

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

We would very much like to print each month an up-to-date listing of all ecclesias and isolated brethren and sisters in our Fellowship.

With a view to this, we make urgent request that all who stand wholeheartedly with us please notify us of their present location and circumstances.

An outline of the position of the Berean Fellowship in relation to many of the problems that have troubled the Brotherhood in recent years, appeared in the July, 1960, Berean. A copy of this will gladly be sent to any requesting it.

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LAMPASAS, Texas — Christadelphian Hall, 1606 East Avenue I— Bible Study 10 a.m.; Memorial 11 a.m.

IT IS with great joy that we report that GEORGE JUNIOR HURST and his wife, LEE ORA, were immersed into the Saving Name on November 19, after a good confession of the Faith.

We pray that they be guided and strengthened in the way of Truth, and may run worthily to the end.

Our new bro. Hurst is the son of bro. and sis. George Hurst, Sr. of the Lampasas ecclesia.

We are comforted and encouraged that others are showing consistent interest and attendance at our classes, and we pray they may be brought to lay hold on the great prize of Eternal Life.

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

It is with much pleasure we report that three of our former members have now returned from the Central fellowship to walk with us in the bonds of the one Faith towards the Kingdom of God.

They are, brother Oliver Bowley, his sister wife Olive Mabel Bowley, and sister Elizabeth Neville, the mother of brother Bowley, and the wife of our brother Robert Neville, who was only out of our fellowship for one week, returning with great joy, and thanksgivings.

We have had the company and fellowship of our three brethren in isolation; brother R. Hobkirk, brother F. Glazier and brother D. Blacker.

From the signs of our times, we see that the day is near when the Master will appear, and if we are ready to meet him, it will be a happy new year. —bro. William Blacker.

We have been asked from time to time, by those desiring to help, what the financial position of the Berean is. Through subscriptions, and the help of ecclesias and brethren and sisters, the Berean has held its own. The following will give the general picture for the past two years:

Balance on hand at the end of 1959.		\$ 414.00
Received in 1960	\$1,576.00	
Expenditure in 1960	<u>1,522.00</u>	
Increase in balance during 1960.		54.00
Received in 1961	\$1,705.00	
Expenditure in 1961	<u>1,423.00</u>	
Increase in balance during 1961		<u>282.00</u>
PRESENT BALANCE (end of 1961)		<u>\$ 750.00</u>

EDITORIAL

Faith and Obedience

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver"—2 Cor. 9:7

IN ALL of God's dealings with man, it must be evident to a careful reader of His Word, that freewill is the basis of His requirements. This principle began in Eden when man was placed in the garden to dress it, and keep it. The only prohibitory decree under which he was to serve is revealed in Gen. 2:16-17—

"And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

Although he was forbidden to eat of the fruit of the tree of the knowledge of good and evil, he was not *compelled* to avoid it. Therefore he possessed the power to obey, or not to obey as he should think best, and on that basis whatever action he should take would be his own voluntary will.

In the exercise of that free will, he chose to disobey God's law by not believing His Word: choosing rather to believe a lie, and thereby sinned. If anyone should think that he can break God's law with impunity, let him give attention to Paul in Rom. 5:12—

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, in whom all have sinned" (Margin).

We are not guilty of Adam's sin, as some teach, but we do suffer the consequences of it. This is a principle that stands out in the Bible, and we will do well to consider it. In the case of Achan, he not only lost his life, but his family as well, and the armies of Israel were defeated at Ai, and 36 men lost their lives.

Another striking case is that of David when he numbered Israel and, as a result, there was great loss of life among the people. After it was too late, David realized the great suffering brought upon others because he sinned, and said—

"Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let Thine hand, I pray Thee, be against me, and against my father's house"—2 Sam. 24:17.

The point we are aiming at is this. As we said above, we possess the power to obey, or not to obey as we think best. When an occasion arises, and we find it necessary to make a decision with respect to some condition in the ecclesia, let us, in the exercise of our freewill, examine our position to be certain that whatever we do will be for the welfare of the Truth, and likewise for the welfare of our brethren and sisters.

When the children of Israel were called upon to construct the Tabernacle in the wilderness, the materials for the Tabernacle, and its furnishings, were all to be supplied on a freewill basis, as we read in Exo. 25:2—

"Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering."

It should be observed carefully that *the materials were only to be received from those who gave them willingly with their heart*; there was to be no persuasion, or prompting; neither was there to be any canvassing to see which each one would give. Paul emphasizes this same principle—

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity (that is of constraint or compulsion): for God loveth a cheerful giver."

The principle of freewill which began in Eden runs through the entire Bible, and finally finds its fullest development in the Gospel dispensation, and is expressed by Jesus in his last message to the ecclesias, in Rev. 22:17—

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will (be willing), let him take the water of life freely."

The presentation of the Gospel message given to "the lost sheep of the house of Israel," was not a conscription law, but a gracious invitation in which they were offered salvation if they would believe and obey the Gospel message. One of the lofty expressions used by Jesus, during his ministry, is that in Matt. 11:28-29—

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls."

But only a few responded to his appeal, while the majority scorned his message. They had the power to accept the offer, or reject it as they thought best. Using their freewill, they chose to reject the gracious invitation and, because of that, the way of salvation was opened to the Gentiles.

Likewise, only a few among the Gentiles have accepted the invitation, obeyed the Gospel requirements, and began walking in a newness of life.

Even after we have been baptized into Christ, and become heirs according to the promise, we are only on probation, and we are not compelled to walk in the Truth. We still have the freedom of exercising our own voluntary will, and may walk faithfully or unfaithfully, just as we may choose. Of course, the voice of wisdom calls to us saying—

"This is the way, walk ye in it."

And then we have certain specific commandments as—

"Walk in the Spirit, and ye shall not fulfil the lust of the flesh."

"Walk in love."

"Walk as children of light."

And finally, John says—

"This is love, that ye walk after His commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it"—2 John 6.

The manner in which we respond to these words of John will be governed entirely by our own voluntary will. If we fully realize the priceless value of the precious heritage that is ours through our belief and obedience of the glorious Gospel, we will seriously consider every move we make, and do all in our power to place ourselves in harmony with the requirements of the Truth.

The generation that came out of Egypt failed to realize the love and service that the law was calculated and designed to produce in their lives and, as a result, they perished in the wilderness. Commenting on these things, Paul says—

"Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it. For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it"

(Heb. 4:1).

If therefore we would profit by the Word preached, it must be mixed with faith when we hear it. If it is, we will develop within ourselves a state of holiness in agreement with the requirements of the Gospel.

God's commandments are simple and easy to be understood, and we must act upon them, or we will never be saved. And we must act now, for the present is all important to us, for we know not the day of the Lord's coming; but we do know that it is not very far from every one of us.

When the Lord comes, and we are summoned to meet him, there will only be one apprehension, and all the worries and anxieties of our days of probation will recede into the past. That which will occupy our minds will be a burning question: what will he think of us? But why wait until then? Owing to the prevalent uncertainty of this life, our whole aim should daily be, What does he think of me *now*? The basis of his judgment is found in his own words—

"I will give to every one according as your work shall be."

How, then, are we exercising our own voluntary will, both with respect to ourselves, and in the ecclesia? Do we remember the commandment, "As ye would that men should do to you, do ye even so to them." Do we remember to be gentle, meek, kind-hearted, compassionate, merciful and forgiving?

There is one saying of Jesus, in particular, that should burn in our minds continually. In the parable of the king who would take account of his servants, he speaks of the punishment meted out to the wicked servant, and says—

"So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses" (Matt. 18:35).

Whether we will be in the Kingdom or not, depends entirely how we conduct ourselves today. Therefore let us put away all petty grievances, and turn to the Word with all our hearts that (Col. 1:9-10)—

"We might be filled with the knowledge of His will in all wisdom and spiritual understanding; that we might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."
—*Editor*

The Ecclesia of God

By BROTHER JOHN THOMAS

"Moreover, thou shall provide out of all the people able men, such as fear God, men of truth, hating covetousness, and place such over them"—Exo. 18:21.

PART THREE

BUT, because we cannot have the ancient order which existed in the infancy and childhood of Christianity, (for which, indeed, it was specially designed,) is that any reason why, when "a measure of an age of the fulness of Christ" has been attained, and the ancient order discontinued, believers in society should have no order at all; but that A. B. and C, however incompetent in the estimation of all but themselves, should be at unrestrained liberty to violate all the principles embodied in that ancient order, and to set all the rules of courtesy and good breeding at defiance?

Certainly not. This is anarchy, and utterly disruptive and subversive of the social state. Men cannot live in society, literary, political, domestic, or Christian, where such licentiousness prevails. There must be *system*, and such an one, too, as shall be a restraint upon the presumptuous, and a praise to them that do well.

Seeing, then, that the divinely constituted order of things is not attainable, and some organization must be established if believers are to cooperate in society, it evidently follows, that the God of wisdom, knowledge and love, has left it to the most intelligent, wisest, and the best dispositioned of His sons, to devise a system embodying the principles of His ancient order, through which may be carried out most effectually His benevolence to His children and the world.

The case of Moses and his father-in-law establishes this. God had said nothing to Moses respecting the daily judging of the people, which all rested upon his shoulders, to the certain injury of his health. Jethro perceived this, and, though not an Israelite, suggested a division of labor, in the appointment of "able men, such as fear God, men of truth, hating covetousness," who should be rulers with him, to judge the people at all seasons—

"If thou do this thing, and God command thee so, then thou shalt be able to endure"
(Exo. 18:23).

Moses took the advice; and though it is not written that God approved it, yet, as Moses was faithful in all His house as a servant, we are justified in concluding that He did; for Moses would have established nothing contrary to His will, nor, if established, would it have been permitted to continue.

We are in the wilderness state, and in a somewhat similar position. God has removed the divinely constituted elderships, or branched candlesticks, and permitted His heritages to be despoiled and scattered.

We are endeavouring to gather the dispersed together in divers places; but, in doing so, we find the times vastly changed. We are here and there companies who profess to believe the same Gospel as Paul preached, and, like him and his associates, to have obeyed it.

We desire to be organized, but the Holy Spirit neither calls any of us to office, nor bestows on us any special gifts. If he prescribe to us no organization for modern times, and he have cut us off from access to the ancient one, it is manifest that, if we are to organize at all, we must do as Moses did at Jethro's suggestion, and organize ourselves, "if God command us so." And we infer He does, as He has not told us how to organize, yet exhorts through the apostle—

"Not to forsake the assembling of ourselves together, as the manner of some is" (Heb. 10:25).

It might be objected here that this reasoning would sanctify all the ecclesiastical organizations of Christendom. But I say, no; because, in the first place, they are not organizations of Christians, *their members never having obeyed the Gospel*, so that they are not Christian organizations; and, in the next place, the organizations do not embody the *principles* of the apostolic one.

No organization can be acceptable to God which is not comprehensive of *His children*; while, on the other hand, I believe He would not be displeased at any system of rule and order they might devise promotive of their own improvement of heart and understanding, and growth in faith, humbleness of mind, brotherly kindness and love; and which would enable them to support the Truth, and sound it out effectively in the world; all of which premises that their system embody the principles inculcated by the Word.

Who then should *initiate* the organization of unassociated believers? I should answer, in view of Paul's instructions to Titus, *He or they who have been instrumental in opening their eyes, and in turning them from darkness to light, and from the power of Satan unto God.*

The things Titus had to "set in order" were the prophets, teachers, helps, governments, &c, which "God had set in the churches" according to a certain order. See 1 Cor. 12:28. In doing this he constituted an eldership for the edifying of the Body in love.

If it were necessary that these men should have certain natural, social, domestic, logical, and doctrinal prerequisite qualifications, in addition to the gifts of the Spirit, to enable them to rule well,

and to edify the Body; how much more important in the absence of those gifts, as in these times, that the office-bearers now should be men of wisdom, knowledge, holiness of life and disposition, courteous, well bred!

Timothy was ordered "not to lay hands suddenly upon any man;" and to let the deacons be tried before they were made permanent. This must be attended to now. The best men and the wisest must form the Witenagemot of the church; which indeed ought itself to be as a whole an assembly of wise men; but experience unhappily proves that such a condition is the rare exception to the rule.

As all things, then, must have a beginning, it appears to me that the names of brethren of the class indicated by Paul might be unanimously inscribed on a list by the members of the church, and be handed to him who called them out of darkness, that he might acquaint himself with them, and see which of them it would be advisable to leave upon the list for election.

If two elders were needed, four or more good, apostolically characterized men might be inscribed on the list presented, which might be reduced, or not, according to the judgment formed of their eligibility by the scrutator who enlightened them. He might perhaps reduce the list to three.

Two pieces of paper might then be each labelled, "For Elder" and put into a receiver with a third piece which should be blank. The three brethren should then successively put in the hand, and take one, upon which they of course who drew the labels would be elected, not by the people, nor by the scrutator, but by the lot. This appears to me to be as near as we can come to a scriptural election; and I cannot but think, that "able men, such as fear God, men of truth, hating covetousness," so elected, would be approved by the Lord himself if present; and would certainly be deserving of all that respect and consideration the Scriptures claim for those who supervise the church.

Brethren who would not submit to such men in the Lord should seek society elsewhere. A congregation's spiritual affairs might be safely confided to them, for all their endeavours would be to promote the welfare of their brethren, to diffuse the knowledge of the Truth, to maintain order and decency, and to glorify the Father who is in heaven. But, if any better mode could be devised, all reasonable and truthful men would be ready to adopt it.

In some churches there are few that can speak; in others, there are many. As a general rule, brethren should be "swift to hear, and slow to speak;" for there are very few who can speak to the edification of any besides themselves. James says:

"Be not many teachers, knowing that we shall receive a severer scrutiny. For we the whole miss many things.

"If any man offend not in word, the same is a perfect man, able also to bridle the whole body."

Let then those who desire to hear their own voices, read the exhortations of the apostles, and add few words, if any, of their own, unless they have prepared themselves as workmen rightly to divide the Word of Truth. Then they who rejoice in the Truth will hear them gladly. Speech seasoned with salt is excellent; but if it have no savour, it is fit only to be cast away as unprofitable and vain.

In a word, then, decency and order must be maintained; and, as far as I am individually concerned, I will identify myself with no organization of believers in contending for the Faith once delivered to the saints that does not purge itself from the licentiousness which maintains the right of every man doing what is right in his own eyes, to the gratification of himself, at the expense of the inoffensive, and to the injury of the Truth.

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

Answers to Bible Questions

By BROTHER ROBERT ROBERTS

The Gospel Preached in All the World

QUESTION: "This Gospel of the Kingdom shall be preached in all the world for a witness: and then shall the end come" (Matt. 24:14). How is this to be reconciled with the fact that the Gospel of the Kingdom is not being preached to all the world?

ANSWER: The words of Christ had reference to the apostolic age, as a consideration of the whole discourse will show. The key-note is contained in the statement—

"See ye not all these things? Verily I say unto you. There shall not be left here one stone upon another that shall not be thrown down" (v. 2).

It was this remark that led the disciples to make the enquiry which Jesus answered in the discourse in which the words occur. The "end" in question was *the end that was hovering over the land and people, and Law of Moses*, which had their center in the beautiful buildings to which the disciples called attention, and whose overthrow Jesus declared imminent. Before *this* end came, the Gospel was "preached in all the world," as Paul testifies—

"The Gospel which is come unto you (Colossians) as it is in all the world . . . WAS PREACHED TO EVERY CREATURE WHICH IS UNDER HEAVEN" (Col. 1:6-23).

Again (Romans 10:18)—

"Have they not heard? Yes, verily, their sound went into all the earth and their words unto the ends of the world."

This is in accordance with what Jesus said in sending out the apostles—

"Ye shall be witnesses unto me . . . unto the uttermost parts of the earth" (Acts 1:8).

The Gospel preached by the apostles was the genuine Gospel of the Kingdom. There is no reason to expect the wide preaching of this in our age, which is foreshown as one of "darkness covering the earth" just before the breaking forth of the Lord's glory (Isa. 60:1-2). Hence Jesus' question:

"When the Son of Man cometh, shall he find the Faith on the earth?" (Luke 18:8).

It is generally supposed that "missionary effort" is the thing contemplated in Christ's allusion to the end; *but this idea must disappear before scriptural enlightenment.*

The "gospel" of the missionaries is not the Gospel of the Kingdom; and it was not the Gentile end, but the Jewish end that Jesus was referring to. —bro. Roberts, 1891.

* * *

Approved Before The Judgment

YOU have a difficulty about approved men—divinely approved men: Abraham, Isaac and Jacob, Noah, Daniel and Job, whose approval has been proclaimed in advance—appearing before the judgment seat of Christ.

You need not. Why should you? Is it not merely a *feeling* on your part—a *feeling* that it would be incongruous? We must not let our feelings and impressions have any weight against a declared purpose of God. The declared purpose is:

"Unto Me **EVERY** knee shall bow and **EVERY** tongue confess."

Paul *applies this to the judgment*, and adds—

"So then EVERYONE OF US must give an account of himself to God" (Rom. 14:10-12).

You know that he says (2 Cor. 5:10)—

"We must ALL stand before the judgment seat of Christ."

We must bow to the testimony, whatever our feelings may be, for *human feeling is a blind guide in divine Truth*. But rightly interpreted, you might find that feeling is more for than against the testimony in this case.

If approved men were to appear at the judgment seat to be *condemned*, there might be ground for the difficulty you experience; but standing there to be manifested "unto praise and honor and glory" in the presence of a countless multitude of men and angels, is it not rather fitting than otherwise that they should so appear?

What if the result is known beforehand to everyone in the mighty assembly? It will only make the decision the more telling and triumphant. Whatever we may think about it, we must submit to the testimony. There is no other safe rule in the absence of living inspiration—Bro. Roberts.

* * *

There Shall Be Division

THE Christadelphians do not stand off from the general body owning the "Christian" name from any idea that division is better than union. Speaking for ourselves, we mournfully submit to it as a necessity. Union with the great throng would be a present advantage in every sense and way. *But it is not a possibility with any man having discernment of what the Spirit teaches and faithfulness to what it requires.*

There is such a thing as "THE Truth," whether the common run of men know it or not. There is such a thing as "coming out from among" and "having no fellowship with" the indifference and error and evil that prevail, however many may have become insensible to the obligation.

It is the recognition of these that lead to division, and not any insensibility to the advantage of union. The MANY are indifferent: a FEW are faithful. Hence the fermentation. It was Christ's understanding of men, and his foresight of the working of things among them that led him to say—

"From henceforth there shall be division" (Luke 12:52-3)

The result is inevitable in an evil world, so long as there is any faithfulness left.

It is insinuated that withdrawal from errorists is an evil thing. *This is a fashionable sentiment; but it is not in accord with the mind of Christ*, as expressed through the apostles.

Love and union are beautiful. They are the most exquisite manifestations of intelligent life possible upon earth, and the earth will yet see their universal triumph when the purpose of God is finished.

But meanwhile, there are other duties. The loving John, says concerning those who "bring not the doctrine of Christ," that the faithful are to (2 John 10)—

"Receive them not into their house."

And Jesus, in his message through this same John, *commends* one ecclesia for acting on this discrimination, and *condemns* another for *not* acting on it. To Ephesus (Rev. 2:2):

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

To Thyatira he says (Rev. 2:20)—

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

Schism is the result of acting out these principles, and is a GOOD thing if intelligently and faithfully done. It is a painful and apparently "unfriendly" process: but there is no choice with those who would be friendly to GOD first.

The Truth has been an obscure and weak thing from the beginning. From its nature it cannot become popular, because it runs counter to human feeling in so many practical ways not seen at first.

Its true friends know this, and they are not working to obtain public success or even public notice. They are simply carrying out orders. Christ calls for exhibition of the Light, and they exhibit it. Their operations in this respect are necessarily misunderstood by the public which judges from its own motives, and cannot judge in any other way.

The Christadelphians cannot fail, because they are not aiming at what is humanly considered "success." They are simply engaged in doing their duty in the faith of a stupendous, world-stunning success which is impending, and which depends on no human effort.

Christ will shortly show himself on the earth, and put his hand to the work in a way that will startle so-called "Christian" mankind. True Christadelphians plod away with this in view. For this reason, they cannot be quenched by scorn or crushed by failures of any kind.

The very *last* things they desire is the attention and patronage of the "public," which looms so large in all ordinary enterprises. *Nothing is so dangerous to the Truth as "respectability,"* because the Truth is a matter of *God's* importance, while respectability is an affair of *man's* importance. The two cannot work together. —Bro. Roberts, 1891

The Cherubim of Glory

"And there will I meet with thee, and I will commune with thee from above the Mercy-Seat, from between the two Cherubims which are upon the ark"—Exo. 25:22

PART TWO

THE NEXT mention of cherubim is in the construction of the Mosaic Tabernacle at Sinai (Exo. 25). The fact that this Tabernacle was constructed *at Sinai*, as Israel were being secretly organized in preparation for their revelation to the world as the Kingdom of God, is of itself of deep significance, for it is there that the *True* Cherubim — the *True* Tabernacle—the *True* Kingdom—is to be prepared for manifestation.

The Cherubim were at the very heart and center of the Mosaic Tabernacle. All the Tabernacle structure, yea, all the entire camp of Israel, focussed inwards to the Holy of Holies, the inner Sanctuary into which no one entered but the High Priest, and he only once a year, and with great preparations and solemnity.

HERE were the Cherubim. The only object in the Holy of Holies was the Ark of the Covenant, and the Cherubim were part of the Ark. The Ark had a cover lid of pure gold, called the Mercy-seat, or place of mercy. Inside the Ark were the two tables of the Law, and the pot of Hidden Manna, and the Rod of Aaron which had budded.

The Ark and its cover represented Christ, the place of mercy, the place of the manifestation of God, the Word, the place of communication between God and man. In Ex. 25:18 we read—

"And thou shalt make two Cherubims of gold, of beaten work, in the two ends of the Mercy-seat."

They were of beaten work, they were hammered into shape.

They were to be made of one piece with the Christ Mercy-seat, their wings were to be stretched forth on high above the Mercy-seat, and their faces were to be perpetually directed toward it. And God said (v. 22)—

"THERE will I meet with thee, and I will commune with thee from above the Mercy-seat, from BETWEEN THE TWO CHERUBIM."

This was God's dwelling in the midst of Israel. Here the Shekinah-glory of God dwelt until it was removed in the days of Ezekiel in a great symbolic Cherubim manifestation in preparation for the destruction of the Temple, never to return until it comes into the new Millennial House of Prayer by the way of the gate that is on the East, the true, antitypical Cherubim.

The two cherubim were of "one piece" with the golden Mercy-seat. They rose up out of it; it was their foundation. Together with it they symbolized the fulness of the divine purpose of manifestation in a redeemed multitude taken from Jew and Gentile, whose foundation is Christ, the God-provided Place of Mercy.

Israel as a whole never saw the Cherubim of glory, for the veil of the Most Holy hung in the way. And there were two other hangings that obscured their view, the hanging of the door of the Tabernacle, and the hanging of the gate of the court.

Both of these latter hangings were, like the veil, of blue, purple, scarlet and fine twined linen, representing the flesh, but the veil differed from them in that on it alone were embroidered representations of the Cherubim, the high destiny of the few chosen from mankind.

The veil, we know, represented the flesh that had to be rent before the way into the Most Holy could be made manifest. The Cherubim being represented on it is a further identification of them being taken from among men.

* * *

THE Cherubim appear in *one other place* in the Mosaic tabernacle. They are woven into the ten curtains that were coupled together in two sets of five to form the first layer of the covering of the Tabernacle. There were four layers of covering in all.

This first, inner layer, of fine twined linen woven with blue, purple, scarlet, and Cherubim, represents the saints of God as the inner Cherubim-custodians of the House of Prayer for all nations that contains the Tree of Life. They are the true Tabernacle that God pitched.

This Mosaic Tabernacle, says Paul, was among the "patterns of things in the heavens" which must be typically purified by the blood of sacrifices. The Cherubim being part of this symbolism further shows that their significance related to mankind redeemed by sacrifice.

Numbers 7 records the dedication of the Tabernacle at Sinai, when all was finally completed and prepared. For twelve days in succession the prince of each tribe in his turn brings an elaborate and costly offering of dedication, and sacrifices are made. It is a tremendously significant occasion. *In*

symbol, the great purpose of God is complete; His dwelling-place is ready for the manifestation of His glory.

The final verse tells us that—as a climax to this twelve day observance—Moses went into the Tabernacle, and he heard the voice of God speaking to him—

"From above the Mercy-seat, between the two cherubims."

And thus began the dispensation of the Law of Moses.

* * *

THE NEXT mention of the Cherubim is 400 years later, in connection with what is in some ways the darkest and most ominous day in Israel's history.

It was the last day of Eli's life. *Eli, the rejected.* Eli who, though he served and feared God, had put fleshly things before spiritual things—who, when faced with a difficult choice, had put his sons before God.

Israel had been smitten before the Philistines. They say—

"Wherefore hath the Lord smitten us today before the Philistines? Let us fetch the Ark of the Covenant, that it may save us."

A desperate ignorant, last minute, superstitious seeking of God's help.

What did they expect to accomplish? They professed to recognize that God had smitten them. Did they think that they could force His hand, that He would not dare let them be defeated if the safety of the Ark was at stake? There is a lesson here for us, if we can but discern it. The flesh always tends to presume, and seeks to use God for natural ends.

The unbelievable happened. God, in marvellous prophetic symbol, permitted the Ark with its Cherubim, the dwelling place of His glory, to be taken captive by the Gentiles. The High Priest and his sons, heads of the Aaronic priesthood, die in this black day. Amid the travail, *a new son is born.* His mother, dying like Rachel in childbirth, with deep prophetic import, names him Ichabod—

"THE GLORY IS DEPARTED FROM ISRAEL."

* * *

THE NEXT reference to the Cherubim is in 2 Samuel 6, where David makes arrangement to bring the Ark to Jerusalem. David's heart is right. His desire and zeal is God-pleasing, but at first he acts without seeking guidance, in the thoughtless enthusiasm of his ignorance.

David and all the house of Israel are rejoicing before the Lord with every manner of musical instrument, but suddenly, like a lightning bolt, the whole joyful occasion is shattered and crushed. The oxen stumbled, Uzzah touched the Ark to steady it, and *God struck him dead on the spot.*

What a terrible lesson in obedience—

"I WILL be sanctified in those that draw near unto Me."

The instruction was plain. It MUST be *God's* way. It had been on record for nearly 500 years. They were told to study it constantly and teach it incessantly to their children. *Everyone* there *should* have known the Ark was to be *carried.* Did NO ONE know?—

"My people are destroyed for lack of knowledge."

Why had they not studied and heeded the instruction? The flesh doesn't stop to think of God's point of view. It presumes that its own good intentions are a sufficient guide. But they had thoughtlessly dishonoured God and ignored His clearly expressed desires.

The lesson was hard, and the experience bitter, but David was the type to recognize his mistakes and learn. Said he—

"The Lord our God made a breach upon us, for that WE SOUGHT HIM NOT AFTER THE DUE ORDER."

So they tried again in the *right* way, and this time they brought up the Ark of God unto the city of David with gladness. The great prophetic significance of this occasion is that *the Ark with its Cherubim, after nearly 500 years of wandering, in the Wilderness, in the Land, and in Gentile Captivity, is finally brought by the hand of David, God's Anointed, for the first time, to the City of God, the City of the Great King—JERUSALEM.*

It has reached its final resting place. David, foreshadowing the great Priest-King to come, the true Cherubic-Ark, dances in joy before the Lord, girded with a linen ephod, the white garment of the priesthood, signifying the "righteousness of saints."

The Ark, taken from the Mosaic Tabernacle in the days of Eli, *never re-entered it.* The service was carried on at the Tabernacle without the Ark, without the Cherubim, without the glory of God.

In the days of David, the empty, Ark-less Tabernacle was at Gibeon, while the Ark had gone up to Jerusalem into a new tent that David had made. This period would appear to represent the present dispensation of the Gospel to the Gentiles during which the Ark and the Cherubim and the Glory of God have left the Mosaic Tabernacle but have not yet entered the Millennial Temple period.

Later when the Temple, the new home of the Ark, had been built in the peaceful reign of Solomon, according to the pattern divinely revealed to David, the ancient Tabernacle is folded up and stored away within the Temple.

The Ark never returned to its place in the Mosaic Tabernacle, but the Tabernacle, when its purpose had been fulfilled and it had been replaced as the House of God by a greater and permanent building, was brought to final rest within the new House. *How beautifully the divine purpose is thus portrayed, and all Israel shall be gathered into Christ at last!*

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

"Praise, Brethren, Praise!"

"O that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"—Psalm 107:8

AS WE view our privilege, and the blessings that are ours in the Truth, our hearts must surely sing with meaning, "*Praise, brethren, praise!*"

And as we come together weekly under the goodness and mercy of God, which is ours as a result of the great calling to which He has called us, our hopes do not end with the feast of memorials, but go beyond to that glorious future when the song of victory will be sung, the song of Moses and the Lamb:

"Thou wast slain, and hast redeemed us unto God . . . and hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:9-10).

The revelations contained in God's Word indicate plainly that the time is very near when the redeemed can say—

"Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will BE GLAD AND REJOICE IN HIS SALVATION!"

From this time onward our hearts should go out in gratitude to God. Whom should we praise? Truly the One to Whom all praise is due, our heavenly Father, the God of Israel, and of the Bible. May God teach us to praise Him, with all our heart continually, so that the attitude of our minds might answer to the words of David: —

"My lips shall utter praise when Thou hast taught me Thy statutes" (Psa. 119:171).

Assuming, then, that we have purified our hearts by believing God's Word, let us apply to ourselves the apostolic exhortation—

"By him therefore let us offer the sacrifice of PRAISE TO GOD CONTINUALLY, that is, the fruit of our lips giving thanks to His Name" (Heb. 13:15).

"*Whoso offereth praise*", says God, "*glorifieth Me.*" Why should we offer praise to God? Because of His great goodness to us the children of men, together with the majesty of His wisdom and power as displayed in His creation, in inspired history, in His innumerable gifts, including the one supreme above all—the Lord Jesus. In view of this great gift to man, that they might not perish but have everlasting life, may we not with the sweet Psalmist, in admiration and joy exclaim—

"With ALL MY HEART will I sing praise unto God!"

At the beginning of the new year, as we turned to the front of our Bibles to begin another year's course through its pages, we read of the manifold works of God as shown in the Creation, which brought to our minds the words of David—

"O Lord, how manifold are Thy works! In wisdom hast Thou made them all: the earth is full of Thy riches!"

As we lift our eyes on high and behold the sun, the moon and the stars, or cast our eyes abroad upon the earth, and contemplate both man and beast, which God has made—

"Behold Who hath created these things, that bringeth out their host by number; He calleth them all by names by the greatness of His might, for that He is strong in power."

"I have made the earth, the man and the beast that are upon the ground, by My great power and by My outstretched arm, and have given it unto whom it seemed meet unto Me"

(Jer. 27:5).

Shall we not rise to all that is required of us in the matter of knowledge, in our humble and feeble way, and like the conies, make our home in the rock, ours being the rock of God's Truth, which is impregnable?

Therein lies our great and glorious hope, and as we view it and understand it, it will draw forth from us, while we have our being, words of praise to God continually.

The great work of the saints is to preach the Gospel to the poor, and to help one another to develop a character which will secure an entrance into God's Kingdom. We may not withhold our hand with the excuse that we are not learned; for the apostles whom Jesus chose to press forward with the work in the beginning, were mostly unlearned men.

* * *

TURNING to Bible history, the goodness of God calling for praise from those who know Him abounds throughout. Look at the power, the beneficence and mercy exhibited in His dealings with Israel and the nations, together with His faithfulness in maintaining their cause and upholding the dignity of His Word, as He faithfully fulfilled His purpose.

The more we study the Spirit's record of the things that are written for our learning, the more shall we in humility and love praise our Father in the heavens with all our heart, soul and strength.

Then in the matter of divine promises, how great is the number we can become related to, and by which we may become members of His family, not as servants, but sons and daughters. We think of His kind words to us, that He will never leave or forsake us; that He cares for us as a father his children and assures us that He is controlling all things for our good, in adversity as well as prosperity.

Then there is that great and glorious assurance of our deliverance at the last from our present sinful and dying condition. He will give us life which will know no weariness nor suffering, no pain nor death.

We have the gladdening thought of the day God has told us about when He will root out from the earth all evil, and all that offends; and establish an age of righteousness and peace. As a people near to God and with this prospect before us, we heartily and gladly say, "PRAISE YE THE LORD!"

Nor must we overlook the Bible in our praise to God. How great is this gift to man! Therein we find the answer to all our problems, and by its action on our hearts we are ennobled and purified to become a better people.

There is the association and companionship we have with each other in the bonds of God's Truth, as we are brought together to rejoice in God and seek His kingdom and His righteousness. Thus are we instructed in the way of righteousness, and warned of the evil that would darken our paths.

The bounties of God are showered upon us daily as we enjoy every good and perfect gift from His hand—our food, raiment and shelter.

"Praise the Lord all ye nations: praise Him all ye peoples. For the Lord is our defence, and the Holy One of Israel is our King."

Of all God's gifts, for which praise is due to Him, the Lord Jesus Christ is the greatest—

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish but have everlasting life."

Not only has he died for us as a sacrifice for sins; but he was raised for our justification. He is even now at the right hand of the Father to plead for us, and help us through our difficulties, as we strive to be like him in word and deed.

Should we be cold and indifferent to these things God has done for us, and take them as our due, as a matter of our rights? NO! With the spirit in David we should say—

"Praise ye the Lord. O give thanks unto the Lord; for He is good: for His mercy endureth forever."

As we go through the year that has now commenced, in the great march of events toward that consummation of the divine purpose when all the earth will reflect the glory and praise that is due to the wondrous name of God, *let the praise of God be on our lips continually*, and His word in our hearts. Let us respond heartily to the closing words of the Psalms—

"Let everything that hath breath praise the Lord. Praise ye the Lord."

While now there are few that send up acceptable praise and thanks to the great God of heaven yet the time is coming ere long when the mountains and valleys will ring with the resounding praise of the Alleluia chorus when the redeemed of the Lord return unto Zion with everlasting joy on their heads, and sorrow and sighing shall flee away.

"Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men! Let them exalt Him also in the congregation of the people." —W.J.P.

"God Hath Rejected Thee"

"But now thy kingdom shall not continue: the Lord hath sought Him a man after His Own heart, and hath commanded him to be Captain over His People."

THERE are many lessons for us in the study of the lives of these two men. Saul began well but failed. *Why did Saul fail where David succeeded?* In the answer to this question we have the way of life—the way to the Kingdom of God. What was wrong with Saul? He was a great man in some ways—liked by the people, commanding the respect of many.

Despite all the evil that he had brought upon David, when David heard of his death, he wept for Saul and Jonathan—

"Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided they were swifter than eagles; they were stronger than lions. Ye daughters of Israel, weep over Saul."

What was lacking in Saul? What did David possess that Saul did not? It will help us to look for the answer. Yes, Saul began well. He was not bold in the sense of being brazen or anxious to put himself forward. When Samuel said—

"On whom is all the desire of Israel?"

Saul said —

"Am I not a Benjamite . . .

—the tribe of Benjamin had been almost destroyed because of the trouble at Gibeah concerning the Levite's concubine—

". . . of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? Wherefore then speakest thou so to me?" (1 Sam. 9:21).

Shortly after this we see Samuel gather all Israel together to anoint a king. When the lots were drawn, Saul is taken; but when they look for Saul, he is not to be found—until the Lord revealed the place where he was hidden.

At the same time Saul manifested considerable wisdom and restraint in another way. In Israel there were some who despised this bashful young man—

"How shall this man save us?"

So they brought him no presents. Though others noticed this bad insult, Saul seemed to show no resentment; for it is said that he "held his peace."

God gave Saul a great victory over the Ammonites at Jabesh-Gilead. Some were there who remembered the insults given Saul and said to Samuel—

"Who is he that said, Shall Saul reign over us? Bring the men that we may put them to death"

Here again Saul exhibited the right spirit—

"There shall not a man be put to death this day; for today the Lord hath wrought salvation in Israel."

He acted in a way to draw all to him, even his enemies—a good leader, which gave him the respect of the people for a long time. It was this side of his character that gave rise to the words of David—

"Saul and Jonathan were lovely and pleasant in their lives."

We remember that in the case of his victory over the Ammonites, he not only delivered the people from their enemies, but he gave God the glory for the victory.

* * *

HAVING begun well, why did Saul fail? What disappeared out of his life? What was it that he appears to have lost after he was firmly established in his kingdom? Or did the change come over him because of his fear of losing the important position he had over Israel as their king?

It appears that he had reached the point where he could not bear defeat and reverses with humbleness. He wanted to appear high in the hearts of the people. To please the people and maintain his position meant more to him than obeying God. To be elevated to Saul's position from such low estate would be a great test for any man.

In studying Saul's failures that brought his downfall we conclude that he first had, then lost, what is spoken of in the Proverbs as the "beginning of wisdom," that is, the fear or reverence of the Lord. There is a lesson for us. We can have it, and then lose it. We need continual prayer to God in this respect, and to exercise our minds in the words of David:

"Teach me Thy statutes."

"Teach me Thy judgments."

"Order my steps in Thy Word."

Without the fear of the Lord, how is a man to obey those commandments that run across the natural grain? *There must be motive power*—the fear of the Lord—so strongly and deeply fixed in our minds that we can do the things always that keep us constantly in wisdom's ways, as summed up in the words of Solomon—

"Fear God, and keep His commandments, for this is the whole duty of man."

God must be kept in the forefront of our minds by constant meditation, reading and prayer—

"Order my steps in Thy Word; and let not any iniquity have dominion over me."

God's care, His help and direction, is what we need; for sin is a terrible master that can enslave us all. Christ realized his own helplessness without the Father—

"Of mine own self I can do nothing."

Neither can we. So let us pray—

"O that my ways were directed to keep Thy statutes."

"Then shall I not be ashamed when I have respect unto all Thy commandments."

* * *

SAUL FAILED. It was gradual. God rebuked him, but Saul was losing his fear of the Lord. He feared God *in a way*, in that he realized the need of God being on his side; but he lacked that deep reverence for the commandment of the Lord that was necessary.

David had that respect. We can draw the lesson from these two men, that both failed at times, but one recovered while the other did not. We all fail at times. Why did Saul fail and David gain the victory? Let us look at an incident or two in each man's life.

In 1 Samuel 13, Saul is in a great strait. He has only been reigning two years when war breaks out with the Philistines. They come up against Israel with a great host—

"30,000 chariots, 6,000 horsemen, and people as the sand."

Many in Israel fled beyond the Jordan; others hid away as best they could. Those with Saul "followed trembling."

What was to happen to the kingdom? The people would blame Saul's house because Jonathan had provoked the war by smiting a Philistine garrison. This is a very severe test for Saul. He fears defeat. It will cost him his new kingdom, perhaps his life. Where will be the glory then—where the shouts, "God save the king?"

He badly needs the Lord's help. At this point we may note that Saul's reverence for God was shallow. His knowledge of God is not rooted in the fear of the Lord.

If he knew, he seems to have forgotten the lesson of Nadab and Abihu, the sons of Aaron, who were slain for approaching God with strange fire. Saul is forgetting or overlooking what God said at that time:

"I WILL BE sanctified in them that come nigh Me."

God had given very clear commandments concerning the priesthood and the offerings, saying—

"The stranger (anyone not of the house of Aaron) that cometh nigh shall be put to death."

Saul knew this; for he told Samuel—

"I forced myself and offered a burnt offering."

Because Samuel was slow in coming, because he was so anxious, he betrayed his lack of the fear of the Lord that was so needful. He seemed to have presumed on his position as a king. Was he not the king in Israel? Had not God chosen him and given a great victory over the Ammonities?

Without the deepest reverence for the commandments of the Lord, it was natural for him to take the matter in his own hands. So God rejected him—

"Thou hast done foolishly. Thy kingdom shall not continue."

Later, God in mercy gave Saul another opportunity in the matter of the Amalekites. Saul failed again, and in the same way. He did not reverence the commandment of God, but *used his own judgment*.

God commanded him to "utterly destroy." But he saved the best of the sheep and the cattle. He even claimed it was for a good purpose, to sacrifice to the Lord. What were Samuel's words to Saul?—

"Hath the Lord as great delight in burnt offerings and sacrifices, as in OBEYING the voice of the Lord?"

"Behold to obey is better than sacrifice, and to harken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.

"Because thou hast rejected the word of the Lord, He hath also rejected thee from being king."

There is then a grave lesson in the consequence of a careless attitude toward the commandments of the Lord. This was Saul's final test. He did not fear the Lord, and he did not keep His commandments. God had said, "utterly destroy." Saul had kept the best. This time he was not in a strait. God delivered Amalek into his hand for utter destruction. All Saul had to do was to carry out the command, but he did not reverence God's Word.

We see the sad consequence of his disregard of the Word of God. Samuel left him again: this time for good. Although he mourned for Saul, he came no more to see him till the day of his death; and the Lord repented that He had made Saul king over Israel.

* * *

NOW we look at David, a fugitive, hiding in the woods and mountains. Saul relentlessly pursuing him—his enemy without a cause. David was in continual fear lest he slip and fall into Saul's hands—always the added danger of betrayal. His little band could easily be wiped out.

When would God deliver him? Then, one night, David sees an opportunity. Saul and all his men are asleep. David and Abishai enter into Saul's camp, and approach where Saul lay. Abishai sees in the matter God providentially delivering Saul into David's hand. Slay Saul, and their troubles are over; their little band, their families, would all be safe. Israel is ready to make David king. It was a great temptation.

There seems to be every reason to strike. Saul is a wicked man and, too, God has rejected him. But what is David's mind? He has a deep seated fear of the Lord, and he is familiar with the command of the Lord. One of these was—

"Thou shalt not revile the gods (judges), nor curse the ruler of thy people."

Here lay Saul, upon whose head God's anointing oil had been poured. True Saul had disobeyed God, and God had already anointed David. But God had not commanded David to slay Saul. The command that faced David was the law of God. This he must obey.

Do we then see the great difference between David and Saul? Do we see David's reverence for God and His Word? *David would submit to God's will in the matter, and let God, in His own time and way, remove Saul and deliver David.*

Saul saw only the present, David saw the future. Because of this, David's Greater Son will restore him to a glorious life in his kingdom. So let this mind be in us, "*Order my steps in Thy Word.*"
—B.J.B.

Who Then Can Be Saved?

"Who . . . when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, was heard in that he feared"—Heb. 5:7

IT IS plain from the record that the disciples of Christ who walked with him at the beginning of his ministry were not fully aware of the "breadth, and length, and depth and height" of the great things that had been brought near to them by the words of their Master.

He had tried to impress upon them from the first, that their new life as his disciples would bring about a *complete change in their outlook*—in their interests, actions and affections. Now they must seek first the Kingdom of God and His righteousness; they must seek to lay up treasures in heaven, not on the earth; they must now serve only one Master and walk in the Light of His word.

Jesus spoke to them of the "strait gate" and the "narrow way" which, said he, "leadeth unto life." As they walked in this "way," the old way of their former life would gradually fade out behind them, and ahead would open up to them from day to day the beauty and holiness of God's way.

In the course of breaking away and severing themselves from former associations and relationships, there would be pain and sorrow, as well as enmity and trouble. This would come as the necessity required—

"Forsaking houses, or brethren, or sisters, or father, or mother, or wife, or children or lands for Christ's sake."

But these things were all secondary, and must not be allowed to assume proportions in the minds of the disciples that would dampen their ardour or smother the light by which their lives must be guided. When Jesus told them—

"It is easier for a camel to go through the eye of a needle, than for a rich man to enter the Kingdom of God."

—they were astonished out of measure, saying—

"WHO THEN CAN BE SAVED?"

The answer that Jesus gave to their question should be carefully considered; for it applies not only to those "that trust in riches," but to *anything else that might draw our minds and hearts away from the Light of the Truth and let other things in—*

"With men it is impossible, but not with God; for with God all things are possible."

If we had to go alone, without the help of God, as we "warred a good warfare" and endeavoured to lay hold on eternal life, it would be a task impossible for us. With the strength of character Jesus had, he was not at times without the need for the ministering angels to sustain him.

Jesus did not mean that God would broaden the way for us, or allow us to seek escape on the basis of lower standards of perfection; for *this He did not do for one instant in the working out of His purpose through Christ—*

"Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, and was heard in that he feared."

But as we tear away the roots, one by one, by which we were formerly attached to the course of this world, and as we set our faces steadfastly toward the Kingdom of God, we have the assurance, that, though the gate is strait, and the way narrow, and the load heavy, God will give us strength to "go on to perfection" in the way of His Truth. —E.W.B.

Buy the Truth and Sell It Not

"He that biddeth him God speed is partaker of his evil deeds"—2 John 11

WHILE it is true that "individual worthiness" will be the deciding factor in determining one's acceptance at the judgment seat; yet let us not overlook the fact that "worthiness" of the individual involves many things.

One of the outstanding duties of the individual is to *contend earnestly for the purity of the Faith*, and energetically, persistently and zealously proclaim it. One cannot be individually worthwhile and at the same time be allied with corrupters of the Truth; neither can an individual excellence be attained simply by doing nothing wrong. "Because ye did not," will be the awful words addressed to many who thought themselves "individually worthy."

The individual cannot live to himself and for himself alone, as the apostle exhorts us—

"Look not every man on his own things, but every man also on the things of others."

We need no special learning or training to be like the world. Neither is there any special effort required to be well liked or even popular in the world. We need only to drift with them and approve of their ways.

But it takes *special learning, divine teaching, chastisement, self denial, and self-sacrifice* to be like Christ. For it is not our lives that we live, but Christ living in us, if we are to be like him (Gal. 2:20).

* * *

Dead and dying fish float with the stream; live, healthy fish swim against the current. How much like humans! In natural sickness and death there are certain symptoms which definitely determine the condition of the person. Just so in spiritual things.

When one struggles *just a little* against the forces of evil and corruption within and without the body, wherever and whenever they appear, he is spiritually weak. When he makes up his mind to drift with the current, he is *spiritually dead*.

* * *

"And this is the (ground of) condemnation, that light is come into the world, and men loved darkness rather than light" (John 3:19).

God does not condemn one for being helplessly ignorant, but He does condemn those who prefer darkness to light and shun or neglect the opportunity to learn the Truth.

Israel's apostasy was not caused by lack of opportunity to know the Truth, but because they shut their eyes and stopped their ears to the Truth, preferring pleasing lies which satisfied their natural desires. They were warned repeatedly of the danger of this attitude, as we read in Jer. 7:13—

"I spake unto you, rising up early and speaking, but ye heard not."

The falling away from apostolic teaching was not caused by ignorance of the Truth, but by lack of love for the Truth. While they professed great love and loyalty to the Truth, they loved pleasing fables and worldly ideas more, and so lost the Truth.

Though we live in an age of so called enlightenment, actually it is a world living in a fog of make-believe, self-imposed blindness and "willing ignorance." It is the trend of the times. Let us not be led away by it.

The truth on any subject is not hard to find by any one of ordinary intelligence, if (1) they are *really seeking* for the truth "as for hid treasure," and (2) if they are *ready to accept it when they find it* regardless of whatever sacrifices are required.

The narrow way is hard to traverse; the broad way is easy to follow, because of the fact that the natural tendency of the human mind is to follow the course of least resistance (especially in spiritual things)—that which appeals to the natural desires of the flesh.

* * *

"For Ezra had set his heart to study the law of the Lord, and to do it and to teach His statutes and ordinances to Israel" (Ezra 7:10).

Like Timothy, whom Paul admonished to "study to show thyself approved unto God, a workman that needeth not to be ashamed," Ezra was an *earnest student of the Word of God*, and was therefore able to read the word and "give the sense" or meaning of it.

Casual reading of the Word is not sufficient. *Constant, earnest, diligent* study is essential to qualify one to transmit the Light of God's holy Word to others.

We are not benefited by our reading unless we get the meaning that the language is intended to convey. This sometimes requires careful application and research that takes much time; but our time could not be spent to better advantage. Time so spent will repay us a million fold in the glorious ages to come.

—O.B.

Love and Light

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God"—1 John 4:7

IN THE first epistle of John, the apostle deals with two very important attributes concerning the children of the Deity. They are LOVE, and LIGHT. In writing of these two attributes, he declares—

"And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is Light and in Him is no darkness at all" (1 John 1:4).

In those words John is telling us that the Deity is the source of all wisdom, knowledge, and holiness. In Him there is no darkness, that is, no ignorance, no imperfections. We, the children of Light, can have much comfort and consolation in such a declaration. We can enjoy the position of preference IF we continue in the Light—

"IF we walk in the Light, we have fellowship with one another; the blood of Jesus Christ cleanseth us from sin."

Light was one of the most necessary requirements of the Creation. Light was the fundamental to all the rest of Creation or life. Without light life is uncomfortable and depressing. God is to our spiritual well being, what light is to the survival of natural life. ALL ARE IN DARKNESS WHO LACK THE KNOWLEDGE OF GOD. But we can say with the Psalmist—

"Thy WORD is a lamp to my feet, and a light to my path."

One of the most miraculous provisions of light is recounted in the children of Israel's journey from Egypt to the promised land. Moses described it—

"And the Lord went before them by day in a pillar of cloud, to lead them in the way; and by night in a pillar of fire, to give them light; to go by day and by night" (Exo. 13:21).

The Lord led them by the way. But even with the God-given light, how many times they stumbled on the way. Israel was delivered from the darkness that enveloped Egypt—truly a miracle, and a manifestation of love to show the strength of the Arm of the Deity. The end of their journey was a mortal inheritance, but through their wilful disobedience they were scattered among the heathen.

Brethren and sisters, we know and believe that Jesus is that Light that leads the way to an *eternal* inheritance, which Paul says, is—

"Based upon better promises" (Heb. 8:6).

Do we fully realize and appreciate these better promises that God has made? Do we always remember the better sacrifice made for us? Will that inheritance be ours? Yes, IF we diligently follow the Master. It should be our aim to so order our lives each day, that we may be worthy to obtain the promises Jesus has given to us—

"He that followeth me shall not walk in darkness, but shall have the Light of life" (John 8:12).

Not only do we have the words of Jesus that he is the Light, but the prophet Isaiah says—

"The people that walked in darkness have seen a great Light; they that dwell in the land of the shadow of death, upon them hath the Light shined" (Isa. 9:2).

To that Light, which is Jesus, must we look for salvation. Paul exhorts us in these words—

"For ye were sometime darkness, but NOW ARE YE LIGHT IN THE LORD: Walk as children of Light . . . and have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:8-11).

The purpose of the Light of the Truth is to *make manifest the works of darkness*. Therefore, it is of the utmost importance that we work constantly to fill our minds with the knowledge of the Scriptures; for only by that knowledge can we hope to escape the snares that surround us in our daily life. We have good words for guidance in Philippians:

"Do all things without murmurings and disputings, that ye may be blameless and harmless; the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Phil. 2:14-15).

In Matt. 5:14, Jesus says—

"Ye are the Light of the world, therefore LET YOUR LIGHT SO SHINE before men, that they may see your good works and glorify your Father which is in heaven."

The basis of all good works is LOVE—

"He that saith he is in the Light and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the Light, and there is none occasion of stumbling in him"

(1 John 2:9-10).

Three times in his first epistle John refers to the importance of loving our brother (1 John 3:14-15 —

"HE THAT LOVETH NOT HIS BROTHER ABIDETH IN DEATH. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him."

If any man have hatred in his heart for a brother or a sister he should consider the awful verdict that awaits him—

"If a man say I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God Whom he hath not seen?"

How can we avoid the snares in our path, and attain unto that love for the brethren and sisters of the Household which is so necessary for our spiritual well-being?

There is but one way: LET THE WORD OF GOD DWELL IN OUR HEARTS RICHLY—allow his Light to shine into our hearts by keeping His commandments. It is a true saying that the heart that is motivated by love, finds many ways to do good unto others. True spiritual love is manifested in numerous ways, especially to those in need.

"*Love suffereth long.*" If we have love toward our brethren and sisters we will bear with them in their weaknesses. We must be merciful and forgiving. Jesus declared—

"Blessed are the merciful, for they shall obtain mercy."

Our own salvation—our being forgiven—depends on forgiving others. Peter asked Jesus if seven times would be enough to forgive a brother who had sinned. Jesus answered:

"I say not unto thee, Until 7 times; but, Until 70 times 7."

Peter later himself declares (1 Pet. 4:8)—

"ABOVE ALL THINGS, have fervent love among yourselves, for love shall cover a multitude of sins."

Have compassion one of another, for "Love is kind"—

"Be gentle and courteous . . . blessing all; knowing that we are thereunto called that we should inherit a blessing."

If we could only realize the hurt we cause by an unkind word or act! Coldness and indifference can cause much anguish. Make haste to heal a wound, be quick and happy to forgive one another. "Love never faileth"—not so long as brethren and ecclesias exist—for the fruit of faith is love, of works, which we must do if we would please God—

"Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. HE THAT LOVETH NOT KNOWETH NOT GOD, FOR GOD IS LOVE."

A gem cannot be polished without friction, nor can man be made perfect without adversity. If we strive diligently to keep the commandments, and accept cheerfully the discipline the commandments will bring upon us, OTHERS WILL SEE OUR GOOD WORKS, AND WILL GLORIFY OUR FATHER IN HEAVEN.

Thus will we show forth praise to Him that called us out of darkness into His marvellous Light that we may bring forth the fruit of the Spirit, which is—

"Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."

"*Let your light so shine . . .*" Our minds turn to those faithful, lonely beacons of safety and guidance—the lighthouses along a treacherous shore—set on the headlands, on shoals, and on the dangerous rocks.

Many times the safety of a ship is dependent upon the bright, flashing beam of light, which warns the crew of danger, or guides the ship into a haven of safety. These warning lights are no new thing. Centuries before Christ, the men at sea were guided by fire beacons on hill tops.

It is recognized that these structures must be dependable, and secure under the most adverse conditions. Therefore their foundation must be on solid rock. The granite rocks on which these structures are built may weigh several tons, and are interlocked to resist the great force of the raging wind and sea.

Brothers and sisters, what kind of lighthouses are WE? Can WE withstand the raging tempest of trials and temptation? We find our wisdom in the words of Paul—

"The God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God should shine unto them.

"For God, Who commanded the Light to shine out of darkness, HATH SHINED INTO OUR HEARTS TO GIVE THE LIGHT OF THE KNOWLEDGE OF THE GLORY OF GOD IN THE FACE OF JESUS CHRIST."

Is our faith as firm and strong as the blocks of granite? Is our faith interlocked with all things spiritual? Are our eyes, our minds, our hearts, firmly focused on the TRUE LIGHT which lighteth every man? That light which shineth through the darkness? The seaman, with all his strength, will strive to keep his ship in the narrow beam of light.

Are we doing our best to guide our course in the narrow beam of the true Light? If we *are* faithful, He will guide us through our days of probation—through the shoals and storms of life's tempestuous sea, into the safe and sure haven of the Kingdom of God.

We recall the days of the old oil lamp, with the pith of a bulrush for a wick. That oil lamp needed constant care: oil had to be supplied frequently, the wick had to be continually trimmed so that it would give light all through the house.

So our spiritual lamp must be constantly replenished by reading and studying the Word of God. Let us ever be as the wise virgins, our lamps trimmed and oil in our vessels, lest at midnight the Bridegroom comes, and we are not ready to go out to meet him.

Reading in 1 Kings 11:36, it would appear that the Deity's purpose was to always have a light burning in Jerusalem. Speaking through the prophet Ahijah to Jeroboam, God declared His intention in these words—

"And unto his son will I give one tribe, that David My servant may have a light always before Me in Jerusalem, the city which I have chosen Me to put My Name there."

But there were certain conditions to be met—

"If thou wilt hearken unto all that I command thee, and will walk in My ways."

And that is in all the promises that the Deity has made to man. The days of the Light in the Tabernacle are gone; but in its place we have the Lord Jesus, the TRUE LIGHT of the world, the Author and Finisher of our faith; and unto him we must look, for we have put on his Saving Name, and are joined to the Household of all who dwell in that light.

If we dwell in the Light, then we must face responsibilities, ever trying to be a true and faithful servant unto Jesus Christ. Jesus' attention was ever centered upon doing the will of the Father. We may face adversities many times; we may often stumble. But is that sufficient reason for giving up? It would be far better to *die* trying our utmost, than to live having given up trying!

We are not children of darkness, therefore let us walk as children of the Light! If we walk in the Light of the Deity, we walk in His Truth. The knowledge of the Truth has separated us from the world.

We can have great joy if we walk worthy of the Lord; and it will find expression in our fellowship one with another. As "Children of the Light" let us be in harmony, and hope unto the end.

—C.H.T.

The Name of the Lord Jesus

"Him that overcometh . . . I will write upon him the Name of my God, and the Name of the city of my God . . . and I will write upon him my new Name"—Rev. 3:12

JESUS was the Lord's proper name, just as Peter, James and John were the proper names of three of his most notable disciples. The name was not an uncommon one in Jewish history, but it was not conferred upon our Master in the ordinary way; that is, as a family name. He was so named by *divine command* as given to Joseph and Mary—

"Thou shalt call his Name Jesus" (Matt. 1:21).

The reason why his name was called Jesus is also given—

"He shall save his people from their sins."

The illustrious successor of Moses was also called Jesus; for the Hebrew name *Joshua*, when transferred into Greek, assumes the form of Jesus. It is uniformly so written in the Greek of the Septuagint, and it is twice mentioned in the New Testament (Acts 7:45; Heb. 4:8).

The name is a significant and doctrinal one, meaning "*God the Saviour, or Helper,*" and Moses purposely changed the name of that distinguished leader from Oshea to Joshua or Jesus, to remind the Israelites that *God* was their Saviour and Deliverer.

When we consider the meaning of the name Jesus, and who it was that conferred the name upon our Lord, it at once becomes a name of unparalleled importance—

"A Name which is above every name" (Phil. 2:9).

In Rev. 19:13 we read—

"His Name is called the Word of God."

But *why* this name? Because Jesus was the Word made flesh. He was begotten by the overshadowing power of the Highest—begotten of God by the Spirit, and, therefore, his Name was the Word or power of God—

"The power of God unto salvation to everyone that believeth" (Rom. 1:16).

Furthermore, this Saving Name is styled the Name of the Father, the Son and the Holy Spirit—Jesus being the body prepared of God by the Spirit for the manifestation of the Name— the Saving Name—

"I have manifested Thy Name unto the men which Thou gavest me."

—said Jesus in his prayer—

"I have given unto them the words which Thou gavest me; and they have received them"

(John 17:6, 8).

A most important and fundamental feature in the manifestation of the Saving Name of Jesus is indicated in the Revelation which Jesus made to his servant John—

"He was clothed in a vesture (or raiment) dipped in blood."

In the original, these words are in the past tense, and are so translated by Dr. Thomas and others. The Doctor's literal rendering is—

"He had been clothed with a garment that had been dyed in blood."

The correctness of this translation may be verified by reference to the original text. On these words the Doctor makes the following interesting and enlightening remarks—

The Name of the Invisible Deity had been written upon a garment dyed with blood and upon a thigh (v. 16). The thigh and the garment had once been filthy; their filthiness had been purged, or caused to pass away so thoroughly, that the garment was now a raiment changed (Zech. 3:3-5)

The filthy garment was the human nature which the Word of the Deity was clothed with in his flesh manifestation, 'Jesus Anointed' is expressive of this idea . . . He who is styled the Word of the Deity—The Word made flesh—was afterwards, in its ascent to the Father, justified by Spirit" (Eur. 111:646-649).

The Father's purpose in bringing His beloved Son into the world of sin and death—the "seed of David according to the flesh"—was to redeem human nature from the captivity of sin and death, by abolishing death in His Son as the first-fruits, and afterwards in them that are Christ's at his coming.

In bringing forth this righteous Branch of David, the Word was made flesh by being "born of a woman", a partaker of our death-stricken nature. Thus we see Jesus—

"Made a little lower than the angels for the suffering of death" (Heb. 2:9).
—that is, for the express purpose of dying and rising again to "lead captivity captive and give gifts to men." Speaking as the oracles of God, he who knew no sin or transgression was "made sin for us" (2 Cor. 5:21).

To be *made sin* is to be *made flesh, with sin as an element dwelling in it*. Our flesh-and-blood nature is divinely styled "sin" and "sinful flesh" because the evil principle that became fixed and settled in it is an element or ingredient of the nature, which element is styled by Paul as "*SIN THAT DWELLETH IN ME*" (Rom. 7:17).

Having our nature, which is under condemnation to die because of the principle of sin—the *diabolos*— in it, quite apart from any transgressions of our own, Jesus was subject to death. He therefore needed redemption from death, which he afterwards obtained by the offering of his blood which contained the life. The offering was for himself as well as the people, for through it he was brought again from the dead (Heb. 7:27; 8:3; 9:12; 9:23; 13:20).

Thus God by His Spirit took hold of human nature and redeemed it from death, in the person of His Son, putting away the sin in the flesh, and abolishing death in relation to himself by or through dying and rising again to "life evermore;" and now, as our High Priest, he is not only holy and harmless, but undefiled and separate from sinners, being by the right hand of God exalted; and therefore, when he appears the second time, he will be "without sin" (Heb. 9:28).

God having saved His Son from death (Heb. 5:7), by the "redemption of the body" of Jesus from the tomb, He bestowed upon him the gift of immortality, and exalted him "to be a Prince and a Saviour to give repentance and remission of sins" to both Jew and Gentile (Acts 5:31). God also gave him "power over all flesh., that he should give eternal life to as many" as the Father "hath given him;" for no man can come into the Saving Name of Jesus, "except the Father draw him" (John 6:44).

This same Jesus, God's Anointed, and none other, is now:

"Of God made unto us wisdom, and righteousness, and sanctification, and redemption"
(1 Cor. 1:30).

The righteousness is God's righteousness, and our wisdom lies in seeking this first, before all other things, by a patient continuance in well doing (Matt. 6:33).

God's ways in this work are shown to be equal—

"As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

The apostle Peter, to whom the key of knowledge was given, has declared in no uncertain words that—

"There is none other name under heaven given among men whereby we must be saved.
"Neither is there salvation in any other" (Acts 4:12).

However, in the latter days, there are some who call themselves Christadelphians, who affirm that there is salvation in "another Jesus" (2 Cor. 11:4), who, according to the teaching of their accepted authority, had an unforfeited life (see *Darkness*, page 55), and therefore needed no redemption, had no necessity to offer for himself, had no "sin in the flesh" to condemn to death nor to "put away" (see *Darkness*, pages 68, 75, 83, 91, 93).

Such an individual would be wholly unqualified for the work of redemption as set forth in the Scriptures; being distinctly different in nature from that to be redeemed, and a stranger to all our infirmities.

Let us then beware; for hope in "another Jesus" not preached by Paul and Peter would be false and hollow, though the tongue and the pen of the false teacher might at times perplex and make the worst look best.

Let us give careful attention to the counsel of the Great Shepherd himself, who hath warned us, saying—

"Take heed that no man deceive you: for many shall come in my Name and shall deceive many."

Many have come in his Name in the past, and have deceived many, and their false doctrines still obtain a hearing, and persist at the present time. Let us all take heed and beware; for baptism into another Jesus is worthless, because such are not "in the Lord Jesus" preached by the apostles.

Jesus came in his Father's Name, and the nations received him not, but when another came in his own name him they received (John 5:43).

Jesus manifested the things of the Name to his disciples (John 17:6). To manifest anything is to make it clear and readily understood. He gave them to understand clearly, that there is none other name given whereby we must be saved. Neither is there salvation in any other. Dr. Thomas writing on this matter said—

"A man may be ever so intelligent in the Scriptures, ever so intelligently disposed, ever so firmly convinced of the Truth as it is in Jesus: still, if he have not been added to the Name—if he have not laid hold upon it according to divine appointment (and in no other way can it be laid hold of)—he is the subject neither of repentance nor remission of sins" (Eur. 1:281).

"The immersed believer is in the Name, as a man is in a robe when he has put it on. The Name is regarded as a covering by which his sin is covered" (pg. 282).

"It is necessary to understand the doctrine of the Name," as "the foundation of the Name is laid in the real humanity and sufferings of the sacrificial man Jesus" (pg. 283).

Though we may dwell where the adversary's seat is, let us hold fast and teach the things of the Name—the *only* Name—that it may be said unto us—

"Thou holdest fast my Name and hast not denied my faith."

In the final consummation a countless number from the human race will have been redeemed from sin and death, being incorporated in the Saving Name of Jesus, of God the Saviour—the Name of the Father, the Son and the Holy Spirit—and shall as one family in worship—

"Bow their knees to the Father of our Lord Jesus Christ of Whom the whole family is named."

THEN SHALL GOD BE ALL AND IN ALL.

—B.J.D.

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Write: Charles Banta, 810 Boston, Deer Park, Texas.

Signs of the Times

Bro. Beauchamp would like to express his deep appreciation for the many clippings on the Signs of the Times that are being sent to him in response to a recent footnote in the magazine.

He finds them very helpful and informative, and of even greater value has been the encouragement derived from this wide manifestation of interest and cooperation.

AFTER a month of tension and crisis a sudden lull has settled over Europe, but everywhere the question is being asked: How long?

It all seems to depend on what Nikita Khrushchev says or does. Russia stops testing bombs, Khrushchev adopts a comparatively soft line toward the Berlin issue, and this danger spot has quieted down. Prime Ministers Nehru of India and Macmillan of Britain talk peace and express optimism.

But these are only surface appearances. To get the real picture in relation to the Signs of the Times, we must lift the veil of optimism and look beneath the surface.

REASONS FOR KHRUSHCHEV'S "SOFT LINE"?

What is Khrushchev up to? This is the question in Western capitals. After a week of threatening statements and display of military power, there followed declarations that Soviet power would—

"Insure peaceful conditions for the building of Communism and liquidate the remnants of World War II."

Unquestionably the purpose of the "first hard, then soft" line pursued by the Soviets is to instil both fear and confidence in the hearts of peoples all over the world—fear of Russian military might; confidence in the Soviet's ability to maintain world peace and bring the world prosperity through Communism.

Even the debasing of Stalin is obviously an effort to convince the world that Russia has changed from a policy of repression, tyranny and militarism to one of peace, justice and the welfare of all mankind.

Among the possible reasons suggested for Mr. K's conciliatory attitude is that Russia is not as strong militarily as reported.

Defence Minister Malinovsky told the Communist party Congress that Russia has 1,800 military formations capable of firing missiles anywhere in the world, and that war of the future—

"Will lead to the death of hundreds of millions of people, and Capitalism will be destroyed forever."

But experts around the world are convinced that Russia is still behind the U. S. in the means to conduct nuclear war; that the U.S. has more missiles capable of reaching targets in Russia than the Soviets have for U. S. targets; more bombers and more submarines capable of discharging missiles on enemy targets. In addition, the U. S. has a ring of bases capable of showering Russia with death-dealing missiles from every direction.

However, in view of the phenomenal progress made by Russia in recent years, the question is, can the U. S. continue to hold this lead?

Russia has a tremendous advantage in its proximity to Western Europe and Britain and the Mideast. It would not be possible to prevent Russia overrunning: all Europe.

The question is, When will the Soviets conclude that they have sufficient capability for defence of Russia while they conquer Europe and the Mideast?

If these conclusions are correct, it should not be concluded that the Communists intend to slow down their plans for communizing the world by their usual methods of propaganda, infiltration and inciting revolution; methods which could plunge them into war even before they are ready. But regardless of how the Armageddon conflict is precipitated, fearful destruction of life will result, when—

"The slain of the Lord will be at that day from one end of the earth even unto the other end of the earth" (Jer. 25:33)

What the "experts" do not understand is the "sure word of prophecy" which has revealed that God, in His own good time, will put hooks into the jaws of Gog and bring him forth out of the north parts to fulfil his mission and meet his doom on the mountains of Israel. (Eze. 38). When God is ready it will come, whether the nations feel they are ready or not.

WORLD TENSIONS, TROUBLE SPOTS REMAIN

EVEN though Mr. Khrushchev has assumed a more conciliatory attitude toward the Berlin problem and the Kennedy-Adzhubei talks appear to have poured oil on the troubled Berlin waters, the "wall of infamy" is made stronger and opposing military forces make threatening gestures. The Berlin crisis remains unresolved, a potential cause of war which might erupt anytime.

The situation in Southeast Asia grows more complicated and difficult for the West as communist forces continue to gain ground. Western military leaders have decided that sufficient military forces and supplies must be sent into the areas involved to drive out the enemy or the whole area—South Vietnam, Thailand, Cambodia and Malaya—will go down the drain.

Laos is already lost and is being used as bases for communist operations against other areas. To engage in such a large scale military operation would certainly bring the charge of "aggression" against the West and possibly involve Red China and inflame all S. E. Asia,

The greatest problem in dealing with the Southeast Asian situation is the fact that the greater portion of the people have little interest in fighting for a cause which to them is vague and uncertain. Their attitude is apathetic and hopeless, expecting the Communists to win in the end anyway. These things being so, what appears to be the inevitable outcome, is that, after the expenditure of huge sums of money to prevent it, S. E. Asia will be completely controlled by the Communists eventually.

AFRICA NEXT?

COMMUNISM is rapidly spreading in Africa. Ghana, a former British colony in West Africa, which became a republic in 1960, is rapidly going Communist. Now an absolute dictatorship under President Nkrumah, the country is being overrun by Communist politicians and technicians, all persons holding important positions who are friendly to the West are being discharged and in some instances expelled from the country.

The President is leaning heavily toward complete communism, and it is generally conceded that, if and when Ghana fully adopts communism, it will have reverberations throughout the Continent.

As has been observed a number of times, the instability of the new African governments, the poverty and illiteracy, make of Africa a breeding ground for communism.

The Congo problem is wearing down the U.N., where "massacre and murder, rape and pillaging, arson and political assassination, tribal wars and revolt" are rampant. The Congo is

hopelessly divided, rapidly reverting to a state of savagery and anarchy, while communist agents, like vultures, hover over the scene, ready to take over at the first opportunity.

WESTERN HEMISPHERE FOLLOWS PATTERN

THE Dominican Republic, after expelling the Trujillo family who have ruled the nation for many years, is in a state of near revolution, torn with political strife as there seems to be no one capable of establishing a stable government or quieting the restless populace. Suspicion that Castro sympathizers are involved persists as the Cuban dictator grows bolder in his declarations that all Latin-America is turning to communism.

It was no surprise to anyone when, on Dec. 2, Fidel Castro came out with the public announcement that he was adopting communism as the form of government under which Cuba would be ruled in the future, suiting his actions to his words by declaring there would be no elections, only one political party and ordering a blood bath for all opponents of the government. He declared that—

"Socialism is a world reality today as the force defeating imperialism. The world is on the road to Communism."

He further charged that the U. S. is training guerrilla forces to stave off Cuban-style revolutions in other Latin-American nations, and—

"In the face of the revolutionary fight of the people there are no remedies except the disappearance of the conditions of exploitation,"—which he said was the cause of unrest and discontent. So far as the "conditions" are concerned, his words are only too true. But Castro's brand of exploitation will not improve matters. Deep concern is being felt in both Latin-American countries as well as the U. S. over Castro's avowed intention of communizing all Latin-America.

ISRAEL AND THE MIDDLE EAST

AN OMINOUS calm has settled over the Mideast, but Arab hostility toward Israel is still evident and Nasser of Egypt appears to be reaching a state of desperation in his attempts to hold (on to what is left for him after the Breaking up of the United Arab Republic.

Former Nazi scientists are reported building rockets for Nasser similar to the V-2 rocket used by Hitler against London, and Israel fears a new arms race in the Mideast.

Confiscation of Jewish property and other repressive measures are taken against Jews in Egypt and there is no security for the 18,000 Jews remaining in Egypt. Likewise, in other Arab countries, Jews are being expelled, and those not expelled are "impoverished, hounded and persecuted."

A recent survey of conditions in Egypt, after 7 years of Nasser rule, gives a dark picture of Egypt's future. Food is scarce and prices soaring beyond the reach of the common people. Though huge sums of borrowed capital have built dams and factories, the nation is virtually bankrupt and the people in even worse state than pre-Nasser days.

Poverty reigns and the nation, individually and nationally, is facing utter ruin and bankruptcy. Discontent is evident on every hand as broken promises and shattered dreams of what Nasser was supposed to do for them, has left them disappointed and angry. Nasser has nothing left but a precarious hold upon Egyptian rule. The fortunes of this petty dictator, who imagined himself a Pharaoh, are at low ebb.

What happens to Egypt, which holds such a prominent place in the prophetic picture of the time of the end, is of absorbing interest to Zion's watchmen. Does it mean complete collapse of the Nasser regime and Russian takeover? Will Egypt already be under Russian domination when the King of the North invades the Mideast? Possibly so. —O.B.

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