

The Berean Christadelphian

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

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

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

AUSTRALIA

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

GREETINGS of love to all of like precious Faith in Christ Jesus!

We greatly appreciate the communications received from brethren and sisters in USA, Canada and New Zealand, with the comforting thoughts and encouragement expressed in them, and especially the spiritual love that motivates them.

It is a real pleasure to receive letters from those of like Faith, and though separated by great distances, and personally unknown to each other, these letters strengthen that feeling of oneness in our High Calling—that oneness which is our desire as expressed by Jesus in John 17:21-23.

We do not feel as alone since rejoining the Berean fellowship. We realize numbers do not assure us of a place in the Kingdom, but each must work out his own salvation.

We enter another year of probation, and though we may wonder if 1966 will bring us to the judgment seat, if we are wise we will strive to live each day unto God as it comes, making each day a day of labor in His Vineyard—each day striving to bring this mortal flesh and its ways into subjection to the ways of God.

Truly "The spirit is willing, but the flesh is weak, and the echo of Paul's words sound out in each of us—

"The good that I would, I do not; but the evil which I would not, that I do."

That we have this experience in common with Paul gives us some encouragement and comfort, knowing he fought a good fight, he kept the Faith and gained a victory through Jesus Christ.

We also, in a humble way, can fight the good fight of Faith, accepting our trials in whatever form they come, and seeing them as stepping-stones to the Kingdom of God.

Surely we are witnessing the end of the Gentile times, as we perceive the evil, the chaos, and the futility of man's attempts to govern himself, and the "time of trouble such as never was" coming rapidly upon mankind.

How thankful we should be to our Heavenly Father that He has opened our eyes to the way of Truth. May He so bless and guide us that when we stand before our Judge we may experience His mercy to the full by hearing those words—

"Come, thou blessed of my Father!"

In these days of probation, let us once again reflect on Joseph. After the release of the butler, Joseph was tested a further two years: then suddenly he is brought before Pharaoh the king. Joseph pleased the king and his filthy prison garments were cast from him and he was clothed in royal apparel, raised to honor and glory, and ruled with Pharaoh for the preservation of his people.

Our probation too will end suddenly. Shall our filthy garments of mortal flesh be replaced with a white robe of righteousness—immortality? Shall we be given power, and rule with the King of kings? Or shall we hear the quiet words of rebuke: "Couldest thou not watch one hour?"

Dear brethren and sisters, may our Heavenly Father bless and guide each one of us that in our hour of probation we WATCH—so that we might be one. —bro Ray Hodges

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.

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.

IT is our pleasure to report that on Dec. 23, 1965, our bro. William S. MacIvor and sis. Brigitta W. Trent were united in marriage. Our earnest prayer is that, as they face the future in this new relationship, they may walk together united in the fear of the Lord, and live joyfully together in the hope of salvation, and the love of the appearing of the Lord Jesus from heaven. Concerning marriage, bro. Roberts said of his,

"Our marriage experience has been nothing but a pure blessing, spiritually, and in all other respects." That is as it should be.

To our brethren and sisters, wherever they are, we send greetings of love, and once again remind them that—

"The Lord is not slack concerning His promise, as some men count slackness . . .

"For the vision is yet for an appointed time: wait for it; because it will surely come, it will not tarry."
—bro. G. A. Gibson

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.

GREETINGS of love.

We begin on a note of sadness, for we have just returned from the laying to rest of our beloved sister Ethel Pigott of Kidderminster, the sister-wife of bro. Harry Pigott, who, together with sis. Elsie Pigott, remains at Kidderminster. Our brother and sisters were members of the former Berean ecclesia at Scotts Green, Dudley.

Our sister now rests in sleep, awaiting the return of the Master. We are comforted by the words of the Psalmist, and the apostle Paul expresses the hope of each one of us, that the dead in Christ shall rise first, then we that are alive and remain shall be caught up together with them to meet the Lord.

We had visited those at Kidderminster once during last year, when a time of spiritual joy and uplift was our experience.

We were also, in the mercy of our Heavenly Father, able to visit the brother and sisters at Birmingham where too we enjoyed the company of those of like Faith. The time to leave on our journey homeward came all too soon.

We may be few in number, but our faith and hope is strong, and with the help of God, and His mercy extended to us, we continue to fight the good fight of faith, through Jesus Christ our Lord.

We are helped by the tape recordings we receive. We gain quite an amount of spiritual strength from them. As we listen to those from the Hye Gathering, we transport ourselves to Texas and imagine ourselves in the company of those brethren and sisters and young friends seated together under the canopy of the Tabernacle. These are joyous moments, and we are saddened when the tapes are finished.

We can count our blessings among all our trials and tribulations, looking forward to the return of the Master, when sorrow and sighing shall flee away, and there shall be no more death, for the former things shall have passed away. Our hope is that we may be called to his right hand.

— 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.

IT is now some time since ecclesial news from Whangarei appeared in the Berean, but our many brethren and sisters overseas are continually in our thoughts and prayers.

In this connection, it is a comfort to again see listed in the Berean the names of those ecclesias to whom we are bound in the bonds of faith and love.

Few in number, we still strive, with God's help, to maintain a lightstand in this far-off corner of the Vineyard, but the nearer we draw to the time of the end, the greater the apathy of the alien to the things of God.

However, God alone can give the increase and, as ever, our principal work lies within ourselves, and in this we have received much encouragement from correspondence and the many fine articles in the Berean. We follow all reported ecclesial activities with deep interest.

We also have had the help and pleasure of being able to exchange visits with our bro. & sis. Starr of Papakura—the only other ecclesia in fellowship in New Zealand.

We regret that we have found it necessary to withdraw fellowship from sis. Fisher for doctrinal error.

Surely the Day of the Lord cannot be far off! As we look around the troubled world, how evil and ugly is the scene that greets us! And how thoroughly and surely is God laying the foundation on which the great drama of the ages is shortly to be enacted!

All those international crises of the last few years that so stirred us, when viewed in retrospect, appear but the means of generating human forces that will influence the grouping of the nations into their respective prophetic roles—as all move toward the final conflict.

The European Common Market—perhaps the initial means of drawing the Ten Toe Kingdoms into a common destiny?

The Cyprus issue brought enmity between Greece and Turkey, and moved Russia closer to Greece.

The exaltation of the Papacy—a proud declaration to all men that "I sit a queen and am no widow!"

And the India-Pakistan conflict,—Pakistan, extending to the eastern extremity of the old Greek Empire (the belly and thighs of brass), is destined to come under the power of the Head of Gold. And this conflict appears to have started Russia moving in that direction, as evidenced by her unprecedented diplomatic activity in mediating this dispute.

All these things emphasize to us the great need to "Watch!"

Our prayer is that God's blessing may rest on the Household of Faith, and that all may be strengthened to endure unto the end, for of such are the saved.

With love in the Truth from all at Whangarei.

—bro. M. J. Griffin

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 Conklintown Rd., Wanaque, N.J. 07465; Ph. (201) 835-4751. Phones near hall: bro. K. Frisbie (717) 226-3507. sis. Grace Frisbie (717) 253-2534;

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

WE are very happy to have brother J. Randy Scott, formerly of Corpus Christi (immersed here last Dec. 3) as a member of the Houston ecclesia. He is now living in Houston while attending school.

We are also fortunate in having the company and fellowship of our bro. & Sis. H. A. Sommerville, of Lake Ariel, Pa., who are once again visiting with the Texas brethren during the winter months.

Meeting with us also around the table of the Lord (on Dec. 26), was sis. Carolyn Thompson, now living in Evansville, Ind.

On the afternoon of Jan. 16, the Houston ecclesia held its annual Sunday School program, at which time the children gave evidence of having been well occupied during the past year, with the eternal truths concerning the kingdom and the Name of Jesus Christ. May they remember their Creator in the days of their youth and commit their works unto the Lord that their thought may be established. May they rejoice in the way of His testimonies and delight themselves always in His statutes.

—bro. C. Banta

HYE, Texas Quarterly Meeting

THE Texas ecclesias were well represented at the Quarterly meeting at Hye, Feb. 6. There was a total of 54 present: 36 brethren and sisters, 5 friends, and 13 Sunday School scholars.

We are grateful to Him Who knows our needs for this opportunity of assembling ourselves together in association and fellowship with those of like precious Faith, and for the effort put forth on the part of all the brethren to attend.

1 Thess. 3 was the subject under consideration by the Sunday School class. Bro. Roy Johnson of the Houston ecclesia exhorted the brethren and sisters to be found "watching" as all the signs converge in these last days of Gentile dominion, that we have no cause for fear or shame when brought before the Judge of all the earth.

This is the first time sis. Kate Eastman has been able to be with us since suffering a broken hip in a fall in her home a year ago. Although on crutches she seems to be doing well. Her address is: Mrs. Ellie Eastman, Fredonia, Texas 76842.

We believe that this is the first time that Wayne Junior Wolfe has missed a quarterly meeting. He is now at home although still, in a cast. He underwent surgery on his knee the second time last December. He would appreciate hearing from the brothers and sisters. Address: Wayne Wolfe Jr., Route 2, Lampasas, Texas 76350. —bro. C. Banta

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

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

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

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

EDITORIAL

"Blessed He That Watcheth"

"Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh"—Matt. 24:44

WHEN John the Baptist appeared in the land of Judea, the people of Israel had been without a king for 600 years. It was his duty, in fulfilling his divine appointment, to "Prepare the way of the Lord." Christ had been born a few months after John, and was still in the privacy of Nazareth.

As the result of John's preaching for about 3 years, the people became aware of the fact that their Messiah was in their midst and about to be manifested. But not many were deeply interested. Most of them were too busy with their merchandising, or spending their time seeking after the pleasures of this life.

Among the few that had been waiting and watching was one named Simeon, and Luke tells us "that he was just and devout, waiting for the consolation of Israel." And further, it was revealed to him by the Holy Spirit that he would live to see the Lord's Christ. When Joseph and Mary brought the child Jesus into the temple to present him to the Lord, Simeon took him up in his arms, and said—

"Lord, now lettest Thou Thy servant depart in peace, according to Thy Word: For mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people;
"A light to lighten the Gentiles, and the glory of Thy people Israel"—Luke 2:29-32.

* * *

THIRTY years later, Jesus was manifested to Israel through the preaching of John, who also publicly baptized him in Jordan. Of this, Jesus said—

"Thus it becometh us to fulfil all righteousness."

Following his trial in the wilderness, Jesus went forth to begin his public ministry, and he gathered to him 12 men who had been waiting and watching for his coming. To them he said:

"I must PREACH THE KINGDOM OF GOD . . . for therefore am I sent" (Luke 4:43)

And Luke further records—

"He went throughout every city and village, preaching and showing the glad tidings (good news) of the Kingdom of God: and the 12 were with him" (8:1).

In addition to his preaching of the Gospel, Jesus did many wonderful works in healing the sick, restoring sight to the blind, raising the dead and other things too numerous to mention at this time. Among the poor, he was held in sincere esteem, but the wealthy and influential—especially the clergy—became jealous and envious of him, and finally brought about his death.

To all outward appearances, his mission and work was a failure, but subsequent events proved otherwise. When the hopes of the apostles were at the lowest ebb, because of his death, Jesus rose from the dead and appeared to them and said:

"Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:
"And that repentance and remission of sins should be preached in his Name among all nations"—Luke 24:46-47.

In the first chapter of Acts, we are informed that Jesus was seen of them forty days, during which time he spoke to them of things pertaining to the Kingdom of God. He also told them that after they received the Holy Spirit, they would be his witnesses unto the uttermost part of the earth.

After saying these things, he was taken up and passed through a cloud and disappeared from their view. While they stood gazing into the heavens, they noticed two men standing by them clothed in white. They spoke and said—

"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven"
—Acts 1:11.

On several occasions Jesus had told them that he was going away, but would come again. An outstanding example is found in the Mount Olivet prophecy in Mark 13:34-37—

"For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.
"Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping.
"And what I say unto you I say unto all, WATCH."

But what are we to watch for? On one occasion, Jesus said

"Ye can discern the face of the sky; but can ye not discern the signs of the times?"

The signs were there but they failed to observe them. With respect to his second coming, he has left on record an abundance of signs which believers have considered carefully for many years. We, too, should be keenly interested in them, for, says Paul—

"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief . . . therefore let us not sleep, as do others; but let us watch and be sober" (1 Thess. 5:1-6).

* * *

Watching the signs of the times is both fascinating and instructive—but are we ONLY to watch for them, or are there other things that require our attention?

There are other things of paramount importance, without which our watching would be of no avail.

This information comes to us from the words of Jesus in Rev. 16:15, from which we obtained our subject-title, "Blessed he that watcheth." This statement is an uncompleted sentence. The full sentence reads—

"Blessed he that watcheth, and KEEPETH HIS GARMENTS."

What kind of garments does he speak of? We get our first clue from the parable of the King's son recorded in Matt. 22:1-14. When the King came in to see his guests, he found one without a wedding garment. This indicates that the guests were expected to appear properly clothed for the occasion. The explanation is revealed in the Apocalypse—not only the garment, but the wedding also—

"Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

"And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints" (Rev. 19:7-8).

The "righteousness of the saints" is therefore the garments that must be kept, and they must be kept clean and white. Paul speaks of this as the "armour" of righteousness, and in his letter to the Ephesians, he says—

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having overcome all, to stand.

"Stand therefore, having your loins girt about with Truth and having on the breastplate of Righteousness; and your feet shod with the preparation of the Gospel of peace;

"Above all, taking the shield of Faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

"And take the helmet of Salvation, and the sword of the Spirit, which is the Word of God"

—6:13-17.

All these things combined go to make up the garments of the saints. That means that in addition to watching the signs of the times, we have to give special attention to our speech, our general conduct, our habits, what we read, and the company we keep.

We become so accustomed to the things that surround us in our daily lives, it is possible that we fail to recognize the sharp contrast between us and the world. The dividing line is there, and is clearly visible if we permit the Word of God to dwell in us richly.

There are no halfway measures; we are either living gloriously in the light, or stumbling foolishly in the darkness.

How, then, can we be blessed, or happy, while we wait and watch? Can there be blessedness in this present life? Yes, it is possible: for one of the meanings of blessed is "contented," and what could better describe our position as we watch? That means that we have a habitual satisfaction or mental ease and quietude that nothing but the Truth can give, and is well expressed by Paul in 1 Tim. 6:6—

"But godliness with contentment is great gain."

While there is great blessing, happiness and contentment at present while we wait and watch in anticipation of the coming of the Lord Jesus, there will be far greater joy in store for us if we learn obedience by the things which we suffer, for—

"Blessed they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city"—Rev. 22: 14.

O what boundless happiness will greet those who watch and keep their garments until the Son of Righteousness rises to fill the earth with light and glory! —Editor.

God Loveth a Cheerful Giver

IT was one of the grounds of God's rejection of Israel after the flesh, that they were lacking in the spirit of ready benevolence, finding expression in abundant deeds of kindness.

It will be a ground found not lacking in the case of those sent away from the judgment seat, with weeping and wailing and gnashing of teeth. The apostles speak pointedly on the subject. John asks—

"Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, HOW DWELLETH THE LOVE OF GOD IN HIM?" (1 John 3:17)

—**Bro. Roberts.**

The Vision of Nahum

PART THREE

"And this man shall be the peace when the Assyrian shall come into our land: and when he shall tread in our palaces"—Micah 5:5

BY BROTHER JOHN THOMAS

THE destruction of Nineveh by the kings of Babylon and Media fulfilled the prophecies of Nahum and Zephaniah. The latter, who prophesied in the reign of Josiah, said—

"Yahweh will stretch out His hand against the North, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness.

"Flocks shall lie down in the midst of her, all the beasts of the nations.

"The cormorant and the bittern shall lodge in the upper lintels of it;

"Desolation shall be in the thresholds; for he shall uncover the cedar-work.

"This is the rejoicing city that dwelt carelessly, that said in her heart, I (am supreme) and none beside me:

"How is she become a desolation, a place for beasts to lie down in! Every one that passeth by her shall hiss and wag his head" (Zeph. 2:13).

Such is Nineveh, and such has she been for ages. Until the late discoveries of Layard, the site of the city was a matter of dispute.

Nineveh and Babylon, the destroyers of the kingdoms of Israel and Judah, are both fallen, and vanished; but Israel, Judah, and Jerusalem, the people and city of Yahweh, remain, and are preparing to—

"Blossom and bud, and fill the face of the world with fruit!"

* * *

THE historical outline presented before the reader will show him the fitness of Nahum's introduction, in which he says—

"Yahweh is a jealous and an avenging God;

"Yahweh recompenses His adversaries, and He reserveth wrath for His enemies.

"Yahweh is slow to anger, though great in power."

Yahweh is jealous of the honor of His Name; therefore He avenged it in fury upon Sennacherib, his god and their city. Nahum says to Nineveh—

"From thee hath there gone forth one who imagined evil against Yahweh; a most wicked counsellor;"

But though this pretended god was obeyed by myriads—

"Thus saith Yahweh, Though they are victorious and so many, yet shall they be cut down and pass away."

Then to Israel He says—

"Though I afflicted thee I will afflict thee no more; for now will I break his yoke from off thee, and I will burst thy bonds in sunder,

"And Yahweh will command concerning thee, that thy name be no more scattered abroad."

Then to Nineveh He says—

"From the house of thy gods will I cut off the graven and the molten image:

"I will appoint thy grave; for thou art vile."

But Judah shall live in peaceful independence when her oppressors are no more. Nahum saw this in his vision as the consummation of "the Controversy of Zion."

Nineveh and all her successors in her great contest with Yahweh for sovereignty over His people and land, should be destroyed; for the decree is—

"The wicked shall be wholly consumed, and cut off."

Therefore, saith the prophet—

"Behold upon the mountains the feet of him that bringeth good tidings, who publisheth peace!

"Keep, O Judah, thy feasts; perform thy vows: for he shall no more pass through thee:

"The wicked is wholly consumed, he is cut off."

The power of the wicked shall no more pass through Judea; because of him who brings the proclamation of peace to Judah.

* * *

But the power of the wicked is supreme there to this day. Therefore, in these words, Nahum looked beyond the fall of Nineveh. He penetrated into that future indicated by Isaiah in similar words, saying—

"How beautiful appear on the mountains the feet of him that bringeth good tidings, of him that proclaimeth peace!

"Of him that bringeth good tidings of good, and that proclaimeth salvation! That saith to Zion, Thy God reigneth!

"The watchmen shall lift up their voice; with their voice together shall they sing; for with their eyes shall they see that Yahweh restoreth Zion."

"Burst forth into joy; sing together, ye waste places of Jerusalem!

"For Yahweh hath comforted His people; He hath redeemed Israel,

"Yahweh hath made bare His holy arm, in the sight of all the nations:

"And all the ends of the earth shall see the salvation of our God" (Isa. 52:7).

The Assyrian has not yet abandoned his pretensions to Yahweh's land. There can therefore be no peace for Judah until the Assyrian's claim shall be extinguished in the utter consumption of his power.

The fate of Nineveh and Babylon is the earnest, as well as type, of that of Rome and Constantinople, the modern seats of the Assyrian's power.

Hence, Micah, looking forward to the final deliverance of the Holy Land from the Assyrian of the Latter Days (whose dominion, as it will be in those days, Nebuchadnezzar saw in his dream), speaking of the Judge of Israel born in Bethlehem, says (Micah 5:5-6) —

"He shall be the peace, when the Assyrian shall come into the land.

"He shall deliver us from the Assyrian when he cometh into our land, and when he treadeth within our borders."

It is easy to perceive that Nahum, Isaiah and Micah all speak of the same person; that is of THE CHRIST. Their testimony exhibits him as the publisher and giver of peace to Israel—the Shiloh to whom the gathering of the people shall be. When the Assyrian falls upon the mountains of Israel after the manner of Sennacherib, peace shall be upon Israel for evermore.

* * *

IN chapter 2, Nahum announces that the destroyer—the united army of the Medes and Babylonians prepared by Yahweh—marches against Nineveh to avenge the cruelties and desolations inflicted upon Israel—

"Behold, saith Yahweh of armies, I am against thee; and I will burn thy chariots in the fire, and the sword shall devour thy young lions;

"And I will cut off thy prey from the earth; and the voice of thine ambassadors shall be heard no more."

Hence the destroying army was Yahweh's preparation—His mighty and valiant men with blood-red shield, and scarlet uniform, brandishing their spears; with scythe-chariots blazing in the sun like flaming torches. As they approach the fated city there are heard—

"The cracking of the whip, and the noise of the rattling wheels, and of prancing horses, and bounding chariots.

"The cavalry mount, and the flame of the sword, and the glittering of the spear are seen"

(Nah. 3:2).

Such in vision was the appearance of Yahweh's hosts as they approached the city. Nahum saw them moving in battle-array—an imposing spectacle.

But Nineveh was faint-hearted and unprepared. This appears from Nahum's words (3:13)—

"Lo, thy people are as women in the midst of thee: The gates of thy land are set wide open to thy foes."

"Thy shepherds slumber, O king of Assyria: Thy nobles give themselves up to repose."

The issue would therefore not be doubtful, when the shock of battle came. Having passed through the gates of the land, Nahum saw them at the gates of the city preparing for assault, expressed by the phrase—

"He shall recount his mighty men."

They shall be brought into line—they shall be arrayed for the onset (2:4-6)—

"The chariots rage in the suburbs; they charge against one another in the broadways:

"They appear as torches, they run as lightning: He shall recount his mighty men; they cast down as they march on;

"They hasten to the wall, and a covert is prepared: the gates of the river are forced; and the palace, and the citadel are dissolved."

The Assyrian captains try to rally their dismayed troops, who, they perceive, are disposed to turn their backs upon the assailants —

"Stand, stand, they cry, but none looketh back. Their hearts melt, and their knees smite together;

"And there is great pain in all loins, and the face of them all gather blackness" (2:8-10).

"There is a multitude slain, and a heap of dead bodies; and there is no end to their carcasses, over which they stumble" (3:3).

The city being taken, the victors proceed to secure their prisoners, to collect the spoil, and to demolish her towers. Of this, Nahum says (2:7) —

"She is led away captive, she goeth up; her maids are led away moaning as doves, and smiting their hands upon their breasts."

As to spoil, he says, speaking of Yahweh's troops (v.9) —

"They seize the silver, they seize the gold, and there is no end of the glorious store, because of all kinds of desirable furniture."

The result of this pillage is that:

"Nineveh is void, and empty, and waste" (v.10).

The walls and towers of the city (whose men of war had become effeminate, and whose king and nobles had given themselves up to luxury and repose), however thick and lofty and numerous they might be, would be but an indifferent protection to its inhabitants, and offer but a feeble resistance to the enemy. This was the case with the fortifications of Nineveh, which, as Nahum foretold, were easily subdued by her destroyer—

"All thy strongholds shall become like fig-trees loaded with the first ripe figs: if they be shaken, they fall into the eater's mouth" (3:12).

A slight shaking will bring down the shower of ripe figs from the tree. The figure is, therefore, very expressive of the facility with which —

"The habitation of the lions, and the feeding place of the young lions."

—and all the dens and lairs, or strongholds of Nineveh, were captured by the Medo-Babylonian army of Yahweh, the omnipotent and victorious God of the Jews.

Thus, the skirts of the well-favoured harlot, the mistress of enchantments, who trafficked in nations and tribes, were reversed upon her face, and her nakedness exposed to them she had deceived. She was made vile, and set as a gazing stock in a deserted land (3:5-19)—

"And it shall come to pass that all who see thee shall flee from thee, and shall say, NINEVEH IS DESTROYED!

"Who will bemoan thee? Whence shall I seek comforters for thee? Thou shalt be hid.

"Thy people are scattered upon the mountains, and no man gathereth them. There is no healing of thy bruise;

"Thy wound is become grievous; all that hear the report of thee shall clap their hands over thee: for thy wickedness hath passed continually upon all."

Thus was determined in favor of the Truth, the great question of the eighth century before the birth of Christ—

Is Yahweh, God of Israel, or the god of Nineveh, the Lord of the whole earth, and Ruler in the kingdom of men?

The Truth was established in the destruction of Nineveh, according to Yahweh's Word.

The Truth was mighty, and prevailed; not by argument, however, but by the sword employed by Him Who has said—

"I have magnified My Word above all My Name."

This is a world in which Yahweh's Truth cannot prevail by the mere force of testimony and reason. It never has so prevailed, and never will while "sin flesh" is the nature of man.

The Christianity of the fourth century was not placed on the throne of the Caesars without war. The anti-papalism of the 15th century did not enthrone itself in the Protestant States without a long, bloody war.

Testimony and reason begin the strife which is victoriously consummated by the sword.

This is Yahweh's method. He dealt so with Nineveh, with Babylon, with the Rome of the Caesars, with German Popery, and hereafter with the Rome of the popes.

When Gog, the Prince of Rosh, shall rule the Image-Empire of the Latter Days, he will not fall short of the impiety and arrogance of the ancient Ninevite. Like him, he will claim lordship of all the earth, and—

"Oppose and exalt himself above all that is called God, or an object of fealty;

"So that as a god, he sits in the temple of the god, exhibiting himself because he is a god"

(2 Thess. 2:4).

In this assumption of divinity, an issue will be formed between him and Yahweh; or rather the old issue will be revived, the time and person chiefly differing. By virtue of this self-exaltation to supreme worship, or lordship over all the earth, Gog will claim possession and sovereignty over Yahweh's land, and Jerusalem, the city of the Great King—

"He shall think an evil thought" (Eze. 38:10).

—which will impel him to follow in the footsteps of Sennacherib and Esarhaddon against Judea. He will occupy the sites of their encampments, as well as the Holy City.

The crisis is then formed, and the nations will be taught to know that there is a power that claims Jerusalem which is mightier than the Sennacherib of the latter days—

"Then saith the Lord God, My fury shall come up in My face; and Gog shall fall upon the mountains of Israel:

"For I will consume him with the spirit of My mouth, and destroy him with the brightness of My Coming" (Eze. 38:18, 39:4; 2 Thess. 2:8).

From this declaration, then, of what the Lord will do, it is evident that He has not departed from His old method of settling questions pertaining to His sovereignty over the earth, and Israel. He is now holding back until the principles of the Apostasy shall develop themselves into full maturity of blasphemy in Gog's impiety.

Men unenlightened by the doctrine of the Bible, are capable of uttering the most egregious nonsense, and of perpetrating the most flagrant absurdities. It is the thinking of the flesh, which is

enmity against God; is not subject to His law, neither indeed can be; for the thinking is the mentality of sin. "Mental Liberty," and Romish and Muscovite Superstition, all hate the Bible, and make a mock at sin. No pretensions are too impious or blasphemous to issue from the mouths of such.

*Infidelity and Superstition are extremes that meet; and when they shall kiss each other with fraternal and political embrace, THE APOSTASY will have produced the LAWLESS ONE in the fulness of his power, whose infidelity of Yahweh and Yahweh's Word will embolden him to claim the Lordship of the world.**

But enough. The sword will settle the question; and the nations will learn that there is but "One Lord and One God," and that Yahweh the Avenger of Israel, and the hope of His people, is He.

*This coming latter-day alliance between Moscow and Rome, so clearly foreseen by bro. Thomas over 100 years ago from the prophetic Word, is strikingly foreshadowed in the current trend of the Communist and Catholic camps, as will be noted in the World News section from month to month.

Be Ye Perfect, As Your Father Is Perfect

CHRIST plainly says, "Be like unto your Father." It is a very high standard, but it IS the standard, and it would be the height of folly to ignore it. We shall have the standard judicially applied by and by, and it will not help us to shut our eyes.

The result will be beautiful when the process is concluded. When a great company of men and women, having the character of God, are separated from the gross elements with which they are necessarily surrounded in the day of their preparation—when they are incorporated together as one society, with immortality of nature as its basis, and the world put into their hands, it will be a day of gladness for them, and a day of blessing for the world. —**Bro. Roberts.**

My Days and My Ways

By BROTHER ROBERT ROBERTS

"My speech and my preaching was not with enticing words of man's wisdom,, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God."

PART FIFTEEN

ONCE a fortnight, the succeeding lectures came out in penny numbers. They were nearly all disposed of, and the printer's bill duly liquidated, and so far as my impression was concerned, the publishing episode was closed. It did not seem to me possible there could be anything more in that line.

Many who had purchased the penny numbers had taken more than they required, for the sake of floating the thing. The circle of those who would care to have anything to do with lectures advocating such views was extremely limited. Consequently, any further demand was not to be looked for and without further demand, there could be no further printing and no further supply.

This view might have proven correct but for the circumstance of a Capt. Brown, of the Indian service, arriving in the country, and hearing of the lectures and applying to me for a set, which I was unable to supply.

He inquired if there was to be no re-publication. I explained the position, which he quickly discerned. He enquired the sum that would be needed to bring out a second edition. I told him.

He then said he had about such a sum of money lying idle which he would hand over to me to have a second edition of Twelve Lectures brought out. If the sale brought back the money, I was to return it to him; if not, he would not consider it a debt.

With this understanding, I set the printer to work, and a second edition of 1,000 copies was in due time produced (this time stitched together as one volume in pink glazed paper covers). Gradually, this edition was disposed of, and I was able to return the money without very long delay, and without any balance over from the sale of the books.

The idea of making a profit never entered into my head. Years after, it was put upon me in spite of myself in a very peculiar way by the force of circumstances, and as well as earnestly enjoined by prudent friends who saw that the whole of my time was required for the work, and that I never could give myself wholly to it unless my printing work was placed on a commercial basis.

* * *

ABOUT this time the American Civil War was getting into full swing, and a notice appeared on the back of the "Herald of the Kingdom and Age to Come" to the effect that as the outbreak of war had cut off the bulk of the subscribers of that periodical from postal communication, Dr. Thomas would be under the necessity of suspending publication, and would be open to an invitation to visit Britain.

This was exciting and joyful news. A number of us instantly got into communication on the subject, with a view to arranging the question of means. Meanwhile, I posted the following letter:

"Dear Brother Thomas:

"I have just heard that you contemplate paying a visit to this country, and I write this hasty line to urge you by all means to come. The prospect has filled us with great joy. We can conceive of no event in this mortal life of ours that would give us so much real, unmingled delight.

"On the other hand it is our strong conviction that you would be able to do a great deal of good in this country, much more than you can have the chance of doing in America in its present unsettled condition. Huddersfield, at any rate, is a field prepared in which your labours would be almost certain of great success.

"I think I informed you in my last that the Truth, recommended in the first instance by my own humble efforts, and afterwards more effectually ministered by your invaluable Elpis Israel, had made a favourable impression.

"I am now happy to tell you that we have now a little church in Huddersfield as the consequence of those labours—very little. Still, it is a lightstand from which precious light is constantly irradiating. I ought to say, however, that the prospect is favourable for several additions.

"Since our return to Huddersfield, I have lectured twice every Sunday, once in the Market Place, and once indoors in the room in which we hold our meetings. They have on the whole been well attended, and considerable interest has been aroused.

"Your visit here would, therefore, I am sure, be highly calculated to have a favourable result. I may also say that it, along with Halifax, would naturally be first on the list of places to be visited, as it is nearer to Liverpool (your place of landing) by a hundred miles than any other place where there is an ecclesia.

"Dear Brother Thomas, our hearts yearn most fervently towards you, and the more so because you have detractors. One thing is to be said, however, that among the really hearty and intelligent believers of the glorious Gospel you are held in reputation.

"Come then to England. Let nothing hinder you. Your visit will dissipate much of the existing aversion, and will galvanize the British brotherhood as a whole, of which they have much need.

"O brother, be assured of our strongest and holiest affection; and be persuaded to come and visit us at this favourable opportunity!

"Meanwhile, believe us to be your most devoted brother and sister, longing for the Lord, and longing to see your face.
—Huddersfield, England, Oct. 8, 1861."

Arrangements having been made, a collective invitation was in due time forwarded to Dr. Thomas to come and spend the best part of a year in lecturing in various places in Britain. The invitation was accepted, and we joyfully expected the event.

About this time, or just before, a newspaper report was sent to us that "Dr. Thomas, of New York," who favoured the Southern cause in the Civil War, which had just broken out, had been murdered by Northern sympathisers.

Knowing that the Doctor's leanings were with the South, and that his domicile was in the neighbourhood of New York, we could not but conclude that it was the author of *Elpis Israel* who had fallen by mob violence, especially as the paper had evidently been sent to us under that impression.

We mourned sorely over the event. There was no inroad made on the larder that day; but the cloud soon passed. We discovered our sorrow had no foundation. A letter from Dr. Thomas himself told us to heed no reports of his death unless they came from his family.

* * *

THE time drew on for him to land. I was greatly exercised at the prospect of seeing him. It entered into my dreams, and my dreams were always disappointing.

A photograph sent on in advance did not much reassure me; for whereas I only knew the Doctor's personal aspect from the steel engraving appearing in *Elpis Israel*, which showed him with a black beard and full head of hair, this showed his head bald and white, and in an inclination that gave a very poor idea of its noble contour. However, all our fears fled when he arrived.

I forget the name of the steamer he came by. I could have told easily within, say, ten years of the event: for it was burnt into my brain at the time. The Doctor sent us no sailing letter, or indication of the time of his arrival. We were consequently kept on the watch. I eagerly scanned the papers from day to day.

At last the arrival of the steamer was telegraphed, and in the *Manchester Guardian* appeared a list of passengers, in which far down appeared the simple name of "John Thomas." To my ardent mind, this name stood out in letters of fire.

What was the cause of my intense interest? Nothing but the ideas I had drunk in from the Scriptures by his aid. Like causes produce like effects.

I have always found that wherever the Bible is clearly understood and fervently appreciated—as such themes SHOULD be appreciated, both by the nature of things and the express injunction of Scripture—that THERE Dr. Thomas is loved and esteemed.

This result is quite apart from the personal peculiarities of the man. What mortal is without blemish? But what covers blemish like intelligent attachment to divine things? Who could surpass Dr. Thomas in his towering reverence for the Oracles of God and his uncompromising loyalty to their authority as opposed to all tradition?

Some had become haters of him through his brusque treatment of crotchets. I had myself, by and by, an opportunity of feeling the weight and sharpness of that steely executive mind which qualified him for the part he performed in tearing aside the webs of error woven by merely human sympathy; but that I could be separated from him was impossible with the discernment I had of his mastery of divine truth and his faithfulness to Christ in all its bearings.

Eureka, Vol. 1., after long anticipation, had issued from the press a few months previously; and the reading this had greatly intensified the zest of our anticipations of his coming.

* * *

HAVING noticed the arrival of the steamer, the next question was, when would he turn up in Huddersfield?

In the ardour and inexperience of youth, I had proposed to him before his sailing that I should await him at the place of landing at Liverpool, but he had written to me advising me to save this expense and to leave him to find his own way to Huddersfield. He sent us no further word; consequently, we could only wait and watch. I watched every train from Liverpool for a certain length of time.

At last, a quiet, firmly-set, square-shouldered, literary looking gentleman, in frock coat and chimney-pot hat, with ruddy countenance and white beard, emerged from one of the carriages, and began to pick his way in the crowd, with one valise in his hand. I was quite timid about saluting him, because it might not be Dr. Thomas after all.

After following him a little, I said to him with a palpitating heart, "Mr. Thomas?"

He said, "Yes."

We then exchanged greetings, and I led him out of the station to a cab, and conveyed him to our apartments (by that time changed to 25 Albion Street, the house of bro. Rhodes), where my sister companion awaited him in a state of excitement, which soon changed to comfort and joy, in the presence of the cordial and social dignity of a mature and venerable man whom we found so much more interested, if possible, than ourselves in the sublime matters that had engaged our efforts and attention for some years.

It is impossible to exaggerate the charm of Dr. Thomas's company under our roof (though it was but a lodging house roof). He was a totally different man from what his writings prepared us to expect.

These writings were so pungent, so vigorous, and had such a sledge-hammer force of argument and denunciation that we looked for a regular Boanerges—a thunder-dealer, a man not only of robust intellect, but of a combative, energetic, self-assertive turn, whose converse would be largely spiced with explosive vocables.

Instead of this, he was quiet, gentle, courteous, well-mannered, modest, absolutely devoid of affectation or trace of self-importance.

His calm, lofty, cordial reverence for the Scriptures was very edifying to us, after several weary years of contact with drivellers and blasphemers. And his interest in all circumstances pertaining to the fortunes of the Truth of which we had to tell him was very refreshing after a toilsome course of solitary labor in a course that all our neighbours pitied us as fools for taking up.

It was so gratifying and so strengthening, too, to have his fireside answers to the various scriptural questions we had to propound.

"Let me see," he would say, "where is that passage?" and would turn it up, and then proceed in his dignified and incisive way to "open to us the Scriptures."

Household matters and business shrank into their proper smallness in his company. It was truly a "little heaven below," the like of which we have rarely since experienced in the rugged journey of probation.

* * *

He had not been long in the house before there was one little matter of business that I brought up for consideration. I had become treasurer of the various contributions that had been raised to defray the Doctor's travelling expenses. I made the fact known to him with an intimation that it would be such a pleasure to me to hand over the amount.

The Doctor proceeded to state particulars, with notebook and pencil in hand. There was this and there was that and the other, cab fare, cup of coffee, porter dues, etc., etc. He had not gone far in the list when I stopped him.

"Oh, brother Thomas," I exclaimed, "I cannot possibly humble you to go through these particulars. I had no intention of asking them. Here is the money that has been contributed. It is all yours. If there is anything over so much the better." And I passed over a handful of gold. The Doctor was evidently gratified to have the matter settled in that way.

It is the right way. To make the service of the Truth an affair of cheese-paring niceties is to do a handsome thing very unhandsomely. There is such a thing as "sowing sparingly," as Paul intimates.

"There is that scattereth and yet increaseth" (Prov. 11:24). Liberal arrangements foster liberality. Parsimony in the service of God tends to paralysis and death.

Men are never parsimonious where the heart is engaged. Let it be politics, business, courtship or pleasure, the purse opens easily when zeal is at work.

Extreme thrift in arrangements for the glory of God or the comfort of His people is evidence of extreme moderation of spiritual affection. We have once or twice been frost-bitten in this matter. Frigid question: How much was the railway fare? Answer: 2s. 9½d., paid literally on the spot with a chill, without a consideration of many undefinable expenses besides railway fare incurred.

Well, the heroism of the Truth can endure all things, and even be sorry that the Truth's friends, in the general blight of poverty, should have to pay so much as 2s. 9½d.

But it is pleasant to see the liberal devising liberal things. Love and good works are "provoked" by such a manifestation. The other is liable to make the mercury fall.

* * *

IT was not long before we made many enquiries concerning the Doctor's past life. It is natural to be interested in a man's history when you are interested in his work, especially when, as in this case, the history of the man was the history of the work, and that the most important work under the sun, the history of the recovery of the knowledge of God's Own Truth in this dark and evil priest-ridden and atheism-desolated age.

Our questions elicited so much interesting information that the idea occurred to me to take it all down in shorthand. I asked the Doctor to go back again and repeat the story from the beginning, which he willingly did, I putting the questions to him. I took his answers down as he spoke them.

This process extended over a good many sittings until I had in my possession a tolerably complete story of his life. This afterwards enabled me, in sorrowful days to come, to write a life of Dr. Thomas, which I could not otherwise have done.

I, indeed, began the publication in a certain form before the Doctor's death. I published a transcript of my shorthand notes in a series of articles in the Ambassador, somewhat to the Doctor's annoyance I fear. He said I should have waited till he was dead; but that what could not be cured must be endured.

* * *

THE Doctor arrived about the middle of the week. Our first meeting was on the following Sunday. I had engaged the Philosophical Hall (as it was then called), the principal public hall of the town, for the Sunday evening, and one or two evenings during the succeeding week, and again on the following Sunday; and I now recall with chagrin the extraordinary bill with which I had caused the walls to be placarded, due to the exaggerated estimate I had formed of the Doctor's lecturing polemics.

I had drawn it so as to include every form of error, and to interest all classes of the community, with the result of drawing next to none. I do not remember its wording, but the general

purport was to the effect that Dr. Thomas, the author of *Elpis Israel*, would visit Huddersfield and deliver a course of lectures, in which he would confute atheism, expose spiritualism, overthrow popular theology, confound pretensions of the State Church, and make manifest the unscriptural character of every form of dissent.

It was a real young man's bill. I could see the Doctor winced under it. No wonder, as I now see things. Even then, when I came to understand the Doctor's style of lecturing, I felt a mistake had been made; but there was nothing for it but to go through with it, notwithstanding the character of burlesque that more or less attached to the performance under such an announcement. The Doctor modestly and composedly did his part.

* * *

BUT before the public effort, came the breaking of bread in the morning. This was the first time we were to hear the Doctor open his lips in a set address, and we looked forward to it with great expectations. We had given up our effort in the Spring Street schoolroom, and had not got another meeting place, and were holding our meetings in bro. Rhodes' bakehouse by the side of his dwelling-house.

This was a somewhat grimy room, in which there was a roomy baker's oven at one side, a darkened window on the other, a long table under the window, a baker's batch-trough in the middle of the floor with a lid over it, and four walls blackened with smoke.

In this room Dr. Thomas delivered his first address in England to an audience of six or seven persons seated around the batch-trough, overspread with a white tablecloth, on which were displayed the emblems of the Lord's death.

Never have I listened with such greedy attention to human utterances as I did when Dr. Thomas rose, in compliance with invitation, to address the feeble company assembled.

He first of all read the beginning of Genesis 17. The reading of itself a treat unutterable. It was not merely that the enunciation was melodious and clear, but there was an inflection and emphasis which of itself seemed to convey the whole sense of the Word without comment. To hear Dr. Thomas read a chapter was of itself as good as a lecture.

What the Doctor said after the reading has now passed from my mind, but I felt entranced. This was not due to rhetoric, for, strictly speaking, the Doctor had none. His style of discourse was plain and earnest, and by current standards would be considered common-place.

It was the matter that was powerful. I was in complete sympathy with all that was written in the Scriptures, and to hear these Scriptures read and made to speak in such a capable and confident way, made me feel almost in the presence of the sublime realities themselves.

* * *

BUT the public lecture in the evening was the great attraction. We were wondering what sort of an audience there would be. We had put out 100 posters on the walls, 1,000 handbills, and advertisements in the paper. We thought it possible we might have a crowded house.

Alas! It is not the intrinsic quality of things that draws, but the surroundings, the extraneous, the adventitious—that which has to do with social affinities and temporal interests. Get hold of the men that work on the social and the temporal; the public will cross the entrance-hurdle like a flock of sheep.

But if you have nothing to show but those things that are of eternal moment—things truly intellectual and moral—things spiritual and noble—things high and lofty and lasting—you spread your feast in vain.

It was not altogether in vain on this occasion. Still, the audience was a poor one. The hall was not half filled, and those who were present were scattered all over the place in a sparse and chilling way.

Bro. Rhodes occupied the chair, and having been well known in the town for 20 years as the leading atheist in the district, his presidency did not modify the chills of the occasion.

He told the audience he had been privileged to discover a way of believing the Bible without doing violence to his reason, and that others might enjoy the same privilege; the lecturer had been sent for and would now address them—or something to that effect.

The Doctor then rose and read Hebrews 1, making expository comments as he proceeded. We expected a rousing lecture. We did not get it. We did not get at all what is currently understood as a lecture. There was no formal elucidation of any proposition or proving of anything in particular. It was a process of "reasoning out of the Scriptures." He digressed from the topics of Heb. 1 to other parts of the Scriptures to which that led him.

It was all rich and good, and to those who know the Truth, splendid. But as regards the public, we felt it was all over their heads, and made them wonder what all the stir was about and "what the fellow was driving at." We returned home with somewhat subdued feelings.

My employer (the editor of the Examiner) and his lady were present. I had made glowing representations as to what might be expected, and I felt considerably taken down. There was no real cause for disappointment, because the genuine thing was all there. Only in its bearing on the public, I felt there was failure. Subsequent experience did not alter this feeling.

Occasionally, by a spurt, the Doctor made a good rousing effort in his public lectures, but on the whole, there was an absence of orderly method that is essential to secure the attention of the unenlightened to divine verities in an age like this.

The fact is, the Doctor had no enthusiasm towards the public. Experience had cooled it.

He went through his work as a matter of duty, and did not care to come out of Bible methods in presenting Bible things to a public audience.

The week-night meetings were not much better attended. At these, there were some questions, and a new mortification came to us in the Doctor's apparent want of readiness in dealing with these on the spur of the moment.

This was due to the quality manifest in his lectures. He could not readily or quickly marshal his forces. He was choke full of matter in its correctest form, but he required time (and no trammels) to bring it out to its full advantage.

CONTINUED NEXT MONTH, IF THE LORD WILL

Fraternal Gatherings

(If the Lord Will)

HYE, Texas: Sunday to Sunday, July 31-Aug. 7

Bro. C. Banta, 815 Boston, Deer Park, Tex. 77536: Ph. 713-479-2568

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

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The Law of Sin in My Members

Clause 5 of the Statement of Faith

"That Adam broke this law, and was adjudged unworthy of immortality, and sentenced to return to the ground from whence he was taken—a sentence which defiled and became a physical law of his being, and was transmitted to all his posterity."

Since 1873, and perhaps before that, considerable controversy has arisen from time to time regarding this clause. Much has been written on the subject. The following are extracted from the publications of brethren Thomas and Roberts.

ELPIS ISRAEL (4th Edition)

(Figures in parentheses are 9th to 14th Editions—possibly others)

Pg. 80 (90): "When their (Adam and Eve's) sin was perfected, the propensities or lusts, having been inflamed, became 'a law in their members'; and because it was implanted in their flesh by transgression, it is styled, 'the law of sin,' and death being the wages of sin, it is also termed, 'the law of sin and death.' "

Pg. 84 (94): "Every son of Adam is 'Conceived in sin and shapen in iniquity' and therefore 'sinful flesh'; on the principle that 'that which is born of the flesh is flesh.' "

Pg. 113 (126): "The word 'sin' is used in two principal acceptations in the Scriptures. It signifies in the first place 'the transgression of law'; and in the next it represents that physical principle of the animal nature which is the cause of all its diseases, death and resolution to dust.

"It is that in the flesh 'which has the power of death,' and it is called sin because the development, or fixation, of this evil in the flesh, was the result of transgression. Inasmuch as this evil principle pervades every part of the flesh, the animal nature is styled 'sinful flesh,' that is, flesh full of sin; so that sin, in the sacred style, came to stand for the substance called man."

Pg. 114 (127): "Sin, I say, is a synonym for human nature. Hence, the flesh is invariably called unclean."

Page 114 (128): "Sin could not have been condemned in the body of Jesus if it had not existed there. His body was as unclean as the bodies of those he died for; for he was born of a woman, and 'not one' can bring a clean body out of a defiled body; for, says Jesus himself, 'That which is born of the flesh is flesh'."

Pg. 115 (128): "Sinful flesh being the hereditary nature of the Lord Jesus, he was a fit and proper sacrifice for sin."

Pg. 115 (128): "Sin in the flesh is hereditary, and entailed on mankind as the consequence of Adam's violation of the Eden law."

Pg. 116 (130): "Hence, the apostle says, 'By Adam's disobedience the many were MADE SINNERS,' that is, they were endowed with a nature like his, which had become unclean, as the result of disobedience."

Pg. 123 (137): "'The law of sin and death' is hereditary and derived from the federal sinner of the race. The 'law of sin' pervades every particle of the flesh, but in the thinking flesh it reigns especially in the propensities."

CHRISTADELPHIAN MAGAZINE

1873, Pg. 316: "He (Adam) was neither mortal nor immortal, so far as declared destiny was concerned. He was in that state in which death would come by disobedience."

Pg. 364 (written by bro. Thomas one year before his death): "Was the flesh of Jesus from his birth by Mary pure, holy, spotless, undefiled?" Answer: 'No!'"

Pg. 404: "It was not Adam's life in the abstract that was condemned; it was his flesh; his nature; by affecting which, its TENURE of life was shortened."

Pg. 463: "Did Adam experience evil before disobedience? You are bound to answer, No. What parallel then can there be between him in that state, and Jesus in the days of his flesh, experiencing weakness, grief, pain, and death?"

Pg. 464: "For what is the curse? Is it a sentence passed on us personally, or is it an inherited condition of our physical nature? The former you will not maintain; the latter you are obliged to accept."

Pg. 483: "Thus, sin had the power of death in Adam's case, and in that of all his descendants. There was no sin in the terrestrial system until he ate. Sin entered the world—not by the serpent—but by Adam (Rom. 5:12)."

1874, Pg. 42: "A 'flesh and blood' body free from condemnation, as Adam was in his innocence, is not a 'mortal body.' It is a natural body, free from sin-caused tendency to dissolution."

Pg. 121: "From the fact that these curses ('In the sweat of thy face shalt thou eat bread until thou return to the dust') were imposed 'because' of their transgression, it is apparent that they did not exist previously."

"To summarise the consequences of our first parents' transgression in the garden, they may be defined as follows:—

1. A knowledge of good and evil.
2. Shame when naked.
3. Mental sorrow.
4. Physical pain and disease.
5. Great toil through the ground being cursed.
6. Death."

Pg. 124: "These facts clearly show that the last Adam was not between his birth and death in the same physical and mental condition as the first Adam when created. Whatever be the 'flesh and blood' of which the 'children' (Heb. 2:14-18) were 'partakers,' Jesus Christ was a partaker of 'the same.'

"The former was unclean, therefore the latter was also unclean; the former was sin's flesh, therefore, the latter was sin's flesh; the former was diabolos flesh, therefore, the latter was diabolos flesh.

"Adam's flesh had no diabolos in it when created. There was no sin to take away, or diabolos to destroy, when Adam the first was created, but there was when Adam the second came into being.

"The mission of the last Adam rendered it necessary that he should be made in the same condition as those whom he came to redeem."

Pg. 127: "Adam, at that time (when created) was not under sentence of death, and was destitute of a knowledge of good and evil; neither did he feel pain or sorrow."

Pg. 130: "Adam was created free from any sentence of death. Adam, when created, was a natural body free from the principle of death. Adam came into existence before sin. Adam was made subject to death by sin."

Pg. 131: "Adam knew no evil till he disobeyed. Adam's flesh was not diabolos flesh until after the fall."

Pg. 158 (Quoted from bro. Thomas): "There was in Adam, as there is in all his descendants hereditarily from him, a physical principle which reigns in the whole man, causes pain and sorrow, and finally brings him to the dust of death.

"It is, therefore, a principle of corruption, which superinduces a desire to gratify all the propensities of our nature without restraint. It is styled 'the law of sin,' or the elemental principle of evil."

Pg. 525: "It is true that Jesus was, in no sense, a transgressor; in no act or sense did he disobey God. But he was hereditarily related to sin in his birth, insofar as he inherited the weak, defiled, mortal nature resulting from the introduction of sin by Adam.

1876, Pg. 57: "If he (Adam) failed (to obey God) he was told he should 'surely die'; a statement which proves two things:

- (1) That he was not, when created, destined to die; and
- (2) That he was not created with the power of living for ever.

"It was evidently designed that he should not die unless he manifested disobedience."

Pg. 354: "The most important point of difference between the condition of Adam and Eve before they sinned, and the condition of their descendants, is in regard to THE CAUSE OF TEMPTATION, and this difference may be thus defined—that in the case of Adam and Eve before their transgression temptation ORIGINATED solely from without, whilst in the case of their descendants it originates from within as well as from without, and indeed chiefly from within."

Pg. 355: "There is no record of either Adam or Eve having had any idea of disobeying God's command before the suggestion was made by the serpent."

"How is this great difference to be accounted for, except on the hypothesis that through the transgression of our first parents there was implanted in them that principle which in the Scriptures is styled 'sin in the flesh,' and which has been transmitted from them to all their descendants, so that it has become a law of their nature?"

1889, Pg. 253: "So far as the flesh was concerned, Christ stood where Adam stood after he fell, and not where he stood before the fall. This is the very quintessence of the scheme of human redemption."

1898, Pg. 343: "Adam was in the 'very good' state before he sinned. He was not in the state his descendants are in. They are heirs of death; he was not. They have the sentence of death 'in themselves'; he had not. Paul had to say 'Sin dwelleth in me'; 'I see a law in my members warring against the law of my mind.' Adam could not have said this."

"Sin, as disobedience, became sin in the flesh when it brought forth that sentence of death that made them mortal, and all their children with them. That is, this sentence passed because of sin, affected their bodily state and implanted in their flesh a law of dissolution that became the law of their being."

VISIBLE HAND OF GOD (3rd Edition)

"The man stands on logically unassailable ground who holds that death did not come into the world with Adam, but by him after he came; that, at first, he was free from the action of death in his organism; that though not absolutely immortal in the sense of being absolutely indestructible in nature, he was in that state with respect to the working and tendency of his organism, that death did not wait him in the natural path, but had to be introduced as a law of his being before he could become mortal.

"In the execution of this sentence, we have the visible hand of God. Left to himself as God made him, he would not have returned to the ground. It required what men call a miracle to depress to the level of the beast, the noble creature formed in the image of the Elohim.

"The divine power that made man 'very good' at the beginning easily modified the constitution of things for evil.

"As regards Adam, the divine sentence judicially pronounced would write itself in his constitution after the example of Elisha's imprecation of the leprosy of Gehazi, who went from the presence of the prophet's word as white as snow."

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Hidden Wisdom of Mosaic Sacrifice

"Hereby perceive we the love of God, because he laid down his life for us. And we ought to lay down our lives for the brethren"—1 John 3:16

PART TWO

Group Three—Expiatory (Sin & Trespass)

The expiatory, or atoning, offerings were of two kinds—the Sin offering for sins of ignorance, and the Trespass offering for sin committed knowingly.

The Sin offering is the most elaborate and detailed of all the sacrifices. It applied to sin committed unwittingly or uncleanness contracted unknowingly, and was to be offered upon realization or discovery of the condition.

There are two points of comparison between Sin and Trespass offerings to be noted.

Ignorance

The first is that the sin of ignorance, which we might think the lesser sin, called for a more elaborate form of atonement than did the one committed knowingly. The lesson herein would be that the unconscious, ignorantly-persisted-in sin is more displeasing to God than that which is known and confessed and due rather to weakness of nature than to carelessness of application to Gods Word and instructions.

Among a people (like ourselves) to whom God has condescended to directly give His gracious law and guidance, and whom He has commanded to diligently teach them to their children, and constantly study them and speak about them themselves—among such there is NO EXCUSE FOR SINS OF IGNORANCE.

That seems to be the great lesson here. Surely we can at least take the trouble to **know and confess** God's high standards and requirements of perfection. If that much effort is not willingly and eagerly put forward, then we are hopeless and displeasing indeed.

Degree of Responsibility

The second point of difference between Sin and Trespass offerings is that for the former the offering required was not the same for all offenders. In the case of the Trespass offering (and all other types of offerings) the requirements were the same for all (except, of course, where provision was made for poverty).

THE SIN OFFERING

But in the Sin offering, there were three different grades which increased according to the rank of the offender. These were (1) for one of the people, (2) for a ruler, (3) for the whole congregation or for a priest. That is, the odiousness to God of a sin committed through ignorance increased with the offender's increased opportunity and responsibility—

"Much is expected from him to whom much is given."

A man who has the natural ability to be an outstanding success in this life is under greater responsibility to devote his greater, God-given talents to God's work, because that is the SOLE PURPOSE THEY ARE GIVEN FOR— and a solemn reckoning will be required at the Last Day for every talent given. Only blindness and stupidity will ignore this basic and oft-repeated Scripture warning.

Cleansing the Sanctuary

In the case of a priest or the whole congregation (who were considered as a whole a "nation of priests"), the Sin offering was a bullock, and the blood must be sprinkled seven times before the veil of the Sanctuary and on the altar of incense.

That is, the very priesthood itself must be purged and cleansed. The sin of one defiled all, because they were one inseparable body or unit. This is of great significance.

The fat was to be burned upon the altar, and the remainder of the bullock was carried without the camp and burned. None was to be eaten by the priests as in the other sacrifices.

The meaning of these items are interwoven, and are explained by Paul in the epistle to the Hebrews. He says that the priests were not permitted to partake of any animal whose blood had been offered to sanctify the whole Sanctuary.

This indicated that while the Law served for the time then present, a greater Sacrifice **outside and beyond the ordinances of the Law** must in the fulness of times be offered to give power and efficacy to the shadowy, prophetic reconciliation of the Law.

To partake of this, the Mosaic priesthood, as such, had no right, for this temporary, schoolmaster-priesthood must be done away before the Real and Greater Sacrifice could come into effect.

Without the Camp

Any animal whose blood sanctified the whole Sanctuary must be burned without the camp. This, says Paul signifies Christ, who was literally offered "without the gate." More deeply, it signified that the seed of the woman must achieve salvation outside and above the framework of the Mosaic economy, which was "weak through the flesh."

Paul's exposition refers most particularly to the one great central sin offering of the year, when the High Priest on the Day of Atonement entered the Holy of Holies with blood to sanctify the whole sacrificial system.

* * *

In the case of a ruler or of one of the people making a Sin offering, the animal was—respectively—a male or female goat. The blood in these cases was not taken into the Sanctuary but treated in the usual manner. The fat was burned, and remaining edible parts were eaten by the priests.

If the offender were poor the offering could be a bird or—failing even the means to obtain that—a meat offering of flour.

THE TRESPASS OFFERING

The Trespass offering was for sin committed knowingly—robbery by deceit or violence, false swearing, etc. The offering was a ram, or in lesser offences a lamb or kid. The fat was burned on the altar and the remainder eaten by the priests. In addition, that which had been acquired wrongfully was to be restored plus one-fifth of its value.

This offering—it must be noted—was only effective for sins committed in weakness of the flesh and truly repented of. For these sacrifices to be efficacious, there had to be a constant desire to render obedience, though the flesh might err.

For presumptuous, wilful, premeditated, highhanded sin in deliberate knowing disregard of divine command, whether large or small, there was to be no atoning—

"The soul that doeth ought presumptuously, the same reproacheth the Lord. That soul shall be cut off from among his people" (Num. 15:30).

Such cases were beyond the pale and provision of sacrifice.

This concludes the 6 basic types.

THE SIX PERIODIC ORDINANCES

Six periodic ordinances were enjoined upon the Israelites as pictorial representations of the principles and purposes of God's dealings with man, for all with eyes to discern spiritual things.

They were: The Daily, Weekly, Monthly sacrifices, and the three Yearly—the Passover, the Firstfruits (Pentecost), and the great, culminating Feast of Tabernacles (which centered around the Day of Atonement—the apex and climax of their year). First then—

The Daily Sacrifice

This was one of the daily duties of the priest, the other two being the replenishing of the Oil in the golden candlestick, and offering the morning and evening Incense. The daily ordinances typified the parts of God's service which are to be unceasing—which must be repeated every day without intermission.

The daily Oil in the lamp, of course, is daily application to the Word of God, which is a light to our feet. The morning and evening Incense is continual prayer.

The main item of the daily sacrifice was a Burnt offering of a lamb without spot or blemish, both morning and evening. This is the continual condemnation of sin and remembrance of Christ whose sacrifice offers a way of escape from sin.

These 3 things—signified by the Oil, the Incense and the Lamb—are the basis of the believer's life. They must be indulged in daily, continuously, unceasingly. They are more important and essential than our daily food.

The evening sacrifice was to burn all night on the altar, and in the morning the priest removed the ashes without the camp. So the body of believers is tried by fire all the night upon the altar of their faith. And when the morning dawns, their Great High Priest will return and carry away "without the camp" those who have come through the fire.

With the Daily Sacrifice were offered a Meat offering of flour mingled with oil, and a Drink offering of wine. It is of note that Meat offerings were made in connection with all the periodic sacrifices.

And they are always in exactly the same proportions— 1/10 ephah for every lamb (an ephah is about $\frac{3}{4}$ of a bushel), 2/10 for every ram, and 3/10 for every bull. The Drink offerings were $\frac{1}{4}$, $\frac{1}{3}$, and $\frac{1}{2}$ hin respectively (a hin is about 7 quarts).

That is, the "blessing" offerings were always in exact proportions to the "sacrifice" offerings.

Is this not an assurance that our blessings will be according to our measure of sacrifice and devotion—that "as we sow, so shall we reap"?

This completed the daily ordinances which typified—as we have seen—study of the Word, prayer, the putting away of sin, remembering Christ, and thanks-giving. Truly a day in harmony with man's noblest purpose, and well-pleasing to God.

The Weekly Sacrifice

The weekly sacrifice was a doubling on the Sabbath day of the Daily sacrifice. Two lambs were offered morning and evening, with the Meat and Drink offerings similarly doubled. This shows a doubling of service to God on a day devoted specially to Him.

Not a different service on the Sabbath which had no connection with the daily life of the believer, but an augmentation of the regular daily service on a day when other matters could not interfere. We see that our service is expected to be continual, and to be increased as circumstances permit.

The Monthly Sacrifice

This was offered on the day of the new moon. After the Day, the Month is the next cycle of time marked by natural phenomena. (The Week has no basis in nature, though it is of untraceable

antiquity and world wide observance which is difficult to explain apart from the Mosaic account of Creation.)

The day is one rotation of the earth, the month one revolution of the moon around the earth, and the year one revolution of the earth around the sun. These are all arrangements of divine power and wisdom for the good of the inhabitants of the earth. They were all marked by perpetual ordinances.

On the first day of each month was to be offered a Burnt offering of two bullocks, one ram, and seven lambs. We might pause a moment on the significance of this, for the same combination is enjoined for the Passover and the Firstfruits.

The Burnt offering—we have seen—is an offering in recognition of sin nature and its consequences, and the need for redemption from it. Therefore the consumption of these animals by fire is the swallowing up or overcoming or renunciation of that nature.

The animals, then, must represent that human or sinful element. And, as distinct from each other, the different animals must represent certain aspects of it. So much is clear.

THE BULLOCKS

Now, considering its use in Scripture generally, the Bullock seems to represent Flesh, as distinguished from Spirit—the natural, animal, human element.

To David, the “men of this world” are the “fat bulls of Bashan.” The transition from ox to cherub in the successive appearances of Ezekiel’s “Living Creatures” (Ezekiel 1:10 and 10:14) seems to indicate the transition from flesh to spirit nature of the Camp of the Saints thus represented.

Perhaps the Two bullocks represent the broad twofold division of that flesh—Jew and Gentile, which distinction disappears when the bullock-flesh is consumed by the Spirit-fire.

THE RAM

The ram, as distinguished from the bullock, would seem to indicate human Power and Assertion and Ambition. It is a little difficult to pin down the significances here, but perhaps the distinction will strike us if we imagine the impression we would get from the expressions, “He is like an ox” and “He is like a ram.” The first gives a picture of natural grossness and lack of spirituality and finer feeling; the second a picture of driving pugnaciousness and dominance.

THE LAMB OF GOD

The seven lambs present no difficulty. Here in its numerical perfection and completeness is sinless sacrifice of the beloved Lamb of God. This element is never absent from these rites, for without it all would lose their meaning.

A KID OF THE GOATS

With the monthly Burnt offering, a Sin offering was made of a kid of the goats. This apparently was for all imperfections and unintentional disobedience during the month which in perfect justice and for perfect harmony required some recognition.

We see that throughout the sacrificial arrangements, all types of sin were currently taken into account and atoned for, so that nothing should mar their perfect communion with God.

We call to mind the case of Achan, where a sin within the camp of God was not covered in this manner but was concealed by deceit.

It soon became very clear by the reverses they received that all was not well between them and God; and the sin had to be traced down and purged from the camp by the blood of the sinner, before God would dwell with them and prosper them in their way.

God's beautiful laws and provisions would have kept them a pure and holy and ever joyful community, glorying in His love and favor, IF they had faithfully done their part. But they preferred, in their blindness, the empty, cheating, will-of-the-wisp lusts of the flesh that led them only to sorrow and death.

With the monthly service, too, there were Meat and Drink offerings of thanksgiving in their correct proportions. The Drink offering of wine, we may note, (which appears in the Daily, Weekly and Monthly ordinances), is absent from the more solemn annual ceremonies, some of which are identical with the Monthly except in this respect.

Considering the scriptural alliance of wine with gaiety and good cheer, this appears to emphasize the especial solemnity and dignity of the annual gatherings. A time of rejoicing truly, but a putting aside of the lighter pleasure for the deeper and more wholesome spiritual joy of God's service.

The Three Yearly Sacrifices

After the monthly came the three yearly convocations for sacrifice. These are: The **Passover** in the first month, the **First-fruits** in the third, and the **Tabernacle** in the seventh concluding the agricultural season.

During the Passover, the Monthly Burnt, Sin and Meat offerings were made for seven successive days. On the day of First-fruits the same were repeated once. The Feast of Tabernacles was very elaborate, extending over the greater part of the seventh month, with the sacrifices varying from day to day.

The particular significance of the ordinances of these feasts is another very interesting and instructive subject of study.

* * *

We have seen how the sacrifices were not mere rituals or meaningless forms or primitive rites of man's invention, but a benevolent, deeply symbolic and intricately woven institution designed by an all-wise Omnipotence to meet the needs of every phase of Israel's spiritual life.

They were an avenue of approach for forgiveness and reconciliation, a concrete expression of gratitude and thanksgiving, a source of strength and comfort and guidance, a continual reminder of their favoured position, and a tangible link with their Creator.

Truly the provision of a tender and loving Father, Who careth for His children and desireth not that any should perish but that all should grow up unto Him strong and wise in righteousness and truth.

—G.V.G.

* * *

MOSAIC SACRIFICE

PURPOSE OF SACRIFICE

Recognition of alienation
Desire for reconciliation
Offering for atonement
Foreshadowing Christ

FEATURES COMMON TO ALL

Without blemish
Male (specific exceptions)
Hand on animal's head
Blood: Sprinkle on altar
Pour at base
Fat burnt on altar

PERIODIC

DAILY

Oil in lamp

BASIC TYPES

DEDICATION

BURNT

Wholly consumed on altar

THANKSGIVING

MEAT (Cereal)

Flour and oil
Must have: Frankincense
Salt
No leaven or honey

DRINK

Wine

PEACE

Male or female
Fat burnt on altar

Incense
Lamb morning & evening
Burn all night on altar
Meat & drink in proportion

Priest: Breast & Shoulder
Offerer eat rest same day

EXPIATION

SIN (Ignorance)

PRIEST or CONGREGATION:

Bullock
Blood into Tabernacle
Fat burnt on altar
Rest burnt without camp
None eaten by priests

RULER:

Male goat
Blood usual manner
Fat burnt on altar
Rest eaten by priests

ONE OF THE PEOPLE:

Female goat
Rest same as ruler
(If poor, bird or flour)

TRESPASS (Knowing)

Ram
Fat burnt on altar
Rest eaten by priests
Restore plus 1/5 value

WEEKLY

Double the Daily

MONTHLY

Burnt offering:
2 bulls, ram, 7 lambs
Sin offering:
Kid of goats
Meat & drink in proportion

YEARLY

PASSOVER:

Same as monthly for seven successive days
(But no drink offering)

FIRSTFRUITS:

Same as monthly for 1 day
(But no drink offering)

TABERNACLES:

3 week period (1st-22nd)
Day of Atonement (10th)
Live in booths (15th-21st)

For the Joy That Is Set Before Us

NOBLE impulse felt in ardent youth subsides with the advance of age, and with the increase of vain experience. Nothing but the fear of God will keep it alive to the end of the day; because this brings with it a motive totally independent of our own feelings, or the attractiveness of our surroundings.

The spirit of obedience—the spirit of hope—the spirit of reverence—the spirit of love towards God and the Lord Jesus Christ, will bear us through all the weakness and discouragements of human experience, and keep us steady in that "patient continuance in well-doing" which God will honor at the last in the bestowment of everlasting life.

—Bro. Roberts.

Current World Events

"The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will"—Dan. 4

RUSSIA AND THE MIDEAST

Near Isfahan, surveyors were setting the final location for a \$286 million steel mill the Russians will construct for Iran. Other crews tracked across the desert and through mountain passes driving stakes to mark the route for a \$450 million pipeline to carry natural gas 800 miles north from Iran's oilfields to Russia's border.

Having laid the groundwork through extensive land reforms and a massive literacy drive and aided by annual oil royalties worth more than \$500 million and an influx of \$2 billion in foreign-investment capital, the Shah has launched Iran headlong into what is far and away the Middle East's fastest-moving, most ambitious development plan.

Russia has also agreed to build a \$20 million plant to turn out heavy boilers, girders and cranes. Czechoslovakia has promised a \$15 million tool factory. (Tm 2:11)

* * *

Russia sees a chance to expand its empire and is out to do just that. Like the czars in old Russia, Soviet Leaders are looking south toward Turkey, Iran, the Indian subcontinent. There Russia seeks expansion—at US expense.

At Tashkent in Jan., the Soviets did more than get a start toward peace between India and Pakistan. They also opened the way to replacing US influence with Soviet influence in both countries. Soviet aid missions, active in India, now can move into Pakistan. And Russia is pressing elsewhere.

Turkey has offers of massive Soviet aid. A small but active Marxist political party now sits in Turkey's parliament. Anti-Americanism is rising, fed by Turkish fears that US is pro-Greek about Cyprus.

Afghanistan has sent its Prime Minister, recently its Ambassador to the US, on a 10-day mission to Moscow. Russia is No. 1 in Afghanistan.

This is not to say that Russia is drawing all south Asia under its wing. Not yet. But Turkey, Iran and Pakistan once were joined in CENTO—Central Treaty Organization—designed by the US to contain Russia. Now these 3 are more friendly to Russia as a "good neighbor." less friendly to US. (USN 2:21)

* * *

While US is bogged down in bloody conflict on the other side of the world, Russia is peacefully building her power and influence and "good neighbour" reputation just where Scripture says she must. This development is wonderful and encouraging, for it tells us the Word is true and the end near.

MIDEAST ALLIANCES

Into Jordan's Airport last week flew an unaccustomed visitor: King Feisal of Saudi Arabia, whose father's desert warriors drove Jordan's Hashemite dynasty out of Arabia 40 yrs. ago.

Last week the family feud was forgotten. The Arab Socialist press says they are talking about a conservative anti-Nasser "Islamic alliance" among Jordan, Saudi Arabia, and Iran. The 3 Kings of the Orient have been drawing closer together, settling their differences and emerging as a force that could prove to be an important balance against the Socialist countries in the Middle East. (Tm 2:4).

* * *

A quiet escalation of the arms race in the Mideast has been going on for some months. For at least 2 important reasons, there is more cause for concern (about Arab-Israel relations) today than at any time previously. The Arabs are indubitably getting closer to D-day.

In 1955, Egypt, after failing to get modern arms from US, made a major arms deal with Czechoslovakia. Since then, virtually all the "progressive" Arab states have switched to Soviet bloc arms.

The breakdown of the West's ability to control Mideast armaments is the first of 2 reasons for concern. The 2nd is that the Arabs are finally co-ordinating their military effort against Israel. Lack of co-ordination has plagued the Arabs since the creation of Israel.

Changes are going on in Syria likely to bring it much closer to Egypt. This would put the 3 major Mideast Arab powers—Egypt, Syria & Iraq—in a position of close coordination, able to field a co-ordinated force of well over a half-million, armed and equipped on a par with Israel's army.

The Soviet record is clear in encouraging an irresponsible escalation of Mideast armaments.

With German and Austrian technicians, Egypt has produced medium-range missiles which could hit any part of Israel.

Israel is said to be getting missiles from France, and is believed to be much closer to producing nuclear warheads than is Egypt. (NYJrAm 1:23)

INDONESIA

Under heavy pressure from the army generals who put down the abortive coup last Sept., a reluctant Sukarno confirmed the dissolution of the once-mighty Indonesian Communist Party. (Nwk 2:28)

SINGAPORE

Singapore's Prime Minister Kuan Yew has quietly told Prime Minister Wilson that he would like Britain to keep its huge base on his island for at least 10 more years. Wilson agreed. (Nwk. 2:28)

ANTI-WESTISM IN JAPAN

US spent billions getting Japan back on its feet after WW II. Yet today, Japan's press, radio and television are packed with anti-US propaganda, much of it direct from Hanoi. Japan does a booming business with Vietnam's Reds. (USN 2:14)

FRANCE: THE FROG SPIRITS

One "ally" of US—France—now seems to stand second only to the Communists as a US opponent. In Europe, in NATO, in Asia, in the worldwide Western alliance, the French rarely appear as the allies they are supposed to be. Instead, they frequently try to block US plans and proposals. (USN 2:14)

* * *

It is now quite obvious that the Europe Common Market—at least so long as DeGaulle is around—will never make any headway toward political integration. Instead, it will probably become an increasingly loose economic union, whose members will more and more resort to unilateral action.

One portent of this occurred just last week when France, acting on its own, significantly reduced French import restrictions on east European goods—a move that, by no mere coincidence, came shortly before DeGaulle confirmed he would visit Russia in June.

Overshadowing even these developments, though, is the antipathy that Bonn and Paris increasingly share for each other. The Franco-German Treaty of Cooperation, signed 3 years ago, only one week after DeGaulle had vetoed Britain's bid for Common Market membership, is now a dead letter. (Nwk 2:14)

* * *

Bro. Thomas would never have imagined the vision could "tarry" this long, but its course is still the same; the Froglike Spirits are still at their same work.

PHILIPPINE CRISIS

The Philippine economy is staggering badly. Food production has fallen far behind the rate of population growth, especially in rural areas where 70% of the people live. Industrial growth is spotty and sluggish. The national treasury is bare.

Until recently, the government was spending \$1½ million a day and taking in only \$1 million a day. Almost incredibly, the major reason for this deficit is smuggling. In the past 8 years it has grown so rapidly that it now actually threatens to swamp the national economy. In 1964, the Philippines totted up an official trade surplus of \$33 million.

But the apparent surplus vanished when it was discovered that goods worth an estimated \$350 million had been smuggled into the country that year. In Manila today corruption is king. (Nwk 2:15)

* * *

The picture is the same throughout the world—corruption and evil—human nature manifesting itself in its self-destructive folly.

TOGETHERNESS IN ITALY

Could this really be a congress of Italy's Communist Party? There sat the 1200 local delegates, bourgeois and beaming, as their leader talked tolerantly of compromise with the capitalists and collaboration with the Catholics.

Seeking to match the mood of the new masses, Longo (the Communist boss) suggested a "nuova magioranza" (new majority) that would unite Communists, Socialists and Left-Wing Christian Democrats.

And he lavished praise on the Vatican Ecumenical Council. We have observed, he conceded, a certain development beyond those conservative positions which made religious ideology the opiate of the people. (Tm 2:4)

* * *

This is an exciting and long-awaited development, and signs of it are multiplying. Communism, and Catholicism, Moscow and Rome, draw ever closer to form the Image.

CONFLICT IN CANADA

Amendments to the Canadian constitution—known as the "British North America Act"—can only be made by the British Parliament. This relic of Canada's colonial past survives, not because the British have been reluctant to surrender control over Canada, but because the fractious Canadians have never been able to agree on any more suitable method.

As with most of the issues that divide Canadians, the quarrel over how to amend the Constitution is essentially a function of the mutual suspicions between the French-Canadians of Quebec and the English-speaking Canadians.

Quebec is jealous of its special rights under the BNAA, and would dearly like to expand those rights to something close to complete autonomy.

Over a year ago, the Premiers of all 10 provinces (including Quebec) agreed on a formula for handling amendments within Canada. Last week, without warning, Quebec informed Pearson it would not submit the amendment to the Quebec legislature. It was a decision sure to widen still further the gulf between French and English Canadians. (Nwk 2:14)

* * *

The same age-old Tower of Babel. Each country has its hatreds and bitternesses. In the flesh dwelleth no good thing.

CHANGING TIMES AND LAWS

Pope Paul VI last week limited the church's centuries-old Lenten regulations on fasting and abstinence to just two days of the annual penitential season: Ash Wednesday and Good Friday. (Nwk 2:28)

* * *

Lent, of course, is a Roman-invented ritual, blindly copied by the Protestant daughters, and the Pope, by modernising Lent, strengthens his prestige as the spiritual arbiter of the world, and exposes Protestantism's subservience to Rome as he forces them to dance to his tune.

VIETNAM

After 37 days, a massive peace offensive has yielded nothing but insults from Hanoi. The evidence available, says Pres. Johnson, indicates only continuing hostility and aggressiveness in Hanoi and an insistence on the abandonment of Vietnam to Communism. (Tm 2:4)

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War on a scale much bigger than in the past is being accepted as inevitable. American strength, now 190,000 men, is rapidly climbing to 400,000 by summer and a ½ million by late autumn.

Air bases are being expanded, barracks are going up, paraphernalia of war are being stockpiled in huge tonnages throughout South Vietnam and Thailand. Thousands of helicopters, planes, tanks, and hundreds of thousands of dollars worth of ammunition and bombs are pouring into the war.

War in Vietnam, is starting rapidly to approach the size and cost of the Korean war, with signs pointing to an intensity that could go far beyond that war. (USN 2:7)

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The Communist nations remain convinced they are winning their first war of national liberation and see no point in talks unless those talks would confirm their victory.

US, for its part is unwilling to accept defeat, with what policy makers fear would represent disaster for non-Communist forces in Asia, as well as an open invitation to new Communist ventures in Latin America and Africa.

In Congress—as well as Saigon—talk is of the need of 600,000 men and more if the US is to save SE Asia from a Communist takeover. Talk is of war for 5 to 7 years.

Graft, theft, bribery, misuse of US aid funds, a bloated black market, opium smuggling, trade with the enemy—all these enter into the growing problem of corruption in Vietnam. Corruption, as in most Asian countries, is described as a way of life. (USN 2:14)

* * *

Vietnam is now at the center of China's policy of struggling against the US; close to the center of its difference with the Soviet Union on strategy and tactics of national liberation wars; necessary to China for the

maintenance of a coalition of Asian Communist parties; directly connected with China's drive for power in Asia; and a very important factor in China's efforts to swing the Third World in the direction it wants. Vietnam is, in short, the test of Peking's credibility. (Tm 2:18)

* * *

South Vietnam is not really a nation in the modern sense of the word, but rather a conglomeration of 15 million people of diverse ethnic, religious and economic interests. The country's peasants (80% of the population) have never been given any reason to feel loyalty to the Saigon government.

Though most of South Vietnam's political leaders are staunchly anti-Communists, it is often for the wrong reasons—to perpetuate the closed social system from which, they get their wealth and power.

Since the end of WWII, the Communists have shrewdly fed on the wide-spread rural discontent by promising revolution. (Nwk 2:21)

RED MENACE TO THAILAND

War, in the form of Communist guerrillas, is slowly marching down the jungle paths to threaten the peace of Thailand's Northeast provinces. In the past 6 months Communist assassins have killed some 40 village head men, teachers and police informers.

With steadily growing intensity, armed bands of guerrillas shoot it out openly with Thai authorities. Bangkok officials report that several hundred Communists infiltrators have slipped across the Mekong into the Northeast from Laos.

Thailand's infant but active guerrilla war falls into the familiar pattern of Communist subversion in Southeast Asia, and had disturbing similarities to the beginning of the war in Vietnam. Red China's Foreign Minister Chen Yi, in fact, pointedly predicted last year that the struggle in Thailand would soon start.

For their launching spot, the communists picked a remote region of Thailand whose people are ethnically closer to the Laotians than to the Thais.

Many village youths, impatient with government promises of progress and eager for what they fancy will be adventure, have been lured into the hills to Communist-led bands. The tempo of terrorist activity became so great in December that the army was called into the N'east for the first time. (Tm 2:25)

UNITED NATIONS: HATRED

The politics of the UN is complicated by the presence of large numbers of so-called new nations—57 of them admitted in the last 10 yrs.—with the same voting power as the major nations.

These nations of Africa and Asia, some with populations far smaller than those of many US cities, gain political strength in the UN because of the Big Powers' need for their votes and support.

The new nations, in practice, are turning out to be suspicious of the West. One diplomat from a large Western nation puts it this way: "We hear some disagreeable things from these new nations, particularly the Africans. Before I came here, I had no idea how much hate the Africans still hold for the former colonial powers, and the US which is allied with them. I don't like to hear these things but it is important that all of us be aware of the depth of this resentment. It's important in today's world. (USN 2.28)

* * *

Centuries of oppression and sullen, long-nursed hatred are not quickly forgotten. Surely another factor in leading the world to the last great day of the wrath of God.

THE WISDOM OF THE WORLD

Scientists still know surprisingly few of the secrets hidden in the earth. UCLA Prof. George Kennedy has cut in half previous estimates of the earth's core temperature.

Kennedy's findings should alter most theories about the thermal history of the earth.

Kennedy's discovery might seem obvious, but the startling truth is that generations of scientists overlooked it. Says Nobel Prize Chemist Libby, discoverer of Carbon-14 dating, "How can anyone be so stupid as not to have seen it?" (Tm 2:18)

* * *

This is quoted to show how unwise and unnecessary it is for Christ's brethren to feel they have to reinterpret the Bible to fit the speculations of "science." One generation's solemn theories, to which all men bend the knee in awed worship, are the next generation's laughing-stock. Man has great God-given capacity when he sticks to facts, but when he speculates and theorizes, he is lost in absurdities.

OIL TO RHODESIA

Britain charged last week that South Africa is shuttling enough fuel into Rhodesia to keep the country going indefinitely. Rhodesia has been equally ineffective in keeping oil from its black northern neighbor, Zambia, which until December had been totally dependent on Rhodesian railways for its oil.

In two short months, Zambia has found 11 routes around the blockade, which Rhodesia started as retaliation against Britain. British, American and Canadian airlifts are bringing in oil from ports on both the Atlantic and Indian oceans, while trains, trucks, lake boats and barges are hauling it in from as far away as Dar es Salaam. Last week negotiations were under way for another airlift—this one from Mozambique. (Tm 2:25)

DISCONTENT IN GUIANA

Behind the formal welcomes and cheering crowds that awaited the Queen in the West Indies lurked basic poverty and deep discontent.

Though it is destined to become independent next May, Guiana still seethes under a two-year-old state of siege imposed to curb the race war between its East Indian and Negro inhabitants. Opposition leader Jagan ordered his East Indians to boycott the royal visit. By the time the Queen appeared, Jagan himself was on his way to Moscow, but his American-born wife urged his partisans to fly black flags to symbolize the rape of democracy in Rhodesia and Guiana. Even more ominously, anti-government terrorists threatened to bomb the rallies held to honor the Queen.

For reasons of security, Guiana's backlands—much of them Jagan country—would remain unseen. The Queen made only one trip outside the capital, a 7 mile-ride to a sugar plantation, where 1200 schoolchildren were expected but only 300 turned out. (Nwk 2:14)

NIGERIA

With a barrage of decrees, General Ironsi last week began clearing away the rubble of Black Africa's bloodiest coup. (Tm 2:4)

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In Nigeria, weeks after the January takeover by the Army, order is restored and food prices are down. Civil servants are pushing new reforms once blocked by politicians. Efficiency is rising. Investments by major US and European companies are proceeding as planned, may be increased.

Old Nigerian Federation by regions is abolished. New Nigeria is united. Few tears are shed for the politicians. There is wide spread feeling that corruption and bribery held back progress under the old regime. Much of that is gone under stern Army rule. Nigeria is on the move. (USN 2:21)

INDIA'S FAMINE

Indira Gandhi promised to follow the same policies as her predecessor. As she was sworn in as India's new Prime Minister, she seemed firmly on Shastri's path.

Her cabinet retained all Shastri's key ministers and she vowed that her first duty would be as Shastri's: to find more food for India's 480 million people, who face famine. (Tim. 2:4)

* * *

In Kerala, where the food shortage has struck hardest because its 19 million inhabitants shun all grains except rice as foreign food, people must now subsist on a daily rice ration of only 5 oz. The Keralans have been rioting on and off for 3 weeks in protest, and last week the rioting spread to other rice-short parts of India.

Much of the problem lies in India's backward agriculture and age-old dietary habits. India's land produces only about half as much per acre as US land.

Indians often ignore available food. Though Kerala fisherman haul in tons of shrimp, lobster, mackerel and sardines each year from the fish-rich Arabian Sea, the vast majority of the catch is sold for export and Keralans use the money to buy extra rice at exorbitant black-market prices.

They also largely ignore the sweet potatoes, bananas, pineapples, coconuts that abound in the state's lush tropical forests.

And though more Hindus discreetly eat meat, the vast majority in cow-rich India leave their beef cattle on the hoof for religious reasons. Half of India's people are vegetarians, creating an especially heavy grain dependence. (Tm 2:25)

* * *

What sad thoughts this arouses of the unsolvable miseries created by man's foolishness and incapacity to live, his life unguided. But they will not accept the only true Guidance.

How humble we should be when we think of millions living on a dole of 5 ounces of rice a day! How great our blessings! How little our trials!

THE TRADITIONS OF MEN

Last month a group of Italian priests petitioned the Pope to relieve them from the celibacy obligation, arguing that it was an intolerable burden and that the rule had no basis in either Scripture or natural law.

At least one of Christ's Apostles Peter—had a wife, and as late as 867, a married man became Pope: Adrian II. It was not until the First Lateral Council in 1123 that clerical marriage was clearly outlawed, and even after that priests, bishops and cardinals continued to skirt the rule by taking mistresses. Alexander VI fathered at least 4 children before he became Pope in 1492.

French historian Henri Daniel-Rops estimated that in 15th century Burgundy, half the children born out of wedlock were fathered by clerics. (Tm 2:18)

* * *

What a system of iniquity! And yet, as ever, "All the world wonders after the Beast"—"All nations deceived."

CHURCH & STATE

Roman Catholic sources in Spain report that the Vatican and the Franco regime are heading for an open clash over Pope Paul's insistence that the Spanish Government surrender its historic privilege of choosing Spain's bishops. (Nwk 2:28)

* * *

In Athens last week, Orthodox leaders prepared to declare a state of persecution for the Church of Greece after court convicted Bishop Chrysostomos of illegally usurping the office of Bishop of Piraeus and handed him a suspended 2 month prison sentence.

The prelate had led a band of 36 rebel Orthodox bishops in defying a court order last Nov. by appointing 17 bishops to vacant dioceses in Greece. The government refused to confirm the appointments and later arrested Chrysostomos. His conviction, the first for a Greek Orthodox bishop, could lead to open war between church and state. (Nwk 2:28)

* * *

A reminder that Church and State are still intertwined—in both Western and Eastern Catholicism. The 2-horned Beast is still with us in a shadowy form, ready to be manifested at the last day as the Beast and his False Prophet (of the Revelation); the Fierce King and his Strange God (of Daniel).

BACK TO ROME

The World Council of Churches' Central Committee chose Eugene Blake as their head. World Council is a unity-seeking organization to which 214 Protestant and Orthodox bodies belong. Blake is the author of the "Blake proposal" to unite his own Presbyterians with Methodists, Episcopalians and 3 other denominations in a vast Protestant super church. (Tm 2:18)

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In an interfaith age, Protestant and Roman Catholic clergy pray together and picket together, and hardly a church exists that has not been preached by a minister of another faith. But there is a point where ardent

advocates of ecumenism draw the line:—inter-Communion. To receive the consecrated bread and wine together is the ultimate expression of Christian unity, and to do so lightly is morally wrong while Christianity is divided.

Yet even this last barrier is now being experimentally, and rather furtively, lowered. Priests and ministers impatient at the slow pace of organized ecumenical progress are celebrating the Eucharist together and giving each other Communion. As many as 6,000 dedicated Catholic and Protestant laymen reportedly belong to ecumenical study groups in Holland that periodically have interfaith Communion; either a minister or a priest will preside, and the consecrated elements are given to all members present.

Experiments in inter-Communion have taken place in the US and even in Rome, where one Catholic priest privately admits that Protestant ministers have showed up for services at his church, stayed to receive Communion.

Anglicans have typically mixed views on the subject. Although the Prayer Book rubrics imply that communicants should be confirmed, many churches interpret the rule liberally. Episcopal churches in Washington, for example, have let Pres. Johnson, a Disciple of Christ, receive Communion. (Tm 2:25)

TERROR IN DOMINICA

In the crash of automatic rifles and billowing blasts of tear-gas bombs that followed, all of the pent-up hatreds in Santo Domingo were unleashed once again. Gangs of youth armed with rocks and clubs roamed the downtown streets, sealing them off from traffic and spilling out to battle the police.

By the end of the week, the count was 16 dead and 50 wounded. Even more threatening to the shaky provisional government of Pres. Garcia-Godoy was a general strike that brought something close to total paralysis to Dominica. (Nwk 2:21).

* * *

Once again, the Communists have demonstrated how they can terrorize a country into chaos and stagnation while US troops stand by, unable to do anything about it.

It has now been 10 months since US forces moved in to stop a takeover of the Dominican Republic by Communists. A provisional government backed by 7,000 US troops has been in office 5 months.

Yet, for an entire week in mid-Feb., this country was ruled by terror—directed by Communists. It could be a foretaste of the kind of trouble that Communists now threaten to foment in many parts of the world. (USN 2:28)

* * *

It is much easier to break down than to build; to create terror and confusion than peace and order and prosperity.

MAKING VOID THE COMMANDS

US has the world's highest divorce rate. Though most Americans agree divorce is a tragedy, yet they are more relaxed, tolerant and realistic about divorce than formerly.

"In destructive family situations," says Joseph Fletcher, professor of Christian Social Ethics at the Episcopal (note!) Theological School in Cambridge, Mass., "divorce is the good thing to do: not merely excusable, but rather the greatest of all goods. The divorce rate is a social symptom of increased respect for personal freedom and for genuine marriage commitment."

That is a far cry from Christ's unequivocal condemnation of the Mosaic right of Jewish husbands to banish their wives at will: "What therefore God hath joined together, let not man put asunder."

Still, it is hardly a surprise. The bonds of Christian matrimony have been slowly loosening ever since the 12th century church began granting annulments and separations. (Tm 2:11)

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How sad when a worldly magazine has to point out how far a corrupt "Christianity" has drifted from Christ. Surely a striking example of "glorying in their shame."

CORRUPTION IN SWEDEN

Sweden has made a 20-year trial of a welfare state in which all the basic needs of the people are underwritten. Struggle is unnecessary; worries are few, but a study of this welfare state reveals anything but contentment.

Sweden is faced with a rising rate of crime and juvenile delinquency, alcoholism, drug addiction, suicides, and moral rootlessness among teenagers. It is beginning to appear that full employment and material security alone do not cure economic and social ills.

Material welfare is assured from cradle to grave by a complete system of social security. Welfare spending takes \$320 per person in the population, or 17% of the net national income. Yet stability and happiness appear to be losing out.

The crime rate has gone up 97% in 15 yrs. Over $\frac{2}{3}$ of all offenders are underage. Youngsters under 20 are responsible for 4 out of 5 car thefts, and well over $\frac{1}{2}$ of all robberies. Boys 14 and 15, the most crime-intensive group, are too young to be jailed or punished.

A close connection is seen between the crime wave and the alarming growth in alcoholism, drug addiction and promiscuity among demoralized teen-agers. (USN 2:7)

PRINTED IN U.S.A.
