

The Berean Christadelphian

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

Edited and Published by:
G. A. Gibson 294 Glebeholme Blvd., Toronto 6, Ontario, Canada

“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.

CONTENTS

ECCLESIAL NEWS: Detroit, Boston	Inside Front Cover
EDITORIAL: Cry Aloud, And Spare Not!	33
THE MYSTERY OF THE GOSPEL (Bro. Thomas)	35
THE ARK OF THE COVENANT (Bro. Roberts)	42
1960 TEXAS GATHERING REPORT (Part 5)	46
MY LORD DELAYETH HIS COMING	51
A NEW AND LIVING WAY	53
OUR REASONABLE SERVICE.....	55
SUFFER THE WORD OF EXHORTATION	56
GIVE ME THINE HEART	61
SIGNS OF THE TIMES	63
<u>LONDON FRATERNAL GATHERING, March 31-April 2.</u>	<u>Back Cover</u>

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

DETROIT, Mich.—12954 St. Marys—Memorial 10 a.m.; Sunday School 11:30.

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein"—
Psalm 24:1.

THE RAGING of the sea upon the shores of land masses in all the fury of the awful storms would seem to inundate and overwhelm the earth. But in the mercy of God these natural elements have been restrained. God has assured that all flesh shall never be cut off by a flood of waters again.

This fact gives us assurance as we witness the sea and the waves roaring in the political economy, bursting upon the extremities of the earth, causing the inhabitants, unacquainted with the purposes of God, to fear greatly for man's survival.

As we begin a New Year, taking the Divine message in our hands, we find renewed strength to arm us against the fear common to unenlightenment. The Rainbow Covenant to Noah promises continued supervision by God over the affairs of His people. The promise from Psa. 2:4-12, tells us to wait patiently the coming of the King on Zion's hill—

"He that sitteth in heavens shall laugh: the Lord shall have them, (the wicked) in derision.
"Blessed are all they that put their trust in Him."

The first coming of the Saviour, Emmanuel (God with us), has shown clearly that the present is but a transitory state, to give place to the dawn without clouds, when the Son of Righteousness shall arise with healing, to impart immortal strength to those who mourn in Zion and who pray for the peace of Jerusalem, who look for salvation to come out of Jerusalem.

World events should impress the Household of Faith in these troubled days, that they must partake of the Passover in a state of readiness typified by Moses and Israel in Egypt—

"And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the Lord's Passover" (Ex. 12:11).

At any moment the summons may go forth—

"The Master is come and calleth for you . . . go ye forth to meet him."

Will we be ready is the really important aspect and warning of the troubled times in which we live. All things are for the sake of God's elect. If we are exercised by them, then the mercy of God in warning us will not be in vain.

* * *

WHILE THE nations are rising in anger against each other, God has graciously been with us in many ways, even in the present dispensation. He has provided among the many blessings the loving association of brethren and sisters near and far, and we are always linked together by a common reading of the Daily Portions of His Word.

We have been strengthened by visits from the following: bro. & sis. G. Gibson of Toronto, bro. & sis. C. Clubb of London, bro. C. Cope and sis. Cope Sr. of Hamilton, and bro. & sis H. Sommerville of Hawley, Penna.

Bre. Gibson, Clubb and Sommerville faithfully exhorted and admonished us in our most holy Faith to remain steadfast unto the coming of the Master.

Meanwhile we have also been much encouraged by visits to ecclesias far and near and greatly appreciated the ministrations of the brethren and sisters in other cities.

Gatherings in London, Worcester and at Hye, Texas have been strengthening forces in our lives and an opportunity for us to renew our association with those we know and love in the Lord. Such occasions are as well-springs in a dry and thirsty land, while we await the anti-type of fraternal gatherings in the future Feast of Tabernacles.

Meetings with the brethren and sisters of Toronto, Hamilton and Canton assure us God is ever-present, among the large ecclesias where the two and threes meet together in His Name.

It is with great joy and encouragement that we report the immersion on Jan. 29, with the help of our London brethren and sisters, of FREDERICK JOHN HIGHAM, son of bro. and sis. F. Higham of this ecclesia. He gave a good confession of the Faith in the presence of bro. and sis. H. Sommerville, whose visit we were enjoying at the time. We pray he will be given strength and wisdom to run faithfully to the end, and win the prize.

To all those who meet together in the Common Faith of Jesus, and who labor in the Vineyard with us, we extend our love. May our Heavenly Father continue to extend His love to us as an ecclesial family, uniting us together, and bringing us in patience into the presence of His Son, Jesus Christ.
* * *

BOSTON, Mass. —581 Boylston—Bible Study 10:30; Memorial 11:45.

WE REGRET to have to report that on Dec. 20, bro. Clark R. Smith fell asleep in Christ. He was at the age of 99, and had he lived another month he would have been 100. He put on the Name of Christ in 1949 at the age of 88 and exhorted from the platform at the age of 94 without wavering.

On Jan. 3 Sister Phenetta Smith, his sister-wife, fell asleep in Christ at the age of 80. She had a serious heart condition but faithfully rendered to his needs during his recent illness.

Both were immersed at the same time and were faithful attendants to the meeting, as long as they were able, travelling a distance of about 70 miles, by bus and train.

Although their labor of love in the Truth was limited to a few years, we admire the example they set, and sometimes wonder how many of younger age would do as well. Bro Will Davey of Worcester rendered the funeral service with words of consolation from the Scripture.

Aside from these sorrowful occasions we are thankful to our Heavenly Father for all the spiritual blessings we have enjoyed the past year.

Bro. and sis. Gibson were with us on a visit last August. Bro. Gibson exhorted us at the memorial service on two Sundays, with words of comfort and edification. During their visit we had many discussions on the Truth and our daily readings. Their company and association with us will fondly remain in our memories.

During the past year we have had visiting brethren and sisters from the Worcester Ecclesia. Bre Elliott, Stanhope, Waid and Hanna, either lecturing or exhorting at different times.

After the Worcester fraternal gathering Sis. Lucy Anderson of the Buffalo Ecclesia remained over for a week's visit. Her knowledge of the Scripture was inspiring and we enjoyed the discussions we had with her while she was here. Such association with brethren and sisters from distant Ecclesias is encouraging and uplifting.

As we look back over the history of the brotherhood and observe the many divisions that have taken place during the last 35 years or more, it makes us realize that we must be living at the threshold of Christ's appearing— "When the Son of Man cometh shall he find faith (this belief) on the earth?"

May our Heavenly Father give us strength and courage to remain faithful to the end.

—bro. Edgar A. Sargent

EDITORIAL

Cry Aloud, And Spare Not!

"Let the righteous smite me; it shall be a kindness, and let him reprove me; it shall be an excellent oil, which shall not break my head"—Psa. 141:5

IF, IN some manner, we were cast into a great body of water, and struggled for many hours to keep ourselves from sinking, while we looked and longed for help, we would soon become despondent, and ready to give up in despair. Then if some man appeared from an unexpected source, and rescued us, would we not always feel genuinely grateful toward him for his labor of love, and thank God for our deliverance?

Metaphorically speaking, that is an experience many of us have undergone. We were puzzled about so many religious bodies, and as we sought for information regarding the matter of salvation, no reasonable explanation was forthcoming. Finally, we came in contact with a Christadelphian, who directed us to *Christendom Astray*, a book by Robert Roberts, and to *Elpis Israel* by Dr. John Thomas. After reading these, by which our minds were directed to the Bible, *we were astonished to find it to be a Book we could understand!* We discovered that it was not a classical text book, nor a book of mystery; but the Word of God—

"Which is able to make us WISE UNTO SALVATION through faith which is in Christ Jesus"—2 Tim. 3:15.

As our knowledge and understanding of the Bible increased, we next turned to *Eureka*, the last and crowning labor of love by John Thomas, an exposition of the Apocalypse—a literary work that has no equal aside from the Bible. As we read it carefully and prayerfully, we became fascinated by the author's unshattering faith, and keen discernment of the Word of God. We began to realize how "with joy he drew water out of the wells of salvation," and "as he thirsted for the living God," he drank freely "of the fountain of water of life."

A few months ago, we received a stimulating letter from a brother, and in one place he said,

"How stirring the events are today! How wonderfully they fit in with what our beloved brother Thomas has taught us to expect! Where would we be if God had not, in His loving providence, provided such a devoted and dedicated student to point out these things to us?"

We too, are genuinely grateful for his untiring labor of love, and thank God daily for it.

* * *

BUT ALL do not view his works with appreciation. Even during his lifetime, he had many unfriendly critics, and they have increased as the years have passed. Some have complained that the language he used was too strong when he assailed with censure the doctrines of Christendom. But how could he have accomplished what he did, if he had not been firm, and fearless? Because of his courage to "Cry aloud, and spare not," there are thousands of men and women who are today rejoicing in the knowledge and understanding of the things concerning the Kingdom of God, and the Name of Jesus.

As we reflect upon these things, we recall the words of brother Roberts when he said, "*Honesty of utterance* (even if erring on the side of severity), so far from being incompatible with true Christian character, is a distinguished feature of it." One has only to turn to the teaching of Jesus and the apostles for confirmation of this distinct or unusual characteristic which marks off an individual in the class to which he belongs.

Have we not read how Jesus addressed the clergy in his day, calling them "whited sepulchres," "blind leaders of the blind," and many other similar epithets? And, likewise, have we not observed the fearless manner of the apostles when they opposed the leaders of the people, and the high priests and

their associates? We do not suggest that we copy Jesus' language, for he had direct divine authority, but we do maintain that *we should never hesitate to make our position clear, and show the public that we are unmistakably opposed to the unscriptural teachings of the papal and protestant churches of the world.*

* * *

THE WORK of Brother Thomas, which resulted in the revival of the One Faith and Hope of the Gospel, is of such magnitude that we are overwhelmed with astonishment that *so few seem to appreciate its greatness.* Let us put on the cloak of humility, like the Ethiopian eunuch, and acknowledge that with our own ability we are unable to understand the Bible. But with the help of brother Thomas, who has drawn aside the veil of superstition by which Christendom is shrouded, the sunlight of God's Truth has shined into our hearts, and opened the eyes of our understanding, and now we can rejoice in the hope of salvation.

A brother, writing 70 years ago, said that there are some who say, "We neither want Dr. Thomas or brother Roberts." Commenting on it, he further said, "A new generation has come upon the scene, like the Pharaoh who 'knew not Joseph,' who under the tuition of other doctrines than those we first received ("from which some having swerved") are unconsciously laying the foundation for a still more general departure in the long run, from all that constituted 'first love,' and 'faith unfeigned'."

In another place, this brother said, "It would be an advantage to the work of the Truth in Yorkshire (as also elsewhere) to have classes for the reading of Elpis Israel and Eureka; *they are a good preventative against the inroad of false doctrine, and a complete antidote to the laxity of faith and fellowship into which some have relapsed.*"

Another brother, writing 40 years ago, said, "Where 'Eureka' that grand legacy of brother Thomas, is studied, there the Bible is best revered, known, and understood. On the other hand it is our experience that those ecclesias presided over by brethren who have not made a special study of the writings of brother Thomas are of a Laodicean type, and are very poorly attended at their meetings."

We are fully convinced, through the evidence submitted in their writings, that brethren Thomas and Roberts possessed a saving knowledge of the Truth, and we repeat here what we said 11 years ago. We do not idolize or glorify these brethren, but we recognize their labor and position in relation to the establishment of the Household of Faith in these latter days. *We believe they were thoroughly sound brethren who fully understood the fundamentals of the Truth.* We are not at all ashamed of them. We feel no need to apologize for their supposed limitations and peculiarities. We are very pained when we see them belittled and condescendingly patronised as well-meaning but somewhat quaint and old-fashioned, in current periodicals. This "modern" trend is not good, sound Christadelphianism.

We are entitled to, and it should be our prerogative, to be able to read what these brethren have written. It is unfair, unkind and unjust for others to attempt to tell us what they think these brethren should have written. —Editor

The Mystery of the Gospel

"Of which salvation the prophets have inquired and searched diligently"—1 Peter 1:10

By BROTHER JOHN THOMAS

THERE WAS "*a mystery*" that was connected with the Gospel which was not manifested in the proclamation of it before the day of Pentecost. The people were taught in parables, but the apostles were favoured with an interpretation of them in private; for, said Jesus to them—

"To you it is given to know the Mystery of the Kingdom of God, but to them it is not given."
(Mk. 4:2; Mt. 13:11).

Referring to this, Paul says—

"My Gospel and the preaching of Jesus Christ according to the revelation of the MYSTERY, which was kept secret since the world began, but **now** is made manifest, and by the Scriptures of the prophets . . . made known to all nations for the obedience of faith." (Rom. 16:25-26).

"Pray for me that I may open my mouth boldly, to make known the MYSTERY OF THE GOSPEL, for which I am an ambassador in bonds." (Eph. 6:19).

"By revelation God hath made known unto me, Paul, the MYSTERY, which in other ages was not made known to the sons of men, **as it is now revealed** unto the holy apostles and prophets by the Spirit;

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

"To me was given to make all men see what is the FELLOWSHIP of the MYSTERY, which, from the beginning of the world hath been hid in God, Who created all things:

"To the intent that **now** unto the principalities and powers in the high places might be made known through the church the multifarious wisdom of God." (Eph. 3:3-10).

From these writings we learn that the "Gospel of the Kingdom of God" is a phrase which embraces the whole subject; and that the "Mystery of the Kingdom," and the "Fellowship of the Mystery," are things pertaining to the Gospel of the Kingdom in a special sense, but unknown until revealed to the apostles.

The mysteries of the Kingdom were placed on record in the sacred writings; but their *signification* was hidden from the prophets themselves, until "THE KEYS" thereof were vouchsafed to the apostles. Hence, says Peter—

"Of the salvation of souls the prophets have inquired and searched diligently, who prophesied of the grace that should come **unto you**:

"Searching what, or what manner of time, the spirit of Christ which was in them did signify, when it testified beforehand the **sufferings of Christ**, and the glory that should follow.

"Unto them it was revealed that **not unto themselves**, but unto us did they minister the things which are now reported unto you by them that have preached the Gospel unto you with the Holy Spirit sent down from heaven; which things the angels desire to look into." (1 Pet. 1:12).

The Mystery of the Kingdom, then, has been made known, and we find that it had relation to *the sufferings of the Christ; and repentance, remission of sins, and eternal life in his Name—to the Jews first, and afterwards to the Gentiles.*

The prophets, who foretold these things, were not able to penetrate the mystery of them; and the angels themselves, who brought the word to them, desired to understand them. But this was not permitted; and it was preserved as a *secret* until after the sufferings of Christ, which were to be the foundation of the manifestation.

When the "point of time" drew nigh for—

"The finishing of the transgression, the making an end of sin-offerings, the making reconciliation for iniquity, and the bringing in of everlasting righteousness" (Dan. 9:24).

—Jesus, who had been anointed the Most Holy, the sealed prophet of the Father, and fully confirmed as Messiah the Prince, selected one man of the twelve (who had the least reason to exalt himself above his brethren as "the prince of the apostles"), as the depository of the keys of the Mysteries of the Kingdom of God.

This highly-honoured individual was Simon Peter, son of Jonas, who denied his master with oaths and curses. But being converted, and restored to favor by his gracious Lord, he was prepared to

be the unambitious "servant of the least;" and to strengthen his brethren in all the trials and afflictions they were called on to endure for the Truth's sake. Said Jesus:

"I will give unto thee, Simon Barjona, the keys of the Kingdom of God; and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16:19).

Here was an appointment of Peter in a special sense to the particular function of binding and loosing men on earth.

But we would ask any reasonable man, unspoiled by human folly and absurdity, if a power be conferred on A, 1900 years ago, is it therefore bestowed on B, living 19 centuries after? The keys were promised to *Peter*, and not to *successors* of Peter (if it were possible for him to have them in such an office, which none but the most ignorant of the Scriptures would venture to affirm).

When we come to see what the keys of the Mysteries of the Kingdom of Heaven are, we shall see at once that the very use of them for the first time operates upon Peter's own possession of them, as the telling of a secret to all the world does upon his power over it afterwards by whom it was told.

Had Peter, instead of using the keys, hid them till his death-hour, and then imparted them to a single person, this individual might truly be said to have "succeeded to the keys." But this he did not, dared not, do. He communicated them to such multitudes of Jews and Gentiles that they became the common property of the world; and none but men "earthly, sensual, and devilish" as the priests, seducing spirits, speaking lies in hypocrisy," whose trade it is to "make gain of godliness;"—none but such as these would have conceived of the possibility of a transfer of the keys of the Mysteries of the Kingdom of Heaven to a successor; especially to such a succession of impious impostors as the prophets of the Roman See.

* * *

A KEY is used in Scripture as a symbol of the power of revealing, or interpreting, secret things; also for power in general. As a key is to a lock, so is power to things intellectual, moral, and political. The Scriptures say of Messiah, "The Keys shall be upon his shoulder"—i.e., "The government shall be possessed by him". And again, "I have", says Jesus, "the key of Hades and of death"; which is to say, that Jesus hath the power to open the abode, or chamber, of the dead, and to restore them to life.

In these instances, a key is the symbol of *political and physical* power; but it also represents *scientific or knowledge-imparting* power. Thus, under the Law of Moses, it was divinely appointed that—

"The priest's lips should keep knowledge, and Israel should seek the law at his mouth; for he was the messenger of the Lord of Hosts."

The priests, however, became so corrupt and ignorant that Israel sought in vain for knowledge at their lips, and therefore perished for lack of it. The Lord charged this home upon them by the hand of Malachi—

"Ye are departed out of the way, O ye priests; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of Hosts.

"Therefore have I also made you contemptible and base before all the people, according as ye have not kept My ways, but have been partial in the law" (Mal: 2.8-9.).

This was precisely the state of things when "THE MESSENGER OF THE COVENANT" made his appearance in Judea. He denounced them for their corruptions—

"Ye have made the commandment of God of none effect by your tradition. Hypocrites that ye are, ye draw nigh to God with your mouth, and honor him with your lips, but your heart is far from him. But in vain do ye worship him, teaching for doctrines the commandments of men" (Mat. 15: 6-9).

Among these hypocrites were the lawyers, who, feeling the keenness of his reproaches, remonstrated against it. But he turned upon them, and said—

"Woe unto you, lawyers! for ye have taken away the KEY OF KNOWLEDGE ye enter not in yourselves, and them that were entering in ye hindered" (Luke 11:52).

This was the unhappy condition of the Jewish nation at the appearing of Jesus; as it is of all the nations at the present time against whom the Kingdom is shut by clerical traditions. The Lord Jesus came to restore to Israel the key of knowledge. "They erred, not knowing the Scriptures"; but he was about to open them, so that in spite of the hypocrites, they might enter into the Kingdom of God.

O that men could be induced now to devote themselves to the STUDY OF THE SCRIPTURES without regard to articles, creeds, confessions, and traditions! These things are mere rubbish; monuments of the presumption and folly of former generations indoctrinated with the wisdom from beneath. If a Berean spirit could be infused into them; if they could be persuaded to "*Search the Scriptures DAILY*" (Acts 17:11-12) for the Truth as for hid treasure, they would soon leave their spiritual guides alone in all their glory of mysticism and patristic lore, and rejoice in the liberty of that Truth which can alone make them "free indeed."

* * *

THE GOSPEL invites men to enter into the Kingdom of God. The way of entering is made exceedingly plain in the Bible. There is now *no hidden* mystery concerning it as there was before the sufferings of Christ were manifested. The mystery of the Kingdom has been unlocked. The key of knowledge has been given; but unfortunately it has been stolen again by Peter's pretended successors; and, upon a smaller scale, by every other ecclesiastic who would discourage or throw hindrances in the way of a free, unbiased, and independent examination and avowal of Bible truth in their churches; or, an unrestricted advocacy of it, though at variance with the institutes of dogmatic theology, in all the pulpits of the land.

The leaders of the people dare not permit such a course to be pursued; for the Bible is hostile to their systems, and sets forth things which, if believed, would empty their rostrums, disperse their flocks, and close their doors; and *elaborate such a social revolution, that truth and righteousness would triumph in the midst of the earth*; and the people be enlightened in the knowledge which comes from God.

Such a consummation, however, need never be hoped for, so long as the instruction and government of the nations are in the hands of the existing orders or rulers, lay and ecclesiastical; for "like priests, like people", and *vice versa*; they are corrupt and altogether gone out of the way; and, therefore, are devoid of all power to resuscitate the things which remain, and which are ready to vanish away.

* * *

BEFORE a man can enter into the Kingdom of God, he must be *unloosed from his sins in the present state; and liberated hereafter from the prison-house where the dead lie bound in chains of intense darkness.* The unloosing from sins, Jesus committed to Peter; but the enlargement from the chamber of death he reserved to himself (Rev. 1:18; 20:1).

Knowledge is the key to remission or release from sins, and to an entrance into the Kingdom of God. No one can enter this Kingdom in his sins, and destitute of a character approved of God; and none could answer the question. "How can a man obtain the remission of sins; and what kind of a character would God henceforth account worthy?"—until the apostle Peter revealed the secret, communicated to him by the Spirit, on the day of Pentecost.

If the reader peruse the second chapter of the Acts, he will there learn how Peter used *one* of the keys of the Kingdom given to him by its King. On that occasion, I say, he used but ONE of the keys. He revealed the mystery of the Gospel of God's kingdom to *Jews only*.

They believed in the Kingdom, glory, and dominion, promised to the Son of Man in Daniel and the prophets; they were well aware that the Kingdom was to belong to their nation; that the King was to be David's son, and to live for ever; and that the righteous were to take the Kingdom with him. These things were the substance of the national hope; but they did not then know upon what conditions the obtaining of them was predicated.

Hence, it was Peter's duty to instruct them. He first recalled to their recollection certain notable things concerning Jesus: (1) that the wonders he performed by the power of God evidently showed that God approved him; (2) that they had been guilty of his death in clamouring for his crucifixion, but that all this was predetermined of God; (3) that God had "loosed him from the pains of death" by raising him from the dead.

He then proceeded to show by their prophets that the things which had thus happened to Jesus were verifications of certain predictions. He added the testimony of David, that the Christ was to be—

"RAISED UP to sit upon David's throne."
—and consequently, must previously suffer death; and that after he was resurrected, he was to ascend to the right hand of God. He then concluded by saying—

"Let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified, both Lord and King Anointed (**Christos**, Messiah)."

For the truth of this statement he appealed to what they saw and heard; to the cloven tongues like fire sitting upon their heads, the "sound of a rushing mighty wind," and the many languages spoken by Galilean fishermen without previous study.

The result of the Apostle's reasoning was their conviction that Jesus was indeed the King of Israel, even the Shiloh that had been promised them for so many ages. They acknowledged him to be the—

"Son whose NAME should be called Wonderful, Counsellor, the Mighty God, the Father of the Future Age (Avi Ad), the Prince of Peace" (Isa. 9:6).

This belief, however, also convinced them that, being this great personage, they had committed an enormous crime; and had "killed the Prince of Life." Their consciences smote them; "they had denied the Holy and Just One, and desired a murderer before him"; and had imprecated his blood upon themselves and their posterity.

Of what use was their faith to them in this extremity? They believed *in the Kingdom*, they believed *in Jesus*, they were penetrated with remorse, but still they were conscious only of guilt, and of judgment well deserved. It was yet a *hidden mystery* to them what should be done for pardon of this great transgression.

What was the "*righteousness of God*" which He required of them? Should they go to the High Priest, and offer a whole burnt offering, and confess their sin? This would have been impracticable. Caiaphas would have offered sacrifice for them upon the altar upon no such confession as this; for in confessing themselves sinners for killing Jesus, they would have charged the High Priest as a principal in the crime.

To what, or to whom, were they to look for a solution of "the mystery"? Who could *unlock* it, and *open* to them the *door* of liberty, and *loose* them from their sins?

Is not the reader prepared to answer, "*The Holy Spirit alone could reveal to them of righteousness, because Jesus had gone to the Father*"? (John 16:7-10).

This is true; and the time had arrived to do it. But how, or through what channel, was the Spirit to do this? Was it to be by words thundered from heaven; by a still, small voice whispering in

their ears; by a "feeling" that they were forgiven; by words of inspiration spoken by the tongues of angels; or by the mouth of man?

After what has been said, the reader will be prepared to say, "*The keys of knowledge, or the power to reveal the secrets of the Kingdom of heaven, were committed to Peter; therefore, the new doctrine concerning righteousness, or justification to life, was to be revealed through him.*"

This is also true, but the "devout Jews" were ignorant of this arrangement; therefore, instead of addressing Peter alone, they inquired of all the apostles, saying, "Men and brethren, what shall we do?" (Acts 2:37).

Mark, reader, though the question was put to *all*, only *one* of them, and that one, Peter, replied to the inquiry. He was the spokesman of the twelve, by whose mouth God had chosen that Israel should hear the word of the Gospel, and believe; or, as Paul writes—

"The Gospel of the circumcision was committed to Peter, in whom God wrought effectually for the purpose" (Gal. 2:8).

The answer given by Peter announced for the first time, what believers of the Gospel of the Kingdom and in the things concerning Jesus, *must do*, in order to become joint-heirs with him of the promise made to the fathers. To these devout Jews, who now believed what both the prophets and apostles had spoken, who were now humbled in disposition as little children, swift to hear, and anxious to do, whatever the Spirit should dictate, the holder of the keys to unlock the mystery of the Gospel said (Act 2:38)—

"REPENT and BE BAPTIZED every one of you IN THE NAME of Jesus Christ FOR THE REMISSION OF SINS."

Such an annunciation as this had never been made before. In this way "repentance and the remission of sins" were "preached *in the Name of Jesus.*" This is God's way of righteousness, and there is *no other way* of salvation—

"For there is none other name under heaven given among men, whereby we must be saved"
(Acts 4:12).

God's salvation is placed in the Name of Jesus; and this Name is accessible to mankind only upon the condition of believing "*the things concerning the Kingdom of God and the Name of Jesus,*" and being baptized in his Name—"He that BELIEVES THE GOSPEL and is baptized shall be saved" is the *unrevoked fiat of the Son of God* (Mark 16:16).

The words of the Spirit by the mouth of Peter went home to the hearts of these devout Jews—

"They that gladly received his word were baptized: and the same day there were added to the congregation about three thousand souls. And they continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers."

These disciples were "a kind of first-fruits of God's creatures begotten of His Own will *by the Word of Truth*" (James 1:18), which "lives and *abides for ever.*"

The Ark of The Covenant

By BROTHER ROBERT ROBERTS

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

SUCH AN enunciation was necessary. The general significance of the Tabernacle and its ordinances, of which the Ark was the kernel, was a negative one. God had taken the seed of Abraham

according to the flesh to Himself as a nation; and it was natural for them to assume that He had taken them into complete communion.

Any assumption to this effect was constantly barred by the Tabernacle and its ordinances, whose effect was to hold the nation at a distance and make them feel that their union with God was far from perfect. A way of reconciliation, peace and union *was* in *purpose*, but it was "*not yet made manifest*" while the Tabernacle was in use.

A SHADOW OF GOOD THINGS TO COME

But the Tabernacle was more than a proclamation of this fact. It was a prophecy of the way that *should* be manifest in due time, as is clear from various apostolic descriptions:

"A **shadow** of good things to come" (Heb. 10:11);

"The **shadow** of heavenly things" (Heb. 8:5);

"The **form** of knowledge and of the Truth" (Rom. 2:20);

"The **shadow** of things to come" (Col. 2:17);

"Having their **substance** in Christ."

—and also from the statement of Christ that he had come to *fulfil the Law* as "the Way." We know what is testified of Christ in simplicity and fulness and truth. We need not to grope for the light in the midst of shadows.

Nevertheless, the shadow being the rude prophecy of the substance, it is interesting to trace the correspondence between the one and the other—not for information but for edification. Knowing the exact shape of the body casting the shadows backward from the future light of eternal glory, we need not to study the shadow to ascertain the shape of the substance. We rather go back to the shadow with our knowledge of the substance to note the form of the outline which the substance has thrown.

In doing this we must not limit the substance to the individual Christ. Though applicable to him in the first instance, it comprehends every accepted constituent of the MULTITUDINOUS CHRIST.

We must remember that the individual Christ is but the Head of a Body, and that the Body and the Head are one; and that the full purpose and manifestation of Christ is not realised till this whole community with Head and Body—*Bridegroom and Bride*—are in the immortal occupation of the earth to the glory of God the Father.

THE ARK—A CONTAINER

WITH THIS broad view, we can profitably consider the ark. Its first and most characteristic feature is its capacity as *a container*. It was constructed to receive the tables of the Law, inscribed by the finger of God: and afterwards were placed in it, Aaron's rod that budded, and a golden pot containing a sample of the manna with which God fed Israel in the wilderness for forty years.

On the basis of these things concealed in the ark, rested the blood-sprinkled cover lid or *mercy-seat*, overshadowed by the cherubic figures bearing the glory of God.

Taking these items separately, we shall see the most perfect correspondence between shadow and substance. The Christ-body in the largest sense is a *container* and not a mere utensil of beauty. It is not a mere society of beautiful men and women ignorant of God and interested only in themselves. It is a society with *internal contents* to make it precious to God and advantageous to man.

First of all, the law of God, as represented by the tables of stone, is enshrined in every heart. *It is this that distinguishes them from the ordinary run of human beings.* The ordinary run of human beings is fitly described in the words of Paul—

"The natural man receiveth not the things of the Spirit of God. They are foolishness unto him"
(1 Cor. 2:14).

"The carnal mind is enmity against God. It is not subject to the law of God, neither indeed can be." (Rom. 8:7).

What a dreadful picture! It is ugly—and *true*. A man that is not subject to the law of God is an abortion even now: how much more if such a one were immortal! Such a one cannot become immortal. The ark with its tables of stone inside is a prophecy that excludes it. It is obedience to divine law that makes a man beautiful to man and well-pleasing to God, and fit for divine use in the Age to Come.

The purpose of God is to give the earth into the hands of an order of men who have learned *obedience* as the FIRST LAW. Paul testifies that even Christ (Heb. 5:8)—

"Learned obedience by the things which he suffered."

And Peter describes the accepted members of his body as—

"OBEDIENT children, not fashioning themselves according to the former lusts in their ignorance" (I Pet. 1:14).

The Psalms are full of the enunciation of this principle: indeed we may say it shines everywhere in the Scriptures—

"The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. THE LAW OF HIS GOD IS IN HIS HEART: none of his steps shall slide" (Psa. 37:30).

Christ affirmed of himself that it was his meat and his drink to do the will of Him that sent him.

How happy will the earth be when it is in the hands of men like Joseph who "fear God," and whose controlling feeling towards all forbidden things is—

"How shall I do this great wickedness and sin against God?"

How different will such an order of men be from the arrogant and merciless possessors of power in the present evil world! When Joseph's brethren rule the world, God, in them, will be seated on the anti-typical throne of His holiness, resting on the anti-typical table-furnished ark, consisting of His manifested sons, *on whose hearts the law is written*.

This will be the blessedness promised from the beginning for "all families of the earth." The blessing of Moses, the man of God, pronounced upon Israel, will then be applicable to universal man—

"Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, Who is the sword of thy excellency?"

Then may it truly be proclaimed to the ends of the earth—

"The Lord reigneth: let the people tremble: He sitteth between the cherubim: let the earth be moved. The Lord is great in Zion: and He is high above all the people . . .

"Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise . . .

"Let the sea roar, and the fulness thereof: the world, and they that dwell therein. Let the floods clap their hands, and the hills be joyful together before the Lord."

AARON'S ROD THAT BUDED

"AARON'S rod that budded" was the next object contained in the ark. This represented a similar but not an identical principle to the one symbolized by the tables of the Law. It was similar in so far as it stood for the ascendancy of the will of God, but dissimilar as to the direction of its application.

The tables of the law represented the will of God as the rule of life in everything. The budded rod stood for the principle of *divine choice and appointment as the basis of acceptable service*.

We see this when we consider the history of the rod. It originated in the rebellion of Korah and his company against Moses and Aaron (Num. 16:1). These were envious against Moses and Aaron, and accused them of taking too prominent a place and making themselves over-important in the congregation.

Turning their thoughts on themselves, they argued that they were equally entitled to the authority of the priesthood, seeing they had equally been the subjects of deliverance from Egypt, and of sanctification by divine choice. "*Ye take too much upon you*" said they to Moses and Aaron.

Moses answered that Moses and Aaron were nothing in the case: that Korah and his company were setting themselves against the *Lord's appointment*. But Korah and his company were inaccessible to reason, as envious men usually are, and the dispute had to be brought to a divine settlement—which was very effectual. Korah and his company were swallowed up in an earth fissure which opened under their feet, and closed upon them again.

But this settlement, though effectual so far as *they* were concerned, did not stop the murmurings of their sympathizers in the congregation, who were numerous. These attributed the overthrow to the power of Moses—

"Ye have slain the people of the Lord."

It was here that the rod came in—

"The Lord spake unto Moses, saying, Speak unto the children of Israel, and take of every one of them a rod according to the house of their fathers . . . twelve rods:

"Write thou every man's name upon his rod. And thou shalt write Aaron's name on the rod of Levi . . .

"And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you. And it shall come to pass that the man's rod whom I shall choose shall blossom . . .

"And Moses laid up the rods before the Lord in the Tabernacle of witness. And it came to pass, that on the morrow Moses went into the Tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed, and yielded almonds.

"And Moses brought out all the rods from before the Lord unto all the children of Israel: and they looked, and took every man his rod. And the Lord said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from Me, that they die not" (Num. 17).

Thus the budded rod (secreted in the ark of the testimony) stood for the principle of *divine appointment* as against *the voice of the people* in the matter of divine service. It was fitting that this principle should receive expression in the allegorical ark: for it not only lay at the bottom of the whole Mosaic institution as a system in literal use in Israel, but is at the root of the anti-typical Christ institution, and is, we might say, the natural basis of that institution and of all corporate arrangements among men capable of yielding them blessedness.

As divine appointment preceded and caused physical creation, it is the natural precursor and foundation of heaven and earth, political, religious, and social. Divorced from this foundation, both government and religion must work confusion, as we see in the present unhappy state of the world.

Let *God* give rulers, and He will give peace. This is His purpose, and He will work it out. The rod in the ark is the allegorical pledge of this.

There is something in the budding of the rod peculiarly appropriate to the anti-typical bearings of the case. The budding was the *resuscitation of life* in a dead rod by *divine power* as proof of a divine selection. Who can fail to see in this the foreshadowing of the kind of "assurance unto all men" which Paul declared at Athens God had already given of His purpose in Christ in raising him from the dead, and which He will again give in the resurrection of His people? (Acts 17:31).

Christ was not only the chosen of God, to draw near to him as the antitypical Aaron, but he was *proved to be such in being brought to life again after being put to death by the murmuring people*. The budded rod deposited inside the ark of the covenant seems a prophecy of this. That an ark representing him should contain the foreshadowing of such a detail is beautiful.

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

1960 Texas Gathering Report

PART FIVE

SUNDAY MORNING, AUGUST 7—CONCLUSION OF THE GATHERING

"GROW UP INTO HIM"

"Shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me"
—2 Peter 1:14.

PETER is about to die at the hand of the Roman power. One thing in particular is heavy upon his mind—one point that he is intensely anxious to impress his brethren with. He uses strong language and constant repetition to try to burn it into their realization and engrave it deep on their memory.

It is the *absolute necessity*—the ABSOLUTE NECESSITY—of *growing up in the Truth*—developing—expanding the understanding—building the spiritual mind—learning more and more about God's Word and becoming transformed more and more into the glory of the image of Christ.

This is the subject of the first chapter of 2nd Peter. It is a subject that is given much urgent prominence throughout the Scriptures—a subject *far too dimly realized today*.

It is not knowledge for its own sake. Let us get that very clear. We could memorize the whole Bible, and amaze everyone with our fingertip knowledge of all its details, and still be but sounding brass and clanging cymbal. Paul said—

"Though I understand ALL mysteries and ALL knowledge, and have not love, I am NOTHING" (1 Cor. 13:2).
And again (1 Cor. 8:1)—
"Knowledge puffeth up, but love buildeth up."

But let us not, on the other hand, underrate knowledge. We must see a balanced picture, the "whole counsel of God." Jesus said (John 17:3)—

"THIS is life eternal, that they may KNOW THEE."

Peter says (1 Pet. 1:5)—

"Add to your faith KNOWLEDGE."

And again—

"GROW in knowledge" (2 Pet. 3:18).

"Be RENEWED in knowledge" (Col. 3:11).

"INCREASE in knowledge" (Col. 1:20).

"ABOUND MORE AND MORE in knowledge" (Phil. 1:9).

Constantly increasing knowledge of God and the Scriptures is essential. It is the whole purpose of life. Only God knows how much He will require of each, according to opportunity and ability, but *we all fall miserably short of what we could and should accomplish.*

We are so smart and well-informed in earthly things—so ignorant in spiritual things. We waste so much time and attention on meaningless non-essentials, like a child playing with marbles on a sinking ship. Lack of knowledge is *fatal*. God said of Israel (Isa. 5:13)—

"My people are gone into captivity because they have no knowledge."

"My people are destroyed for lack of knowledge" (Hos. 4:6).

The Jews had a "zeal for God, but *not according to KNOWLEDGE*" (Rom. 20:2). The 2000-year tragedy of this ignorant zeal, still before our eyes today, in blind Israel, is a terrible testimony to the vital importance of *true knowledge*.

* * *

BUT knowledge is not an end in itself. And, like anything else that has power, it is potentially dangerous. It tends to "puff up"—to cater to pride, self-satisfaction, impatience, and belittling of others.

This is not the fault of the knowledge. It is the fault of the flesh. The flesh is naturally evil and deceptive, and it will turn *everything* to its own evil ends if it possibly can.

That is why we are told we must "grow in knowledge AND *in grace*." Grace is spiritual beauty, and the mighty power of knowledge must be always tightly reined under the bridle of grace.

* * *

LET US consider Peter's intense and urgent final message as he realizes he must soon be taken from them (2 Pet. 1). In v. 4 he expresses the promise of God in *the most exalted form it is found anywhere in Scripture*—

"That we might be partakers of the divine nature."

What a staggering conception for poor, weak, perishing man! Truly when God sees fit to give, He gives richly, with nothing held back!

"That we might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

Let us not let these words drift over us with the hazy and cosy notion that it refers to what people do over in the slums on the other side of town.

"*The corruption that is in the world through lust*" is ALL the basic motives and desires of our OWN natural hearts and characters. It comprehends all natural, fleshly, earthly things. Paul makes this abundantly clear in writing to the Romans—

"In me, that is, in my flesh, dwelleth **NO GOOD THING.**"

To even BEGIN to grow in grace and knowledge, we must clearly discern and realize that natural man, for all his superficial pleasantness and education, is evil and ignorant.

Natural man, unenlightened by the Word of God—all the world from highest to lowest—EVERY ONE—is a mere ignorant, animal creature, no matter how well educated in the "wisdom of the world." *We must get that perfectly clear in our minds before there can be any hope of spiritual growth.* Peter continues in v. 5,

"And besides this . . ."

It should be, as the Diaglott, the Rev. Vers., and every other authority shows—"And for this very cause."

"And for this very cause . . ."

—the escaping from the corruption that is in the world through lust—

". . . giving ALL diligence . . ."

—the word for "diligence"—*spoude*—means "haste, speed, eagerness, earnestness." We are trying to bring out the *urgency* that is in Peter's message. "Diligence" by itself means to put all the heart into something and stick with it to the end. "ALL diligence" is an intensification of this.

"Giving all diligence, add to your faith virtue."

The key word is "add." We must keep on ADDING, building, growing increasing. ADD virtue—ADD godliness—ADD knowledge—ADD brotherly kindness—ADD self-control—ADD love—ADD patience.

Elsewhere, time and again, we find this same thought expressed in many ways — "Increase" — "Grow" — "Abound more and more" — "Go on to perfection" — "Strengthen" — "Build up."

Let us determine that in our brief day of opportunity we are going to be adders and not subtracters—constantly adding to our knowledge—adding to our character—*adding grace and strength and comfort and holiness to the Body.*

"Add to your faith virtue."

What does he mean by "virtue"? That seems a rather indefinite word. The original word used here means "development, growth, strength, maturity, wholesomeness, goodness, excellence." It is a further emphasis of this same thought of getting into action to build something eternal and produce worthwhile, spiritual results in our minds and character.

Get faith *working*—start the essential process of shaping the ugly natural clay into the beautiful spiritual vessel of honor.

* * *

"Add to virtue knowledge."

How? Where from? There is only one source—the Word of God. And only one way—diligent, consistent, prayerful study. How much actual *studying* of God's Word do we really do—day in and day out? How much of our time and effort do we give to what we *profess* is the most serious, urgent and important thing in our lives? *If we are honest with ourselves, we shall all be ashamed.*

When God gave the Law to Israel, He commanded them—

"These words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children . . ."

There is that "*diligently*" again. God has absolutely no interest or pleasure in half measures. They mock His greatness. He wants all or nothing. See v. 5 of this Deut. 6—

"With ALL thine heart, and ALL thy soul, and ALL thy might."

Jesus said this was the greatest command of the Law—the command that comprehended the whole purpose and meaning of the Law. And its power hinges on the "ALL."

". . . thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6.6-9).

It seems just a little extreme, doesn't it? It didn't leave them much time for other interests. *To become partaker of the divine nature is quite an ambition.* It is no part time hobby. It provides plenty to exclusively fill a busy lifetime of work and effort. How much effort do we think it is worth to be companions of God for all eternity? *The measure of our efforts is the measure of how much value we attach to the invitation.*

God leaves no doubt of what He *expects*—of what He considers *necessary* in those who seek His close fellowship forever. God demands our absolute BEST. He will accept no less than our whole dedicated life.

Have we got a sufficiently reverent conception of the greatness and majesty of God? Perhaps that is our problem. We are exhorted to—

"Consider the heavens, the work of God's hands."

Such a consideration is utterly overwhelming. A "light-year"—the distance light travels in a year—is 6 million million miles, and those who probe the secrets of the sky speak of the extent of the heavens in terms of *billions* of light-years. Considering God's works the Psalmist exclaimed—

"What is man, that THOU art mindful of **him**?"

But God *is* mindful of man, and earnestly *desires* to lift him to the glories of the divine nature. All that stands in the way is man's difficulty in realizing the infinite, all-absorbing greatness of the divine invitation, and adjusting his puny mind and crawling, earthy nature to its immensity.

Surely we can see that the picture the Scriptures give of the necessary devotion is the only reasonable and possible one—

"O how love I Thy law! It is my meditation all the day!"

And the urgent exhortations of Proverbs—

"CRY after knowledge; LIFT UP thy voice for understanding; SEEK her as silver; SEARCH for her as for hid treasures . . .

"THEN shalt thou understand the reverence of Yahweh, and FIND THE KNOWLEDGE OF GOD."

—*the knowledge that Jesus says is "life eternal."*

* * *

LET US return to Peter's adding—

"And add to knowledge temperance."

—that is, self-control—as the Diaglott and New Revised have. "Self-control" simply means doing what we *should* do instead of doing what we naturally *want* to do. It is all summed up in Jesus' great inner victory—

"NOT MY WILL, BUT THINE BE DONE."

We *know* God's will is best. We *know* that we are just stupid little animal creatures, tending to self-destruction and death. We *know* that enlightened self-control is the only way to peace and satisfaction.

But of ourselves, we just cannot do it. We have tried so many times, and failed. There is only one way—*complete* dedication and *entire* submission—and then God will give the power to overcome.

* * *

"And add to your self-control, patience."

In the Scriptures, patience is a stronger word than the common English meaning. We think of patience as something passive. But patience in Scripture is an active, working steadfastness and endurance, as illustrated by the exhortation to "*Run with patience.*" Truly it *includes* the beautiful characteristic we know as patience, but we are not patient in the scriptural sense if we just sit inactive and endure, There must be a *doing*, a—

"PATIENT CONTINUANCE IN WELL-DOING."

"And add to patience, godliness . . .

"And add to godliness, brotherly-kindness . . .

"And add to brotherly-kindness, love."

"*Godliness, brotherly-kindness, love.*" These things are not just words. They are serious, vital characteristics, and if we act in a way that betrays their absence, our case is hazardous indeed.

Peter is not just talking about *desirable things*. He is speaking of absolutely **NECESSARY** things — things that never come naturally but which must be nurtured and striven for by *continual* study and meditation and effort and, above all, **PRAYER**.

Our greatest responsibility and concern is with our own character—over own personal diabolos. Only through the manifestation of these spiritual characteristics can any real good ever be done.

A "zeal for the Lord" which operates in any *other* way—which is harsh, and bitter, and impatient, and ill-tempered, and vindictive, and abusive, and sour, and critical—is a *far* worse evil, a *far* more serious sin, than any evil it seeks to correct. James says, in words of heavy import for us all—

"*The wrath of man worketh not the righteousness of God.*

"*If any man SEEMETH to be religious, and bridleth not his tongue, that man's religion is VAIN.*

"*The wisdom that is from above is gentle.*"

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

My Lord Delayeth His Coming

"*I write unto you to stir up your pure minds by way of remembrance: that ye may be mindful of the words spoken by the holy prophets, and of the commandments of us the apostles of the Lord*"

—2 Pet. 3:1.

WE ARE leaky vessels at the best, and so we all need constant stirring up and renewal of our minds on those things revealed in the Word, "lest at any time we let them slip."

Now the apostle is not singling out any one individual in his exhortation, but making a general survey of ecclesial life, with a view to stirring up their pure minds by way of remembrance, that their faith might abound.

We may compare the work of a farmer with what is said in this epistle of Peter. The farmer cultivates the seedlings, not with any special attention to one above the other, the strong is not passed by for its weaker-appearing neighbor, but a general stirring of the soil around all the plants, that the strong may be stronger, and the weaker encouraged to send their roots down deeper into the loosened soil for increased strength and growth. In v. 3 the apostle says—

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying,

"Where is the promise of his coming: for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

Since we are living in the "last days," *we should expect to find such scoffers AMONG US in our time, who are indifferent or unconcerned about the nearness of his coming.*

This we do find. This subject—that was the burning question among the brethren of 50 years ago, when the signs of his coming were much less apparent, and which formed a topic of deep interest in lectures and conversations—is now found to stir little interest in many bearing the Christadelphian name.

Is it not possible than many of *us* could be among the scoffers, and not be aware of it? Are we inclined to think that there must yet be something of a more spectacular nature to take place in the movement of the nations pointing directly to the advent of the Lord?

Some have said about Russia, the king of the north, that she has not yet reached the extent of her power that will answer to the prophecies concerning her at the time of her move against Israel.

It is also said that Israel is not yet "dwelling safely, without bars and gates," and with such riches as to bring Gog from the north parts to take a spoil and to take a prey.

But let us remember Jesus said (Matt. 24:44)—

"In such an hour as ye **think not** the Son of man cometh."

Let us consider what great change has come in the method of warfare since World War I, 1914-18, in fulfilment of the command to the latter day nations—

"PREPARE WAR" (Joel 3:9—see v. 1 for time).

Let us also look at Russia, which at that time was among the weak nations of Europe and Asia, but now her influence and power has assumed such colossal proportions as to fill the other nations of the world with fear.

If we see on every hand a fading interest in these things, and a general feeling of complacency concerning divine judgment pervading the world, and even having its effect upon the Household of Faith, let us not join hands with the scoffer, but take careful heed to the words of Jesus—

"WATCH AND PRAY: for ye know not when the time is."

Peter also warned against the "willing ignorance" that may come into our lives. *Willing ignorance* arises from the fact that we are not quite willing to face the awful fact that the time draws near so we should be deeply exercised *day and night* in the interest of our preparation for that day.

It is more pleasant to think that the day is far ahead, and we will have plenty of time to get ready for it.

This kind of feeling, or *willing ignorance*, caused the evil antediluvians to take no heed to the preaching of Noah concerning the coming destruction of that wicked generation. They were enjoying life; why should they give all this up for something they liked to believe would never happen? But the flood did come and took them all away, as the destruction attendant upon the coming of Christ will do to that class at his coming.

No. God is "not slack concerning His promise"—the promise made when the apostles were told that this same Jesus would so come in like manner as he went into heaven. With God, time is not the all-important thing, as it is with us, who are here today and gone tomorrow. One day with the Lord is as a thousand years, and it is a glorious blessing to all of us of this generation that the day of salvation did not end before our time; for we would have been left out.

Yes, the day will come, but not without much shaking and destruction to the present system of things, in state, church and society. All these will pass away with a great noise, to be replaced by that which is more enduring and more perfect (2 Pet. 3:13)—

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

This is that new heaven and new earth to which God's purpose has been tending through the ages. It will be that which Jesus taught his disciples to pray for—

"Thy Kingdom COME, Thy will be DONE IN EARTH as it is done in heaven" (Matt. 6:10).

But listen to the words of admonition that come to those who know and understand these things—

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, **WITHOUT SPOT AND BLAMELESS.**"

It will be a day for the destruction of all that is evil, and for the exaltation to glory and honor in the case of those who are found of him in peace because of the purity of their character, as developed under the guiding hand of the Father and through His Word. — W.J.P.

A New and Living Way

"Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness"—Eph. 4:

IN THE above passage the apostle Paul speaks of an "Old Man" and a "New Man." The one is to be "put off" or discarded, the other is to be "put on" or developed within us.

It is plain that the reference here is not to the physical or natural man, but rather to the *character, manner of life, actions, thoughts and affections* that go to make up the things that we do and the principles that we stand for.

Now since our salvation **DEPENDS** upon our putting off the former conversation, the Old Man, and being renewed in the spirit of our minds to the end that we might put on the New Man, it is essential that we clearly understand the characteristics of each.

Paul gives a good description of the Old Man in Eph. 4:17:

"Henceforth walk not as other Gentiles walk, in the vanity of their minds, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness."

The Old Man walks or lives as other Gentiles do, in the *vanity of their minds*. The word "vanity" in this passage is defined as "uselessness" in Young's Concordance, and the word is translated "futility" in the Revised Standard Version.

To walk in the vanity of our minds, then, is to live in a purposeless, aimless way, with thoughts and actions motivated quite altogether by present and immediate considerations, with little or no regard for anything beyond the present limited horizon—the present life.

The understanding is said to be darkened so that the light of the Truth does not shine into the heart, and in such a case one is alienated or separated from God, through ignorance of His Word. Being thus blind to the good things of the Spirit, they give themselves over to baser things, to work all uncleanness with greediness—the natural mind of the flesh.

Such is the Old Man that we must put off, and in its place, to fill our lives, and control our thoughts and actions, there must be the renewing and transforming influence of the New Man, which is said to be created in righteousness and true holiness after the image of God as He has manifested Himself in His Son.

But this New Man, in the fulness of its stature, will have *no connection with the Old*. It will be a NEW CREATION altogether from beginning to maturity. James says (1:18)—

"Of His Own will begat He us with the Word of Truth."

The power and influence of God's Word acting upon the fleshy tablets of the heart conceive within us the beginning of a new life of holiness, which comes to the birth when it has reached such proportions as to dominate our lives and bring us to renounce the hidden things of darkness and be guided in all thoughts and acts by the light of the Truth—

"Being BORN AGAIN, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever" (I Pet. 1:23).

But at birth the new man is only a babe, and must have *regular and continuous growth toward maturity*, or else, as in the natural, fulness of development will never be reached—

"Wherefore laying aside all malice, and all guile, and all hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the Word, that ye may GROW thereby" (I Pet. 2:1-2).

Those of us who have had the experience of raising a child up from birth to manhood know that it is a matter of hourly and daily attention to many details. Not only must the child have its proper food according to a definite schedule faithfully administered, but it must also be protected from such other foods and circumstances and conditions as would be a hindrance to normal growth.

As the spiritual life is more important and on a higher plane than the natural, so it is that its proper and well-rounded maturity requires *more attention and more effort* all through the course of its development.

But as growth proceeds, milk must be supplanted by food of a more substantial kind—

"For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil" (Heb. 5:13-14).

Are we sure that we are giving sufficient attention from day to day to those things that will lend growth and strength to this inner man of God within us that was begotten by the Word of His Truth?

Let us not wait till we fall down before the throne of Christ's judgment before we are deeply affected and moved to action in the interest of our salvation. Let us not wait till midnight, like the foolish virgins, to trim our lamps!
—EWB

Our Reasonable Service

"Come now and let us reason together, saith the Lord"—Isaiah 1:18

HOW DEEPLY appreciative we should be that the great Creator and Sustainer of the heavens and earth and all that in them is, is a God of reason and compassion Who has graciously invited those who will humbly listen, to become persuaded by the Truth He presents to them.

He has ever given abundant evidence calculated to convince those who are humble and teachable that His Way is right. The passage forming the title to this article is an urgent appeal from God, through the prophet Isaiah, for sinful Israel to cease their rebellion and stubbornness; contrasting their attitude with that of the ox which recognized his owner, whereas Israel did not know nor consider (v.3).

Israel continued to rebel and refuse instruction, until the nation was broken off like a withered branch which bore no fruit acceptable to the Lord. This we learn from the apostle Paul in Romans 11. From Acts 13:46 we learn how Paul and Barnabas told the weak-willed followers of the envious leaders of Israel, that they were turning from them to teach the Gentiles. God in merciful compassion had first appealed to them through His Own Son, who said—

"COME UNTO ME, all ye that labor and are heavy laden, and I will give you rest"
(Matt. 11:28).

Because God had made a covenant with Abraham, He desired Israel, Abraham's descendants, to be a special people unto Him. This explains why the Gospel invitation was first preached to the Jews, then after to the Gentiles (Rom. 2:10).

The reasonings, expostulations and beseechings of the apostles bear abundant evidence that God is "not willing that any should perish," but like the patient, loving father, in the parable of the Prodigal Son, is willing to forgive, *provided the required penitence is manifested*.

Paul requested the brethren to pray that he be delivered from *unreasonable* as well as wicked men (2 Thess. 3:2).

* * *

GOD REQUIRED sinful Israel to bring an offering to Him and to offer it through His priests to make atonement or reconciliation for their iniquity (Lev. 7:33). He appointed the Aaronic priesthood as the medium of approach to His august presence (Lev. 4:5-10).

Though the people were said to "bring the offering to the Lord," yet it was actually *through the priests* that the offerings were made (Lev. 1:6). This fact is plainly shown in 2 Chron. 29:27 where king Hezekiah commanded the offering to be made on the altar.

Seeing then that the priests under the Law made the actual offerings and thus approached nearer to God than the people, we realize the significance of Peter's statement—

"Ye also as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ" (1 Pet. 2:5).

This shows that we are now making offerings as *priests unto God*, through Christ; for—

"He ever liveth to make intercession for us" (Heb. 7:25).

The approach to God must, however, be made with true humility (Jas. 4:10; Col. 3:12), which the Lord illustrated by the little child (Matt. 18:2-6). Is not the lack of true humility an explanation of the unreasonableness of many? How equal and reasonable God's ways appear after reverent consideration! (Eze. 18:20-29).

Seeing then that God is not only righteous but reasonable in His approach to the unrighteous and unreasonable, let us profit by Israel's history and the apostle's comments and warnings concerning it (Heb. 3:7; 4:1).

God's commands are never unreasonable—

"I beseech you therefore brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your **reasonable** service" (Rom. 12:1).

Jesus himself continually *reasoned* with the Jews who opposed him (Luke 8:45), and Paul also (Acts 17:2-18; 4:19; 24:25). And so we are commanded,

"Be ready always to give an answer to every man that asketh you a reason for the hope that is in you with meekness and fear." —H.A.S.

Suffer the Word of Exhortation

"ALL that is in the world — the lust of the flesh, the lust of the eye, and the pride of life—is not of the Father, but of the world"—1 John 2:16

AS WE meet each first day of the week we remember the apostolic instruction that we should "Exhort one another." In these, the days of our weakness, we have much need of exhortation that will encourage us on our way—which will strengthen and uplift us to renewed effort and perseverance in the race that is set before us. Ever since our first parents were placed in the garden of Eden, and they under the stress and strain of trial, succumbed to the suggestion of the tempter, and thereby fell from their "very good" estate, and were condemned to a life of toil and sorrow, to end in death, mankind has been subject to many trials and temptations. Many of these generate in the mind of the individual who is trying to fulfil the commands of his Creator, a state of continual warfare.

This condition is well known to all of us, a condition which is fitly described by the apostle Paul as a law in his members which was in continual opposition to the law of his mind, and which caused him to exclaim—

"O wretched man that I am! who shall deliver me from this body of death?" (Rom. 7:24).

It is in these weak moments of near despair that we are exhorted to lift up our heads and contemplate the Author and Finisher of our faith: he whom it pleased to be made like unto his brethren that he might then be a merciful and faithful high priest. He overcame this body of flesh and is now set down at the right hand of the Father on high.

There will also be a few of his followers, who follow faithfully in his footsteps, and having overcome, they will be allowed to be with him on his throne in his kingdom.

The way will not be easy. He never promised that it would be. To the contrary, he portrays his faithful ones to us as having "*come out of great tribulation*" and having their robes washed and made white in the blood of the Lamb (Rev. 7:14). He has told us—

"Strait is the gate, and narrow is the way that leadeth unto life, and FEW THERE BE THAT FIND IT" (Matt. 7:14).

We are told that—

"Many are called but few are chosen" (Mat. 22:14).

Because of the narrowness of the way, we can see how very important it is that we meet together as we do to strengthen each other's hands by considering the lessons recorded for our benefit.

* * *

LET US review some of the Apostle's warnings concerning a departure from the one true faith and attempt to analyze the *causes* which would bring it about, with a view to applying the lessons contained in these warnings to ourselves. We feel that the conditions which have caused believers since the first century to depart from the faith are still the same, to a large extent.

They have their origin in the weakness of our mortal nature and our inability to resist the influences of evil. Most of these prophecies were primarily concerned with warning the early believers against that great system of apostasy that would be centered in Rome, so that they would be prepared to stand up against it; but they also contain many other warnings from which we can profit. Paul foretold—

"Now the Spirit speaketh expressly that in the latter times some shall depart from the Faith"

(I Tim. 4:1).

—the Faith once delivered to the believers and recorded for us in the Scriptures. The first principle doctrines of the Kingdom of God to be established on the earth, man's present mortal nature, the only true God and His Son Jesus Christ: these and the other basic doctrines constitute THE FAITH, from which Paul warns some would depart in the latter times—some of the few who had embraced the Truth, and of which Christ asked if there would be any holding fast to it at his return (Luke 18:8).

All of the seven ecclesias in Asia to whom Christ sent messages as recorded in the Revelation, held the One Faith in the beginning, but we have the lesson of their decline before us as a constant reminder. Let us hold fast the form of sound words which we have learned, continuing fervently in love toward each other. Love has great power—immeasurable power—to help us grow together into the perfectness of the stature of Christ. Our Master said—

"A new commandment I give unto you, that ye love one another, even as I have loved you"

(John 13:34).

* * *

IF PAUL were here with us this morning, he would probably warn us as he did Timothy—

"Continue thou in the things which thou hast learned and been assured of, knowing of whom thou hast learned them."

Why do some depart from the Faith, after having once received and believed that Truth? It is because they fail to realize its great blessings, to appreciate their privileged position, to *rejoice in its comforts*, and to *love and desire it with all their hearts* above all else.

Consider Israel as an example; for what is written of them, is recorded for our learning and for ensamples for us. God redeemed the nation by His mighty power from the oppression in Egypt. Never was a people more highly favoured. They were given every possible evidence that God was with them; that He would provide for them and protect them from surrounding nations while leading them to the promised good land—a land flowing with milk and honey.

But God required this of them: that they have faith in Him, and *prove their faith by obeying His commandments*. We would feel sure that after witnessing their miraculous deliverance from Egypt and the destruction of the host that pursued them, there would be no question of their obeying whatever God commanded them.

This was so *at the beginning*; for after hearing the book of the covenant read to them, they promptly responded—

"All that the Lord hath spoken will we do, and be obedient."

But we hear Moses warning them in these words—

"Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life.

"For the Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto Him a people of inheritance, as ye are this day."

Israel was given an excellent start, every possible advantage to confirm their faith in God and resolve to obey Him. They were warned at the beginning to take heed lest they forget these mighty works which they had seen and so lose their faith in God and their conviction that His commands must be obeyed.

It is not necessary that we elaborate much upon what happened to Israel after this good beginning, and of the final result when God sent them into captivity. But it was not before God had sent prophets among them to warn, correct and guide them in an effort to awaken the people to their responsibility to Him.

* * *

THE PARALLEL between Israel and the believers of the present day is remarkable. God was very nigh unto them, as Moses said, "in all things that we call upon him for," and He had given them righteous statutes and judgments that made up the Law.

So God has been very nigh unto us, having made known to each one of us the teachings and precepts which Christ and the apostles have left on record as the only guide for those who seeks eternal life. Like Israel we have pledged—

"All that the Lord hath spoken we will do and be obedient."

Like them we have been called out of Egyptian darkness to become a people of inheritance. And although God no longer sends forth prophets among His chosen people, we have the warning of the New Testament writers to guide us, as well as all the examples of the Old.

Let us not lose the force of Israel's example because of familiarity with it, but let it serve as a constant reminder that what happened to them could happen to believers of any generation, even as the apostle Paul said of himself—

"But I keep under (or severely discipline) my body, and bring it into subjection: lest by any means, when I have preached to others, I myself should be a castaway."

We must not take the attitude that just because we have received a knowledge of the Truth, and have believed it, that nothing can now take it from us or cause us to lose it. We are told, too, that there is such a condition as described by the apostle of having (2 Tim. 3:5)—

"A FORM of godliness, but denying the POWER thereof."

In other words, we can profess by an outward appearance to the brothers and sisters that we are followers of Christ, but yet deny by our words and actions when at home or among people of the world that we are such.

It becomes simply a matter of *where our hearts are, what our real desire is*—whether we have set out affections on things of this life; whether we are abiding in him, not letting him slip from our memory and affections, and not ashamed to confess him before men. John tells us—

"LOVE NOT THE WORLD, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

"For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but of the world." (I John 2.15-16).

Paul also says (Eph. 4:17; 5:11; Rom. 12:2; 2 Cor. 6:17)—

"Walk not as other Gentiles."

"Have no fellowship with unfruitful works of darkness."

"Be not conformed to this world."

"Come out from among them and be ye separate."

Separation from worldly practices is essential if we would be found holding firm to the Faith when our Saviour returns. Paul foretold (2 Tim. 4:3)—

"The time will come when they will not endure sound doctrine; but after their own lusts will heap to themselves teachers, having itching ears;

"And they shall turn away their ears from the Truth, and be turned unto fables."

We might feel that this could never happen to us, but let us beware. *It is a natural tendency of human nature to resist the sound doctrine of Christ's teachings, which are opposite to all its desires.*

Continual contact with these teachings through our daily studies will enable us to recognize when our actions are doubtful or wrong. We must not resist or refuse to acknowledge these convictions. When we realize that his commands will not permit us to do something, *we must not do it.*

All of us have at times what is termed a "guilty conscience." It is, of course, really our minds, upon which divine truth has been impressed, telling us that we *know* that we are doing wrong, or neglecting to do our duty.

And we should be *glad* that we are so constituted that our conscience does warn us when we knowingly disobey. Most of us have probably disregarded this warning at times, whether the offence is large or small.

If we stubbornly persist in doing the wrong, our conscience will in time cease to guide us. We finally become hardened to it, and then we are in danger. God will only help and strengthen those who earnestly desire His aid.

When we refuse to be guided by what we know is the right course, then we are no different from the world. They do not want their actions condemned; they like to be told things pleasing to the ears of the natural man.

"Suffer the word of exhortation," says Paul to the Hebrews. *Bear with it; remember it; take it to heart.*

"There shall come in the last days scoffers, walking after their own lusts, and saying,

"Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

—are the words of Peter as he speaks of our time. *Is it possible that we could arrive at such an attitude as this?* We are engrossed in our daily work, busily striving for the things we want in this life. True, we are looking for the return of Christ, but it's always off in the distance somewhere. Not tomorrow, or next week, not even next year. Maybe five or ten years from now, but we're not *anxiously* waiting for it, desiring that it would be *today*.

This attitude is particularly true of some younger brothers and sisters because they are apt to feel that they have a long life ahead, and there is plenty of time. Let us fight against such an attitude—

"As it was in the days of Noah, so shall it be also in the days when the Son of man shall return.

"They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all" (Luke 17:26).

These people paid no attention to Noah's warning, but gave themselves wholly to the immediate present, and we know what happened. Noah's example of a living faith evidenced by his works is the course for us to follow. We cannot wait for a tomorrow to get ready, but like the wise virgins, we must get ready now. —B.J.B.

Give Me Thine Heart

"I will praise Thee, O Lord, with my whole heart, I will be glad and rejoice"—Psalm 9:1-2

GOD ASKS us to give Him our heart. Why is this, seeing that everything is His? He is not like us. He is so great. He is never weary or hungry. We are assured that He never slumbers nor sleeps. Angels ever worship around His throne, what offering can we bring, worthy of His acceptance?

He asks our heart. Why? Because it is the source from whence our actions flow—our treasure house from whence we bring full many a good and evil thing (Luke 6:45).

It is always spoken of in the Scripture as the seat of the affections. It pulsates to our emotion: and God asks our Love, not our intellect alone. Paul's words are still as true as ever. You will remember he says that though we may have much learning and great ambitions, yet without Love we are as sounding brass and clanging cymbals—much noise but no usefulness (1 Cor. 13:1-2).

Why should we give our heart to God? Because, says the Wise Man (Prov. 4:23), "Out of it are the issues of life."

It is not that which a man eats that defiles him, but those evil things which proceed from his heart. The heart has been the same through all ages. It is recorded in Gen. 6:5, concerning the conditions in the days of Noah, that—

"The wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

Solomon tells us (Eccl. 9:3) that—

"The heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead."

Jeremiah speaks of the heart as being "deceitful above all things, and desperately wicked" (17:9-10). He asks, "Who can know it?" and answers—

"I, Yahweh, search the hearts and try the reins, even to give every man according to his ways, and according to the fruit of his doings."

God knows the secrets of our hearts: we cannot deceive Him. All things are naked and open to the eyes of Him with Whom we have to do, as Paul said Hebrews (4:13).

He knows all—*our thoughts, hopes, fears, joys, and sorrows*. He knows, that He may comfort, strengthen, guide, help and bless. All He asks is that we give Him our hearts.

If we do not do so, we shall fall into many snares and temptations, for the heart is like a house. *It must and will be filled*. Shall it then be filled with love to God and man, or with deceit, hatred, and every unclean thing?

The heart of the wicked is variously described in the Scriptures as: hard, blind, haughty, carnal, proud, double, deceitful, foolish, stony, perverted, etc. On the other hand, the heart of the good is described as: clean, pure, tender, sincere, honest, upright, obedient, faithful, zealous and wise. Surely this will be our choice, in preference to the former!

Another reason we should give our heart to God is because He has given us everything. "The earth hath He given to the children of men." The water we drink, the food we eat, the air we breathe, the hope we have of life hereafter—all are from His bountiful hand.

"Every good gift, and every perfect gift, is from above, and cometh down from the Father"
—James 1:17.

It was enacted under the Law of Moses that the men of Israel should appear before the Lord three times a year, and none might come before Him empty. *What shall we offer before Him? OUR HEART*—humble, broken, contrite. He will not reject nor despise it. Saith the Psalmist—

"The sacrifices of God are a broken spirit. A broken and a contrite heart, O God, Thou wilt not despise."

He knows our frame. He remembers we are dust. He ponders our heart. He is willing to purify it, and Christ has said that the pure in heart shall see God.

The heart is like a little world all to itself. It knows its own bitterness, as we are often reminded. Also, a stranger intermeddleth not with its joy.

A feather or a straw will show which way the wind doth blow. So the heart knows at once the meaning of a look, a word half-spoken, a smile, a sneer, the pressure of a hand.

The advice: "*If you would have real joy, give your heart to God,*" is good. Think what He has given us: a glorious world, a wonderful Book of Life, a Father's love, a promise of immortality. He has said that He will withhold no good thing from them that walk uprightly. He has even given His beloved Son to die, that we might have life through him.

Let us then, beloved brethren and sisters, give our hearts to His love, and our lives to His service.
—G.G. Sr., 1910.

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

Signs of the Times

CONDITIONS in the world's trouble spots—Laos, the Congo, Algeria, Cuba and areas of lesser conflicts—remain at a stalemate; pro-Communist forces holding a decided advantage. The overall picture has not changed, and—as described by President Kennedy in his recent state of the nation address, which also included the state of the world—the outlook is gloomy. The President said:

"Each day the crises multiply. Each day their solution grows more difficult (Men's hearts failing). Each day we draw nearer the hour of maximum danger, as weapons spread and hostile forces grow stronger . . . **the tide of events has been running out and time has not been our friend.**"

Though Mr. Kennedy tried to inject a ray of hope into the dark picture, he is undoubtedly appalled by the mountainous difficulties which not only beset the U. S., but all the world.

COMMUNISTS CONFIDENT OF VICTORY

IN CONTRAST to the gloomy attitude of the Western nations, **Communist leaders appear confident of ultimate victory** over the "capitalist" part of the world. AND WELL THEY MAY BE, for the Communist movement is gaining, and opposition to it grows more difficult.

In a recent speech in Moscow, Mr. Khrushchev clearly outlined Communist aims, concealed with the usual enigmatical phrases, but the implications were fearful.

The Soviet leader confidently predicted that a victory for world Communism is "not far off." He said this could be accomplished without war; but warned that war will come if the capitalist nations continue to resist the march of Communism toward world victory, thus showing that the Communist idea of "coexistence" is a whole world under Communist domination.

He said a production victory over the U. S. will be a factor in bringing about the triumph of world Communism. Much as many would like to dismiss the threats and boasts of Mr. K. as mere bluster, the facts do not admit such conclusions.

COMMUNIST AIMS AND GAINS

THOSE WHO have closely observed the Communist movement from its inception know what its purpose is and that IT IS SUCCEEDING.

In a few words, their purpose is first ideological, in which they hope to capture the minds of "intellectuals," both teachers and pupils, by appealing to their pride and ambition in giving them a share in a grand crusade to make over all humanity to a new pattern along scientific lines.

A fact well known, but something few will acknowledge, is that **schools and colleges the world over, even in Britain and America, are steeped in ideologies which are favourable to Communism.** The GODLESS, MATERIALISTIC TEACHING of "higher criticism," generally accepted by "intellectuals," provides a groundwork for the acceptance of Communist ideas.

On the other hand, Communists appeal to the masses of the people in countries where economic conditions are producing unrest and revolutionary tendencies.

As to how they are succeeding, **the balance sheet is very much in their favor.** It has been demonstrated in many cases that Communists can conquer a country with a very small minority. Lenin established Bolshevism with 17 supporters, conquered Russia with 400,000, and today 900 million

people are under direct Communist control and their influence is felt in every nation on earth—all in the space of 40 years.

THE ECONOMIC SITUATION

EQUALLY OMINOUS as the military situation is the fact that Communists hope to first conquer the world economically, if possible, by out-producing the non-Communist world and by weakening the Western economy by invading world markets with cheaper goods.

If Soviet production should exceed that of the U. S., and the economy of the Western bloc should suffer a serious breakdown, it would furnish a two-pronged weapon for Communist world conquest. It would weaken the West's military potentiality and at the same time furnish propaganda material which Communists would use to convince needy peoples that Communism is the only way of escape from their poverty.

It has come to light only in recent months that **the U. S. has about re-ached its limit in aiding needy nations**; in fact having reached a state of affairs where more aid to foreign countries will endanger the stability of U. S. economy.

A report by "Business Week" at the close of 1960 takes a pessimistic view of the financial and economic stability not only of the U. S., but that of the whole Western bloc of nations. London "predicts that, without changes in the free world's economic machinery, the West faces a financial breakdown."

The seriousness of this state of affairs is made clear from the fact that needy nations are demanding more and more help from the Western nations and turning to Russia if such aid is not forthcoming.

Both Red China and Russia are **depriving: their own people of comforts and luxuries enjoyed by Western peoples** in order to increase their trade and extend help to needy countries favourable to Communism. The West doesn't dare do this.

To Southern Asia, Indonesia, Africa, Cuba and Central and South America the Soviets are pushing their aid program, supplying both arms and civilian goods to every nation or faction following the Communist line.

At the same time they are exploiting the revolutionary tide in all areas with the expectation of soon having them in close alliance with, if not entirely within the Communist bloc.

ARMS RACE STILL IN FULL SWING

WHILE BOTH East and West express hopes of ultimate peaceful relations, the arms race goes on with experimentation in more powerful weapons. In the space of one week the U. S. engaged in 3 missile and space exploits which indicate rapid advancement in what is referred to as "pushbutton" warfare, a type of warfare which, it is claimed, might eventually lead to a situation in which the whole world population, both military and civilian, could be subjected to almost total destruction by the mere pushing of buttons releasing nuclear missiles by the thousands to any and every spot on earth.

These recent successes include sending a chimpanzee into space, giving hopes that a man will soon be projected into the stratosphere. A "Samos" satellite is now orbiting the earth every 95 minutes, an "electronic military scout," which, it is claimed, is capable of making detailed photographs of any point on earth and thus detect a buildup of any potential foe.

What is hailed as the greatest missile yet introduced into the nuclear weapon race—the "Minuteman," called "America's hope of a pushbutton weapon"—was fired on Feb. 1, landing squarely on a target 4,000 miles away. It is claimed the Minuteman has a range of at least 6,500 miles.

This new ICBM missile has many advantages over any other yet known. The cost is relatively small; its manufacture is simple as compared to other missiles; its operation will be by remote control and can be operated by very few personnel; it can be fired from railroad trains, ships at sea and from well-concealed and protected underground silos.

It is claimed that, when the whole system is installed, it will be possible, by the pushing of a single button, to release scores of these missiles and send them on their deadly mission to targets thousands of miles away. The fearful possibilities of this new weapon becomes apparent when we realize that Russia soon will, if they do not already have a similar weapon, and Red China and other nations may soon be able to produce such missiles. The awful prospects of pushbutton warfare is expressed by a news commentator—

"Warfare is nearly at the point where one man by the simple movement of a finger can destroy nations."

As this copy is being written reports are coming in concerning a huge 7-ton satellite which the Russians have projected into orbit. The Soviets are somewhat secretive about the mission of this giant satellite, saying only that it was sent aloft with an improved multi-stage rocket and that it was designed to study the earth and its environment. The interesting thing about this new satellite is that it demonstrates the **vastly superior rocket power** being used by Russia.*

ISRAEL AFFAIRS

ONE OF the most ambitious irrigation projects yet undertaken by Israel is now underway. It is to bring water from the Sea of Galilee to the Negev desert. When completed it will irrigate at least 104,000 acres.

The port of Haifa, which "began with a dream," handled 2,700,000 tons of cargo in 1960 and the forecast is for 4 million tons by 1964. So rapid has been the increase that steps are being taken to enlarge the port as quickly as possible. The new port at Ashdod, intended as a supplement to the Haifa port, cannot be completed in less than 4 years.

A \$5 million shipyard at Haifa is now under construction, financed with a loan from Holland banks and a Dutch shipyard company is investing \$520,000 in the venture. Five new industrial projects are to be started in Haifa this year. It is being confidently predicted that the port will be the largest shipping point on the Eastern Mediterranean coast within a few years.

As we view the tremendous progress made by Israel during the last 12 years, we can only say, "It is the hand of God; the time to favor Zion is at hand." As Bro. Thomas foretold, Israel has returned in unbelief of their Messiah, but everything definitely indicates that soon—

"There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob."

—O.B.

*The subsequent spectacular Venus shot has further emphasized Russia's ominous superiority in this field.

London Fraternal Gathering

Friday. March 31 to Sunday, April 2, 1961

We cordially invite all of like precious Faith to be with us on that date.

PRINTED IN U.S.A.
