

The Berean Christadelphian

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

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

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

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

In the wisdom and love of our Heavenly Father, to which we submit in trust and faith, sorrow has been our lot in recent months. Death has claimed three of our members: bro. & sis. Smith, and bro. Buerden. Nor have we of late been blessed with the opportunity of reporting any baptism.

Nevertheless, we are thankful that we have been able to continue having lectures on the third Sunday of each month.

Bro. Will Davey and bro. Stanhope, of the Worcester ecclesia, have helped out lecturing for us on different occasions. Bro. Waid and bro. Hanna of the Worcester ecclesia have also visited us, and exhorted us. Other visitors from Worcester were sis. Naomi Davey and bro. Edgar Davey.

Visitors from other ecclesias were: bro. & sis. A. Martin (London, Canada); bro. & sis. Lumley (Miami, Fla.); and bro. & sis. Gibson (Toronto). Bro. Lumley and bro. Gibson ministered the word of exhortation to us.

Such spiritual edification is always appreciated, and we enjoy the company and association of those from other ecclesias.

We welcome any who may be travelling this way, to meet with us around the Memorial Table.
—bro. Edgar A. Sargent

EDITORIAL

More Earnest Heed

"Let us consider one another, to provoke unto love and good works . . . exhorting one another, and so much the more as ye see the day approaching"—Heb. 10:24-25

AS WE look abroad over the Christadelphian world generally, we are shocked and deeply dismayed when we see so much indifference and laxity with respect to the things of the Truth. With the coming of the Lord so near at hand, (*for he IS near, and we all are aware of it*) we should be ready and prepared to—

"Enter into His gates with thanksgiving, and into His courts with praise."

BUT ARE WE? Are we *whole-heartedly* in the Truth, or has our religion become like that of Christendom—just a place to go to on Sunday, and during the week sometimes to a Bible class? Could it be that some have become highly educated according to the world's standards, and having learned the Truth, have found it a subject which appeals to or engages the intellect, and then take delight in their writings by attempting to show us that they are members of a class or group professing, or supposed to possess, enlightened judgment and opinions with respect to the Word of God?

Let us ask ourselves another question. Do our habits, and way of living, cause our neighbours, and business associates to realize that we live differently from other people? By using the word "differently," we mean, of course, *a sharp contrast, distinctly separate*, and not partaking of those things that are so common among the people of the world.

If our way of living does not create that impression, it must mean that we have not comprehended what the Truth really means and, therefore, we are not walking worthy of God, for He has commanded us to come out and be separate.

It is our firm conviction that one of the chief underlying causes of the indifference and laxity that exists in Christadelphia is the nature of the exhortations and the lectures that are so common. As a general rule, they are too weak, and insipid, and therefore are apt to lull the listener to sleep.

Many think that exhortations are for comfort only. That may be true, if we are walking faithfully in the Truth; but what kind of an exhortation would comfort one who is not walking in the Truth? What we all require, is just what the word means: *act of warning, or urging by persuasive or inciting speech to cause us to stop and think*, and having thought, to take action and check our course to see if we are on the right path.

One thing is certain, if we look back eighty or a hundred years ago in the records of the Christadelphian body, and examine them carefully, we will discover that the ecclesias have largely lost the divine fire and transformation power of the Gospel. We recognize that there is much enthusiasm for preaching the Gospel on the part of some; but *where is the enthusiasm for walking in the Truth*, and living closer and closer to the Truth's standards of perfection that are set before us in the Word of God?

* * *

THERE IS one point on which most of us will agree, and that is the period of time in which we live. Most of us are convinced that we are living in the closing days of the Gentiles, that Russia is reaching the "zenith of her power," (as bro. Thomas predicted) and can be expected to fulfil her part as outlined by the prophet Ezekiel and, therefore, the coming of the Lord is imminent.

What does that mean to us? Let us look into the mirror of God's Word, and face the facts, *Do we fervidly hope that the Lord will come before the end of this year?* Are we certain that we are prepared to meet him, or is it possible, after careful introspection, that we might find ourselves in a mental state similar to our first parents, and attempt to hide ourselves?

These are reasonable and sensible questions to ask ourselves, for is it not better to make our calling and election sure, than to have all the world offers, or to enjoy the pleasures of sin for a season, and then discover, when Jesus comes, that we have lost the Kingdom?

Now is the time when warning against unfaithfulness must be sounded, and when counsel to steadfastness must be impressed upon our minds. The *people of the world* are gravely concerned about radioactive fall-out resulting from atomic explosions, but WE are in danger of the greater peril of indifference, lethargy and lukewarmness that holds the many in a paralysing grip.

We must always bear well in mind our tremendous responsibilities, and never cease to tremble before the great and mighty God Whom we have approached unto seeking life, and in Whose Presence we constantly stand. Is it possible that we have forgotten what has happened to those in the past who have thoughtlessly relaxed their reverence and vigilance in God's service? He *must* be sanctified in those who presume to draw near to Him.

When we consider that God's inviolable holiness and righteousness required the dreadful crucifixion of His Own beloved Son; dare we *tread him under foot*, or despise his agonized sufferings for the cause of holiness and purity, *by living out of harmony with his precepts after taking on his Name?*

* * *

ONE BY one, we older brethren are being laid aside, and that means that the younger brethren must take our places. What about it, young brother, are you prepared to do that now, or are you wasting your time and talents in social activities while you wait for us to die before you begin the work of preparation? If you are, then it will be too late, for today is the time to work, and today is the time to—

"Remember thy Creator in the days of thy youth"—Eccl. 12:1.

What does the future hold for us? It holds only one of two things; either a place in the kingdom of God, or a place in that group (2 Thes. 1:9)—

"Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

O, that these words might fall upon our ears like thunder, and cause us to awake to the duty laid upon us by our acceptance, and obedience to the Gospel! Stop and look back over the ecclesial news for the past 75 years, and you will see reports from large ecclesias that have since then broken up, and no longer exist. What a tragedy!

But let *us* be careful, for that which caused these disasters is also rampant today, and we face the same dangers they faced. We must, therefore, be on the alert every hour of the day, and under no circumstances should we trust ourselves in deciding how we should walk, for "it is not in man that walketh to direct his steps."

In Heb. 2:1-3, the apostle says—

"We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them glide away. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation?"

We all know how severe the Law was; therefore we all know that we cannot escape if we neglect our walk in the Truth. —Editor

1962 Subscriptions

PLEASE SEND TO ONE OF THE FOLLOWING—

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The Ecclesia of God

PART TWO

*“He gave some, apostles; and some, prophets . . .
and some, pastors and teachers, for the perfecting of the saints.”*

By **BROTHER JOHN THOMAS**

THE CHURCHES among the Gentiles were formed after this model; that is, with an eldership or *presbytery* embodying the spiritual gifts. These gifts were not common to all the baptized, but to those only which constituted the eldership; and, perhaps, the deacons, who may be indicated as the "helps." Those who had the spiritual gifts were the spiritual men, or "members" of the body "in particular."

The elderships of the churches, however differed from the Jerusalem church, in that each particular elder did not possess all the nine gifts, as did each apostle; but only some of them. The gifts were distributed among several for the profit of the whole body.

These supernaturally endowed persons, by the particular gifts they had received, were constituted "apostles" of churches, "prophets," "evangelists," "pastors," and "teachers." They were all elders, but of different orders.

Apostles ranked first; the prophets next; then the teachers; and after them, the helps and governors; so that the ruling elders occupied the lowest rank in the eldership, and acting, therefore, under the direction of the ministers of the Word; yet though these diversities obtained, they were exhorted to have the same care one for another.

It was the function of these elderships to edify the Body of Christ. In other words, the Body edified itself through these "members in particular," who constituted in each society the branched candlestick of the church. The unction of the Spirit burned in them, shining as lights, holding forth the "Word and the self-same Spirit, dividing to every man severally as He willed."

The gift most to be desired was that of "prophecy," or the faculty of speaking by inspiration to the edification, exhortation, and comfort of the hearers. The eldership had a plurality of prophets, who might all prophesy in the meeting, provided they did so without confusion.

The Corinthians were desirous of "spirits," that is, of spiritual gifts, by which they might be distinguished. They appeared to have desired the gift of tongues above all others; but the Apostle exhorts them to desire that of prophecy: and whatever they acquired, to seek the acquisition of it, that they might excel to the edifying of the church.

* * *

FROM THIS brief outline, it is evident that democracy had no place in the apostolic churches of the saints. The Holy Spirit constituted certain of the saints overseers, that they might feed the flock of God, and minister to all its necessities, as the pillar and support of the Truth. As the prophets and teachers were ministering in the church at Antioch, the Holy Spirit said to them (Acts 13:2)—

"Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."

In this way the rulers and instructors of the Body were appointed *by the Spirit*, and not by the brethren at large. The Father, the Son, the Holy Spirit, the eldership, and the brethren in general, were the elements of God's society in apostolic times.

The Father and Son, *by* the Holy Spirit, *through* the eldership, was the authority established in the church. Democratic republicanism would have been subversive of this; and, if tolerated, would have produced confusion and every evil work.

The authority of the people and the authority of God cannot coexist. All things of God, and as little as possible of man, is a principle characteristic of the social state originating from heaven—in Eden, in Israel, and in the Church.

Decency and order can only be maintained by the authority divinely appointed and sustained by the wise and good. This cooperation suppressed turbulence, and put to silence the foolish talking of the wise in their own conceits, who thought more highly of themselves than they were entitled to.

The respect and consideration that was due to the elders is clearly set forth in the Epistles. Paul says—

"We beseech you, brethren, that ye know them which labor among you, and are over you in the Lord, and admonish you; and that ye esteem them very highly in love for their work's sake" (1 Thes. 5:12-13).

"Let the elders that rule well be counted worthy of double honor, especially they who labor in the Word and doctrine."

"Remember them which have the rule over you, who have spoken unto you the Word of God. Obey them, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you"

(Heb. 13:7, 17).

On the other hand, the elders are exhorted to—

"Feed the flock of God, taking the oversight thereof, not by constraint, but willingly; nor for filthy lucre, but of a ready mind; neither as being lords over the heritage, but ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

"Likewise, ye younger, submit yourselves unto the elder; yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble" (1 Pet. 5:2).

After the manner of these exhortations were decency and order maintained in the churches of the saints; yet even with this divinely constituted authority, the heady and high-minded could scarcely be restrained. It was the ministration of the Spirit, not in word only, but in power; yet evil found admission, and became "the Mystery of Iniquity, secretly working."

The power could punish, and did punish, even unto the infliction of disease and death, and could also pardon and heal the penitent. It was evidently, however, not exercised to the full, but with considerable long-suffering and forbearance; though, in many instances, it was pushed to extremities, as a terror to the evilly disposed.

Now, to this point I have endeavoured to show:

1. The social was the original condition of man, on the principle that it is not good for him to be alone.
2. In this state he was free, yet subject to law, which is an essential element of society.
3. Social liberty is defined by law, by which it is prevented from degenerating into licentiousness, which is liberty unrestrained by law.
4. As law cannot apply itself, an administration must necessarily exist.
5. Man in society must needs surrender some of his natural or individual liberty for social protection from those who may be stronger than he, and for the general good.
6. Office bearers constituting the administration are representative of that portion of each member's individuality surrendered for social need.
7. These principles were incorporated in the churches of the saints established by the apostles.

8. The churches of the primitive age were constituted by the apostles and evangelists, who, having gathered the baptized believers of the Kingdom's Gospel into distinct societies, ordained elders in them, who being qualified for the discharge of their several duties of teaching, feeding, ruling, and serving, **by spiritual gifts**, were **therefore** constituted by the Holy Spirit.

9. The elderships were the many-branched lamps in which the holy oil, or spirit, burned for the illumination and wellbeing of the generality.

10. The existence of these spiritual elderships necessarily excluded from the church what, in modern times, is styled democratic republicanism.

11. The principle upon which all church affairs were conducted is expressed in the sayings—

"Let all things be done to edifying."

"Let all things be done decently and in order."

"Let all your things be done WITH LOVE."

12. The churches edified themselves through their elderships, which were composed of "members in particular;" that is, of members selected from the "multitude" according to specified conditions.

One thing, then, is evident, from a review of the premises before us, and that is., that *there is no ecclesiastical organization extant like that which we see existed in the apostolic age*, and that of the elders who outlived the apostles. And, furthermore, that however intelligent and excellent of purpose and character certain Christian professors may be, they could not by any unanimity establish one.

The reason of this is, that the gift of the Holy Spirit is wanting: *then*, the Spirit called believers, and qualified them for the eldership, and through it instructed and ruled the Body; but now, the Holy Spirit is neither in elderships nor people; at all events, *neither of them afford any evidence of the fact*, being more conspicuous for want of wisdom, and knowledge, and understanding, than possession of them.

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

Union and Unity

"All speak the same thing . . . that there be no divisions among you, but that ye be perfectly joined together in the same mind and the same judgment"—1 Cor. 1:10

By **BROTHER ROBERT ROBERTS**

UNITY is a beautiful and desirable thing, but it has conditions that cannot be forced, and it requires no pleas. Where it exists, it asserts itself like a law of nature. Union may require its pleas.

Union has advantages. There has been much talk of late years of "the re-union of Christendom." The scheme is favoured by many who would sacrifice oneness of faith (or indeed faith of any kind) for the sake of seeing all sects fused into one church. It was supposed that the Pope himself was in favor of the scheme; so he was, provided all accepted the Roman Catholic faith, in which, so far as theory was concerned, he was more consistent than the rest.

Among ourselves, there was a similar movement 20 years ago. Records of it will be found on pg. 538 of the Christadelphian for 1877—under the heading "Proposal for Reunion." In that case, the cause of disunion was disunity of mind on the subject of the nature and sacrifice of Christ.

The remarks made then are applicable at the present time, when the particular disunion existing is due to disunity of mind on the more serious question of the character of the Holy Scriptures. We remarked then as follows:

"Union and peace are results springing from preceding conditions. Those from whom separation took place would rejoice to accept the restoration of fellowship **if it were offered on the basis of truth accepted and error discarded**; but they cannot accept it on the basis of a form of agreement which would cover up and compromise the real issue.

"To 'let bygones be bygones' is a reasonable proposal when the 'bygones' are of such a nature as to be sorrowed for and repudiated; but those to whom a return is proposed have no bygones to repent of so far as their course in this particular matter is concerned.

"They acted with a good conscience before God, with sorrow they were compelled to act, but seeing no alternative: and they are in the mind to act so again if necessity call for it—which God forbid. Their position now is the position they occupied then.

"If any desire to take part in this position as the result of a conviction that they have been seduced into a wrong position, those to whom they wish to return will gladly welcome their fellowship in it. **But let there be no misunderstanding. THERE CAN BE NO UNION WITHOUT UNITY.**"

These remarks, just 20 years old, are strictly applicable to the present case. Agreement as to the wholly inspired infallible character of the Scriptures is the very first condition of association on the basis of belief of what they teach. This agreement was broken by the promulgation of a theory of the effect that the Scriptures were partly human and erring.

There were those who accepted this theory and those who could not, and *there were those who were disposed to make it a matter of indifference*. Cleavage was the inevitable result of such a situation.

The author or authors of the present "plea for unity" are not the only persons "saddened" by the "divisions and estrangements that have taken place," but *union without unity is not the remedy for the sadness*.

And UNION WITH UNITY WILL NEVER BE A GENERAL THING TILL THE LORD IS HERE. He said there would be division even in families about him. And it has been so; and it is not going to stop till he ends it.

The only practicable rule of operation at present is *fellowship on the basis of oneness of mind*. It is a rule fraught with embarrassment and pain, but it is not of human appointment and cannot be set aside where faithfulness to the Word of God is not extinct.

To confound this rule with the Corinthian schisms that gloried in particular men after the flesh, is a serious mistake.

* * *

THERE is suggested the appointment of "delegates" to meet and "finally settle the differences which exist." "Delegates" have no power to settle matters of faith, conviction, or duty. You may give them power to engage a hall or enter upon a printing contract, or any other secular matter in which you agree beforehand to be bound by their decision.

You cannot delegate the decision of spiritual issues. This is wholly a matter of individual responsibility in which no man can bind or absolve another. When you appoint "delegates" to settle questions of duty, you abdicate individual conscience and set up a spiritual tyranny akin to the councils which have already for ages desolated the world.

The only practicable method of work in an age when God has chosen to be silent is for *each man to judge for himself and as many as are of one mind to work together*.

The proposal to "appoint delegates with full powers to act," and that "their decision for unity shall be final," is the proposal of a man who may want peace (which is a good thing on the right foundation), but who does not understand what he is proposing.

If oneness of mind be not the condition-precedent of oneness of association, then let us return to the churches and chapels with all speed. Why stand apart from the orthodox communions, with their many advantageous connections and associations, for the sake of a spiritual fad, if the One Faith is not essential to the One Body?

It is a thing apostolically enjoined, a thing commended by the highest reason, to *contend earnestly* for the Faith in its integrity, and to *stand aside from all who corrupt it*. It is a thing, the absence of which in the first century, led to wholesale corruption, and would in our day have already destroyed the distinctive features of the Truth.

In the arduous battle for the Truth, it is a thing beset with many difficulties, and a true friend of the spiritual order would not increase those difficulties by protesting against it, but would rather *abet and encourage every tendency in the direction of faithfulness in this gloomy and unfriendly age*.

* * *

THEN there is the proposition that "Christadelphianism is not a finality." If this were our opinion, we should be found altogether elsewhere. We would not sacrifice present respectability and present ease for the sake of a thing admitting of uncertainty and requiring further "enquiry."

In this point we totally differ from all our critics. WE ARE CERTAIN WE HAVE ATTAINED TO THE TRUTH, WE ARE POSITIVE, WE HAVE NO DOUBT. The Truth is not with us an object of search, or a subject of investigation, it is a possession and a finality, and this confidence is not a matter of assumption or an idiosyncrasy. It is founded on a *lifetime's incessant daily reading of the Scriptures*.

The critics condemn confidence as to the teaching of the Word. They either mean that we never can reach to the full assurance of faith or that their view of the case and not their neighbour's is the infallible one.

If the former be their meaning, they convict themselves of belonging to the class condemned in the Scriptures, who are "ever learning and never able to come to a knowledge of the truth." If the latter, it is a choice of infallibilities, and we do not hesitate to reject theirs.

"Progress" is a pretty word, and "stemming the current of progress" a dreadful crime, of course; but *there is progress two ways*, and we cannot accept the guidance of the critics as to when the progress is backwards and when forwards. The backward progress of things in the first century was pushed forward with "good words and fair speeches, which deceived the hearts of the simple."

We are one with those who hold the Truth as a finality, who do not require to "lay again the foundations;" but who, strong in faith and filled with all wisdom, are engaged in the work, not of *discussing* the Truth, but *advocating* it for the development of a people who shall be found in all assurance of faith, looking and preparing for the second appearing of the Son of Man in power and great glory.

Paul commands the brethren to "all speak the same thing," and to be "perfectly joined together in the same mind and in the same judgment" (1 Cor 1:10). How strangely, by the side of this, does the statement of this pamphlet read: That "certain differences of opinion are necessary to progress," and that these differences are to be "appreciated rather than otherwise." What can we do but hold by Paul and reject the pamphlet?

We can understand the sentiment of the pamphlet as applied to matters of science where knowledge comes from investigation, and investigation is stimulated by conflicting theory, but *it is incomprehensible in reference to the faith of Christ* except on the hypothesis already rebutted—that this is a matter of uncertainty.

The advocacy of "differences of opinion" as a matter of advantage among brethren will please well a certain class; but it will not find any favor among true saints who have come, and are helping others to—

". . . come unto the unity of the faith and of the knowledge of the Son of God . . . being henceforth no more children tossed to and fro, and carried about with every wind of doctrine by the sleight of men and cunning craftiness, whereby they lie in wait to deceive."

In fact this principle of unity, as opposed to "difference of opinion," distinguishes the true brethren of Christ from mere opinionists, who have a smattering of the Truth; but who, though "ever learning," are never able to come to a knowledge of it.

* * *

TO THE charge of holding "that the knowledge of Scripture, in the writings of Dr. Thomas, has reached a finality," **WE PLEAD GUILTY.**

If we were ignorant or unfamiliar with the Scriptures, or were like those who when they attempt to write or speak, have to look at them through the telescope of dictionaries, concordances, and such like, we should not have ground sufficient to entertain this conviction; but our acquaintance with them in daily intercourse for a lifetime enables us to be confident on the point.

Our reading has not been confined to the Scriptures, or to the writings of Dr. Thomas. We have read what others have to say in many realms of human thought. We have, therefore, all the materials to form a judgment; and our judgment is distinctly to the effect imputed—that, *in the writings of Dr. Thomas, the Truth is developed as a finality, and that they are a depot of the Christian doctrine.* In this sense we are "committed to Dr. Thomas."

Dr. Thomas has been laid aside in the grave for a season; and so long as God permits life and health, we shall defend the mighty results of his labours against all ridicule and opposition from friend or foe. Were he in the land of the living, some who are in hostility would be in a different attitude towards him. When he appears, they will be ashamed.

Meanwhile, God, who used him in the doing of His work, lives to note the gap made by his death, and the results which were not unforeseen to Him. In His sight, and with His help, we shall hold fast to the Truth brought to light by his means; and, please God, will rejoice with him at the near-impending realization of all the hopes of the saints, in the day when bitterness of present warfare will only add sweetness to the hour of triumph.

We shall try to endure the odium which calls this a dictatorial spirit. The clear perception, strong choice, and resolute defence of that which is true and good is not the offspring of dictation; nevertheless, if enemies or friends choose to consider it so, we must heed them not. It is this spirit that enables a man to say at last—

"I have fought a good fight: I have KEPT THE FAITH!"

We recognize in sorrow and compassion, the painful position of all men who love the good things revealed in the Scriptures, and incline to pursue the course that is right, and yet find themselves in a strait between their desire to live peaceably with all men, and their resolution to walk in faithfulness to the Gospel to which they have been called.

We have from the beginning suffered from this agonising embarrassment, and can sympathise with all who suffer in the same way. This sympathy takes off the edge of the resentment we should feel at the odiums cast upon us by many who love peace and misunderstand our attitude.

At the same time, it cannot relax enlightened determination to persevere in the policy of the past. Dr. Thomas recommended that policy and we have found it the only practicable one; to **GIVE THE TRUTH THE BENEFIT OF ALL DOUBTS**, and to accept such co-operations only as uncompromising loyalty to it might allow.

There are, of course, extremes in the application of this principle to which Dr. Thomas himself did not go, and to which we cannot lend ourselves—where unrevealed details admit of variety in opinion.

But as regards the great general truths involved in "the things concerning the Kingdom of God and the Name of Jesus Christ," *there is no tenable ground between returning to the churches and unqualified assent to these elements of truth.* —Bro. Roberts, 1898

"The Son of man came not to be ministered unto, but to minister."

Christ taught his disciples how to serve, not how to be served; how to give, not how to get; how to suffer and patiently endure affliction, not how to make things easy for themselves; how much one can do in God's service, not how little he can get by with; how to love, not how to hate; how to humble and debase themselves, not how to exalt self.

The Angel in Midheaven

"When Thy judgments are in the earth, the inhabitants of the world will learn righteousness"
—Isaiah 26:9

PART TWO

DURING the "restitution of all things," it would appear that the time in which this proclamation is made, is *directly after the Gogian host has been smitten*, and will, therefore, be the interval between the closing events of the Sixth Vial, and the opening events of the Seventh.

The Armageddon overthrow being completed, the Holy City will then be occupied by the Lamb and the 144,000, and during the pentecostian proclamation will be making ready for the outpouring of the divine wrath under the Seventh Vial, during which—

"The inhabitants of the world will learn righteousness."

This period will be introduced by "the blowing of the great trumpet"—*the jubilee trumpet of the judgment of the great day.*

The work of "prophesying before many peoples and nations, and tongues and kings," will take some time. In the type, that is, between the "memorial of blowing of trumpets" on the first day of the seventh month, and the Day of Atonement, there was an intervening period of *ten days*. On the scriptural principle of a day for a year, it could be that from the beginning of the mid-heaven proclamation of v. 6 to the declaration of the second Angel of v. 8, there would be a period of *10 years*.

If that were true, then on the same principle, the hour of judgment would extend 30 years, being a *month of years*. This is the time referred to by Daniel (7:11)—

"I beheld even till the beast was slain, and his body destroyed, and given to the burning flame."

That would make a total of 40 years from the standing of the Lamb on Mount Zion with the 144,000 to the establishment of the Kingdom—the period referred to by James in Acts 15:16, where he quoted from Amos—

"After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up."

* * *

AS WE look back at the six years of the second World War, we view it as the most destructive period in the history of the world; both of human life and property.

But the 40 years during which the governments of the various nations are being transferred to Christ and the saints will be far worse, for Daniel says (12:1)—

"There shall be a time of trouble, SUCH AS NEVER WAS, since there was a nation even to that same time."

The type foreshadowing this period is found in the reign of David, who was 40 years subduing the nations in preparation for Solomon's reign of peace.

It would appear, therefore, that the same pattern will follow with respect to Christ. If so, there will be *40 years of proclamation and judgment* during which preparations will be made for his millennial reign when—

"Truth shall spring out of the earth; and righteousness shall look down from heaven"

—Ps. 85:11.

This condition will not be brought about through the preaching of the clergy, nor by the efforts of any organization such as the United Nations. What we are witnessing, day after day, as a result of the efforts of our statesmen, at their meetings in the United Nations building, is an unmistakable indication of the *helplessness of man when he attempts to settle international problems that only God has the power to solve.*

ANOTHER type of "the Man Christ Jesus" found in David, appears in 2 Sam. 5:5—

"In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah."

This comes to light in the prophecy of Zechariah, 12:7, where he speaks of "the restoration of all things" and says—

"The Lord also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah."

The Gentiles will no longer have dominion in Israel, for—

"It shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel"—Isa. 27:12.

Jeremiah also prophesies of this same manner of regathering (3:14-15)—

"I will take you one of a city, and two of a family, and I will bring you to Zion:

"And I will give you pastors according to Mine heart, which shall feed you with KNOWLEDGE and UNDERSTANDING."

As a result of this, the veil will be lifted from the minds of many, and they will be willing to leave their homes among the various nations, and return to the land of Israel.

The Power, whose honor it will be to bring them to Zion, is *Tarshish*, and this has long been identified as Britain. Therefore we read in Isa. 60:9—

"Surely the isles shall wait for me, and the **ships of Tarshish first**, to bring thy sons from far, their silver and their gold with them, unto the Name of the Lord thy God, and to the Holy One of Israel, because He glorified thee."

That would seem to indicate that Britain will accept the angel-proclamation and, realizing the import of the message, will place her ships at the disposal of the new King who reigns in Zion. In fact, she is directly addressed—

"Ho to the land . . . that sendeth ambassadors by the sea . . . saying, Go ye swift messengers, to a nation scattered and peeled . . . whose land the rivers have spoiled!

"All ye inhabitants of the world, and dwellers on the earth, see ye, when he **lifteth up an ensign on the mountains**; and when he bloweth a trumpet, hear ye" (Isa. 18:1-3).

The proclamation of the Gospel by Jesus and the apostles had a two-fold effect upon the people. *A few gave heed*, but the majority would have nothing to do with it. Their opposition was so strong, that only the death of Jesus would appease them. We believe *a similar condition will arise when the mid-heaven message goes forth to the world*.

According to Jesus, in Matt. 25:32, when he comes in great power and glory, the nations will be separated into 2 classes; described by him as sheep-nations and goat-nations. The sheep-class will accept the Good News, and wait for his law: but the goat-class will reject the message, and refuse to hear the King who reigns in Zion. Their opposition will be so strong, that we read in Rev. 17:13-14 that—

"The 10 kings will give their power to the Beast, and these will make war with the Lamb."

"The Great Shepherd of the Sheep" turns to the sheep-class, and gathers them into one fold, and there he feeds them and cares for them, for they have become joined to him through faith and obedience, for Zechariah testifies—

"Many nations shall be joined to the Lord in that day" (2:11).

* * *

THE GOAT-NATIONS also have a shepherd, but he is the False Prophet who claims to be "the God of the Earth, the successor of St. Peter, and the vicar of Jesus Christ." Claiming also to be the ruler of the universe, he will reject the mid-heaven proclamation, and will stir up his followers to do likewise, and declare war against the King who reigns in Salem's towers. This will arouse the King's indignation, for the Spirit testifies in Zech. 10: 3-5—

"Mine anger was kindled against the shepherds, and I will punish the goats: for the Lord of hosts hath visited His flock the house of Judah, and hath made them as his goodly horse in the battle."

There will be no doubt about the result, for—

"They shall be as mighty men, which tread down their enemies in the mire of the streets in the battle:

"They shall fight, because the Lord is with them, and the riders on horses shall be confounded."

But the nations who have accepted the angel-proclamation will raise the standard of the Lamb-Power throughout their dominions. From whence, says Jeremiah (16:19)—

"The Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit."

The time will then have arrived when God is to make an end of all nations, "for the hour of His judgment is come." As the time of trouble spreads throughout the earth, and the law proceeds from Zion, the conditions of surrender will be placed before them. It will be a case of submission or desolation. The prospects are dark and threatening. If they do not submit, they will be broken with weeping and wailing and gnashing of teeth.

This is a *national* judgment, and will be executed by Christ and the saints, for we read in Psa. 149:5-9—

"Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and A TWO-EDGED SWORD IN THEIR HAND;

"To execute vengeance upon the nations, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: **this honor have all His saints.**
"PRAISE YE THE LORD."

Today, might is on the side of wickedness, but when God's judgments come upon the nations, might will be on the side of Right, for "there is no power but of God." Therefore, we read in Psa. 46:6-10—

"The heathen raged, the kingdoms were moved: He uttered His voice, the earth melted. The Lord of Hosts is with us; the God of Jacob is our refuge.

"Come, behold the works of the Lord, what desolations He hath made in the earth. He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire.

"Be still, and know that I am God: I will be exalted among the heathen, I WILL BE EXALTED IN THE EARTH."

So, the angel-proclamation having sounded, and the work consummated, they will "*Fear God, and give glory to Him.*"

* * *

BUT BEFORE the angel-proclamation, and the enthronement of the 144,000, there is an *individual judgment* through which the King's Household must pass, and at which Jesus will preside.

There are two positions—the right hand and the left. The right signifies friendship, peace and reward, but the left signifies everything that is opposite, where shame and contempt await those who fail to pass the test. These are described by Jesus as those "wicked and slothful servants," who are to be cast into outer darkness. Such will be the fate of those who "come forth to a resurrection of condemnation," because they *neglected to improve the talents entrusted to their care.*

* * *

THERE ARE many who speak of God as being "merciful" and "kind," and argue therefore that we do not require to be so strict as some think we should. *If any be among us who think they can live after the flesh, and then be welcomed into the kingdom of God; let such an one remember some of the things that are written for our instruction.* Here are a few of them—

Gal. 6:7-8—"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

"For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

Heb. 3:14—"For we are made partakers of Christ, IF we hold the beginning of our confidence stedfast unto the end."

Rev. 3:15-16—"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

"So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

1 Pet. 4:17-18—"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God?

"**And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?**"

But you may ask, *Why do you bring this up at this time? It does not seem to fit in with your subject.*

But, my brethren and sisters, it DOES fit in at this point, for Paul, writing to the believers in Corinth, and quoting from Isaiah, says—

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for THEM THAT LOVE HIM."

In the days of Jesus and apostles, only a few received and obeyed the Gospel, and *even among that few*, Paul said—

"Men would arise, speaking perverse things, to draw away disciples after them."

To Timothy, he also said (2 Tim. 4:3) that the—

". . . time will come when they will **not endure sound doctrine.**"

Peter was just as emphatic, when he said (2 Pet. 2:1)—

"There will be false teachers among you, who will bring in secretly damnable heresies."

And finally, John said (2 John 7)—

"Many deceivers are entered into the world."

What was the result of all this? Paul tells us that—

"Because they received not **THE LOVE OF THE TRUTH**, that they might be saved, for this cause God shall send them strong delusion, that they should believe a lie."

For they had "pleasure in unrighteousness." They had pleasures in things displeasing to God. Look, if you will, abroad throughout the world, and see for yourself how "*pleasure in unrighteousness*" has crept into the body of people bearing the name Christadelphian.

Is it not high time for us to examine *ourselves*? Let us not evade this grave and urgent matter lest we repeat the history of the brethren of the first century. For if we do not hold **THE LOVE OF THE TRUTH**, then from us will be taken away even that we have.

It is not too difficult to obtain a **KNOWLEDGE** of the truth, but it requires a lot of patience and courage to hold "the beginning of our confidence (or our first love) steadfast unto the end." And let us not forget the last message of Jesus, for it is only those who "overcome," that will "eat of the tree of life, in the midst of the Paradise of God."

If, upon self-examination, we discover that our love of the Truth has grown cold, let us awake to righteousness and "put on the whole armour of God," that we may be able to resist the evil that surrounds us, and be worthy of the name we bear.

ONE OF the most penetrating sayings of Jesus, and one that should be on our minds day and night, and written there with a pen of iron, and stamped upon our hearts with an impression that will burn continually, and never grow cold, is found in Matt. 22:14. Listen to these words, my beloved brethren and sisters—

"**MANY** are called, but **FEW** are chosen."

Oh, that those words of Jesus might be in our hearts as a "burning fire shut up in our bones"! Or as David expressed it in Psa. 39—

"I will take heed to my ways . . . My heart was hot within me, while I was musing the fire burned: then spake I,

"Lord, make me to know mine end, and the measure of my days, what it is; that I may know what time I have here."

What is our position? Let us look at one of the beautiful types in the things that were "written for our instruction." It is to be found in the consecration of Aaron and his sons as recorded in Lev. 8:22-23—

"And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram. And he slew it; and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot."

Brother Roberts' comments on this are worthy of our serious attention. He says,—

"The blood of the ram of consecration was not offered upon the altar, but applied to the leading faculties of Aaron and his sons: ear, hand and foot.

"Blood is life: blood poured out is death: but blood applied to ear, hand and foot is life devoted to hearing, working, and walking in the ways of God."

Therefore, says Paul (Rom. 10:17)—

"Faith cometh by hearing, and hearing by the Word of God."

And in his last messages to the Ecclesias, Jesus concluded each one with these words (Rev. 2 & 3)—

"He that hath an ear, let him hear what the Spirit saith unto the ecclesias."

In the early part of his ministry, he combined the first two acts of the consecration, when he said—

"Whosoever HEARETH these sayings of mine, and DOETH them, I will liken him unto a wise man, which built his house on a rock."

The final act of the consecration is emphasized by Paul in writing on baptism, in Rom. 6:4—

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, so we also should WALK in newness of life."

In the life of Jesus, we observe one who is the complete fulfilment of the consecration of his life to God: for his ears, hands and feet were devoted to the service of his Father, and so he could say—

"I do ALWAYS those things that please Him."

Therefore, says John (1 John 1:7)—

"If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

* * *

THE SUMMING up of our consecration to the service of God is brought before us by Paul in Rom. 12:1-2—

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

"And be not conformed to this world: but BE YE TRANSFORMED BY THE RENEWING OF YOUR MIND."

These are some of the things to which we are called by the Gospel, and which we MUST do if we would be among the chosen. Therefore, let the words of Jesus burn in our hearts and minds day and night—

"MANY are called, but FEW are chosen."

We are now among the called; but the supreme question that cannot be answered today, is when the mid-heaven proclamation goes into all the world, as it soon will—

"WHERE WILL WE BE?"

—G.A.G.

I Have Not Departed

"I have more understanding than all my teachers, for Thy testimonies are my meditation. I understand more than the ancients, because I keep Thy precepts"—Psa. 119:99

FOLLOWING the daily readings according to "The Bible Companion" we are frequently impressed with the coincidences appearing between one reading and another. Bro. Roberts wrote as an introduction to "The Companion"—

"A little read every day from various parts of the Word has been found experimentally to be practicable, attractive, and profitable. The Tables are arranged on this plan."

The composer of this powerful little pamphlet could not have realized, in the outset of compilation, how widespread would be its use, or what a unifying effect would accrue from a common daily reading among the ecclesias.

The arrangement of the chapters to be read, as we know, was designed for a systematic review of the Old Testament once a year and the New Testament twice a year, being the product of several years experimentation, as appears from the book, "Robert Roberts, an Autobiography."

But it could only be a Divine force behind the arrangement which could have made selection of chapters which have coincided as frequently as they do. Not that bro. Roberts was inspired. He above all would have denied such a thought. But if we believe we have been called according to the purpose of God to a knowledge of the salvation that is in His Son, Christ Jesus, then we must concede that *ALL things are working out according to God's will for the spiritual health of His chosen.*

This is a well authenticated view, borne out by abundant scriptural testimony. Christ's words as he was parted from his disciples and taken up to the right hand of the Father assure his continual watchful care (Matt. 28)—

"Lo I am with you always, even unto the end of the age."

Or as Paul told the Corinthian believers —

"All things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God" (2 Cor. 4:15).

The reason therefore behind the calling of the elect to God's service is that they may show forth the praises of Him Who hath called them to glory and virtue. Not for their own glory, but for His overall purpose of filling the earth with His glory.

The same purpose appears in these coincidences of which we speak. They illustrate the design and purpose of God in all our ways. The effect should be the sacrifice of our lips to the praise of our Heavenly Father. We come to the minuteness of detail in the plan of God, the complete harmony, the indescribable beauty of each word and phrase as they go to make up the complete Word of God.

It is like turning from the vast and starry universe to behold through a powerful glass the smallest creatures of creation, or the symmetry of the snow flakes, all different, yet all speaking of perfection, of unity and intelligent purpose.

Turning to one such coincidence, we open our Bibles to the daily portions for Mar. 11. In Psa. 119:97-100, we read—

"O how love I Thy law! It is my meditation all the day. Thou through Thy commandments hast made me wiser than mine enemies; for they are ever with me."

"I have MORE UNDERSTANDING THAN ALL MY TEACHERS; for Thy testimonies are my meditation.

"I UNDERSTAND MORE THAN THE ANCIENTS, because I keep Thy precepts."

Is it not remarkable we read from the same day's portion: —

"And it came to pass, that after three days they (Joseph and Mary) found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers" (Luke 2:46-47).

Though we know that having the Spirit he was of quick understanding, this was before the Spirit came upon him at his baptism by John in Jordan. It was of his earlier years that Luke wrote when he said—

"The child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him . . .

"And Jesus increased in wisdom and stature, and in favor with God and man" (Luke 2:41, 52).

These conditions are only possible on the basis which we found in Psalm 119. *The keeping of God's commandments, meditation on the law of God all the day, make one wiser than is possible from a purely human basis.* Human wisdom is passing. It is but a small item of the vast store of Divine knowledge yet unrevealed, which shall be attainable in much fuller degree to God's servants in the coming age. Or as Solomon declared—

"That which hath been is now; and that which is to be hath already been; and God requireth that which is past."

How utterly impotent are the men of each age who endeavour to build apart from God's purpose! Great edifices, monuments and once-mighty nations are but mute testimony to the shortness of human wisdom and knowledge.

Therefore to know God's testimonies is to know the purpose of God and to be able to confound the wisdom of human teachers. It was so in Christ's case at the early age of twelve years. He put his enemies to silence repeatedly by a reference to the testimony of the Scriptures—

"If they speak not according to this Word (God's precepts) it is because there is no light in them" (Isa. 8).

The wisdom of God is therefore seen in the words of Moses that Israel's fathers should *draw their children around the commandments of God and teach them daily of God's purpose.* When they were eating, when resting in the house or busily occupied, the conversation was to be centered around the basic purpose of the Heavenly Father. Or if they were in a journey the same points were to be instilled.

The children were to be assembled in the partaking of the Passover and when they asked what it all meant, they were to be told the origin, institution and lesson therein.

"Bring up a child in the way he should go and when he is old he will not depart therefrom."

Is the lesson not important to all parents and children?

Let us then draw our children around us when we do our daily readings, and let them read along and take part in the discussion. Their questions and their answers will be both developing and instructive. Lead the conversation at the table into profitable channels of Divine meditation. Dwell upon the word of God in travel or in singing the hymns to God's praise.

By all means permit, encourage and arrange for the children to assemble at our weekly memorial of the Passover. They will early ask, "*What mean ye by these things?*" These things will make them wiser than all their teachers of the present day, wiser than the proponents of evolution, wiser than exponents of theories and schemes of human betterment.

Be wise then, all ye fathers and mothers, heed the value of daily reading; notice the unity of purpose, an unchanging plan of ages. Realize that the message now calls unto us. Let us love God's precepts; they are a well-spring of life to all that find them. They will arm us to ward off all the fiery darts of the wicked.

"*Thy word is a lamp unto my feet and a light unto my path*"—Psa. 119:105 —F.H.

We Shall Be Changed

"*God that made the world and all things therein: in Him we live, and move, and have our being*"
—Acts 17:24-28

THAT GOD made the world is abundantly testified in Scripture, as Isa. 40:28; Amos 4:13, and many other places, including the well-known saying of David—

"When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou has ordained (Psa. 8:3).

The first passage cited (Acts 17:24) that God—

"... dwelleth not in temples made with hands."
—may not be readily comprehended because of the fact that God was said to have dwelt in the Sanctuary in the midst of Israel of old (Ex. 15:17). However, the meaning is evidently that which Solomon gives in 1 Kings 8:27 and 2 Chr. 2:6; 6:1, where *the all-pervading spirit is included as a part of Him*. This agrees with—

"Seeing he is Lord of heaven and earth."

"Seeing He giveth to all life, and breath, and all things"

The statements in vs. 27 and 28—

"Though He be not far from any of us; for in Him we live, and move, and have our being; as certain also of your own poets have said, For we are also His offspring."
—provide a basis for considering God (as not only the *Creator*, but as, in a sense, the *Father* of all mankind.

Evidently there were some, even among Greek philosophers and writers, who had not sunk to such a level of depravity and ignorance as to contend that an inanimate god, carved or cast out of wood or metal, could be a god worthy of adoration by human beings.

It is in this general sense that we are given in Luke 3 the genealogy which places Adam, from whom all mankind descended, the "*son of God*." Thus we can understand that there is first the natural and second the spiritual sense in which man can be said to be in God the Father. However, in the second, higher, spiritual sense we are only children of God "by adoption" (Gal. 4:5).

Jesus being the only begotten Son of the Father, it becomes crystal clear that Adam and mankind in general are not considered as "*begotten sons*", and hence to become a part of the heavenly family spoken of in the higher spiritual sense in Eph. 3:14-15—

"The Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named."

—adoption must occur.

In the natural sense, life is derived from God by the sustaining power of the free spirit of God, which truly fills heaven and earth. But when the Creator "gathereth unto Himself this spirit—

"All flesh shall perish together and man shall turn again to the dust" (Job 34:14).

How necessary indeed, then, is the preparation for and the adoption into that spiritual family, of which Christ is the elder brother, FIRST BEGOTTEN. Not only that Christ is the first begotten from the dead, but also, seeing that God has declared His purpose of bringing many sons to glory, perfected through suffering and trial of their faith, he is the first of these to reach perfection.

The others await the further and fuller adoption and redemption of the body, which will conform them to his image as a celestial or heavenly body, as so beautifully described in 1 Cor. 15:40-48.

Paul's exposition of the natures of the two respective bodies is so literal and clear, as he starts at v. 46 and finishes with the glorious change arrived at in v. 51; but without endeavouring to confuse the matter, we could say that even now we can, and must, "bear the image of the heavenly" in *mind and character*.

Some have gone to the extreme by claiming that the birth of the Spirit takes place at baptism. Jesus said,

"Except a man be born again, he cannot enter the kingdom.

"Except a man be born of WATER and of the SPIRIT, he cannot enter the Kingdom of God"
(John 3:3-5).

Also in v. 6—

"That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

Despite the fact that we are spoken of as "new born babes" exhorted to "desire the sincere milk of the word," we must not lose sight of the fact that Christ is the "*only begotten*" into the divine family in relation to which *we* are spoken of as "adopted children."

Hence there is to be another birth which, when it transpires, will make these adopted ones—

"Equal unto the angels and children of God, being children of the resurrection" (Luke 20:36).

What a high and holy calling it is that we might be made—

"Meet to be partakers of the inheritance of the saints in light."

Even our Lord at his first coming—

"Took not on him the nature of angels; but he took on him the seed of Abraham; wherefore in all things it behoved him to be made like unto his brethren."

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor" (Heb. 2:9).

This principle of placing all prospective partakers of divine nature on probation before exaltation is considered necessary by our heavenly Father, in His infinite wisdom.

That this principle is absolutely just and fitting is shown by consideration of the fact that man first departed from God's holy command, and thus became morally defiled before he was judged and sentenced, and the sentence then brought physical defilement, or mortality.

Although Jesus was never morally defiled, yet it is explained (Heb. 2:10) that—

"For it became Him, for whom are all things, and by whom are all things, in bringing many sons to glory, to make the Captain of their salvation perfect through suffering."

"Though he were a son (an only begotten son), yet learned he obedience by the things which he suffered; and being made perfect he became the author (source) of eternal salvation to all them that obey him" (Heb. 5:8-9).

What great joy will fill the hearts of those who are willing to see with Moses that it is better to: —

"Suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

What rapturous ecstasy will be the lot of all who, like Jesus "have respect to the recompense of the reward" and "endure the cross despising the shame;" and who, like Paul—

"Count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord, and count them as refuse, in order that I may gain Christ" (Phil. 3:8).

* * *

We have noted *three stages of development* from the condition of natural children of God by descent through Adam.

The first is that to which we are entitled by natural birth in the line of Adam, as citizens of the present order of things on the earth.

The second stage comes as we are brought into relationship with God by accepting His terms of reconciliation. As we come from the waters of baptism, we are permitted to draw nigh to God and live by His Word of Truth, to the end that we might develop characters acceptable to Him.

This mental and moral transformation and purification of the heart forms the basis of the third and final stage which occurs at the—

"Time of the dead that they should be judged, and that Thou shouldest give reward to Thy servants the prophets, and to the saints and to them that fear Thy Name, small and great; and shouldest destroy them that destroy (corrupt) the earth" (Rev. 11:18).

The final and complete transformation will take place in the case of all those who have developed characters according to the perfect pattern exhibited in the life of him that loved us and gave his life for us.

Thus we perceive that "God that made the world" is *unchangeable*, but that His creatures that live and move and have their being in Him, in common with all the animal creation are constantly changing. This is in line with the principle laid down by Paul—

"*There is a natural body, and there is a spiritual body . . . Howbeit that was not first which is spiritual but that which is natural; and afterwards that which is spiritual*"—1 Cor. 15:44, 46.

—H.A.S.

The Cherubim of Glory

"*They rest not day and night, saying, Holy, holy, holy, Yahweh of Hosts, which was, and is, and is to come . . . all the earth is full of His glory*"—Rev. 4:8; Isa. 6:3

THESE strange, symbolic figures appear throughout the Word of God, from the Garden of Eden to the Revelation, particularly at times of great change and significance. They are a pictorial representation of *the Memorial Yahweh Name, the eternal divine purpose, the manifestation of the glory of God in a host of redeemed ones.*

Basically, their likeness is the "likeness of a MAN," because it is the gracious purpose of our God to manifest Himself in a multitude taken from among men.

Their fundamental characteristic is LIFE. They are collectively "*the Living One*," the "One of Life." Not life just in the sense of passive existence; but ceaseless, intense, joyful activity. Even in their standing still (as we see from the visions of Ezekiel) there is an appearance of endless, tireless, vigorously exuberant motion. Their whole symbolic appearance speaks of life without any end, energy without any limit, joy without any surfeit or surcease. Of them, the apostle John records (Rev. 4:8) that they—

" . . . REST NOT DAY AND NIGHT, saying, Holy, holy, holy, Lord God Almighty."

Divine praise and worship is the deepest, purest and most intense form of rejoicing.

Beside life, joy, activity, the principal conceptions associated with the figure of the Cherubim are power, authority, knowledge, unity, holiness, unchangeableness, limitless rapidity of motion, and, above all, the manifestation of the Glory of God.

* * *

AS TO the word itself, "Cherubim" is actually plural, the singular being "Cherub," and therefore the form "Cherubims" (as appears in the common version) is incorrect, being a double plural.

It is very interesting and significant that in the Hebrew original, the singular form occurs exactly 27 times (3x3x3) and the plural form 64 times (4x4x4). Cherubim are mentioned in 12 books of the Old Testament (4x3). In the perfection of God's Word, the symbolic use of numbers is a very interesting study, and is one of the many evidences that the Bible is the product of an Intelligence far greater than the limited mind of man.

There are endless avenues of study for any who are truly interested in the deep things of God, and *God is not interested in any who are not deeply and whole-heartedly interested in Him.*

The root meaning of the word "Cherubim" is uncertain. Several possible derivations have been suggested, as: "to be mighty, to bless, to grasp, to hold fast." All these would be fitting, but the one which seems both most fitting and most probable is that it is from *KE-RAB*, "*Like the head or chief*," after the example of Cyrus, *KO-RESH*, "*like the heir*," and *MI-KA-EL*, "*who like God?*"

The "K" sound is the same in each and is the common Hebrew prefix of likeness. *The idea of likeness, manifestation, is the basic idea of the cherubim.*

The RAB part could not be more fitting. It means greatness, especially numerical greatness. It is translated *great* 128 times, *many* 190 times, *multitude* 7 times, *captain* 24 times, and less frequently by other words of similar import, as *abundant, exceedingly, more, prince, master, etc.*

How better could be expressed the basic significance of the Cherubim symbol—the powerful, multitudinous *likeness* of the *great captain* of their salvation?

This matter of likeness is a serious consideration. The thought of likeness is the whole underlying conception of the great, joyful, everlasting multitude. *If we do not have the likeness, we shall NEVER be part of the Cherubim*

The Cherubim are a manifestation of the Glory of God. They must manifest it *personally* first.

When Moses asked, "Show me Thy glory," God replied—

"I will make all My GOODNESS to pass before thee, and I will proclaim the Name of the Lord before thee."

"And the Lord passed before him and proclaimed, Yahweh, Yahweh Elohim, merciful and gracious, long-suffering and abundant in mercy and truth."

That was the glory of God that was proclaimed to Moses, "*Graciousness, long-suffering, goodness and truth*"—YAHWEH ELOHIM. What headway are we making in preparation for becoming part of the Cherubim to manifest the glory of the goodness of God?

Jesus said repeatedly that the reward is for "him that overcometh." What have we really overcome? What have we put away? Is the preponderance of our interest and affection in natural or spiritual things? What about patience, cheerfulness, kindness, largeness of heart, and returning good for evil? What do we mostly talk about?—the things of God, or the things of the flesh?

ARE WE BIG ENOUGH for this great destiny, the manifestation of the glory of God?

There is an essential growing process in spiritual things to which the Scriptures frequently refer, from spiritual babyhood to the full stature of the perfect man in Christ Jesus. *The Cherubim were not babies, but MEN.* There is nothing foregone or automatic about this process of growing up. Many start who never finish. It is not enough to get baptized and then sit down and wait for it to happen. The process that must occur in all true saints is described in the beautiful words of Paul to the Corinthians—

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

True, indeed, it is not something that we ourselves can accomplish. Of ourselves we can do nothing. But *it will never happen if we do not do our required part*, and if it does not happen we shall never become a part of that triumphant, vigorous, ever-worshipping host.

Our part is to "*behold with unveiled face.*" The veil is the flesh, the things of the flesh, the thoughts of the flesh, the interests and desires of the flesh. These things are the veil. They obscure the beholding.

The beholding is study, meditation, single-minded interest and determination. When we are beholding, thinking about the things of God, putting into practice the things of God, we are growing, we are advancing toward the full stature, we are being changed into the same image, we are being transformed in the spirit of our minds.

As soon as we *cease* to behold, as soon as we *look away*, we begin to wither and the enemy begins to win again, as when Moses' hands were let down in the battle against Amalek.

* * *

THE FIRST appearance of the Cherubim is in connection with the fall of man, and the expulsion from Eden, and the promise of the Seed of the woman who should bruise the serpent's head.

We *last* see them in the Revelation, around the throne, giving praise and thanksgiving to the Lamb (Rev. 5:10)—

"Thou hast redeemed us out of every kindred, tongue, people and nation, and hast made us unto our God kings and priests, and WE SHALL REIGN ON THE EARTH."

In between, they appear in the heavenly patterns of the Mosaic Tabernacle, of Solomon's Temple, and of the great future Temple of Ezekiel's prophecy, the House of Prayer for all nations.

They are mentioned when the ark is carried away into the land of the Philistines, and again when David brings it up to Jerusalem.

They are mentioned in the Psalms as the vehicle of God's presence and purpose, and in the great crisis of Judah's history in the time of Hezekiah, when the Assyrian destroyer sweeps down from the north, flooding the land and besieging Jerusalem. At the same time they appear as the *seraphim* in Isaiah's vision of God's glory, at the beginning of his ministry (ch. 6), and it is by their agency that he is symbolically purified by a living coal from the altar.

Turning, then, to Genesis 3:24, we read—

"So He (God) drove out the man; and He placed at the east of the Garden of Eden CHERUBIMS, and a flaming sword which turned every way, to keep the way of the tree of life."

The Cherubim seem to be mentioned especially throughout the Scriptures at times of human failure, as a symbol of the surety of God's promise and purpose; as here, and the rejection of Eli's house, the casting down of the kingdom in Ezekiel's day, and in the Revelation as a comfort and assurance during the long, dark period of Catholic oppression.

The word here for "placed" means "caused to dwell, to rest, remain, inhabit, particularly (though not exclusively) to place in a tabernacle", as Deut. 16:2—

"The Place which the Lord thy God has chosen to PLACE His Name there."

The word for 'placed' is *shakan*, from which is derived *Shekinah*—"The Dwelling," "the Abiding"—the word the Jews use to describe the Divine Presence manifested in glory in the Tabernacle between the Cherubim, over the Mercy-Seat.

It was bro. Thomas' conclusion, a conclusion which seems very fitting and reasonable and harmonious, that (Elpis Israel, page 154)—

"The Cherubim (placed at the Garden of Eden) were the throne of the Lord in relation to the antediluvian world. There He communed with men. His presence was there, and the altar He had set up. When men went to sacrifice before Him, there they presented their offerings."

This beautifully fits in with the significances of the Cherubim in the Tabernacle, Temple and prophecies of Ezekiel and John, and connects the theme throughout Scripture from Genesis to Revelation.

(Later editors of Elpis Israel have in a footnote unfortunately "corrected" brother Thomas, saying that the Cherubim of Eden were angels, obscuring, at this vital foundation point of the Divine Purpose, the true significance of the symbol brother Thomas recognized and explained so clearly).

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

The Name of Jesus

"He shall reign over the house of Jacob forever; and of his Kingdom there shall be no end"
—Luke 1:33

THE CONNECTING link between the Old and the New Testaments of the Bible is found in Matthew 1:1—

"The book of the generations of Jesus Christ, the son of David, the son of Abraham."

It is more than a coincidence that Jesus is presented to us in the New Testament as the son both of Abraham and of David. If this were not so, then the Christ that was born in Bethlehem and that died on Calvary was not the "Messiah" promised in "Moses and the Prophets."

But to make the matter sure to all who would believe, the genealogy of Jesus is given, showing him as a descendant on his mother's side of Abraham through David.

God had sworn to Abraham that a Seed would be raised up to him in whom all families of the earth would be blessed, and who would possess the gates of his enemies (Gen. 22:17-18). This

promise constituted Abraham and Christ as heirs of the world (to come); for it is so interpreted by the Apostle Paul in Romans 4:13—

"For the promise that he should be HEIR of the world, was not to Abraham and his SEED (Christ), through the Law, but through the righteousness of faith."

The promise to Abraham concerning the blessedness of all nations through this Seed was confirmed with an oath—

"That by two immutable things (the promise and the oath), in which it is impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us" (Heb 6:18).

So, when the Seed did come, "to whom the promise was made," his right to the inheritance according to the terms of the covenant was definitely established so that the reasonable mind, by searching the Scriptures, would be able to grasp the working out of God's eternal purpose with the earth and man through this Seed.

Coming as the "Messenger of the Covenant," in the "Lamb" phase of his work, he offered the perfect sacrifice that confirmed the Covenant, thus opening a way of eternal life to its heirs. The heirs of the covenant were all mortal, and for the most part in the prison house of death.

So in order to make it possible for them to inherit this "Everlasting Covenant" in a Kingdom that would have no end, they must be redeemed from sin and death. It is for this purpose that Christ died that he might remove this condition both from himself and from his brethren.

The apostle Peter on the day of Pentecost went to great length to show the Jews gathered in Jerusalem for the feast, that Jesus was the heir to the great promise God had made:

"Let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

"Therefore being a prophet, and knowing that God had sworn with an oath unto him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne"
(Acts 2:29-30).

When the Lord returns from heaven it will be for the purpose of taking possession of the inheritance that is his by virtue of these two oath-bound covenants. *The record we have in the Book of God is careful to establish that fact beyond doubt to any reasonable mind.* So, when he comes whose "right it is," God will give him the kingdoms of the world.

In preaching the Gospel of salvation in the first century, the disciples preached the "things concerning the Name of Jesus Christ." They required people to understand and believe these things concerning his Name before they were baptized. This gives us an idea of how important to our salvation it is to know the great things that are comprehended in that phrase "the Name of Jesus Christ" (Acts. 8:12).

It is not enough to believe that "Jesus Christ is the Son of God." We must *understand his work of redemption*; his connection with the future purpose of God as outlined in the covenants of promise; his future glory when he rules over the house of Jacob in Jerusalem, and all nations serve and obey him.

As soon as Jesus has given eternal life to his saints at his coming, he will set his face toward Jerusalem; for this is the place of his great throne, from where he will rule the world in righteousness.

Correspondence

FELLOWSHIP

Dear brother—

In considering your questions, there is one point of which we can be sure at the outset—**sincerity and earnestness alone are not enough**. I believe the clearest and most striking evidence of this is Paul's statement about the Jews in Rom. 10:2-3—

"I bear them record that they have a **zeal of God**, but NOT ACCORDING TO KNOWLEDGE. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

Paul himself was a perfect example of this—fanatically earnest and sincere, but still terribly astray from the Truth and misguidedly destroying God's people and aiding their enemies.

Many in the world today, though far from the Truth, are agonizingly sincere and earnest. Jesus said—

"The time cometh that whosoever killeth you will think that he doeth God service"

(John 16:2).

There are many things besides earnestness and sincerity that are necessary to make a man acceptable and useful to God.

* * *

You ask: "What is our true relation to those who use the name Christadelphian and believe its general principles but do not recognize the need for standing aside from certain errors?"

I believe there is only one place that we can draw the line of distinction, and that is the point of **fellowship**. There is no other logical stopping point or dividing line. We are either in holy communion and fellowship with another, or we are not. All distinctions outside that are secondary.

If the difference between us is such that fellowship is not possible, then the difference between us is VERY IMPORTANT, for fellowship is the most important thing in life.

We must each decide where the commands of God lead us to draw the line of fellowship. Having prayerfully and to the best of our ability determined that point, then all mankind fall into 2 classes and only 2—those with whom we fellowship on the one hand, and all the rest of the world on the other.

This is not, of course, to say there are **no** distinctions in all the rest of the world, for there are secondary distinctions, but they in no way compare with this primary dividing line.

* * *

Of that large general class in the world with whom we do not fellowship, there is one particular section that has a bearing on this question. In 2 Thess 3:14-15, Paul says—

"If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother."

Part of the "word by this epistle" was to "withdraw from those who did not walk according to the tradition" (teaching) of Paul—see v. 6 of same chapter. If any refuse to withdraw when they should withdraw, they are "not obeying our word by this epistle."

In these vs. 14-15 Paul introduces a class with whom we are to have no company, yet we are not to count them as enemies, but to admonish them as (erring) brethren. This is not out of harmony with Jesus' command (Matt 18:17)—

"If he neglect to hear the church, let him be unto thee as a heathen man and a publican."

To be "as a heathen or a publican" is the same as to have no company. (We are not to treat heathens and publicans as enemies—Jesus does not contradict Paul here—I believe he uses the terms heathen and publican to emphasize the **separation**, the not keeping company.)

It seems to me that these words of Jesus and Paul define our relationship to those groups that go under the general classification of Christadelphians, just about as well as possible. (I do not like to use the term "other fellowships," because it is a self-contradiction—there can truly be only ONE Fellowship).

* * *

As to the question of supporting them by attendance at their lectures and other activities, this is unwise, and is contrary to sound scriptural principles of a clear separation. Let us pause, and think it through, and judge it by its fruits. Where does such a course lead? Where has it led in the past? Its only effects can be—

1. An **encouraging** of them in the course they are mistakenly following, instead of faithfully **warning** them:
2. **Weakening** the unity and distinctness of our own fellowship, and misleading the weaker ones among us, perhaps to their own destruction, instead of **strengthening** them, and
3. **Blurring** the clear edges of the scriptural precepts of Truth and sound fellowship, instead of shining with a **sharp, distinct light** and sounding with a **clear, unambiguous trumpet**.

Its final result can only be a disintegration of what we are striving to build up and hold together, and an eventual drift with all the rest into a shapeless, powerless, lifeless, "Reunion" after the tragic pattern repeated over and over since the days of Noah.

Let us rather DRAW MORE CLOSELY TOGETHER AMONG OURSELVES in love and unity and fellowship. There is always **much** to be done that is **constructive**.

Those of us who have attended lectures and activities of other groups—let us be very honest and frank with ourselves (for these are issues of life and death), and ask ourselves—

Do we wholeheartedly, and actively, and faithfully, attend and support and encourage and participate in all the activities of our own ecclesia and fellowship?

Let us each examine his own heart, in the searching light of the Word of Him to Whom everything is naked and open. We should be trying to teach our young, by precept and consistent example, the deep value and meaning and beauty of true scriptural fellowship.

We find this viewpoint, no matter how gently it is presented, causes intense bitterness and intolerance on the part of those whose outlook is broader (though they speak so much of "love" and "mercy"), but bitterness on the part of the great majority has always been the reception the Truth of God has received. It is far too narrow and holy and exacting and humiliating to the mind of the flesh. We should do everything we can (faithfully) to avoid causing bitterness, but it should never influence us from the path of right.

True indeed, the more mercy that God in righteousness is able to show in the end, the happier every loving child of God will be, but it is not for us at present to confuse the issue and corrupt the Truth by justifying **unfaithfulness** in fellowship on the plea of "**mercy**." It is not true mercy to encourage what is wrong.

These other groups are "separated brethren"—brethren to be kept separate from and admonished, but not to be regarded with enmity or bitterness. Our only PRACTICAL problem is how to act in relation to them. Paul settles this clearly, as seen above.

* * *

As to how we are to **abstractly consider them**, or try to determine their position before God (present or ultimate), I do not regard this as a profitable consideration.

The "Body of Christ" is, in the ultimate sense, the approved—the redeemed—the glorified. Who will ultimately constitute this Body obviously we cannot say. That is the great purpose of the judgment-seat of Christ. "Judge nothing before the time."

As to the **present** application of this expression (Body of Christ), that at best can be but a tentative consideration. Paul says (Heb. 3: 6, 14)—

"Whose House (Body) are we **IF** we hold fast . . . we are made partakers of Christ (his Body) **IF** we hold steadfast."

At any particular time, therefore, the **present** constitution of the Body is but tentative and potential. So we cannot apply the term to any at present in an absolute sense. I certainly believe it would be unwise and questionable to apply this term "Body of Christ" to any with whom we can not in faithfulness break bread, for the Scriptures obviously restrict the term in its true sense to the **faithful**, and if we consider a man to be faithful in the scriptural sense, we have no right to stand aside from him in fellowship.

Jesus said, "Judge not, that ye be not judged" (Matt 7:1). He also said, "Judge righteous judgment" (John 7:24). The mind of the flesh will play those 2 statements against each other—the mind of the Spirit will perceive their harmony.

We have judged to the extent of standing aside from those who do not fully accept and **apply** what we believe to be the first principles of fellowship. To this extent we have judged and must judge. We believe these "brethren" are in error in the position of fellowship they take, and we believe faithfulness calls for a standing aside and a testifying against their error (admonition), and an endeavour to persuade them to forsake the error. James says—

"**Brethren**, if any of you do err from the Truth, and one convert him, let him know that he which converteth a sinner from the error of his ways shall save a soul from death, and shall hide a multitude of sins" (5:19-20).

Beyond this, I would rather hope, and not judge. Jesus said—

"Unto whomsoever much is given, of him shall be much required" (Luke 12:48).

From this it would appear that responsibility varies according to capability and opportunity and circumstance. Paul says—

"What have I to do to judge those that are without? Those that are without, **God** judgeth"
(1 Cor. 5:12-13).

Once we have faithfully testified by separating in fellowship, I believe we should leave all further judging to God (though not neglecting to try to persuade **them**, and warn **others**, of the unsoundness of their position).

But our main concern and duty is with the "things that remain." These we are exhorted to build up and "strengthen," and to carry the good news of the Kingdom to the world.

* * *

On the matter of fellowship—the greatest single problem and hazard in the Truth—we must simply **find out what the Scriptures say**, and OBEY THEM. As soon as we begin to philosophize away the clear instruction of Scripture, we can end up making black white, and making shipwreck of the Faith. Such is the mind of the flesh.

"Come out from among them, and BE SEPARATE" is a very deep, and wise, and sound, and clear, and simple, principle. The more fully we comprehend its implications, the safer the Truth is in our hands, and the better chance it has to stay alive in the earth.

—Sincerely your brother, G. V. Growcott

Signs of the Times

THE WORLD picture in relation to the Signs of the Times has changed little during the past month except that tensions have grown more tense and cold war temperature has risen considerably.

A State of World-wide Fear

Never since the end of World War II and the beginning of the "cold war" has such a state of world-wide fear existed as at the present time. In addition to general unrest throughout the world, three outstanding factors are contributing to the fear that world disaster is imminent:

1. The Berlin Problem.

As tension increases along the East and West German frontier, the game of bluff has reached alarming stages at times. In regard to the Berlin situation, the Soviet purpose, obviously, is to make separation of East and West Germany permanent; to give East Germany control over all Berlin; to discourage any military build-up in West Germany, and to humiliate the West before all the world.

The nuclear show which Khrushchev has been putting on in recent weeks has as its purpose to frighten the whole world with the prospect of nuclear war in which Russia would be supreme, and then offer them peace on his terms.

It is evident that the best the West can hope to gain by negotiations over Berlin is to retain a precarious hold on West Berlin, a constant source of tension and anxiety, a war of nerves which Russia hopes to win eventually. To attain any semblance of agreement over Berlin, it is obvious that both sides must make concessions, and so far neither side has shown any disposition to do so.

2. Russian Bomb Testing.

After exploding about 28 smaller nuclear missiles, the Russians finally fired the much-heralded super bomb of 50 megatons or more. A wave of anger, inspired by fear, swept over the Western world as firing of the nuclear giant was confirmed.

It is significant that this wave of angry criticism came almost altogether from the West, not from neutral or unaligned nations, indicating that its intended effect had gone home.

The sole purpose of the super bomb was declared by the West to be designed to incite terror and panic throughout the world as a means of forcing Western nations to submit to Soviet terms, and to frighten unaligned nations into either aligning with Russia or remaining neutral.

Fear of "what is coming on the earth" is not confined to what missiles are already in existence, but the possibility of more destructive weapons yet to come. A neutron bomb, now declared to be a possibility, would send death rays into buildings, underground shelters and through several feet of reinforced concrete and the heaviest of steel structures, making obsolete all known methods of escape and snuffing out the lives of all inhabitants over a wide area.

3. Fear of Nuclear Fallout.

The public concern over atomic radiation which had subsided somewhat after the atomic powers called a moratorium on testing 3 years ago, has begun to mount again as Soviet testing has resumed and other nations, especially the U.S., will be forced to resume, or begin nuclear testing. Reports persist that Red China and several other nations are planning to begin nuclear testing in the near future.

The fact that little is known of the full effects of nuclear radiation adds to the fear, for all that is known is bad, and the possibilities are frightening. It is known that radioactivity can have injurious effects upon the human body, affecting both present and future generations; can cause leukaemia and other forms of cancer and shorten the life span in a number of ways.

What the scientists do not know, and cannot know with any degree of precision is what the effects of continual exposure to radiation will have upon the human body of both present and future generations, neither can they know how much more air pollution is yet to come if nuclear testing continues indefinitely. Little is known or presently can be known of the long-range effects of atomic fallout upon the soil, plant life and other sources of food. A situation in which even the experts are groping in uncertainty contributes greatly to the perplexity and fear of what is coming upon the earth.

World Trouble Spots Remain

ALTHOUGH overshadowed by the Berlin crisis, 3 outstanding trouble spots continue to create tension and uncertainty as to the ultimate outcome

Southeast Asia. In Laos, virtually lost to the Communists, certain areas are being used by Communist guerrillas as bases for attacks on South Vietnam. The U.S. has been pouring aid into the country in the form of money, military and technical advisers and other necessary supplies, and having recently sent a 12-man mission headed by Gen. Maxwell D. Taylor, Pres. Kennedy's military adviser, in an effort to determine just what is needed to combat the Communist attacks on South Vietnam.

But the problem is not all military. The greater problem is economic. Of the 14 million population, 75% are in a state of poverty and near starvation, and not only have little interest in resisting the Communist invaders, but through fear of reprisals, often aid them.

Like many other areas, there is a hopeless, apathetic attitude that nothing can be worse than their present condition. It is a situation ideally suited for Communist operations and the cost of holding it for the West will be great, if it is held at all.

Algeria. Recent riots in Algeria, in which at least 100 Moslems and several Frenchmen were killed, was ordered by the Algerian government in Tunisia, indicating that Gen. de Gaulle's plans for solving the Algerian problem is far from success.

The Algerian case has two disconcerting aspects for the West. First, creating prejudice among Arab nations all of which are in sympathy with the Algerian rebels. Second, it furnishes capital for Communists in their professed opposition to colonialism.

Congo Situation. Civil war between the Central Congo government and the secessionist Katanga province is now in progress, and the U.N. forces are unable to stop it. One of the most vexing problems in connection with the Katanga case is the fact that nearly all the mining and other industries in Katanga are owned by foreign capitalists, mostly Belgian, and they are encouraging the separation of Katanga from the rest of the Congo, not only to avoid the heavy taxes sure to be levied against their industries, but the fear of nationalization of all industry. Thus they are aiding the secessionists to resist union with the Central government.

Many times the explosive world situation has been compared to a keg of blasting powder, waiting only for a match to light the fuse. In the cold war now in progress, the threatening and the "bomb rattling," we might say that the fuse has already been lit and is growing shorter by the day.

As a fearful world seeks escape from destruction in man-made shelters, the people "that do know their God" will follow the advice given by the Saviour when he said—

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things."

Israel's Phenomenal Progress

AT A time when other new nations are existing solely through outside assistance, tiny Israel is building a strong economy, the envy of weak nations and to the amazement of the strong.

In a recent magazine article Israel is referred to as "A David in a world of Goliaths," and the following facts concerning modern Israel's progress are set forth:

Israel as a nation is only 13 years old, has an area of 8000 sq. miles, mostly desert, and a population of about 2.1 million.

• Has entered the space age and is farther advanced in atomic research than any nation except the great powers.

- Is a world leader in the development of solar energy.
- Is among the most advanced nations in technology.
- Though surrounded by hostile Arab nations that outnumber them 30 to 1, has proved more than a match for all of them, and has the strongest military force in the Mideast.
- Is rapidly expanding its manufacturing industries to become an exporter of many lines of goods.

A shortage of natural resources is being overcome by ingenious methods and technological skill in making the utmost of what they have and paying for imported raw materials with manufactured goods. Over 80 pct. of Israel's consumer goods are home manufactured.

Israel's agriculture is based on irrigation and there is a serious water shortage. But again Israeli ingenuity is triumphing, finding sources of water hitherto unknown. Schemes to desalinate sea water are far advanced, and brackish water is already being made usable for irrigation.

The only natural resource which Israel has in abundance is engineers, scientists, doctors and skilled technicians. Israel is furnishing technical know-how to less advanced nations, even to some of its unfriendly neighbours. More than 700 Israelis are working in 35 countries, helping them to modernize industries, economies and even their military forces.

The magazine article concludes by saying—

"Now Israel is being watched by old as well as new nations around the world as evidence of what a determined people can do against great odds."

Former Premier Moshe Sharrett, in an address in London, declared that Israel can double its population "in the foreseeable future." He said that the Jews, by returning to Zion, "took their destiny in their own hands." That attainment to statehood was not given to the Jews as was the case with other new nations, but had to be fought for against great odds. He said further that—

"For all those Jews who must move on or want to move on, the question of **whither** does not arise any more—that question has been removed from the stage of Jewish history. They go to Israel and Israel must care for them and absorb them."

All of which is evidence of the beginning of a divinely-arranged movement which will soon be consummated in "planting Israel in a place of their own to move no more."

Israel does not anticipate any improvement in Arab-Israeli relations as a result of the Syrian rift with Nasser. However, there can be no doubt that the Syrian revolt dealt a heavy blow to the Egyptian dictator and forced upon him a more cautious attitude toward Israel, disrupted Arab unity to some extent, and put an end to Nasser's dream of an Arab empire in which he was to rule supreme.

In an area noted for its political turbulence, anything can happen. It is even feared that Communist elements may take advantage of the disturbing nature of the situation to gain influence and power. We shall be watching the Mideast closely. The present situation is ominous. —O.B.

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