

# The Berean Christadelphian

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

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

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

---

## CONTENTS

|  |                    |
|--|--------------------|
| ECCLESIAL NEWS: Croydon, Houston, Mason, Portland, San Angelo..... | Inside Front Cover |
| EDITORIAL: Our Call to Holiness .....                              | 321                |
| THE NAME OF JESUS CHRIST (Bro. Thomas) .....                       | 323                |
| Fraternal Gathering: Portland, January 1-2, 1966 .....             | 326                |
| MY DAYS AND MY WAYS (Bro. Roberts) Part 11 .....                   | 327                |
| "Whatsoever things are lovely . . . think on these things" .....   | 332                |
| THE SPIRIT OF THE LAW .....  | 333                |
| CHRIST IN YOU, THE HOPE OF GLORY .....                             | 343                |
| THEY LOVED THE PRAISE OF MEN .....                                 | 344                |
| Books Available .....  | 345                |
| WORCESTER GATHERING REPORT .....                                   | 345                |
| CURRENT WORLD EVENTS Related to the Divine Purpose .....           | 350                |
| 1966 Subscriptions .....   | Back Cover         |

**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

**This is a partial list, containing the information we have a record of having been given. Please notify us of any errors. Ecclesias and brethren and sisters in isolation not listed, please give us information.**

### AUSTRALIA

**ESPERANCE**, W. Australia—2 Emily St.—Mem. 11 a.m.; Class Thur. 7:30 p.m. Bro Ray Hodges (same address).

### CANADA

**EDMONTON**, Alta.—Bro. & sis. David Blacker, 9338 90 Street.

**HAMILTON**, Ont.—Sherwood Rm., Wentworth Arms Hotel, Main St.—Mem. 11 am.

**JAFFRAY**, B. C.—Bro. Fred Glazier.

**LETHBRIDGE**, Alta—633 Seventh St. S.—Mem. 11 am; S.S. 12:30 pm; Lec. 7:30 pm; Class Wed. 8 pm. Bro. W. Blacker, 1225 6th Av. S.; (403) 327-5663.

**LONDON**, Ont.—Wells Academy, 306 King (just E. of Wellington); Ph. (519) 432-3481—S.S. 10:15 am; Mem. 11:30 am; Lec. 7 pm; Class Thurs. 8 pm. Bro. Dan E. Gwalchmai, 29 Devonshire; Ph. (519) 438-7730.

**MONTREAL**, P.Q.—Massey Rm., Central YMCA, 1441 Drummond—Mem. 11 am. Bro. E. Kercher, P.O., New Glasgow, P.Q.; Ph. (541) 438-2635. Phones near hall: bro. A. H. Johnson (514) 845-0359; sis Irene Baines (514) 768-5306.

**RICHARD**, Sask.—Mem. 10 am; S.S. 12 noon; Lec. last Sun 8 pm; Class Fri. 8 pm. Bro. Fred G. Jones, Rte. 1; Ph. Richard 6r15.

**TORONTO** 17, Ont.—Leaside Gdns., 1073 Millwood Rd.; Ph. (416) 421-4944—S.S. 10 am; Mem. 11 am; Lec. bi-weekly 7 pm; Class other Sun. eves in homes. Bro. G. A. Gibson, 294 Glebeholme Blvd., Toronto 6; Ph. (416) 466-9980.

**VANCOUVER** 14, B.C.—at home of sis. (Mrs.) P. S. Randell, 8091 Selkirk; Ph. (604) 261-2664—Mem. 11 am. Bro. Ralph Hobklrk, 949 Belvedere, N. Vancouver; Ph. (604) 988-5941

### GREAT BRITAIN

**BIRMINGHAM** 34—46 Falmouth Rd.—Mem. 11 a.m.—Bro. Leslie Allock.

#### CROYDON

IT is with sorrow that we record the death of bro. John Young of Croydon. Although aged and alone, he held fast to scriptural principles of doctrine and fellowship.

\* \* \*

**KIDDERMINSTER**—"Eureka," Bridgnorth Rd., Franche—Mem. 3 p.m. Bro. H. W. Pigott.

**NEWPORT**, Mon. — 3 Constance St.—Mem. 10:30 a.m.—Bro. Ken Williams.

**PENGAM**, Mon.—"Ashleigh House," Commercial St.—Bro. T. Lambert.

**WALLINGTON**, Surrey—Sis. (Mrs.) A. A. Jeacock, 10 Garden Close; Ph. Wellington 7485.

### NEW ZEALAND

**PAPAKURA**—Bro. A. Starr, Ardmore R. D., via Auckland.

**WHANGAREI**—YWCA Hall, Rust Ave.—Mem. 10:30 am; Lec. 7 pm. Bro. M. T. Griffin, PO Box 55, Whangarei.

### UNITED STATES

**BALTIMORE**, Md. 21207—3617 Forest Hill Rd.; Ph. (301) 944-3870—Mem. 10:30 am (home to home). Bro. Russell C. Frisbie (same address).

**BOSTON**, Mass. 02115—Hastings Hall, 320 Huntington; Ph. (617) 536-7800—S.S. 10:30 am; Mem. 11:45 am; Lec. 2 pm 2nd & 4th Suns; Class Wed. 7:30 pm at 95 W. Cedar St., Boston. Bro Kenneth MacKellar, 86 Walnut, Reading, Mass. 01867; Ph. (617) 944-9094.

**BUFFALO**, N.Y.—100F Hall, Kenmore at Myron, Kenmore N.Y. 14217; Ph. (716) 877-9363—Mem. 10:15 am; S.S. 11:45 am; Class Wed. 8 pm. Bro Geo. Kling, 386 N. Ellicott Crk. Rd., Tonawanda, N.Y. 14151; Ph. (716) 693-6796.

**CANTON**, Ohio 44704—1322 Fourth St. NE; Ph. (216) 456-2393—S.S. 10 am; Mem. 11 am. Bro. Kenneth Passwaters, 1922 Genoa SE, Massilon, Ohio 44646; Ph. (216) 477-1324.

**DEERFIELD BEACH**, Fla. 33441—Bro. & sis. Fred. Gulbe, 363 34th Terrace W.

**DENVER**, Colo. 80209—432 S. Emerson; Ph. (303) 777-9575—S.S. 10 am; Mem. 11 am; Class Tue. 7:30 pm. Bro. John Osborne (use above address); Ph. (303) 429-3023.

**DETROIT**, Mich. 48227—12954 St. Marys; Ph. (313) 273-7498—Mem. 10 am; S.S. 11:30 am. Bro. G. Growcott (same address).

**HAWLEY**, Pa. 18431—859 Main—S.S. 10:45 am; Mem. 11:45 am. Bro. David Sommerville, 224 Conklintown Rd., Wanaque, N.J. 07465; Ph. (201) 835-4751. Phones near hall: bro. K. Frisbie (717) 226-3507. sis. Grace Frisbie (717) 253-2534;

\* \* \*

**HOUSTON**, Tex. 77012—8008 Junius—S.S. 10 am; Mem. 11 am; Lec. 3rd Sun. 7:30 pm; Class other Suns. 6 pm; Wed. Class 7 pm. Bro. Chas. Banta, 815 Boston, Deer Park, Tex. 77536; Ph. (713) 479-2568.

WE have rejoiced to have sisters Ruth Booker of San Saba, and Grace Frisbie of Honesdale, as visitors around the table of the Lord. —bro. Charles Banta

\* \* \*

**LAMPASAS**, Tex. 76550—Christadelphian Hall, Ave. I East—S.S. 10 am; Mem. 11 am. Bro. Wayne Wolfe, Star Route, Lampasas, Tex. 76550.

**LENEXA**, Kansas 66051—Bro. James Ross, 9122 Noland Road

**MASON**, Tex. 76856—Christadelphian Hall, Hwy. 386—Mem. 11 a.m.; Class 2 pm. Bro. W. Edwards, Ranch Rte., Harper, Tex. 78631; Ph. (512) 864-3064.

GREETINGS of love in God's glorious Truth, and in His beloved Son.

We held our annual Labor Day meeting Sep. 5. Seventeen brethren and sisters met around the table of the Lord. About 25, including visitors, were present for the meeting. Bro. Charles Banta Jr., of the Houston ecclesia, gave us the word of exhortation, based on Eph. 6:11: 'Put on the whole armour of God.'

How good it is to see these young brethren taking their place in the work of the Truth!

At noon we all enjoyed a lunch together.

At 2 p.m. bro. Pat Cassidy, of the Lampasas ecclesia, lectured for us on "Love," which is one of the very essential parts of the Truth. May these gatherings and associations together help to keep us in the paths of truth until the Lord appears.

Prior to the Fraternal Gathering at Hye, the Mason ecclesia met at our home, and we had the pleasure of the company of the following visitors: bro. & sis. Wm. Pickford (Lethbridge); sis. Annetta Jones (Richard); bro. John Randell and bro. & sis. Wm. Sharp (Calif.); sis. Ethel Hoage (Denver); bro. & sis. H. A. Sommerville (Lake Ariel, Pa.); bro. Nicholas Mammone (Jersey City). Our beloved bro. Pickford exhorted.

It was a great pleasure to have brethren and sisters of like precious Faith to meet with us. May we all be found abounding in the work of the Lord, that we are found worthy to have a part in God's glorious Kingdom when Christ, the glorified Son, will be King of all the earth. —bro. Bill Edwards.

\* \* \*

**MIAMI**, Fla. 33155—3428 SW 64th Ave.; Ph. (305) 667-7828—Mem. 10:30 am; S.S. 11:30 am; Class Wed. 7:30 pm. Bro. Thomas S. Lumley (same address).

**NEW PORT RICHEY**, Fla.—Bro. & sis. Chris Bird, 710 Pennsylvania Ave.

**ORANGE CITY**, Fla. 32763—Sis (Mrs.) Lois Boulerville, PO Box 305, S. Lancaster Ave.; Ph. (305) 775-2821.

\* \* \*

**PORTLAND**, Ore 97212—3344 NE 24th Ave.—Mem. 11 am; Lec. 7 pm; Bible Class Wed. 8 pm. Bro. Arthur R. Tilling, 2212 NE Prescott, Portland 97211; Phone (503) 287-3064.

IN our last writing, we announced that, God willing, we would hold our winter Fraternal Gathering the weekend of the New Year. Once again, we extend a cordial invitation to all who may be able to be with us at that time. Our theme for the day will be— WATCHMAN, WHAT OF THE NIGHT?

First address: "**The Dark of Night.**" (To include prophetic times up to the first appearance of Christ).

Second address: "**The Night is Far Spent.**" (From Christ's first appearance till his return.

Third address: "**The Evening: Time Before the Dawn.**" (From Christ's Return until the time when the saints will rule in Glory).

The brief notes listed above are intended to help any brother who may be interested in assisting us by taking a subject. We feel this theme is especially appropriate for the time in which we live, and should be most interesting and instructive.

We have planned a full two days of things spiritual. Therefore we hope what we have proposed will meet with the approval of our heavenly Father, and that He will grant His blessing for this effort. —Bro. A. Tilling

\* \* \*

**SAN ANGELO**, Tex.—English Room, Cactus Hotel—(2nd & 4th Sundays): S.S. 10 a.m.; Mem. 11 (Other Suns, home of bro. M. Edwards). Phones near hall; bro. Bill Muter (915) 653-7434; sis. LaRue (Mrs. Donald) Smith (915) 655-7665. Bro. Melvin Edwards, R 1, Paint Rock, Tex. 76866.

OUR ecclesia began meeting at San Angelo (2nd & 4th Sundays) on June 27. We are very much encouraged to have this place to meet, and much interest is being manifested.

It was our great pleasure July 11 to have bro. Wayne Jr. Wolfe, bro. Bob Wolfe, and sis. Lois Hurst, of the Lampasas ecclesia, to meet with us around the table of the Lord, and to have bro. Bob with us again Aug. 8.

It gave us much encouragement and we were spiritually uplifted by a few days visit of bro. & sis. Pickford (Lethbridge) and sis. Annetta Jones (Richard), and to have them meet with us at the Lord's table. On July 18 bro. Pickford gave us comforting words of exhortation. After meeting we were all invited to sis. LaRue Smith's for lunch. The hours spent in visiting and in talking on the Truth were enjoyed by all.

Bro. Billy Muter gave the words of exhortation on Sept. 12. Then, on Sept. 26 an exhortation was given by bro. Aris Edwards. After meeting, we were all invited to lunch at bro. & sis. Billy Muter's home, and the afternoon was spent talking on those glorious words of Truth, to build each other up in our most holy Faith.

This was the first time these two young brethren had given the exhortation, and we surely appreciate this step they are taking in the work of the Truth. We do not have long to be about our Master's business, or to work in the Vineyard, so today is the day to get busy, and not put off until tomorrow.

We recently had sis. W. J. Taylor, age 93, of our ecclesia, to meet with us at our meeting at bro. Melvin Edwards' home. It was indeed a pleasure to have her with us. She has not been well enough to attend in a long time.

On Sept. 19 bro. & sis. Melvin Edwards, and their daughter and husband, bro. & sis. Billy Muter, journeyed about 140 miles to bro. & sis. Urbane Edwards, of Bandera, and spent an enjoyable day. We had meeting at their home, and bro. & sis. Bill Edwards (of Harper) met with us.

It is a pleasure to have sis. Lois Hurst with us in our ecclesia —bro. Melvin Edwards

\* \* \*

**SO. CALIF.**—693 N. Palomares cor. Pearl, Pomona, Cal. 91767; Ph. (714) 622-9021—S.S. 10:30 am; Mem 11:30 am; Lec. first Sun. 3 pm; Thurs. Class 8 pm in homes. Bro. Wm. Sharp, 140 Princeton, Claremont, Calif. 91712; Ph. (714) 626-0490.

**TYLER**, Tex. 75706—Sis. Carolyn (Mrs. K.B.) Thompson, 3131 Rosemary; Ph. (214) 592-0881.

**WARREN**, Ohio 44483—Bro. Thomas Tulloch, 1043 N. Park Ave.

**WORCESTER**, Mass. 01607—IOGT Hall, 1 Ekman; Ph. (617) 753-4492—S.S. 10 am; Mem. 11; Lec. 2nd & 4th Suns. 2:30 pm; Class Tues. twice month 8 pm. Bro. W. Davey, Strawberry Hill, Dover, Mass. 02030; Ph (617) 785-0881

---

## EDITORIAL

### Our Call to Holiness

*"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness"—2 Peter 3:11*

IF we constantly realized, as we often sing, that God's eye commands, with piercing view, our rising and our resting hours, what manner of persons we would be? Our walk in the Truth would be more in keeping with our profession of faith, for we would be constantly on the alert to "consider one another to provoke unto love and to good works."

We talk of the glory to be manifested in the Kingdom of God, and sometimes speak with confidence as though we were certain that we would be there, forgetting at times that there are objects connected with our calling that must be accomplished during the period of our probation.

Our calling is a high and lofty one, and there are many features associated with it. If we would be in the Kingdom, these features must be observed and form a definite part of our lives to such an extent that our method of living would characterize us as being entirely different from those by whom we are surrounded.

Our calling comprehends the act of witnessing for the Truth. Therefore, said Jesus—

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

These gracious words of Jesus were intended to make an impression upon our minds—an impression that would result in ACTION. Our calling is far higher than a mere knowledge of the Truth—far greater than attendance at our meetings. The Truth is intended to have a sobering influence upon us by forming and shaping us both morally and intellectually, that we might be "conformed to the image of God's Son."

This can only be done by following in his footsteps, for if we do not walk with him now, we certainly will never walk with him in the age to come.

The focal point of our calling is **holiness**, without which, said Paul, "no man shall see the Lord." Holiness is an impressively comprehensive term. Its basic meaning is to set apart or consecrate. James expresses this separateness as "keeping ourselves unspotted from the world." What is the world? John says—

"ALL that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world"—1 John 2:16.

Holiness, then, is a state of cleanness, and a state of cleanness is accomplished by obedience to the commandments of God and His Son Jesus. There is no other standard. **These commandments are easy to be understood. They must be kept in remembrance. And we must act upon them.** Jesus said—

"The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him."—John 4:23.

What does it mean to "worship" God? The best answer to this question we have found is in the writings of bro. Roberts—

*"It is the deferential and reverential concentration of the mind upon God, intelligently, consciously, lovingly, adoringly, trustingly and prayerfully, with a deep sense of the things revealed concerning Him and us in the Truth."*

Let each of us stop and think seriously, and ask ourselves how we measure up to that well-defined standard.

Another distinctive feature comprehended in the Truth is expressed by Paul (1 Cor. 4:2):

"Moreover it is required in stewards, that a man be found faithful."

Now a steward is one to whom a thing is committed, and in our case there has been placed in our trust the first principles of the Truth. Now Paul says of this class of people, it is required of them that they be found faithful. Are we faithful towards that which has been committed to us through our belief and obedience of the Gospel?

It was a solemn obligation that we took upon ourselves that "by love we would serve one another" and "as the servants of Christ, doing the will of God from the heart." That was the establishment of our first love, and we are reminded by the apostle in Heb. 3:1

"For we are made partakers of Christ, IF we hold the beginning of our confidence stedfast unto the end."

The beginning of our confidence was a day of unspeakable joy, and we determined that we would do everything possible "to make our calling and election sure." We left off our former way of living, and went forth to walk in newness of life. The Truth became sacred to us, and our hearts burned within us when we listened to exhortations and lectures, and we were always ready to "praise the Lord and call upon His Name."

We were always ready to help in the work of the ecclesia, so we attended the meetings regularly for three reasons. That we might please God; that we might encourage our serving brethren; and for our own benefit, that our knowledge and understanding of the way of the tree of life would be increased.

The exhortations became the rule of action of our lives, and we listened attentively so that we could extract from them such thoughts as would help us on the way to the Kingdom. We fully realized our faults, weaknesses and shortcomings, and our entire dependence upon the mercy of God, and we made it the controlling conviction of our lives. Therefore we determined to—

"Put on the new man, which after God is created in righteousness and holiness of truth"  
—Eph. 4:24.

*This is the new life to which we are called by the Gospel, and that is how we responded to it through our first love.*

Now is the time to look over our record, and see how we stand with regard to the beginning of our confidence, and ask ourselves frankly if that defines our present position. What we have presented is not in any manner a fantasy. It is real and based upon a solid foundation, and represents in part that life of holiness to which we are called by the Gospel.

Being a Christadelphian is not just being a member of an ecclesia. It goes much deeper than that—it is a way of life related to the Truth in all its elements. Here are a few examples—

*"Love your enemies: do good to them that hate you"*—Matt. 5:44.

*"Recompense to no man evil for evil: overcome evil with good"*—Rom. 12:17.

*"Pray for them that despitefully use you and afflict you"*—Matt. 5:44.

*"Put away anger, wrath, bitterness, and all evil speaking"*—Eph. 4:31; 1 Pet. 2:1.

*"Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you"*—Eph. 4:32.

Our call to holiness is twofold. First, we are ceremonially separated from the world because of our belief and obedience of the Gospel, but this is useless without personal holiness, and that is where we are in danger of failure. The above commandments are examples of personal holiness that must be

observed. Paul emphasizes this in Tit. 2:14, and calls attention to the fact that the central work of Christ was to—

"Give himself for us, that he might redeem us from all iniquity, and purify unto himself (make holy unto himself) a peculiar people (his own possession) ZEALOUS OF GOOD WORKS."

In the Law He gave to Israel, God has given a clear illustration of the meaning of holiness. As we reflect upon it, we see what He is pleased with in the sons of men; a deep sense of worship, mercifulness of disposition, justice of action, purity of thought, cleanliness of body, and separateness from the world.

**These are all comprehended in the term "obedience," because they are commanded.**

We are not a social organization in which each one can do as he pleases.

*We must fully, constantly realize that we are members of the Body of Christ—the Ecclesia of the Living God, Who has called us with a high and holy calling, called us to glory and virtue, called us to become sons of God!*

And when, Jesus appears in his Kingdom, and glory, they that will be with him will be called, and chosen, and faithful. —Editor.

---

## **The Name of Jesus Christ**

*"When they believed Philip preaching the things concerning the Kingdom of God and the Name of Jesus Christ, they were baptized"—Acts 8:12.*

**BY BROTHER JOHN THOMAS**

THE Name of Jesus Christ comprehends all that is affirmable of him; and is, therefore, the summary of his character as a prophet, sacrifice, priest, and king. Hence, to understand his Name we must know what is testified of him in the Law, the Prophets, the Psalms, and the Apostles.

From the Old Testament we may become acquainted with the Shiloh's Name. This is absolutely necessary, for unless we understand what sort of a person Christ was to be, how can we, when we learn the Name of Jesus as described by the apostles, be able to say that the Name of Christ as set forth in the prophets, and the Name of Jesus, are the Name of one and the same person?

But by comparing the apostolic history with the testimony of prophecy, we can intelligently confess that—

"Jesus of Nazareth is the Christ the Son of the living God."

**This, then, is a first principle of the Name of Jesus. Admit that he is the Shiloh, and all things predicted of the Shiloh are solely applicable to him.**

Now there are certain things affirmed of Jesus Christ, the belief of which is highly essential to the constituting of a believer an heir of the Kingdom. These things have regard to Jesus as an offering for sin. He died, was buried, and rose again. These are facts. But what is the truth, meaning, or doctrine of the facts?—

"He was delivered for our offences, and raised again for our justification"

(Rom. 4:25; Isa. 53.5, 10).

That is, for the justification of those who believe the Gospel of the Kingdom. It is a great mistake to suppose that the belief in the sacrificial part of the Name of Jesus Christ, is sufficient for salvation. Salvation in the Kingdom is not promised to those who only believe that Jesus is the Son of God, and died and rose again for sin.

It is equally necessary to believe in the promises of the covenants. Not more so, but equally so; for if one believed the things of the Kingdom, but rejected the sacrifice of Jesus, and his resurrection, he could not be saved.

The Gospel must be taken as a whole, and not cut up into pieces, and one or two selected which suit the taste, and the rest set aside as unimportant and non-essential. Without the sacrificial ingredient of the Name, there would be no means of justification by the Name; but then Jesus as a sin-offering is not the end of faith; but a means to the end, which is the inheritance of the Kingdom with him in all his glory.

A very circumscribed and superficial view of the Gospel is that which finds it stated in the words (1 Cor. 15:3-4)—

"Christ died for our sins according to the Scriptures, was buried, and rose again the third day according to the Scriptures."

The "our" for whom Christ died are those who believe in the Gospel of the Kingdom, not those who are ignorant of it; or, as the apostle expresses it, those who—

"Keep in memory a certain word I preached unto them" (1 Cor. 15:2).

What word? That which he taught among them a year and six months; and which he preached wherever he went. The word concerning "the hope of Israel," on account of which he was taken prisoner to Rome; and which the Jews listened to patiently (Act 18:4), so long as he did not mention the Name of Jesus; but when that was introduced, they opposed themselves and blasphemed (vs. 5-11).

Because the apostle is made to say in the common version that he "delivered first of all" the death and resurrection of Christ, some conclude that the sacrifice of Jesus for sin was the first thing spoken, and the very Gospel itself! But the apostle did not write "first of all"; his words are **en protois**, that is, "among the first things."

And why does he call up the things mentioned in vs. 3-4 in preference to the other things he delivered? **Because he was about to refute the Platonic notion taught by some in Corinth—**

"That there is no resurrection of the dead."

And to do so it was necessary to remind them of his having preached to them the sacrificial death **and resurrection** of Jesus; which was all a fable, if there were no future resurrection as they said, because it had "passed already" (2 Tim. 2:18).

"Ye are then" (said he) "yet in your sins, and they who are fallen asleep in Christ are perished" (1 Cor. 15:17-18).

Three things were to be preached in the Name of Jesus Christ to them who believed in the promises made of God to the fathers. These were, first, repentance; secondly, remission of sins; and third, eternal life. (Luke 24:44-47; John 20:31).

To preach the Kingdom in the Name of Jesus Christ was to expound the things concerning it; and to offer them to all who would become the subjects of repentance and remission of sins in his Name. Neither "flesh and blood," nor "sinners," can inherit the Kingdom of God (1 Cor. 6:9; 15:50). These are fixed principles.

But why not? Because "the Kingdom shall not be left to other people," and because those who inherit it are to possess it for ever. (Dan. 2:44; 7:18).

Now "flesh and blood" is mortal. How then can mortality inherit immortality? It is a physical impossibility. In other words, a man who only lives 70 years, cannot hold office for a 1,000 years. He must be made deathless before he can retain it for ever.

Again, it is a moral impossibility for sinners to possess the Kingdom, because the law of the Kingdom is that—

"He that ruleth over men must be just, ruling in the fear of God" (2 Sam. 23.5).

It is the inheritance of SAINTS, to whom the Lord will not impute sin. Two things are therefore indispensable before Jew or Gentile can inherit the Kingdom—first, a moral purification; and secondly, a physical, or corporeal, purification. The first is compassed in obeying the Truth; the last, by a resurrection unto life.

Now, the repentance which results from believing the Gospel of the Kingdom is not "sorrow for sin;" nor does it contain the least bitterness or remorse of feeling in it. The Scripture word translated repentance is **metanoia**, and signifies "a change of mind and purpose." When such a change takes place from believing the Truth, it is a disposition and mode of thinking such as characterized Abraham, who is the model of the faith and temper which precedes justification in the Name of the Lord.

But a change of mind and purpose, however, "evangelical," is only granted for repentance in the Name of Jesus Christ. That is to say, though a believer of the Gospel of the Kingdom might possess this state of mind and child-like disposition, he would not be regarded as "in repentance" any more than "in Jesus" until the Name of Christ was named upon him according to "the law of faith."

It imports not how much a woman loves a man, she is not his wife, and therefore entitled to none of the benefits he is able to confer, until she puts on his name according to law.

The Name of Christ consummates everything—"Complete IN him"; but out of him everything is imperfect.

Faith is unfinished, and the change of mind and disposition is incomplete, until the believer of the Gospel of the Kingdom puts on the Name of Christ. In the act of doing this, his faith is counted to him for righteousness, or remission of sins that are past; and his change of mind and disposition is granted to him for repentance (Acts 5:31; 11:18.)

But a right to eat of the tree of life in the Paradise of God is also imparted to the believer through the Name of Christ. The life-giving efficacy of his Name is derived from his resurrection as the first-fruits of them that sleep. Had Jesus not risen from the dead, men could not have obtained a right to eternal life through his Name. This is the doctrine of the apostles and the prophets.

An unrisen sacrifice is only a temporary propitiation for sin. This was the nature of the sacrifice under the Mosaic law. Hence the Law had no vitality in it—

"For if there had been a law given that could have given life, verily righteousness should have been by the law" (Gal. 3:21).

But this was impossible. Moses was the mediator of the covenant from Sinai. He died, and the Lord buried him; but there was no testimony added of his resurrection: and though he lives (for he appeared to Jesus on the Mount); it was after the Law came into force. The Mosaic Law is, therefore, a minister only of death and cursing.

But Jesus died and rose again, and lives for evermore. Hence, the Gospel in his Name, and the new code hereafter to be promulgated from Zion, are efficacious to the bestowal of a right to eternal life upon all who believe through his Name.

While a believer is out of Christ, he is in his sins, and while he is in his sins he is under the sentence of death, for:

"The wages of sin is death."

As soon, however, as his sins are forgiven through Christ's Name, in the act of forgiveness he passes from under the sentence of death, and as there is no middle, or neutral position, he comes under the sentence of life, and rejoices in hope of the Kingdom of God.

Thus Jesus Christ hath abolished death, and brought life and incorruptibility to light in the Gospel of the Kingdom (2 Tim. 1:10). There is no other way of obtaining them than through his Name, and by a resurrection from the dead; or, if living at the setting up of the Kingdom, by a change in the twinkling of an eye.

Such is the doctrine of Christ as opposed to the vain philosophy of Plato. The Papist and Protestant admirers of this heathen speculator, contend for the hereditary immortality of an immaterial essence, innate in sinful flesh; while the Lord Jesus has made known that life and incorruptibility are attributes of the Kingdom of God, which they only can obtain who are accounted worthy on Gospel principles of inheriting it.

To sum up: incorruptible life is part of the reward of the righteous; and nowhere in the Bible is immortality predicted of, or promised to, men who die in their sins. Out of Christ, immortality there is none.

---

## **Fraternal Gatherings**

Please tell us as soon as possible of all proposed Fraternal Gatherings. Many have to select their vacation periods early.

**PORTLAND, Ore.: Sat. & Sun., Jan. 1-2, 1966**

Bro. A. Tilling, 2212 NE Prescott, Portland, Ore. 97211; 503-287-3064

---

Anything may be reprinted from the Berean at any time. No request for permission is needed. No attributing of credit is desired.

---

## **My Days and My Ways**

**BY BROTHER ROBERT ROBERTS**

*"The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord!"—Job. 1:21*

### **PART ELEVEN**

BEFORE the lectures had got far through the course of their delivery a change occurred which caused them to be hurried up, and led to our absence from Huddersfield for a time, and afterwards to our entrance upon a new and larger field of action.

The American phrenologists, Fowler and Wells, visited Huddersfield, and lectured on phrenology for several weeks with the aid of a large platform array of pictorial and other illustrations. Their lectures excited great interest, and led to their being inundated with applications for private written delineations of character.

They had three shorthand writers steadily at work taking down and writing these delineations; but the work was greater than they could get through, and they applied to me as one of the local press reporters to help them. I gave them my help as a matter of course, with the result that they proposed to me that I should become one of their permanent staff at a salary which was just about double what I was receiving.

The proposal was associated with the idea that when their visit to Britain was at an end, I should go with them to America, and settle in their employment in New York. This had a powerful charm for me from the fact that Dr. Thomas was in New York, and lectured every Sunday in that city, or neighbourhood, when not engaged on his travels.

There was also the pleasing prospect of making an extended acquaintance with England in the course of the visits of Fowler and Wells to various cities. It was impossible that I could refuse such an offer.

My acceptance of it was not at all acceptable to the small company of brethren at Halifax. One of them went so far as to say that I had—

"Surrendered to the one great devil's temptation which every man had brought to bear upon him at some time or other in his life."

When I urged the plea that I should have extended opportunities of serving the Truth opened out to me in the new sphere, a fraternal expletive made me acquainted with the pungent force and meaning of the word: "Gammon!"

\* \* \*

I COULD not be diverted from my determination by the mere expression of disapproval, and accordingly gave notice to my employer that I should leave him in a month for the new line of life, of which he did not disapprove.

We had to wait for a month before we could get away from Huddersfield. Meanwhile, Fowler and Wells had gone forwards to Leeds, a large manufacturing town about 16 miles off, where in due time we joined them. Before doing so, we had to dispose of our furniture, which we could only do at a sacrifice.

Looking back, I can see what an indiscreet proceeding this breaking up of our first settlement was, and how much wiser, as this world goes, it would have been to have declined the specious attractions of the American firm, and remained rooted in a neighbourhood where, with all its limitations and drawbacks, a steady quiet development would have been more humanising on some points, and more contributive to the peace and well-being that all men naturally place before them as the aim of all their efforts.

*We should have been moored in a quiet creek, as it were, where the tranquilities and sweetnesss of a composed life could have been enjoyed, instead of having to buffet with the winds and waves that were awaiting us down the river in the open seas.*

However, as the Scriptures testify—

"It is not in man that walketh to direct his steps."

—for when he thinks he is grasping the helm in the most assiduous, clear-headed fashion, who knows but the brain promptings that guide his arm are the secret volitions of Him:

"In Whose hand our breath is, and Whose are all our ways."

Had we remained in Huddersfield our subsequent course must have been entirely different; for though we returned in no great length of time, influences were started into action by our first departure, that led to a second, and all that may have come of that.

\* \* \*

TWO things helped us to decide on the departure. We had lost a little daughter, who came to us at the cot in Hebble Row some 12 months after our assumption of matrimonial bonds.

*(By the way, we found the said bonds such as we would not throw off. We have met a few, in our time, whose experience has resembled our own in this respect, but where we have met one case of THIS sort, we have met a hundred of the OTHER sort—whose marriage wreaths were all faded and withered within a few months, and whose golden links have turned to iron fetters.*

(There must be some reason for the difference. There is. All depends upon the character of the wedded people. If the fear of God and regard for duty and the hope of futurity in Christ prevail on both sides, there will be lasting sweetness, because neither side leans too much on the other, and neither

looks to the present for the realization of life's meaning; yet both do their duty as partners in the pact, even if natural motive fail.

(But if there is nothing but natural ignorance of God on each side, and natural seeking for pleasure and ministration, there will come, with the inevitable failings of nature, little breaks under stress—acts of inconsiderateness, expressions of hate that will act as escapes of steam, which scald and destroy.

(Scald wounds will heal with time, but not with repetitions going on; and this is the danger, that when once this sort of thing sets in, it is liable to become chronic, and marriage degenerates to a mere lodging-house convenience, and sour at that, instead of being what it was designed to be, a partnership of sweet and helpful adjustment; a noble communion of life; a fountain of love and light in the arid desolation that belongs to the things of evil that must prevail during the hiding of God's face from the children of men.)

The loss of our blue-eyed life-blossom, whom we called Agnes after an interesting and spiritually-minded sister of her mother's, who died two years before, was naturally a deep sorrow to young people, who generally feel they can never get over what may deeply grieve them.

It would have been a grief to us, even if we could have believed our darling had gone to be an angel in heaven. It was doubly so in the view which Truth compelled us to entertain. We had learned that life was life, and that death was death. We had not learned the inherited and universal view, that there is no death and that what we call death is the state of having passed to another life.

In this enlightenment, there was great emancipation from the difficulties that beset the whole question of religion from the immortal-soul and present-state-of-the-human-race point of view. But there was also great aggravation to personal bereavement when death came before the hope of life had opportunity to begin with belief and obedience of the Gospel.

There was an advantage, perhaps, in such a test of personal conviction. I had been told that when I had children in the grave, I would change my mind about the state of the dead. I felt that it would not be so: that the accident of personal experience could make no difference to truth perceived on evidence.

*Still, sometimes we deceive ourselves in our theoretical constructions. It was as well to have the matter put to the proof. I keenly felt it would have been a most welcome salve to lacerated feeling if I could have believed the beautiful fable; but I cast it from me with a, "Get thee behind me, Satan."*

I recognized that in the wisdom of God, "sin had reigned unto death"; that God had given and God had taken away, and that it was the part of created intelligence to bow in absolute submission.

Still, it was hard work for weak human nature. A sense of desolation was left which, perhaps, predisposed us to fall in with a proposal which opened the prospect of travel.

\* \* \*

THE other thing that helped in the same direction was the prevalence of atheism in Huddersfield and neighbourhood. Bradlaugh was a frequent visitor, and drew crowded and enthusiastic audiences.

A "Rev." Joseph Barker, who had gone over to infidelity, was also very popular, and received a wide and gleeful hearing. He was an able lecturer, with a fine, sonorous, though somewhat nasal voice—original in matter, free and voluble in style. He was also a good singer, and used to finish his lectures with a platform solo on "The Good Time Coming," or some such topic.

Nobody seemed able to answer these men, and the gullible public of unbelief was in high feather all through the district. I contrived to meet the latter gentleman at the house of a mutual friend. This friend was somewhat interested in the things I had brought to his notice, but they could take no hold of him because of his lack of faith in the Bible. He said if the Bible was right, the things I said

were true; but how could he believe in the Bible in the face of all that these able men advanced against it.

I asked him to bring me face to face with them; and the result was a tea-table meeting with Barker. I was introduced as a friend who believed in the Bible. During tea, conversation soon came to be limited to me and Mr. Barker. My object was to show, by questions addressed to him, how shallow the grounds of unbelief were, for the benefit of the friend who was entertaining us. I kept to the case of Paul, the writer of most of the New Testament epistles.

Mr. Barker did not enjoy my tactics at all. After a while, he tried to evade the force of Paul's case by saying that Paul changed his mind when he was old. Asked for a proof of this, he quoted the remark in 1 Cor. 13 that—

“When I became a man, I threw away childish things.”

I asked if it was not after Paul became a man that he embraced the faith and service of Christ, and whether he did not die in them and whether it was not the things of literal childhood that every man threw away, that Paul was referring to in the verse quoted.

At this point, Mr. Barker looked at his watch, and though tea was not finished, he rose and said he had an appointment to keep—and thereupon he vanished from the room without the usual courtesies.

Unprincipled jugglers with facts, I have always found them to be. Whether friend "Joe" saw that in this case, I now remember not. He was amused, but I rather think it went no further.

In a manuscript magazine which I had tried to carry on during the first year of my Huddersfield residence (a single copy sent from friend to friend through the post, but which did not get beyond, perhaps, the fourth or fifth number), I had set myself out particularly for the answering of infidel objections, so that I had acquired a certain readiness in this direction, which enabled me to beard such a considerable lion as Mr. Barker had, at that time, grown to.

In course of time, Mr. Barker apostatized from his apostasy and became a professed Christian again, and was received as a prodigal son into the Wesleyan ranks, which he had quitted. He died some years ago, and before his death, he called witnesses to his bedside and professed his faith in the things he had so influentially undermined during the prime of his manhood. Mr. Bradlaugh's voice is also hushed under the turf.

Their influence at the time was great in Yorkshire, and tended to create such a state of spiritual desolation—(of the arid type of the Great Sahara) —that I felt the prospect of a change rather acceptable from a spiritual point of view.

\* \* \*

I AIMED to get away from Huddersfield before my month's notice was expired, because my new employers were under a great pressure of work, and desired my services as soon as possible. The editor of The Huddersfield Examiner therefore communicated with his Edinburgh acquaintance, on whose nomination I had come. On his recommendation, a man came from Edinburgh to take my place. Poor fellow! I never look back to him without feeling sorrow stirred.

In the end, he had to leave the town and make way for another man. When I last heard of him, he was in London, doing some very poorly-paid literary hack work, or canvassing for some philanthropic society.

His earnest simplicity haunts me to this day. I wish I could have the opportunity of doing him a good turn. Perhaps he is no longer in the land of the living. The painful tangled web of human life will one day be straightened out.

In a day or two, we left Huddersfield and went to Leeds. The Truth had a friend or two in that town, and apartments had been engaged for us in a part of the town called North Town End. The town impressed us as being a gloomy, dirty town after a neat, clean place like Huddersfield.

It seems much improved in this respect nowadays—perhaps owing to the enforcement of the law compelling the consumption of smoke. At that time, there were smoke-flecks in the air, and everything looked begrimed. Just then, too, the weather was intensely cold, for it was mid-winter (January, 1861), which would help the unfavourable impression made upon us.

\* \* \*

WE were located in the neighbourhood of a remarkable friend who has long since found the rest that waits us all in the ordinary course, inside the quiet gates of the flower-ornamented City of the Dead.

He was a professor of the Truth and a great admirer of Dr. Thomas's work, but taken up rather with the political than the spiritual side of the Gospel. He was a butcher by trade, but as unlike his trade as possible. He was neat and clean, and trim as a lady's lap dog.

Away from his business, you would have imagined him some town magnate, with his erect and dignified walk, and his scrupulously well-dressed appearance.

He was not a fop, but he was nearer than far away from that line of thing, with well-brushed and ringleted hair, and gold watch chain in due visibility. He was a friendly, loud-spoken man, with a certain amount of dry humour that attracted friends and customers to him.

But with this, there was a towering self-satisfaction and even self-importance that made him nearly harsh and domineering, and even quite so in the presence of the least opposition.

His intellectual capacity was not very great, but he was a keen observer, and had a thorough capacity for enjoyment. He was a thoroughly interesting and enjoyable man, so long as you were in harmony with him. His very self-complacency was amusing without being offensive.

I did not know at first it was so easy to get on his wrong side. I put my foot in the first hole by taking exception to an opinion he had expressed as to the meaning of a certain prophecy. I was quite unprepared for the ebullition of resentment which my remarks evoked. It seemed to me merely a matter of argument, but he treated it as an affair of personal insult which he could in no wise look over.

It was my first disillusionment with regard to men professing the Truth. I acted on the assumption that all who embraced the Truth understood it clearly and loved it disinterestedly, without any mixture of self-love which the nature of the case seemed to exclude (seeing that one of the first effects of the Truth rightly seen is to make us hate ourselves, and one of its first demands, that we humble ourselves).

It was not my last, I am sorry to say, but it was more painful than the last because acting on a sensibility undeveloped as yet by the rude frictions of a rough world which at first seems fit and beautiful, but at last appears as it is.

My next offence was unpardonable. He had gathered round him some four or half-dozen simple-minded men who were thankful for his leadership up to a certain point, but at last they became weary of his domineering treatment, and rebelled in the case of a certain grievance. In this matter, they came over to me, and asked whether they had done rightly in complaining.

It seemed to me reason was on their side (I utterly forget now what the affair was about), but the fact of my thinking they were in the right, was a capital offence in the eyes of our interesting friend, whom no friendly advance could afterwards appease.

The last time I called upon him, at the close of one such unsuccessful effort, he bade me final adieu in dramatic style. He was standing at one end of the room, and I with my hand on the door-knob at the other I said I wished him to fare well, intending the primary meaning of those terms, but he took me up wrongly, and waving his hand, said "Farewell! (with great emphasis). Any time you are passing through Leeds, be sure and not call on me." I never saw him afterwards.

This finish distressed me exceedingly, for having gleaned my social etiquette from the Bible alone, I could not help feeling there was something wrong in such a state of feeling, and until I had done my utmost to end it I could feel no rest.

*I have since come to realize that the world is one wide waste of spiritual desolation, and that we get through it acceptably in the sight of God if we faithfully do our own part, whatever may be the part performed by others.*

On the first working night after our arrival in Leeds, I found myself as a doorkeeper in a large hall—I forget the name now—into which crowds of people were streaming by ticket to hear a lecture on some phase of phrenology by the world-famed American phrenologist, Mr. L. N. Fowler.

It was a novel and not particularly congenial position, but it was a stepping stone to better things. One never knows the meaning of what he may be doing for the time. It may be a lane into a larger road that may lead you to a harbour that may take you out into the ocean; or it may be a lane ending in a waste heap, though lanes don't generally end there, if a man have eyes.

**Whether waste heap or the ocean, you must take the step before you. If God be your guide, you may go ahead without fear: but He will not guide if you don't go.**

Do not lie down, for that is death. Do not go ahead with recklessness, for that is tempting God. In modesty commit your way to Him, exercising your best judgment in the steps you pick in the labyrinth; and if you don't get to the ocean, you will at all events get to some wholesome highway where life will be tolerable during the present evil.

CONTINUED NEXT MONTH IF THE LORD WILL

---

## **"Whatever things are lovely . . . think on these things"**

THE Truth emancipates us from the depressing company of petty thoughts. It brings to us the joyful news of an age of light and strength and righteousness and joy which shall dawn when the present night has passed.

It exhibits to us a destiny beyond every human aspiration in its height, and transcending our highest conceptions in its glory.

It holds before us a prize that beggars all ordinary appeals to human motives and human exertion—a prize that combines, in an ineffable form, all the conditions of well-being that man has ever experienced or that the heart has ever conceived. — **Bro. Roberts**

---

## **The Spirit of the Law**

### *The Spirit of Christ in the Law of Moses*

*"Open Thou mine eyes, that I may behold wondrous things out of Thy Law!"—Psalm 119:18*

WE are apt, in shallow thoughtlessness, to look upon the Law of Moses as merely a code of harsh regulation and bondage, and the Law of Christ as a liberal and tolerant message of indulgence and freedom.

This is not the true picture of either, as a consideration of the words of Paul to the Hebrews immediately shows—

"For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward;

"How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord" (2:2).

"He that despised Moses' Law died without mercy under 2 or 3 witnesses:  
"Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath done despite unto the Spirit of grace?  
"It is a fearful thing to fall into the hands of the living God" (10:28-31).

\* \* \*

THE emphasis in the Law of Moses is holiness: the emphasis in the Law of Christ is love.

But they are not contradictory opposites: they are rather a harmonious unity of essential parts.

The Law of Moses lays the necessary foundation upon which the Law of Christ is built. It was a schoolmaster to bring mankind to a realization of their sinfulness and helplessness and need. It always pointed forward comfortingly to the divine remedy of mercy and love.

Consider, indeed the very name of the central object of the whole Mosaic system, where God's glory shined, and where He said He would meet with Israel—the MERCY-SEAT, that is, the **Place of Mercy**.

Mercy and forgiveness in love constitute the true inner spirit of the Law. Both Christ himself and his apostles tell us that the whole Mosaic Law was fulfilled in one word, "Love."

Love, then MUST be its basic principle. Every one of the endless, countless sacrifices of the Law was a testimony, not only of sin and failure and punishment and death, but infinitely more so of mercy and forgiveness and hope and life.

The requirements of holiness, the great message of the Law, have not been relaxed. Rather they have been infinitely intensified and broadened. Christ carried this principle right back through mere outward act into the deepest and earliest well-springs of the heart and soul and mind—

"Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28).

"Without holiness, no man shall see the Lord" (Heb. 12:14).

"Be ye PERFECT, even as your Father in heaven is perfect" (Matt. 5:48).

The Law of Moses is a judicial code for the regulation of a nation for enforcing order and justice, and punishing crime.

As such, it must be firm. As such, it must require an eye for an eye. It will be the same again in the Kingdom of God: sin will be punished, swiftly, unerringly, appropriately, inexorably.

It is only the utter folly and confusion of man, and his total inability to regulate himself in society, that regards justice and punishment of evil as old-fashioned, and blind, hazy, sentimental indulgence toward crime as progress and "enlightenment."

\* \* \*

BUT the law had a much deeper and more beautiful lesson than this for those able to comprehend. It made provision for, and pointed the way to, a beautiful society of mutual, peaceful, self-sacrificing love, if Israel had only ever been able to rise to its glorious sublimity.

**It did this by commands whose fulness and depth were limited only by the capacity of the hearer to comprehend and respond.** Let us look at some of them.

*"He that gathered much had nothing over, and he that gathered little had no lack"*

—EXO. 16:18.

A marvellous window into the mind and will of God is opened by the Spirit through Paul when he applies this as an allegory of the Body of Christ. He is speaking to the Corinthian brethren about care for one another, sharing freely with others the blessings God has given us, and ministering

to one another's needs. All that we have is God's, and is given us, not for our own selfish indulgence, but to be used faithfully in the common good.

In expounding this beautiful principle, he says (2 Cor. 9:6-7):

"He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully, for God loveth a cheerful giver."

\* \* \*

*"If thou lend money to any of My people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury (NRV: interest)"—Exo. 22:25.*

The principle of taking interest on money is a very vicious, evil principle. It is the principle by which the rich get richer and the poor poorer. It is the foundation of the world's evil, fleshly, selfish, grasping economic structure. There is very deep spiritual wisdom in the Law of Moses.

This principle is obscured by our translation. To us, the word "usury" means excessive and oppressive interest. There is no such distinction in the original.

In Neh. 5:10-11, for instance, the term "usury" is applied to interest of 1% per month—well below today's legal limit. Nehemiah condemns it, and urges the exactors to restore it.

In Hebrew, the words for "interest," "buying on credit," and "deception" are all the same basic word.

All this is out of harmony with the mind of Christ, and the Law—if Israel could only have seen it—beautifully reveals that spiritual mind.

\* \* \*

*"If thou take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down . . . It shall come to pass that when he crieth unto Me, I will hear, for I am gracious"*

— Exo. 22:26.

We find that in God's infinite love and wisdom, the Law set up a necessary system of national order and regulation, but by gentle, kindly loopholes, it took away all the real sting and harshness.

If a man were poor, and had to pledge his last garment, it must be given back each night for him to sleep in. Actually, this took all the meaning out of the pledge, and made it more of a nuisance than a security, especially as a creditor, however powerful, was not allowed to go into a man's house to claim a pledge, but must stand outside until it was brought to him. The wise and godly lender would see the point. So must we.

Often, for practicality and the self-respect of others, we must go through certain forms, but we must be very careful that the restraint is measured and gentle, and does not become oppressive and destructive.

\* \* \*

*"If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him"—Exo. 23:4-5.*

This goes as far and as deep as any New Testament teaching. Here is the basic principle of good for evil—loving our enemies. Not just forbearing to retaliate—that is at best a cold, dead, negative virtue: not just piously wishing them well—that is cheap and easy self-satisfaction. But an active, interested, guileless laboring and putting one's self out to do good to those who are opposed to us and injure us.

The wisdom is that this is the way to reconciliation—to the transformation of enemies into friends—to the overcoming of evil with good. We can never rest as long as there is estrangement.

We must seek for opportunities to do good—to manifest the beauty of the more excellent way of love, and the ox astray or the fallen ass may be a God-provided means of healing a breach, for which we must be constantly on the watch. Sometimes there is nothing we can do but pray, but **let us never underestimate the infinite power of prayer.**

And we must always remember the basic principle of all sound giving—

"God loveth a **cheerful giver.**"

The reluctant, or self-righteous, or publicity-conscious, or small-minded, carefully weighed and measured gift is an abomination to God.

\* \* \*

*"The seventh year thou shalt let thy land rest and lie still: that the poor of thy people may eat: and what they leave, the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard and thine olive yard"*—Exo. 23:11.

How MUCH Israel could have learned from this!—of Faith, and Promise, and Kindness, and even a foreshadowing of the opening up of the love of God to the Gentiles, for what else can be meant in this special provision for the beasts than the call of the Gentiles to partake of the children's bread?

One year in 7 would not of itself be too great a help, either to the poor or to the beasts, but it should teach a gentle lesson of consideration that should sweeten and beautify the other 6 years—just as the Sabbath day devoted exclusively to the things of God was simply a focus and a pivot for bringing the whole life, and every day, and every moment, into a pattern of God-centered holiness.

To skip a year's sowing and reaping (especially if need were pressing and the previous year had not been too productive) would be a tremendous exercise of faith, and more so if others less scrupulous were prospering who were not doing the same.

There is much we can each learn from the Law of Moses.

\* \* \*

*"Speak unto the children of Israel, that they bring Me an offering: of every man that giveth it WILLINGLY WITH HIS HEART shall ye take My offering."*

We think of the Law as external regulation, but the whole heart and meaning of all obedience and service is the **spirit in which it is done**—

"God loveth a cheerful giver."

The giver himself must be part of the gift. No gift has any meaning unless we give ourselves with it, from the heart—

"Of every man that giveth it **willingly with his heart** shall ye take My offering."

This wise requirement of the Law changed a cold, legal obligation into a warm and loving personal joy. It drew God and the giver together in mutual affection and fellowship.

Actually, we can give God nothing. All is His already. And we can do nothing for anyone that God Himself could not do for them infinitely better. But God in His wisdom provides scope for the manifestation of the yearnings of the heart and the pouring out of love one to another.

Without this, any gift, any service, any sacrifice, is an abomination in God's sight.

\* \* \*

*"Thou shalt make a Mercy-Seat of pure gold . . . There will I meet with thee"*—Exo. 25:17, 22.

What glorious significance there is in the name of the object that was the center and apex of the whole Mosaic Law:

"A Mercy-Seat of pure gold."

A "Place of Mercy." Here was where the Shekinah-glory of God's presence dwelt, and before which the High Priest approached in reverence once each year.

Truly it was hidden in the deep recesses of the Tabernacle, far beyond where any ordinary Israelite dare tread. Truly it was only once a year approached, and only then by one specially-chosen, specially-prepared, specially-equipped man. This befitted the Law's position and purpose and dispensation.

**But it was there.** All Israel knew it was there. All Israel knew, or could have known and realized, that all the Law, all the elaborate Tabernacle arrangements, pointed inward to the Mercy-Seat of pure gold, the Ark of safety and covenant-relationship, the Glory foreshadowing the Redeemed of the Lord—and in, and through, and over all: the marvellous, radiant effulgence of the indwelling presence of God.

\* \* \*

*"Thou shalt make an altar"*—Exo. 27:1.

The Mercy-Seat of gold was the place of meeting. The Altar of brass was the way of approach. Without the Altar — without provision for repentance, and sacrifice, and cleansing, and forgiveness, and reconciliation—the Law truly would have been a "ministration of condemnation."

But the Altar taught that God had made loving provision for the redemption of fallen man—that the Law not only commanded and condemned but, in a type and figure of Christ, healed and strengthened and purified and redeemed.

\* \* \*

*"Take from among you an offering. Whosoever is of a willing heart, let him bring it"*

—Exo. 35:5.

Here again is that same vital principle of willing-heartedness. We come back to its consideration because of the aspect of its so significant repetition in this chapter—see also vs. 21, 22, 26, 29.

God does not waste words. When He repeats something, He has a purpose. When He repeats something over and over, there is surely an importance and an urgency that we do well to note and ponder on. Constant repetition is the way to deep and abiding memory.

The heart is everything. Where our heart is determines our destiny. God demands the whole heart, given willingly, eagerly, enthusiastically, unreservedly.

\* \* \*

*"When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard. Thou shalt leave them for the poor and the stranger: I am the Lord"*—Lev. 19:9-10.

Here certainly is carelessness and inefficiency! What conscientious farmer could be comfortable and satisfied in half-doing his work in this slipshod way?

But often inefficiency is really a greater efficiency, and carelessness a deeper and more beautiful form of care. We call to mind the godly Boaz—

"Let fall some handfuls of purpose."

The whole underlying spirit of the Law is a free, uncalculating, almost reckless liberality—as befits the noble children of a Father of unlimited wealth and benevolence.

God can pour out riches in abundance—cause the barrels of meal never to empty, and the widow's oil never to run dry.

**The purpose of life's probation is to teach us to be like God**—to teach us the inexhaustible abundance of the blessings that God is eager to pour on those who can free themselves from the mental shackles of natural, human, cramped and calculating smallness.

And it was far wiser to leave it in the field for the poor to themselves labor over and slowly gather, than to harvest it all very efficiently; then dole it out on demoralizing breadlines.

\* \* \*

*"Thou shalt not hate thy brother in thine heart: thou shalt rebuke thy neighbor, and not suffer sin upon him (RV: not bear sin because of him).*

*"Thou shalt not avenge, nor bear any grudge, against the children of thy people: but thou shalt love thy neighbor as thyself"—Lev. 19:17-18.*

This, Jesus said, is the 2nd greatest commandment—

"Thou shalt love thy neighbor as thyself."

This, and the love of God, he said, contains all the Law and Prophets. This, then, is the basic spirit of the Law. Here we come to the very heart and core of the matter—that one fundamental thing which it all was designed to teach and foster and gradually develop in the character.

In this connection, the 2 points specifically mentioned here are significant—

*Thou shalt not avenge.*

*Thou shalt not bear a grudge.*

The outward and the inward manifestations of unforgivingness and nursed malice.

The Law of Moses required the strict carrying out of justice, and prompt, proper punishment for crime. But it forbade any spirit of revenge or ill-will. We see how the Law, in its deeper aspects, went beyond the external act and reached into the depths of the heart—

"Thou shalt not hate thy brother **in thy heart**. Thou shalt in anywise rebuke thy neighbor."

Differences and estrangements could not be allowed to fester: they must be faced and cleared, then forgotten forever.

\* \* \*

*"Thou shalt love the stranger as thyself"—Lev. 19:34.*

The Law in many ways made a distinction between Jew and Gentile, to teach them their separateness and holiness. But as to their personal treatment of, and care for, the strangers who chose to dwell among them, there was to be no distinction or discrimination. They must treat them in all respects with love and kindness and even especial sympathy, because they were strangers.

What a wonderful nation, what a pure power for joy and good in the earth, Israel would have been if they had perceived and embraced the true spirit of that wonderful Law that was designed to purify their hearts and lead them to Christ!

This is a lesson for us too—

"Thou shalt love the stranger as thyself."

—for all these beautiful principles of the mind of Christ must be universal to mean anything at all. **There can be no limits, no restrictions, no exceptions**—or all immediately loses all its eternal, life-giving power and shrivels to an ugly and meaningless sectarianism.

\* \* \*

*"Ye shall hallow the 50th year, and proclaim liberty throughout all the land unto all the inhabitants thereof. It shall be a jubilee unto you, and ye shall return every man unto his possession, and ye shall return every man unto his family"*—Lev. 25:10.

Perhaps the most refreshing aspect of the whole Law was its constant emphasis on a new beginning—a frequent, periodic clearing away of all accumulated inequities and disadvantages.

Every 50 years, everyone went back to the possession of his basic inheritance. All debts were cancelled. All big land holdings were broken up. Every family that had fallen on hard times through misfortune or mismanagement was given a fresh new start.

Here, truly, was a revolution indeed! Each person, in his lifetime, would normally experience one of these marvellous national rejuvenations. Each, whatever his present burden or disability, would have this glorious prospect to look forward to:

"Proclaim liberty throughout all the land!"

For those who had eyes to see, this periodic joyful jubilee was a great type and promise of the final, glorious, eternal jubilee of jubilees to come.

\* \* \*

*"And if thy brother be waxen poor, and fallen into decay with thee, then thou shalt relieve him. Yea, though he be a stranger or a sojourner, that he may live with thee. Take thou no usury of him, or increase"*—Lev. 25:35-36.

Paul tells the Galatians—

"Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6:2).

And James says that this is the "royal law"—that is, the law of the Kingdom, the supreme, ruling law of all laws, the "perfect" law, the "law of liberty"—

"Thou shalt love thy neighbor as thyself."

How is this the "law of liberty"? How can law be liberty? Because, as John says—

"We have passed from death to life, IF we love the brethren" (1 John 3:14).

—ALL brethren, brethren universally. Truly this is glorious liberty indeed! The Law of Christ, the Law of the Kingdom, the Law of Moses—all are one in spirit and in purpose.

"That the man of God may be PERFECT."

—**may be like God Himself.**

"If thy brother be poor, thou shalt relieve him, that he may live with thee."

*"But he, willing to justify himself, said: Who is my neighbor?"*

**That is: How cramped and narrow can I make the application and obligation, and still technically satisfy the law?**

\* \* \*

*"Thou shalt love the Lord thy God with ALL thy heart, and with ALL thy soul, and with ALL thy might"*—Deut. 6:5.

This is at the beginning of Moses' farewell address to Israel that comprises the book of Deuteronomy. It immediately follows his recital of the 10 Commands that came directly in the voice of God (ch. 5), and it is the start of his own last message.

Two points—2 words—deserve especial attention as the heart of the command—"love" and "all."

No action, no service, no self-denial, no sacrifice—means anything if the motive is not love. And this was the basic principle of the Law of Moses, just as much as of the Law of Christ.

And no action or service means anything unless it is TOTAL. **God abominates half-measures and half-heartedness.** Not so much because of the quality of the service itself (for at best our efforts are pitiful and puny), but because of the sad state of the heart and understanding that half-service manifests.

God said pointedly of such service (Mal. 1:8)—

"Try offering it to man—try offering it to your master or employer—and see how long you would last."

Offer your employer a once-a-week, Sunday morning attendance. Offer your employer unfaithful stewardship: squandering his goods on yourself, wasting his paid-for time in self-enjoyment, carelessness of his instructions, leaving the work to someone else, ill will toward other employees, serving his enemies—and see what the result would be.

\* \* \*

*"What doth the Lord thy God require of thee, but to fear the Lord thy God, and to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and His statutes, which I command thee this day for thy good?"—Deut. 10:12-13.*

We note especially the direct connection of thought—

"Love the Lord thy God—to keep His commandments."

These are inseparable parts of one harmonious whole, both in the Law of Moses and in the Law of Christ.

There can be no true love without a careful, eager keeping of the commandments, and there can be no acceptable keeping of the commandments except because of, and through the medium of, love. And note the final phrase: **'For thy good.'**

All was designed for their well-being. The Law of Moses was not merely a harsh code, designed to condemn them. Truly its holy purpose was first to expose and condemn the universal tendency to sin and disobedience, but this was only the preliminary part of its glorious manifestation.

\* \* \*

*"God loveth the stranger, in giving him food and raiment. Love ye therefore the stranger"*  
—Deut. 10:18-19.

The Hebrew mind tended to an arrogant, self-satisfied and exclusive smallness and despising of all the rest of the world. **We too face the same danger.** We have been called out, and told to be separate from, and to have no part in, a world that lies in Godless wickedness.

But we must not become self-centered and thoughtless and indifferent as regards the world. We must let our light shine, that men may see our good works, and this means far, far more than merely preaching the Truth to them.

"God loveth the stranger."

There cannot be a universal brotherhood until there is universal righteousness and truth, but there can—and must—be universal kindness and love.

The Hebrew nation was appointed to be a divine light of guidance and comfort and inspiration in the earth. But they wrapped themselves up in an intolerant and bigoted self-righteousness, justifying themselves by the very Law that was designed to teach them the very opposite characteristics. This can so easily happen to us too.

\* \* \*

*"Thou shalt rejoice before the Lord thy God in ALL that thou puttest thy hands unto"*

—Deut. 12:18.

Surely this goes deeply into the beauty of the law of Christ. They were **commanded** to rejoice. Can we rejoice to order, by command? Is not rejoicing a spontaneous reaction as a result of external experience?

Let us look a little deeper. This could be, in fact, the deepest and most significant command in all the Mosaic Law—

"Thou **shalt** rejoice before the Lord in ALL that thou puttest thine hand unto."

How can we rejoice as we helplessly watch the collapse of a long-cherished dream? How can we rejoice in laying a loved one to rest? Here is, perhaps, the greatest secret of all. **God will teach us how, if we will only let Him—**

"With God, ALL things are possible."

"ALL things work together for good to them that love God and are called according to His purpose."

The great treasure of the Law of Moses, as of the Law of Christ, was this **divine assurance of unassailable, indestructible rejoicing**— this marvellous command to rejoice in everything and for everything—

"For the things that are seen are temporal, but the things that are not seen are eternal."

\* \* \*

*"At the end of every 7 years thou shalt make a release. Every creditor that lendeth aught unto his neighbor shall release it. Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land"*—Deut. 15:1, 2,11.

One of the great beauties of the Law of Moses is its glorious, divine impracticality. Under it, faithfully carried out, Israel would have been a joyful, mutually blessed and blessing community, all elements contributing in love to the common family joy and prosperity.

By gentle, merciful regulations, God sought to teach them the spirit of open-hearted generosity and benevolence and love. He took the sting and harshness out of debt and debtor by a frequent, joyful clearing of the accounts and beginning again.

What tenderness and wisdom is manifested in these marvellous and unearthly regulations! Under the assured shadow of God's constant oversight and care, the usual merciless framework of business and society, whereby the rich oppress the poor, was transformed into an atmosphere of hope and relief.

\* \* \*

*"If thy brother be sold unto thee, and serve thee 6 years, then in the 7th year thou shalt let him go free. Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: of that wherewith the Lord thy God hath blessed thee shalt thou give unto him"*—Deut. 15:12-14.

The Law of Christ says that if a man will not work, he shall not eat (2 Thess. 3:10). This is only wisdom and kindness, both to the giver and the receiver.

The Law of Christ and the Law of Moses were to build character in both the donor and the recipient. It is not kindness to give what could and should be earned.

Under Moses' Law, a debtor must work out his debt, if he is able. But 6 years' service was the divine limit. Then the creditor must release him for a new start in life, and, says the Law, "furnish him **liberally**," out of flock, threshing-floor and winepress.

"Liberally" means different things to different people; yea, even different things to the same people when considering different things, and whether they happen to be giving or receiving.

The Law strangely, wisely, beautifully—left it open to each heart to apply its own measure of liberality. God often leaves us with such decisions, that we may reveal the true measure of our heart and love for Him.

**"He that soweth sparingly shall reap also sparingly."**

\* \* \*

*"Thou shalt not deliver unto his master the servant which is escaped from his master unto thee. He shall dwell with thee in that place which he shall choose, Thou shalt not oppress him"*

—Deut. 23:15-16.

This is generally taken to refer only to slaves from outside of Israel escaping into Israel, and not to legitimate bond-servants within the framework of Israel's own laws. This suggested restriction of meaning may be true, or it may be due to the natural mind not being able to receive the full breadth of the Spirit's deep wisdom.

A wider meaning would be more in harmony with the unearthly spirit of compassion that breathes through all the Law's regulations concerning human relationships—a spirit too lofty and divine for the natural man to encompass.

The Law of Moses is in no sense practical. Naturally speaking, it is utterly unworkable. It depended entirely for its workability on man's faith and God's continuous Providence.

Here again, it so beautifully manifests the spirit of the Law of Christ. The Law of Moses, like the Law of Christ, was a law of faith and trust and childlike, unquestioning dependence upon the assurance of a constant, active, divine control of all natural events.

We can never predicate the meaning of any aspect of the Law of Moses, or of Christ, on the basis of whether it is practical or workable in human society. To do so leaves out the principal ingredients—God's Providence and man's faith.

\* \* \*

*"When thou comest into thy neighbour's vineyard, then thou mayest eat thy fill at thine own pleasure. When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand"*—Deut. 23:24-25.

This is one of the most thought-provoking regulations of the Law. As long as there was anything growing, which would be most of the time, anyone could go onto another man's private property and eat as much as they liked, as often as they liked.

We can imagine what would happen to some crops; and a concerted effort of a large mob could, quite legally, ruin anyone.

But COULD it? Here is where the element of faith becomes prominent. What would God permit? This regulation came, and could only come, from Him who could replenish inexhaustibly the cruse of oil and the barrel of meal.

What are these strange regulations designed to teach us? For we are plainly told that all was written for our instruction and admonition (1 Cor. 10:11).

They are to teach us the utter unreality of what man in his proud ignorance calls reality, and the existence of a true reality which the natural man doesn't, cannot know exists.

"O ye of little faith! Wherefore didst thou doubt?"

\* \* \*

*"When thou hast forgot a sheaf in the field, thou shalt not go again to fetch it. It shall be for the stranger, for the fatherless, and for the widow, that the Lord thy God may bless thee in all the work of thine hands"—Deut 24:19.*

How beautifully the Spirit of Christ shines through these commands! How gently yet effectively the wisdom of the Spirit suggests to the godly Israelite that he allow his memory to lapse in the interests of compassion and fellow-feeling!

What a haphazard, but utterly delightful, state of society when a man's spiritual tenderness can be measured by the inefficiency of his farming and the poorness of his memory for forgotten sheaves! **How gloriously different from all man's cramped thoughts and ways!**

*Israel could have been a little refreshing oasis of impractical but utterly joyful Paradise in a dreary world of Gentile blight, if they had only had the wisdom to see the real glory and beauty of their holy Law. So can we, in this our day. The glorious opportunity to enjoy and manifest the unearthly, God-overshadowed life of Christ-likeness is now ours. Israel failed. Will we? —G.V.G.*

---

## **Christ in You, the Hope of Glory**

*"Jesus Christ is made unto us wisdom, and righteousness, and sanctification, and redemption"*  
—1 Cor. 1:30

THE central theme of all Scripture is Christ and his redemptive work. The Spirit testifies of Christ—

"In the Volume of the Book it is written of me."

We see Christ in Genesis as the seed promised to Adam and Eve, who would bruise the serpent's head. We see him in the animals slain to cover their nakedness; in Abel's more excellent sacrifice; in Noah's ark prepared "to the saving of his house." We see him in the Seed promised to Abraham in whom all the families of the earth are to be blessed.

We see Christ all through the life of Joseph: rejected by his brethren, sold for twenty pieces of silver, and made ruler of the Gentile world power for the salvation of his brethren.

Christ is abundantly manifested to us in the Exodus. He is the light shining through all its pages. He is brought before our minds in the Passover supper eaten by the Israelites on the night of their deliverance from bondage. The blood sprinkled upon the lintel and door posts speaks to us of the blood of Christ shed for the redemption of sinners. He is our Passover.

Again, with what beauty and intricacy, his nature, character and work are displayed in the Tabernacle and its furnishings! The types and shadows seen in the Tabernacle form a subject which could occupy many pages.

All the Law was a shadow of things to come—things that find their fulfilment in Christ. And so it is, from Genesis to Revelation. Christ is constantly before our eyes, and IF we are diligent in our pursuit of the Truth as it is in Jesus, he WILL be imprinted upon our minds and affections. He WILL be impressed there permanently. Thus he WILL be IN us, "the hope of glory." We will have the mind of Christ, for—

"Unto them which are called . . . Christ (is) the power of God, and the wisdom of God."

"Jesus Christ . . . is made unto us wisdom, and righteousness, and sanctification, and redemption."

The many things we glean from the Scriptures in their relation to Christ and his redemptive work are daily impressed upon us in our readings and these things are brought into remembrance when we meet each first day of the week to partake of the bread and the wine—

"The cup of blessing which we bless, is it not the communion of the blood of Christ?  
"The bread which we break, is it not the communion of the body of Christ?"

We examine ourselves in the light of this Word which has impressed Christ upon us all during the week, and thus we can "discern the Lord's body" in the emblems before us.

Brothers and sisters, are we able to discern the favor and love that has been bestowed upon us who have been allowed the privilege of assembling as sons and daughters of the Almighty God, to worship Him and to fellowship Him and His Son?

How can we become careless and unenthusiastic about such a privilege? How can we allow ANYTHING to interfere with our being here in the right state of mind? Paul says Rom. 8: 38-39):

"I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus."

Nothing **external** can separate us from the love of God. But it is possible to let other things interfere — "the cares of this life, and the deceitfulness of riches, and the lusts of other things entering IN" can choke the Word so that it becomes unfruitful, and no longer impresses Christ upon us.

**Thus we are separated from the love of God.**

Our minds must be continually directed into spiritual channels. If we fail in this, then we revert to the mind of the flesh— the natural mind; and we know from the Scriptures that this mind is not subject to God, nor to His laws. It is enmity against God. It cannot receive the things of the Spirit of God. Christ is not impressed upon it. Surely we cannot desire such a mind as this!

How necessary it is then, that we painstakingly cultivate the mind of the Spirit, so that we may combat the influences of the world about us.

Christ said that in the last days the love of many would wax cold. The ecclesias have arrived at that period of time when they are in their last and deadly struggle with the powers of evil.

The struggle is not confined to ecclesias as a whole, but to each brother and sister as individuals. Just how much of a battle are we waging? How much of a struggle are we putting up against the forces of evil that threaten to overwhelm us? Are we able to hear the Spirit's warning—

"Repent, and do the first works. Be watchful and strengthen the things that remain. Anoint thine eyes with eyesalve that thou mayest see."

May we take heed before it is too late!

— J.F.P.

---

## **They Loved the Praise of Men More Than God**

*"Among the chief rulers also many believed on him, but because of the Pharisees they did not confess him, lest they should be put out of the synagogue, for they loved the praise of men more than the praise of God"—John 12:42-43*

THE synagogue rulers had the opportunity of accepting Christ and becoming heirs of the Kingdom, but they were victims of one of the commonest weaknesses known to human flesh. They had high honor among the Jews because of their position as rulers and teachers, as well as depending for their living upon their position, which depended on the approval of the authorities.

They would have been required to suffer what appeared to them as considerable temporal and material loss and hardship, with persecutions and humiliations, as a result of becoming followers of the lowly Jesus, whom they knew to be true.

So they chose the way of the flesh, and of death. Their choice has been repeated by millions over the ages. We could be, by our way of life, all unknowingly choosing the same.

How many who have had the opportunity of accepting the Truth have turned it down in favor of the praise of men or the allurements of the flesh or the love of temporal things!

Even some who have accepted the Truth have fallen away for the same reasons. Others have forsaken the "good way," fearing the scorn of the "majority." In every way these pitiable creatures have chosen that which is of little value in preference to that which is priceless—a worthless, infant bauble instead of the Pearl of Great Price. —O.B.

## BOOKS AVAILABLE

PRICES INCLUDE POSTAGE

SEND ORDERS TO. BRO. G. V. GROWCOTT, 12954 ST. MARYS, DETROIT, MICH. 48227

### BOOKS BY BRO. THOMAS

|                             |                                 |
|-----------------------------|---------------------------------|
| Eureka, large 5 volume 8.00 | Phanerosis and Other Works 1.50 |
| Eureka, small 5 volume 5.50 | Exposition of Daniel .90        |
| Elpis Israel 3.50           | Faith in the Last Days 1.50     |

### BOOKS BY BRO. ROBERTS

|                               |                                   |
|-------------------------------|-----------------------------------|
| Christendom Astray 1.25       | 13 Lectures on Apocalypse 1.60    |
| Dr. Thomas' Life & Works 2.00 | The Trial (Did Christ Rise?) 1.35 |
| Hymn Book (original) 1.60     | Visible Hand of God 1.50          |
| Law of Moses 3.00             | Ways of Providence 1.50           |
| Nazareth Revisited 2.50       |                                   |

### PAMPHLETS BY BRO. ROBERTS

|                                   |                            |
|-----------------------------------|----------------------------|
| Bible Companion, lge. booklet .05 | Declaration (original) .10 |
| Small, Sheet or Bookmark .02      | Ecclesial Guide .40        |
| Blood of Christ .10               | Evil One .15               |
| Christ on Earth Again .35         | Good Confession .10        |
| Commandments of Christ .10        | Finger Posts, bound .25    |
| Constitution .10                  | Instructor (original) .35  |

### CHRISTADELPHIAN WORKS BY OTHERS

|                                   |                            |
|-----------------------------------|----------------------------|
| Temple of Ezekiel's Prophecy 2.00 | Christadelphian Shield .35 |
| House of Prayer .30               | The Millennium .05         |
| Ministry of Prophets, Isaiah 3.25 | What Is the Gospel? .10    |
| Notes on the Apocalypse .35       |                            |

### REFERENCE BOOKS

|                                   |                                  |
|-----------------------------------|----------------------------------|
| Septuagint (Greek & English) 4.50 | Interlinear Bible (Auth/Rv) 5.00 |
| Emphatic Diaglott 2.00            | Harmony of the Gospels 3.00      |
| Young's Conc., thumb index 10.00  | Decline, Fall of Roman Emp. 8.70 |
| India paper, no index 11.50       | Josephus (second hand) 3.50      |
| Ind. pp., leather, no index 20.00 | Cruden's Conc., cloth 3.50       |
| Strong's Conc., thumb index 13.50 | Leatherette, India paper 4.50    |

6.00

### BIBLES (please order by number)

|  |      |
|--|------|
| A208sy Oxford, very small, text only, leatherette (4 <sup>3</sup> / <sub>4</sub> x3x <sup>5</sup> / <sub>8</sub> ) | 3.25 |
|--|------|

|   |       |
|---|-------|
| A1750sy Oxford, small, references, leatherette (5 <sup>3</sup> / <sub>4</sub> x4 <sup>1</sup> / <sub>2</sub> x5 <sup>5</sup> / <sub>8</sub> )       | 4.00  |
| 57 Oxf., big print, refs., conc., pron., leather-lined (8 <sup>3</sup> / <sub>4</sub> x5 <sup>3</sup> / <sub>4</sub> x1)                            | 12.50 |
| 1720k Oxf., like #57, except hard cloth, Bible paper, no conc.  | 3.75  |
| WA1793y Oxf., wide marg., refs., leather, lthr-lined (8 <sup>1</sup> / <sub>2</sub> x6 <sup>1</sup> / <sub>2</sub> x1 <sup>1</sup> / <sub>8</sub> ) | 18.00 |
| 160 Nelson, 1901 Amer. Rev. (the best translation), cloth, good refs.   | 5.50  |

---

## Worcester Gathering Report

*Worcester, Mass., Oct. 9-10, 1965*

MANY brethren and sisters from U.S. and Canada assembled together at Worcester to be mutually built up and strengthened in the Truth, by the revitalizing effect of the Word of God.

The theme of the Gathering, "God Manifestation," is important to every servant of God, conveying as it does the operation of the Creator in working out a glorious plan of redemption for fallen mankind. The various aspects of the Divine manifestation were covered in three addresses Saturday, Oct. 9.

On Sunday we joined together in observance of the Lord's supper, being exhorted in harmony with the basic topic of our Gathering; followed in the afternoon with a public lecture relative to the manifestation of God's Purpose in world events.

Our first address illustrated the manner in which the Creator pleased to reveal Himself in His Word. We, as God's children, are created in His image. As such we must bear His likeness, and this likeness must not only be in form, but be developed in similarity of character.

*Character similar to God can be generated only by constant study of, and obedience to, the will of God found in His commandments and revelations of Himself.*

These characteristics are exemplified throughout the Scriptures in the lives of faithful men and women. This message has been placed on record for our learning.

We were shown that frequently the Divine character is concealed by the uniform translation, in our English versions of the Bible, of the original Hebrew and Greek by "God" and "Lord"; that the beauty and wisdom of the Divine purpose is portrayed more forcefully by an analysis of the names of the Deity.

The original "El" or "Ail," the fundamental name of God, conveys the meaning "strong" and "mighty," impressing the teaching of the omnipresence of the Creator, the great eternal Power and First Cause of all things, and the universal character of His knowledge and power.

The various aspects of the Father's manifestation are concealed by the Authorized version in the words "Lord" and "God." Similarly other names of the Creator, designed in their original to reveal His wisdom and purpose, are to be discovered in a search of the Scriptures of Truth.

Names applied to individuals in Old and New Testament times were expressive of the parents' desires or hopes for their descendants. In many instances they incorporated the root names of the Creator. An illustration is found in the name "Elijah," a combination of two names of God, "El" and "Yah" or "Yahweh," meaning, 'The all powerful will be who He will be.' Here in the short compass of 6 letters we find the purpose of God to manifest Himself in the future in many sons of righteousness. The Creator's other names reveal in what manner this is to be accomplished.

So our minds were enlarged to a beautiful and fundamental aspect of the wisdom of God, wrapped in His Word. Bro. Thomas has laid a foundation for this study in his work Eureka, to which we were directed, and upon which we may build a deep and reverential contemplation of the whole plan of redemption.

*A wonderful reward is in store for those who ponder and fill their hearts and minds with this gracious revelation of the Creator to man.*

\* \* \*

"The Word was made flesh and dwelt among us" (John 1:14).

This revelation of the Spirit through John is the key to the plan of salvation. While many have either confounded the message with the doctrine of the Trinity, or have discarded the Spirit's teaching as unsound and have sought other translations to water down their force, the words remain as the only avenue to life for "the righteous. Here in wonderfully profound language John states what Luke has recorded (1:35):

"The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee:  
"Therefore also that holy thing which shall be born of thee shall be called the Son of God."

We were instructed of the necessity of such a provision; that man unaided is entirely without hope of salvation. Here was a revelation of the meaning of Christ's statements, and an explanation of their relationship (John 14:9-10)—

"He that hath seen me, hath seen the Father.  
"The Father that dwelleth in me doeth the works."

The development of the theme of Deity manifested in the Flesh was supported by copious quotations from the pen of Dr. Thomas, who so clearly presented the position of God in bringing unto us the means of sanctification and redemption in Christ Jesus.

As a mere man, this was not possible, but as God manifested in the flesh it becomes the keynote of the hopes of all the faithful—

"God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. 3:16).

\* \* \*

THE final purpose of the Creator is to fill this earth with His glory, and to eradicate sin and death, making it possible for God Himself to dwell with men in the closest association. Until this condition is attained the manifestation can only come by steps.

*The first manifestation of God in Spirit was illustrated in the glorification of the Saviour on the resurrection morn.*

But if it had ceased here we would be as Paul said, "most miserable." Christ was the "firstfruits." The next step is "They that are Christ's at his coming" or, as John states—

"We know that, when he shall appear, we shall be like him; for we shall see him as he is"  
(1 John 3:2).

In the Revelation we find another step in the development of Deity manifest in Spirit. In symbolic language we are shown by John the Multitudinous Spirit man of Revelation; the Jasper and Sardine Stone representation with the 24 elders; the 4 Living Creatures and the Lamb; the mighty Rainbowed Angel; The Word of God, together with the Armies of Heaven.

All these signs teach the relationship of Deity together with the glorified immortal saints in the execution of the wrath of God upon a degenerate world, cleansing and purging and subduing the earth to the will of God; arranging and ordering the whole economy for the final act in the Deity's drama, of "all knowing God from the least to the greatest."

This is a necessary preliminary to the bringing of all to responsibility and accountability during the Kingdom Age; the final step being the judgment at the end of the 1000 year reign of Christ and the glorified redeemed. Then a rejuvenated and refined world population, from which sin has been removed and its consequence death, will be turned over to God—

"Then cometh the end, when he (Christ) shall have delivered up the Kingdom to God, even the Father; when he shall have put down all rule and all authority and power. "The last enemy that shall be destroyed is death.

"And when all things shall be subdued unto him, then shall the Son also himself be subject unto Him, that God may be All in All" (1 Cor. 15:24-28).

Here Paul clearly sums up the grand purpose of Deity manifestation. Here is the end envisioned from the beginning, and gradually unfolded throughout the ages, the bringing of many sons unto perfection, the glorious image of God Himself, creating those conditions to glorify God in the earth, when—

"Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God" (Rev. 21:3).

\* \* \*

*"As many as received him, to them he gave power to become the Sons of God."*

THE Sunday morning exhortation was in harmony with the theme of the Gathering. To prepare our minds and hearts for a proper partaking of the memorials of the Deity's loving provision of a means of salvation, we were instructed of our present responsibilities, and of the mercy of God in this regard.

Naturally man cannot save himself. The means of salvation are in God through Christ. This power is conferred by "receiving Christ." National Israel did not receive him, though he came first to them."

**"Receiving Christ" was shown to be a conformity with Christ's walk and manner of life.**

If we are not Christlike now, we will not be made Christlike when he comes to make up the company of his brethren and sisters.

The rulers in the days of the Apostles took knowledge that "they had been with Jesus" (Acts 4:13). Can the same be said of us by our contemporaries? When we stand at the judgment seat of the Master it is important that he find in us the likeness of himself. This is the spirit-likeness which must be developed in each one of us by the trials and experiences of our day by day lives as strangers and pilgrims.

If we do not now strive toward this mark of identification, this sealing in the forehead with the Father's Name, Christ will declare to our consternation—

"Depart from me, ye workers of iniquity, I never knew you."

Conversely, to those who do his commandments, the right to the tree of life will be offered; they shall be Sons and Daughters of God, Spirit manifestations, closely associated with the Deity.

*The "power to become Sons of God" is before us NOW. Deity has provided it freely for us. Are we partaking of this power for the necessary transformation of character to constitute us true Sons of the Most High? It is the only power of God unto salvation.*

\* \* \*

"All things are for your sakes" (2 Cor. 4:15).

To the world generally, which knows not the purpose of God, it is the height of presumption to feel that the ebbing and flowing of the world tide of mighty nations is all for the sake of a relatively few insignificant persons.

The revelation of God's hand in 6000 years of human history clearly shows that He is selecting from the earth's inhabitants one here, one there, suitable to serve Him in the age to come. All the rest, all the other strivings of nations, all the toil and tears of millions, are but the framework and scaffolding upon which the unerring purpose is superimposed.

And to teach the principles upon which God operates He has chosen the Jewish nation as a witness of His love, mercy, severity and compassion. God has declared—

"He who touches you (the Jews) touches the apple of Mine eye."  
"He who blesses you I will bless, he who curses you I will curse."

Many strong nations have learnt this lesson by being humbled under the mighty hand of God. Egypt, Assyria, Babylon, Greece, Rome, Spain, Germany and Britain, all have found to their confusion that the Jews are an indestructible people, because God has decreed it so, to teach much higher lessons of Divine righteousness, mixed with mercy and compassion.

Sadly the nations are undiscerning of these Divine attributes in His chastening operations, and therefore others are yet to tremble and fall before the Jews, strengthened by God fighting for them as in days of old (Jer. 30:11)—

"Though I make a full end of all nations whither I have driven thee, yet will I not make a full end of thee, but I will correct thee in measure, and not leave thee altogether unpunished."

The national deliverances of the Jews in our own days, the return to their own land, their blossoming forth into a nation upon the mountains of Israel in accord with the wonderful, age-old prophecies of God, are all harbingers of the soon return of Christ as their king, to bring about that condition of blessedness for all nations promised so long ago to Abraham.

Great nations and mighty kingdoms have been plucked up and removed, to be replaced by others as the purpose of God has required it.

*And all for the sake of God's Elect. WE have been called to be the Elect of God in these closing days of Gentile ascendancy in the earth.*

The magnitude of this calling brings grave responsibilities to us. It offers blessings which have not been conceived by the heart of man. Are we willing to make the supreme effort to put away all fleshly things and rise to our pure and holy position as the Sons and Daughters of God NOW?—

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the Sons of God!  
"Therefore the world knoweth us not, because it knew him not.  
"Beloved, NOW are we the sons of God!" (1 John 3:1-2).

\* \* \*

ONCE again from this joyful earnest of the Gathering of the Kingdom Age we turned our steps back to our various stations in the vineyard. It was with rejoicing in, our hearts that God had put into the hearts of our brethren and sisters of Worcester this desire for a mutual assembly of the brotherhood in their midst. Great are these mercies of the Creator in our lives. May they have their perfect work in the development of characters like unto His, in the persons of His servants in this age!

These occasions impress us with the fact that labor in the Master's Vineyard still goes on, that God is still working with His people. May this loving care of the brotherhood continue unto the coming of His dear Son. And may we each be found faithfully watching for that event, busily occupied in His service, to respond with eagerness to the summons—

---

*"The Master is come, and calleth for thee."*

—E. F. H.

## Current World Events

### FRANCE

Foreign Minister De Murville has made a 6-day visit to Moscow — first at that high level since 1956. The Russians have been hinting at renewing the Franco-Soviet defence treaty of 1944 (when Stalin and DeGaulle agreed to "eliminate any new menace from Germany").

DeGaulle's aggressive antipathy toward West Germany is becoming ever clearer. Virtually discarded is the Franco-German Treaty of Friendship signed with great hope in 1963. (Time 11:5).

As part of a pattern, Murville's visit to Moscow is the latest step in France's drive toward closer ties with Russia. Russia has adopted the French colour-television system (as against US's), and the two nations are planning a joint communications satellite in space. USN&WR 11:8).

De Gaulle's strategy is clear. He plans to—

- Abrogate any commitment made since WW II that ties his hands or binds France to collective action.
- Discourage and reduce US influence in Europe.
- Prevent Britain from playing an effective role on the Continent.
- Dismantle NATO (USN&WR 11:15).

De Gaulle has announced he will run for another 7-year term as President of France. When he rose to power 7 years ago, France was wallowing in political confusion and impotence, on the verge of a civil war and a probable communist takeover. He has done much to revive the nation, but it is the influence of one old man. He is 75. What will follow him?

### VATICAN COUNCIL

Seeking to resolve the arguments of its "progressives" and "conservatives," the Council has frequently used that invaluable tool, ambiguity.

Until the Middle Ages, every Christian took it for granted that the Bible was the sole source of revelation. But as the Church, in responding to heresies, was forced to clarify and define its doctrines, IT WAS FOUND THAT NOT ALL OF THEM COULD BE DIRECTLY TRACED TO THE BIBLE.

During the 14th century, theologians tried to solve the problem by arguing that there were 2 channels of revelation—the Bible and Tradition. After the Protestant reformers declared that revelation is found in Scripture alone, the Council of Trent (16th century) declared that divine revelation is contained in the unwritten instruction "received by the Apostles from Christ."

One Council resolution asserts that God has indicated to all men the way of salvation, which is through membership in the Catholic Church, and that all men have a "sacred duty" to join it once they perceive the truth of the Church's faith. (Time 11:5).

(Surely these are significant developments in the light of the Church's latterday position in prophecy.) The Council declared finally that both the Bible and Tradition are of equal authority—a partial concession from the position that Church Tradition was greater.

More rapidly than at any time in recent history, Roman Catholic teaching is being changed as the Ecumenical Council's final session moves into its closing weeks. The tide is toward Catholicism. The Protestants are in sad disarray, and the Church's current face-lifting will accelerate the trend that the finger of God in prophecy has foreshown long ago.

### RUSSIA

Stalin left behind him an impressive heavy industry, an excellent army, and the main elements of a nuclear arsenal. He had spread Soviet influence from the Elbe to Peiping. Today, Russia has lost China. Khrushchev for a long time concealed economic disillusionment. Now the truth is showing: Russia is more and more being outstripped by US. Russia, 45 times the size of France and 2½ times US, cannot feed itself. Its more than 30 million farmers (to US's 7 million) have had a deficit of 12 million tons of wheat per year since 1963. Food import cost a billion dollars a year. (USN&WR).

Guided by Scripture, we must try to discern the basic trend amid the ebb and flow of current events. Russia today does not want war. She has so far gained more by other means. Something must change this picture. The present trend of prophecy seems to be in the activities of France and the Catholic Church toward a united Catholic Europe, with Russia in and US out.

### **CONGO**

President Kasavubu has dismissed Premier Tshombe. There are fears that as a result the 600 white mercenaries that Tshombe assembled and who were the main factor in putting down the Congo rebellion, will leave, setting off the rebellion again. It is expected Tshombe will run against Kasavubu for President. (USN&WR 10:25).

### **RHODESIA**

On Nov. 11, the British African colony of Rhodesia declared its independence in defiance of Britain, under an all-white controlled government. Britain immediately broke financial and economic relations, and recalled the governor-general. Racial conditions there are similar to South Africa (which a few years back left the British Commonwealth for the same reason). The coloured are rigidly controlled and segregated, and while their material condition is better than that of most Africans, they are confined to second-rate citizenship and menial activity. The UN had previously almost unanimously sharply condemned the proposed independence on all-white lines, and urged Britain to use force to defeat it. Britain has disavowed any intention of using physical force.

The Rhodesian government has issued decrees creating virtually a police-state. Newspapers may be closed by simple decree, travel and public gatherings may be banned, any police officer may arrest and detain anyone without warrant or explanation.

Whatever else it may mean as regards to the development of the divine purpose, it unquestionably means an increase in the tension, conflict and violence of these closing days of human misrule of the earth, and to that extent is part of the belligerent atmosphere that finally gathers the kings of the earth in blind frenzy to the battle of the great day of God Almighty, as the unrestrained animal nature asserts itself and the thin, deceptive veneer of "civilization" is torn away to reveal the jungle beneath.

We see this all around us in the mounting tide of crime, lawlessness, irreligion, pleasure-seeking and immorality. It is terrible, but it is glorious as the darkness before the promised Dawn of righteousness from above, when man has completely manifested his depravity and failure.

### **CHINA**

Red China's friends are in trouble in SE Asia. Cambodia, having embraced Red China, now gets no aid from Russia. Trade is stagnant; cash and credit short. Rebels are rising up, supplied with arms by US (Note!).

In Laos, the Communist faction is all but wiped out as a military force. (USN&WR 11:8).

It is now clear the Red Chinese engineered the plot in Indonesia and that they have suffered a smashing failure—biggest in a series of setbacks starting last year with the downfall of Ben Bella in Algeria. They are losing influence in Africa. To help Pakistan, they delivered an ultimatum to India. India refused, and they beat a disorderly retreat. (Nswk. 11:8).

### **DOMINICAN REPUBLIC**

At the beginning of November, US tanks and OAS troops took over downtown Santa Domingo . . . in the nick of time to prevent a replay of last April's civil war.

In the previous 2 weeks, there was a series of bitter clashes between loyal troops and Castroite rebels, who had refused to surrender their arms, as agreed. (Time 11:5).

### **INDIA & PAKISTAN**

The cease-fire is nearly 2 months old with not the slightest prospect for a settlement. If words are any measure, the situation is worse. Many—perhaps a majority—of the 3½ million in India-held Kashmir strongly

desire union with Pakistan. The Indian government has struck back sternly—suspending civil rights, closing schools and universities, jailing political figures. (Time 11:5).

Prodded by Pakistan, the UN finally took up the Kashmir question early in November. India boycotted the sessions. Prospects for a compromise, never bright, have all but disappeared. (Nswk. 11:8).

## **INDONESIA**

A struggle for power is on between Sukarno and the Indonesian Army, which is defying his orders to halt its anti-communist campaign. While Sukarno worked desperately to keep the Peking-Djakarta axis alive, the Army sternly warns the Chinese that if they continue to support the Indonesian communists, Chinese holdings would be seized, Chinese nationals expelled, and economic links with Peking broken. (Nswk. 11:8).

Under army pressure, Parliament has suspended all its 57 communist members. The army is intensely searching for the communist leader Aidit. Communist popular strength is great in some parts of Indonesia, and the communists appear to be preparing for a long and bitter guerrilla struggle for control of the country.

It is widely thought that Sukarno himself was involved in the Sept. 30 plot that failed, when 6 top generals were murdered, the view being that he wanted to break the growing power of the army. At present, however, he and the army have an uneasy truce, as each needs the other.

## **CYPRUS**

The most serious outbreak of fighting in 14 months flared on Cyprus early in November, reminding the world that this is still a powder keg that threatens to involve Greece and Turkey in open war, and draw in an increasing number of nations on either side. The Greek majority is gradually confining and increasing the pressure on the Turkish minority, bringing ever closer the danger of Turkish intervention from the mainland.

## **BRAZIL**

The army in Brazil, South America's largest and most important nation, is reasserting its dominance. That dominance first emerged in April, 1964, when a military revolt toppled the corrupt, communist-leaning Goulart government.

Gen. Castello Branco took over the presidency. Though he brought Brazil back to its feet, yet his realistic and austere measures have alienated much of his public support. In the recent national election (held by Branco against the advice of the army) opposition candidates won governorship of 7 of 11 states, including the largest. The successful candidates stood for the old free-spending kind of Brazil.

The showdown came Oct. 27 when the new Congress would not pass a program for internal-control measures. Branco issued a decree arming his regime with even more sweeping powers, abolishing all existing political parties, and making Branco a virtual military dictator. The US is tightly committed to the Branco regime, having given it a billion dollars in aid (USN&WR 11:8).

## **BRITAIN**

The Conservative party (now out of power) feel they must abandon the Empire concept, and look to Europe for its future. (We know, of course, this is not to be, and God's hand will prevent it).

Britain no longer has the resources to play more than a junior role in the world "east of Suez." She plans to pull out of Aden (the Bible Dedan) by 1968. Plans are to build a joint British-US base on some island in the Indian Ocean. It is generally accepted that Britain must eventually quit Singapore. (Nswk. 10:25).

## **AFRO-ASIAN CONFERENCE**

The widely-heralded and long-awaited "Afro-Asian Conference" in Algiers fell apart without ever getting started, and all the delegates went home without meeting.

Forty-five delegates met to arrange the details. China tried to have Russia excluded. Only 2 nations were opposed to Russian participation. So China announced she would boycott the sessions. This led to the cancelling of the conference.

Ten years ago, Afro-Asian unity seemed to be a rising world force, but we are again impressed with the uncertainty of all things human, and how unwise it is to judge by appearances. God has determined, from the tower of Babel on, that division, selfishness and suspicion shall be the order of the day among the sin-powers of the world, and so it has always been, and alliances shift like the waves of the sea.

## VIETNAM

Despite recent successes, the war in Vietnam still looms as bitter, protracted and costly. The Viet Cong show little sign of demoralization, nor are there any signs that North Vietnam leaders have begun to admit the possibility of defeat. Prospects in Vietnam, while measurably better than a year ago, are still far from rosy. (Nswk. 11:8).

The US military buildup continues. It will pass 200,000 by Jan. 1; target for next summer is 280,000. In November, 750,000 tons of military equipment is being unloaded (against 65,000 tons last January). (Time 10:22).

At the same time, the Communists are building up their forces there, and are estimated to be in greater strength than ever before. The rate of casualties on both sides is rising sharply.

The Saigon government does not control the countryside, and cannot provide security even in the cities. 80% of the country is held by the Communists.

## LATIN AMERICA

Intervention by international Communism is going on all over Latin America. How to counter it shapes up as perhaps the biggest US problem in that area. A master plan for subversion of Latin America exists, drawn up by Castro and Russia. At the top of the list for "liberation" are Venezuela, Colombia, Guatemala. (USN&WR 11:15).

\* \* \*

Since 1947, the West has spent 3 trillion dollars on defence. US alone 800 billion. (USN&WR 11:15).

\* \* \*

"One of the more obvious ironies of religious history is the ease with which most Christian churches, despite their theoretical commitment to peace and universal brotherhood, have repeatedly baptized the aims of their own national governments in time of war"—Newsweek, 11:15.

---

## 1966 Subscriptions

Canada and U.S. \$2.00 per year

Sterling Countries 10/-

PLEASE SEND TO ONE OF THE FOLLOWING—

**G. V. Growcott, 12954 St. Marys, Detroit, Mich. 48227 U.S.A.**  
**G. A. Gibson, 294 Glebeholme Blvd., Toronto 6, Ontario, Canada**

PLEASE NOTE: It is simpler for us if sent direct to bro. Growcott.

**British subscribers: Ordinary domestic British Cheques or money orders are quite acceptable. Just make out to: "G. V. Growcott."**

**ALL subscribers: Please do NOT make checks to "Berean Christadelphian." We have no such account, and cashing is difficult.**

If you are getting the Berean free, or if it is being sent to you without your request, PLEASE IGNORE THIS NOTICE. This notice is intended only for those who desire to pay.

---

PRINTED IN U.S.A.

---