

The Berean Christadelphian

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

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

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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

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

IT IS WITH pleasure and thankfulness that we report the baptism on February 18, 1961, of four of our Sunday School students: JACKIE SISSON, JIMMIE WALKER, TROY HALTOM AND ANNETTE HALTOM.

Jackie Sisson is the son of sis. Beulah Sisson and Annette Haltom is the daughter of bro. & sis. B. J. Burkett.

A good understanding of the basic principles of Bible teaching concerning God's purpose with man upon the earth, and His plan of redemption from sin and death through the Lord Jesus Christ, for all who would obey the Gospel, was clearly expressed on the occasion of their examination.

There was also the expressed desire to forsake the old way of life, with its worldly and fleshly habits, pleasures and interests and give themselves wholly in consecrated devotion to the Truth and holiness of God's Way of Life.

May these four who have now become the sons of God, children of Abraham, and brothers and sisters of Christ, heirs with Abraham and Christ of the world to come—may they grow in grace, and in the knowledge of our Lord Jesus Christ to that perfection of character in godliness and righteousness that will be meet for the Master's use at his coming. —bro. Charles Banta

* * *

LETHBRIDGE, Alta., Can.—633 7th St.—Memorial 11 a.m.; Sunday School 12:30 p.m.; Lecture 7:30 p.m.; Bible Class Wednesday 8 p.m.

To the brethren and sisters of the One Faith,

Grace, Mercy, and Peace be unto you in these trying times of the end of the Gentile reign.

We held our annual Sunday School gathering on Jan. 2, and we were very pleased that so many were present. After supper, we enjoyed the plays, songs and recitations by the scholars.

We are very pleased to report that on Feb. 11, our son DAVID ALLAN BLACKER came home from Edmonton and passed his greatest examination—in the things of the Kingdom of God and the Name of Jesus Christ. Then, on Feb. 12 we assisted him to put on the Name of Jesus through the waters of baptism, and to rise a new creature and become the son of God by Faith and obedience.

He has returned to Edmonton, where he will be in isolation. His address is 11125 89th Ave., Edmonton, Alberta.

The brethren and sisters here would like to see any of those of like precious Faith who might be coming this way.

Your brother in Israel's Hope.

—bro. Wm. Blacker

* * *

WORCESTER, Mass. — IOGT Hall, 1 Ekman St. — Sunday School 10 a.m., Breaking of Bread 11 a.m.; Lecture 7 p.m. 2nd & 4th Sundays; Bible Class Tuesdays 7:30 p.m. twice monthly.

OUR REGULAR Sunday School entertainment and prize giving was held Sunday, Dec. 18, 1960. We were happy to have a goodly number from the Boston Ecclesia present on that occasion. Brother Mark Russell of Boston gave us the words of Exhortation at our breaking of bread service at that time.

There is much that tends to discouragement in the Truth, but the patience of the Saints is quite often rewarded and uplifted, even now. We have had such an occasion of uplifting. On Dec. 1, 1960, WESLEY PRENTICE, brought up in our Sunday School, son of brother and sister Edward Prentice, was immersed into the constitution of righteousness in Christ Jesus.

Our Brother is now in his first love; success depends on its continuance. Laodicea left its first love and became sputa ejected from the Spirit's mouth. The exhortation is obvious to all of us. That love must grow, else we go back again to the constitution of sin. It can only grow by being fed by constant reading and prayer, and by carefully maintaining separateness from the world, not only associations, but in all its ways and mannerisms. —bro. W. Davey

EDITORIAL

Our Relation to the Truth

"The end (purpose, object) of the commandment is love out of a pure heart, and of a good conscience, and of faith unfeigned"—1 Tim. 1:5

TRUTH IS a broadly comprehensive word, having many forms, and being related to many subjects. It is generally defined as that which is true, being in conformity with fact or reality, or in agreement with a standard.

When Paul wrote, saying, "Speak every man truth with his neighbor," he was only using the word in an abstract sense; but when he wrote to Timothy about "coming unto the knowledge of the Truth," he was speaking specifically of *that form of truth that constituted the bond that united the believers in the days of the apostles.*

"The Truth" is a phrase used by all of the apostles; but especially by John in his 2nd and 3rd epistles. The 2nd is addressed to a group, and opens in this beautiful manner—

"The elder unto the elect lady and her children, whom I love in the Truth; and not I only, but also all they that have known the Truth."

The third epistle is addressed to Gaius whom, says John, "I love in the Truth." And then he adds in verse 3—

"For I rejoiced greatly, when the brethren came and testified of the Truth that is in thee, even as thou walkest in the Truth."

When we come to trace the meaning of the word, we soon discover that it was not original with the apostles, but was the foundation of the teaching of Jesus. This is plainly evident from what he said to Pilate, in John 18:37—

"Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth. Every one that is of the Truth heareth my voice."

The last sentence of those words of Jesus has a direct connection with a previous statement recorded by John—

"Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the Truth, and the Truth shall make you free"

(John 8:31-32).

This brings us to the point of identification, and we find it in the phrase, "If ye continue in my word." To continue in his word, is to abide in his teaching, and his teaching is comprehended in the word Gospel which, at that time, signified "the things concerning the kingdom of God." In his record, Mark says,

"Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God."

We also have his own words in Luke 4:43—

"And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent."

The only change that took place after the departure of Jesus, was the addition of the phrase "and the Name of Jesus Christ." This was necessary in order to show the relation of Jesus to the kingdom. Therefore when we speak of the Truth, we do so because of the immeasurable significance involved in the phrase which comprehends everything related to the Gospel of the kingdom of God.

Having come to a knowledge of the Truth, and obeyed it in the prescribed manner, we find ourselves faced with a heart-searching question from time to time. Not only so, for it is a vital question pertaining to our eternal welfare. What is our standing in relation to the Truth? or what are we doing "to make our calling and election sure? If we have followed our daily Bible readings carefully and prayerfully, we must realize by this time that our walk in the Truth will either lead us unto death, or unto life. The ultimate result depends entirely upon how we walk.

Do we all realize that it is possible for us to be deeply interested in the details of the Truth from what we might call a structural or technical point of view, and yet fail to grasp the deep things relating to it. That is, those things that should stir up our love and admiration, and cause us to say with Paul,

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!"—Rom. 11:33.

Then, again, it is possible for us to have our minds centered upon the signs of the times, so that every important change that takes place among the nations, would stir up our enthusiasm, and burst forth into excited conversation. Of course, there is nothing wrong with that, *providing our walk in the Truth reflects the same ardent spirit*. We must keep vividly before our minds that the signs relate to the coming of the Lord, and if we are to meet with his approval, we must be prepared by a faithful walk in that newness of life described by Paul in Eph. 4:22-24—

"That ye 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 holiness of Truth."

It is also possible for us to look upon the Truth from a strictly intellectual, scholastic or scientific point of view, and begin burrowing into secondary questions of original tongues, or hazy secular historical backgrounds and relationships which lead us into blind alleys and away from the Gospel's living power as to holiness and godliness. It is so fatally easy, and pleasing to the pride of the flesh, to be led away into current "scientific" speculations and controversies, and before we realize it we are floundering in learned confusion with the wise of the world.

Numerous things are very interesting and have a natural attraction for the mind, but they are the husks compared to the true spiritual meat and should be left at that point and *our time devoted to the study of that which is written for our instruction in godliness, so that our minds may absorb as much as possible of that which is revealed by the mind of the Spirit*. If we do that, we will find that our motives which lead us into action will be generated by our love for the Truth, and not by a love of primacy. Therefore, if we, in the spirit of humility, apply our minds to the divine ideas and principles revealed in the Word of God, we will "keep ourselves in the love of God, and will know—

The Fellowship of the Mystery

By **BROTHER JOHN THOMAS**

"The unsearchable riches of Christ . . . to make all men see what is the Fellowship of the Mystery, which from the beginning of the world hath been hid in God."

BUT ALTHOUGH the *Mystery* of the Gospel was made known in the Name of Jesus, even Peter to whom the keys of the Mystery were given, did not yet understand "*the FELLOWSHIP of the Mystery.*"

The keys were not given to him when Jesus spoke the words; nor were both of them given to him on the day of Pentecost. The mystery was revealed to the Jews first; and several years elapsed before it was known, or supposed, *that the Gentiles would be admitted to a joint-heirship with Jesus on an equality with the Jews.*

During this period of about seven years, the body of Christ consisted solely of believing Israelites, sons of Abraham by flesh and faith. At the end of this time, however, God determined to—

"Visit the Gentiles, to **take out of them** a people for His Name."

He graciously resolved to invite men of all the nations of the Roman territory to accept honor, glory, and immortality, in the kingdom and empire to be established on the ruins of all others. Hitherto He had only invited His own people Israel to this high destiny; now He was about to extend the Gospel call to the nations also.

Before this, however, could be accomplished according to the principles laid down in God's plan, it was necessary to prepare Peter for the work. Although an apostle, he was still a Jew, and had all the prejudices of the Jew against the Gentile. He considered it (Acts 10:28)—

"Unlawful for him to keep company, or come unto one of another nation."

The Jews had no more social dealings with the Gentiles than with the Samaritans. And if any had suggested the propriety of his going and preaching the Kingdom of God and the Name of Jesus to the Gentiles, he would have positively refused. If, however, he had been ever so willing, he could not have done it for various other reasons.

In those days, no one could preach effectually unless he were sent; and, as he had not been sent of God, his mission would have been a failure. Then, he did not know whether God would accept the Gentiles on the same conditions as the Jews, if indeed, He would admit them to a joint-heirship at all. But, the Law was a sufficient wall of separation to keep Jewish preachers and Gentiles apart until GOD'S time should arrive to do it away, and to bring them together into "One Body."

* * *

PETER, THEN, had to be prepared for the work. The narrative of his preparation is contained in Acts 10. A direct attack was made upon his prejudices. He became very hungry, about 12 o'clock. While waiting for something to eat on the housetop, an amazement came over him. In this state, he saw a great sheet full of all sorts of unclean creatures, fit and appropriate emblems of the moral condition of the Gentiles.

At this crisis, the Spirit said—

"Rise, Peter, kill and eat."

But Peter preferred hunger to defilement; and would not consent, until it was repeated for the third time, that the legal distinction between clean and unclean was done away—

"What God hath cleansed, call not thou common," or unclean.

The impression made upon Peter by this vision is best expressed in his own words—

"God hath showed me that I should not call any man common, or unclean. Therefore came I to you, Gentiles, as soon as I was sent for."

In this way the second key of the kingdom was imparted to him. Its use was to make known the *Fellowship of the Mystery*.

As soon as Peter's preparation was complete, even while he was debating within himself the meaning of the vision, 3 Gentile messengers from Cornelius, a centurion of the Italian regiment, arrived from Caesarea, to request him to visit him. The Spirit told Peter to go with them, nothing doubting, for He had sent them.

Now, while God was preparing Peter's mind for a ready obedience, He had sent a messenger to tell Cornelius to send for Peter. It would be well for the reader to reflect on the character of Cornelius before the angel visited him. He was not a pagan Gentile, or a wicked sinner in danger of hell fire; but a proselyte of righteousness, or an outer-court worshipper (Acts 10:2, 22)—

"He was a **just and devout** man, and **one that feared God** with all his house; gave much alms to the Jews, among whom he was of good report; and he **prayed to God always**."

No better man, lay or clerical, can be produced from any modern sect than Cornelius. He was a God-fearing, "pious," and generous-hearted man. He was not a perverse, hot-headed, ignorant disciple of some sect; but a man approved of heaven, whose prayers and alms ascended before God as a memorial of him.

But why dwell so on the character of this excellent man? Because a special messenger was sent from heaven to tell even this good man, this just and devout Gentile, to send for the apostle Peter, that *he* might come from Joppa, and tell him *what he ought to do*. But, as though this were not explicit enough, the angel stated that—

"Peter should come and tell him **words, whereby he and his house might be saved**"

(Acts 11:14).

Now it is worthy of especial note by the religionists of this self-complacent generation, that this just person was not in a saved state under the new order of things: that he had to *hear words* and to *do* something for his salvation which he had then as yet neither heard nor done.

And let it be observed, furthermore, that *the angel* of God was not permitted to preach the gospel to Cornelius; or, in other words, to tell him what he ought to do; or "the words by which he and his house might be saved". He was only allowed to tell him to *send for Peter*.

From the testimonies before us, then, we learn, that—

1. "Piety" and morality alone, will not save men;
2. Good and pious men must believe certain things, and do certain others, for salvation;
3. These things, indispensably necessary to salvation, are set forth in Peter's words spoken to his contemporaries;
4. Peter's words are the keys to the Mystery, and Fellowship of the Gospel of the Kingdom;
5. There is no difference between Jews and Gentiles in relation to this Mystery;
6. God hath appointed men, not angels, to preach the Gospel;

7. Peter was to be sent for, because to him alone the keys were given;
8. Though piety and morality alone cannot save; neither can faith, unaccompanied by fruits meet for repentance, give a man inheritance in the Kingdom of God.

* * *

PETER HAVING arrived at the house of Cornelius, announced to all present—

"The things which God had commanded him to speak."

Having stated the great discovery made to him by the Spirit, that—

"God was no respecter of persons; but that in every nation he that fears Him (not however with that fear "which is taught by the precepts of men"), and works righteousness (such as God requires) is accepted of Him."

—he directed their attention to—

"That **word** which God sent unto the children of Israel by Jesus Christ."

—preaching peace. He told them that they were acquainted with that Word; for it was published throughout all Judea, beginning from Galilee after John's proclamation. As they knew it, he did not occupy time in repeating it in detail. What the Word was that God sent to Israel by Jesus Christ, we have already spoken of; but we will reiterate it—

"I was sent" (says Jesus) "to preach the Kingdom of God."

This was his message to Israel. Hence, he styles it in the parable of the sower, "*The WORD of the KINGDOM.*" This Word was so notorious to all that sojourned in the land of Israel, that it was as familiar as any question could possibly be. It was known also to every one, how that Jesus was anointed with the Holy Spirit at his immersion in the Jordan by John; and how he went about doing good and healing the infirmities of the people; and none knew better than Roman centurions, that he was slain and hanged on a tree.

These were matters of household notoriety and belief. A far more comprehensive faith than that of the moderns; but yet impotent to the justification of Cornelius and his house. *More "words"* were yet to be reported to them.

Peter therefore affirmed that God had raised him from the dead; and shown him openly, not to the public in general, but to certain witnesses previously chosen for the purpose, even to the apostles, who could not possibly have been deceived, because they ate fish and bread with him, and drank with him, after he rose from the dead. These things they heard and believed.

The next thing he declared to them was, that God has commanded them to preach to the people Israel, and to testify, that Jesus was he that is appointed of God to be the Judge of the living and the dead (2 Tim. 4:1). Now, said Peter (and this was the *Fellowship of the Mystery*)—

"To him give all the prophets witness, that WHOSOEVER believeth in him SHALL RECEIVE REMISSION OF SINS THROUGH HIS NAME" (Acts 10:43).

This was new doctrine to Gentiles. They had heard of it before as preached to Jews; but they heard it now for the first time, that "*whosoever* believed"—whether Jew or Gentile—should receive remission of sins through his Name. Peter had made a very straightforward and simple statement of truth to them. This he called preaching—

"Repentance and remission of sins in the Name of Jesus."

There was no sermonizing, or text-weaving; no scratching of itching ears; everything was delivered in a concise and dignified manner, which carried the impress of truth upon its very front. But, he not only opened the Mystery of the Gospel of the Kingdom to these Gentiles, but he—

"Preached the Gospel to them with the Holy Spirit sent down from heaven."

"While he yet spake these words, the Holy Spirit fell on all of them who heard the Word."

When the 6 Jewish Christians, who accompanied Peter, *saw* this, they were astonished, because that on the Gentiles was poured out the gift of the Holy Spirit as on the apostles themselves on the day of Pentecost. They could make no mistake about this, for—

"They heard them speak with tongues and magnify God."

Here, then, was the Word *preached*, and the Word *confirmed* by the Lord working with Peter. No one that heard the account of these things could doubt for a moment, whether—

"God had purified their hearts by faith."

—and accepted them. But *still* there was something wanting. Peter had told them of remission of sins through the Name of Jesus to every one that believes in him; but he had not informed these believers, *how they could avail themselves of this omnipotent Name*. How were they to be washed, sanctified, and justified by this Name? How were they to take it upon them? In what manner was it to be named upon them? The apostle says, that when the Spirit fell upon them, he had only "begun to speak."

If he had not been interrupted by this extra-ordinary effusion, he would doubtless have fully explained himself upon this point; for, he was not only commanded to preach the Name of Jesus, but to command *believers* to be immersed—

"INTO THE NAME (eis to onoma) of the Father, and of the Son and of the Holy Spirit"
(Matt. 28:19).

Here, then, is a great matter. *The NAME OF JESUS is placed in the institution of immersion, based on an intelligent, child-like belief of "the things of the Kingdom of God, and the Name of Jesus Christ."*

God has always placed His Name in His institutions. Under the Law He placed it in the Tabernacle, and afterwards in the Temple at Jerusalem; but, under grace, He has *placed it in such a baptism as we have just defined*, in conformity to which we can "worship Him in spirit and in truth," without going to Jerusalem or Samaria.

Cornelius and his household were in Caesarea, and in a private house. Peter did not require them to go to Jerusalem, or to a synagogue, in order to worship, or do homage, to God, in spirit and in truth. They had believed the Truth spoken by the Spirit through Peter; and they awaited the command of the Spirit as to the manner in which they might work the righteousness of God. Peter, feeling his way with caution, because of his six brethren of the circumcision who accompanied him, inquired—

"Can any forbid WATER, that these should not be immersed, who have received the Holy Spirit as well as we?"

From this question we learn that there were cases in those days in which the use of water was forbidden, or considered as improper. The apostles did not preach water to the people as the moderns do. *They permitted no one to have access to the water unless they believed he was a proper subject.*

They were sometimes deceived, but that was not their fault; they did their best to discharge their duty faithfully. If a man did not believe the Gospel of the Kingdom of God and the Name of Jesus Christ, they would not immerse him; for it was commanded them that "he that believeth not should be condemned," that is, should not be unloosed from his sins in the Name of Jesus.

The institution of God's Name ought not to be desecrated by the immersion of misbelievers into its formula. Water should be forbidden them. It is not water, but faith, they need at present—that One, heart-purifying Faith (Eph. 4:5), such as Cornelius and his household possessed, and—

"Without which it is impossible to please God" (Heb. 11:6).

It cannot be said that infant sprinklers make too *little* of water; one great offence against high heaven which they commit, is making infinitely too *much* of it. The efficacy the apostles put in the heart-purifying faith and conscience-cleansing Name of Jesus, *they* place in a few drops of "*holy*" or common, water, and a physical regeneration of a hypothetical principle in the flesh!

They require no faith, *no* repentance, *no* confession to qualify their subjects for the water and formula of the Name. They ask only a suckling of 8 days, with godfathers and godmothers, (whose characters are not even inquired into), to answer questions, which oftentimes they do not understand, and oftener have no intention to conform to the requirements of; or, dispensing with these godless gods, give them the infant with proxy parental faith in the dogmas of a sect, and it will suffice.

Infant sprinkling "ministers," with solemn mockery of the holy and august Name of the Father, Son, and Holy Spirit, will sprinkle the face of the mindless weakling, and impiously proclaim to the people that such is the "One Baptism" of the religion of Christ! Is it not wonderful, that God has witnessed this blasphemy for ages, and not rent the heavens with indignation upon them? Great indeed, is the forbearance of the Most High; but the time shall at length come when His patience will have an end.

They are *faithless* of the words of Peter, for they do them not; and have *changed the ordinance of God*, and made it contemptible. A sprinkled, but unbaptized, community is the vast majority of the professing world; and, therefore—

"Without Christ, being aliens from the Commonwealth of Israel and strangers from the covenants of promise, having no hope (no true one) and without God in the world" (Eph. 2:12).

Cornelius and his household differ from these completely. They all believed the words of Peter, awaiting his commands. He had inquired if there were any present who could, in the face of what they saw and heard—

"Forbid water that they should not be baptized."

He doubtless paused a reasonable time that objections might be urged if any could possibly exist. But all Jewish prejudices were abolished by "the demonstration of the Spirit," and they held their peace. Things being brought to this crisis, it only remained for the Spirit of God to pronounce the word. Therefore, Peter opened his mouth, and—

"**Commanded** them to be baptized in the Name of the Lord."

* * *

AFTER THIS manner Peter used the keys of the Kingdom of heaven given to him by the Lord Jesus Christ. When he had accomplished this work, *he no longer retained the power of the keys*. They were transferred to the multitude of the believing Jews and Gentiles. The Spirit had revealed the Mystery of the Kingdom, and the Fellowship of the Mystery, by the mouth of Peter on Pentecost, and at Caesarea; so that the keys became the common property of all believers.

The Lord "who hath the keys of David, hath opened, and no man can shut" (Rev. 3:7-8) —*He hath set before the Gentiles "an open door, and no man can close it,"* so long as the Scriptures are in the hands of the people. The False Prophet may dangle keys at his girdle, and affect the power of the Son of God; but so long as "THE LAW AND THE TESTIMONY" are accessible—

"Whosoever is athirst may come; and whosoever will may take the water of life freely."

The Scriptures contain the keys. Popes, priests, clergy, and ministers may suppress, torture, and garble the Truth, and throw hindrances in the way; but the man who discards their authority, and thinks for himself, may, by the enlightening efficacy of the living Word, become—

"Wise unto salvation by the faith which is in Jesus Christ."

Let the people then help themselves, if they would that God should aid them.

From what has been advanced it is manifest that "the Word of the Kingdom" presents itself to us in the Scriptures in a threefold relation:

1. As the Gospel preached to Abraham, etc.;
2. As the same Gospel preached in the Name of Jesus on Pentecost, or the Mystery of the Gospel of the Kingdom; and
3. As the Fellowship of the Mystery of the Gospel preached first by Peter to circumcised Gentiles; and afterwards by Paul to the worshippers of idols.

There are not three gospels; but one and the same Gospel, as before stated; originally all promise; then promise, history, and doctrine preached to Jews only; and afterwards offered to the Gentiles upon the same terms as to the Jews.

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.

The Ark of The Covenant

By BROTHER ROBERT ROBERTS

"Whom God hath set forth to be a Mercy-Seat through faith in his blood, to declare God's righteousness for the remission of sins that are past"—Rom. 3:25

PART TWO

THE HIDDEN, UNCORRUPTING MANNA

THE ONLY other thing inside the ark was the pot containing a sample of the manna with which God fed Israel during their sojourn in the wilderness. The significance of this in its application to Christ becomes perfectly plain when we consider the facts of the type and the hints of interpretation that fell from his lips. The two main facts in the type were (1) that the manna came from heaven, and (2) that the children of Israel were so situated that if they had not received it, they must have perished.

Almost of their own force, they speak of eternal life through Christ. This meaning becomes absolutely certain in the presence of Christ's promise "to him that overcometh" of permission to "eat of the hidden manna" (Rev. 2:17), and of his declaration during a conversation on the Mosaic manna that he is the living bread that came down from heaven, whereof if a man eat, he shall not die (John 6:51).

This interpretation involves the doctrine that *man is mortal, and will die apart from Christ*; and also the truth that Christ is not of human origin (as the Josephite school alleges), but of Divine origin by the Holy Spirit in the way narrated in Luke 1:35.

That all these truths should have received representation in so simple a manner in the contents of a simple object like the ark of the testimony is something more than beautiful: it is sublime: it is divine.

WOOD COVERED WITH GOLD

THE MATERIAL of which the ark was formed carries on the harmony in other directions: *wood* covered with *gold*: two substances differing much from one another; the wood of a valuable sort, but still wood, and very inferior to the imperishable and beautiful metal with which it was clothed. We have not to look far to find the analogy. Paul said—

"The grace of God that bringeth salvation hath appeared."

The ark was the symbol of this manifestation—represented by the glory between the cherubic figures resting on the mercy-seat, surmounting an interior occupied by the tables, budded rod, and pot of manna. The object of the whole manifestation was *the salvation of man for the glory of God*.

The symbol combines the two features prominently—"glory to God in the highest" *in the cherubim on top*; "goodwill to man" *in the law-holding cavity below*, on which the whole rests. Obedient man is represented by this cavity—therefore wood covered with gold; an inferior clothed with a higher nature—first morally, then physically.

Gold stands for both phases. We know how constantly it is used as a figure for *tried faith*: it also stands for the *recompense of that faith* in the golden city and the golden reed by which it was measured by the angel in John's presence (Rev. 21:19).

It was therefore a perfect symbol for the sons of God in both stages: the present, when the inferiority of the natural mind is covered over by the golden armour of a Spirit-provided faith, and the future, when the earthly house of this tabernacle is clothed upon with the golden house which is from heaven, in being changed by the Spirit from the mortal to the immortal.

THE MERCY-SEAT AND THE CHERUBIM

THE cover-lid or *mercy seat* was all of gold. This is an intimation that the Mediator (who is the anti-typical propitiatory or mercy-seat) should be without fault, and would exercise his function as intercessor in the immortal state. The over-arching cherubic glory-bearers were also all of gold and of one piece with the mercy-seat. This takes us forward to the Kingdom when the perfect Mediator will also be the perfect Ruler of all the earth; for *the cherubic figures relate to the day of power*.

Yet since the glory to be revealed springs out of the sufferings of Christ, therefore the cherubic figures stand upon and form part of the *blood-sprinkled cover-lid* or mercy-seat.

The glory shining out between the out-spread cherubic wings and resting on the mercy-seat represents *the active participation of the Eternal Father*, without Whom the whole apparatus would be meaningless, and its whole prophecy impossible of fulfilment. The ark and its appurtenances were the allegorical form of God's purposed manifestation among men for their salvation and their honor of His Name; but without God Himself, it would have had no power or truth. The kernel lay there.

Therefore, the apparatus was incomplete as a symbol until the glory of God had taken possession. It is *God* we see at every stage. God in creation, God in the promises, God in the Egyptian deliverance, God in the prophets. And when Christ appeared — Emmanuel — God in a more direct and especial form—the glory of God in the face of Jesus Christ— whose return and enthronement upon the earth will be the pitching of the tabernacle of God with men—One Eternal Father in glorious manifestation of kindness, wisdom, justice and power.

THE CROWN, THE RINGS, THE STAVES

THE *crown* (or ornamental border) all round the top of the ark, is an intimation of the *royal character* of the whole organization. It is a kingly institution that is contemplated in the finished work of God on the earth. Christ and his brethren, manifesting the glory of God, will be a community of kings and priests, exercising power, receiving honor, and conferring blessedness—on the basis of God exalted in sacrificial vindication, and honoured by a tried faith (gold) in previous times of evil (wood).

The *rings* on the four corners of the ark, to receive the gold-covered wood staves by which the ark might be carried, speak to us of the *pilgrim stage* of mortal life—during which the ark is carried from place to place as a matter of faith. The rings are gold, because they are part of the complete symbol of the perfect future carried by the poles. The poles are wood, covered with gold, because they represent mortal minds qualified by the knowledge and belief of the truth—a qualification that constitutes them priests, by whom only was the ark to be carried during its wanderings.

The *staves* were to be left in the rings and never withdrawn (Exod. 25:15), which was an intimation both that the hand of faith would never be taken by faithful men from the divine work as contained in the Gospel (for the ark was the Gospel in symbol), and that they were to be ready to follow that work in all its movements.

The priests never knew where next the ark would have to be carried. The staves left in the rings were a hint to be *ready at a moment's notice for the next movement*, wherever it might be. The meaning of the parable in our own times can only be that *faithful men are expected to follow the fortunes of the Truth wherever they may lead*.

THE GOLDEN CENSER

THE ONLY other object in the "Holiest of all" was the golden censer (Heb. 9'-4), which Aaron used on the day of atonement in the manner prescribed as follows—

"He shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil.

"And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not" (Lev. 16:12).

Nadab and Abihu, Aaron's two sons, diverged so far from these directions, as to get the "burning coals of fire" somewhere else than from the altar of burnt-offering: and they were *struck dead on the spot*—a sharp lesson of obedience that was not soon forgotten.

The spiritual significance of the incense we ascertain from Rev. 8, where John records having seen an angel with a golden censer, who took the censer, and filled it with fire from the altar—

"And there was given unto him much incense, that he should offer it with **the prayers of all saints** upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand."

Prayer, then, is indicated by the presence of the golden censer in the Holiest of all. It is on this basis that mercy is dispensed: "the cloud of the incense" was to cover the mercy-seat—"that he, (Aaron) die not." *For a prayerless man there is no mercy*.

But the incense had to be of the sort prescribed: prayer in harmony with the Truth alone is acceptable. Prayer bawled out presumptuously in the utterance of things that are not true, and in the making of requests that are inconsistent with the revealed purposes of God—(as illustrated in the popular devotions, whether in the gross and vulgar excitement of Salvation Army knee-drill, or the

refined whisperings of an educated and paganized State or Nonconformist theology)—is not the sweet incense of the sanctuary, but the rank compound of heathenish art.

And the right incense had to be "beaten small"—*not offered in lumps*. Some people neglect God in daily habit, and seem to think they can make up for lost time by being specially religious at certain times. This must be as odious to do as intermittent friendship would be unsatisfactory to man. The will of God is that we "pray always" (Luke 18); "in everything give thanks" (1 Thess. 5:18), be exercised in His fear all the day long (Prov. 23:17).

FIRE FROM THE CHRIST-ALTAR

THE incense had to be vaporized by *fire taken off the altar*. The use of other fire brought death, as we have seen. There is a deep import in this. The altar is Christ (Heb. 13:10)—the fire, his sufferings. The prayer of a sinner offered in his own name, or in the name of Mahomet, or in neglect or slight of the Christ-Name, is a prayer that will not be as the sweet-smelling incense, but as the pungent and offensive smoke in the nostrils, with which God compares certain people (Isa. 65:5).

The employment of incense to symbolize prayer is a proof that prayer is a source of pleasure to God—provided the conditions are right. That the prayer of the wicked should be abomination (Prov. 28:9) seems easy to understand; but that "the great and terrible God Who made heaven and earth" should find pleasure in the feeble recognitions of mortal man, however sincere, is a revelation which we require. It is a revelation which we have received—

"The prayer of the upright is His delight" (Prov. 15:8).

We could not have imagined it possible that so small a circumstance in the universe could have yielded satisfaction to the stupendous Being upholding all by the word of His power. Jesus took pains to put us on guard *against making too little of the small because of the largeness of the great*.

A sparrow falls not without Him—Ye are of more value than the sparrows—The hairs of your head are numbered—He that seeth in secret shall openly reward the man who prays in secret. Such are some of his sayings. It remains that the fervent prayer of a righteous man availeth much by reason of the pleasure it affords the Almighty Maker of heaven and earth.

The presence of the censer in the Holiest of all, as one of its permanent furnishings, is a proof that prayer is not confined to the present dark and evil state, but has a place in the immortal state. We assume in our first impressions of these subjects that "when that which is perfect is come" the necessity for prayer will have passed away. This idea is based on the erroneous supposition that prayer consists exclusively of request to be delivered from evil.

The largest part of prayer is thanksgiving and praise; and it is manifest that there can never come a time when these will be out of place. Indeed, we may say that the true time for them *does not arrive* till we are clothed with that immortal strength that will enable us to indulge in them with true effectiveness, both as regards our own enjoyment of them and God's pleasure in them.

"Burdened", is the apostolic and true description of our present state. "The spirit of heaviness", is the prophetic counterpart of this description. When the change to the immortal comes, we are said to receive (Isa. 61:3)—

"The garment of praise for the spirit of heaviness."

Praise, therefore, is the natural adjunct of the emancipated state, and always appears in this light in the apocalyptic exhibitions of the saints in glory (Rev. 19:1-2)—

"Hallelujah! Salvation and glory and honor and power (be ascribed) unto the Lord our God, for true and righteous are His judgments."

If the prayers of feeble mortals, whose words often die on their lips from very weakness, are a source of pleasure to Almighty God, it stands to reason that He must find great delight in the praises of a host of strong and glad and fully enlightened immortals. The presence of the golden censer in the Holiest of all tells us as much.

THE SPRINKLED BLOOD

ONE other point remains to be noticed before leaving the Holiest of all. It is evident that as a whole, it stands for the perfect state in which "the Tabernacle of God shall be with men," the way into which Paul says had not been made manifest while the first Tabernacle was yet standing.

This being so, it may strike the mind as an incongruous element in the case, that blood should have been sprinkled once a year upon the mercy-seat of pure gold. We easily assign a place for the incense of prayer in the perfect state, but what parallel can there be to the blood of sacrifice?

In finding the answer, we must remember the qualified description of the Mosaic type as a shadow—"not the very image" of the things represented. *There must be some corresponding feature in the perfect state to the sprinkling of the sacrificial blood on the day of atonement.*

But it cannot be that there is actual sacrifice, which would involve death, of which it is expressly testified there will be none—that is, among those symbolized by the typical ark-throne of Yahweh in the midst of Israel. There will be death and sacrifice among the subject populations during the thousand years' preliminary reign of reconciliation; but it is not the subject populations that are the subject of representation by any of the elements of the Holiest of all.

Where, then, is the counterpart? In the *history of the matter* undoubtedly—preserved in vivid memory never to be forgotten. The saints who constitute the antitypical Holiest of all, in the age to come, will have attained to their position through the shed blood of Christ. This is prominent in their song of glory as heard by John in vision (Rev. 5:9-10)—

"Thou wast slain, and hast redeemed us to God by thy blood . . . and hast made us unto our God kings and priests."

The bloodstains on the pure gold coverlid of the ark find their antitype in the memory of the shed blood of Christ in the immortal hearts and minds of those who shall have attained to the golden state through—

"The Lamb of God that taketh away the sin of the world."

That this is no strained or unnatural interpretation will be apparent to all who can realize *how essential an element in the joy of the perfect state*—in regard to the Father, and Christ, and the Saints—*must be the constant recollection and recognition of the means by which salvation has been accomplished.*

If the angels veil their faces in the presence of Eternal Glory, how much more an assembly of men and women who, though their equals, have to remember with a sense of humiliation that they were originally sinners under condemnation, and that they owe it entirely to the appointment of God's mercy in Christ that they stand there in the strength and honour and gladness of immortal life.

If the object of the Father's methods now is that no flesh may glory in the Father's presence, we may be sure that that object will be attained to its fullest then; and consequently thanksgiving only, in memory of a humiliating past, will be the sentiment inspiring the bosoms of those who ascribe—

"Blessing, and glory, and wisdom, and thanksgiving to Him that sits upon the throne, and to the Lamb for ever."

"We that are in this tabernacle do groan, being burdened."

We find life a cloud, a vanity, a vexation of spirit: and looking through the smoky atmosphere of our feelings, we see but darkly and faintly. But THESE FEELINGS ARE NOT TO BE TRUSTED. This is the lesson we have to learn.

We are so to exercise our senses on these things as to be able to say to ourselves whenever there is need, "Get thee behind me, Satan." There is often need for this; and if we are not ready when the need comes, Satan (our own poor weak nature) is liable to get the upper hand, and sit upon us like a great nightmare, almost suffocating the spiritual man.

The glorious Truth is just as outside and independent of us as the sun in the heavens. Whether we are weak or strong it is there all the same. It does not in any way depend upon our strength to bring it about. It rests on God's purpose, and not on our skill. It subsists in its own nature, even when our power to realize it is eclipsed in death itself. —Bro. Roberts

1960 Texas Gathering Report

PART SIX

SUNDAY MORNING, AUGUST 7—CONCLUSION OF THE GATHERING

"GROW UP INTO HIM"

(CONTINUED FROM LAST MONTH)

"If these things be in you and ABOUND, ye are neither barren nor unfruitful in the knowledge of our Lord Jesus"—2 Pet. 1:8

FROM v. 8 to 15, Peter labours to emphasize the vital necessity of this adding process, so that none can miss its seriousness. He makes the *abundant* accomplishment of it the necessary measure of salvation—

"If these things be in you, and ABOUND, ye are neither barren nor unfruitful in the knowledge of our Lord Jesus."

If they are just there, but do not *abound*, they are a shadow, a front, not the real thing, for *the real thing ABOUND*S—crowds everything else out.

V. 9: "But he that lacketh these things is blind."

How true that is! How easy to be blind to our own need, our own urgent danger, our fleshly disqualification from God's approval! "He that lacketh these things is blind"—outside the light—lost in the darkness. So Peter presses his urgent warning (v. 10)—

"Wherefore the rather, brethren, give DILIGENCE to make your calling and election sure, for IF ye do these things, ye shall never fall."

The terrible converse is clearly implied—"If ye do NOT do these things, ye SHALL fall." Then the 3-fold repetition— *remember, remember, remember*—

"I put you always in remembrance" (v. 12).

"I will stir you up to remembrance" (v. 13).

"That ye may have these things always in remembrance."

Such was Peter's last urgent message.

* * *

THE necessity of this *constant growth in Christ* is repeatedly emphasized in the apostolic writings. Upon the individual growth, the ecclesial health and soundness depends. The Body of Christ is different from all other organizations, and one of its chief differences is the *vital interdependence of all the members*.

Dead, inactive, non-growing members are not just neutrals—they are enemies of the cross of Christ—they pull down the Body's health and will eventually destroy it, just as gangrene—*dead tissue*—destroys the *living* tissue to which it is attached.

In the first chapter of 1 Cor., Paul speaks of the *foolishness of ALL the world's wisdom*—*EVERYTHING* outside the knowledge of God is just educated foolishness, for all of it leads only to death, while there is a neglected way that leads to life.

In chapter 2 he speaks of the true, life-giving wisdom of the Spirit—

"He that is spiritual discerneth all things."

Then comes the sad part—the root of all their problems in Corinth—the big lesson for us in this present consideration—

"I cannot speak to you as spiritual, but as carnal—as babes, only able to take milk, and not meat" (1 Cor. 3:1-2).

Surely there is nothing more heartbreaking than when a child which starts out with such promise, such parental hope and joy, does not grow up mentally but remains forever infantile and mentally undeveloped. Such was Paul's sorrow with the Corinthians. *They never grew up.*

In worldly things they were very wise. They considered themselves very mature, but spiritually they were retarded infants, able only to drink milk. In chapter 14 he pleads with them to GROW UP—to *apply* their minds and *develop* their understanding—

"Brethren, be not children in understanding. In understanding be men!"

* * *

In the 2nd epistle, still endeavouring to stir them up out of their self-satisfied complacency, he described the beautiful process of growth and transformation that **MUST BE OCCURRING** if we are on the path of life—

"We all, with unveiled face beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

Let us not let the beauty of the passage obscure its terrible seriousness. It **MUST** happen, or we are lost.

* * *

THE necessity of spiritual growth is a prominent theme in Paul's exhortations to the Ephesians, the Philippians and the Colossians.

For the *Ephesians* he prayed fervently in the first chapter that God would give them the spirit of wisdom and revelation in the knowledge of God, that He would open the eyes of their understanding.

In ch. 2 he speaks of the Body of Christ as a holy Temple in the process of building, growing up into completeness as a habitation of God.

In ch. 3 he prays again that God will open their understandings to comprehend the breadth, length, depth and height of the love of Christ, that they may be filled with the fulness of God.

In ch. 4 he describes the process of growth in detail—

"Till we all come, in the unity of the Truth, and of the knowledge of the Son of God, into a PERFECT MAN, unto the measure of the stature of the fulness of Christ.

"That we henceforth be no more children . . . but speaking the truth in love, may GROW UP INTO HIM in all things, which is the head, even Christ."

"Speaking the *Truth in Love*"—here again is the *knowledge* and the *Grace*—both essential aspects of the growth. V. 16—

"From whom the whole Body, fitly joined together, and compacted by that which every joint supplieth, according to the **effectual working** in the measure of EVERY part, maketh increase of the Body unto the building up of itself in love."

This is very beautiful. But it is more than that. It is very serious. *It is a matter of life and death*. All members **MUST** be working, they **MUST** work harmoniously together, and the Body **MUST** be built up in love. These things must happen or everything is meaningless.

* * *

FOR THE *Philippians* Paul prayed (1:9) that their "love might abound more and more in knowledge and judgment." Here again we have *Love* and *Knowledge*, and the urgency of their mutual development for the spiritual health and vigor of the individual and the Body.

Therefore he urged them in chapter 4 to keep thinking continually, over and over—about the things that are true, honest, just, pure, lovely and of good report—that is, spiritual things, the things of God, because as we *think*, so we *are*. What fills our minds most of the time—*natural* or *spiritual* things? Whatever it is, that's *us*.

The mind grows by what it feeds on. It cannot grow spiritually without regular spiritual food. The figure of the Word of God as food is a common figure in Scripture. Many instances will come to mind—

"Man does not live by bread alone, but by every Word of God."

"Thy word was found and I did eat it."

"My meat is to do the will of my Father."

"Thy words are sweeter to my taste than honey."

This is more than a figure of speech. It expresses an *essential spiritual reality*. To develop spiritually—to become anything but mere natural animals—we must feed regularly on God's Word.

* * *

TO THE *Colossians* the apostle's message follows the same pattern—*increase* in knowledge, *grow* in grace. He prays (1:9-10) that they may be—

"Filled with the knowledge of God's will in all wisdom and spiritual understanding . . . fruitful in every good work, increasing in the knowledge of God."

At the end of ch. 1, and the beginning of ch. 2, Paul expresses the deep purpose of his ministry, and *the object of all his intense labours and desires*—

V. 23: "The Hope of the Gospel . . .

V. 25: "Whereof I am made a minister . . . to fulfil the Word of God . . .

V. 26: "Even the mystery hid from generations . . ."

V. 27: "The riches of the glory of this ministry among the Gentiles, which is . . .

"CHRIST IN YOU—THE HOPE OF GLORY."

—*THAT is the mystery* . . . Grow up into him . . . partakers of the divine nature . . . *Christ in you*.

V. 28: "Whom we preach, warning every man and teaching every man that we may present EVERY MAN PERFECT in Christ Jesus.

V. 29: "Whereunto I also labor, striving . . .

—the word here, and for "conflict" in the next verse, is *agonizo*—agonizing—straining to the point of pain and exhaustion—used of contestants and gladiators.

2: 1—"For I would that ye knew—that you could realize— what great conflict—what **agonizing**—I have for you . .

"That ye may be knit together in LOVE unto all riches of the full assurance of UNDERSTANDING—(understanding and love—knowledge and grace)—of the mystery of God the Father, and of Christ."

V. 3: "In whom are hid all treasures of wisdom and knowledge."

V. 6: "Walk ye in him."

V. 7: "Built up in him."

V. 9: "For in him dwelleth all the fulness of the Godhead bodily."

V. 10: "And YE ARE COMPLETE IN HIM."

That, brethren and sisters, was Paul's agonizing ministry among the Gentiles—to develop a Body in whom these things would be comprehended and fulfilled—"All riches of the full assurance of understanding"—"All treasures of wisdom and knowledge." To the Galatians he said (4:19)—

"I travail in birth—I agonize—I am in pangs of labor— until CHRIST BE FORMED IN YOU."

He was talking to, exhorting, *pleading with*, baptised believers, trying to awaken them to the need for urgent action. Though baptised, they had *far to go*. Salvation was no foregone conclusion. Baptism is but the *beginning* of the race for life eternal. V. 19 of this 2nd chapter of Colossians gives the beautiful ecclesial picture when this glorious process is fully operating in all the members—

"All the Body by joints and bands having nourishment ministered, and knit together, increaseth with the INCREASE OF GOD."

* * *

LET US conclude with a thought on this subject from Hebrews—a sad thought, in a way—because Paul is again agonizing in birth with brethren who are "dull of hearing." He reveals many deep and beautiful things in this epistle to his own kinsmen in the flesh, but he would have liked to have told them greater and deeper mysteries of godliness—

"We have many things to say, and hard to be uttered, seeing ye are dull of hearing, for though by this time ye ought to be teachers, ye have need that one teach you again the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat. . .

"For every one that useth milk is unskilful in the word of righteousness, being a babe. . .

"But strong meat belongeth to them who are of full age, even those who BY REASON OF USE have their senses exercised to discern both good and evil" (Heb. 5:11).

There is the simple answer to the problem—"By reason of use." We are so constituted that to progress in anything, to gain efficiency, we must constantly practise, and to maintain efficiency we must stay in practice. That is how we learned to walk, and to talk, and every ability we may have acquired since—*by reason of USE*.

Our first steps, our first words, were pitifully elementary, but we should never have gotten beyond them if we had stopped right there, content to marvel enviously that God had miraculously given others the secret of walking and talking. Paul continues his urgent exhortation (6:1)—

"Therefore leaving the principles of the doctrine of Christ, let us GO ON TO PERFECTION."

We cannot just dabble for a few minutes a day in the milk and give the rest of our lives and energies and interests to present, passing things. *Study of God's Word must be the WHOLE life, the WHOLE heart's desire.*

In the next few verses, under the figure of a garden, Paul speaks of receiving all God's blessings of rain, and sunshine, and cultivation and attention, and then just bringing forth thorns and briars.

The "thorns and briars" are the natural manifestations of the flesh—anger, selfishness, harshness, bitterness, worldliness, spiritual emptiness and stagnation. But he concludes his admonition on a gentle, encouraging tone (v. 9)—

"But, beloved, we are persuaded better things of you, and things that accompany salvation, though thus we speak."

(END OF THE 1960 TEXAS GATHERING)

A Spectacle unto the World

"For this cause many are weak and sickly among you, and many sleep"—1 Corinthians 11:30

IN WRITING to the Corinthian believers the apostle Paul warns them against their party spirit which set forth some teachers in opposition to others. This is a fleshly characteristic that must be guarded against among every generation of Christ's followers. Let us consider some of the warnings and exhortations given by Paul in this important matter, contained in 1 Cor. 4.

Some of the Corinthians boasted "I am of Paul," others, "I am of Apollos." This boasting in various teachers, leaders or guides inevitably leads to factions in the One Body of Christ, marring the true spirit which should pervade it.

Paul and Apollos were, of course, not opposing leaders. Paul could have mentioned other teacher-leaders among the Corinthians themselves, but he does not do so. He singles out himself and Apollos only, as examples and deliberately refrains from mentioning any other names. He says in v. 6—

"These things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that ye might learn in us not to think above that which is written, that no one of you be puffed up for one against another."

It was not written or revealed who was superior to others in the One Body. Now is not the time for the manifestation of varying degrees of rank and glory, but we are all brethren in the Lord. To boast of being better or superior is at the expense of, or in opposition to others.

Such an attitude and frame of mind is foreign to that meek and gentle spirit which esteems the other better than himself to be. And see how Paul refrains from naming names. He could have; but it was not expedient and would not help.

The Corinthians did not have the proper attitude toward their teachers. Paul and Apollos, rather than being opposing teachers, were both of one and the same class, as Paul says—

"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God" (I Cor. 4:1).

Paul and Apollos, rather than being leaders of different factions, were *ministers of Christ*—his authorized stewards—answerable to no man in their day. They must give account of their stewardship to Christ, their Master, when he returns.

Paul points out the basic requirements in a steward among men; that he be found *faithful, dependable, and reliable*—

"Moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self" (vs. 2-3).

It appears that some of the Corinthians were pre-judging Paul's stewardship. But a human day of judgment was a small, insignificant thing to him compared to the day of *divine* judgment. We continue reading Paul's line of thought:

"For I know nothing of myself: yet am I not hereby justified: but he that judgeth me is the Lord" (v. 4).

Paul did not know anything against himself, having a clear conscience; but, though his conscience was clear it did not mean that he was justified or approved. Conscience, then, can be wrong, even though there be not the slightest feeling of guilt. We can do a wrong thing in all good conscience, as Paul himself before his conversion.

We must continually examine ourselves by the searching light of God's Word, applying its corrective thoughts and lessons to our daily walk.

Even by doing this, as Paul did, let us remember that Christ is still our Master, and he will be our judge in the end. Paul has in mind judgment to condemnation or approval—*final* judgment, and not the many matters of practical judgment we must necessarily decide during our probationary state. He continues (v. 5)—

"Do not form any premature judgments, therefore, but wait until the Lord comes back. For he will light up the darkness that now hides things and show what the motives in people's minds are, and then everyone will get from God the praise he deserves."

The praise each deserves is due praise, appropriate praise: what each deserves at the final appraisal by Christ. Factions should not give undue praise to their self-appointed leaders.

The true appraisal from Christ will not be based upon outward appearance of events and actions, but also according to motivating principles, *whether we are moved by a love of God, Christ and our brethren, or moved only by a love of self*—

"The heart is deceitful above all things and desperately wicked" (Jer. 17:9).

It is a natural thing to be deceived by the heart, requiring no effort or guidance for love of self. The motivations that drive us along in life must be searched out and examined and brought to light now—*today*—by the light of God's Word. Motives must be revealed for what they are. Love-of-self motives must be suppressed, and love-for-God motives must be engendered fully and continually.

If we fail today to bring to light our motives, they will then be brought to light in the very near future. *Boasting is not prompted by good motives.* There should not be any boasting among Christ's followers; no one should be puffed up; praise should not be given at the expense of another.

We should not boast of what we are; for all has been given to us. This is the way Paul continues in v. 7—

"For who maketh thee to differ? And what hast thou that thou didst not receive?"

"Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?"

The boasting of faction meant self-satisfaction, of being well-filled and smug in their social status concerning spiritual things. So Paul says in v.8—

"Now ye are full, now ye are rich, ye have reigned as kings without us."

Such satisfaction, leisure and feasting were not the status of the true Christian. This demeanour and manner is prevalent in the world, but should not be in evidence among Christ's followers.

The status of all Christ's followers, least of all the apostles, was not one of fleshy satisfaction, enjoying riches and reigning as kings, a behaviour that went hand in hand with the boastful, factious attitude. Speaking on behalf of the apostles (used in the broader sense to include more than just twelve) Paul declares (v. 9)—

"For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men."

The true Christians were not feted by the world, but persecuted by it, as their Leader had predicted—

"The world loves its own . . . In the world ye shall have tribulation."

In this 9th verse quoted above, Paul may have in mind the persecutions of Christians in Roman amphitheatres.

"For it seems to me, God has exhibited us apostles at the very end of the procession, like the men condemned to die in the arena. For we have become a spectacle to the whole universe, angels as well as men."

What a contrast between the boastful Corinthians and the apostles! Paul goes into some detail to point up the difference (the seeming difference) between them (v. 10)—

"We are made fools of, for the sake of Christ, while you are men of sense, though being united with him. We are weak, you are strong. You are distinguished, we are despised."

In so many ways the difference was quite apparent (could not be more apparent); for wherein could there be a greater obvious difference than between fools and wise, weak and strong, honourable and despised? V. 11—

"To this day we have gone hungry, thirsty, and shabby; we have had rough usage, we have no home, we have worked with our hands for a living.

"When people abuse us, we bless them; when they persecute us, we put up with it; when they slander us, we try to conciliate them.

"We have come to be like the scum of the earth, the dregs of the world, and we are so now."

See, then, the spectacle made of the apostles! It all begins with being a fool (in the eyes of the world) for Christ's sake. They were weak by worldly standards, only to be despised. Their end, through privation and persecution, is as the filth of the world and the offscouring of all things. A far cry, this, from the boastful, self-satisfied, filled to repletion, easy-living Corinthians.

But Paul, their spiritual father, is setting the proper example for them to emulate. He beseeches them to follow him. He would soon come to them, but for now he would send them Timothy, a dear (spiritual) son of his, a true servant of Christ, one on whom they could depend.

Some of the Corinthians, however, seemed to think Paul had no intention of visiting them and they were putting on airs about it: that is, in their boastful spirit they insinuated that Paul would not dare to visit them. "But," he says—

"I will come to you shortly, if the Lord will" (v. 19).

There was no question about his intention. He was definitely planning it. The only unknown factor about it was the Lord's will.

Since he was coming to visit them, the only question concerned the demeanour in which he should appear in their midst. He was appealing to the spiritually weak Corinthians by word and example and did not wish to exercise his authority, though he could do so.

Paul was an apostle, possessing the power of the Spirit, but he would rather persuade them by meekness and gentleness of Christ. But it was their choice to make—

"What will ye?"

That is, what kind of Paul do you want to visit you?—

"Shall I come with a rod (authority and chastisement), or in love, and in the spirit of meekness?"

Let us be impressed with the fact that a similar choice faces each of us, as Paul points out later in this same epistle:

"For this cause (lack of discernment—v. 29) many are weak and sickly among you, and many sleep.

"For if we would judge ourselves (now), we should not be judged (by Christ)"

(I Cor. 11.30-31). —N.M.

I Know Thee by Name

"A good name is rather to be chosen than great riches"—Proverbs 22:1

NAMES given in Bible times had more significance than they do in modern times. Names now are just a badge of identification; in the Bible they have purpose and meaning.

Sometimes the name referred to something connected with the person's birth or the times in which he lived, but if it was divinely bestowed it had deep significance, often referring to *the individual's future in relation to God's purpose*.

If we pass over these names as we come to them in our daily readings, because they are hard to read, we miss much that might be a fruitful source of strength to us.

The name given to the father of our race was ADAM, meaning "red earth," and has reference to the ground from which he was made. Of the woman it is said,

"She shall be' called Woman (**Ishshah**) because she was taken out of man (**Ish**)."

This shows the identity and origin and oneness of nature of the parents of the human race, and "gives us to know how frail" we are. Further meaning also comes out in the words that still hold their grip on Adam's descendants—

"Dust thou art and unto dust shall thou return."

* * *

NOAH is another outstanding name of early Bible times. "Rest" or "comfort" came through his work as a preacher of righteousness and the leader of a faithful few who "walked with God" in a time of general apostasy. "Comfort", too, comes to us through him as we see the "bow" in the sky as a

symbol of God's covenant "with every living thing" that He will no more destroy them with a flood of waters.

Stretching over a period of nearly 5000 years, Noah and the Ark become a type of God's saving grace through Christ, as Peter wrote—

"The like figure whereunto baptism doth also now save us."

* * *

ABRAM, the friend of God, after he became the central figure in God's future purpose, according to the covenants of promise, had his name changed to *Abraham*—

"For a father of many nations have I made thee."

His seed have become a multitude in the literal sense, as the sand upon the sea shore, and as the stars, innumerable, but when God's promises to him become a reality, and *all nations are blessed in him and his Seed*, the Christ, then the full meaning of his God-given name will be apparent.

The strength of Abraham's faith under trial has given him the name "father of the faithful." The multitude of these, like him, will obtain a good report through faith.

"By faith Abraham, when he was tried, offered up Isaac: and he that received the promises offered up his only begotten son, of whom it was said, In Isaac shall thy seed be called; accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."

* * *

MOSES is another wonderful name to consider. It means "drawn out." He was drawn out of the water as a babe, and later from the world, as circumstances caused him to flee from Egypt to the wilderness for a period of training and discipline for his later work. Although young and headstrong at first, he became the meekest of his time and heir of the blessing—

"Blessed are the meek, for they shall inherit the earth."

Of him it is said—

"Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

"Esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward."

* * *

JOSHUA and CALEB are two worthy men who played a noble part in the beginning of Israel's national history. Joshua (Greek: Jesus) means "Saviour." He was God's appointed leader to succeed Moses in bringing Israel into the promised land.

The name Caleb means "capable, energetic, bold." It also means "dog." The great drawing and motive power in the lives of both these men was *faith*, which the nation as a whole lacked. Because of their faithfulness and obedience, they were the only two that came out of Egypt who were permitted to enter the promised land.

We think of Joshua the Jew and Caleb the Gentile—(Caleb being a foreigner—a "dog"—by descent, but incorporated into Judah)—we think of their entrance into the promised land as a figure of the future inheritance of the righteous. God's blessings through Abraham and Christ have been extended to the Gentiles—

"For he is our peace who hath made both one, and hath broken down the middle wall of partition between us."

Together they will sing—

"The song of Moses, the servant of the Lord, and the song of the Lamb, saying,
"Great and marvellous are Thy works, Lord God Almighty. Just and true are Thy ways, Thou
King of saints."

* * *

Looking briefly at the name SAMUEL, we find that it means "Asked of God," his birth being the direct answer to his mother's prayer. This tells us that God does answer prayer in accordance with His will. But there is the possibility that we ask amiss—

"That we may consume it upon our own lusts."

But let us ask for the hearing ear, and the loving and faithful disposition that Samuel had. He came in troublesome and trying times to Israel, and all Israel knew that he had been established as a prophet of God.

His work was not without some success, as we read of Israel's yearning for God. Yet it grieved Samuel as Israel asked for a king, and he reminded them that they had not rejected him but God.

Let us accept the lesson we get from this God-given servant, and in turn let us pray—yea, let us pray always, that we develop that true patience that Samuel had; for we know that God, in His own good time, will provide a means for our escape from present trials and afflictions.

* * *

DAVID, the man after God's own heart, means "Well beloved." The Lord was his Shepherd, and though like a pelican in the wilderness, and a sparrow upon the housetop—haunted by the enemy—yet David said—

"The Lord hear thee in the day of trouble, the Name of the God of Jacob defend thee."
"Some trust in chariots and some in horses; but we will remember the Name of our God."

David kept always before him the promise of his Greater Son and Lord—

"He shall be as the light of the morning, when the sun riseth, even a morning without clouds,
as the tender grass springing out of the earth by clear shining after rain . . .
"This is all my salvation and all my desire."

David is now sleeping in the dust of the earth, yet with the eye of faith he saw the future when—

"I will behold Thy face in righteousness; I shall be satisfied when I awake with Thy likeness."

Time fails us to tell of all those wonderful Bible names, who through faith wrought righteousness, obtained promises; out of the weakness of mortal nature, were made strong in faith and waxed valiant in the "good fight of faith."

Of these the world was not worthy, yet being destitute, afflicted and tormented, they obtained a good report through faith. These things are written for our instruction on whom the ends of the world have come.

* * *

BEFORE WE close, we must look for a moment at that Name "above every name"—that Name of Jesus—to which—

"Every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

JESUS means "*Saviour*;" CHRIST means "*Anointed*." It was written of him—

"He shall grow up before Him as a tender plant, and as a root out of dry ground."

Dry indeed was the ground when Jesus came forth to the house of David. The nation was under the Roman yoke, and the people were sunk into that cold formalism of religion that Jesus denounced so scathingly during his ministry.

Though he is spoken of as coming out of dry ground, yet he was the greatest of all the sons of Israel, a full unfolding of that which had been declared concerning God's purpose in him. Though—

"He hath no form nor comeliness; no beauty that we should desire him."
—yet he was the "Rose of Sharon," shedding forth his holy perfume, in mighty word and deed—rich and beautiful fragrance of the Holy Spirit Word, as the Lily of the Valley.

Yes, Jesus shed forth beauty and holiness with depth and richness, in all his teachings—dropping as sweet wine in the path of those whose ways were directed by his counsel—

"How beautiful upon the mountains are the feet of him that bringeth good tidings!"

Jesus, as the tender plant of promise, beautiful to God, and a Saviour to those who sought him, was despised and rejected of his own nation; but there were a few who could see in him the "consolation of Israel," as Peter declares—

"Neither is there salvation in any other name under heaven given among men, whereby we must be saved."

What a comfort it is to the brothers and sisters of Christ as they meet together to remember him, to know that this Son and Lord of David has filled to the overflowing all the good things that David has written of him.

Jesus is that true light of the morning—a Saviour to all who look for redemption in Israel. There are to be no clouds in the sky of that morning of which he is to be the "Great and morning Star." "The Light of the world" he will be then, as he is now only in the hearts of his few followers. He pleads with men—

"Come unto me all ye that labor and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest for your souls. For my yoke is easy and my burden is light."

As his sister, then as his spouse, let us go into the garden of his love with him—

"I have gathered my myrrh with spice; I have eaten my honey-comb with my honey; I have drunk my wine with my milk. Eat, O Friends; drink abundantly, O Beloved."

Jesus fulfilled to the letter the things Isaiah wrote of him. He was oppressed, he was afflicted—bruised as an offering for sin—but by his stripes we are healed. And now—

"The names of all the saints he bears, engraven on his heart."

Nor shall the meanest saint complain that he has lost his part."

—W.J.P.

The Desire of All Nations

"When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh"—Luke 21:28

THE conditions in the world today clearly illustrate basic causes which must necessarily be corrected or changed to bring about peace and stability for a confused mankind. The increase in perplexity on every hand brings into sharper focus these basic reasons so that men may see in the end

the exceeding mercy of God in the manner of salvation so graciously effected through all the toil and anguish.

The increasing crescendo of the ten terrible plagues in Egypt which effected the deliverance of God's people brought Israel to see the desirableness of leaving the land of darkness and destruction and the great deliverance from sin and iniquity, and that the world might ascribe glory to God alone—

"The Lord is my strength and song, and He is become my salvation; He is my God, and I will prepare Him an habitation; my father's God, and I will exalt Him.

"Thy right hand, O Lord, is become glorious in power; Thy right hand, O Lord, hath dashed in pieces the enemy.

"Thou in Thy mercy hast led forth the people which Thou hast redeemed: Thou hast guided them in Thy strength unto Thy holy habitation.

"The Lord shall reign for ever and ever" (Ex. 15: 2-18).

Daniel the prophet stated that the struggle of the nations and the effect upon the faithful would result in the purifying and making white of many, but that the wicked would only continue to do wickedly (as Pharaoh continued to harden his heart against God) and therefore the wicked would not understand, but that the wise would understand (Dan. 12:10).

If we would understand the end of the matter we must go to God's Word, which the world refuses. Going to God's Word means reading it and accepting what it says, and putting it into practice and accepting the responsibilities which a knowledge of it brings to our hearts. The world *claims* to go to it, but in practice they deny its power.

In effect the world does its own will, but like the proud waves of the sea they do but serve the Almighty purpose in their arrogant raging. The mighty king of Assyria illustrated this principle many years ago and became a symbol of God's use of nations to fulfil His will, that God removes kings and sets up kings, that He alone makes peace and creates evil—

"I, the Lord, do all these things" (Amos. 3:7).

The king of Assyria boasted (Isa. 10:13)—

"By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man."

God said that the Assyrian was the rod of *His* anger against Israel and that the staff in their hand was *His* indignation. But because of the pride of Assyria, He continued (v. 15)—

"Shall the ax boast itself against Him that heweth therewith? or shall the saw magnify itself against Him that shaketh it?

"Be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt.

"For yet a very little while, and the indignation shall cease, and Mine anger in their (the Assyrian's) destruction."

* * *

GOD HAS revealed His purpose as a continuous theme throughout the Scriptures. It is His intention to establish on this earth a Kingdom with divine rulers to bring the whole world to a knowledge of His will and in the end to remove sin, sickness, disease, and finally death.

When this is accomplished the whole earth shall be filled with the glory of God, as He has repeatedly stated in His Word. The unfolding and elaboration of this purpose may be seen by highlights shining forth from the Scriptures—

THE PROMISE TO EVE (spoken to the serpent)—

"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15).

THE PROPHECY OF ENOCH—

"Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (Jude 14-15).

THE PROMISE TO ABRAHAM—

"And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12:3). "I will give thee this land" (15:7)

THE COVENANT WITH DAVID—

"I will set up thy seed after thee . . . I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever . . . Thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever" (2 Sam. 7:12-16).

PROMISES REPEATED THROUGH THE PROPHETS

"The desert shall blossom as the rose."

"There shall be no more thence an infant of days, nor an old man that hath not filled his days."

"They shall not labor in vain, nor bring forth for trouble."

A KINGDOM ON EARTH PREACHED BY CHRIST—

"The time is fulfilled, and the kingdom of God is at hand."

"Thy kingdom come, Thy will be done ON THE EARTH."

"Then shall they see the Son of man coming in a cloud with power and great glory" (Matt. 24:30).

"And when these things begin to come to pass (on the earth), then look up and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

"The meek shall inherit the earth" (Matt. 55).

RETURN OF CHRIST PREACHED BY THE APOSTLES—

"The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ" (2 Thess. 1:7-8).

RESURRECTION AND JUDGMENT PREACHED AS THE DOOR TO SALVATION—

"To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life . . . in the day when God shall judge the secrets of men by Jesus Christ according to my Gospel" (Rom. 2:7-16).

These scriptures reveal God's purpose and method of solving the world's problems. These world troubles are not new. They are but accelerated with the close of Gentile times, which have been allotted by God. The cup of iniquity of all nations has just about filled and will soon run over. God has decreed judgment for a wicked world, which casts up mire and dirt—

"There is no peace for the wicked" (Isa. 48:22).

* * *

THERE ARE *three basic causes* of all the world's problems. They are expressed by the Apostle of Love in 1 John 2:16—

"For all that is in the world, the lust of the flesh, the lust of the eyes and the pride of life, is not of the Father, but is of the world.

"And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

James tells us *the world's troubles start with the individual*—

"From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?

"Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James. 4:1-4).

And again he states (James 1:14-15)—

"Every man is tempted, when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."

The transgression in Eden shows us the development of these three basic causes of trouble, through the disobedience of our first parents, Adam and Eve, to the Divine Law. The results of this direct disbelief of what God had stated was an *evil conscience* on the part of the first man and woman. Three aspects of the Tree of Knowledge appealed to Eve—

"A tree good for food, a tree pleasant to the eyes, a tree to make one wise" (Gen. 3:6).

But God had provided for all their needs for food, and had forbidden this. The fruit was pleasant to Eve's eyes, but the disobedience was wicked in God's eyes. It was able to make wise in the ways of the world. But the wisdom of this world is foolishness with God. Worldly wisdom assumes that God is not able to take care of His children. Worldly wisdom develops the *Pride of Life*.

CONTRAST then the results of the disobedience. "Because thou hast done this," said God unto the *serpent*, there should be continual conflict between the sinning serpent seed and the seed of the woman. There would be conflict between good and evil. The seed of sin should first predominate, bruising the seed of righteousness "in the heel" for many years, but ultimately the triumph of right over wickedness was foretold in the expression—

"The seed of the woman shall bruise the seed of the serpent **in the head** (that is, mortally)."

The conflict begins to manifest itself immediately in Adam and Eve's children (Gen. 4:8)—

"Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him."

"And wherefore slew he him? Because his own works were evil, and his brother's righteous"

This conflict has raged through the centuries. It is the root of present world problems.

The results of Edenic transgression are further seen in the words of God to Eve in Gen. 3:16—

"I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be subject to thy husband, and he shall rule over thee."

Instead of a position of blessed equality, she would be subjected to sorrow and pain and greatly increased conception and birth-rate, under the rule of her husband. God in His foreknowledge and wisdom saw the necessity of this because of the enmity amongst men and the depletion of the world population, by war, pestilence, famine, sickness and death, resulting from sin. God in love would, in His own way, bring good out of the evil brought by sin. This vast increase in population has brought about the sad condition which aggravates world problems so severely.

* * *

"Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;
"Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;
"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art and unto dust shalt thou return" (Gen 3-17-19).

These words, addressed to *Adam* by the Creator, are the *third* aspect of the curse brought about by the infraction of Divine law in Eden. Together with the other two (spoken to the Serpent and to Eve), they form the problems facing humanity through the long night of their sorrowful history, and which must be corrected before real lasting happiness and peace can bring blessings to all mankind.

These three work together and are pressures building up as for a volcanic eruption over the face of all the earth. A comparison of recent current events clearly illustrates their mark in bold relief emblazoned on the present world map.

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

Signs of the Times

THE STATE of the world today presents a complicated pattern of conflicts and contradictions which makes it extremely difficult to analyse or appraise on the basis of purely human methods.

Irrational optimists, who only evaluate things on the basis of surface appearances, see the conflicts throughout the world as the mere birth pains of coming world peace and international unity. Such conclusions are based more upon wishful thinking than a sober consideration of the facts. Therefore, purely human evaluations are worthless

To keep an accurate picture of what is actually building up in the world, let us view the scene **IN THE LIGHT OF PROPHECY** as unmistakable evidence piles up that we are living in the time of the end and the nations are moving unwittingly, but surely toward Armageddon

RUSSIA LOSES GROUND (?)

THOUGH probably only a temporary setback, the Soviets have been rebuffed in their efforts to unseat Sec. Hammarskjold, get UN forces withdrawn from the Congo and having Antoine Gazenga, successor to Premier Lumumba, recognized as president of the entire Congo

However, it would be unwise to conclude that the Russian purposes or tactics will undergo any change because of this defeat. "Strong pressures on the one hand; peaceful overtures on the other," will doubtless continue as the Moscow method.

In a recent speech, Mr. Khrushchev declared, "Our goal is the victory of Communism." This victory, he intimated, would be attained by peaceful methods, if possible, but again he boasted that Russia has a stockpile of nuclear weapons sufficient to annihilate all enemies, and that capitalist nations could escape destruction only by submitting to the inevitable—the victorious march of Communism.

Every move made by the Soviets can be interpreted on this basis. Their final goal is world conquest; a Communist victory is a means to that end. As the Russian bear growls resentment over his defeat in the Congo affair, plans for furthering the Communist conquest go on unabated.

"DISTRESS OF NATIONS"

WITH ALL the accumulated knowledge and experience of the ages to draw upon, the nations today are floundering in a sea of distress and perplexity unequalled in human history. Problems which it seems should have been solved long ago remain unsolved. New ones accumulate faster than the old ones can be disposed of.

Something the wise of this world do not understand is that human nature has not changed, neither has the divine purpose been altered which has **decreed just such conditions as now obtain on earth**. But the "wise" should understand.

In addition to the fact that a large proportion of the world is engulfed in political turmoil and armed strife, domestic problems beset many nations.

To say nothing of the impoverished condition of most of the small nations, financial and economic distress afflicts the strong nations. Both Red China and Russia are suffering from crop failures, especially in China where a large percent of the population is facing actual starvation.

India's efforts to increase food production and instil life into her economy is beset with insurmountable difficulties, her leaders declaring that outside aid must be doubled if India's recovery plans are to succeed.

Though little is known of the financial condition of Russia, it is well known that Communist China is operating on a basis of chronic bankruptcy, to such an extent that foreign credit can only be sustained by selling goods to outside markets which are badly needed by her own people.

The economy of the Western bloc of nations is none too good, many of the weaker nations being in dire need of help. Even supposedly fabulously wealthy Uncle Sam seems to have overplayed his hand in helping his allies and is now feeling the pinch of what appears to be a world-wide business depression.

Britain has been operating on an austerity basis for years. Burdensome taxation, most of which is required for keeping up the fantastic arms race, may have reached its limits. It should be borne in mind that the second world war came upon the heels of the greatest economic depression in modern times. Poverty, not prosperity, could spark another war.

"POWER OF THE HEAVEN SHAKEN"

LAOS—This unfortunate little kingdom is being torn apart by two factions fighting over an area already desolated by poverty and internal strife. Unfortunately for Laos, its geographical position makes it a key nation to Southeast Asia. Whichever wins, East or West, in Laos, may easily control all this highly strategic area. Therefore there is no hope for permanent peace in Laos.

ALGERIA—Though a ray of hope has been injected into the Algerian situation because of some prospects of a peaceful settlement of the problems arising out of the long civil war, continued riots and killings would seem to contradict such claims.

It is hoped that a peaceful settlement of the Algerian problem will result in a union of Tunisia, Algeria and Morocco, including close ties with France. This, too, is doubtful of success.

First, the mixed population and divergent interests of these nations, the dissatisfied French minority and the presence of Soviet influences in Morocco would seem to rule out any hope of unity and harmony.

MOROCCO—The Russians have already moved into Morocco, the latter having accepted "unconditional" Soviet aid for economic development. Also 12 MIG fighter planes have been delivered to Morocco as a "gift" from Russia.

At the same time both the U.S. and French air force bases in Morocco are to be abandoned by Moroccan "request." Morocco has negotiated with the Soviet Union for exchange of newsreels.

The Communists have broken through the heavy Moslem influences in North Africa and invaded another formerly anti-Communist area which appears definitely to be going the way of all countries accepting Soviet aid.

CONGO—A frightened calm after the death of Lumumba is followed by a wild frenzy of murder and civil war. So chaotic have conditions become that Sec. Hammarskjold declares that 25,000 troops and \$135 million will be necessary for the UN to restore order in the Congo.

Reversing its policy of non-interference in Congo internal conflicts, the UN is now resorting to military action. **It appears likely that the Congo will be the graveyard of the United Nations, or its reduction to impotency.**

Already, disgusted with what appears to be a hopeless effort, and dissatisfied with UN policies, some nations are pulling their forces out of the Congo and replacements are hard to obtain. Reluctance on the part of some member nations to contribute funds for further operations is slowly bankrupting the UN.

There is no longer any doubt that Russia and her allies are out to wreck or rule the UN. They can wreck it by refusing to contribute to its expenses, interfering with its operations and continual harassment; they can rule it through the increase of members favourable to the Communist ideas, such as Red China, whose admittance to the UN is only a matter of time.

Thus it appears almost certain that the UN, hailed as the supreme hope for world unity, is headed for the graveyard where repose the skeletons of the League of Nations, World Court and all other international bodies who sought to break prophecy by trying to do that which the most High has decreed no one but Himself can do—"make peace."

RHODESIA—A new area of unrest, where African nationalism threatens to make of this British colony another Congo. Prime Minister Macmillan is trying desperately to work out a plan for constitutional government for Rhodesia against opposition from the white settler minority and British officials.

It appears certain that Britain must either give the Rhodesians free government, something for which they are unprepared, or face revolution.

NEW GUINEA—The world's second largest island, lies north of Australia and east of the republic of Indonesia. Its western half is owned by Holland, the eastern half owned partly by Australia and partly by a trusteeship administered by the UN.

Many believe that this territory is on the way of becoming one of Asia's most explosive trouble spots. Indonesia claims the island, but neither the Dutch, Australia nor the UN are willing to concede these claims in the slightest degree. The U.S. is involved because Holland and Australia are her allies and Indonesia, fully supplied with arms by Russia, is definitely anti-U.S.

Russia, as usual in such cases, is already fanning the flames and pouring in huge military supplies to Indonesia and promising them unlimited military supplies of all kinds. How soon will it be before the Soviets have this vital area as another base of operations?

CUBA—While Castro is reported to have made certain concessions in his feud with the U.S., through South American channels, rumbles of revolutionary uprisings against his rule persist. Further evidence of Castro's complete involvement with Communism is revealed in a recent report that East Germany has sold a number of manufacturing plants to Cuba, to be installed and operated by German technicians. This is part of a master economic blue print geared to the Soviet bloc.

ETHIOPIA—In view of the fact that Ethiopia is one of the countries to be "at the steps" of the King of the North (Dan. 11:43), it is interesting to note the involvement of his ancient country in modern world unrest.

After having subdued the recent revolutionary uprising, Ethiopia is now engaged in a "brush" war with its neighbor, the Somali republic which is being armed with an ample supply of weapons "from a mysterious source."

As we view the world situation from time to time we cannot fail to note how closely knit together are the world problems and conflicts. Even disturbances in remote areas, which formerly would have received scant notice, now reverberate throughout the world and to some extent affect all other nations, adding to the distress and tension as "evil goes forth from nation to nation," who are to be swept away with the "great whirlwind which shall be stirred up from the coasts of the earth."

—O.B.

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