

# The Berean Christadelphian

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

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

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

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

## ***Sorrow Is Better Than Laughter***

*"As the crackling of thorns under a pot, so is the laughter of the fool: this also is vanity"—Eccl 7:6*

*IT has been said that the one great and remarkable omission from the Bible as a portrayal of humanity is the complete absence of humour. It has no place there. This fact, and Paul's and other inspired writers' remarks on the subject, warrant serious thought.*

*In the first place, humour, however gentle, is rarely without a barb. The basis of every joke is the discomfiture of someone. Minor troubles and difficulties of others always appear humorous, and even major troubles have elements of humour to those who are not affected, often when the seriousness of the trouble makes them ashamed of the impulse. Humour is basically malicious.*

*Then again, humour is false. It is evanescent, counterfeit happiness. It creates briefly and shallowly the same sensations; it calls into play the same expressions of the face, although usually contorted and exaggerated.*

*But it creates no bond of friendship. It has no depth or permanence. It is not conducive to intimacy or confidence. In fact, it speaks sadly of a lack of depth, a shallow emptiness, an absence of consideration, a deficiency of experience and understanding, an empty, jarring juvenility.*

*Life is not funny. We realize this when we face its realities—when we consider its hospitals and asylums, its blind and crippled and homeless and suffering and bereaved. Life is grimly tragic, but still even amid its tragedy it can be happy with the quiet happiness of the assurance of God.*

*And then humour is often so cruelly misplaced. Who has not bitten their tongue in the anguish of remorse, after having stirred up a hidden sorrow by a stupid, thoughtless word of folly? Solomon says (Prov. 25:20)—*

*"As he that taketh away a garment in cold weather, so is he that singeth songs to an heavy heart" (Prov. 25:20).*

*"Even in laughter the heart is sorrowful, and the end of that mirth is heaviness" (Prov. 14:13).*

*"I said in mine heart, Go to now, I will prove thee with mirth; therefore enjoy pleasure . . . behold, this also is vanity . . . I said of laughter, It is mad; and of mirth, What doeth it?"*

*(Ecc. 2).*

*And he sums up (Eccl. 7:2-4)—*

*"It is better to go to the house of mourning than to go to the house of feasting; for that is the end of all men, and the living will lay it to his heart. For by the sadness of the countenance the heart is made better.*

*"The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth."*

*There was no humour in the life of our Great Example, and his life was perfect in the sight of God. He was a man of sorrows and well acquainted with grief. With the knowledge and discernment and tenderness and depth of sympathy that he possessed it would be impossible to be otherwise than sorrowful in a world like this.*

*His was the ever-present sorrow of infinite compassion and universal fellow-feeling for the sorrows of the ages—*

*"Surely he hath borne our griefs, and carried our sorrows."*

*But his too was the infinite joy of enduring the grief that shall at last carry all sorrow away—*

*"He shall see the travail of his soul, and shall be satisfied."*

*Nothing would have been more out of place in his life, or more destructive of the eternal power of his influence for good, than shallow, jangling humour.*

*His mission was to those who had bitterly experienced the sorrow and tragedy of life. With them he had a communion of sympathy born of the same experiences. And to them he said (Luke 6:21-28)—*

*"Blessed are ye that weep now; for ye shall laugh . . . Woe unto you that laugh now; for ye shall mourn and weep!"*

*A mutual sorrow is a far stronger bond of affection than a mutual pleasure, and the consolation of the mutual communion that is born of sorrow is often adequate compensation for it*

*"By the sadness of the countenance the heart is made better."*

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## **EDITORIAL**

### **Abiding in Him**

*"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you"—John 15:7*

AMONG the many beautiful forms of speech used by Jesus, there are none more expressive, or of deeper significance, than the one recorded by John in his 15th chapter—

"I am the vine, ye are the branches.

"He that abideth in me, and I in him, the same bringeth forth much fruit: for severed from me ye can do nothing.

"If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

When teaching by parable, it was a common practice of Jesus to use familiar objects in order to produce the desired effect. The vine was one of the most valuable products of Palestine. Every part of the vine was useful. The sap was used as medicine. Grape powder was obtained by drying and powdering the unripe fruit. The juice of the ripe fruit is valued as a beverage; the lees yield tartar; and oil is obtained from the seeds; and the ashes of the twigs yield carbonate of potash.

It is not surprising, therefore, that Jesus should use the vine to represent himself by applying the principle enunciated by Paul when he said, "First that which is natural; and afterward that which is spiritual."

#### **"I AM THE VINE, YE ARE THE BRANCHES"**

Here we have that intimate relationship between Jesus and those in him by belief and obedience of the Gospel— a relationship unequalled throughout the world. In Christ—Abraham's seed—heirs according to the promise.

"He that abideth in me, and I in him, the same bringeth forth much fruit."

What is the fruit? Paul answers our question—

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance" (Gal. 5:22-23).

These are not the fruits of natural production. They are the result of walking in a NEW way of living—a walking after the Spirit. Jesus says (v. 2)—

"Every branch that beareth fruit, He prunes it, that it may bring forth more fruit."

This pruning, or chastening, says Paul, is a grievous experience which—

"Afterwards yields the peaceable fruit of righteousness to them who are exercised thereby"  
(Heb. 12:11).

### **ARE WE ABIDING IN HIM"?**

But this relationship "in Christ" may, or may NOT, be a permanent one. For, says he:

"Severed from me ye can do nothing.

"If a man abide NOT in me, he is cast forth as a branch and is withered; and men gather them, and cast them into the fire, and they are burned."

*The important question for every "branch" to consider is—Am I abiding IN him, or am I like those in Ephesus who, though tremendously active and zealous in the Truth, were doing it for the wrong motive and had "left their first love" (Rev. 2:4).*

To all outward appearances, they seemed to be a faithful body. They worked—they were patient—they fainted not—and they could not bear those who were evil.

What more could be asked? What more could they do? Their labor and patience were carried on faithfully—but something was wrong. They had abandoned their first love.

Although they carried on faithfully with the breaking of bread, the public testimony and the Bible classes, it was merely being done as a duty and, doubtless, some were glad to get away to their summer cottages where they could relax and do some fishing over the weekend.

### **IT MUST BE LOVE AND DESIRE**

That kind of service, however, does not please God. He does not want our labor and service if they are done as a burdensome duty, no matter how patiently and faithfully we perform them. He wants a service generated by the spontaneous pleasure that comes from love—a FREE-WILL offering.

*All He asks us to do is to choose between Him and the world whenever the choice is set before us—not as a matter of flesh-glorifying self-denial, but of joyful love and eager desire.*

Are we abiding in him? Do we still hold fast to our first love?—that love which thrilled us when we realized the truth of the Gospel and the great salvation offered to men and women?

A person enraptured with such a love just wants to serve God whenever and however he can. He knows full well that he cannot abide in Christ and be severed from him at the same time.

### **"THE WHOLE WORLD LIETH IN WICKEDNESS"**

Knowing—and UNDERSTANDING—this, he will not become a member of any political or social organization because he knows such organizations are of the world, and—

"If any man love the world, **the love of the Father is not in him**" (1 John 2:15).

Christ and the apostles have shown us that although living in the world because of necessity, we must keep ourselves unspotted by not partaking of the evil that is in it—

"The whole world lieth in wickedness" (1 John 5:19).

One who has not lost his first love knows that the coming of the Lord draweth nigh, and that when he comes he will destroy the whole system of things that go to make up the world in its present form. Therefore, he will keep himself separate from it, and do all in his power to abide in Jesus, for—

*"As the branch cannot bear fruit of itself, except it abide in the vine, no more can we, except we abide in him."*  
—Editor

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## THE TERM "ECCLESIA"

TO HELP in the development, and give scope for the exercise of this faithfulness, obedient believers were required to form themselves into communities, which, in Greek, were called ECCLESIAS. There is no exact equivalent in English for this term Ecclesia. It means an assembly of the called. "Church" (by which it is translated) has not this meaning, and has become objectionable through association with un-apostolic ideas and institutions. Consequently, the original term has to be employed.  
—**Ecclesial Guide**

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## The Vision of Nahum

BY BROTHER JOHN THOMAS

*"He (Hezekiah) trusted in Yahweh, the God of Israel; so that after him was none like him of all the kings of Judah, nor any before him"—2 Kings 18:5*

### PART TWO

THIS high character of the King of the Jews procured for Judah an arrest of judgment until the controversy concerning the Holy Land and City was settled between him and the Ninevite deputy of the Great Eagle, by plucking off its wings from "the old Lion" (Dan. 7:4; Nahum 2:11).

By the time this crisis had arrived, the cup of Jerusalem's transgressions overflowed. Her kings and her citizens had sold themselves to do evil against Yahweh. Therefore, He sold them unto the hands of their enemies to afflict them. Hence, it was for Israel and Judah's wickedness, and the wickedness of contemporary nations, that He had made Nineveh to triumph over them.

But the kings of Nineveh did not think so; for Isaiah testifies that the Winged-Lion power said (Isa. 10:13-14)—

"By the strength of my hand I have done it, and by my wisdom; for I am prudent; and I have removed the bounds of the people, and have robbed their treasures.

"And I have put down the inhabitants like a valiant man: and my hand has found as a nest the riches of the people; and as one gathereth eggs that are left, have I gathered all the earth:

"And there was none that moved the wing, or opened the mouth, or peeped."

He knew not that he was a mere rod, axe, or saw, in the hand of Yahweh for the punishment of Israel and the nations. He boasted as if he were the workman instead of a tool—

"The rod of Yahweh's anger, the staff in whose hand was Yahweh's indignation."

The pride of his magnificence and power was great and ostentatious—

"Are not my princes altogether kings? Is not Calno as Carchemish? Is not Hamath as Arpad? Is not Samaria as Damascus?"

"As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria, shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?"

True: but, says Nahum (3:17)—

"Thy crowned ones (are indeed) as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day;

**"But when the sun ariseth they flee away, and their place is not known where they are."**

But to his question—

"Shall I not so do to Jerusalem and her idols?"

Yahweh's reply was—

"NO. Thou shalt not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.

"By the way that thou camest, by the same shalt thou return, and shalt not come into this city.

"For I will defend Jerusalem to save it for Mine Own sake, and for My servant David's sake."

It was true that Nineveh had done terribly, and that no power had stood before her. But, said Yahweh—

"Hast thou not heard long ago that I have done it; of ancient times, that I have formed it?"

As if He had said—

"Didst thou not understand that I, YAHWEH, arranged all this, as Arbiter of nations?"

"Didst thou not know I am the Almighty Ruler, when thou repentedst at the preaching of Jonah?"

"Now have I brought it to pass that thou shouldst be to lay waste defenced cities into ruinous heaps.

**"Therefore** their inhabitants were of small power; they were dismayed and confounded. They were as the grass of the field, and as the green herb; as the grass on the housetops, and as corn blasted before it be grown up.

"But I know thy sitting, and thy going out, and thy coming in, and thy rage against Me.

"And because thy rage against Me, and thy tumult, are come up into My ears, therefore will I put My hook in thy nose, and My bridle in thy lips, and I will turn thee back by the way by which thou camest" (Isa. 37).

Such was to be the end of the old Ninevite Lion's attempts on Jerusalem, by which:

"All the kingdoms of the earth might know that He was Yahweh of gods by Himself."

This superiority over the Assyrian, the greatest power on earth, was displayed in the overthrow of its hosts at Libnah when 185,000 perished by a blast from Yahweh in a single night.

**This Armageddon was the beginning of woes to the Assyrian in its controversy with Yahweh concerning the holy city and land.**

The situation was remarkable, and we believe typical; the elements whereof may be thus enumerated—

1. *Yahweh and the King of the Jews (Messiah's ancestor) were in Jerusalem in a time of great peril to Judah;*

2. *The King of the Jews breaks in pieces the serpent to which the Jews had long burned incense;*

3. *The land of Israel is covered with the forces of Assyria, whose object is the possession of Jerusalem;*

4. *The armies of Assyria are destroyed by a blast from heaven, which is the putting of a hook in the nose of its king, by which he is turned back; but the end of the power is not yet; and*

5. *Yahweh, having expelled the Assyrian from His land, stirs up peoples to attack it in its stronghold, and to subvert it.*

These circumstances and events grouped together in one epoch (which constituted the "latter days" of the first, or Ninevite Assyrian monarchy) form a mystery in type, and a very striking one too,

of the future contemporary overthrow of the Constantinopolitan Assyrian confederacy of powers, and deliverance of Jerusalem and Judah, by "the King of the Jews" energized by Omnipotence, in "the latter days" referred to by Daniel (2:28) in his interpretation of Nebuchadnezzar's dream.

But, as the putting a hook into the jaw or nose of the Ninevite power, and the turning of it back to its stronghold by the terrible defeat of Sennacherib, was not immediately subversive of the Ninevite Assyrian dominion, so, neither will the first stroke from heaven that shall fall upon Gog the Prince of Rosh, when his myriads shall cover the Holy Land as a cloud, be the consummation of the Constantinopolitan Assyrian dominion.

The first concussion will deliver Messiah's land from Gentile sovereignty. In so doing, it will be a hook in the jaw of Leviathan, and the turning of it back to the place of its throne. It will inaugurate "the latter days" of the Assyrian in the Iron and Clay period of its existence, during which, like its Ninevite predecessor, it will be reduced to chaff, and its territory become the province of a new dominion.

Here, then, is a period typically defined by the defeat of Sennacherib, and the subsequent fall of the Ninevite Power; and anti-typically illustrated in the smiting and grinding to powder of Nebuchadnezzar's Image.

Nineveh did not fall at the instant of Sennacherib's disaster. This was only the beginning of woes for "the bloody city full of lies and robbery." It retained its dominion nearly 100 years after his supernatural defeat—a period beginning with the defeat, and ending with the fall, of Nineveh.

This period comprehends what is styled by Nahum, "THE DAY OF YAHWEH'S PREPARATION"; that is, when he prepares the Medes and Babylonians under Cyaxares and Nabopolassar, for the destruction of the city.

The reader will be better prepared for acquiescence in this interpretation, when he is made acquainted with the history of the period before us. We shall therefore, at this point, narrate the conclusion of Yahweh's controversy with Nineveh.

Being so terribly overthrown by the blast of Yahweh, Sennacherib returned with the remnant of his shattered forces to Nineveh. His hatred of Israel was enhanced by his late disaster. Instead of making peace with them, and doing homage to Yahweh their God by Whom he had been expelled from Judea, he was filled with rage and cruelty against them.

Sennacherib's savage temper rendered him so insupportable to his own family of "young lions," that two of his "whelps," named Adrammelech and Sharezer, conspired against him and killed him in the temple in the presence of the Great Eagle as he lay prostrate before it.

But the assassins fled to the mountains of Ararat, leaving the throne of Nineveh to a younger brother, Esarhaddon.

This ruler of Nineveh had a prosperous reign.

The lion of Nineveh still continued his controversy with Yahweh for the possession of His land and sovereignty over Israel. The country having been rent from Assyria in his father's reign, he determined to re-unite it.

He accordingly invaded the territory of the Ten Tribes, and took captive as many as were left, and carried them into Assyria; and then planted colonies of idolaters there in their stead. The prediction of Isaiah was then fulfilled, which said—

"Within three score and five years shall Ephraim be broken, that it be no more a people."

This was exactly the space of time which elapsed between the prediction and the event; and the people of the Ten Tribes did then cease from being a visible nation, a situation from which they have never recovered until this day.

Esarhaddon, having possessed himself of that part of Yahweh's land tenanted by the Ten Tribes, sent some of his forces into Judea to subject it to his authority likewise.

His generals defeated Manasseh, and carried him captive to Babylon. Having remained there some time, he was at length released and permitted to return to Jerusalem.

Esarhaddon was succeeded by his son Sardanapalos (Ashurbanipal). This man carried the controversy of the winged Lion of Nineveh against Yahweh to its extreme of impiety.

He made proclamation that he was "Lord of the whole earth," and decreed the destruction of all the gods of the lands, that all nations should worship his god.

This was assuming the position of the Antichrist of modern times. The wickedness of Nineveh had now become very great.

Nabopolassar, a native of Babylon, and a general of the army, rebelled (625 BC), and usurped the Babylonian section of the Assyrian empire, over which he reigned 21 years.

Cyaxares, king of Media, determined to attack Nineveh and destroy it.

Nabopolassar, king of Babylon, having become old and infirm, associated his son Nebuchodonosor called "the Second," with him in the throne of the kingdom, this young king is the celebrated Nebuchadnezzar spoken of in Daniel.

Having mediated a peace between Cyaxares and the king of Lydia, Nebuchadnezzar for himself and father contracted an alliance with Cyaxares, king of the Medes, for the conquest and destruction of Nineveh. Having therefore united their forces they besieged the city, took it, killed the king, and utterly destroyed it.

The two armies enriched themselves with the spoils, and Cyaxares, prosecuting his victories, made himself master of all the cities of the kingdom of Assyria, except Babylon and Chaldea, which belonged to Nabopolassar.

Thus Babylon and Chaldea became the nucleus of a new Assyrian empire. The wings of the Great Eagle were plucked from the Assyrian Lion, and it was made to stand upon its feet, and a man's heart given to it.

Nebuchadnezzar commenced his career as general of the kingdom; and by the conquest of Syria and Judea, he succeeded to the sole inheritance of a throne which at his father's death comprehended under its dominion Chaldea, Assyria, Arabia, Syria, and Palestine, over which he reigned in Babylon, the capital of the empire 43 years.

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### **"Bring Forth MUCH Fruit"**

"Bring forth MUCH FRUIT"—these are Christ's words. "Fruitful in EVERY GOOD WORK"—these are Paul's words and Christ's also.

They express a much heartier, and more liberal, service to Christ in all things than is reckoned at all necessary or even prudent in our day, when men are so discreet concerning the present life, and so unwise as to the future: so circumspect towards man and so indifferent towards God; so careful of human opinion, and so regardless of divine opinion, as to which they have little faith of its existence at all.

It is a poor, stunted, blighted age altogether. EVEN MEN CALLED SAINTS PARTAKE OF ITS CHARACTERISTICS. It is considered a wonderful triumph of righteousness for a man to abstain from doing wrong; where are the men who emulate Christ who went about doing good? They are not quite extinct; but they are reckoned among the fools. The day that is coming will show us that wisdom dwelt in their course alone. —Bro. Roberts

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## My Days and My Ways

BY BROTHER ROBERT ROBERTS

*"Take no thought, saying, What shall we eat? or, Wherewithal shall we be clothed? After all these things do the Gentiles seek. Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you"—Matt. 6:31-33*

### PART FOURTEEN

WE returned to Huddersfield July 15, 1861. My secular avocation I always regarded as a mere accessory to what the Bible had brought me to look upon as the main business of life—that of preparing for the Lord's use in the higher existence to which he would introduce the accepted at his coming. I had no ambitions, and no purposes to serve beyond getting through faithfully in this life.

*The idea of saving money, or aiming at a competency, or even at getting up or on in my profession, was the furthest from my thoughts.*

*I regarded such a policy as out of reach, and out of question in those seeking to be faithful servants of the Lord in this day of darkness and small things, when we are called upon to lay ourselves upon the altar, in the maintenance of a testimony for the Truth, and the assistance of the needy.*

Therefore, the first thing we did on returning to Huddersfield was to arrange for a resumption of the Sunday operations connected with this object; that is, after we were re-settled. This re-settlement was a very simple affair. We had not saved enough to take up house again at once, so we took apartments in a private temperance hotel in Queen Street, kept by a Campbellite of the name of Butler, a round-headed, energetic Yorkshireman.

This hotel was a very quiet affair—scarcely more than a private lodging-house. But there were only two of us, and the two rooms placed at our disposal were ample enough, so that we were nicely suited, and for a while greatly enjoyed the change from our wandering life.

The landlord had a little knowledge of Dr. Thomas from Campbellite writings and felt a kindly, cousin-like interest in our devotedness to him; and the landlady, without much intelligence in the matter, one way or other, was a kindly, motherly person.

She had a son John who proved an item in the evolution of things. He was in a draper's shop (if I recollect right), and did not like his occupation. I suggested to him that he should learn shorthand and get into newspaper work by taking part of my duties in an informal way.

He was delighted with the idea, which was favoured by both father and mother. I mentioned the matter to my employer, and he was well pleased that the young man should acquire experience in the way proposed by working without salary.

I had no idea at the time what use this arrangement would be to me. I doubt if "Twelve Lectures" would have been written apart from it, for I could not have commanded the necessary leisure if I had not had an assistant to take the police-court drudgery, for which my young friend was soon ready

I have laid my hand upon an ecclesial minute book, commenced a fortnight after our return. From this I discover what I had forgotten, that when I came through on a visit to Huddersfield from York, as recorded in the previous chapter, I found two men and the wife of one of them ready for immersion as the result of the Senior Schoolroom effort, and baptized them in Lockwood baths, which was the commencement of the Huddersfield ecclesia. The following entry occurs in said book under the heading of "Origin of Meeting:"

*"In October and the following months of 1860 bro. Roberts delivered a course of 8 public lectures in Senior's Schoolroom, East Parade, Huddersfield, to which attention had been attracted by previous outdoor labours. The subjects related to 'The Things Concerning the Kingdom of God and the Name of Jesus Christ.'*

*"The lectures aroused the attention of several individuals, who were afterwards supplied with copies of Elpis Israel. The perusal of this work led to conviction, and on Sunday, May 11, 1861, Mr. Josiah Rhodes and Mr. John William Kaye and his wife were baptized at Lockwood Baths by bro. Roberts.*

*"These individuals were joined by bro. Clissett, from Heckmondwike, who had up to that time been meeting with the church assembling at Halifax, which is more distant from Heckmondwike than Huddersfield.*

*"On July 15, bro. & sis. Roberts returned from a six months' absence from Huddersfield, and the ecclesia at Huddersfield was thus increased to six.*

*"Spring Street Academy having been vacated by the Campbellites, it was resolved to engage the place for first day meetings, and for the proclamation of the Truth.*

*"Steps were then taken to arrange for a public opening of the Academy, with the view of making known our existence in Huddersfield, and of proclaiming the Truth to the public.*

*"On Sunday, July 21, 1861, the brethren assembled at the house of bro. Rhodes, and after completing such arrangements, they proceeded to organize themselves for the purpose of more fully and effectively carrying out the objects of the meetings.*

*Bro. I. Clissett was appointed presiding elder; bro. R. Roberts, general and corresponding secretary; bro. J. W. Kaye, treasurer; and bro. Rhodes, deacon.*

*"During the following week, placards were posted on the walls and an advertisement inserted in the Huddersfield Examiner, worded as follows:—*

### **OPENING SERVICES**

The inhabitants of Huddersfield and the surrounding district are respectfully informed that the Spring Street Academy will be opened on Sunday next, July 28, for the Christian proceedings based upon the Scriptures of Moses, the Prophets, and the Apostles.

Addresses will be delivered on the occasion as follows: —

Morning, at half-past ten, by Mr. David Briggs, of Leeds, and others; afternoon, at half-past two; evening, at six, by Mr. Robert Roberts, of Huddersfield.

Subjects: Afternoon, "Paul's Prediction Fulfilled in the State of Modern Orthodoxy"; Evening, "The Faith Once Delivered to the Saints, in Contradistinction. to the Faith of the Religious Systems of the Present Day."

The afternoon meeting will be held in St. George's Square, weather permitting; otherwise to be held in the Academy. Searchers after truth are earnestly invited to attend, Bible in hand.

N.B. — In future, addresses will be delivered in the Academy on Sunday evenings at six o'clock, explanatory of the things concerning the Kingdom of God and the Name of Jesus Christ.

From the minutes, it appears that the advertised speaker for the morning did not come, and that the whole company present only amounted to four. In the afternoon, the meeting being held in the open air in St. George's Square, an attendance of street stragglers to the number of 70 was realized. At the evening meeting, indoors, only 12 persons attended.

After that, meetings were held in the Academy regularly morning and evening, the afternoons being devoted to out-of-door addresses, either in St. George's Square or the Market Place, when the weather was favourable. Our out-of-door audiences were of course the best. The indoor audiences varied from 13 to zero. I find one entry as follows:—

*Sunday, Nov. 10—Bro. Rhodes was absent from severe illness. Bro. Clissett was spending the day at Heckmondwike, according to previous notice. Bro. Kaye was detained by another engagement. Sis. Kaye not so well—remained at home; and sis. Roberts was kept at home with baby, in consequence of the wetness of the weather, having no umbrella. Bro. Roberts was therefore the only person in attendance. He spent a pleasant and profitable afternoon by himself.*

*"Evening: Present, two strangers — Messrs. Townsend and Drake. There were no formal proceedings. The evening was spent in pleasant conversation on religious topics in general around the fire.*

On Nov. 17, is the following entry:—

*"Present, bro. Roberts and Mr. Townsend. After 20 minutes conversation, the meeting was closed.*

As the year drew towards its close, it was resolved that we should make a more systematic effort and that I should give a complete course of lectures in exhibition of the whole system of the Truth.

I accordingly drew out a program of 12 lectures, to be delivered on 12 successive Sunday afternoons. Of this, I had a 1000 copies printed as handbills and a 100 posters, and arranged for their distribution.

It then occurred to me that it would be better to write and read the lectures than to attempt the extempore delivery from skeleton notes, as I was in the habit of doing.

This idea I was enabled to carry out through having the reporting assistance before spoken of. Many a police court day, I sat in the reporter's room in The Examiner office getting ready the next Sunday's lecture, while my assistant was busy taking notes of the drunk and disorderly and petty assault and larceny cases heard before the magistrates.

The first lecture was delivered Dec. 1, 1861: about 100 persons attended. At the second (Dec. 8), the attendance was between 50 and 60. At the third (Dec. 15), the attendance again rose to 100. At the fourth (Dec. 22), it again fell. At the fifth, it went up again; at the sixth, it was 70, and so on up and down till the last, which was delivered Feb. 16, 1862.

There was close attention throughout, and some afternoons, questions were put at the close. There was not the same life in a read lecture as in one extemporised fresh from the heart. At the same time, there was this advantage: when the lectures were over, I had them in my possession in a written form.

I did not know what was to grow out of this. I supposed their work was done when read before the fluctuating audience of Huddersfield people, who heard them in Huddersfield in the winter of 1861.

When the lectures were over, we had a tea-meeting of interested hearers at our lodgings. My companion wrote out the tickets of admission. One of these she showed me the other day. It was not a large party, numbering, perhaps, 15 people.

At this meeting, the suggestion was thrown out that the lectures should be published. I said I had no objections, but how was it to be done? It would take more money than it was in the power of our feeble company to raise. An old stager, having some experience in such matters, suggested that the experiment might be tried with one lecture. He said—

"Find out what it would cost to print a 1000 copies of the first lecture. Then see how many copies friends would take here and there at a penny. Perhaps you will get them all out in that way."

The suggestion seemed highly feasible; but had the lectures not been in actual writing, it could not have borne fruit. As it was, it was not long in leading to something. My companion wrote letters to all the friends we knew in sundry parts, apprising them of the proposal, and asking how many copies they would take.

It was a time before the response was complete. It did not come up to the number necessary for the payment of the printer, but it was sufficiently near (something over two-thirds) to justify the venture, relying on future sales.

So the first lecture was placed in the hands of the printer (G. and J. Brooke, of Westgate, Huddersfield), and in due course, it came out, a neatly printed crown octavo in leaded brier, extending to 16 pages.

On being supplied to the various friends who had ordered, they almost without exception expressed their satisfaction, and ordered the succeeding lectures to be sent.

**CONTINUED NEXT MONTH, IF THE LORD WILL**

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### **"Fruit unto Himself"—Hosea 10:1**

A man who is carnally minded cannot please the Lord; and a man can never attain to any other than this, the natural state, who does not set himself WITH ALL DILIGENCE to become "filled with the knowledge of His will in all wisdom and spiritual understanding."

"Walking worthy of the Lord" refers to DOING, and doing is the finish of all mental process. A man's mind must be in love with the Lord's will before he will do it.

Let the mind be filled with the knowledge of His will in all wisdom and spiritual understanding, and he will "walk worthy of the Lord unto all pleasing, being FRUITFUL IN EVERY GOOD WORK."

**"Herein is my Father glorified, that ye bear much fruit"—a figure truly, but one that we may understand. It was a complaint against Israel that he "brought forth fruit UNTO HIMSELF" (Hosea 10:1).**

Most people bring forth some kind of fruit; they do something; they achieve something; but as regards the mass of mankind, wherever found, the complaint is the same as against Israel: they bring forth fruit **UNTO THEMSELVES**.

All that they scheme and contrive and carry out is for their own benefit. This, God calls emptiness, saying, "Israel (in bringing forth fruit unto himself) is an **EMPTY VINE**."

We could understand this in the case of a fruit-bearing tree we might plant in our own garden. Suppose the fruit was never in a pluckable state, and always absorbed into the tree: we would say the tree was useless.

It is God's Own illustration. Our lives must show fruit brought forth to Him; something done for His sake; something done because He has required it—and **NOT A LITTLE**. —**Bro. Roberts**

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## Boldness

*"Grant unto Thy servants that with all boldness they may speak Thy Word"—Acts 4:29*

THE prophet Isaiah had complete confidence in God in the face of tribulation, as the following passage (Is. 50:5-9) shows—

"The Lord God hath opened mine ear, and I was not rebellious, neither turned away back.

"I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

"For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

"He is near that justifieth me; who will contend with me? let us stand together; who is mine adversary? let him come near to me.

"Behold, the Lord God will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up."

The prophet had complete confidence in the final triumph of right according to God's plan, and he therefore determined to set his "face like a flint" to obey God in all things without fear of man. The hard, unyielding nature of flint speaks to us of uncompromising firmness.

This characteristic will be found growing in all the servants of God. The prophet described in the passage quoted above was clearly a type of Christ, and Christ was an exhibition of all the godly qualities which God's servants must endeavour to cultivate. If we believe God's promises with a "full assurance of faith" (Heb. 10:22), we will follow the example of Christ and the prophets and set our faces like flint against all opposition, in the confidence that if we "fear God, and keep His commandments" (Eccl. 12:13) we will "not be ashamed" though all carnal minds will be against us. The work of Christ and of the prophets was not easy and of themselves they could have done nothing.

*Complete confidence in God was required so that God's power would enable them to continue to the end doing what God commanded.*

As the servants of God today, endeavouring to "live godly in Christ Jesus" (2 Tim. 3:12) in the midst of prevailing godlessness, we find that our task is no easy one either, and nothing but unswerving submission to God and confidence in Him will enable us to overcome, "and having done all, to stand" (Eph. 6:13). Strength is essential, and there is only one source where such strength can be found—

"Finally, my brethren, be strong IN THE LORD, and in the power of HIS MIGHT"

(Eph. 6:10).

\* \* \*

ONE prominent reason for the difficulty involved in the task of the servants of God is found in God's command to Isaiah (58:1)—

"Cry aloud, spare not; lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins."

The work God requires is that work of overcoming the carnal mind in ourselves and replacing it with the spiritual mind, and doing the works of the spirit. But this work is not complete without our learning to fearlessly SPEAK OUT against the carnal mind and all its works, and this obviously places us in the position of attacking not only the flesh in ourselves but also the same flesh in others. By command of God we are directed not only to follow righteousness ourselves but also to **teach** righteousness and to **expose** and **warn** of wickedness.

The prophets did not find that exposing wickedness was a task a man would naturally desire. It did not make the prophets popular among those to whom they spoke, but rather it subjected them to much tribulation, and even death. We are exhorted (James 5:10)—

"Take, my brethren, the prophets, who have spoken in the Name of the Lord, for an example of suffering affliction, and of patience."

They endured and performed their work **because God commanded it**, and they had complete confidence in God, knowing that loving, eager, willing obedience to Him will give life, while disobedience to obtain present ease, advantage, and acceptance among carnal minds will bring everlasting destruction. "Behold, we count them happy (blessed) which endure" (James 5:11) as the prophets endured.

*God solemnly warned His prophets that if they failed to expose wickedness as they were commanded, then the blood of the wicked would be required at the hands of the disobedient prophet.*

God's command to Ezekiel points this out (33:7-9)—

"So thou, O son of man, I have set thee a watchman unto the house of Israel. Therefore thou shalt hear the words at My mouth, and warn them from Me.

"When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; **but his blood will I require at thine hand.**

"Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but **thou hast delivered thy soul.**"

The latter day brethren of Christ cannot claim immunity from this principle either in relation to aliens or to brethren. We are commanded—

"Let your light so shine before men" (Matt. 5:16).

"Let him that heareth say, Come" (Rev. 22:17).

"Walk as children of light; have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:8, 11).

"Preach the Word. Be instant in season, out of season. Reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. 4:2).

And (Heb. 3:13; 10:25)—

"Exhort one another daily, while it is called Today, lest any of you be hardened through the deceitfulness of sin—and so much the more as ye see The Day approaching."

*If we REALLY desire to help the perishing, and if we REALLY love our brethren, our course will be to do everything possible to help others as well as ourselves to understand and follow more perfectly the way of life.*

Without this endeavour to feed others, we do not really love them. It is recorded that God sent His prophets to **instruct** and **warn** His people—

"**Because** He had **compassion** on His people, and on His dwelling place" (2 Chron. 36:15).

One way in which **true** love and compassion is manifested is in always speaking the truth, courageously and boldly, "with meekness and fear" (1 Pet. 3:15), endeavouring to edify or build up. Some will hear and be instructed, but many will not. Either way we must ourselves continue to the end fearlessly confessing the Truth by word and example for, as Christ warned—

"Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark 8:38).

Paul said to the elders of the ecclesia at Ephesus—

"By the space of three years I ceased not to warn everyone night and day with tears"  
(Acts 20:31).

Paul **loved** them, he **deeply** desired for them an eternal place in the favor of God, and **therefore** he instructed and warned them, even "with tears." Can we say, as Paul said: —

"I am pure from the blood of all men. For I have not shunned to declare unto you ALL the counsel of God" (Acts 20:26-27)?

\* \* \*

AS we consider our responsibility to **follow and teach righteousness** and to **expose and warn of wickedness**, let us take diligent heed to ourselves on the following four points:

### 1. **All that we think and speak MUST BE SCRIPTURAL TRUTH.**

"If any man speak, let him speak as the Oracles of God" (1 Pet. 4:11).

It is GOD'S Word we are dealing with, and we dare not add to it or take away from it. We are not at liberty to be lax or loose in our interpretation of God's Word, or to rationalize to make the Word mean what we would like it to mean or to fit any preconceived ideas about ourselves or others.

We must not speak our own words but rather the truth of God's Word. The prophet Ezekiel was instructed by God—

"Hear the word at MY mouth: warn them from ME."

The recorded Word is the means given to us for hearing at the mouth of God, and our endeavour must always be to understand God's Word as HE intended it should be understood, no matter where this may lead us.

*And we are assured that if we lean not unto our own understanding, but diligently, humbly and prayerfully seek to know God's ways, He WILL teach them to us.*

\* \* \*

### 2. **When we speak the truth we must do it BOLDLY.**

To speak boldly is to speak with complete confidence in God. The result of such boldness is that God's truth is set forth plainly, clearly, and fearlessly as it ought to be—and only when we DO set forth the truth in this manner will we be instruments of God for true edification.

On the other hand, to speak without boldness is to speak with fear of man, with the result that the whole truth is NOT plainly set forth. If we are afraid of man, if we are afraid because someone may not like the truth he hears, if we are afraid because someone may think the truth hurts his feelings, or if we are afraid because the speaker of truth will not be popular among some or many of his hearers, the inevitable result will be our weakening or softening the teaching of the Scriptures so as not to place ourselves in opposition to those we fear.

But who are we that we should be—

"Afraid of a man that shall die, and of the son of man which shall be made as grass"?

How can we forget the Lord our Maker—

"That hath stretched forth the heavens, and laid the foundations of the earth" (Isa. 51:12-13)?

If we weaken or soften the Word of God, we place ourselves in opposition to Him in Whose hand our breath is, and Who "hath power to cast into Gehenna" (Luke 12:5). Let us listen closely to the following words of God through Isaiah—

"Hearken unto Me, ye that know righteousness, the people in whose heart is My law.  
"Fear ye not the reproach of men; neither be ye afraid of their revilings . . . I, even I, am He that comforteth you" (Isa. 51:7, 12).

\* \* \*

### 3. **When we speak the truth boldly we must do it IN THE SPIRIT OF CHRIST.**

It is easy and natural to speak in the spirit of the flesh, with anger, jealousy, or pride, or with a purpose to condemn or revile. But we must NOT speak in this easy, natural way. Rather we must speak in the spirit of Christ—truthfully, fearlessly, humbly, with longsuffering, with a purpose to heal, to strengthen, and to lead to righteousness.

*The true spirit of Christ is not at all in opposition to our responsibility to boldly speak the truth.*

We do not have the spirit of Christ if we fail to clearly point out to the best of our ability what is wrong and what is right **IN THE SIGHT OF GOD**; what is of the flesh and what is of the spirit; what leads to life and what leads to death.

*But neither do we have the spirit of Christ if we speak or act harshly, haughtily, or unlovingly, or with any motive of the carnal mind.*

This bold speaking of the truth in the spirit of Christ ought to be reciprocal, each of us helping one another and being helped. When you can help me to understand scriptural truth, I should not rebel but should rather rejoice and accept your help—and the same should be true when I can help you. Let us, then, speak **TRUTH**, speak it **BOLDLY**, speak it in the **SPIRIT OF CHRIST**, and finally—

\* \* \*

### 4. **Let us take the truth we speak and APPLY IT TO OUR OWN LIVES.**

If I can speak the truth boldly and in the spirit of Christ, it still is not working in my **own life** unless I, myself (no one else can do it for me) make a point of **applying** it to my own life. Each of us should always open our own ears to the things we believe we should preach to others.

Also, let us never forget that some things are more difficult for me to obey, while others are more difficult for you, and let us be patient with each other as we struggle with our individual weaknesses and difficulties.

*BUT—let none of us ever stop working on himself, striving (agonizing) to recognize and overcome the ways of the carnal mind, and to put on the spiritual mind, praying continually for that strength which comes from God alone, and which alone can enable us to overcome.*

It is by the goodness of God that we are permitted to serve Him, and it is by the goodness of God that flesh-crucifying, wholehearted service will be rewarded.

As we serve God, speaking His truth boldly in the spirit of Christ, we need to be constantly on the alert for the dangerous sign of **PRIDE** in what may appear to be good results of our endeavours. It is **GOD** Who gives the increase. If we, our minds, and our tongues can be instruments in God's work, we can only be thankful, but never proud (1 Pet. 4:11)—

"If any man minister, let him do it as of the ability which **GOD** giveth; that God in **ALL** things may be glorified through Jesus Christ."

On the other hand, if the results do NOT appear to be good, if our endeavours bring only rebellion from others, then let us honestly and prayerfully examine ourselves to see if there was anything in our manner or in what we said that was not TRUTH or was not in the SPIRIT OF CHRIST. If we find any such fruit of the carnal mind we must immediately repent of the wrong and seek forgiveness.

But if in the sight of God we did speak truth in the spirit and manner of Christ, (and we can only do our best to know how we appear in God's sight by continual and humble approach to God and His Word in study, meditation, and prayer) then the rebellion will not be laid to our charge and it must not deter us from continuing to speak boldly. We must continue to be diligent in our service, leaving the results and consequences to God. The results and consequences are in God's hands, that He may be glorified.

\* \* \*

IT may be helpful to comment on one last thought. We are exhorted to be bold, and we are exhorted to be humble. It might seem that boldness and humility are incompatible qualities; that we can be bold OR humble, but not both. And yet we know that such could not be true since both qualities are required by God in His servants.

What is boldness? To be bold is to be confident, to speak openly, plainly and frankly, really believing and being assured of what is being spoken, standing one's ground with certainty. And this quality of boldness is not in opposition to TRUE humility, for the so-called humility which conceals God's truth or is apologetic and unsure about it is a FALSE humility. **True** humility goes hand in hand with **true** boldness. But let us be sure we understand what this true boldness or confidence really is.

If we are confident in self, feeling self-dependent, self-assured, able of ourselves to do anything, the world would say we are bold. But God would say our boldness is false and we are not humble and therefore not fit for His use. Therefore, it is not SELF-confidence which goes hand in hand with humility and which God requires in His servants. Self-confidence is arrogance and pride and is in opposition to humility.

The confidence or boldness God does require is the confidence we read of in Isaiah 50, confidence in God, dependence upon God, trust in God. We need to cultivate GOD-confidence, not SELF-confidence.

Boldness or God-confidence combines with true humility in this way: Humility says—

*"I recognize I am nothing, and am completely dependent upon God."*

Boldness says—

*"I have complete confidence in God upon Whom I depend."*

What we need to help us glorify God as we work to perform our duties well and to continually improve our service is not the development of SELF-confidence but rather the development of GOD-confidence—**confidence that if we do our part God will give us strength to develop and wisely use our God-given abilities and to patiently endure the reproach our boldness may bring from man.**

Let us with God-confidence set our faces like flint with humble boldness to adhere to God's truth no matter what the present consequences may be, determined to freely confess Christ in our thoughts, our actions, and our speech. If we are really assured of God's merciful promises and of His might and power and justice—if we really have confidence in Him—then let us live our lives accordingly, as unto God, and not to please men. —D.B.

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## Hidden Wisdom of Mosaic Sacrifice

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

THE ordinance of sacrifice did not begin at the time of Moses. Ages before, we find it instituted by God at the very beginning of the dispensation of sin and death, as mortal man's way of approach to Him. The original sentence for disobedience was death. This was established before any sin had occurred. Thus the Divine basis is that—

"Without the shedding of blood there is no remission of sin" (Heb. 9:22).

Sacrifice is—

- *A recognition and admission of the sinner's liability to the just sentence of death.*
- *An offering to God as atonement for sin.*
- *An evidence of devotion and desire for reconciliation.*

And—above all—

- *A foreshadowing of the Lamb prepared from the foundation of the world, by whom the way has been made open for the sin to be covered and the sinner forgiven.*

From the beginning, then, sacrifice has been the established and ordained basis of reconciliation and approach.

For the 2500 year period from its inauguration until the Exodus, although it is mentioned repeatedly, we are given very little light regarding the details of its observance.

When, however, the family of Jacob was, through Moses, organized into a complete national polity, the necessity arose for detailed and orderly instruction regarding the various forms, occasions and circumstances in which God was to be approached.

### MOSAIC

It is this classified system of approach, with its deep significances, we desire to consider. In all of the ordinances, of course, the basic idea is the same as when instituted in Eden, but inasmuch as the details of the sacrifices varied according to the circumstances and reasons of their observance, it is apparent that the meaning of these details had a definite connection with the occasion.

In this we have a guide, for it is evident that ordinances which are common to all or many sacrifices are of general significance, while those that vary in specific cases have a connection with those particular cases.

Let us then first consider the features common to all.

### WITHOUT BLEMISH

To begin with, the sacrifice was to be without blemish. The meaning is clear.

*God demands and deserves the BEST. He requires perfection, as far as it is in man's power to give it. To please Him, we MUST put Him FIRST, unhesitatingly and on all occasions.*

He, of course, allows for our frailty, but the desire and effort must constantly be toward perfection. **Anything short of our very best effort is displeasing and dishonouring to Him.** Speaking through Malachi (1:8), God says of such an offering:

"Offer it now unto thy governor; will he be pleased with thee, or accept thy person?  
"I have no pleasure in you, neither will I accept an offering at your hand."

Without blemish, too, typified the perfect sacrifice of Christ. Only a perfect animal was a fitting type.

### MALE

Then the sacrifice was—with one or two exceptions to which we shall come later—to be male. Again we have brought to our attention the relative positions of men and women in the plan of God.

While in the perfected future there is to be no discrimination, and woman is man's equal as an heir to the kingdom, yet in the present dispensation, God has ordained a difference:

"The head of the woman is the man.

"The man is not of the woman, but the woman of the man.

"Neither was the man created for the woman, but the woman for the man" (1 Cor. 11:3-9).

Man is the image and glory of God (v.7). It is the image of God in its fullest, deepest sense to which we are striving — the perfect living sacrifice, the New Man which is renewed in knowledge after the image of Him who created him (Col. 3:10)

*And it is the "Man Christ Jesus" in whom all sacrifice and redemption is centered. Therefore it must be a male animal that is used in the type.*

### **NORTH SIDE OF ALTAR**

Thirdly, the offerer was to bring this male without blemish to the door of the Tabernacle and there place his hand upon its head. In this he identified himself with the animal and recognized his subjection to the death penalty which was the sentence of sin. His sins were "laid upon it."

The animal was then led to the north side of the altar and there slain. It was to the North Side of the city, to Calvary, that Jesus was led to be slain. The table of showbread was in the north side of the Tabernacle.

The original for "showbread" throughout the New Testament is "**artous tes protheseos**"—"bread of setting forth." Paul uses the same word (Rom. 3:25):

### **"SET FORTH"**

"Jesus Christ, whom God had set forth (**proetheto**) to be a propitiation."

And he uses the same thought (though not the same word) in Gal. 3:1—

"Before whose eyes Jesus Christ hath been evidently **set forth**, crucified among you."

Jerusalem is God's lightstand and altar in the earth—the place of sending forth the Law, and the place of approach and reconciliation.

So it is fitting that the table of showbread was on the north side of the lightstand, and the sacrifice was slain on the north side of the altar.

*In the bread and poured-out wine of the Lord's Table, we "show" the Lord's death "until he come" (1 Cor. 11:26).*

### **THE ALTAR and THE BLOOD**

Fourthly, the blood was sprinkled upon the altar and poured out at its base, foreshowing the Perfect Offering whose life—signified by the blood—was offered an acceptable sacrifice to God, and then poured out on account of sin. The altar itself was first sprinkled—

"First for himself, and then for the people" (Heb. 7:27).

—the brazen (flesh) altar, whose design and origination was direct from God, but whose construction was by man—by man especially endowed with the spirit of wisdom and the power of workmanship (Exo. 35:31-35).

The altar was "four-square" (Exo. 27:1), as was the Holy City (Rev. 21:16), the multitudinous Christ, the conquering camp of the saints with its four horns (Exo. 27:2) which, under the figure of the four carpenters or builders, will cast out the four horns of the Gentiles who have had so long ascendancy over God's kingdom in the earth (Zech. 1:18-21).

## THE FAT

Fifthly, in all cases the fat was burned upon the altar. Sometimes the whole animal, but **always** the fat. The fat is the choicest part — the "fat of the land" is the best of the land's fruits. As the blood is the life and is forfeit for sin, so the fat is the best part of life, and must be offered to God (Eccl. 12:1)—

"Remember now thy Creator in the days of thy youth, while the evil days come not, when thou shalt say, I have no pleasure in them."

Israel was trained to turn toward God with the best of everything they had.

*Nothing less than our best and our utmost can fittingly manifest the love and thankfulness and godly frame of mind we must have to please God.*

And it must be remembered that the value and acceptability of all the sacrifices lay wholly in the state of the heart and mind that they gave expression to. As mere ritual, they meant nothing to God.

This covers the generalities of the sacrificial ordinances. The subject further falls under two headings:—

### SIX TYPES

**They are: Burnt, Meat, Drink, Peace, Sin and Trespass.**

Why six? Doubtless because sacrifice is an element and a recognition of a state that falls short of perfection. Six is the number of man, of work, of probation. For six day-millenniums creation groans. Seven brings rest, completion, perfection.

Six sacrifices all pointed forward to the sacrifice of Christ which—as the seventh—was a combination of all six, and completed and fulfilled them.

### SIX TIMES

The other half of the subject is the periodic ordinances.

**These were: Daily, Weekly, Monthly, and the three yearly—Passover, Firstfruits and Tabernacles.**

Again six. These were made up in each case of a combination of several of the six types of sacrifice.

First, then—

### THE SIX BASIC TYPES

**(Burnt, Meat, Drink, Peace, Sin, Trespass)**

These are divisible under three subheads, according to their purpose—**Dedication, Thanksgiving, and Expiation.** The first two groups were voluntary, their observance depending upon the state of mind of the offerer. The third (expiation) was compulsory as the consequence of certain circumstances. God, in His infinite wisdom, has always arranged His ordinances in this way—some compulsory, some voluntary.

*Nothing so clearly reveals the heart of a man as does the extent he goes—and joyfully, eagerly desires to go—in his service and dedication to God beyond the strictly obligatory.*

*The heart that truly seeks God spends all the time and effort it possibly can in the sweet and joyful activity that comprises the range of free, voluntary self-sacrifice—not as a burden or loss, but as a holy privilege of closer communion with God.*

### **Group One—Dedicatory (Burnt)**

This was the Burnt sacrifice, wholly consumed upon the altar. This total consumption on the altar was its distinguishing characteristic. This was the basic sacrifice which related to sin nature directly.

It represented a complete self-dedication of the offerer to God. It was a recognition that the nature of sin separates man from God, and is present as a barrier to complete unity in any transaction between them, and must be utterly consumed out of the way before perfection can be reached.

It pointed forward to the Great Sacrifice in which sinful flesh was wholly destroyed, and a way made open whereby that barrier may be passed.

The occasion of this sacrifice was no specific sin or misdoing on the part of the offerer, but it was the answer to a feeling of general unworthiness and a realization of the sinfulness and burden of the flesh. All at times experience, to an almost insupportable degree, the weight of this disquieting feeling. Paul expresses it when he exclaims (Rom. 7:24)—

"Who shall deliver me from the body of this death?"

By this merciful provision of the Law, an Israelite so affected could bring his offering—the very best that he had—see it all consumed upon the altar and the smoke ascending as a token of God's acceptance and understanding, and go his way with the impression of a fresh beginning and a renewed determination to merit and retain his Lord's approval.

What a power and comfort there is in a new start and knowledge of being understood!

*The Great Burnt Sacrifice has now been offered once for all, and we who have entered into it and seek its blessing have completely dedicated every fibre of our life and being to the service of God.*

### **Group Two—Thanksgiving (Meat, Drink, Peace)**

The other class of voluntary or free will sacrifice is that of Thanksgiving. This included three types: Meat, Drink, and Peace offerings. Roughly speaking, the first two appear to have related more to thanksgiving for Temporal blessing; the third—the peace offering—to Spiritual thanksgiving. These should not be taken as exclusive applications, however.

#### **MEAT AND DRINK OFFERINGS**

Taking the natural first, the Meat offering was of the fruit of the field. "Meat" here does not mean "flesh," but rather "food." It was offered either on the occasion of any specific divine blessing, or to express the feeling of general favor well-being. David expresses the position it filled when he says, Psa. 116:12, 17—

"What shall I render unto the Lord for all His benefits towards me?"

"I will offer to Thee the sacrifice of thanksgiving."

#### **Flour, Oil and Wine**

It was of fine flour mingled with oil. Flour and oil, with the wine of the Drink offering, were the chief products of the earth, and the offering of them was a grateful recognition of their source.

In a more figurative sense, the flour seems to represent the blessing of strength, the oil of plenty, and the wine of gladness and joy—to sum up: general well-being as a result of obedience and service to God.

*And, in a still deeper, holier sense, it is the strength-bringing heavenly Bread, the enlightening Spirit-Oil, and the joyous, gladdening "Good-News" gospel Wine.*

#### **Incense and Salt Required**

Frankincense accompanied every meat offering. Incense, as we know, represents Prayer and Praise. **This is an essential element of approach to God.**

And no meat offering was ever to be made without Salt. (Lev. 2:13). This was vital. Salt plays a very important part in our lives. It was even more so with the ancients, and was one of the chief items of trade.

Besides its preservative and cleansing properties, it is essential to health, and to the palatability of many foods. These qualities made it the recognised emblem of purity, wholesomeness and vigor—

"Ye are the salt of the earth" (Matt. 5:13).

—the small but vital class of agents for the preservation of the purity of the Truth. Hence the significance of salt being required with all meat offerings.

### **Leaven and Honey Forbidden**

And as Salt was required, so Leaven was prohibited. Leaven is fermentation, corruption and sin—"malice and wickedness" (1 Cor. 5:8). Clearly no offering is at all acceptable that contains this element.

It may be noted, though, that while leaven is here forbidden, it is specifically required in one or two special cases, where it has a significance that is in harmony and keeping with the general picture.

Beside leaven, Honey too is expressly forbidden (Lev. 2:11). As to the meaning of this, we may gather a hint from the words of Solomon who associates it (Prov. 25:27) with self-glory. Honey also is used many times as an emblem of sweetness, but David tells us the judgments and precepts of God are sweeter to the godly mind than honey (Psa. 119:103).

Honey, then, seems to infer something contrasted with, and inferior to, the "more excellent" way of God's law—something sweet to the natural taste, but soon found sickening when largely indulged in—something tending to self-glory.

Is not this the accomplishment of the flesh and the empty praises of ignorant men—the sweetest thing known to those that know not God?

Honey, like leaven, has its place. There is a glory and accomplishment and praise that is legitimate and good.

*The pure, divine honey, gathered from the Rose of Sharon and the blossoms of the spiritual fruit, is an element of the eternal joy of the redeemed—*

"I am come into my garden, my sister, my spouse . . .

"I have eaten my honeycomb with my honey . . .

"Eat, O friends; drink, yea, drink abundantly, O beloved" (Song 5:1).

### **THE PEACE OFFERING**

The other thanksgiving sacrifice, the Peace offering, seems to have a wider and more sublime bearing than the Meat or Drink offerings. As the Burnt offering was the fruit of a sorrowful and reflective state of mind, so the Peace offering was the product of an appreciation of the depths of God's love and care, and a feeling of comforting communion with Him.

From various references, it can be inferred that Peace offerings often followed Burnt offerings. We can see the beauty and harmony in this, both historically and spiritually. The Burnt offering was designed to create the state of mind, and the condition of communion, which the Peace offering expressed.

Unlike all others, in the Peace offering it was immaterial whether the sacrifices were male or female. Both were equally acceptable. Furthermore, this was the only sacrifice of which the offerer himself partook.

There is another unique aspect—leaven was required with this offering. The only other place leaven appears in the sacrificial system is in the Feast of Firstfruits. In both cases it points to the same thing—participation, through mercy, of mortal, erring man in the holy things of God.

*In these 3 particulars—sex, offerer partaking, and leaven—the Peace Offering is unique.*

Taken in conjunction with the Burnt sacrifice, the significance cannot be missed. The Burnt consumed all night upon the altar—the Peace following in the morning.

The Burnt replete with the implications of a time of sinful nature and a state of separation and probation: the Peace following as a token of a time of perfect harmony with God and peace among men, when there will be neither male nor female (among the redeemed) in the sense of discrimination and subjection, but all one in Christ Jesus—both equally acceptable, a time when the accepted offerers themselves will partake of the fruit of their long sacrifice.

Even in the peace offering, however, there was the blood sprinkled upon the altar. In his anticipation, the offerer must not forget the present realities. His life was forfeit for sin, it was only by the transcendent mercy of God that he lived at all, and the shedding of blood must be constantly recognized as an essential element of his redemption.

Only the fat of the Peace offering was offered on the altar. We have seen the significance of the fat. The breast (symbolic seat of the emotions) and the right shoulder (strength and accomplishment) were given to the priests (showing that the holy service of God calls for both "heart and hand"). The remainder of the edible parts were eaten by the offerer and his family on the same day.

It could also be continued to be eaten on the second day, but any of the flesh left to the third day must be "burnt with fire."

*We see that when the "third day" of God's purpose dawns, all things will be "perfected" (Luke 13:32), and all flesh will be swallowed up in eternal Spirit-fire.*

### **Group Three—Expiatory (Sin and Trespass)**

Expiatory (atoning) offerings were of 2 kinds: Sin offerings for sins of ignorance; Trespass offerings for sins done knowingly.

**CONTINUED NEXT MONTH, IF THE LORD WILL**

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## **Lovers of Pleasures**

*"Know ye not that the friendship of the world is enmity with God? Whosoever will be a friend of the world is the enemy of God"—James 4:4*

THE theatre is an impossible place of resort for the friends of God. We are in the world, and the world is an evil world throughout—but there are some phases of it with which we can have NOTHING TO DO.

We are not to be "of the world" in the objects for which we live, nor the principles on which we act. Nor are we to expose ourselves to the corrupting influences of men who "know not God and obey not the Gospel of our Lord Jesus Christ." Therefore we cannot take part in their ways or their assemblies.

IT IS NOT NECESSARY TO "PROVE" THIS FOR EARNEST SERVANTS OF CHRIST. Reason establishes it, even if precept were not so plain—

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the law of the Lord"

(Psa. 1:1).

"I have hated the congregation of evildoers, and will not sit with the wicked" (Psa. 26:5).

*When we talk of theatres, we talk of institutions that have to do with every form of ungodliness and congregational sinner-ship. The man who requires to have this "proved" shows that he does not know what ungodliness is. It is only a godly man that knows ungodliness.*

We are commanded to abstain from everything that tends to evil. The LOVE OF RIGHTEOUSNESS will be a sure guide. —Bro. Roberts, 1891

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## "Judge Not That Ye Be Not Judged"

*"Know ye not that a little leaven leaveneth the whole lump? Purge out the old leaven . . . Put away from yourselves that wicked person"—1 Cor. 5:6-13*

THIS command ("Judge not") like all other parts of Scripture, can be easily misapplied if we do not study its meaning carefully. Jesus not only taught the law of God, but also exemplified the way it should be obeyed, so he not only issued the command but was very careful to observe it as well. He told the Pharisees —

"Ye judge after the flesh; I judge no man" (John 8:15).

It may seem to us as we read the debate between Jesus and the Pharisees that he judged them when he told them that they would die in their sins, that they were from beneath and from this world, that they were not true children of Abraham, that they were children of the adversary and not children of God.

But believing the words of Jesus were both true and inspired, we are forced to accept the fact that he was not, in the sense he meant, "judging" the Pharisees when he told them of their sins and fatal error in rejecting him.

When Jesus was teaching in the Temple, the Pharisees tried to get him to pronounce judgment against an adulterous woman. If he had done so and had ordered the woman to be stoned he would have assumed the role of a judge. Jesus did not come as a judge but as a Saviour (John 12:47), so he did not condemn her, but **he did command her to sin no more.**

The Pharisees not only overlooked mercy and forgiveness— they overlooked the divine source of Jesus, so they judged him, and others, after the flesh.

The example and lesson for us in the words and deeds of the Master relating to judging is this: we are not to sentence anyone, or pronounce or inflict any penalty on anyone. We are not to condemn, or pass final judgment. We are rather to be kind to the evil as to the good.

This restriction from judging is often erroneously applied to stop brethren and sisters from obeying other commands to speak out clearly against the misdeeds and errors of others, and to separate from them, if persisted in.

*Here it is necessary to call attention to the fact that there is more than one meaning conveyed by the word "judge." While Jesus judged no man, in the days of his mortality, in the sense of penalizing, condemning, or sentencing them, he did judge in the sense of discerning, pointing out, and denouncing wickedness, and commanding his followers to discern it and separate from it*

(Matt. 18:17).

In John 5:30 he said —

"I can of mine own self do nothing.

"As I hear, I judge, and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."

What a wonderful explanation is contained in the Master's words, if we can grasp it! The fact that he sought to do his Father's will rather than his own, according to Jesus, made his judgment just.

Let us pause for a moment to consider how it would. If he sought to do his own will, he undoubtedly would want to inflict some penalty upon his adversaries, or work against them in some way, but in his fervent zeal to do his Father's will, he would hold all such impulses in restraint.

His judgment would not therefore be malignant or harmful. Instead, it would be his discernment between good and evil produced by examining the words and deeds of others **in respect to the righteous will of God**. Selfishness would not enter into it at all.

Although there may appear to be a contradiction of terms when we find Jesus saying in one place he judged, and in another place that he did not judge, it is all very understandable when we take into account that he judged in the sense of reaching a decision but not in the sense of sentencing or penalizing anyone. The vast difference between these two is this: one merely calls attention to the fact someone is sinning and takes the proper personal course in relation to it, whereas the other passes final condemnation and punishes him for it.

To call attention to someone's sin is a kindness both to the sinner and to others who might be made to fall because of that sin, besides being a duty toward God.

For example, Jesus said he came not to call the righteous but sinners to **repentance**. He vigorously denounced the misdeeds of many of his contemporaries which made them hate him, but he did it for their benefit if they could have only realized it. He beheld the city of Jerusalem and wept over it as he meditated upon the awful judgment or punishment, that would soon befall it because it had unjustly judged him and the prophets, and would not listen to his reproof.

Knowing as we do that Jesus was perfect, that he was the sinner's friend, that he was the Son of God and spoke the words of inspiration—we readily perceive the necessity for his reproofs and the responsibility of those to whom he spoke to mend their ways.

*But when a brother of our time points out the misdeeds of others, a cry goes up that "Jesus forbids us to judge one another"; that we must "cast out the beam from our own eye before attempting to cast the mote out of our brother's eye"; and that "We should put away all strife and envy, and live in peace."*

What the people who raise this cry do not seem to realize is that there is nothing in these Scripture quotations which should keep us from speaking out against another brother's misconduct. If, like Jesus, we seek not to please ourselves but God, we will not reprove in the spirit of envy or hatred but will faithfully object to deeds and teachings which are not in conformity with the divinely inspired and revealed Word of God.

For a moment let us see where it would lead us if we took the position that we dare not reprove a brother or disfellowship him when unfaithful. Some take the position that when Paul said —

"Let a man examine **himself**."  
— that it is "none of our business" what kind of a life **someone else** leads; that we should confine our examination to ourselves and not speak about others' sins.

If this is truly the meaning of the Scripture, then to be consistent we would have to stand ready to break bread with anyone who will break bread with us, regardless of what he believes or what he does. Some might not see the ridiculousness of such a stand, as they practically teach this, although many would not go quite that far.

It would mean that we would be totally helpless to preserve the purity of the Truth because a brother could depart as far as he wished from any or all of the Truth, and we would be prohibited from reproofing him or disfellowshipping him.

Interpreting the Scriptures to teach that we may not judge whether the brother is sound or unsound, we would not even be in a position to fortify our own minds against his pernicious teachings, and so the Christadelphian body would soon sink to the level of the churches of the world.

*Our Statement of Faith would become a meaningless claim to sound doctrine and conduct, since we could not enforce it. Our claim to be the same as the pioneer brethren would have to be dropped, since they were so careful to contend earnestly for sound doctrine and conduct.*

While this sad state of affairs is bound to develop where no restraint is placed upon those who would corrupt the way of God, many feel that it is not our place to try to correct it. Of course they know that Jesus sharply rebuked the Pharisees for their faults, but they reason that Jesus, being perfect, had a right to, where we have not. Jesus' words are quoted to support this view—

"He that is without sin among you, let him first cast a stone."

Plausible though this argument may sound, it is based upon a misapplication of Scripture texts. The stones that the Pharisees were asking Jesus' permission to throw were real stones. Jesus not only prevented the Pharisees from stoning the accused woman but did not cast a stone at her himself. As Isaiah prophesied (53:9) —

"And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth."

Jesus could, and did, find fault with people, but he cast no stones. If we dare not find fault as he did, how is he our example or pattern to follow? What point would there be in Jesus' warning against the danger of copying the **works** of the Pharisees if we are not supposed to do what he did either but only follow his **commandments**? In Matt. 23:1-3 we read—

"Then spake Jesus to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not after their works: for they say, and do not."

But of himself, Jesus said—

"I have given you an example that ye should do as I have done to you" (John 13:15).

And Paul said,—

"Be ye followers of me, even as I also am of Christ."

*So, brethren and sisters, there is no distinction to be drawn between Christ's COMMANDS and his EXAMPLE, in relation to judging. We must be careful to observe both. To object to someone's sins is not to cast stones. Rather it is our duty in love, and the duty of every brother and sister in the Truth.*

Jesus said in Luke 17:3—

"Take heed to yourselves; if thy brother trespass against thee, rebuke him; and if he repent, forgive him."

Paul, writing to Timothy, says—

"Them that sin rebuke before all, that others also may fear" (1 Tim. 5:20).

And to Titus he said (1:10-13):

"For there are many unruly and vain talkers and deceivers, specially they of the circumcision; whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

"One of themselves, even a prophet of their own, said,

"The Cretians are always liars, evil beasts, slow bellies.

"This witness is true. Wherefore rebuke them sharply, that they may be sound in the Faith."

In a manner, Paul was here judging the Creteans; not judging them in the sense of penalizing or condemning them, but judging that their works were so bad that they needed to reform to AVOID being "judged," or condemned, at the appearing of Christ. We have to harmonize the apostles' actions with their commands also that we should not judge. James wrote (4:11)—

"He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law.

"But if thou judge the law, thou art not a doer of the law, but a judge."

Since we have already found that sincere and loving criticisms of our brother's sins are both proper and necessary, what are we to make of James' words? Or Paul's words in Rom. 14:10-12?

When Paul spoke against judging in Rom. 14, he was speaking against requiring the observance of unnecessary things and condemning someone for not doing those things.

When James spoke against judging in James 4, he was pointing out the sin of speaking against a brother who is faithfully performing his service in the Truth. To speak evil of a man who is obeying the law of God is to speak evil of that law and to judge that law.

Judging righteous judgment requires caution to avoid reproving anyone for doing righteousness; while at the same time reproving those who commit wickedness.

*Once we err as to what is right and wrong in a given situation, our judgment of what should be done about it will automatically become affected, as well as our attitude toward those who have dealt with the situation.*

When we cast out THIS beam out of our eye, our vision improves so that we can see clearly to deal with the minor defects we were so concerned about on the part of those who have been judging the matter rightly all along.

When Paul spoke to Felix, he reasoned of "righteousness, temperance, and judgment to come," which made Felix tremble. The reason why Felix trembled was undoubtedly because of the punishment that would come upon him for his lack of righteousness

**Paul was trying to save him from being judged, not judging him.** All of us are to be judged in the sense of having to appear before the judgment seat of Christ to receive according to what we have done whether it be good or bad, as Paul tells us (2 Cor. 5:10). So Jesus' warning against being judged in Matt. 7:1, must relate to the danger of punishment.

Punishments are many times referred to as judgments in the Scriptures as the following passages will illustrate: Ezra 7:26, Eze. 14:21, 2 Pet. 2:3, and Rev. 17:1. The punishment of the wicked is no doubt called their "judgment" because it is the destiny which God judges they deserve.

Although Jesus said that he judged no man, we understand his remarks to refer to the days of his humiliation, because God has appointed him to be judge of the whole earth—John 5:22, Acts 10:42, 2 Tim. 4:1.

Even so, Jesus explained that it was his **word** that would judge a man in the last day—John 12:48. It is by his word that we must determine what course we must take and whom we should fellowship today.

As we, in obedience to his word, guard against deception, worldly entanglements and the relaxation of any of his commands, we must separate from those who have gone astray, and all who are joined to them.

Some observe that Paul remained in fellowship with the large congregation of his day in spite of the fact that many faults existed among them, both doctrinally and morally.

*This is true, UP TO A POINT, in the formative days of the ecclesias, but he warned them night and day with tears to amend their ways, and he made it clear that any leaven that was not put out of the Body would in time infect the whole Body (1 Cor. 5:6-12).*

**He also gave orders for the brethren to refuse the company of any who obeyed not his word.**

In 2 Thess. 3:14 he said—

"And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed."

In writing to Corinthians, he warned them about fellowshiping a certain brother who had sinned. This warning was heeded as we learn from this second epistle, and the brother was withdrawn from. The fact that the ecclesias were willing to listen to Paul and to separate from transgressors, left him under no obligation to depart from them.

But if they had upheld the man, excused his action, and brought counter-charges against Paul rather than deal with the man, Paul would have had no alternative but to withdraw from the whole ecclesia.

We are all familiar with the messages to the seven churches of Asia, and how the Spirit praised those who would not tolerate false teachers, or evil workers regardless of their claims; but rebuked those who had not done anything about them to the extent of threatening to remove their lightstand out of its place.

*These facts, when carefully weighed and considered, make it evident that if we are to be among that group to whom the judgments of the Future Age are to be committed, we must judge righteous judgment NOW, without inflicting judgments or passing final condemnation.*

\* \* \*

IN the matter of rearing children, it is understood that a righteous desire to bring the children into conformity with the divine will sometimes requires us to chasten them. Since a man is divinely given the duty of ruling his family, and commanded to chasten his son while there is hope (1 Tim. 3:5; Prov. 19:18), such chastening falls in a different category from inflicting vengeance on brethren and sisters.

Even though we might have a good motive in punishing brethren for their own benefit, we dare not do so for we are not permitted to rule over one another (Matt. 20:25).

In disciplining children, however, there is always danger of doing it for our own convenience and revengeful pleasure. Let us endeavour to direct them in the ways of the Lord and only chasten them with this motive—to prevent them from being condemned with the wicked.

God is now pouring out His judgments upon the world, and holds still greater judgments in store in the near future. Let us therefore heed the words of Christ in Luke 21:36—

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

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## **Current World Events**

### **EUROPE**

Pres. Johnson's basic premise seems wrong to many Europeans, that "China is our main enemy: the Soviet Union has ceased to be a threat." Is that a safe assumption?

It was the "fat communists" who dispatched missiles to Cuba, who are trying to subvert Latin America and break up the North Atlantic Alliance. Russia is the only military power able to hit US cities, the only power that could even think of matching forces with the US.

Admittedly, the present rulers in the Kremlin act more cautiously than Khrushchev did, but who can vouch for their successors—or even for themselves if they sight easy prey? What would happen if the US left Europe to fend for itself?

**Soviet power would be so overwhelming that each nation of West Europe would have to seek for itself insurance from Russia.**

Probably first to succumb would be Italy and Scandinavia; then soon after, West Germany. Nation after nation would fall under the influence and then under the domination, of Russia. By engaging China, even indirectly, the US strengthens Russia. (USN 1:14)

The new year appears to be one in which West Europe tries to add to its contacts and ties with Communist East Europe.

**The hope of a Europe-wide settlement is growing in all continental countries.**

American influence on the continent is expected to continue in a slow decline (USN 1-7).

## **NIGERIA**

Major Ironsi abolished the constitution of Africa's most populous nation, eliminated the offices of President and Prime Minister, fired the Premiers of Nigeria's four semi-autonomous regions, and announced that military governors would take their places. Democracy, for the time being, is dead in Nigeria.

In a single night, a conspiracy led by 5 young officers killed or neutralized their superiors and grabbed control of big units of the army.

**It was the bloodiest coup any black African nation has yet suffered. It was all the more shocking because Nigeria in its 5 years of independence has been held up as a showcase of stable African democracy.**

Nigeria is not really one country at all. It has 250 tribes speaking 250 languages. Its vast Northern Region, in which live more than half its 55 million people, is predominantly Moslem; its 3 southern regions are Christian or pagan. Because of its size, the North has been able to dominate national politics from the start, a fact that the more advanced South actively resents.

Corruption of all kinds was rampant on all levels of government. Political riots and assassinations have taken more than 150 lives in the past 3 months. Gunmen of the opposition Action Group ranged the roads, stopping cars and trucks and demanding money for the party. (Tm 1:28)

## **INDONESIA**

It has taken just 4 months for mobs of Indonesian Moslems, backed by the Army, to liquidate the hard core of their country's once-powerful (Peking-leaning) Communist party.

This was done in a campaign of terror, still going on, that has already taken at least 87,000 lives. British sources say the number is closer to 150,000; Paris says 200,000.

As it stands the Communists have lost their bid for power. They were broken by the bloodbath. But the struggle for Indonesia, between the army and President Sukarno, continues. (USN 1:31)

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Indonesia's problems remain and are growing. Economy is out of control. Food is scarce. Prices soar. Factories are idle. Transportation is stalled and currency is almost worthless. Foreign currency reserves are almost gone.

Indonesia's leadership is a bitter power struggle. President Sukarno is trying to reassert his authority but some leaders and generals oppose this and want Sukarno to act as a figurehead. Indonesia is literally a mess. (USN 1:31)

Indonesia's war against Malaysia is simmering down. In Jakarta there is official talk of making peace. That is welcome news in Britain and Australia. Britain has 50,000 troops defending Malaysia. Australia has 2700. (USN 1:17) 60

## INDIA

India's 470 million people see natural disasters piling up on man-made disasters. Famine, one of the worst India has ever known, is in sight. Drought, worst in memory, parches much of the land.

Politicians who were determined to cling to Kashmir, claimed by Pakistan, refused to let that issue be decided by international arbitration. Years ago they chose guns rather than butter. As a result, agricultural development suffered. (USN 1:31)

## MALAYSIA

Malaysia and the Philippines are dropping their old quarrel over one of Borneo's states. That clears the way for an alliance of Malaysia, Thailand and the Philippines, the 3 main anti-Communist nations of the area. (USN 1:17)

## VIETNAM

It is clear the US had irrevocably committed itself to its third major war in a quarter century, a conflict involving more than 1,000,000 men and the destiny of SE Asia.

As the Japanese demonstrated when they seized Indo-China in WW II, whoever holds the peninsula holds the gate to Asia. Were Hanoi to conquer the South and unify it under a Communist regime, Cambodia and Laos would tumble immediately. (Time 1:7)

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Moscow radio declared today that the Soviet Union "will exert full effort to ship modern weapons" to North Vietnam to help defeat US forces. The broadcast was an analysis of the trip of Shelepin, No. 2 man in the Kremlin, to Hanoi.

"All available aid will be extended to Vietnam to defeat the US aggressions," said Moscow's Japanese language broadcast, monitored in Tokyo. (Ln FP)

\* \* \*

The Viet Cong now control about 25% of South Vietnam's 15 million population; and Saigon controls another 25%. The remaining 50% are in a gray area—neither side having effective control. (Nwk. 1:17)

\* \* \*

One of the gloomiest reports to come out of the Vietnam war was made public by Senate Majority Leader Mansfield. Chief finding of the report by Mansfield and 4 other Senators back from Saigon:

There is very real danger of the US being dragged into an expanding, general war in Asia. "The war has already expanded significantly into Laos and is starting to lap over the Cambodian border while pressure increases in the northeast of Thailand." (Nswk 1:7)

\* \* \*

The unknown story on Vietnam is the one to be found in the countryside and in Saigon: Expanding terrorism, insecurity, a violent inflation, profiteering, food shortages.

In this other war—really the main one—the US is losing ground. The situation inside South Vietnam is worse than before the US starting moving in large numbers of troops last spring.

In the Saigon area, for example, the cost of rice had doubled in six months. Chickens, cooking oil and other foods are up even more. It's the same with rents and clothing.

Black marketing, pilfering and profiteering are bad and getting out of control.

In big cities, the atmosphere seems infected by honky-tonks, get rich-quick merchants and builders, and a general air of decay. US and South Vietnamese actually hold less territory than a year ago.

Widespread corruption is not only giving the Government a bad name, it is pouring millions of dollars into Communist coffers. (USN 1:25)

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The infiltration of Red troops from North Vietnam has increased markedly; some 6000 men have slipped across the border in the past month.

Allied forces are poised for a major offensive. They were reinforced last week by 7000 more US troops, swelling the total US force in Vietnam to 191,000. The fighting to come may well be the most savage of the war. (Tm 1:28)

## **SOUTH AMERICA**

Communist subversion takes many forms in Latin America. In Venezuela, it is killing city policemen and blowing up pipelines. In Peru, it is peasant invasions of highland haciendas. In Uruguay, it is strikes and demonstrations. In Guatemala, Communists are using another weapon: kidnapping. (Time 1:7)

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The outlook for much of Latin America is for continued instability. Indications are that Castro-Communist subversives will step up their guerrilla activity. Along the Andes and in Central America, the guerrillas under leaders trained in Cuba are moving into the back country for what seems to be long campaigns.

The aim is to build ultimate "wars of national liberation." Venezuela, Columbia and Guatemala are prime targets, although guerrillas are active in half a dozen other countries.

British Guiana gets its independence May 26; with freedom may come revival of that country's racial and political strife.

It is difficult to see any clear line of progress ahead for much of Latin America. Russia will continue to under-write Castro in Cuba for the trouble he can cause the US. (USN 1:7)

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In Cuba — less than 100 miles off the US coast—the Communists are now establishing a permanent "headquarters" to foment revolts and direct Red take-overs. For the first time in years, Communist trouble making has been organized on a coordinated basis. It was Russia's idea. On this one, the Russians and Chinese are working together against a common foe: the US.

Through machinery that was set up at the "Tri-Continental Conference of Solidarity of Peoples of Africa, Asia and Latin America," Communists arms, money, propaganda and guerrillas trained in subversion will flow out of Cuba on a permanent basis to exploit discord everywhere.

Primary targets listed by the Communists include the Dominican Republic (where 7,000 US troops guard against a Communist takeover), Venezuela, Guatemala, Colombia and Uruguay. The list of secondary targets is almost without limit.

The Communist strategy mapped out there is to start so many revolts —so-called "wars of liberation"—at the same time that not even US will be able to cope with them all.

Latin America is a serious worry. It is near the explosion point in a number of places. Guatemala could come apart at any moment. Haiti is hopeless. Uruguay is going to have to tear up what they've done over the past 60 years, and start all over again. Colombia is a mess. Inflation is running away with one country after another. (USN 1:31)

## **CATHOLICISM & COMMUNISM**

Paul VI last year set up a Vatican Secretariat for Non-believers, to organize a dialogue with atheists, including communists. Garaudy, the leading theoretician of the French Communist Party, in writing a book "From Anathema to Dialogue," insists the two major forces in the world today are Christianity and Communism, and that THEY MUST WORK TOGETHER to prevent the destruction of mankind in nuclear war. In answer to the question, "How," Garaudy answers that both ideologies are becoming more "humanistic."

Some Marxists now admit that the Christian's act of faith bears witness to the "grandeur of man." What Marxism attacked in the past was not Christian "faith, love, aspiration, and hopes," but the church's entanglement with such secular forces as capitalism or monarchical states.

Garaudy is not the only Communist eager for "dialogue." This year 5 leading Communists, and 5 liberal Catholic intellectuals in Italy contributed essays to a book called "Dialogue Tested." (Time 1:7)

## THE LITTLE HORN WITH EYES

From the Machiavellian machinations of the Renaissance to the international politics of Pius XII, Vatican diplomacy was held more in suspicion than esteem. But under the late John XXIII, the image of the shrewd papal diplomat was overshadowed by the warm, personal contacts that John cultivated with foreign emissaries.

Now Paul VI, an experienced diplomat, is attempting to underpin Pope John's initiative for peace with pragmatic employment of the church's disciplined diplomatic corps. Says UN Ambassador Goldberg, who met with Paul two weeks ago on Vietnam: "The Pope has unusual diplomatic channels."

The ambassador understates it. For ultimately the Vatican's channels of diplomacy and information may be of more value than any papal rhetoric in easing international disputes. At the height of the civil war in Santo Domingo last May, for example, Msgr. Clarizio, papal nuncio to the Dominican Republic, arranged a ceasefire between the rebels and the anti-Caamano junta.

This month, the Pope's dramatic plea for negotiations on Vietnam was pressed around the world by key papal diplomats.

Nuncios, who rank as ambassadors, communicate with Rome by personal courier, secret mail, and coded cables (Normal traffic: 140,000 cables monthly).

For most foreign diplomats stationed in Rome, the Vatican's value as a listening post is sufficient reason for retaining diplomatic ties.

**Through the regular visits of bishops, missionaries, and other local church leaders, the Vatican Secretariat of State draws up a continuous series of reports on ecclesiastical and secular affairs throughout the world. With entrees and confidences accorded only to clergymen, even the humblest rural priest can form an important link in the Vatican's network of intelligence. (Nwk 1:17)**

## JAPAN

In Japan, there is strong anti-American sentiment, and criticism of the US role in opposing a Communist take-over in Southeast Asia. (USN&WR 1:7)

## RHODESIA

US, British and other experts are pretty much agreed on these points: (1) Economic sanctions now applied against White Rhodesia, including an oil embargo, are likely to bring down the Salisbury "rebels." But (2) Chances are that the Black governments of neighbouring Zambia and Malawi will see the economies of their countries ruined first.

Oil for Zambia once came through Rhodesia. Now Rhodesia no longer supplies Zambia. Zambia still uses Rhodesia power, still relies mainly on Rhodesia's railway to send out most Zambian copper and bring in most exports. If Rhodesia cuts the power and rail lines to the Zambians, the cost of keeping Zambia going would soar sky-high. (USN 1:7)

Britain's economic squeeze is tightening. The help expected by Rhodesia from South Africa and Portugal has not come. Meanwhile however, neighbouring Zambia, black-run and rich in copper, gets the backlash of the economic war. The question: Which country will collapse first?

Zambia at present, accounts for about one seventh of the world's copper production. Britain gets half its copper supplies from Zambia. West Germany and Japan also import large quantities of copper from Zambia.

For Zambia, a crippling of Zambia's copper industry would be a major disaster. Copper accounts for 80% of its tax revenues and 90% of its exports.

What is holding Rhodesia back from a break with Zambia is failure to get all the support Rhodesia expected from S. Africa and Portugal—which supposedly are their partners in building a "white Africa" in the southern part of the continent. Neither country has recognized the white rebels of Rhodesia or has offered to violate the embargo. (USN 1:17).

To add to Smith's troubles, Rhodesia, like much of the rest of Southern Africa, is suffering its worst drought in memory. Crops are withering and unless rain comes soon, thousands of cattle are likely to drop dead. Any aid to Rhodesia humanitarian or not, is sure to enrage Black Africa. (Nwk 1:17).

## AFRICA

Three countries — Dahomey, Central African Republic, and Upper Volta—fell to military coups in less than 2 weeks, underscoring the fact that political independence has not turned out to be the panacea many Africans had dreamed.

All three are pitifully poor, lack the mineral deposits and rich soil necessary to lift the standard of living much above the bare minimums their populations have endured for years.

Unable to do much for the people, the politicians unwisely did what they could for themselves. Dahomey's first president built a \$3 million palace; the Upper Volta's Yameogo (built himself a sumptuous country retreat with a swimming pool, while farmers still desperately seek water holes on the arid plains to keep their cattle from thirsting to death.

After the coups, Dahomey and CAR immediately broke relations with the Red Chinese, whom they accused of meddling in domestic affairs. (Tm 1:14)

As for Africa, Communists of all brands look weaker there. Three military take-overs in Africa—in Dahomey, Upper Volta and Central African Republic—all appear as anti-Communist. (USN 1:17)

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Thirty-one nations (29 of which have become independent since 1956) comprise Black Africa, between the Sahara on the north and white-ruled Africa on the south.

Among them, one-party rule prevails in 19 countries; dictatorships, civilian or military, tightly rule 10. Democracy, in which an opposition party functions freely and effectively, is found in only two—Uganda and Somali Republic.

Found in all these countries: widespread corruption, and growing concentration of power in a relatively small handful of Western-educated elite! (USN 1:31)

## RUSSIA

The Russian presence in Asia is growing. For the first time, Tass, the Soviet news agency, is stationing a news correspondent in Singapore. In Hong Kong, Novostri, another Soviet press agency, is setting up shop to supply pictures, special features and daily translations from the Russian press. (Nwk 1:25)

\* \* \*

Russia's absorption in Asia has induced a sense of complacency in Western Europe.

**Politically, the Russians are succeeding in creating a new image in Western Europe—that of a responsible great power exercising restraint, moderation and respect for the views and interests of others.**

(USN 1:31)

\* \* \*

Suddenly, with the new year, the men in the Kremlin broke out of their self-imposed shell of isolation in a flurry of diplomatic activity. The Russians after months of careful planning, now have launched their big offensive to isolate Red China and re-establish Soviet leadership of the Communist world.

**Kosygin, through the Indian- Pakistani agreement, scored a signal success such as no Soviet leader has ever achieved in the diplomatic field.**

**It will greatly enhance his prestige and weaken the trouble-making potential of Red China. In the background loom the plans for an international Communist congress to realign most of the Communist parties of the world behind Moscow. (USN 1:31)**

\* \* \*

In the Soviet city of Tashkent, Pakistan's President Khan and India's late Prime Minister Shastri—succumbing to the deft and tireless mediation of Soviet Premier Kosygin—pledged their respective nations at least to strive to coexist peacefully. The Tashkent meeting was only the most notable in a series of events that showed that Lyndon Johnson is not the only one capable of mounting a diplomatic offensive.

The Soviets, who originally regarded the Vietnamese war with unmitigated distress, have lately been using it to their own advantage. Moscow has capitalized on Washington's preoccupation with the war in Vietnam—and on the anti-American feeling that the fight against the Viet Cong has caused in much of the Afro-Asian "Third World—to adopt the role of counsellor of moderation.

**In general, the new look in Soviet diplomacy simply means that the Kremlin has found a more sophisticated and effective means of pursuing Russian interests. (Nwk 1:24)**

## MIDEAST

Relations between the Moslem nations of Iraq and Iran have never been very warm. The most pressing issue between the two is the Kurds—the fierce independent tribesmen who inhabit neighbouring areas of both nations.

For 6 years, Kurds in Iraq, led by Mustafa Barzani and seeking autonomy, have been in rebellion against the government. Last week, Barzani's guerrilla war had touched off an angry border clash between Iraq and Iran.

Barzani has long enjoyed aid from his Kurdish brethren in Iran. Iran, anxious to avoid revolt among its own 3 million Kurds, has not strained itself in trying to stop it. Last week Iraqi troops pursued Kurdish rebels across the ill-defined border into Iraq. Each side now accuses each other of infiltrating. (Time 1:7).

\* \* \*

While the world has been worrying about war in Vietnam and Kashmir, a less publicized but long festering sore is reaching the danger point at the crossroads of Asia, Africa and Europe.

On the borders of Israel and the Arab states, tensions are growing, troops are manoeuvring, shots ring out every night over that most precious of man's essentials—water.

Israeli population has reached a point where it must have more water. And a sullen Arab population has reached a point where it is working to divert water from the streams that flow into Israel and the Sea of Galilee.

Russia has sent 2500 tanks to the Arab states. They have also equipped the Arab states with the latest Soviet fighter planes. Further, now Russia has delivered to Egypt 14 fast patrol boats, each carrying missiles developed by ex-Nazi scientists whom Nasser has imported from Germany.

The combined population of the Arab world surrounding the Mediterranean — though not all hostile to Israel — totals 80 million. Israel's population is 2½million. (Tampa Tribune)

\* \* \*

There is a striking build-up of arms in the Middle East, a build-up of crises too. Peace talks over Yemen are stymied, and more war there could pit Egypt against Saudi Arabia. Iraq and Iran are at odds. Arab-Israeli feud is warming again.

Egypt has just made a deal with a Soviet mission to Cairo for more arms, including, Egyptians say, new MIG jet fighters. Iraq and Syria both are out shopping for arms in Moscow. Iran has a deal to buy \$200 million of Western arms. Saudi Arabia is getting half a billion dollars worth of modern weapons from the US and Britain. Jordan is buying tanks from the West.

Israel's Prime Minister has expressed alarm over the flow of arms to the Arabs. But Israel too, is buying arms, including it is said, missiles. Next time war flares up in the Middle East, it may be a bigger bang. (USN 1:25)

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## Ecclesial News

### 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 & Hughson Sts.—Mem. 11 am. Bro. Clifford Cope, Apt. 4, 182 Hughson S.; (416) 527-5569.

Greetings in Jesus' Name.

As we came to the end of 1965, our hearts were uplifted by the company of brethren and sisters from Buffalo, London and Toronto.

The Toronto ecclesia could not get their hall for Dec. 19, so they decided to come to Hamilton to spend the day with us, for which we were thankful, and were encouraged by their labor of love.

The visitors were: bro. & sis. Gibson, bro. & sis. MacIvor Sr., bro. & sis. R. Philip, bro. & sis. J. Jackson, brethren Wm. MacIvor & Toole, sisters Barbara MacIvor & Brigitta Trent.

Also we had: bro. & sis. Gilbert (Buffalo); bro. Roy Sutherland and sis. Olive Gwalchmai (London). Bro. Gilbert gave the word of exhortation, which is so needful at all times.

We had many visits from bro. & sis. Fred Higham Sr. and sis. Beth Higham while they were in Oakville. Bro. Higham exhorted on many occasions.

We are grateful for the help our brethren in Toronto give us in sending us a speaker once a month.

As we enter the year 1966, may it be the "set time" for our Heavenly Father to favor Zion!

—bro. C. Cope

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**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 6rl5.

**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 Hobkirk, 949 Belvedere, N. Vancouver; Ph. (604) 988-5941

### GREAT BRITAIN

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

**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 1st & 3rd Suns; Class Wed. 7:30 pm at YWCA. Stuart 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, Massillon, 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).

**EVANSVILLE**, Indiana 47711—Sister Carolyn (Mrs. K.B.) Thompson, 3015 Blossom Lane.

**HAWLEY**, Pa.—IOOF Hall Main St. Route 6—S.S. 10:45 am; Mem. 11:45 am. Bro. David Sommerville, 224 Conkintown 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.

**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.

**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.

**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.

**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.

**SO. CALIF.**—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.

**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

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## Faith Which Works by Love

*"Without faith it is impossible to please God; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him"—Heb. 11:6*

MAN, in his natural state of mind, led by the bent of his own evil nature, cannot please God. He must be purified by implicit, unshakable faith in God, in His Word, His promises, and the belief and expectation that God can and will save him, if he complies with the conditions which God imposes as the price of salvation.

The man with whom God is pleased is not the "Old Man of the flesh"—our natural selves, but the New Man, "created in righteousness and true holiness." Since this New Man is created only through faith, therefore without a purifying faith it is impossible to please God.

Sinful man's efforts to work out his own salvation by adhering to a law, or on the basis of moral principles of his own devising, is futile. The character with which God is well-pleased is a character that is built upon a strong, intelligent faith in the things promised, coupled with—

"GOOD WORKS which God hath ordained that we should walk in them" (Eph. 2:10).

*It is folly to imagine that God will be pleased with anything less than that.*

—O.B.

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**Fraternal Gatherings**

(If the Lord Will)

**LONDON, Ont.: Sat. & Sun., Oct. 1-2, 1966**

Write: Bro. D. Gwalchmai, 29 Devonshire, London; Ph. 519438-7730

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