

The Berean Christadelphian

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

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

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

CONTENTS

ECCLESIAL NEWS: Lake Ariel. Newport. Toronto	Inside Front Cover
EDITORIAL: Opinion and Conviction	289
"Partaker of His Evil Deeds"	291
THE ECCLESIA OF GOD (Bro. Thomas)	292
OUR DUTY TOWARD ERRORISTS (Bro. Roberts)	296
THE 144,000 ON MOUNT ZION (Part 3)	298
THE EVERLASTING GOSPEL (Part 2)	303
SHALL HE FIND FAITH ON THE EARTH?	305
THE MINISTRATION OF CONDEMNATION	306
WITHIN THE HOLY PLACE	309
SACRIFICE	310
THE ANGEL IN MIDHEAVEN	312
REMEMBER NOW THY CREATOR	317
<u>SIGNS OF THE TIMES.....</u>	<u>320</u>

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

LAKE ARIEL, Penna.—Bible Class 10:45 a.m.; Memorial 11:50.

These meetings are held each Sunday at the home of brother H. A. Sommerville. Since our last report, the following have attended the Fraternal Gathering at Hye, Texas; bro. and sis. Russell Frisbie and sis. Patricia Frisbie (Baltimore), sis. Grace Frisbie (Honesdale, Pa.) bro. Nicholas Mammone and sis. Catherine Sommerville, and her sister Lois Sommerville, a Sunday School student (New Jersey) and bro. and sis. H. A. Sommerville (Lake Ariel.)

We trust all these have greatly benefited by the exhortations and lectures, and by the association and fellowship with those of like precious faith,

Bro. David Sommerville and his family have recently moved to 221 Conklintown Road, Wanaque, R. D. 1., New Jersey.

We are earnestly watching the fast developing world events which herald the Dawn of Zion's Glad Morning. This is in response to the words of Jesus in Luke 21:36—

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." —bro. H. A. Sommerville.

* * *

NEWPORT, Mon., England—Clarence Hall, Rodney Road (opposite Technical College)—Breaking of Bread 10:30 a.m.

Greetings to all the Household of Faith. We have little to report from this corner of the Vineyard, for we are few in number, and our efforts to spread the good news go unheeded.

However, we still are able to continue our journey Zionwards, though a little saddened because one of our number, Bro. A. Gething, fell asleep in Christ, and was laid to rest by our Bro. Hodge on June 27th., after a pilgrimage of some 30 years.

This year, because of difficulties, we have been unable to visit the ecclesia at Birmingham as we did last year, and at other times, each time being an occasion of joy and consolation to meet those of like precious faith. One such occasion was the visit to us, Sept. 11, 1960, of bro. and sis. Pigott of Kidderminster, whose company we were pleased to have around the Lord's table.

We once again express our deep appreciation to those, in the mercy of our heavenly Father, who are able to keep us posted with the voices of our brethren at the Fraternal Gatherings by means of the Tape Library. We await eagerly their arrival, because they are an uplift, and a strength, sometimes a word of rebuke, that our pure minds may be stirred up by way of remembrance concerning the Words of Life and light.

The Signs of the Times are more poignant than ever, heralding the return of the Son of God. May we all be ready as the wise virgins to heed the call!

To all our brethren and sisters we extend our greetings of love, —bro. Ken Williams.

* * *

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

It is with sorrow we report the falling asleep, on the morning of Oct. 10, in her 68th year, of our beloved sister Toole, wife of bro. Howard Toole, of Mount Albert, Ont.

Although sis Toole had not been well for many years, her death was quite sudden and unexpected, which was a blessing for her, but a shock to those of us who remain.

She was laid to rest at Mount Albert cemetery on Oct. 12, in the presence of brethren and sisters from Toronto, London and Detroit, and she now awaits the glorious day of awakening at the return of our Lord from heaven.

Our bro. Toole, himself not well, is now left alone. The love and prayers of the Brotherhood are extended on his behalf. —bro. G. A. Gibson

EDITORIAL

Opinion and Conviction

"All the riches of the full assurance of understanding"—Colossians 2:2

IN San Francisco, California, on June 26, 1945, the delegates of 50 nations signed their names in the book containing text of the United Nations' Charter. Thus out of the chaos of the greatest war in human history, the world had again forged a league of nations designed to keep the peace.

Following this event of world interest, many letters appeared in magazines and newspapers in which the writers spoke in golden terms of what had been accomplished, and expressed the hope that at last the war-weary nations would settle down to sensible and prudent action that would eventually result in lasting peace.

By establishing such a peace, the nations would have an entirely different outlook upon life, and in a short time, under the shield of security, there would emerge a state of freedom from fear. Thus the people of the nations would enjoy peace and prosperity, and experience a happiness and contentment such as the world has never seen.

Although these ideals were lofty, and the men to whom the work has been given are to be commended for their courage, *the Scriptures show conclusively that it is not within the power of man to accomplish such a great task.*

Through the prophets of Israel, much has been revealed regarding the nations and their destiny, for the great Eternal God Who is manifested in the Bible, has made known His plan and purpose with the earth, and the human race He has caused to live upon it. The information is there in all its simplicity and beauty, if men and women would only take the time to read it, for, said the prophet Amos in 3:7—

"Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets."

Daniel is one of these prophets from whom we can learn much, and his messages are both interesting and full of stimulative instruction. In his second chapter, he relates Nebuchadnezzar's dream, and briefly outlines what it signified. At that time the Babylonian empire included most of the nations, but the king was advised that another power would succeed him. History shows that this was the Medo-Persian empire.

A third empire was indicated in the vision, and again our history books inform us that it was the Grecian empire. Finally, a fourth kingdom was to succeed the Grecian, and it was to be strong as iron, and would not be superseded by another power, but would be broken up into ten parts. This was the Roman empire, and its present divided state as revealed by Daniel is strikingly accurate—

"As the toes of the feet were part iron, and part clay, so the kingdom shall be partly strong, and partly brittle:

"And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay"

—Dan. 2:42-43.

What we now see in Europe is a remarkable illustration of this feature of the symbolism. But what of the future? Is this divided state to continue with war and bloodshed unabated? The next verse answers our questions—

"In the days of these kings shall the God of heaven set up a Kingdom, which shall never be destroyed: and the Kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and IT SHALL STAND FOR EVER."

Thus will the Kingdom of God be established in the earth, and the glory of the Lord shall fill it as the waters now cover the seas. Then, *and not until then*, will the nations enjoy peace and prosperity, and experience a happiness and contentment such as the world has never seen.

* * *

WHEN discussing this with a strong supporter of the United Nations, we emphasized the main feature of Daniel's prophecy, that it is the work of God to bring peace to the earth. But, he exclaimed, "*I think that my opinion is as good as yours.*"

Yes, we replied, your opinion is as good as ours when it relates to a subject with which neither of us is familiar. As a matter of fact, an opinion is merely what one thinks, or believes about something. The word does not imply the definiteness of a judgment, or the assurance of a conviction. With respect to divine things that have been revealed in the *Scripture of Truth*, OPINIONS ARE VALUELESS.

If we would know the truth about the destiny of the nations, we can learn about it by reading the Bible. But it cannot be done in a day, nor can much be accomplished by a casual reading. It must be done *daily, systematically, thoughtfully and prayerfully*.

If this is done faithfully, we will experience an amazing increase in knowledge of the Word as we proceed "with precept upon precept, line upon line, here a little, and there a little," as the mind assimilates the divine ideas, principles and affections, exhibited in the Scriptures. As the result of such a course, *opinions* will cease, and be replaced by a "*full assurance of faith*" and we will be able to "rejoice with joy unspeakable."

* * *

IT WOULD be a wonderful experience if the aspirations of the leaders of the United Nations could be realized; but *it is impossible*, for the reasons given above, and for that stated by the prophet Jeremiah in 10:23—

"O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps."

The only remedy for the world's stress, is the one provided by the purpose of God, and set forth in His Word. Therein is revealed that Jesus Anointed, the greatest of all men, is to be intrusted with world government, and invested with great power and authority to enforce the will of God upon the nations, and thereby ensure "peace on earth, and good will among men." No man knows the day or hour when he will return to the earth, but we have the assurance in Rev. 11:15 that, when the seventh angel sounds—

"The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and he shall reign for ever and ever."

The Kingdom of God is the only cure for the world's evils—the very thing that it needs to soothe the breaking hearts of the afflicted. It is the remedy which men are feverishly seeking in vain to provide for themselves. To all outward appearances, "all things (seem to) continue as they were from

the beginning of the creation;" but let us not be deceived by outward appearances for, said Jesus with respect to his coming—

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh"

—Matt. 24:44.

Read carefully the Signs of the Times as they appear each month in this magazine, and then look abroad and observe the movements of the nations. Watchman, what seest thou? —Editor

"PARTAKER OF HIS EVIL DEEDS"

AS TO those who "bring not this doctrine," John commands—

"Receive him not into your house, nor bid him Godspeed!"

This command we can no more evade than any other commandment delivered unto us. The obedience of it may cost us something. It is crucifying to the flesh to refuse friends—some of them excellent people as human nature goes—who in one way or another have been seduced from their allegiance to the doctrine of Christ; but there is no alternative.

Friends are but for a moment; the Truth is forever; and if we sacrifice our duty to the latter from regard to the former, the latter will sacrifice us in the day of its glory, and hand us over to the destiny of the flesh, which, as grass, will pass away.

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

This applies to all without distinction, and erects a barrier to fellowship with even some who hold the Truth; for though they may hold the doctrine of Christ themselves, yet, if they keep up a "God-speed" connection with those who do not, by John's rule, they make themselves partakers with them, and therefore, cut themselves off from those who stand for the doctrine of Christ.

This 2nd epistle as a whole is singularly applicable to the situation in which we find ourselves. We have been obliged to stand aside for the doctrine of Christ from some we love. —**Bro. Roberts**

The Ecclesia of God

"The Ecclesia, which is his Body, the fulness of Him that filleth all in all"—Ephesians 1:22-23

By **BROTHER JOHN THOMAS**

MAN, in the history of his race, presents himself to our notice in two states—the social and the savage. The social is his original condition; the savage, that into which he has sunk as a consequence of licentiousness.

At his formation, Man, who was made male and female, was pronounced "very good;" and appointed to live in society, because it was "not good for him to be alone."

The primeval society of Eden was constituted of divine and human elements—of God, the Elohim, man and woman: of *God*, "Whom no man hath seen;" of the *Elohim*, whom he hath often seen; and of *man and woman*, the perfection of flesh and blood.

This social state was free and devoid of evil; yet was its liberty not absolute, but restrained and regulated by law. Though "very good" and undefiled by sin, man was not permitted to do as he pleased without restriction. A law was given to him by his Creator, expressive of the divine sovereignty over society, and his position in the social state.

Hence, society is a divine institution, originally characterized by intelligence, goodness, law, and liberty. Woman belonged to man, because she was his own flesh and bone, and given to him of God; and they both belonged to God, because He had formed them for himself.

Society, therefore, belongs to God; so that whosoever hath the honor of membership therein is free to do whatever he pleases that is not contrary to the letter and spirit of His law.

This is the liberty God permits in society, which is His. Beyond this man must not go if he would continue in the divine favor. *Law is the boundary line between liberty and licentiousness.* He that crosses it *diabolizes*, and takes the first step in the descent, which terminates in the anarchy of the savage state.

* * *

FROM THE constitution of society, then, at the foundation of the world, we see that law was an essential element of the social state; and that "Social liberty" is *freedom restrained by law*. Absolute liberty or freedom unrestrained by law which defines "order" and decency," has no place in the divine Plan.

Man aimed at this. He virtually asserted, that he had a right to do what he pleased with the Tree of Knowledge as with all other trees; but experience at length proved to him that he had no unconditional rights, but a right only to do according to the law. He did as he pleased, and in consequence lost the favor of God, as will all others who pursue a similar course.

The existence of society depending upon the maintenance of law, it behoves all intelligent and wise people to cooperate to that end. If flesh were not sinful, or if all men were wise and good, the knowledge of the requirements of the divine law would be sufficient. They would know and do.

But Flesh IS sinful, very sinful; and all men in society have not intelligence, nor faith sufficient to walk by, nor wisdom, nor a love of order, nor a sense of decency; therefore, a simple knowledge of what God requires in society, or a simple reference to what the law says, is not enough to answer the necessities of the case.

Law cannot apply itself, it must, therefore, be placed in the hands of an administration, that lawlessness may be restrained, and decency and order maintained in society.

* * *

THE *savage* state is the opposite to the *social* in every particular. The "philosophy" of the Gentiles, "falsely so called," teaches that the savage is the original condition of man; and that society has grown up out of it as a result of necessity.

One who believes the Bible, however, discards this as mere foolishness. Divinely constituted society is the primeval state; and savage life the extreme consequence of a departure from its laws.

It originated in transgression of God's law, or sin, which, before the flood, acquired such force as entirely to corrupt the way of the Lord, and to fill the whole earth with violence. Its career was similar after that catastrophe; and where it was not antagonized by divine interference, but allowed in its fleshly inworking and manifestation to acquire absolute sway in portions of the human race, it reduced them to the condition of lawless savages.

The "liberty" of these aborigines is absolute. They do what is right in their own eyes upon the principles of "liberty and equality" in the abstract. They are without law to God, and know no rule but the necessity of their own lusts. They are nature's freemen, democrats of the largest liberty, who, under the impulse of desire, edify themselves without regard to the sensibilities and wishes of the unfortunates who fall into their hands.

This is the extremity arrived at by the uncontrolled working of that principle called "sin in the flesh." Cannibalism is but the extreme manifestation of that "liberty" contended for by some, which

impels them to a gratification of their own selfishness and vanity at the expense of the order and decency of the social state.

The latter is sin modified in its display by circumstances, which restrain it by present consequences from murder and theft; but leave it rampant in the manifestation of "hatred, variance, jealousies, wraths, strifes, divisions, sects, envyings," which, thought little of by the carnally-minded, as effectually exclude from the Kingdom of God (Gal. 5:19-21)

* * *

NOW, by comparing the savage and social conditions of man, it will be perceived that, in his transition from the savage to the social state, he sacrifices, as he ascends the scale of being, more and more of what the natural man calls "his liberty."

The nearer his approximation to primeval excellence, the more is the liberty of the flesh restrained, and reduced to a minimum.

Between society divinely constituted, and the purely savage stage, there are many intermediate social conditions. Greek, Mohammedan, Papal, and Protestant Socialisms, are sin, or the flesh, variously displayed — incorporations, in other words, of "the lust of the flesh, the lust of the eye, and the pride of life," in which the works of the flesh are manifested with little rebuke. It is for this cause that they are glorified by the multitude which is religiously tolerant only of that which condemns "what they have no mind to."

Still we do see in these barbarisms the liberty, or rather licentiousness, of the savage state considerably retrenched. Law and legal administration are recognized and obeyed; for experience has proved that without these human society cannot exist.

The practices tolerated in the ecclesiastical organizations of the world, cannot be permitted in a society constituted of God. VARIANCE, JEALOUSIES, STRIFES, ENVYINGS, AND SO FORTH, MUST BE ABSTAINED FROM. No member of such a society is at liberty to indulge in these, or in any thing tending to them. The law of love that proceeds forth of Zion positively and absolutely forbids them.

The savage, the barbarian, the Papist, the Protestant, are free to serve sin; but not so the Christian; he is free only to serve righteousness, as a humble and faithful servant to God, who esteems that man most highly who is the least subservient to the lusts, passions, and instincts of the flesh. Therefore it is written:

"Mortify (or put to death) your members which are upon the earth;"

"Present your bodies a living sacrifice, holy, and acceptable unto God, which is your reasonable service."

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another."

"Walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil."

"Be ready to every good work; speak evil of no man; be no brawlers, but gentle, showing all meekness with all men;

"LET ALL THINGS BE DONE UNTO EDIFYING."

Absolute liberty, which is licentiousness, does not belong to God's society. *The members of it surrender some of their individuality for the benefit of the whole, of which each person is a very small part.* THIS IS A FIRST PRINCIPLE, and there can be no society without it.

Now, that portion of individuality which each foregoes, he transfers from himself to the functionaries of society in assenting to their appointment, or in applying for admission, and in being received, into a community where they exist; so that he consents that he has no right to do individually what pertains to them officially. Functionaries, then, are the acting members of the body, administering to its social requirements—its eyes, ears, mouth, hands and feet; while the body in which they are placed itself is constituted of the generality of its constituents.

* * *

THESE THINGS being understood, there will be no difficulty in comprehending those which more especially pertain to what is commonly termed "a church."

A church is a society constituted upon principles divinely revealed. It is a company of believers organized for the worship of God, the support of the Truth, and their mutual benefit. Union is strength; but there must be union in *fact*, or association is incorporate weakness.

It is not good for Christians to be alone; therefore *it is a privilege and a blessing for those who are partakers of the divine nature to be together in society*. They afford the Truth a local standing, they give it utterance, minister to its necessities, encourage one another, and assist the poor.

Baptism organizes believers of the Gospel of the Kingdom into the One Body of the Lord. In the beginning, this consisted of 120 persons, with the twelve apostles as their eyes, ears, mouth, hands and feet; their eldership, in short, which comprehended all their office-bearers, who attended to the ministry of the Word, and to the serving of tables.

When the 3,000 were added to this church, they continued under the apostles' sole administration of things spiritual and temporal, until the 7 assistants were added to the 12, to relieve them of the secular concerns.

Deacons, therefore, were not essential to primitive church organization, seeing that they were only added to meet the exigencies of the case which arose some time after the day of Pentecost.

The apostolic eldership was infallible, having been imbued with the Spirit from on high, which "guided them into all truth," and made them what they were. Their administration was, therefore, the "ministration of the Spirit," by which each of them was endowed with the "word of wisdom," "the word of knowledge," "faith," "the gifts of healing," "the working of miracles." "prophecy," "discerning of spirits," "kinds of tongues," and "the interpretations of tongues."

This was the Model Church, which was of one heart and one soul, and great grace was upon them all.

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

Our Duty Toward Errorists

"If any come to you, and bring not this doctrine, receive him not into your house . . . He that biddeth him God speed is partaker of his evil deeds"—2 John 10-11

By **BROTHER ROBERT ROBERTS**

IT MAY smack of assumption to talk of such a duty: but the duty exists, however offensive it may be to the social proclivities of some and the personal dignities of others. If there is such a thing as Truth, there must be such a thing as Error. *Is there such a thing as Truth?* We speak as to those who have made up their minds. If some say—

"Certainly there is such a thing as Truth, but it is the height of arrogance to profess to have found it."

—we can only remember that Truth not found is of no use to us: and that if men have not found the Truth, they are in darkness and are no guide for those who are in the light.

If men have found the Truth, they are in the light, and only walk honestly as they walk in the light. If men have found it, it is no arrogance to own up to the fact, and to go further and defend it, and act in harmony with the obligations it creates.

The obligations are often far from agreeable, and they are always opposed to a man's temporal interests. What then? *If we would please Christ, we have no choice: and if we please not Christ, we can have no object in hampering ourselves with the Truth's obligations at all.*

Christ's last communication to his friends reveals his mind in the matter in a manner that precludes misconception. His messages to the seven Asiatic ecclesias through John, in Patmos—*almost all of them—insist in some form or other on the duty of scrupulosity with regard to error and errorists.* Ephesus was commended because—

"Thou canst not bear them that are evil and hast tried them that say they are apostles and are not, and hast found them liars."

"Thou hatest the deeds of the Nicolaitanes."

To Smyrna:

"I know the blasphemy of them that say they are Jews, and are not, but do lie."

Pergamos was found fault with, because—

"Thou hast there them that hold the doctrine of Balaam. . . So hast thou also them that hold the doctrine of the Nicolaitanes."

Thyatira was found fault with, because—

"Thou sufferest that woman, Jezebel, who calleth herself a prophetess, to teach and seduce my servants."

So the others were found fault with for laxity and lukewarmness. *Error changes its form from age to age, but the dutiful attitude remains the same—the duty of individual repudiation and non-toleration in fellowship.*

We may not in the 19th century have those particular questions to trouble us that agitated the first; but we have the same duty to perform towards the errors that may belong to our time.

It is a distasteful duty and in everyway an inconvenient one. For this reason, many with whom the apprehension of divine obligations may be a weak, or susceptibility to human considerations may be strong, are liable to swerve and sacrifice truth and duty to friendship.

Their amiability may lead us to sympathize with them in a sentimental sense: but their attitude is none the less of practical unfaithfulness, and to be sorrowfully refused (on their account), by true friends of Christ.

The peculiar crime of the present age of Christian profession is that of dishonouring the Scriptures. All classes lend themselves to it in one way or other.

Either they neglect them while acknowledging them as the words of God, or they completely nullify them by beliefs and traditions subversive of all their teachings, or they say they are not sure they are the words of God, and that there is a good deal of the word of God in other books as well; or that there is a good deal of the word of man in the so-called word of God, and that the extent and effect of inspiration is an entirely open question; or that, in fact, the Bible is but an interesting and antique form of the word of pious men, disfigured by the weakness and errors characteristic of the writings of all, and only to be considered the word of God insofar as it may coincide with truth; or that it has no claim to be considered the word of God at all, but is a lying invention of priests and parsons in by-gone days of darkness.

Can we imagine Christ, who addressed the seven Asiatic ecclesias, in reprobation of false doctrine and commendation of the true, regarding any of these forms of treachery with anything but

detestation? Can we imagine him looking with favor upon *any* toleration by his friends to *any* form of it?

Whatever others may think, we have not so learnt Christ. *Charity is charity, but does not require us to submit to the corruption of the Truth.*

This abomination has been introduced among believers of the present day. While some of us would have none of it, others have parleyed with it, and blown with trumpets of very uncertain sound. Others have bewildered themselves for want of clear perception of the bearing of things. "Wisdom would teach us," say some, "not to import your troubles here."

My pleasant friend, it is not "our trouble" in any personal sense. It is the trouble of God's friends everywhere. You cannot keep it away if you are faithful. *The question has nothing to do with person or place.* Places will change and persons will die, but truth and duty are the same for ever. *The Truth of God at all hazards is the only course open to men with open eyes.*

It is your course as well as ours; and it extends to fellowship as well as the personal reception of the Truth, else the words of Christ mean nothing.

You believe the right thing yourself, but you receive another who is in fellowship with those everywhere who believe the wrong and are leagued in opposition to the right. *In this you take part with the wrong.*

It would be pleasant if we were at liberty to make personal goodwill the rule of fellowship; but no man can act on this principle who accepts the apostolic writings as a rule of conduct.

It is one of the preparatory disciplines to which the wisdom of God subjects the heirs of the Kingdom, that they be faithful to His Word in the relations of the present evil state; and however distasteful to flesh and blood are the embarrassments which this rule creates, faithful men have no choice but to submit with as much sweetness as they can bring to a disagreeable duty.

The 144,000 on Mount Zion

REVELATION 14, PART 3

"And I heard a voice from heaven."

THE apocalyptic heavens are defined by what is said to occur in them. John sees the stars of heaven fall, heavens departed as a scroll, silence in heaven, war in heaven, the dragon cast out of heaven, armies in heaven on white horses.

In apocalyptic symbolism, all these things speak of *historical developments among the ruling powers of the earth.* The Lamb and the 144,000 were "in the heavens." They had broken in through the "door in heaven" of chapter 4, and had taken their place among the ruling powers of the earth and were preparing to destroy them so as to fill the earth with God's glory.

There were 3 aspects to the voice from heaven. It was—

- (1) Like many waters;
- (2) Like great thunder, and
- (3) It was the voice of harpers harping with their harps.

The "*Voice of many waters*" is the triumphant voice of a mighty multitude. "Waters" are defined in apocalyptic symbol as "peoples, multitudes, nations, tongues" (Rev. 17:15).

Isa. 17:12 speaks of the noise of the rushing nations as the noise of rushing waters. The rushing of the wings of Ezekiel's cherubim was like the noise of great waters, and the Multitudinous Son of Man of Revelation 1 had a voice like the sound of many waters.

The picture we get is the sweeping, irresistible force of a mighty river in flood, or the pouring of the seas over the land.

"*And like great thunder.*" Thunder is the audible manifestation of the power of God, particularly, but not always, in judgment and destruction.

The first Scriptural mention of thunder is in connection with the plagues of Egypt; the second with the mighty and terrible manifestations at Mt. Sinai.

Paul contrasts the scenes at Mt. Sinai with those at Mt. Zion. There the host of mortal natural Israel was fearful and terrified, and Moses went alone up the mount. Here the multitude of spiritual Israel are joyful and triumphant, united with the greater than Moses upon the mount, themselves the agents by which the thunder-judgments are administered. These are the 7 thunders—the 7 last plagues.

* * *

But though they are *like* rushing waters and *like* thunders in their passing manifestations of fearful judgment, they are actually in their permanent inward reality—

"Harpers harping with their harps."

Surely there is intended to be power and significance in this 3-fold repetition of this joyful, worshipful word! A harp is an instrument of praise and thanksgiving and joy. The harp was the comfort, inspiration and instrument of expression of David, the man after God's own heart. The Psalms are not mere poems, but songs. There is infinitely more feeling, depth and expression in song than in mere recitation.

Psa. 81 speaks of the "*pleasant harp,*" and Isa. 24 of the "*joy of the harp.*" Conversely the symbol of mourning is to refrain from the harp's use and hang it on the weeping willows (Psa. 137).

In 1 Chronicles 16, we read of David's arrangements for singing in the worship of God. We read there of "the musical instruments of God" (v. 42), and of the first Psalm David delivered into the hands of Asaph, the chief of the singers—

"Sing unto the Lord, all the earth:

Show forth from day to day His salvation. .

Worship the Lord in the beauty of holiness. .

Let the heavens be glad, and the earth rejoice."

What are the "*musical instruments of God?*" In Rev. 15:2 the redeemed standing on the glassy sea have the "harps of God." What do these harps signify, for clearly they symbolize a much deeper and living reality—"The harps of God."

Musical instruments are inanimate objects giving voice-like sounds of worship and praise. Their appeal and acceptability to God can only lie in their representation and symbolization and manifestation of the true heart-condition of the living worshipper himself. This was Bro. Thomas' conclusion. He says—

"Every one of them has his harp, for he is himself a 'harp of the Deity,' and therefore an INSTRUMENT OF JOY."

Music is a very prominent aspect of Divine worship in Scripture. David's and Solomon's arrangements for the musical service are given in great detail, and with each reformation and restoration — Hezekiah, Josiah, Nehemiah — this aspect is much to the fore.

It is a notable fact that in the Mosaic Tabernacle arrangement, there is *no mention of music*, while in the Temple it appears to be the principal aspect of the service.

This is not to indicate that our present Tabernacle and wilderness dispensation is without its joy and thanksgiving and praise, but it does teach that all our joy and desire has its roots in the future living Temple Age, and that we cannot in their fulness, sing the songs of Zion in a strange and captive land.

Our joy at present, though deep, and rooted in thankfulness and praise, is largely overlaid with passing sorrow, as we walk in mortal weakness through a dark vale of tears—

"Weeping may endure for the night, but joy cometh in the morning."

* * *

MUSIC is harmony, unity, beauty, and purposeful *orderliness* of sound, and our God is a God of order and beauty.

Noise is *confused* sound—Babel—the world.

Music is disciplined, purposeful, meaningful sound. We shall be greatly struck if we look through a concordance under the word 'sing' and see the long list of stirring exhortations and *commands* to lift up the voice in joy and thanksgiving and praise.

It is surely remarkable that musical sounds, from one tone to its repetition at a higher pitch—the octave—naturally falls into a *sevenfold* division—a division recognized by ancient nations.

And it is further remarkable that it has been found that to be able to transfer harmonies to different keys in the scale, the addition of 5 half notes is required, so that the full scale has *12 steps*. Surely this reappearance of the Divine 7-12 pattern in so fundamental a thing is more than mere coincidence.

Music has great power. David's pure and spiritual psalms of praise soothed the spirit of Saul and inspired him, temporarily, at least, to better things; and Elisha, in trying and alien circumstances called for a minstrel that his mind might be better prepared to speak the Word of God.

This *must* be the purpose and result of our hymns. Herein all our hearts can be united as one.

In the dedication of the completed typical Solomon Temple, it was when the players and singers were "AS ONE in praising and thanking the Lord" that "the glory of the Lord filled the house" (2 Chron. 5:13-14).

Christ's whole desire was that his true brethren should be one, as he and the Father were one. *Our singing must accomplish in us this joyful spirit of mutual love and oneness.*

Music has great power, but its true purpose is Divine worship and spiritual joy. Man has profaned it to fleshly things.

* * *

"And they sang as it were a new song before the throne, and no man could learn that song but the 144,000 which were redeemed from the earth."

"A new song". This NEW SONG of the redeemed is mentioned frequently in the Psalms—

"Sing unto him a new song." (Psa. 33:3)

"He hath put a new song in my mouth." (Psa. 40:3).

"O sing unto the Lord a new song!" (Psalms 96 & 98).

Both these psalms end—

"For He cometh to judge the earth: He shall judge the world with righteousness."
—*the work of the 144,000.*

"I will sing a new song unto Thee, O Lord! (Psa. 144).

"Sing unto the Lord a new song. The Lord will beautify the meek with salvation" (Psa. 149).

And Isaiah says the same thing (Isa. 42:10)—

"Sing to the Lord a new song: The Lord shall go forth as a mighty man, He shall stir up jealousy like a man of war."

This is the theme of the song of Moses and the Lamb— "Yahweh is a Man of War." *The Yahweh Elohim Man of War is the Multitudinous Christ.*

The new song is given in Rev. 5:9-10—

"And they sang a new song, saying, Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.

"And hast made us unto our God kings and priests, and we shall reign on the earth."

Truly no man can sing this song save the 144,000. Only the redeemed—the glorified saints— can sing it with truth and reality.

The triumphant Song of Moses on the banks of the Red Sea is the first song—*the first mention of human singing*—in the Bible. The Song of Moses and the Lamb is the last. This is not coincidence. It is marvellous Divine design. (The angels sang together at Creation.)

We do well to realize the great importance of singing in the service of God. And not just singing, but—what is more important—the *spirit* of singing. A basic disposition of thankful joyfulness is absolutely essential to make our service acceptable.

This is emphasized time and time again in the Psalms as the only reasonable, acceptable, *possible* frame of mind in view of the infinite goodness and mercy and love of God toward us. Psalm 100 is a good example—

"Serve the Lord with GLADNESS: came before His presence with SINGING . . .

"Enter into His gates with THANKSGIVING, and into His courts with praise. BE THANKFUL unto Him, and bless His Name."

Paul emphasized this same essential frame of mind—

"Speaking to yourselves in psalms and hymns and spiritual songs, making melody in your hearts to the Lord" (Eph.5:19).

That is what we MUST HAVE—"Melody in our hearts."

If we get enough of this spirit of thanksgiving into us (and we *must* get it into us), then it will overflow into all our relationships, and make all our contacts with our brethren and sisters a joy and a blessing. It will heal many heartaches and solve many ecclesial problems.

Singing and joy are not reserved solely for the future. In a deep and beautiful passage in Job, Elihu says—

"God, my Maker, Who giveth songs in the night."

When we think of songs in the night, we cannot help but turn our minds to Paul and Silas in the midnight darkness of the Philippian jail, their bodies wracked with pain and their feet clamped in stocks—

"At midnight Paul and Silas prayed, and sang praises to God."

The same thought of deep spiritual joy being born out of the dark night of present sorrow is woven through Psa. 42—

"O my God, my soul is cast down within me . . .

"Yet in the night His song shall be with me, and my prayer unto the God of my life.

"Why art thou cast down, O my soul, and why art thou disquieted within me?

"Hope thou in God: for I shall yet praise Him, Who is the health of my countenance, and my God."

"And they sang a new song before the throne, and no man could learn that song, but the 144,000 which were redeemed from the earth" —G.V.G.

"EUREKA, an Exposition of the Apocalypse," by bro. John Thomas

"EUREKA" is a breeze of Truth that comes from the high hills of prophetic vision upon the nearly-stagnant atmosphere of the plains of ignorance below, blowing away the sultry vapours, and dispersing incipient disease.

"EUREKA" is a temple of light, resplendent with hues of precious stones; in the courts of which those who love the light and the truth will often be found. —**Bro. Roberts.**

The Everlasting Gospel

"The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever: of his Kingdom there shall be no end"—Luke 1:32

PART TWO

THE BEGINNING of the New Testament introduces our subject at once in the wise men's enquiry (Matt. 2:2)—

"Where is he that is born KING OF THE JEWS?"

—and the explanation of Micah 5:2 by the chief priests and scribes, summoned by Herod, in his jealous fear of the approaching claimant to Israel's throne, then a helpless babe at Bethlehem.

As we proceed we learn how the child grows up to manhood, and from his immersion to his death, *ceased not to press his regal claims.*

He preached the good news about the Kingdom (Matt. 4:23; Mark 1:14). He declared it to be his special mission to proclaim the Kingdom. (Luke 4:23)—

"I must preach the Kingdom of God to other cities also, for THEREFORE AM I SENT"

(see also Luke 8:1).

He commissioned the 12 apostles to preach the same—

"And he sent them to preach the Kingdom of God and to heal the sick" (Luke 9.2).

He promised to confer honours upon the faithful followers *when he attained the throne* (Matt. 19:28)—

"And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

"Ye are they which have continued with me in my temptations; and I appoint unto you a Kingdom as my Father hath appointed unto me.

"That ye may eat and drink at my table in my Kingdom, and sit on thrones, judging the twelve tribes of Israel" (Luke 22:28-30).

In Matt. 5:35, while discoursing to his disciples, he prohibits swearing by Jerusalem, assigning as the reason that—

"It is the CITY OF THE GREAT KING."

With the previously cited testimonies before us, and the then degraded condition of Israel, how significant are these words! In Matt. 21:5, the prediction of Zechariah (9:9) is expressly applied to Jesus—

"Tell ye the daughter of Zion: Behold THY KING cometh unto thee, meek, and sitting upon an ass, and a colt, the foal of an ass."

It is interesting to note how the parallel narratives of Mark and Luke elucidate each other, and how the people who took part in the demonstration narrated, understood the words they used—

"And they that went before, and they that followed, cried, saying, Hosanna! Blessed is he that cometh in the Name of the Lord.

"Blessed be the kingdom of our father David that cometh in the Name of the Lord."

(Mark 11:9-10).

"Blessed be the King that cometh in the Name of the Lord, peace in heaven, and glory in the highest" (Luke 19:38).

The great crime charged against Jesus by the elders, chief priests, and scribes, was *claiming regal dignity*—

"And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ—a king."

Further than that, he claimed to be King of the Jews (v. 6): and this they could not brook from one who fearlessly denounced their wickedness, and declared that the kingdom should be taken from them and given to his own despised followers (Matt. 21:43, compared with Luke 7:32).

In spite of the fierce anger of his rebellious subjects, he never ceased to press his claims. How *could* he, as a true man, with a sacred mission in his keeping! (Luke 4:43).

Not even the fear of death itself could disturb the calm conviction, written by the divine finger upon his noble heart, as in characters of fire, and which could not but flash out in burning words.

When he stood before Pilate, charged with treason, he flinched not, but made "the good confession" (1 Tim. 6:13- 15). *For this*, as far as the Jews were concerned actually, he suffered death (John 1:11)—

"He came to his own, and his own received him not."

And while he hung on the cross, they exclaimed, ironically:

"Let Christ, the KING OF ISRAEL, descend from the cross, that we may see and believe"

(Mark 15:32).

Nor would they allow the superscription "Jesus of Nazareth, the KING OF THE JEWS," to be placed upon the cross, without strong protest. Said the chief priests to Pilate:

"Not, The King of the Jews, but that HE SAID, I am King of the Jews" (John 19:19-21).

Leaving the Gospels, we meet, in the first chapter of Acts, with an important passage. In v. 3, Luke says Jesus—

"Showed himself alive after his passion by many infallible proofs, being seen of them 40 days, and speaking of the things pertaining to the KINGDOM OF GOD."

What the Lord meant by the term "Kingdom of God" may easily be seen from vs. 6-7—

"When they therefore, came together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?"

"And he said to them, It is not for you to know the times or seasons which the Father hath put in His own power."

The kingdom of Israel restored is thus seen to be identical with "the Kingdom of God," and the only difficulty left in the minds of the disciples after the Lord's teaching during the forty days, had reference to the *time* of its restoration. After the apostles had been endued with power from on high, they *boldly proclaimed the kingdom of God*. (See Acts 2:30-36; 3:19-21; 15:13-17; 17:31; 19:8; 28:23-31). It would take too much space to go through the epistles in order. They abound with allusions to Christ's reign, as:

"If we suffer we shall reign with him" (2 Tim. 2:12).

"I charge thee therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his Kingdom" (2 Tim. 4 1).

"Hearken, my beloved brethren: hath not God chosen the poor of this world rich in faith and HEIRS OF THE KINGDOM which He hath promised to them that love Him?" (James 2:5).

"But rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed ye may be glad also with exceeding joy (1 Peter 4:13).

Shall He Find Faith on the Earth?

JESUS did not picture a believing world at his coming, but a world in rebellion against him. And we see today even the "Christian" elements giving only lip service to him while denying his teachings and making little or no pretences of obeying his commands.

We see church systems inseparably connected with the world and its ways—an integral part of that godless order of things which must be removed to give place to that new and righteous order in which no place will be found for them.

And what of the Household of Faith? Is it not also true that those who have been given the blessed privilege of being called out of darkness may also contribute to the signs of the times? Christ does not picture a Household at his coming in a state of high spiritual vigor, but a Household in a state of weakness, laxity and self-satisfaction, saying,

"I am rich and increased with goods, and have need of nothing. And knowest not that thou art wretched, and poor and blind and naked."
—spiritually blind, naked, willingly deceived; self-deluded.

The oft-repeated warnings of the Saviour envision a Household the *majority* of which have grown worldly, deeply concerned about temporal things, but unconcerned about preserving the unity of the Faith, and keeping of the commandments of Christ.

"The love of the many (R.V.) shall wax cold."

A people in grave danger of being overcome with "Surfeiting, drunkenness (spiritual), and the cares of this life." Absorbed in temporal things; so weak in the Faith as to say:

"My Lord delayeth his coming — "smiting his fellow-servants; eating and drinking with the drunken (the world)."

It is not a picture of a Household growing in spiritual strength and vigor, but a Household weak in faith, with few ready to meet Him when He comes—

"When he cometh, shall he find faith on the earth?"

Yes, we too, should beware lest we contribute to the fulfilling of this fearful sign of the time.
—O.B.

The Ministration of Condemnation

"In that He saith, A new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away"—Hebrews 8:13

THE APOSTLE Paul in 2 Cor. 3:7 terms the Mosaic Law a:

"Ministration of death, written and engraven on stones."

The Greek word here used for "ministration" is *diakonia*, and as *diakonian* it is translated in Heb. 1:14 "minister" (RSV "serve"), and defined as "working publicly." We perceive the angelic ministration or public service was a dispensation bringing condemnation and death, although, as Paul says, the Law was "holy, just and good" (Rom. 7:12). Nevertheless sin was condemned in the moral sense by the Law which cursed all who failed to keep it (Deut. 27:26; Gal. 3:10).

That "ministry" means "service," whether performed by man or angels, is illustrated by the statement of Jesus in Matt. 20:28, and it is so given in the RSV.

We speak of the Republican or Democratic *administration* coming to an end at the next election; realizing these public *servants* manage the affairs of government as the *minister* of God, in the; sense spoken of by Paul in Rom. 13:4.

* * *

AS SHOWN by the apostle's comparison of the two ministrations or dispensations in 2 Cor. 3:7-11, the ministrations of the Spirit or righteousness had become operative *before the ministration of death was finally and fully removed.*

This is an interesting point, as we know that Jesus and the apostles kept the Mosaic Law, while administering the law of righteousness. We read in Acts 7:53 Stephen's declaration that Israel, who had slain the "Just One," had received the Law by the disposition of angels.

The question might arise as to when the first ministration ended, and when did the second begin? From Luke 16:16 we learn that—

"The Law and the prophets were until John; since that time the good news of the Kingdom of God is preached."

Surely from this we are justified in concluding that there was a transition time between "the Law and Prophets" and the ministration of righteousness, which came after the baptism of John "unto repentance." For if the baptism of John had been the new ministration, why should it be necessary that Apollos be further instructed because he—

"Knew only the baptism of John" (Acts 18:24-26)?

The Kingdom of God was preached by John and repentance unto forgiveness and salvation. However there was something more needed to enlighten those who were coming into the "new and living way."

From Acts 21:24 we see that the apostles and elders wished Paul to demonstrate that he "kept the law;" yet, we all admit that the new ministration had been in operation some time.

This would indicate a transition period during which the two dispensations overlapped. The actual ending of the Levitical priesthood came AFTER the Melchizedek High Priest had made His offering on Calvary's cross. So also the Law overlapped while John's baptism unto repentance filled the gap of time until, not only the preaching of Jesus came, but also the attestation given it by his chosen apostles.

The two ministrations are contrasted in Heb. 2:2-3, coupled with warning of higher responsibility resting on those who had received the word spoken by the Lord, and attested by "those who heard him." We read in Mark 1:14—

"After that John was put in prison Jesus came into Galilee, preaching the Gospel of the Kingdom of God."

However, we must still remember that some were still being baptized into John's baptism, and the new ministration was not fully understood during this time; for the immediate disciples (Peter included) tried to persuade Jesus that he should not suffer death on the cross, which was a necessary part of the "things of the Name of Jesus Christ," spoken of in Acts 8:12 as a part of the necessary belief for salvation under the new ministration. Peter had said—

"Be it far from thee, Lord."

And even after Jesus rose from the dead, he had to show them how "slow of heart" all had been to believe—

"All that the prophets had spoken . . . and he expounded to them, from Moses and the prophets, the things concerning himself" (Luke 24:27).

If it be asked, then, when were the apostles *fully equipped and enlightened* so that the new ministration could be said to have begun? Jesus had told them in John 14:26—

"But the Comforter, which is the Holy Spirit, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

It becomes increasingly clear that when the fulfilment of this came, in the dramatic outpouring so startling and incomprehensible to the multitudes who witnessed it, that the apostles were fully equipped and well qualified to—

"Go into all the world and preach the Gospel to every creature."
—as Jesus had commanded them (Mark 16:15).

The "*all things*" brought to their remembrance would include the things so dimly perceived relating to the sacrificial offering, nothing of which was included in *John's* preaching "unto repentance," though he foreshadowed it when he declared of Jesus—

"Behold the Lamb of God which taketh away the sin of the world."

Paul says of the Law of Moses—

"The letter killeth, but the Spirit giveth life" (2 Cor. 3:6).
Here the apostle reveals that their—

"Sufficiency was of God, who had made them ABLE MINISTERS of the NEW COVENANT".

The letter or written law was replaced by living witnesses giving out freely to all who had "ears to hear," the water of life which Jesus himself first offered to his apostles. They first partook of the bread representing his body, and afterwards commanded others to eat of it as symbolizing the living Christ, who is the "Tree of Life," which will be again in the "Paradise of God" in the Kingdom.

We, brothers and sisters, now eat by faith of this Tree of Life but if we can by faith "overcome the world," we shall in deed and in truth partake thereof, when we shall no longer "see through a glass darkly," but face to face, in God's infinite love, we shall "know even as we are known."

Jesus had strictly commanded his apostles to—

"Tarry at Jerusalem until ye be endowed with power from on high" (Luke 24:49).

This was the new dispensation, and it was to "begin at Jerusalem," as the old had its beginning at Sinai.

In order that 12 apostles might carry on in this work, it was necessary that another apostle be chosen in the place of Judas. Peter advised the selection of a competent witness of all the occurrences and teachings—

"Beginning from the baptism of John, unto the same day that he was taken up from us."

And we all know—

"The lot fell on Matthias; and he was numbered with the eleven" (Acts 1:22-26).

As they were commanded, they did not depart from Jerusalem, but waited for the coming of the Spirit to enlighten them. When so equipped, they so thoroughly accomplished their mission of proclaiming the Gospel message that they were charged by the authorities of—

"Filling Jerusalem with their doctrine" (Acts 5:28).

So Paul from Jerusalem round about unto Illyricum preached the Gospel, which would be the region around the Adriatic sea. And of those preaching it, it was said, "then they returned to Jerusalem," and preached in many villages of the Samaritans.

From Gal. 4:22-26 it may easily be seen how Sinai ended and Jerusalem began, when the Law given by Moses was replaced by "Grace and Truth by Jesus Christ."

Brothers and sisters, how precious this Gospel message should be to us all, and how jealously we should guard it and treasure it in our hearts!

The word spoken by the Lord and confirmed or attested by his chosen witnesses, is able to make us wise unto salvation, if we treasure it, and fail not in obeying it, even to the end. —H.A.S.

Within the Holy Place

Thoughts Expressed at a Baptism

AN OCCASION so important as this inspires one to speak of many things. The speaker feels that he should rise in his thoughts and in his words to that higher plane to which our minds should go at a time like this.

For, *what we are about to witness here this evening is something that does not enter within the experience of those whose lives never rise above the purely human level.* The world out there cannot visualize, they cannot contemplate with us here, the fulness of meaning there is in what we do.

This is because the matters that occupy our attention at present are divine, and not human. These are matters that can only be discerned by the mind that by reason of use has its senses exercised to discern things holy and spiritual.

The ecclesia is the House of God, the true Tabernacle which the Lord pitched and not man. As Christadelphians, we minister before the Lord in the Holy Place of this Tabernacle. All that separates us from the Most Holy state, where Jesus is now, is the veil, which represents the flesh.

If our service and work in the Holy Place is acceptable to God, then the time will come soon when this veil of the flesh will be rent in twain that we might enter the Most Holy immortal state, wherein God will dwell with us by His Spirit and we shall become, in the fulness of body and mind,
THE TABERNACLE OF GOD.

What we are about to see now, as we sit in the Holy Place of this true Tabernacle, eating the bread of God and trimming the lamps—we are about to see the curtain pulled aside, so to speak, that covers the door by which entrance is made to the House of God. We are about to see the door opened for another one to come in with us to this ministry in the House of God.

* * *

HAVING *laid her gift upon the altar* of burnt offering, that the body of sin might be destroyed, having passed through the *laver of regeneration*, having put on *linen garments of righteousness*, which come with the redemption that is in Christ Jesus, she will then be one with us, a chosen generation, a royal priesthood, a holy nation, a peculiar people, that we might show forth the praises of Him who hath called us out of darkness unto His marvellous light.

“Ye must be born again,” said Jesus. *“Except a man be born of water and of the spirit, he cannot enter the Kingdom.”*

The natural birth that brings us into this world of sin and death does not carry with it a right or title to eternal life. As natural descendants of Adam, we are entitled to what this life has to offer and nothing more. We may get threescore years and ten of toil and sweat and sorrow, and that is all we are entitled to.

But there is another birth—in fact, *two* births—which in the merciful arrangements of God will at the last bring us to a better life, to that inheritance, incorruptible, undefiled, that fadeth not away.

We are about to witness one of these births now. We are about to see a daughter of Adam, who, like all the rest of us, inherited the death that passed upon all because of sin: we are about to see her pass through the waters of baptism from which she will emerge a child of God, a babe in Christ.

This is the appointed way in which we become related to divine things, to the purpose of God in the earth, to the great and precious promises He has made by which we may escape the corruption that is in the world through lust, and be partakers of the divine nature.

This birth, the Bible says, is not of blood, nor of the flesh, nor of the will of man, but of God—

“Being born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever.”

This new life is hallowed to God in wholesome love, and careful obedience. —E.B.

Sacrifice

“*They that are Christ's have crucified the flesh*”—Gal. 3:24

THE CENTRAL theme of the Law is sacrifice. Very early in the revelation of Scripture is sacrifice brought to our attention, and gradually the lesson is broadened until we are led to the conception expressed by Paul—

"Present your bodies a living sacrifice which is your reasonable service."

And by Jesus—

"He that loseth his life for my sake shall find it."

How would we define sacrifice? We would be inclined to say that it is the unpleasant process of having to give up something that we would like to keep. But this is a petty, self-centered definition. Sacrifice is a very satisfying process if it is properly comprehended. Webster defines sacrifice as:

"The destruction or surrender of anything **for the sake of something else**; giving up of some desirable thing in **behalf of a higher object**."

The whole secret is in the *purpose*. Of Jesus we are told—

"For the **joy** set before him, he endured the cross and despised the shame."

That was sacrifice—giving up of some desirable thing in *behalf of a higher object*—even the "bringing of many sons to glory." Paul expresses the basic principle of sacrifice thus:

"Yet show I unto you a more excellent way."

Life inevitably consists of a continuous series of sacrifices—a long process of choice. Some truly endeavour to train themselves in sacrificing the lower for the higher, sincerely seeking the better way. These, who appear to sacrifice much, actually sacrifice least. Some sacrifice the better way to the present. These are the great majority. Some, reluctant to sacrifice anything, attempt to hold both. Theirs is the most pitiful case—they in the end, find they have sacrificed most. In Matt. 13:45 we find Jesus saying—

"Again the kingdom of heaven is like unto a merchant man seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it."

Rather an extreme action, selling *all that he had*. Almost foolhardy, we would think. Only one thing would justify it—the incomparable value of the pearl. What does this mean translated into our own lives?

It means the gradual rounding up and sacrificing of all the non-essential items in our life, steadily working upward, making sure that in each case we are consciously taking advantage of a corresponding spiritual compensation in return.

"The giving up of a desirable thing **FOR THE SAKE OF SOMETHING BETTER**."

We cannot afford to leave little pockets of vacuum. That is fatal. Jesus taught us this when he spoke of the evil spirit which—though once cast out—came back to find his house still empty, whereupon he brought seven more evil than himself, and that man's last state was worse than the first.

Each lesser item sacrificed must be consciously replaced by a spiritual satisfaction which had been previously hindered by the thing cast out. In this way we leave no opportunity for the evil spirit to return.

In this way, too, we avoid the foolishness of self-pity, and the wickedness of self-glorification. We are the gainers every step of the way. We can give nothing to God. We just choose the better way for ourselves as revealed by His beneficial light. The only possible reaction in the case is gratitude that we have been shown the better way in which our own greatest well being lies.

Let us view sacrifice in its true and attractive light—a continually repeated process of giving up one thing *for the sake of a better one*; a gradual advancement toward the most glorious of all blessings and most intense of all pleasures, a full living sacrifice to the perfect will of God.

When a man, according to the Law, took the best of his possessions and laid it on God's altar, what did it signify? It was an intelligent, worshipful recognition that *what God had yet to give was vastly greater and more glorious than what He had already given*. That everything that a man had, including his own life, he would gladly and eagerly lay upon the altar of his faith in God's plan for his future eternal blessing. Sacrifice is the joyful recognition that the future is full of promise and the best is yet to come.

The Angel in Midheaven

"And I saw another angel fly in the midst of heaven, having the Everlasting Gospel to preach unto them that dwell on the earth"—Revelation 14:6

TO THE apostle Paul we owe an unpayable debt of fervent gratitude for his letters, in which he has done so much to enlighten us with respect to the Law of Moses. By reading the Law, we are able to understand that it served a double purpose of physical well-being, and spiritual education. But Paul shows us that it had a deeper meaning, and a more far-reaching aim. *To the Galatians*, he said—

"The Law was our schoolmaster to bring us unto Christ."

But the most important of all, and the one that leads us to our subject, is found in Heb. 10:1, where he says—

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

In chap. 9:23, he uses another term of equal importance—

"It was therefore necessary that the' PATTERNS OF THINGS in the heavens should be purified with these."

From this we learn that *the consummation of God's purpose with mankind is foreshadowed in the Law of Moses*.

* * *

BEFORE we proceed any further, we should remark that we also owe an unpayable debt of heartfelt gratitude to brother John Thomas for his exposition of the Apocalypse.

For several years, in various parts of the world, there have been brethren who tried to pick to pieces the works of brother John Thomas. We do not belong to that class, for we are firmly convinced that if brother Thomas did not have a saving knowledge of the Truth as it is in Jesus, then none of his critics have such a knowledge.

Go where you will among the ecclesias, and you will find that where Eureka is read and studied there the Bible is known, *understood* and revered.

* * *

WE NOW LOOK to the Law, and search out the type that foreshadows this Angel-Proclamation in Mid-heaven of Rev. 14:6-7. Here we find it to be one of the three annual feasts set forth in Leviticus 23. In the New Testament, it is called *Pentecost*, an untranslated Greek word

meaning "fiftieth," because the feast of Pentecost was celebrated the 50th day after the 16th of Nisan, which was the second day of the feast of the Passover.

In the Old Testament it is called the Feast of Weeks, or First-fruits, because it was kept 7 weeks after the Passover.

Then on the first day of the seventh month they were to have a sabbath, a Memorial of blowing of trumpets that invited them to a holy convocation and rest, during which there was to be "an offering made by fire unto the Lord." In Lev. 23:27, we read—

"On the 10th day of this seventh month there shall be a Day of Atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord."

This is known as *Yom Kippur*, a Day of Coverings. The Sons of Aaron, the priests, blew a memorial blast of trumpets to inform the people that the annual day of judgment had arrived when they must afflict themselves on account of their sins. The penalty for non-observance was severe (v. 30).

"For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people."

In the article, "the 144,000 on Mount Zion," has been shown the antitype of these things when "the redeemed from among men" or the *Bread of the Firstfruits*, celebrate Pentecost on Mount Zion. Following this, John says—

"I saw another angel flying in midheaven, having aionian news to proclaim to them who dwell upon the earth, even every nation and tribe and tongue and people.

"Saying with a loud voice, Fear the Deity, and give Him glory, for the hour of His judgment hath arrived; and do homage to Him Who hath made the heaven and the earth and sea and fountains of waters."

Under the Law, the silver trumpets were blown by the priests of the High Priest's family. The Law, however, having been fulfilled in Christ, the priesthood has been superseded by the order of Melchizedek.

From among the redeemed, there will be selected a certain number who will sound the trumpets of the memorial proclamation, for it is testified of them in Apoc. 5:10—

"Thou hast made us unto our God kings and priests."

The Angel is therefore symbolical of the priests of the Melchisedec order who will sound the proclamation throughout midheaven, in which they remind the people of the world that the time has come for God to send His judgments upon them.

* * *

IT IS not only a declaration of judgment, but it is *an appeal to the people to afflict themselves*; to turn from their wicked ways and worship the Creator of heaven and earth. This message is styled, the *Everlasting Gospel*, or the "Gospel of the Age."

The Gospel preached by Jesus and the apostles was the good news of the coming Kingdom when the earth would be filled with the glory of God. But this Gospel of the Age is the glad tidings by which the people of the world are told that the hour is come when God's purpose is to be accomplished.

The Gospel of Jesus and the apostles was presented to the people, and they were permitted to accept or reject it. But this proclamation is altogether different from the present age. *It is a command* that is to be enforced to "reverence God and give glory to Him." This will be the determining principle governing the Millennial Age.

When we compare the Future Age with the present, it reveals a tremendous difference. The rule of the present age is to adopt whatever is agreeable to the needs or purpose of man. But the governing principle of the Age to Come will be "Glory to God in the highest"—

"For the glory of the Lord shall be revealed, and ALL FLESH SHALL SEE IT TOGETHER"—Isa. 40:5.

This time of the proclamation in midheaven is therefore after the second advent of Jesus, when he has come in great power and glory; when he has raised the dead and given eternal life to all who have been found worthy—

"For he shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself "
—Phil. 3:21.

He will then be surrounded and attended by his immortalized brethren, who will form and establish the government of Christ in the land of promise, and by the angel proclamation will enter into diplomatic relations with the rest of the world. *The ambassadors* of Jesus Christ—like the apostles of the first century—will have no difficulty in establishing their claims because they will be attested by signs and wonders that will form the all-absorbing topic of the day. These messengers are the plurality represented by the Angel, for it is written in Psalm 68:11—

"The Lord gives the command; great is the host of those who bear the tidings."

This host will go forth to the nations, and—

". . . to the isles afar off, that hath not heard My fame (saith the Lord) neither have seen My glory; and they shall declare My glory among the Gentiles"—Isa. 66:19
* * *

THE "mid-heaven," through which the proclamation will be made, is the AIR into which the judgments of the seventh vial are to be poured after the Gospel message is finished. At the present time, *Babylon the Great* occupies the highest place in the political world; but after the message of the Angel has gone forth, it will be reduced to a place between its followers and the seat of the new government on Mount Zion.

Consternation will come upon the clergy in that day, when they appear before the saints, and the truth concerning their profession is made known throughout the world. Then—

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

The clergy will no longer appear as sheep, for their garments will be taken from them, and their true estate as wolves will be made known.

Another interesting and significant type of this great event, appears in the life of David. God had sent an Angel unto Jerusalem to destroy it—

"And David lifted up his eyes, and saw the Angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem."

Previous to this, the Lord had sent a pestilence upon Israel, and 70,000 had died from Dan unto Beersheba. As the Angel stretched out his hand, he was restrained, and remained suspended in mid-heaven, while David built an altar and offered thereon—

"So the Lord was intreated for the land, and the plague was stayed from Israel"
—2 Sam. 24:25.

This shows that *an opportunity was given the people of the city to escape destruction under terms that God would provide*. Such, also, is the case we are considering with regard to the Gospel of the Age to Come. *The people of that age* are invited to come out and separate themselves from the world's institutions, and are commanded to—

"FEAR GOD, AND GIVE HIM GLORY."

This will afford them a favourable time for saving themselves from the judgments to come upon the world.

The good news of the proclamation is to let the people of the age know that the time is now come for "all nations to be blessed in Abraham and his seed," the Christ. They will be advised that the called, and chosen, and faithful friends and servants of Jesus, have been raised from the dead and given the great prize of eternal life, and that Jesus Christ has returned to the earth in power and great glory, and has restored the throne of his father David, and has established himself on Mount Zion, from whence the law shall go forth.

The Eternal Father, having set His king on the holy hill of Zion (Psa. 2), has appointed him to execute judgment and justice in the earth, and to rule the world in righteousness—

"He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor"—Ps. 72:4.

"He will wipe away tears from off all faces: and the rebuke of his people shall he take away from off all the earth."

For long ages, the human race has been steeped in ignorance and superstition, the victims of sin, disease and death. Therefore he calls to them to listen carefully to the divine message—

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price."

For, as he said in another place (Isa. 25:6)—

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

If the people will hear and obey his voice, and accept his gracious invitation—

"They shall sit every man under his vine and under his fig tree; and none shall make them afraid"—Mic. 4:4.

But if they are not sufficiently impressed with the proclamation, and prefer to remain in the camp of the Beast, and his Image—

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation."

* * *

DURING the days in which we live, the leaders of the great nations are continually boasting of what they can do and what they intend to do. From day to day, our newspapers carry these messages and the people are kept in suspense wondering what is coming next.

But when the mid-heaven proclamation goes forth from Jerusalem, followed by signs and wonders, *headlines of an entirely different character will blossom forth in the leading journals of the world*.

The veil that is spread over all nations will as yet not have been lifted, for darkness still covers the earth, and gross darkness the people. Therefore, the leaders of the people, both religious and

political, will combine their forces to oppose Israel's king, thinking that he is another Hitler, or Khrushchev, aspiring to world leadership.

It is not the custom of political, or other great influential organizations to part with power, wealth and honor without a struggle to retain them. When the ambassadors of the new King of Israel present their credentials to the pope, or the kings and presidents of the various nations, do any of us think they will each try to outdo the other in removing the diadem, and taking off their crowns, and laying them at the feet of Jesus? By no means!

The United Nations Organization, that has been, and is now endeavouring to bring about peace upon the earth, will be utterly powerless before him, at whose presence the earth trembles, and the hills thereof melt like wax. For God has decreed, and none shall be able to alter His purpose, as we read in the second Psalm—

“He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall He speak unto them in His wrath, and trouble them in His sore displeasure.

"For I have anointed My King upon Zion, the hill of My holiness. Ask of Me, and I shall give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession."

Therefore, the Angel-proclamation sent unto them that dwell on the earth; to every nation under heaven, commanding them to “Fear God, and give glory to Him,” indicates they will be compelled to surrender all power and wealth to the king who sits upon the holy hill of Zion.

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

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

Remember Now Thy Creator

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them"—Eccl. 12

THE WORDS of Solomon in Ecclesiastes 12 contain much food for thought and meditation. The writer reminds us that we should remember our Creator—not when life has become used up and become a burden—but in the days of youth. God does not want the tailend of our lives. In a similar connection, He says—

“Offer it now to thy governor, will he be pleased with thee, or accept thy person, saith the Lord of Hosts?”

God wants, and should have, the **BEST** of all that we have to offer, and *with nothing less will He be satisfied*. We read in James 1:25—

"Whosoever looketh into the **PERFECT LAW** of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed."

Thus we look into the words of the wise man as he appeals to us to remember our Creator before age becomes a burden:

"While the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

The time for seeking those things from above is in the Springtime of life—

"While the sun (suggesting joy, glory and life), or the light of the moon or the stars, be not darkened, nor the clouds return after rain."

Man's footsteps become feeble, though once fearless and bold, as the infirmities of age arise one after the other, as the clouds return after rain, in that period which is called "dull and discouraging, with no pleasure in it," the declining years of life.

Let us remember our Creator NOW, when youth is on our side, before these days come upon us—

"Lay up for yourselves a good foundation against the time to come."
For there is a day coming—

"When the keepers of the house shall tremble, as the strong man bows himself."

And we are reminded that our lives are but "a vapour, that appeareth for a little time and then vanisheth away."

We see about us the strong step and iron nerve, give place to the trembling hand and stooping way, as "man goes to his long home."

* * *

"The grinders cease because they are few and those that look out of the windows be darkened."
—all pertaining to man who has entered the Autumn of life: teeth long since gone or very few left, eyesight dim, and the natural forces become abated.

"And the doors are shut in the streets, when the sound of grinding is low."

Here Solomon draws a word picture of the human frame, as age takes the place of youth, the grinding is low, or not at all, as the grinders are gone. The door of the street is the mouth (see Micah 7:5—"keep the doors of thy mouth"). The mouth can be likened to the door of the street of life or our bodies, through which we take nourishment.

To "*rise at the voice of a bird*" suggests something not formerly done, perhaps a sleepless couch.

"And all the daughters of music shall be brought low."

This intimates the time when age has dulled the ear for song or music (see 2 Samuel 19:25). How few there are today among the aged to whom these words do not apply—

"Afraid of that which is high, and fears shall be in the way."

The power is gone, that in youth dared that which is "high," and cleared the obstacles from the "way."

"And the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goes to his long home, and the mourners go about the streets."

It is said that the almond tree flourishes in the winter time, which is significant of the Winter and its snowy blossoms as the hoary head of old age.

Compare the steady, firm and even tread of youth, with the infirmities, and uncertain walk of the aged, as they seek the aid of a cane in the added burdens of life that have come upon them. Desire fails. Why? Because man goeth to his long home, and the mourners go about the streets.

"The days of our years are threescore years and ten, and if by reason of strength, they be fourscore, yet is their strength labor and sorrow."

Vanity of vanities saith the preacher.

"Or ever the silver cord be loosed, or golden bowl be broken or the pitcher be broken at the fountain, or the wheel broken at the cistern."

This silver cord, the pith or marrow of the backbone, the central nerve-chord which maintains life and awareness and activity, is here so aptly compared to the cord which helps to move the parts of the body. When it is "loosed" it is like the cord of life being interrupted (see Isa. 38:12).

"*The golden bowl*" suggests a vessel for holding or containing, which can also be said of us; for we hold life so dear, especially in its golden youth, when it is precious and valuable. But for the bowl to be broken, the Spring and Summer of youth gives place to the bending stage of Autumn, and that broken state "when youth and health have fled." It is then, as seen by the writer, Solomon, that the "golden bowl is broken."

"*Or the pitcher be broken at the fountain.*" The pitcher also is a container or vessel. And such is the human body, containing the vital organs and its several parts. It lies broken "at the fountain" when age has supplanted youth during the course of life. Hence the words of Solomon, "broken at the fountain," when it has become useless and insufficient for the performance of the several functions for which it was designed. In Lamentations 4:2 we read—

"The precious sons of Zion, comparable to fine gold, how are they esteemed, as earthen pitchers, the work of the hands of the potter."

The apostle Paul also in 2 Cor. 4:7 compares ourselves to "earthen vessels." So it is, before we come to the state of being "broken at the fountain," the Spirit says—

"Remember thy Creator in the days of thy youth."

"*The wheel broken at the cistern*" speaks also of the forward gait of youth coming to a stop. A cistern in Bible times was used as a receptacle for holding water, which was drawn out with the wheel and bucket. These being broken suggests the inability to obtain that water for sustenance, for which the cistern, wheel and bucket were used.

Yet before this stage is reached, before life is being retarded by the calamities of age, "*Remember NOW thy Creator in the days of thy youth.*" The days of our opportunities are still with us, and in the pen picture of man, that Solomon has drawn, there is every reason for us to stop and consider what the lesson means to us. Let us, then, hear the conclusion of the whole matter; for when the condition of things that he outlines in this chapter—the broken wheel at the cistern—bring us to the last stage of our lives: the wheel the figure of going forward, or a figure of life, which when broken at the cistern (the source of life), death has then come upon us, and we lie broken and still—

"Then shall the dust return to the earth as it was, and the spirit return unto God Who gave it."

Is this not the same thought Job expresses—

"If He withdraw His spirit and His breath, all flesh shall perish together, and man shall turn again unto dust."

Youth in its natural state, as with all mankind, is "Vanity of vanities, all is vanity," except there is heed given to the wise man's words, "*Remember now thy Creator.*"

Let us then hear the conclusion of the whole matter, so strikingly set forth in the words before us—

"Fear God and keep His commandments; for this is the whole duty of man." —W.J.P.

HOUSTON TAPE LIBRARY

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

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

Signs of the Times

EVENTS calculated to increase tension and bring the world nearer the brink of war have multiplied during the last 30 days. Surely we need wait no longer for the fulfilment of Luke 21:

"Upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things that are coming on earth, for **the powers of heaven shall be shaken.**"

Though there is much talk of peaceful negotiations, such overtures are coupled with much "bomb-rattling" and notice of "no retreat" and "no compromise" from both sides, adding fuel to the flame.

THE BERLIN ISSUE

THE BERLIN crisis grows more complex as East Germany tightens barriers to the East-West border. There is reason to believe that some kind of an agreement will be worked out, prolonging final settlement of the West Berlin issue, but this is the best that can be hoped for.

Berlin will remain a "bone in the throat" of Khrushchev and East German leaders. Germany will remain divided; Western occupation of Berlin will be under constant harassment; the slightest concession by the West in regard to Berlin will offend and discourage West Germany, the strongest link in the NATO alliance.

Whatever agreement is made on the Berlin issue will be temporary, leaving a smouldering fire which can erupt into flame at any time. Lord Hume of England suggests "cautious optimism" as Britain's attitude toward the Berlin situation.

ARMS RACE ACCELERATED

IN THE midst of all the loose talk about disarmament, it is very noticeable that the least flare-up in the cold war situation immediately SPEEDS UP war preparation.

Pres. Kennedy challenges Mr Khrushchev to a "peace race," while ordering a step-up in military mobilization and training; 40,000 additional troops are ordered sent to Europe; additional funds are voted for military preparation and nuclear testing is resumed.

Meanwhile Russia continues to explode one nuclear bomb after another in rapid succession, showing clearly that manufacture of these bombs was going on while the farcical moratorium against exploding such bombs was supposed to be in force.

In addition, Russia has fired at least 3 rockets into the Pacific, with more to come. These rockets were fired a distance of 7500 miles, and it is reported that they hit "very near" the target. Western spokesmen brand the Russian resumption of nuclear testing on such a large scale as "nuclear blackmail," intended to frighten the West into acceding to the Soviet position on Germany.

In the face of recent events, talk of disarmament becomes nothing more than an empty phrase. Since World War II, 350 sessions have been held at Geneva on disarmament negotiations. The only result, a nuclear test ban, which is now ended.

COMMUNIST GAINS

IT MAY be that, primarily, Khrushchev's show of power and threats of more powerful weapons to come may be intended to impress the West at this crucial time, but it is also being done to impress the whole world, and it is having its effect upon the uncommitted nations who shudder as they contemplate being caught in the path of a nuclear war between the great powers.

It is being generally conceded that it is only a matter of time until Red China is admitted to U. N. membership. The best that the opposition can hope for is to delay the matter a little longer.

Also Communist Outer Mongolia, closely allied with Russia and China, is certain to be admitted to the U. N. sooner or later. The admission of Communist China will certainly bring about demands for the expulsion of Nationalist China from the U. N., which, if successful, would be a terrific blow to Western prestige in the Orient.

The so-called "non-aligned" nations are not so neutral as they would have the world believe. Obviously their sympathies weigh heavily in favor of Russia. The 25 "neutrals" who recently met at Belgrade suggested that the West placate Khrushchev to avoid war, but made no such suggestion for the Soviets.

They condemned "colonialism" as applied to the Western nations but made no mention of Russian or Chinese "colonialism," such as Hungary and Tibet.

There is unrest and corruption in Turkey while reports persist that Russia is heavily fortifying their Turkish frontier.

CHAOS IN THE CONGO

FOR 14 months the United Nations has been engaged in an effort to bring the new Congo Republic out of the chaotic condition which developed as a result of "independence." The Belgian colony of Katanga, supplying most of the wealth and nearly all the taxes of the entire Republic, on July 11, 1960, seceded from the rest of the Congo, depriving it of the income without which it could not exist.

Failure of the U. N. forces to disarm the Katanga troops, and the spectacle of foreigners shooting down Congolese has left the population dazed, disappointed and resentful. Unless Katanga is brought back into the Congo federation, the rest of the country will be reduced to poverty and anarchy.

The tragic and sudden death of Sec. Gen. Dag Hammarskjold was not only a terrible blow to the Congo, but to the U. N. organization as well. The future of the U. N. is a dark picture.

Failure in the Congo, the death of Hammarskjold, mounting tension over Berlin, resumption of the arms race between the two great powers, many nations mobilizing troops and seeking more munitions, the breakdown of every effort to find an alternative to war and the evident purpose of the Communist nations to rule or ruin the Organization, gives evidence that the U. N., once referred to as the hope of the world for universal peace, seems destined to take its place along with the departed peace organizations of the past.

"MEN'S HEARTS FAILING"

EVEN though the greater portion of humanity is oblivious to the gathering clouds of divine judgment now darkening the sky, for the most part absorbed in their petty temporal affairs (as in the days of Noah), men who have been entrusted with the responsibility of steering the nations away from

war and toward peace, have failing hearts and quaking knees as their problems multiply and grow greater in complexity.

In his speech before the U. N., Pres. Kennedy declared—

"Mankind must put an end to war, or war will put an end to mankind . . .

"The events and decisions of the next 10 months may well decide the fate of man for the next 10,000 years."

But what this wise man of the world does not seem to know is, that man CANNOT end war, neither will war put an end to mankind (Isa. 45:7).

The events and decisions of the next few months may decide the fate of Gentile dominion for eternity.

A fearful picture of wholesale destruction of life and property in case of nuclear war is now presented by the more pessimistic commentators. One correspondent compares the Hiroshima bomb with the 100-megaton missile, now a possibility. The super bomb is 5,000 times more powerful than the Hiroshima bomb, which killed 78,000 Japanese. On this basis the 100-megaton missile has the potential of killing 390,000,000 people. The question is asked: How many of these super-bombs would be necessary to destroy the whole population of the earth?

As the movement for building bomb shelters gets underway, it is found that a large proportion of the public take a hopeless attitude (hearts failing;), believing that death from either nuclear explosions, radiation or starvation is inevitable.

How few indeed realize that DIVINE DELIVERANCE ALONE WILL AVAIL when the fearful and unbelieving—

"Go into the holes of the rocks, and into the caves of the earth . . . when He ariseth to shake terribly the earth."

Another fear has crept into the state of cold war tension. It is the fear of fear. That too much preparation for sudden attack and too much boasting; of superior power might cause the enemy, also through fear, to strike first with all they have.

REVOLUTION IN SYRIA: MIDEAST TENSE

REVOLT in Syria against the domination of Pres. Nasser may be the beginning of the end for the United Arab Republic. Obviously the Egyptian dictator overplayed his hand in Syria in his attempt to completely dominate Syrian affairs.

A group of Syrian politicians, who were instrumental in leading their nation into union with Egypt, have come out with a statement fully supporting the revolution and condemning the Nasser-controlled government as a—

"Rule of tyranny, oppression and deviation established by Pres. Nasser in both Syria and Egypt."

Evidence that the purpose of the revolutionary forces in Syria is complete eradication of every vestige of Nasser control is seen in the deportation of all Egyptians connected with the government and the arrest of all leading Nasser sympathizers.

The modern Pharaoh's dream of an Arab empire including all the Mideast and North Africa is shattered, and Egypt once more reverts to a "base kingdom." Nasser himself appears to read the handwriting on the wall as he admits—

"We are facing the most serious position which ever faced our nation, and it may turn into a catastrophe."

The fact that Jordan, Iran and Turkey quickly recognized Syria's revolutionary government could indicate a general movement in the Arab world against Nasserism and the complete dissolution of the U.A.R.

However, the overall effects of the Syrian revolt cannot be foreseen or appraised at this time. It is certain that it will not change either the Syrian or Egyptian attitude toward Israel; rather it is more likely that both nations will step up their belligerent attitude toward the Jews, as both will be seeking support from other Arab nations, and this is the favourite method employed by Arab states in seeking sympathy from other Arabs.

While there are no present indications that Communist influences had anything to do with the Syrian revolt, still the weakening Nasser's influence, and rivalry and turmoil among the Arab states, will doubtless give the Communists an advantage which they will not be slow in utilizing.

Meanwhile Israel pursues a hands-off policy in the Syrian crisis, while they strengthen their borders and prepare for any eventuality. We watch with unabated interest the developments and results in this new crisis in the Mideast, knowing that in the end it will prove to be a forward step in the outworking of the divine program in Palestine in preparing "the way of the Kings of the East." —O.B.

PRINTED IN U.S.A.
