert), —*each of these feasts having also a typical meaning bearing upon the work of God in relation to "the great salvation" proclaimed in the Gospel of the Kingdom.*

* * *

ALL IS NOW in readiness for the removal of the encampment. The knowledge of this is the cause of a very animated and soul-stirring picture. Gladness and joy are visible in the countenances of the vast assembly. Elated with the glorious prospect now specially before their minds, there is great rejoicing of heart, for they anticipate not the difficulties in the way of the realization of their hopes.

The census of the nation having been taken, the first anniversary of the Passover having been duly celebrated, instructions have gone forth for the division of the able-bodied men of war, computed at 603,550, into four military camps, under divinely-appointed leaders, with Moses at their head.

The necessity for this proceeding may be seen in view of the fact that the land is in the occupation of seven powerful nations, which have been settled there of long time, and will be sure to oppose to their utmost any real or apparent encroachment upon their territories.

The occupation of the land must, therefore, necessarily be preceded by conquest—as clearly indicated in these elaborate preparations, and perhaps anticipated by the people in their remembrance of the words of the song, in the singing of which they had so exultingly joined upon the borders of the

wilderness, twelve months previously. Therefore, aglow with the prospect of such great things, the immediate removal from Sinai is contemplated with enthusiasm.

The Levites having been separated from the rest of the tribes, and appointed over the Tabernacle and all the vessels and things that belong to it, and to bear it and all the vessels thereof, and to minister unto it, and encamp about it, to take it down and set it up, the tribes were made up to their original number, twelve, by dividing the tribe of Joseph into two, Ephraim and Manasseh.

These twelve tribes, arranged into four camps, each of which occupied a side of the square formed by the Levites, who surrounded the Tabernacle, were thus organised:—

On the east of this holy encampment of the Levites was the camp of the standard of Judah, including Issachar and Zebulun; on the west, the camp of the standard of Ephraim, with Manasseh and Benjamin; on the north, Dan, with Asher and Naphtali; and on the south, Reuben, with Simeon and Gad.

All these arrangements indicated that it was the purpose of God to carry out the proposed conquest and occupation of the land upon apparently natural lines, and that Israel would be called upon to *perform their part* in the divine enterprise in which they were so greatly interested, and thus make manifest their faith in Him who had made to them such "exceeding great and precious promises."

* * *

THE SOLEMN MOMENT for Israel's departure having now arrived, we ascend an adjacent eminence to witness the unique spectacle of a nation, consisting of more than two millions of souls, gathered into marching order and waiting for the divine signal for their departure to be given.

From this lofty point we gaze with reverential awe upon the magnificent and almost indescribable scene of this huge encampment, with its countless tents arranged in the most orderly and skilful manner, and looking so impressive in the sparkling rays of the sun in the cloudless and clear atmosphere of an eastern sky, and occupying an immense plain surrounded by hills of various elevations and shades of color.

The sight is perfectly enrapturing, and the view so extensive that the eye cannot take in the whole scene in every detail. In the center of this immense host is the pillar of cloud reaching, as it were, up to heaven, and resting upon the portion of the Tabernacle set apart as the dwelling-place of Jehovah. Truly an awe-inspiring scene not to be forgotten!

Whence this vast pillar-shaped cloud of smoke, casting its appreciable shadow over part of the tent and encampment?

Ah! It is the *visible symbol of Jehovah's presence in the midst of His own elect people*, for whom He has in reserve a destiny worthy of the Great God, Who has chosen them as the vehicle of His purpose to fill the earth with His glory. It is the silent signal divinely provided for the guidance of His people to the inheritance which He had promised and confirmed to their fathers 430 years previously, which He has not forgotten.

Then, immediately surrounding the "building made with hands," we behold the camp of the Levites, the divinely-appointed guardians and custodians of the Tabernacle and its contents, and forming a complete square.

And at a short distance from this square, on the east, west, north, and south, are the four camps of Judah, Ephraim, Dan, and Reuben, with their respective standards waving in their midst. This huge host, consisting of 603,550 of Israel's sons, form a second or outer square, enclosing the camp of the Levites and the Tabernacle.

Gazing thus intently upon this vast throng, and filled with wonder and amazement, and a profound feeling of veneration, the promise of God made to Abraham that He would make him a GREAT NATION, and that in him all the families of the earth should be blessed, the REALITY of this grand purpose of God irresistibly forces itself upon the mind.

We say "reality," for *how otherwise* can this vast national organization of the descendants of Abraham (under the also otherwise extraordinary and inexplicable circumstances which have hitherto attended this people) be accounted for?

We see in the initial performance of the words addressed to them by Jehovah on the day of their arrival at Sinai, in a very practical form, saying—

"Ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you unto Myself.

"Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me a Kingdom of priests, and an Holy Nation" (Exo. 19:4-6).

In this divinely organized nation in the wilderness, we behold the incipient realization of this prophetic forecast. We say "incipient" because the "Kingdom of priests," and "holy nation," as constituted under the Law, is but that Kingdom in the *first stage* of that predetermined relationship, which it sustains to the ulterior purpose of the establishment upon earth of the Paradise of God (commenced in Eden but blighted by sin and its evil concomitants) in which the children of God shall dwell under the wings of the Great Eternal Father, participating in the glory, honor and incorruptibility of His unending Kingdom in its final stage, when sin and death and every curse shall be obliterated and for ever removed beyond the possibility of any repetition of the blighting and withering scenes which have characterised the ages of flesh and blood through which the earth will then have passed.

Such will be the blessed upshot of the choice of the people, who, under His fostering care, shall become His "peculiar treasure," in the day when that which is signified by the Tabernacle of God in the midst of Israel in the wilderness shall have been realised, firstly in the second stage of that Kingdom, and finally in the everlasting ages which shall succeed the reign of Christ and his brethren in the coming Millennium.

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

Signs of the Times

"As the days of Noah were—('The earth was corrupt before God, and filled with violence'—Gen. 6:12)—so also shall the coming of the Son of Man be"—Matt. 24:37.

THOUGH MANY events of world-wide interest have occurred during the past month, the general world picture has undergone no change. The same anxieties, problems, tensions and perplexities remain unresolved.

Communist China has not, and will not give up her plan to overthrow Chiang Kai-shek and seize Formosa and its outlying islands now held by the Chinese Nationalists.

Nasser has not lessened his determination to unite all Arabs in an anti-Western and anti-Israeli coalition with headquarters at Cairo and favorable to Russia. Revolutionary elements, backed by the U.A.R. and Russia are still plotting the overthrow of the Jordanian and Lebanese governments and to sweep these countries into the Nasser camp.

Russia's aim to strengthen herself through every device of intrigue and propaganda, and at the same time turn the rest of the world against the West, goes on unabated, regardless of her pretensions of peace and co-operation.

Algerian rebel elements give conclusive evidence of continued resistance to colonial rule by attempting to assassinate French Minister Soustelle, right hand man of Chas. de Gaulle.

Meanwhile the Western powers, particularly the U.S.A., give notice that they have no intention of surrendering or retreating (because of any threats or pressures from the Communist bloc, while the U. N., hopelessly divided, muddles along, unwilling or unable to take any decisive action that might end the stalemate. As the representatives of the various nations involved voice their pretended pious intentions to promote peace and good will, it is crystal clear that they, one and all, are merely jockeying for a position of advantage in the mad race for supremacy.

The cords are growing tighter. Something will soon have to give way or all out war is inevitable. Sooner or later, as we know, this will be the result.

World Tension Shifts

LIKE "AN angry sea that cannot rest," world tension constantly shifts from one trouble area to another. No sooner had the Mideast crisis partly subsided than Communist China launched a heavy artillery bombardment of the offshore islands which might form stepping stones for an invasion of Formosa.

Many questions arise as to the purpose of this Chinese action, but the consensus of opinion is that it is not the beginning of actual invasion operations against Formosa, but an attempt to create propaganda and bargaining material. These islands, especially Quemoy and Matsu, have become more of a symbol of greater things, rather than their actual military value. So long as they are held by the Nationalists they are a thorn in the side of the Reds; to Chiang they are a link between Formosa and the Main Land which he still claims as his rightful domain.

U. S. Position Precarious

THE POSITION of the U.S.A. in relation to the Chinese Nationalists is growing more untenable by the day, as one by one even her allies are no longer willing to keep up the farce of ignoring the Communist Chinese (government, and recognizing only Chiang Kai-shek as the rightful ruler of China.

Wishful thinking, the belief that Red China could not long endure, has proved to be a delusion, and Chiang's dream of conquering the mainland, has been completely exploded. The U. S. must, sooner or later, recognize Red China and agree to admit them to the U. N., or else face the scorn and ridicule of most of the world in their vain attempt to keep up the farce of pretending that 600 million people do not exist as a nation.

Surely the Western nations are on the horns of a dilemma, and very sharp and uncomfortable horns they are, for, if Red China triumphs in this diplomatic battle, as it appears that they will do, **the impact on the shaky governments of Southeast Asia may be terrific.**

At the present time the outcome of it all is unpredictable, but of this we can be sure: It is out of such deeply-involved situations that major wars easily develop. It appears certain that none of the great Powers are at the present ready to deliberately start a war, yet, under the stress and tension of present world affairs, it would be the easiest matter in the world for a minor conflict to become the means of pushing even unwilling nations into a major war.

Face-saving, prestige and propaganda values now loom so great in the eyes of world leaders that they had rather risk war than surrender to humiliating reverses in international diplomacy.

The West's Vital Interest in the Far East

ONE MUST consider the background of the Formosa controversy in order to get a clear picture of the whole situation and the reason why the U. S. is willing to risk a war rather than surrender to pressure from Communist China. Though Chiang Kai-shek is a broken reed upon which America cannot lean too heavily, it is **only through him that Formosa can be held as a vital link in the U. S. line of defence** against Communist operations in the Pacific, a line which extends from Alaska, paralleling the Russian and Chinese mainlands to the Philippines, even to Australia, a line of defence in which Britain is also deeply involved.

The Western Powers are at the crossroads on the Chinese issue. Any expansion of lied China is a threat to the entire Far East defence line, which, if broken would lay open the entire Pacific and Indian oceans to the operations of Russian submarines and aircraft, and extend the influence of Communist China to include all Southeast Asia, an area already under strong pressure from Communist influences.

War Preparation Grows Apace

THERE IS little opportunity to know the extent of military expenditures within the Communist bloc of nations, but it is safe to say that it is comparable to the huge sums being expended by the Western Powers.

Some recent figures given out by Washington would be appalling, if a listless public had not already become enured to the constant rise in the cost of war preparation and the resulting rise in taxes.

The Federal budget has now risen to the fantastic total of \$80 billion annual expense, having risen \$16 billion during the past 3 years. More than half of this goes for "defence," and a major portion of the remainder for related items—veterans, debt interest, etc. It means that the deficit rises to more than \$12 billion, with a rise in Federal taxes made inevitable.

This step-up in U. S. military expenditure is not without reason. Some figures given out recently bring the realization that "the U. S. is about to enter a period of peril," as one writer expressed it.

This conclusion is based upon an estimate that by 1960 Russia will have a striking force of intercontinental ballistic missiles capable of bombing any place on earth. It is estimated by the most authoritative experts that it will take the U. S. and her allies from 3 to 5 years to catch up with Russia in the missile race, if they ever do.

Also the fact that Russia now has a fleet of submarines exceeding that of all nations combined, has touched off a program of submarine building by the U. S. with the accent on nuclear subs.

Talk of peace and armament reduction sounds empty and meaningless as the dread of annihilating war rises like a terrible specter before the eyes of perplexed and harried statesmen. Little do they know that the word of prophecy has decreed, "Prepare war!" and they are helpless to avert it.

"Knowledge Shall Be Increased"

WITHIN THE memory of many persons now living there was a time when the North and South Poles were a complete mystery and many fantastic theories were extant as to what actually existed within the Polar regions.

It was hailed as a great achievement when, less than 50 years ago, the North Pole was "discovered," and it caused much more interest and excitement than did the recent exploits of two nuclear submarines going under the North Pole. It is quite possible, too, that navigation and naval operations may be greatly affected by the discovery that submarines can negotiate the vast icefields of the Arctic circle.

Racial Issues Plague U. S. and Britain

THE RACE issue in the U. S., now accented by the integration controversy, along with race riots in Britain and South Africa, is furnishing excellent propaganda material for the Communists. From the start of Communist publicity they have kept to the fore the idea that they were the friends and supporters of all the underprivileged and downtrodden races and classes of people throughout the world.

At the same time the "capitalistic" nations, especially Britain and the U. S., have been depicted before the eyes of the underprivileged and minority groups as imperialistic oppressors and exploiters of these unfortunate classes.

Regardless of the merits of the case one way or another, these racial controversies greatly strengthen the Communist cause, not only among all backward nations, but among all minority groups within the "democratic" nations.

The race issue is just another unresolved problem emphasizing the inability of sinful man to give to all people a just and equitable form of government and society. Not until He who will rule justly in the fear of God comes and gives justice and equity to all will this vexing racial question be answered.

Surely "a great whirlwind is being stirred up from the coasts of the earth." Instead of widely-separated and isolated trouble spots, the whole world is rapidly developing into a seething cauldron of explosive forces which are certain to erupt into the "war of the great day of God Almighty." The position of the friends of Christ grows more perilous as the storm develops. Divine deliverance is the only refuge. "Let us watch and be sober."
—O. B.

PRINTED IN U.S.A.
