

# The Berean Christadelphian

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

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

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

## **EDITORIAL**

### **Made Nigh by the Blood of Christ**

*"Take of the blood, and strike it on the two sideposts and on the upper door post"—Exo. 12:7*

ON A certain occasion Jesus sent forth seventy disciples to preach the Kingdom of God, and to heal the sick. He gave them explicit instructions as to what to do and how to conduct themselves. After their work was completed, it is stated that "they returned again with joy." Then he took them aside privately, and said—

"Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them"—Matt. 10:23-24.

Truly it is a wonderful blessing to be in the company of Jesus, and to hear "the gracious words which proceeded out of his mouth," and to behold how he had "done among them the works which none other man did." But those who saw and heard in the days of Jesus, are not the only ones who are favoured, for the blessing has been extended to the present day by the sublime prayer of Jesus when—praying for his apostles—he said—

"Neither pray I for these alone, but for them also which shall believe on me through their word"—John 17:20.

How have we come by our knowledge and understanding of the Gospel? Is it not because we have believed through the apostles' word, and were convinced by their testimony? In fact, we owe an unpayable debt of gratitude to the apostles for what they have done, for without their writings we would know nothing of the Anointed Jesus, "and would be like the beasts that perish." Paul speaks of that condition in his letter to the Ephesians—

"At that time ye were without Christ, being aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope, and without God in the world."

In such a state they had nothing to hope for except death, because they were without Christ, and that means they had no relation to the promises made to Abraham which form the basis of the Gospel, and the foundation of true religion. These believers—to whom Paul was writing—had been in that state, but he desires to emphasize the great transformation that had taken place in their lives; therefore, he says—

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

A superficial reading of this statement of the apostle might create the impression that in some mystical way the literal blood of Christ had brought these believers near to God. But this is far from the truth. First, let us look at the shadow. Many years before, on the eventful Passover night in Egypt, the blood of a lamb protected the people of Israel from the power of the destroying angel while he smote the firstborn throughout all the land of Egypt.

This protection was not all mechanical; it was based on *faith*. They had been commanded to slay the lamb, and sprinkle some of its blood upon the entrance, or the door posts of their homes. The explanation is in Exo. 12:13—

"And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt."

The focal point in this verse is the word *token* which, in this place, means a signal, as a flag, beacon, evidence or mark. Therefore the blood became evidence to show that the occupants of the house had complied with the passover regulations, because they had faith in its operation. This was one of the greatest allegorical transactions recorded in the Scripture of truth. Although it was founded upon facts, and efficacious for the "time then present," it was but a shadow of the greater things to come. It pointed forward to the Lamb of God who should "take away the sin of the world." Therefore, says Paul—

"Purge out the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed (or slain) for us"—1 Cor. 5:7.

While Israel kept the feast of the Passover with literal unleavened bread, Paul, in the next verse, exhorts the believer to "Keep the feast with the unleavened bread of sincerity and truth." To keep it in this manner would seem to indicate that our life, after belief and obedience of the Gospel, should be a life of consecration—not in word, but in deed; that is, an active, joyful life devoted to works of righteousness. In view of what Paul says in Rom. 12:1 there seems to be no other conclusion—

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Think of it; reasonable, not excessive; but agreeable to sound judgment. Jesus was the anti-typical Lamb of the feast provided by the Father. Like the typical lamb, not one of his bones was broken; but his blood was sprinkled—not literally, but figuratively—upon the doors of the believer's heart. We ate, therefore, no longer our own; for we are "bought with a price," and that price is—

"The precious blood of Christ, as of a lamb without blemish and without spot"—1 Pet. 1:19.

The word precious means "of great price or value," and what word could describe it better? Literally, of course, the blood of Christ shed upon Calvary would be useless to anyone. It fell to the ground, and dried up in the same manner as the blood of the lambs did in Egypt. Wherein, then, lay its value? Was it not in what it signified and accomplished? Yes, by all means. Therefore, it is a symbol of faith by which the believer in the things concerning the Kingdom of God, and the Name of Jesus will be saved when the angel of Yahweh comes to take vengeance on them that know not God, and upon those who know Him but do not obey the requirements of the Gospel. He will see the precious blood of Jesus sprinkled on the entrance of the hearts of those who have been faithful in all things, and will pass over them, and they will enter into the joy of their Lord.

To become "partakers of the divine nature," is not a mechanical process. Therefore we must not be satisfied with the mere knowledge of the first principles of the Truth; but having established ourselves upon a rock, let us "go on to perfection," as Paul has said. To reach perfection in this life is impossible; but *it must be our constant aim*. There must be an undeviating pressing forward, so that we will be transformed by the renewing of the mind. It is imperative that "we walk in the Truth," for if we are not knit together in holiness and brotherly love, we will be wasting our time talking about purity of doctrine and fellowship.

Having been "made nigh by the blood of Christ," there must be a close contact with the living and transforming power of godliness that will stir up within us a divine fire of enthusiasm for the Truth, so that God's Word will be in our hearts as a burning fire shut up in our bones. —*Editor*

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## Who Baptized the Apostles?

"*He that is washed needeth not save to wash his feet, but is clean every whit*"—John 13:10.

By **BROTHER JOHN THOMAS**

THE ANSWER to this question is emphatically, John the baptizer. The apostle Andrew is styled by the apostle John, one of John's disciples (John 1:35, 37, 40). This testimony is decisive as to *him*; but how are we to get at the certainty that the twelve were *all* baptized of John?

We reply, that John's baptism divided the Jews into two classes—the first class comprised "all the people that heard, and the publicans;" the other, "the Pharisees and lawyers" (Luke 7:29-30). The former class were very numerous; for—

"Jerusalem, and all Judea, and all the region round about Jordan, were baptized of John in Jordan, confessing their sins" (Matt. 3:5-6).

Referring to the completion of this work, Luke says (3:21)—

"Now when **all the people** were baptized, and it came to pass that Jesus also being baptized, and praying, the heaven was opened."

The other class being composed of the "upper ten thousand," were "respectable" and few. They were the "righteous," who, in their own estimation, needed no physician, having no occasion for repentance.

As a class, they despised the people as cursed, knowing not the law. They regarded a baptism of repentance for remission of sins as quite unsuited to them; so that—

"They rejected the counsel of God against themselves, being not baptized of John"  
(Luke 7:30).

While the people, on the contrary, who thought more humbly of themselves (Lk, 7:29)—

"Justified God, being baptized with John's baptism."

The testimony saith that "the publicans," or tax-gatherers, were baptized of John as well as all the people. Now the apostle Matthew was one of the publicans of Judea, and styled in the list of the twelve, "Matthew the publican." We may therefore safely infer that he, as well as Andrew, was baptized of John. The apostles were all attendants upon John's preaching. One of them says (1 John 1:1-3)—

"That which was **from the beginning** which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life . . . that which we have seen and heard declare we unto you."

John affirms this of *himself* and the *rest of the apostles*. Matthew and he have written accounts of some of the things they saw and heard "from the beginning" — a beginning indicated by Mark as characterized by *the commencement of John's baptismal proclamation*, which he styles (1:1)—

"The beginning of the glad tidings of Jesus Christ."

All the apostles were "witnesses unto him." Therefore what John and Matthew and Andrew saw and heard they were all able to testify to from personal observation.

John and Matthew heard John preach, saw him immerse Jesus, saw the Spirit descend upon him, heard the Father's voice, etc.; and because they saw and heard these things they were able to declare them.

Peter also intimates that he and the ten were well acquainted with the things that pertained to "the beginning;" and declares that it was necessary that the candidates for the twelfth place in the apostleship should be as familiar with them as themselves. Said he—

"Of these men who have companied with us all the time the Lord Jesus went in and out among us, beginning from the baptism of John unto that same day that he was taken up from us, must one be ordained to be a witness of his resurrection" (Acts 1:21-22).

He must be able to testify the things concerning Jesus in connection with John's baptism as well as with his resurrection. If he were unable to do this, how could he testify that God had anointed him, or made a Christ of him?

*The conclusion, then, is certain that all the apostles heard John's proclamation that the King of Israel was about to appear, and that they should prepare to receive him; that he came baptizing in water to the end that God might set His seal or mark upon that one of the baptized whom He had chosen for king; and that having witnessed the promised sign descending upon Jesus, he testified that Jesus was the Son and Lamb of God, whom He had chosen to take away the sins of the world. The apostles all heard this, and having heard it have declared it unto us.*

This being admitted, then, it is equivalent to admitting also that the apostles were baptized at John's baptism; for the testimony we have already quoted says,

"All the people that heard justified God, being baptized with the baptism of John."

The apostles were of the *people*, not of the *ruling class*. They heard, and believed what they heard, and were therefore baptized in the hope of the King's making his appearance soon. Nor were they long held in suspense. When John pointed to Jesus as the King, Andrew and another introduced themselves to him and had the honor of an invitation to spend the day with him at his abode.

On leaving he sought his brother Simon Peter, and told him they found the Messiah, that is the Anointed. Peter then went to see him, and having entered his service received a change of name. After this Philip, a fellow townsman of Andrew, and Peter were enlisted. Philip then told his friend Nathanael—

"We have found him, of whom Moses and the prophets did write."

And when Nathanael had conversed with Jesus, he recognized him as "Son of God and King of Israel."

But it is further certain that the apostles were all disciples of John, (and they only were his disciples who were baptized of him) before they were disciples of Jesus, from the consideration evinced in the answer to the following question.—

*From which of the two classes before-mentioned is it certain Jesus would select his apostles? Would it be from that class which rejected the counsel of God against themselves in not being baptized?—the Pharisees and Lawyers?*

No; these were they upon whom he pronounced his woes. It follows then that he selected his apostles from those who "justified God in being baptized with John's baptism." *No other conclusion is open to us.* It is this or none at all.

But one may say, were the apostles not afterwards rebaptized in the Name of Jesus, and if so, who immersed them? No, they were clean without it. Their case was peculiar, and cannot occur again. Jesus did not baptize in his own Name.

Indeed there was no baptizing into any name before Pentecost. There *could* be none; for although Jesus had power on earth to forgive sins, his Name had not acquired a sin-remitting efficacy, because he had then as yet neither died nor risen again.

*John's baptism was the immersion of believers into repentance for remission of sins; so was the baptism Jesus preached.* The difference existing between them was in that believed by the disciples of John and of Jesus.

Both classes believed in the Hope of Israel; John's, however, expected the coming of Messiah to put the nation in possession of its hope; while the disciples of Jesus believed that he was already come, and that Jesus was he.

Many of John's disciples, it is likely, though expecting the King whom Jehovah had provided, did not receive Jesus as that personage; but to—

"As many as DID receive him, to them he gave the power to become the sons of God."

*Among these were the apostles,* and those who on Pentecost and afterwards "believe on his Name." The faith that served for baptism before Pentecost would not suffice on that day. It must expand, for it had to comprise the King's death for sin and his resurrection for justification unto life, in addition to what was believed before.

The baptism of believers into repentance for remission of sins, was the nature of the *three* baptisms, administered first by John, then by Jesus, and afterwards by the apostles on Pentecost.

\* \* \*

THE CASE of the apostles, we have said, was peculiar. John the baptist was not immersed at all; not even by Jesus: but Jesus was immersed by him, how much more necessary therefore the apostles. They had all bathed religiously in Jordan's bath.

After this Jesus took them under his especial care. He instructed them in 'the mysteries of the Kingdom of God,' and indoctrinated them with the divine testimony. *This had a cleansing effect upon eleven of them, but not upon Judas.*

As the three years and a half of his ministry drew to a close, he proceeded to perfect the work he had commenced upon them. Two days before the Passover being at Bethany, he supped at Simon the leper's.

After supper he began to wash the apostles' feet, for a double purpose; *first, to complete their cleansing;* and secondly, to teach them a lesson of humility.

Peter, however, objected, judging that Jesus was humbling himself too much. He did not perceive what was intended by the act. But his Lord told him he should know afterwards. He still declined, saying—

"Thou shalt not wash my feet unto the age."

To which Jesus replied (John 13:8)—

"If I wash thee not, thou hast no part with me."

—that is, *in that Age.* It is evident from this remark that there was more in this particular feet-washing than a mere lesson of humility.

Peter's salvation depended on his compliance; for to tell him he should have no part with Jesus, was the same as telling him he should be lost if his feet were not washed by Jesus. When Peter heard this all objection not only vanished, but he rushed into an extreme of willingness, offering not only his feet, but his hands and head.

But Jesus reminded him that this was unnecessary, on the ground that *he and the rest had already bathed*, and bathers when they had left the bath needed only to wash their feet, and were then clean every whit. His words are—

"He that is bathed (**holeloumenos**) hath no need but to wash (**nipsasthai**) the feet."

This being the case with the apostles, Jesus refused to do more than wash their feet. John had bathed them in Jordan, and Jesus completed their investiture by the Word he had spoken to them, and the washing of their feet. Their feet were now—

"Shod with the preparation of the Gospel of peace."

Before, they were girded with Truth, and had on the breastplate of Righteousness; but they were not shod. The word spoken to them by Jesus let them into the mysteries of the Gospel of the Kingdom, which are "the preparation of the Gospel," for no man can have part with Jesus in that Kingdom, which is his joy, unless he is prepared by indoctrination into the Mystery. Thus indoctrinated, bathed and washed, Jesus addressed them, saying—

"Ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean."

But Judas had heard the same things, been bathed by John, and washed by Jesus, why was he not clean even as the rest? Because, not being a man of honest and good heart, the Word sown there could not germinate and grow.

What he understood had no genial influence upon him. It found him a thief and left him a thief and a traitor, therefore his bathing and washing proved of no account. But it was not so with the eleven. After this washing Jesus said:

"Ye are now clean through the Word I have spoken to you."

Their cleansing was complete and permanent by the water through the Word.

Thus by reasoning on the testimony we come to the full assurance that the apostles were baptized of John, and cleansed by Jesus with water and the Word. He exhorted them to wash one another's feet, as a memorial, doubtless, of their being shod, and of the humility he exemplified for their imitation.

*Such a feet-washing was never before or since, nor will ever be again.* The lesson inculcated remains in all its force.

Jehovah's future king of the world washing the feet of the thief, whom he knew, within two days, would sell him to his enemies that they might put him to death!

*No meekness and humility ever exceeded this!*

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## Fellowship

*"If we walk in the Light, as He is in the Light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin"—1 John 1:7*

By **BROTHER ROBERT ROBERTS**

THE TRUTH is professedly and confessedly a "narrow" thing, Jesus declares this in saying (Matt. 7:15)—

"Strait is the gate and narrow is the way that leadeth unto life."

This "Way" he afterwards speaks of as "the Truth," saying—

"Ye shall know the Truth, and the Truth shall make you free."

And also (John 18:37)—

"Every one that is OF THE TRUTH heareth my voice."

The narrowness of the Truth is one of the obstacles to its general adoption. People do not like to be fettered either in doctrine or practice.

*It is also one of the causes of the active tendency to corruption which has manifested itself among those embracing the Truth from the very day it was apostolically established at Jerusalem.*

It is inconvenient to be under restrictions in our dealings with fellow men in the Truth or out of it. If it were a question of choice, we should all prefer absolute freedom. But no one recognizing Christ as the supreme Teacher can think of freedom in the matter. If we make freedom our rule, we can only have the freedom of those who set Christ aside altogether, saying in the words of the wicked—

"Our tongues are our own: who is Lord over us?"

None who truly know Christ would desire this freedom. All who sincerely accept Christ will recognize his law as paramount, however irksomely it may work in some of its present relations.

\* \* \*

IT IS one of the narrownesses of the Truth that it demands of those who receive it that they "*contend earnestly for it,*" even if an angel from heaven oppose it or corrupt it (Jude 3; Gal. 1:8-9), and that they *maintain it intact and unsullied among themselves* as the basis of association among those who profess it, refusing to walk with a brother who either disobeys its precepts (2 Thess. 3:14; Rom. 16:17), or refuses consent to its teachings in vital matters (2 John 10; 1 Tim. 6:3-5)

*This policy is so contrary to natural friendliness that it is easy to drift away from it, and to invent theories that will relieve us from its unpleasant obligations.*

The controversy on inspiration has forced the reconsideration of this question upon us. We say reconsideration: for it was considered and debated in the beginnings of things connected with the Truth in this generation, and satisfactorily disposed of for a time.

*The principal cause of our trouble in the present situation has been the divergence of view that has prevailed at the bottom on this fundamental question.*

Many who have allowed the entirely inspired character of the scriptures, have not been able to see the necessity for **INSISTING UPON THAT TRUTH IN OUR BASIS OF FELLOWSHIP**. They have been inclined to leave it as "an open question."

This is the result of a dim or faulty perception of the *apostolic doctrine of fellowship* (a common-sense doctrine) which requires agreement on fundamentals as the first condition of walking together, or co-operating, associating, or fellowshiping together in the prosecution of the objects of the Truth. As a brother writing on the question says—

"There is prevalent at the present time a lamentable looseness in regard to what must constitute the basis of fellowship. It; arises partly from ignorance and **partly from an over-anxiety to increase numbers**, and keep together divergent elements. This must inevitably result in serious trouble or general declension . . .

"The Truth's interest is at stake, and no doubt much depends upon our action, as to whether it is yet to be maintained in its purity and simplicity, or lapse into laodiceanism.

"The crisis is, doubtless, the most acute that has taken place since it was brought to light in these latter days. It has been brewing for past years. You were reluctant to believe it, and laboured to stave it off.

"A too long course of loose discipline and slackness in dealing with wrong principles in doctrine and practice has, no doubt, intensified the evil and made it all the more bitter, and grievous and hard to bear.

"I am persuaded that good will result in the case of those many or few who will outlive the storm by keeping a firm grasp of the anchor of the soul, by coming out of this ocean of suffering as gold tried in the fire."

With a view to the thorough ventilation and effectual exhibition of the scriptural principles of fellowship, we append a double series of propositions in which there is some attempt to formulate them in their bearing upon the question which has been troubling the ecclesias.

\* \* \*

### THE FIRST SERIES

1. "Fellowship with the Father and with His Son Jesus Christ" consists in walking in the light, as God is in the light.
2. "Fellowship one with another" depends entirely upon our conformity to this first and necessary principle of all fellowship, which John so emphatically lays down in 1 John 1:6-7.
3. "Light" is a figure of speech—a metaphor for divine wisdom, true knowledge, and accurate understanding.
4. God is the fountain-head of these incomparable powers. Hence "God is light, and in Him is no darkness at all."
5. His Light is manifested to us in three ways—first, in Christ; second, in the Scriptures; and third, in His saints.
- 6 (a) **In Christ:**—"I am come a light into the world, that whosoever believeth on me should not abide in darkness."
- (b) **In the Scriptures:**—"Thy Word is a lamp unto my feet and a light unto my path"  
(Psa. 119:105).
- (c) **In His Saints:**—"For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light" (Eph. 5:8).
7. These points being hereby established, they constitute a chain connecting God and man, not one link of which can be removed, or in any respect impaired without endangering the whole sequence and breaking the harmony of the divine relations to us individually. Take away Christ and you destroy all possibility of fellowship with God.

Tamper with that Bible which He approved, and you equally render divine recognition of you hopeless, while you remove the only means in visible existence among men which is able to build you up and give you an inheritance among them who are sanctified; you destroy the foundation of the righteous, and dissolve in so doing the household of Christ.

8. "Walking in the Light," therefore, means "believing ALL things that are written in the Law and the Prophets," as Paul affirmed he did (Acts 24:14), as well as the subsequent writings in

the New Testament: exercising hope towards God as embodied in "Christ our hope," and following "righteousness, faith, love, peace with those that call on the Lord out of a pure heart."

9. Without the patient and faithful observance of these things, fellowship with the Father and with His Son Jesus Christ is impossible, and in consequence fellowship one with another is likewise impracticable.

\* \* \*

## AGAIN

IS IT not a commandment of God that we should receive His word—His oracles—the Scriptures—as supreme? Does not Christ enforce it in his "Search the Scriptures" (John 5:39) and elsewhere? Does not Paul teach it in many ways, in regard to both the Old Testament and the New?

Admitting this unavoidable conclusion and reading it in the light which 1 John 2:3-6 throws upon the conditions of true fellowship, namely—

"And hereby we do know that we know him, if we keep his commandments. He that saith I know him, and keepeth not his commandments, is a liar and the truth is not in him.

"But whoso KEEPETH HIS WORD in him verily is the love of God perfected: hereby know we that we are in him."

"He that saith he abideth in him ought himself also so to walk even as he walked."

Must we not exact Christ's estimate of the Old Testament, and Paul's of both the Old Testament and his own writings, as a necessary condition to be recognized in our "fellowship one with another," if we wish to secure the end for which we are working, namely, "fellowship with the Father, and with His son, Jesus Christ?"

## THE SECOND SERIES

1. In the accomplishment of its mission among men, the Truth acts by separation and association.

(a) It **separates** men from the world: "Come out from among them and be ye separate."

(b) It **associates** those so separated: "Ye are all one . . . forsake not the assembling of yourselves together."

It produces these results by the creation of scripturally derived ideas in the minds of those operated upon. By these ideas they are dominated and controlled. They become mentally new creatures, and manifest the change in their altered relations to men and things around them.

2. But the association of those separated by the Truth, is governed by conditions, that sometimes interrupt that association. Hence, "Have no company"; "withdraw"; "turn away" — are apostolic commands concerning some who have been actually separated by the Truth

3. The conditions of association relate to two departments of our standing in Christ which may be expressed as (1) **conviction** and (2) **character** . . . Unity of conviction and mutuality of conformity to a certain standard of action, are the two conditions out of which association and fellowship grow, and by rupture of which, it is necessarily interfered with.

4 This rupture may be only partial in either department and yet be sufficient to cause suspension of association in fellowship. Apostolic examples:—

(a) Refusal to recognize that Christ had come in the flesh was made a reason for not receiving men who believed in God and the Kingdom, and a number of other elements of Truth

(2 John 7-10).

(b) Idleness was declared a ground of disfellowship where men had otherwise admitted to the commandments of Christ (2 Thess. 3:6-14).

5. That the first condition of association is the belief of the Truth, apart from the perception and reception of which, there is no basis of fellowship.

6. That the Truth forming this basis is made up of a number of items or elements, that are each essential to its integrity as a whole

7 That it is a matter of duty to require the recognition of these at the hands of those claiming association with us in the Truth.

8 That we are not at liberty to receive any one who denies or refuses to believe any of them, because the receiving of such would open the way for the currency of their principles among us, with the tendency of leavening the whole community. The elements of the Truth are so mutually related that the displacement of one undermines the foundation of the whole.

9 A man himself believing the Truth but willing to wink at its denial among those in fellowship in any of its essential elements, becomes, by this willingness, an offender against the law of Christ, which requires the faithful maintenance of the whole. Faithful servants of Christ cannot unite with such, on the ground that though he hold the Truth himself, such a man is responsible for the error of those whom he would admit, and therefore becomes the channel of a similar responsibility to those who may endorse him in fellowship:—

"He that biddeth him Godspeed is partaker of his evil deeds."

10. That it is the duty of the friends of the Truth to uphold it as a basis of union among themselves by refusing to receive either those who deny any part of it, or those who would receive those so denying.

11. Paul commands withdrawal from "any man" who "obeys not his word," "delivered by epistle" (2 Thess. 3:14). He commands the brethren to hold fast the traditions taught by him, "whether by word or epistle."

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## Marriage with the World

### PART TWO

*"Be ye not unequally yoked together with unbelievers. What part hath he that believeth with an unbeliever? Come out . . . be separate . . . and I will receive you"—2 Cor. 6:14*

IT IS essential that the expressed mind of God on this matter be realised in full—not just that it is wrong, but *how* wrong, dangerous and undesirable it is. The Scriptures use every possible means to impress us and enlighten us on this matter.

Since the birth of Cain and Abel, there have always been two separate classes of people in the world—the children of God, and the children of the flesh. *Between these 2 classes enmity exists, by God's appointment* (Gen. 3:15).

Throughout the Bible there is constantly emphasized the wide and irreconcilable gulf between the things of God and the things of the world. We are repeatedly told that it is *utterly impossible* to successfully mix the two. What could be more emphatic than this?—

"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 4:4. see context to v. 10).

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

"Be ye not unequally yoked together with unbelievers. What part hath he that believeth with an unbeliever? Ye are the Temple of the living God. COME OUT—BE SEPARATE—TOUCH NOT—and I will receive you, and be your Father" (2 Cor. 6:14).

"Pure religion and undefiled before God is . . . to KEEP UNSPOTTED from the world"  
(James 1:27).

"Your bodies are members of Christ—the Temple of the Holy Spirit. Shall we make the members of Christ the members of an harlot? (either literal or spiritual—see Rev. 17) Glorify God in your body" (1 Cor. 6:15-20).

"She is at liberty to be married to whom she will—ONLY IN THE LORD" (1 Cor. 7:39).

"God hath called us to holiness (separateness)" (1 Th. 4:7).

"Be ye holy" (1 Peter 1:14).

"Can a man take fire into his bosom, and his clothes not be burned?" (Prov. 6:27).

"He that walketh with wise men shall be wise, but a companion of FOOLS shall be destroyed"  
(Prov. 13:20).

The same word is used for 'companion' here as applied to a wife, in Mal. 2:14. The scriptural definition of a 'fool' is clear from the following—

"A fool hath no delight in understanding" (Prov. 18:2).

"The fool walketh in darkness" (Eccl. 2:14).

In God's estimation, all who reject His Truth and eternal life are fools in the fullest sense of the word.

"An unjust man is an abomination to the just: and he that is upright is an abomination to the wicked" (Prov. 29:27).

Therefore, no truly "just" and godly man could desire the lifelong companionship of the "unjust" (unjustified, alien from the covenant). Such would be an "abomination" to him. *To desire it proves he is not "just," in God's sight.*

"Can 2 walk together, except they be agreed?" (Am. 3:3).

"As in the days before the flood"—"marrying and giving in marriage" (with the 'daughters of men')—"so shall it be at the coming of the Son of Man" (Matt. 24:38)—"Shall he find faith on the earth?" (Lk. 18:8).

"If ye live after the flesh, YE SHALL DIE" (Rom. 8:13).

"Be not conformed to this world" (Rom. 12:2).

"Ye are the Temple of God . . . If any man defile the Temple of God, HIM SHALL GOD DESTROY" (1 Cor. 3:16).

"The world—dead in trespasses and sins—children of wrath — Gentiles — without Christ — aliens — strangers—no hope—without God—foreigners" (Eph. 2:1, 3, 11, 12, 19).

"Wives, submit to husbands, AS TO THE LORD. (Apply that to alien marriage!) "Husband is head of wife, as Christ is Head of church. Husbands, love wives, EVEN AS CHRIST LOVED THE CHURCH, and gave himself for it, that it might be HOLY and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself"  
(Eph. 5:22-6).

Consider the *intense intimacy* portrayed here! All this is destroyed and grotesquely caricatured by alien marriage—a sad and evil corruption of a beautiful divine figure.

"Be not deceived; GOD IS NOT MOCKED: for whatsoever a man soweth, that shall he also reap. He that soweth to his flesh shall of the flesh reap corruption" (Gal. 6:7-8).

Deacons' wives MUST be faithful (1 Tim. 3:11). *Alien marriage destroys a man's qualifications for this work.*

"Lay aside EVERY weight" (Heb. 13:1).

"Give DILIGENCE to make your calling and election sure."

"Work out your salvation with fear and trembling" (Phi. 2).

"Always ABOUND in the work of the Lord" (1 Cor. 15:58).

No one who truly respected these commands and had his whole heart set on pleasing God could possibly join himself (or herself) for life with one of the world. *They would shudder at the thought of such a galling and hybrid existence.*

\* \* \*

FROM the very beginning, there has been a sharp scriptural distinction between the children of God and the children of the world. *God's whole purpose of redemption right from the Garden of Eden depends upon the former maintaining a faithful and holy separation from the latter.*

Union between them, in defiance of this eternal ordinance and purpose, has brought untold misery and punishment and evil. It has—time and time again—sidetracked the called-out people of God into the dead-end of failure. A brief summary of the record shows the fatal effects of this sin:—

**THE BEGINNING:** Woman to be a HELP meet (SUITABLE) for man—cleave together—one flesh (Gen. 2:20).

**EDEN:** Perpetual enmity appointed between the seed of the woman and the seed of the serpent—the children of God and people of the world—as the plan of redemption and sanctification is begun (Gen. 3:15).

**FLOOD:** "Sons of God took them wives of the daughters of men." Result: "Wickedness of man great"—"All flesh corrupted God's way on the earth." All destroyed in the Flood (Gen. 6:2).

**PATRIARCHS:** The enlightened, intelligent, God-pleasing faithfulness of Abraham and Isaac, strongly opposing and condemning alien marriages for their sons (Gen. 24:3; 28:1).

**ESAU:** The displeasing ("grief of mind") alien marriages of Esau, who despised God's blessing. Rejected as a "profane person"—"no place of repentance" (Gen. 26:34; 27:46).

**SINAI:** God's solemn charge to Israel as He constituted them His holy nation, and they enter the covenant: no alien marriages. They promised, "We will obey." God a jealous God.

(Exod. 34: 12-16).

**THE LAW:** Not yoke ox (clean) and ass (unclean) together (Deut. 22:10). Doth God take care for oxen, or saith He it altogether for OUR sakes? (1 Cor. 9:9-10)—that is, as a LESSON and WARNING.

**BAAL-PEOR:** The command violated. The dreadful consequences—24,000 perish. Phinehas, by slaying an Israelite and his alien wife, turns away God's terrible wrath from Israel, and receives an everlasting covenant of peace for his zeal. (Num. 25).

**MOSES:** As he dies, pleads, "Take no alien wives." A holy people, separated for a joyful and glorious destiny in God's love. The inevitable evils of disobedience (Deut. 7:3-8).

**JOSHUA:** At his death, warns of the judicial calamities to follow alien marriages—traps, snares, scourges. "If you violate the covenant, you will be cast out." (Josh. 23:11-13).

**JUDGES:** Israel soon turned aside to evil and married with the alien. God brought on them cruel oppressions until they repented and cried to Him for forgiveness (Jud. 3:6-8).

SOLOMON: Breaks the covenant—takes alien wives. They turn away his heart. God is very angry. Because of this sin, He will rend the kingdom from him (1 Kings 11:1-11).

AHAB: His alien wife leads him to ungodliness and evil. She "stirred him up" to "work wickedness in the sight of the Lord." His whole house destroyed (1 Kings 16:31-33).

JEHORAM: Did evil before God "because he had the daughter of Jezebel to wife." He is destroyed together with the house of Jezebel by Jehu, the type of Christ (2 Chr. 21:6).

EZRA: Two chapters worthy of deep study. The evils and corruptions of alien marriage. The "fierce wrath of God" against Israel for this "trespass unto the heavens" (Ezra 9 and 10).

NEHEMIAH: Casts out one who had "defiled the priesthood and the covenant" by alien marriage. "Thus I cleansed them from strangers." (Neh. 13:23-29).

*Brethren and sisters, "These things are written for OUR admonition" (1 Cor. 10:11). Let US not "Fall after the same manner of unbelief" (Heb. 4:11).*

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## **The 144,000 on Mount Zion**

*The picture presented to us in the early verses of Rev. 14 is among the most beautiful and deeply significant of all Scripture—a Lamb standing on Mt. Zion, with 144,000 redeemed who bear the Father's Name in their foreheads—a voice from heaven of many waters, of thunder, of harpers harping with their harps—a song which none but the singers know—their pure, holy, separated, undefiled perfection—without fault before the throne of God.*

\* \* \*

THROUGHOUT the Revelation, Jesus is portrayed by the Lamb. He is the "Lamb slain from the foundation of the world"—the redeeming Seed of the Woman, first foreshown in the skin-covering provided in the mercy of God for the guilt-nakedness of Adam and Eve.

*The lamb is the basic sacrifice all through Scripture.* Abel, first listed among the faithful (Heb. 11:4) brought of the "firstlings of his flock"—a more excellent sacrifice.

Then we find Abraham upon Mt. Moriah, the holy mount of sacrifice where later the Temple stood—"God will provide Himself a lamb." Jesus said—

"Abraham rejoiced to see my day, and he saw it, and was glad."

Then the Passover Lamb in the dark night in Egypt—the blood on the doorway—the Lamb of Divine protection and deliverance.

Under the Law (the shadow of good things to come) every day saw the offering of its two lambs—the morning and evening sacrifices.

Isaiah foretold of the Redeemer of mankind as a lamb brought to the slaughter—wounded for our transgressions, bruised for iniquities, cut off from the land of the living, but in the end prolonging his days, satisfied with the results of the travail of his soul (Isa. 53).

When, at last, in the fulness of times, John the Immerser introduced him to Israel, he declared—

"Behold the Lamb of God, which taketh away the sin of the world" (John 1:29).

There are 7 words translated "lamb" in the Old Testament, and 2 in the New. The principal one in the Old Testament means "*leader, ruler, subduer.*" The same root is used in Gen. 1:28 concerning Adam and Eve—"Subdue the earth."

This meaning may seem strange in view of the significance of "lamb," as meek and gentle, but it envisions the young male lamb as the potential leader or ruler of the flock. This is providentially prophetic of the Lamb of God, who *overcame the world* by his perfection, submission and sacrifice.

The word used in the Revelation is different from that in the rest of the New Testament. It is a diminutive form and means "*little lamb*"—*arnion*. It is a gentle term of affection, just as we would use "little lamb."

Here is emphasized that all power is of God—all power is of love—and God's strength is made perfect in weakness and gentleness. A "little lamb" accomplished the great work foretold from the beginning which none of the mighty wild-beast nations have been able to do—the *complete and permanent subduing of the earth*, even to the subduing and eventual abolishing of sin itself—the root of all evil and rebellion. This is the only subduing that is worthwhile.

The "Little lamb," when John sees him in the Revelation, is "as it *had been slain*"—it had passed triumphantly through death. And it had 7 horns and 7 eyes—*all power and all knowledge*. This lamb alone was found worthy to open the seals—to unfold the course of history and to open up the way to the complete fulfilment of God's glorious purpose with this earth and mankind.

The use of the Lamb symbol for Christ, right through to the very triumphant end of the Revelation, emphasized that God's whole beautiful plan of salvation is built on self-denial and sacrifice.

"If any man will come after me . . ."  
—if any man desire to be among this joyful 144,000 who follow the Lamb whither soever he goeth—

". . . let him DENY HIMSELF, and take up his cross, and follow me."

Self-denial and sacrifice! Are we *big enough* to "follow the Lamb?"

\* \* \*

THE LAMB stood on *Mt. Zion*. The first mention of Zion is when David captured the Jebusite stronghold and named it the "City of David." It was the southern extension of the hill of Moriah, where later the Temple was built. These 2 hills—Moriah and Zion—together portray the priestly and kingly aspects—

"He shall be a priest upon his throne."

In the vast scope of the House of Prayer, as portrayed by Bro. Sulley—a scope utterly unperceived by any orthodox commentator—this *whole area of Moriah and Zion* form the central glorious pinnacle upon which the altar stands—

"Upon the top of the mountain, the whole limit thereof round about shall be most holy. Behold, THIS IS THE LAW OF THE HOUSE" (Eze. 43:12).

\* \* \*

IT IS remarkable and beautiful that Jerusalem first appears in history in a foreshadowing of her end—as the throne of a priestly king of righteousness and peace—*Melchizedek*. That was at the time of Abraham.

In Joshua's day, 500 years later, a sad change had come about. The name still remained—Jerusalem—"City of peace"—its king Adonizedec—"Lord of righteousness," but king and people were hopelessly sunk into depraved wickedness and idolatry.

THE MEANING of Zion is given by Strong's as "pillar, sign, waymark." The same word is translated "title, waymark and sign" elsewhere.

Gesenius gives its meaning as "something bright, shining, sunny and conspicuous." Others as "stronghold, fortress." All these meanings are harmonious and related, and present a picture of a strong and prominent fortress-city set upon a hill, shining conspicuously in the light of the sun—a beacon and a landmark.

*Such is Zion*—literally and spiritually. Our thoughts turn to the many references in the prophets to the latter-day "ensign upon the mountains" that is set up for all nations to see, as in Isa. 18—

"All ye inhabitants of the world, see ye, when He lifteth up an ensign on the mountains."

"In that time shall the present be brought to the Lord . . . to the place of the Name of the Lord of Hosts, to Mt. Zion."

Many are the prophecies of the day of Zion's glory—

"The joy of the whole earth is Mt. Zion" (Psa. 48:2).

"Of Zion it shall be said, This and that man was born in her" (Psa. 87:5).

*That is the only true nationality—the only true citizenship.*

"I lay in Zion for a foundation" (Isa. 28:16).

And Isa. 51:11 gives the same picture we have here—

"The redeemed of the Lord shall return, and come with singing unto Zion; everlasting joy shall be upon their head."

"They shall obtain gladness and joy, and sorrow and mourning shall flee away" (Isa. 51:11)

Moriah and Zion — twin hills of *sacrifice and triumph*—the priesthood and the crown!

\* \* \*

"AND with him 144,000." These are the redeemed. In chapter 7 they are sealed in tribulation—12,000 from each tribe of Israel. Here they are manifested in glory.

The 144—the square of 12—marks the connection with Israel, the foundation of God's purpose—"Salvation is of the Jews" (John 4:22). On the framework of Jacob's 12 sons, the whole national organization was built.

Twelve is 4x3. Four appears to indicate universal dominion—"to the 4 winds"—"the 4 corners of the earth"—the 4 world empires of man. And 3 appears to indicate resurrection, fulfilment, completion.

The camp of Israel was arranged in 4 groups of 3.

The breast plate had 4 rows of 3 stones each.

The new Jerusalem has 4 sides with 3 gates on each side.

The 24 priestly courses of David's kingdom, and the 24 elders of the Revelation point to a doubling of the 12, foreshadowing the union of Jew and Gentile—

"Other sheep have I which are not of this fold."

Twelve is the pattern of the ruling subdivisions of the Kingdom of God, past and future. There were 12 princes of the tribes, heads of their father's houses under the king; the 12 apostles will sit on 12 thrones, judging the 12 tribes of Israel under the King of kings (Matt. 19:28).

The year, which is measured by the sun, is divided into 12 months, each ruled by the moon, the secondary light—4 seasons of 3 months each.

The day, again measured by the sun, is divided into 12 hours. So those Kings and Priests who reign subordinately with Christ are 12x12x1000. Twelve *squared* is 12 *intensified*—given body and reality.

There are no hidden inner chambers in the Ezekiel temple of the Age to come — its heart and center is a 12x12 altar high up on the holy hill of Zion—the Lamb and the 144,000 *manifested in glory for all the world to see*. How beautifully Bro. Sulley's conception of the Temple brings out this glorious picture!

The 1000 symbol illustrates *multitudinousness*—a large number—"One shall chase a 1000," "One among a 1000," "The cattle upon a 1000 hills," "A little one shall become a 1000."

The 144,000 figure teaches us that the multitude of the redeemed are the "*Israel of God*."  
**(TO BE CONTINUED NEXT MONTH, IF THE LORD WILL)**

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## I MUST Preach the Kingdom

"*Thy Kingdom come. Thy will be done on earth as it is done in heaven*"—Matthew 6:10

NO ONE can be saved without an understanding of the Bible teaching concerning the Kingdom of God. All the promises of God, to Abraham, to David, to Israel, and to all the saints, will be realized in their fulness when the Kingdom of God is in all the earth.

The subject matter of Christ's teaching among the Jews was largely concerned with this important subject—

"I must preach the Kingdom of God to other cities also, for THEREFORE AM I SENT"  
(Luke 4:43).

The importance of the subject to our salvation is to be noted when we consider the fact that when the Apostles preached the *Gospel* (as they were commanded to do), *they preached on this subject of the Kingdom*. Jesus had told them:

"Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16).

Now as we follow the work of these Apostles as they carried out this great commission, we find that when they preached this saving Gospel, *they preached the Kingdom of God*. We read in Acts 28:30-31—

"And Paul dwelt two whole years in his own hired house, and received all that came unto him, **PREACHING THE KINGDOM OF GOD**, and teaching those things that concern the Lord Jesus Christ, no man forbidding him."

This is why we say that one must understand the Kingdom of God, as it is presented in the Scriptures, before he can be saved; for *this is the very Gospel itself*, which Paul says, in Romans 1:16, is—

"The power of God unto salvation to everyone that believeth."

When Jesus and the Apostles preached the Kingdom of God in the first century, it was not a new subject, that was being presented for the first time. It was in the purpose of God from the very beginning. This is plain as we look at the promises to Abraham and to David.

The promises to Abraham speak of the blessings to come upon all the families of the earth through Abraham and his Seed the Christ (Gal 3:16). To David the promise was that God would raise up a Seed unto him who would sit upon the throne of his kingdom forever. Peter told the Jews on the day of Pentecost that *this Seed was Christ* (Acts 2:30).

When Christ was born, he was by right of birth, the heir both of Abraham and David, by reason of the promises God had made unto them. That is why Jesus is presented to us in the New Testament as the son of both Abraham and David (Matthew 1:1). God said to him in prophecy—

"Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Psa. 2:8).

The prophet Daniel saw in vision the time ahead when Christ would come and take possession of the kingdoms of the world that would be his by inheritance—

"I saw in the night vision; and behold one like the Son of Man came with the clouds of heaven  
"And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him.

"His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:13-14).

We are not to imagine, though, that the Kingdom of God when it comes will exist contemporary with the present kingdoms and nations that are in the earth. This cannot be for many reasons. First, it is said of the Kingdom of God that it will *fill the whole earth* (Dan. 2:35). This would leave no room for other nations or kingdoms.

Secondly, we read concerning Christ's kingdom that—

"All kings shall fall down before him; all nations shall serve him" (Psa. 72:11).

Thirdly, we are told that *the devil (sin) is to be bound a thousand years*. Sin will be held in check or restrained in all the earth while Christ reigns in Jerusalem with his saints. This could not be if God allowed the nations to govern themselves as at this day.

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## **Let the Weak Say, I Am Strong!**

*"Proclaim this among the nations: Prepare war; stir up the mighty men. Beat your plowshares into swords, and your pruning hooks into spears; let the weak say, I am a warrior"*—Joel 3:9-10.

WHAT A striking fulfilment of this prophecy have the events of the past 40 years been! Not only the fact that within a generation we have seen two of the greatest wars in all human history, and the enormous increase in military might and the power of military weapons.

Not only have we seen the whole world grow into one huge military camp, but it comes at the *exact time foretold by the prophet*, as we read in Joel 3:1-2—

"For behold, in those days and at that time, WHEN I SHALL BRING AGAIN THE CAPTIVITY OF JUDAH AND JERUSALEM, I will gather all nations and bring them into the valley of Jehoshaphat (valley of God's judgment)."

Thus, this unprecedented war preparation was to occur at the same time as the restoration of the Jews to Palestine, and was to *immediately precede the gathering and judgment of the nations to their destruction on the field of Armageddon*.

While we marvel at the astounding fulfilment of God's word by Joel, "Prepare war!"—there is another part of this prophecy which might be easily overlooked, which is just now being remarkably fulfilled throughout the world. It is—

"Let the weak say, I am a warrior."

While military experts are worried, and statesmen are frightened at the rise to military power of the Oriental nations, probably the greater portion of humanity see little of the unusual in it. The rise of Russia and the U.S.A. to the rank of military giants within a generation has been remarkable, but *the awakening of the Orient to its military might is to our mind the most striking instance of the fulfilment of the prophecy, "Let the weak say, I am strong."*

Let us go back in history for about 100 years and we see the Oriental nations in a state of weakness—militarily, financially, and economically, as they had been for ages. They were at the mercy of the Western powers, victims of exploitation, and unable to defend themselves against the weakest of their Western foes.

Yet in population they numbered more than half of the earth's inhabitants. They could not say, "I am a warrior," for they had neither the skill, the means or the will to wage war. They tried to maintain their existence by non-resistance.

Then came the change. God rules in the kingdom of men. The Orient, in a military sense was reborn. First Japan rose to such military might that it required the U.S.A. to engage in the costliest war of all her history to conquer this power which for a time threatened to expand her empire to include all Eastern Asia.

Yet, so far as population is concerned. Japan is but a small fraction of the vast population of all Eastern and Southern Asia.

And now comes China, the greatest giant of them all. The Orientals have proved themselves the equal of any soldiers in the world when properly trained and equipped. And the Western Powers taught them how. And goaded on by their poverty-stricken condition; their minds inflamed with alluring claims of Communism; armed and trained by Russia and other Communist nations, they can now say, "*I am a warrior!*" and a mighty one at that.

It presents a terrible picture. With a reservoir of 200 million men, aided and abetted by Russia, it may well be the match which will start the awful world conflagration which will end only when the Prince of Peace breaks the battle bow, and brings peace and good will to men. —O.B.

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## **What Doth the Lord Require?**

*"The sacrifices of God are a broken spirit: a broken and a contrite heart,  
O God, Thou wilt not despise"—Psa. 51:17*

THE NATION of Israel for the most part did not understand what God required of them. They mistook the shadow for the substance. They thought that if they brought their offerings regularly, and kept the feasts and sabbaths, and followed out the letter of the ordinances of the Law, that they had done their duty to God.

They failed to see in these ordinances the lessons that God had intended them to learn. God wanted their hearts and minds directed toward Him with understanding, in love and obedience (Micah 6:8)—

"What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God"?

God could get no pleasure from the slain animals of their sacrifices unless they were offered in the spirit and with the discernment that would bring the mind into relation to God's merciful plan of redemption—

"Will the Lord be pleased with thousands of rams, and with ten thousands of rivers of oil?"  
(v. 7).

"My people are destroyed for lack of knowledge," was the charge God brought against Israel. They had the Law in their hands for upwards of a thousand years but they never did understand it. The veil was still over their faces in the reading of the prophets, so when Jesus appeared among them:

"They hid as it were their faces from him; he was despised and they esteemed him not."  
Jesus told them—

"But I say unto you, that in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless."

*Can we make the same mistake as Israel did, and miss altogether in our lives the purpose for which God has given us His holy Word? Could it be possible for us to attend all the meetings, and the Bible classes, and read our Bible daily, and yet fail to please God in our walk before Him in the Truth, so that we will have to be cast out as unprofitable servants in the day of Christ's coming?*

The apostle Paul shows us that it is possible for us to understand all mysteries, and have all knowledge; and faith to remove mountains, and yet fail to attain to that perfection of character that the Word of God must develop within us before we can be saved.

God's purpose in preparing "from the foundation of the world" a Kingdom for the Age to Come is that His Name might be praised, honoured, and glorified in the filling of the earth with His glory as the waters cover the sea.

*All who are to become constituents of that polity will have been prepared in their mortal life so that they can give pleasure to God and glory and honor to His Name.*

What will God require of such as are to live forever when the tabernacle of God is with men, and He dwells with them? To begin with, we must know that God is great, and His ways are high and holy; and His thoughts are pure and true, and that He cannot look upon evil. To dwell with God, in association with His Son *we must rise in our minds and outlook*, and in the thoughts and intents of our hearts, bringing every thought into subjection to the mind of God.

"To this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at My word."

"The fear of God", we read, "is the beginning of wisdom". That is where we must begin, with the fear of God, trembling at His Word; then we will abide in it and live by it, and grow to its higher plane.

The Word of God must be the compelling and also the directing influence of our lives so that *our every word and deed will be conformed to it*. As we grow in grace and in the knowledge of God, as we learn what His will is toward us, our entire outlook changes. We live to God. We have one aim: to do His will. We must please Him.

We must apply in our daily lives His statutes and judgments which He has given for our development, for the building of a character that will be fit to associate with the "pure in heart"; the "meek"; the ones that "hunger and thirst after righteousness".

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## God Is Light

*"God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."*

THERE ARE many figures in Scripture representing good and evil, but none more fittingly to the point than light and darkness. The primary reason for this is a foundation truth, namely, "*God is Light, and in Him is no darkness at all*"; whereas of men it has been rightly declared that they—

"Love darkness rather than light because their deeds are evil."

But how fitting—how appropriate—that the Eternal One in the Heavens should be essentially glorious with brilliance! We remember an exhortation by our brother R. Roberts wherein he calls our attention to this wonderful reality of God being associated with light and brilliance and glory. How formidably wonderful the brilliant presence of God is can be seen by the fact that puny men cannot approach His presence, and survive.

And such brilliance is not intermittent or diminished at any time. And where that glorious brilliance is to penetrate and shine forth, *nothing can hinder or obscure or deflect it*. God's glorious brilliance is perpetual, without variableness or shadow of turning.

We fail miserably in attempting to *remember God's glory each moment of every day*; for the only way in which we can constantly remember it is by reflecting God's glorious character in all we think, or say, or do. But God does constantly radiate glory—He does so perpetually, undiminished, without changing or turning!

\* \* \*

GOD IS LIGHT. He is literally unapproachable brilliance. This brilliant light also represents His Divine Character. Light here represents not only knowledge and intelligence, as opposed to darkness representing ignorance and superstition. Light also represents the moral attributes of God: His love, patience, grace, mercy and forgiveness.

These qualities of God's character and person must be kept in mind, as well as His knowledge and wisdom and power, before we can rightly begin to understand that "*God is Light, and in Him is no darkness at all.*"

The essential brilliance of God is intimated in the result of the first day's creation work, recorded in Gen. 1:3-4—

"And God said, Let there be light, and there was light. And God saw the light, that it was good, and God divided the light from the darkness."

As God is light, so also the first day's creation work is light, made to appear four days before the sun could be seen in the heavens. In the Deity's plan with man upon the earth we may see that the first, fourth and seventh days of the Seven-day Plan have a special feature associated with them in this respect. On the *first* day light was made: on the *fourth* day the sun appeared: and on the *seventh* day God rested from His labours.

The Spiritual Creation-Plan, covering seven days of one thousand years each, answers to this pattern: thus, the Light of God's Word was given to our first parents from the very beginning; yet Christ, the Sun of Righteousness, does not appear until the close of the fourth day; while the seventh day is yet to begin when the Sun of Righteousness rises in that morning without clouds.

The main teaching of the first day's creation work is that *light is not inherent in the earth, but darkness*. The main teaching is that *light must come from above*, from God, in whom is no darkness at all. If we would know this light, the light of God's Word, we must know it against the background of darkness.

Going back to the first chapter of Genesis we are told of this darkness. But we are first told in the opening verse—

"In the beginning God created the heavens and the earth."

This beginning is not the beginning of the six days creation work. It is a more remote beginning, during which the heavens and the earth were brought into existence by the Deity. How long in duration, or how long it occurred, we are not told. Then in Gen. 1:2 we are told the conditions prevalent on the earth when God was about to begin the six days creation work—

"And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters."

Against this background of a dark, formless void (v. 3)—

"God said, LET THERE BE LIGHT; and there was light."

God's Word has the creative work of dispelling dense darkness with glorious light. As creatures of the dust of the earth, *we must realize this new creation in us due to the entrance of God's Word, being transformed from darkness to light by the renewing of our minds.*

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LIGHT comes from above, from God only: there is no light inherent in man, not even a spark. God's Word—His commandments, precepts, promises, law, and His thoughts and His ways—God's Word gives Light. Man's thoughts and ways, no matter how influenced by education, learning, knowledge and culture of the world, are nothing but foolishness and darkness in the infinite sight of God. Therefore it is written:

"The entrance of Thy Words giveth light, it giveth understanding unto the simple"

(Psa. 119:130).

Apart from the entrance of His Word man remains in darkness. God's Word gives light, *but only to those who, in simplicity, are aware of their need.* The simple are those who are not varied and complex in their desires, but rather in singleness of heart desire to know God. The simple are those who find no delight in being embellished and adorned with the dark, foolish ways of the flesh. They are humbly determined in their single desire of seeking to know God.

"The entrance of Thy Words giveth light." Or, "The *unfolding* of Thy Words gives light." A man may read God's Word daily and remain in darkness. It is not *merely reading* God's Word which will give light. There must be more. There must be an unfolding of The Word: that is, His Word must be opened to make its meaning clear, so that the one who reads may have his understanding enlightened.

Only when the Word of God is unfolded—its meaning opened up—will it give light. Otherwise God's thoughts and ways will remain secret and dark, and His plan of salvation will remain an unexplained parable.

Within man, the thoughts of his mind and the intents of his heart, there originates no light, but contrariwise there is the darkness of ignorance, superstition and lies. When Adam sinned, he left the light of God's Command to enter the darkness of the serpent's reasoning which, though a mixture of truth with a lie, is nevertheless branded a Lie.

In our day when so many revisions of the Bible are available, let us be reminded that the first revision was given six thousand years ago and served as the instigator of sin entering into the world and death by sin. The subtle serpent, reasoning from what he saw and heard, revised God's Word of Truth into a lie.

From that time forward God, in His grace and mercy, has sent forth His Word to penetrate darkness and give light for the salvation of those who would believe and endure faithfully under trial and testing. Trial is necessary to determine whether Light will prevail in the believer's life, or if the power of darkness shall once again envelope him.

Darkness represents lies, evil, the wicked, corruption, death and oblivion. Light represents Truth, good, the righteous, incorruption, glory and honor. As believers, we must learn fully of this Light and Darkness, learning by our personal experiences that *the flesh tends to sin and is worthy only of the darkness of death*, which is God's righteous judgment.

Also, we must come to fully realize that the Word of God, understood and believed and *obeyed from the heart*, is the only Way to holiness and righteousness, honor and glory. The lesson of

all past ages, the same lesson repeated so often, is that when half-truths are mixed in with the Truth, there is a gradual darkening of the understanding in the things of God. The antediluvians went astray, corrupting God's Way on earth—the world that then was perished and only eight souls were saved.

EVEN God's chosen people whom He called out of Egyptian darkness to be a peculiar people unto Himself, did not, on the whole, learn the basic, vital lesson that from within is only darkness, and only God's unfolding Word can give light: and that to mix man's thoughts and ways with God's Revelation results in the obscuring of the light until complete darkness (man's ways) prevails against the light (God's Ways).

This lesson was taught to God's people and nation by the fact that the golden lampstand in the holy place of the Tabernacle, burning only the finest oil, was the sole source of light therein. *No natural light was permitted.* Of the lampstand bro. Roberts, in "The Law of Moses," says —

"The light was caused by the combustion of oil supplied to the lamps morning and evening, without which the light would have gone out—whence we may gather the idea that the candlestick does not represent the Word of the Lord in the abstract, **but that Word as incorporate in living believers.**

"The candlestick, though all of gold (pure faith), did not stand for perennial light, like the glory shining between the cherubim: such light is only possible in the spirit state in which we shall know as we are known, and never faint or weary.

"The only light we can have at present is **the light of illuminated brains**, and this is not a fixed light, but a light that requires constant renewal by daily supplies of the oil of the Word.

“‘Order the lamps upon the pure candlestick from the evening unto the morning before the Lord continually,’ is the type. Nothing less than the DAILY READING OF THE WORD can answer to this type.”

Though Israel repeatedly went astray from God's Holy Word, yet God repeatedly sent them His holy prophets, rising early and sending them. Theirs was not always a joyful message, not always a pleasant task, but more often an unpleasant work, as with Jeremiah, Ezekiel and Isaiah, to mention only a few. Yet no matter how unpleasant their assigned work, it was the work and Word of the Lord which must be accomplished. Isaiah had to warn the people (8:20)—

"To the Law and to the Testimony: if they speak not according to this Word, it is because there is no light in them."

In one form or another the same warning is given time and time again. One would think it would eventually be an easy matter for the people to distinguish between God's Word and man's word, between Light and Darkness. Not so. It is not so because both light and darkness have been misrepresented and misinterpreted, as declared in Isa. 5:20-21—

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight!"

Herein was, and continues to be, a grave danger—darkness represented as light, and that by God's Own people! For those who did so, setting forth darkness as light, were quite religious and looked forward with expectation to the Day of the Lord. But there was no light in them. Another rendering of Isa. 8:20 is—

"Surely they speak thus, for whom there is no daybreak."

No daybreak for them, or no morning without clouds ushering in the promised millennial rest for the people of God. For them there will be in that great and terrible time, as the prophet Amos declared—

"Woe unto you that desire the Day of the Lord! To what end is it for you? The Day of the Lord is darkness, and not light . . .

"Should not the Day of the Lord be darkness, and not light?—even very dark and no brightness in it."

Yet they desired the day of the Lord! Why? Because they *expected* salvation in it. That Day certainly is coming, but for all such it will not be a glorious healing light, bringing salvation; but gloom and darkness, bringing a judgment to condemnation from which there will be no escape and no hope. Of that daybreak bringing salvation to the faithful, the prophet proclaimed—

"There shall be One that ruleth over men righteously."

And the One here prophesied summed up his message in the words—

"I am the Light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

Herein God has manifested Himself unto men. We behold that God is Love as well as Light, and that He sent His Son to give us Life. No more intimately glorious association of ideas could be unfolded to us—Light and Love and Life.

And to behold them fully and completely we must behold the man, Christ Jesus. Though existing in the mind and plan of the Deity from the beginning, he did not come into personal existence until about four thousand years after the first Adam.

He was the Word made flesh—*the Light of the World*—diffusing all about him with warmth, health, gladness and life, if they would but believe and receive him and his message. Yet his own pronouncement concerning his generation was that of judgment when he said—

"Light is come into the world, and men loved darkness rather than light because their deeds were evil."

They were the wicked, which means they were the lawless: those who are without law, and who even refuse God's Law and the Law of Christ, *which is Love*. They love darkness because they wish to satisfy their fleshy desires, doing what they will, when and where they please. Such a wicked, lawless way of life produces nothing but chaos and anarchy, ending in the grave.

This is the opposite of the creative work of God. He is not producing chaos and disorder. But verily, He is creating order and harmony ruled by love. And where such love exists, there will be no necessity for stringent laws, since *perfect love is the only guiding principle sufficient for order and harmony on an eternal basis*.

\* \* \*

WE, brethren and sisters, are not invited to confusion, chaos and anarchy, which are the products of darkness; but we are to dwell in the light, even as He is in the light, being knit together in love, that we may finally receive the gift of life eternal in Christ Jesus.

*Not so, however, if we love not the brethren.* We will then be still in the darkness out of which we have been called. It has been so with all such who profess to believe Christ and the Gospel, whereas their light slowly and imperceptibly went out without their knowledge. Others really never came to the light, though their profession of doing so was great. Paul declares in 2 Cor. 4:3-4—

"But if our Gospel be hid (veiled), it is hid to them that are lost: in whom the god of this world hath blinded (power of darkness) the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them."

When the Light of the world appeared, his glorious message was "veiled from them that are lost." Not, however, veiled from the lost sheep of the house of Israel. Those from whom his message was veiled did not know their true state, they did not consider themselves lost.

On the other hand the lost sheep of the house of Israel were those who realized they were lost and consequently were eager and able to recognize and accept the Truth directing them into the Way of Life. Therefore when the Light of the world proclaimed that he was "The Way, the Truth and the Life," the lost sheep of the house of Israel were of such disposition in heart and mind that they were fit subjects to respond with a faith that works by love.

But those from whom the Gospel message was veiled, were those who did not consider themselves lost, who were the self-righteous, indifferent to warning, unconcerned about laxness in keeping God's Word, phlegmatic concerning spiritual things versus fleshy things, and unable to see a clear dividing line between the Light of God's Word and the "enlightening" reasoning of man in "science and knowledge."

So just as the Old Testament prophets had to repeat the Spirit's warning admonitions against all such, so also the New Testament prophets and apostles were faced with the same work, frequently an unhappy, unpleasant work, and often involving persecution and sometimes even death.

Yet to some, like Saul of Tarsus, God will show the light in all its brilliance, as a light above the brightness of the noon-day sun. *We, too, must strive to see this Light*, clear and brilliant, that we may find deliverance from the power of darkness. We must *learn to see spiritual values clearly*; if not, we have not yet fully come to the light, and the day star has not yet arisen in our hearts.

The clearer, sharper, brighter the light, the more perfect is our perception of Christ, God and the Truth, and the closer we will be in true fellowship one with the other.

If we would study to know God, we must study to know Christ in whom He has manifested Himself. The more we know and love Christ, the more we know and love God.

And it is only by increasing in the knowledge of our Lord Jesus Christ that the innate darkness of our hearts and minds can be illuminated and thus be transformed from darkness to light. Let us come to the Light freely —

*"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." —N.M.*

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## **The Rainbowed Angel**

*"And I saw another angel come down from heaven, clothed with a cloud:  
and a rainbow was upon his head"—Revelation 10:1*

WE SEE here a symbol of the Lord's return and association with his saints. The angel clothed with a cloud, with a rainbow round his head, is easily identified as Christ in association with that great cloud of witnesses of whom the world was not worthy that will be "caught away in clouds to meet the Lord in the air." Truly this will be an ariel with distinction and undoubtedly be associated with that glorious day when Christ comes to be glorified in his saints.

This is a class exercising power on both sea and land, as the angel set his right foot upon the sea, and his left on the earth. Jesus said (Matt. 28:15)—

"All power is given to me in heaven and in earth."

God's prophetic word of promise to him was—

"Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession" (Psa. 2:8).

A reading of the second Psalm will show complete harmony with John's symbolism in this 10th chapter. The angel's feet "*as pillars of fire*" indicate the war-like mission by which he "dashes them in pieces like a potter's vessel."

"Who is this that comes from Edom, with dyed garments from Bozrah? . . . I will **tread them in mine anger, and trample them in my fury;**

"Their blood shall be sprinkled upon my garments, and I will stain all my raiment"

(Isa. 63:1-3).

"And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in **flaming fire taking vengeance** on them that know not God, and obey not the gospel of our Lord Jesus Christ" (2 Thes. 1:7-8).

\* \* \*

*The rainbow on the angel's head* indicates that a beneficial purpose would result from the angel's work, as the bow in the days of Noah showed that the end of God's wrath had come when the flood had done its work. The rainbow also speaks of sunshine after rain, as the world is blessed at the hands of the Lord Jesus (Psa. 72:6)—

"He shall come down like rain upon the mown grass, as showers that water the earth."

His presence will be refreshing and invigorating as sun after rain (2 Sam. 23:4)—

"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."

\* \* \*

"*And he cried with a loud voice as when a lion roareth.*" In their present state of probation the voice of the saints is not heard in world affairs; yet at that time when he roars as a lion his voice will command the attention of the whole world. This voice will not be uttered just for the purpose of making a noise, but it is the voice of divine authority; for when the angel cried, the seven thunders uttered their voices. These thunders are the symbol of the war that will be let loose by the angel's utterance; for, is it not true that when the Lord returns to set up his throne, the war of the great day of God Almighty will take place; and will it not be a war to end all wars? for Christ is the Prince of peace and in his days shall the righteous flourish and abundance of peace.

"He maketh wars to cease to the ends of the earth" (Ps. 46:9).

John says that when the seven thunders uttered their voices, "I was about to write"; but a voice from heaven said:

"Seal up those things which the seven thunders have uttered and write them not."

These things pertain to the "great day of the Lord", and though John was forbidden to write the details, yet he tells what the outcome will be—

"In the days of the voice of the seventh angel when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets.

\* \* \*

"*His face was as it were the sun.*" This shows that a mortal class of people are not represented, but as that which Paul saw on his way to Damascus which he said was "above the brightness of the sun." What John saw did not originate among men, as it is of divine origin, since John said it "*came down from heaven.*"

Thus we see the meaning of the vision, a symbol of God's purpose in Christ—

"When he shall come to be glorified in his saints, and to be admired in all them that believe in that day."

Jesus said—

"He that overcometh, and keepeth my works unto the end to him will I give power over the nations" (Rev. 2:26).

This is that time spoken of by the prophet Daniel—

"The Ancient of Days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom" (7:22).

As we understand that the symbol in the 10th chapter represents the manifestation of the Lord in power and great glory, when he is glorified in his saints, we are able to understand why John was not allowed to write what the seven thunders uttered. What is recorded in the Bible is for our learning and admonition during Christ's absence in heaven, while *the thunders represent the time when—*

"The kingdoms of the world are become the kingdoms of our Lord, and of His Christ and he shall reign for ever and ever" (Rev. 11:15).

Christ will be among his servants then, as they will have been gathered around him, and will themselves be the executioners of the seven-thunder program of bringing the nations to subjection.

\* \* \*

*The open book in the angel's hand* tells us that in the day of his manifestation, there will be no more concealing of its contents, for they will be in process of execution.

Then we have the incident of the *eating of the little book* where John was told to go and take it, and eat it up—

"Thy words were found, and I did eat them, and thy word was unto me the joy and rejoicing of mine heart" (Jer. 15:16).

John belonged to the class represented by the angel, as is indicated by his taking and eating the book. He says that—

"It was in my mouth sweet as honey; and as soon as I had eaten it my belly was bitter."

And so is the Word of God in our experience as it brings within our hearts a joyful experience of sweetness and peace, a peace that passeth all understanding, yet bitterness is experienced from time to time, especially when the Truth is trodden under foot, and Christ put to an open shame.

John was told—

"Thou must prophesy again before many peoples, and nations, and tongues and kings."

We feel that this time is not far distant, as much of what he saw here concerns the post-resurrectional state when—

*"Ye saints, who here in patience,  
Your tribulations bear,  
Shall live and reign for ever,  
In bright Millennial air."*

As we read and meditate upon these words of the apostle John, we gain hope and comfort for the future, though it be fraught with many difficulties and afflictions; for Jesus has said through his apostle (Acts 14:22)—

"Through much tribulation we must enter the kingdom."

*"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him: for we shall see him as he is."*

And so we strive, agonize, run all, to make our calling and election sure that in the day of Christ's appearing, we may also appear with him in glory. —W.J.P.

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## Signs of the Times

WHILE most of the world "trouble spots" remained relatively quiet during the past month, pressures are building up which are bringing the world once more to the very "brink of war," and creating a situation in which peaceful negotiations are becoming more and more difficult.

The Berlin German problem grows more acute as the Soviets threaten to resolve the Berlin issue even if it means making a separate peace treaty with East Germany and turning the entire city over to the Communists.

As the West threatens to defend their rights to free access to West Berlin, it has reached the stage where one side or the other must back down or war is inevitable, a war in which the Communist forces would outnumber the Western forces 10 to 1. The Western troops now stationed in Germany could give no more than token resistance to the East German and Russian armies already surrounding Berlin. Which means that, **unless the Western powers are prepared to wage total war, defending Berlin is an empty gesture.**

In his address to the nation on Berlin, Pres. Kennedy referred to the West's commitments on Berlin as a "solemn vow" which must be kept by all the nations involved, while Mr. Khrushchev refers to the Berlin situation as a "bone in the throat" of East Germany and Russia. Since both East and West obviously do not want war, it appears that the most likely thing to happen in the immediate future is a continuation of the threats and counter-threats as the Berlin issue grows more complicated and the contention grows more bitter.

As this copy is being written, East Germany has closed the border and put an end for the present of any further crossing over from East to West Germany. The situation is so explosive at this time that proper evaluation of the situation is impossible, and almost anything imaginable could happen.

If the Soviets should make a separate peace treaty with E. Germany, leaving West Berlin at the mercy of the Communists, and bringing to an end Western rights in the city, it would be a death blow to Western prestige in Central Europe and weaken the entire NATO alliance.

On the other hand, the constant flow of "refugees" from East to West Germany greatly lowers Communist prestige and has created a situation which is responsible for their drastic action in closing the border.

Meanwhile the spectre of the rejuvenated and revengeful Germany hovers over the whole German problem. Although a united Germany would be the most logical solution of the Berlin problem, both East and West fear a repetition of the meteoric rise of Germany under another dictator. A recent Russian note declared that—

"Before everybody's eyes, Western Germany is becoming a seat of war danger in Europe. The Bundeswehr (militia) is being trained as an army being formed and designed to wage a rocket-nuclear war."

## THREAT OF WAR INCREASES PREPARATION

NOTHING happens without a cause, and so, the fantastic build up of war munitions and military forces, fulfilling the prophecy of Joel 3:9, has been brought about by the constant threat of war and the fear of annihilation. The immediate result of the Khrushchev threats, the Berlin crisis and the Western belligerent reaction has been stepped up military preparation to a marked degree.

Mr. Khrushchev threatens to make a super-bomb 20 times more powerful than any yet created. The U.S. is increasing its army draft. Both naval and air force personnel will also be increased. The President is given authority by Congress to call 250,000 reservists into military service and extend training periods for 2,440,000 members of the Ready Reserve.

It appears certain that disarmament proposals, a ban on nuclear testing, and negotiations on other peace measures, are at a stalemate, if not an end. Negotiations upon all these subjects are scheduled for the coming months, but little hope is held out for anything constructive being accomplished.

### THE SOVIET PROGRAM

A GROUP of "experts" sponsored by the Hearst Task Force, in an attempt to evaluate the various statements by Mr. Khrushchev and other Russian leaders, and the tactics being presently pursued by Soviet diplomats, have come up with what appears to be the Communist program for the next 20 years. It is:

- **To outstrip the U.S.** and the rest of the world in production without a major war.
- **Constant attempts to subvert** every free nation. Continue propaganda and infiltration of all nations.
- **The bitterest kind** of economic competition with slave labor, with the accent on military equipment and sinews of war for themselves and nations friendly to Communism.
- **The continuation** of military aggression wherever the Soviets can use force without too much risk, but continue to create crises like Berlin, Laos and Cuba.

A new Communist program was announced recently. They declared, among other things, that:

"Socialism will inevitably take over from capitalism everywhere." The new program asserts that Communism is fulfilling "the historic mission of emancipating all people from social inequality, from all forms of oppression and exploitation, from the horrors of war, and is establishing in the whole world freedom, equality and happiness for all nations."

The document setting forth the program branded the U.S. as the center of "political and military imperialism." That Socialism has become completely victorious in the Soviet Union; that the Socialist revolution in Europe and Asia has led to the formation of the world Socialist system" and that "the world of Socialism is growing larger and the world of capitalism is contracting."

Much as they would like to do so, the anti-Communist world cannot brush off the new program as mere boasting. In fact it is not new, but a reiteration of the principles outlined in the plan drafted by Lenin after the revolution in 1919.

**The disturbing feature of the Soviet declarations is the fact that they are, to a large extent, only too true.**

Communism has conquered in Russia; has gained sway over more than a third part of the world; has become a world movement which is rapidly gaining and increasing in volume. And the most serious aspect of all is the fact that the declarations set forth in the new program appeal forcefully to all underprivileged peoples throughout the world, even to the needy and the "persecuted minorities" in non-Communist countries.

## COLONIAL EMPIRES CONTINUE TO CRUMBLE

WITH THE thorny Algerian problem still unresolved, if it ever is, the French are once again embroiled in a situation which may compel them to eventually abandon their strong naval and air base at Bizerte, Tunisia, or face continual harassment from Tunisians who are demanding permanent evacuation of the base.

Naturally, all Arab and Communist countries are upholding the Tunisian position, and the matter has been presented to the U.N. General Assembly for settlement. With the loss of her Southeast Asian possessions, and with a chronic revolutionary condition in Algeria, France's once mighty colonial empire is almost gone.

Portugal's colonial empire is also showing signs of crumbling. Their richest possession, Angola, in south-western Africa, is in revolt, having joined the many other African nations in their demands for free government. Loss of her colonies would cause Portugal to shrink to a small poverty-stricken nation of 9 million.

The breaking up of colonial empires has done more than change the map of the world. **It has created some 40 new nations whose people are bitter against their former masters, nearly all of which are composed of nations now included in the Western bloc of nations.**

All of which is of tremendous advantage to the Communist nations who continually present themselves as sponsors and sympathizers with this flight from colonialism, and it should be kept in mind that these new nations are members of the U.N. with equal voting power as the strong nations.

The Gogian host is growing and getting stronger by the day. The time appears to be short when, having "reached the plenitude of its power," it will make its bid for world conquest.—O.B.

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## Ecclesial News

**HAMILTON, Ont., Can.—Sherwood Rm., Wentworth Arms Hotel, Main St.—Breaking of Bread, Sunday, 11 a.m.**

EACH PASSING day emphasizes the hand of God working among the nations of the world. We who are blessed to have the comfort of the sure Word of God can take courage in a Godless world, knowing what lies ahead.

Within us, as true believers, is found a certain peace, effected by the knowledge we read in God's Word. Yes, we are truly a favoured people in a world of darkness.

It is with our brethren and sisters, though few in number that we look for the association so necessary to maintain a lively hope in the things so surely believed amongst us. In this way we have been helped by the Toronto, London and Detroit ecclesias.

A number of Toronto brethren and sisters journeyed to Hamilton and brother McIvor gave the word of exhortation which is so necessary for our walk in the Truth. On this occasion we had the company of sis. Crone, bro. & sis. Gibson and bro. & sis. McIvor.

On another occasion our brethren and sisters of Detroit visited with us. Bro. Fred Higham spoke a word in season which was appreciated. At this meeting we enjoyed the fellowship of sis. Arleen Carney, bro. & sis. Fred Higham and bro. Fred Higham Jr.; also bro. David Clubb and sis. Olive Gwalchmai of London.

The latest visit has been from our London brethren and sisters, and bro. R. Phillip gave the exhortation. The visitors on this occasion were bro. & sis. R. Phillip and sis. Olive Gwalchmai.

We have also had sis. Clara Sparham visit with us. All these visits have been enjoyed and we look forward to other brethren and sisters joining with us in this manner for our mutual well-being. We are all in need of encouragement during our pilgrimage journey. The day of our Lord is drawing near— may we all be found watching. —bro. C. Cope.

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**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.**

THE FAITH, hope and love that remaineth among us in these last days have been greatly refreshed and strengthened by having the following brothers and sisters in our midst:

Bro. & sis. Oscar Beauchamp, Claremont; sis. Jesse Hatcher, San Saba; bro. & sis. Fred Higham, bro. Fred Higham, Jr. and bro. G. V. Growcott, Detroit.

Bro. David Clubb and sis. Ethel Ross, London, Canada; bro. & sis. Russell Frisbie and sisters Patsy and Grace Frisbie, Baltimore; and bro. & sis. Braden Edwards, Canton.

Bro. & sis. H. A. Sommerville, sis. Cathy Sommerville and bro. N. Mammone, Honesdale; bro. G. A. Gibson, Toronto, and bro. & sis. Wayne Wolfe, sis. Hill, Lampasas.

The following brothers set before us, in lectures and exhortations, the revealed Word of God in the application of its principles to the shaping and developing of a character that will conform to the "Chief Corner Stone" of that building of God that will grace the future ages of the world: bre. Gibson, Sommerville, Beauchamp, Growcott, Wolfe and Higham.

It is with sorrow acrid regret that we report that sis. Joyce Sisson is out of fellowship with the ecclesia because of her recent marriage to one not in the Faith.

The present struggle between the Russian bear and the British lion (with all the young lions thereof), will soon come to a crisis in which Jerusalem will be the burdensome stone and the land of Israel the arena on which Gog will fall, to rise no more. —bro. Charles Banta

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**WORCESTER, Moss. — 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.**

WE ARE happy to report that Miss BRENDA WILCOX, formerly neutral, has put on the saving Name of our Lord and Saviour. Sister Wilcox has faithfully attended our lectures, Breaking of Bread, Sunday School, and Bible classes for a considerable time and was immersed June 24, 1961. We pray that as she has begun, so she will continue faithful to the end of her probation.

On June 4, we held our regular ecclesial outing at the home of bro. & sis. Warren Rankin in Charlton, Mass., at which time a goodly number from the Boston ecclesia were present. A profitable time together was enjoyed by all.

We have had the pleasure of the company of the following visitors from the Boston ecclesia: bro. & sis. Russell, bro. H. Thompson, sis. E. Lancour, sis. H. Davey. Brethren Thompson and Russell refreshed us with the word of exhortation and bro. Russell has assisted us in our lecturing efforts.

Your Brother in the one Hope;

—W. Davey

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