

The Berean Christadelphian

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

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

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

KIDDERMINSTER—"Eureka," Bridgnorth Rd., Franche—Mem. 3 p.m.

IT is with very great sorrow that I have to report the loss by death, on Jan. 20, of my beloved sister-wife, Hilda Eliza Pigott, who died suddenly as a result of strokes, after over 36 years of happy married life together in the Truth.

We sorrow not as those who have no hope, for she now sleeps in Christ; and in view of the state of the world we hope the day is near when, in God's mercy if He account us worthy, we may be united again in His Kingdom.

We miss her greatly as we were only 3 in number here and are now reduced to 2. But we have to endeavour with God's help to carry on and hold fast till our probationary course is run, or our Lord return.

With love in the Truth to all of like precious Faith,

Your brother in Israel's Hope,

—H. W. Pigott

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.

WE were indeed very happy to have bro. & sis. Charles Banta Sr. and sis. Eva Banta, of Houston (who live more than 400 miles away), to meet with us around the table of the Lord on Mar. 13. Bro. Charles gave us a very encouraging exhortation, and we appreciate this so much. We hope it will not be long till they are here again.

We enjoyed their visit with us in our homes, talking on those glorious words of Truth that bind us closely together in Faith and Love. They also attended our Bible Class at bro. Bill and sis. Becky Muter's home on Sat. evening.

After meeting on Sunday, we all met at sis. LaRue Smith's home and in the afternoon we enjoyed hearing the tape bro. Charles brought on the 119th Psalm—truly a beautiful and inspiring Psalm to which we should constantly endeavour to pattern our lives.

Our probation on earth is short and it is our duty (and should be our greatest pleasure) to spend every moment we can in the service of our Lord. He is kind and merciful, and this should be appreciated enough that we serve Him to the greatest extent we can.

Our association with other brothers and sisters strengthens us, and helps us to press on with courage and patience to the mark of our high calling. So, we welcome all who can to come.

—bro. Melvin Edwards

S. CALIF.—S.S. 10:30 am; Mem 11:30 am; in homes. Bro. W. Sharp, 140 Princeton, Claremont, Calif. 91711; Ph. (714) 626-0490.

GREETINGS in the Name of our Saviour.

We have been saddened once again by the falling asleep of another of our sisters in Christ. Our sister Gertrude Beauchamp died on Feb. 12, and was laid to rest on Feb. 15 to await the call of the Master on the resurrection morn, when he comes to "judge the quick and the dead" and reward every man according to his works. Our bro. John Randell came from Portland to conduct the funeral; his services were greatly appreciated.

Sister Beauchamp was born Aug. 20, 1888, and was baptized in 1903, thus having spent 62 of her 77 years in covenant-relationship with Christ, having the glorious hope of redemption from sin and death when the promises to the fathers are fulfilled.

While our sister's absence from our midst will be felt by many of our brethren and sisters, our bro. Oscar Beauchamp will most keenly feel the loss of his dear wife and partner in the Bonds of the One Hope. Bro. Beauchamp requested that we express his thanks and gratefulness to all who sent messages of sympathy and comfort to him in his bereavement and during sister Beauchamp's illness.

On the brighter side of our affairs, we were refreshed, encouraged and upbuilt by the company of our bro. & sis. Fred Higham Sr. and sis. Beth Higham for a few days at the holiday time. Bro. Higham gave us encouraging words of exhortation on Sunday, Jan. 2.

Also it was our privilege and pleasure to have the company and fellowship on Mar. 6 of our bro. & sis. Robert Philip of Toronto. Bro. Philip in exhortation spoke to us on the Psalms of David at our memorial service.

Our bro. John Randell has moved from Southern California to Portland, and has become a member of the Portland ecclesia. He has visited and met with us at our memorial service on several occasions since moving to Portland.

In Southern California we are separated by great distance, making it difficult to "speak often one to another" as we should do in these days of adversity. We have been encouraged, however, in recent months by the attendance of our bro. Wm. Biggar at our Bible study class and memorial service on Sunday mornings. This had not been possible during sister Biggar's illness.

Many are the problems which vex us all as we endeavour to walk in the narrow way. At times we may feel we have completely lost the way, but we must not falter for God has promised that He will not forsake those who trust in Him. We pray with David (Ps. 143)—

"Hear me speedily, O Lord: my spirit faileth. Hide not Thy face from me, lest I be like unto them that go down into the pit.

"Cause me to hear Thy loving kindness in the morning, for in Thee do I trust. Cause me to know the way wherein I should walk, for I lift up my soul unto Thee." —bro. Wm. Sharp

EDITORIAL

"Where Is God?"

"As with a sword in my bones, mine enemies reproach me, while they say unto me all day long, Where is your God?"—Psalm 42:10

IN a recent newscast, the commentator spoke of the famine in India, and stated that it is estimated that 10 million people will starve. Then he added the age-old question—

"WHERE IS GOD?"

This man is an avowed atheist, and greatly delights in saying—

"Your God does nothing to eliminate the appalling poverty throughout the world."

But why blame God for famine, poverty, crime and all other violations of human or divine law? Before we attempt to answer any of these questions, let us look into history and, in doing so, we will use the Bible with special reference to the people of Israel.

After the judgments were poured out upon Egypt, the people of Israel escaped and crossed the Red Sea. In the third month, they came to the desert of Sinai and camped before the mount, and there entered into a covenant by which they became a chosen nation through whom God was to manifest Himself to the world. No other nation has been so honoured as Israel, for we read in Exo. 19:5-6—

"Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine:

"And ye shall be unto Me a kingdom of priests, and an holy nation.

"These are the words which thou shalt speak unto the children of Israel."

No other nation has ever received such statutes and judgments as are set forth in what is commonly referred to as the Law of Moses. Therefore, before entering the land of promise, Moses said to them—

"For thou are an holy people unto the Lord thy God:

"The Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth" (Deut. 7:6).

But the continuity of this favoured position was based upon obedience of the people to observe and do all the commandments that Moses gave them. In Deut. 28:1-14, Moses recites all the manifold blessings that would come upon them if they were obedient, and in the remainder of the chapter he recounts the curses that would come upon them if they were disobedient.

The tragic history of Israel, as recorded in the two books of Kings, reveals the result of their disobedience. The affliction, misery and disaster that came upon them is a pathetic record. Eze. 36:17-19 gives the reason—

"Son of man, when the house of Israel dwelt in their own land, they defiled it by their own ways and doings.

"Wherefore I poured My fury upon them for the blood they had shed upon the land, and for their idols wherewith they had polluted it.

"And I scattered them among the nations, and they were dispersed through the countries: according to their way and according to their doings I judged them."

In their beginning as a nation, they were asked to choose between good and evil. They chose the good, and promised to keep God's commandments; but they broke their promise and degenerated to such an extent they were driven from the land into all countries of the world.

The punishment may seem severe, but it was not God's fault. They brought the evil upon themselves because they defied God's laws, as Paul explains in Rom. 1:21-22, speaking of the course of all mankind, Gentile and Jew, from the beginning—

"Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

"Professing themselves to be wise, they became fools."

What about the present trouble and suffering throughout the world, especially in India? Since India's independence, the United States has sent over \$3 billion in grain, plus \$6 billion in economic aid. India gets one-sixth of all wheat grown in the United States, but even if these shipments were doubled, India would still face disaster.

The whole problem is complicated by the fact that grain is helping to feed 226 million sacred cattle, and millions of monkey gods.

Where is God? Just where they have placed Him.

Do those who blame God for the world's troubles ever stop to think that hundreds of millions of dollars go up in tobacco smoke in a year? Do they realize the enormous quantity of essential, wholesome food that could be grown on the countless thousands of acres of good soil throughout the world that are now used to produce tobacco?

And, finally, do they realize that millions of bushels of grain are used to produce alcohol, instead of using it to meet the needs of millions of people who go to bed hungry night after night?

In all walks of life, the Bible is derided and ridiculed. Even the clergy are taking the lead and telling their people that the Bible is full of myths, legends and fables. As a result of such folly, home life is despised, the divorce rate is growing rapidly, children are losing respect for their parents, and crime is on an unprecedented increase.

Man is to blame for all these evils, but they refuse to recognise their faults, and try to escape responsibility by endeavouring to place the blame on God.

There seems to be no limit to the folly of man. Today, there is feverish planning among the nations to put a man on the moon. Think of the billions of dollars that are being spent on this gigantic and hazardous enterprise! Do they not realize that it would be much better, and exhibit more wisdom, if they spent some of these vast sums to alleviate, at least to some extent, the terrible suffering that is currently prevalent throughout the world?

BUT THAT IS NOT ALL. They are also constructing and piling up terrible weapons of destruction which, if let loose, would destroy the human race from the earth, and it is being done under the guise of protection against the possibility of invasion, and so the mad race continues.

Should a devastating war break out, who will get the blame? The cry will go forth, as it did in the last great war, "Where is God?"

* * *

IN the Bible, which is God's message to man, He has condescended to set before the human race a way of life in which man can find true peace and happiness. But who will listen? Man, in general, has closed his eyes and stopped his ears as they did in the days of Jesus. At that time he said of them in Matt. 13:15—

"For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

We are invited by the Gospel to look beyond this day of sin, disease and death, and place our hope on the rock-foundation of God's promises. Therein we are assured that the time is rapidly approaching when man's dominion will cease, and the earth shall be filled with God's glory through the establishment of the Kingdom of God.

The work of creation was not intended to give any nation widespread political power as some have sought to establish and, even now, are seeking for world domination. It was for one purpose only, and that is clearly stated in Rev. 4:11—

"Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things;

And for Thy pleasure they are and were created."

—Editor

Seek Ye First the Kingdom of God

The new man in Christ is not negligent of the affairs of this life, but he attends to them in a **different way**, and with a different spirit and different objects from the old man before he became

enlightened in the Truth. To begin with, **he has a God** which he had not before, and from this results a **faith** unknown before, which prevents him from being fearful and anxious about this life's affairs, and from bestowing his exertions upon large schemes of self-provision.

He provides for his own, and is diligent in business **because the new Master he has received requires it of him**; but what he does, in this respect, he does to the Lord, not to men, nor to himself, for he serves the Lord Christ; and while performing this part of his duty, he does not do it to the neglect of those other parts which require him to **care for his neighbor**, and to serve God in the **exhibition of the Gospel** of His glory in the midst of a dark world in which he is called upon to shine as a light

If, in the exercise of his personal duties in business, plenty comes to his hand, **he recognizes that he is a "steward** of the manifold grace of God," and that having received much, much will be required at his hand in distributing to the necessity of the saints, and abounding unto every good work; he does not act the part of the **hoarding fool** of Christ's parable, who laid up treasure for himself, but was not rich toward God.

He obeys the commandment of Christ, which **forbids us to lay up treasure upon earth**; and makes to himself friends of the unrighteous Mammon, which might otherwise turn to his destruction, for it is hard for a rich man to enter the Kingdom.

If he be poor, he remembers the widow's mite, and rejoices that, though little is in his hand, by the faithful use of what opportunity God has put in his power, he may lay up in store for himself in heaven a larger measure of divine approbation and blessing than those who "out of their abundance cast in much."
—**Bro. Roberts.**

At the End the Vision Shall Speak

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein"—Rev. 1:3

BY BROTHER JOHN THOMAS

THE Apocalypse has now been before the world 1770 years. Since its first appearance among the Seven Ecclesias of Asia Minor there have been various short expository notices of certain parts of the prophecy by some of the earlier overseers of the Christian Community, who flourished from about the middle of the 2nd to the middle of the 3rd centuries; such as Justin Martyr, Irenaeus, Tertullian, Hippolytus, and the Pseudo-Sybilline Oracles.

The earliest effort at a systematic exposition of this wonderful and ingenious prophecy now extant, is one by Victorinus, overseer of an ecclesia at Pettau in Pannonia; who was put to death in the period of the Fifth Seal, or "ten days' tribulation" of the Diocletian persecution, AD 303-313.

In the next 160 years, (from the accession of Constantine, 313, to the wounding of the Sixth Head of the Beast, 476, and the manifestation of the Seventh Head upon the Seven Hills) several scribes belonging to the Laodicean Apostasy, enthroned by Constantine as the religion of the Roman State, bestowed upon their contemporaries some bewildering speculations, by which the prophecy was intensely darkened.

These were the ecclesiastical historian Eusebius; Lactantius; Athanasius, Hilary, Cyril, Ephrem Syrus, Chrysostom, Jerome, Augustine and Tychenius.

After these came certain Latin expositors, named Primasius, Bede, Ansbertus, Haymo, Andreas, Arethas, and Berengaud. These flourished from the wounding of the Sixth Head, and in the period of the rising of the Ten Horns, to AD 1100.

These were no more luminous in their expositions than their predecessors. They failed to discern the signs of their own times; and either endorsed the foolishness, or made more manifest the impenetrable obscurity, of them that preceded.

Anselm, Joachim Abbas, Albertus Magnus, Thomas Aquinas, Pierre d' Olive, and Walter Bruite, followed after them; and set to their hands in the work of making darkness visible. They had no misgivings as to the divine origin of the Apocalypse.

In this Luther, "the great Father of the Reformation," who came after them in the 16th century, was not in the same assurance. He had doubts of the genuineness of the Apocalypse as an apostolic or inspired book; though he came at length—when he perceived how it might be wielded against his late master the Pope and Papacy—to hold his doubts in abeyance, and presumptuously to venture upon its exposition.

But this "great father" made out no better than the Laodiceans who preceded him. "The Mighty Angel," says he, "with a rainbow and a little bitter book, is Popery; the open book being that of papal laws, given to John to eat!"

The Seventh Head he supposed to be Spain, while the three frog-like spirits depicted papal sophists, stirring up opposition to what he called gospel. His conceptions of the Millennium were as cloudy as those of Jerome and Augustine, who could see nothing in it but the triumph over Satan in the hearts of true believers!

Jerome, Augustine, and Luther did not understand "the Truth as it is in Jesus," nor the voices of the Old Testament. It was impossible, therefore, for them to discern the import of the Apocalypse, which is—

"The Mystery of the Deity as He hath announced the Glad Tidings to His servants, the prophets" (Apoc. 10:7).

Luther was a useful anti-papal element of "the Earth that helped the Woman" (12:16) in her tormenting witnessing against "the god of the earth" (11:4); but, as a guide to the blind, and a teacher of babes, in the way of salvation, or expositor of Apocalyptic mysteries, his incompetence was only second to the Pope himself.

In the 16th century also appeared as Apocalyptic expositors Bullinger, Bale, Marlorat, Foxe, Brightman, Pareus, Ribera and Alcasar. Bullinger interpreted the ascent of the witnesses (11:12) as the ascent of their departed spirits entering Paradise! He dated the Millennium from Christ's ascension; or from AD 60, when Paul speaks of the gospel "having been preached to every creature under heaven;" or from 73, the date of the destruction of Jerusalem. In either case, of course, it has long since passed away. Bale commenced it as Christ's ascension. From these two may be learned all.

Ribera and Alcasar were Spanish Jesuits, who sought to expound the Apocalypse so as to deliver the Papacy from any identification with its symbols.

The true meaning of the Apocalypse is accessible only to the Brethren of Christ, and the fellow-servants of the apostle, who keep the sayings of the Book (22:9). All others will prove but vain and fanciful theories with whom the secrets of the Deity are never found.

Next after the era of the Lutheran rebellion against papal authority, came Mede, Jurieu, Cressener, Bossuet, Vitringa, Daubuz, Isaac Newton, Whiston, and "Bishop" Newton.

Mede first published his "Clavis Apocalyptica" in 1627, and his Commentary in 1632. He was regarded by his contemporaries in England as a man almost inspired for the exposition of Apocalyptic mysteries. And assuredly in comparison with all his predecessors who had written upon the subject, he was a great light shining into thick and incomprehensible darkness.

In several important points, MEDE much advanced the science. He interpreted the prophetic periods on the year-day principle; made the resurrection and ascension of the witnesses (11:11) an ascent to political eminence; made the Sixth Head (17:10) under which John lived, the Imperial Caesars; adopted Lateinos as the Beast's name and number (13:18); explained the sun of the Fourth Vial (16:8) of the German Dynasty as the chief luminary in the Papal Imperial system; indicated Rome as the throne of the Beast upon which the Fifth Vial (16:10) would be poured; interpreted the drying-up of the river Euphrates (16:12) as the exhaustion of the Ottoman power; and coincided with Justin, Irenaeus, and others of the earliest date, in the first resurrection (20:5) being the literal resurrection of the saints to be developed on Christ's coming to the Antichrist's destruction, after which the Millennium will be introduced.

JURIEU, who wrote in 1685, indicated the death of the witnesses (11:7) as occurring in that year; and that they would lie dead and unowned in the street of the great Papal city or empire, which he judged to be France, where, of course, their resurrection and ascension would ensue.

CRESENER seems to have been the first who (in my judgment, rightly) in 1690, concluded that the Seventh Head (17: 10) was the Ostrogoths, which continued but a short time: the Eighth being the revived secular imperial, confederated with a Roman ecclesiastical head, somewhat as under the old emperors, that is, the secular Western Emperors combined with the Popes. The Image of the Beast (13:14) he makes to be the Roman Church, and the name Lateinos.

Vitringa's exposition was no improvement upon Mede, Jurieu and Cressener. He was a spiritual Millennialist, whose future age was to be characterised by a thorough evangelization of the world by what he regarded as "the Church," which would then answer to the New Jerusalem!

Daubuz, who published in 1720, was about as luminous as Vitringa.

Sir Isaac Newton published his brief commentary in 1733, appended to his treatise on Daniel. Many of his opinions were very crude. He generally agreed with Mede, but not always.

The 5-month period of tormenting (9:5,10) NEWTON expounds as I have done, as signifying 2 periods of 150 years each, or 300 years, for the times of the Saracens. The "hour, day, month and year" (9:15) he reckons to signify 391 years—from Alp Arslan's first victories on the Euphrates, 1063, to the fall of Constantinople, 1453.

WHISTON shed no particular light, save that the Seven Vials ought to be deemed contained in, and the evolution of, the Seventh Trumpet.

When the great French Revolution caused the astonished world to shake to its foundations, a shock was given to the minds of men whose vibrations have not yet subsided. The murdered witnesses, slain by the sanguinary Bourbons, had started into life, and ascended into political eminence, as Mede had taught his readers to expect.

This, and the coincidence also that this ascension was exactly 1260 years from the epoch of the delivery of the saints into the hands of the episcopal element of the Little Horn by Justinian, in 533, all concurred in arousing some to a renewed and earnest study of the prophetic Word.

Prominent among these was Mr. Bicheno, who published his "Signs of the Times" in 1793. His writings were interesting, though abounding with many speculations proved fallacious by the lapse of time.

One thing, however, BICHENO did which should not be forgotten. He showed that the 3½ days during which the two witnessing prophets were to lie un-buried in the platea of the Great City, should be interpreted as 3½ lunar days of years (3½x30); and that Jurieu, therefore was right in his conjecture that their death ensued in 1685.

Since Mr. Bicheno's time several writers on prophecy have risen up. Of these may be mentioned Irving, Faber, Keith, Cuninghame, Frere, Bickersteth, Elliott, and others. But I am not aware that they have added anything that would at all increase the intelligibility of the Apocalypse.

Of this I am well assured, that from the days of Justin Martyr in the beginning of the second century, to the publication of Mr. Elliott's elaborate commentary, there has been produced by no writer a systematic and thorough exposition of the Apocalypse that will stand the test of Scripture, history, and reason, enlightened by the Truth. If there ever were such a work, it is certainly not extant.

It is not necessary to defend the Apocalypse at this crisis. The constitution of Europe for the past 100 years, which it so accurately exhibits, is evidential of its inspiration. **It was revealed to be understood by the uninspired;** and that it can be understood by them is proved to a demonstration by the 3 volumes of Eureka.

I claim no "divine and miraculous inspiration"; yet, I do maintain that the exposition I have given (however "ridiculous" and "arrogant" it may be considered to affirm it) cannot be set aside by a fair and candid appeal to the testimony of Jesus, political geography, and the truth of history.

Since the publication of the second volume, and ever since the writing of the third was finished, events have been progressing steadily and stealthily to the appointed end.

* * *

THE most striking characteristic of the times is the neglect, or indifference to, tending to the repudiation of, the Public Women of Europe, Apocalyptically styled "the Mother of Harlots and all Abominations of the earth"—the 'Women' with whom the Lamb's Virgins are undefiled (17:5; 14:4).

Behold the changed policy of the Two-Horned Beast of the Earth (13:11) since the overwhelming defeat of its hosts at Sadowa. This power, that formerly gave life to the Image, enabled it to speak, and caused that as many as would not worship it should be killed, has now taken almost all the life out of it, so that it can no longer speak in terror to the worshippers of the Beast in all the Austrian Empire.

Territorial continuity with "St. Peter's Patrimony" being interrupted through the intervention of the revolutionary kingdom of Italy, the Concordat—the political bond between "His Holiness" (the Pope) and "His Apostolic Majesty" (The Emperor)—is dissevered, and the worshippers of the Beast are freed from the audacious inspection, and profane decree, of the "Eyes like the eyes of a man, and the Mouth speaking great things and blasphemies."

Inspired by "the Spirit of the Age," which is "the Spirit of Life from the Deity" (11:11) that entered into the slain prophets who ascended to power in 1789, the Reichsrath, or Imperial Legislature of Austria, practically abolished one of the seven "sacraments" of the Church of Rome in authorizing "civil marriage."

Besides this, it proclaimed "liberty of worship" to all sects; and has taken the education of the people out of the hands of an accursed priesthood, and given it to schoolmasters of their own choice.

By the Concordat, the Roman Pontiff-King was above the emperor in all the spiritual affairs of the Austrian Empire, throughout which all such things were "given into his hand" as absolutely as when Justinian made him "Head over all the Churches" of his Estate.

But behold how great a reverse of fortune hath befallen the "Universal Bishop" in this False Prophet section of his dominion!

What doth all this mean? What else than that the 1,335 and 1,260 years of his ascendancy from the times of Justinian and Phocas, are come to an end; and that he is doomed no longer to "practise and, prosper" to the ruin of the saints, and the quenching of the Spirit of the Age; which is a spirit of liberalism, and of democratic hostility to the old order of things in Church and State—a spirit that may be impeded, but cannot be extinguished till the manifestation of the Ancient of Days.

* * *

THEN, if we turn our attention to Spain, the "Most Catholic," from which Isabella—the last of the infatuated and atrocious Bourbons, the ensanguined murderers of the saints—hath so recently been expelled, what see we there?

Do we not behold the Spirit that rose and ascended to power in 1789, notwithstanding all its misfortunes and frequent discomfitures, triumphant in 1868? The most Catholic daughter of his Papal Holiness, his last and most devoted friend among the Ten Horns, driven into exile at the end of the 1335 and 1260

Here is the last pillar of the papal throne levelled with the dust.

Where will the clergy be now that the spirit of 1789 has driven into exile the humble servant and most Catholic daughter of their Universal Bishop, the lambskin-invested wolf of the Seven Hills?

* * *

AND what do we see in England? We behold there the Spirit of 1789 in its British manifestation, carrying out the principle of hatred and desolation, of stripping and eating with regard to the Anglo-Hibernian Harlot, a daughter of Rome, "Mother and Mistress of All Churches," and sister to those other "Harlots" of England and Scotland "by law established."

This hating, desolation, stripping, eating, and burning of ecclesiastical establishments has been a striking characteristic of the past 75 years.

With all these signs of the times before the faithful, well may they rejoice and lift up the head; for assuredly "their redemption draweth nigh!"

Christ Is All, and in All

If Christ be not the Saviour, there is no Saviour. We look in vain in any other direction for the excellency appertaining to the faith of Christ.

WE need not look in any other direction. It is not only that on ALL points the faith of Christ meets our need; it is not only that it is EXACTLY the thing we need; but we are able to go further and say, that in the state of the evidence, **it is true and genuine and actual beyond all possibility of its being anything else.**

What the apostles saw and heard, that they declared to men and brethren everywhere over 18 centuries ago, that all who hear and believe might reach the wondrous fellowship of the Father of Light through the glorious Son of His love. —**Bro. Roberts.**

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My Days and My Ways

PART SIXTEEN

"But if, when ye do well and suffer for it, ye take it patiently, this is acceptable with God"—1 Pet 2

By BROTHER ROBERT ROBERTS

THE Doctor left us in due course to keep appointments at various places in England and Scotland. I have bitten my tongue several times since at the recollection of the hard work laid out for him by youthful inexperience.

Having no particular sense of fatigue in those days myself, I laid out the program on the time principle merely, without allowing for the recuperative needs of a man verging towards elderly life. Most of the nights were arranged for and all day on Sundays.

"Poor Dr. Thomas!" I have said many times since. It was too bad. People of robust health and strong intellectual interest are so liable to look upon a lecturer as a machine than can go of course. They forget he is human, and that his energy can be pumped out, and must have time to brew again before he is fit for work without harm.

Hearers feel only the pleasure of his words, and do not feel the fatigue caused to him by the consumption of brain fuel. They feel refreshed by his lecture, and cannot help imagining that he feels so too.

I distinctly recollect supposing, in the days of boyhood, that there was a good deal of affectation in the illusions I used to see in the (papers about speakers being "exhausted" by their efforts. It was part of my ignorance.

We are all ignorant to start with. We think we know when we don't. Experience is the only thorough and accurate teacher: and it teaches by a quiet and slow and extensive process of tuition that cannot easily be formulated in words afterwards. It is made up of a thousand mental accretions that can only come with the varied experiences and reflections of the years. Hence the scriptural exaltation of age over youth.

I see it all now: but in my young days I felt a hot-spur impulsiveness of wisdom, of which I am now ashamed. At the same time, I was unfortunate in having no teachers that gave me the curb of reason. There was dumb opposition of passive dogmatism which I could not distinguish from stupidity.

Had I been privileged with access to enlightened and benevolent and communicative experience, I think I could have listened and would have been swayed for I had always a strong relish for reason.

However, it is all past now, and the Doctor has got through his wearisome labours and rests with Daniel, ready to "stand in his lot at the end of the days"—now nearly finished.

* * *

DURING his tour, his mind was poisoned against me by envious seniors, who were more alive to their personal consequence than to the great and glorious work of which the Doctor was the humble instrument, and which I was striving with all my might to abet.

I saw and felt the change when he returned from his journey: but I knew it would only be temporary when the Doctor came to know the men he was dealing with. It turned out as I anticipated, but it took time, and, meanwhile, his manifestly unfriendly bias was a trial to me—quite a bitter one for a time.

Had I not been a daily reader and a fervent lover of the oracles of God for myself, I should have turned away in disgust.

As it was, it made me turn round, as it were, and look at the Bible again, and see if Dr. Thomas was really right. There was only one answer. Therefore I swallowed my bitters and made up my mind to wait.

The sharpest rap was the imputation of a mercenary motive in the list of names I had appended to the second edition of the Twelve Lectures. This list included some in Scotland who did not take a thoroughgoing attitude on behalf of the Truth, although connected with the meetings there that were based upon a professed acceptance of the Truth.

I did not know at that time how partial was their allegiance and how limited was their apprehension of scriptural things, and how uncertain was their repudiation of the established fables of the day which so thoroughly made void the Word.

They were professing brethren, and I felt called on to give them the benefit of all doubts. I was indeed much afraid of doing them a wrong in apparently proscribing them.

I had before my eyes the fear of the words of Christ about offending one of the little ones believing on him, which has, in fact, been one of the chiefest sources of my distress in all the wranglings and divisions that have since arisen in connection with the Truth.

And I had not attained that liberty that comes from clearer sight and a greater breadth of view in all matters affecting the relations of God and man.

Therefore, in the said list of names of referees for the guidance of interested strangers, I gave a place to men from whom afterwards I was compelled to separate. I did not do it without a mental struggle.

It was said I had put them in to help the sale of the lectures. Oh, how much was this contrary to the truth! I had no object in selling the lectures, for they yielded no profit; and all the sale that I ever expected had already taken place.

Finally, it was distinctly as a concession to the fear of doing wrong that I inserted the names at all. It was a sharp lesson in the art of patient suffering for well-doing and making no reprisals.

I wrote to the Doctor in explanation of my action, and in defence of the men impugned. I received no answer.

Time went on and I came to see that duty required my separation from a doubtful fellowship.

I wrote again to the Doctor, telling him of the correction of my perceptions. Five months afterwards, I received the following letter:—

Dear brother Roberts,

West Hoboken, Hudson Co., N.J., Oct. 28, 1864

I have received from you 2 letters—one dated Feb. 11, and the other May 30—to neither of which I have been able to find time to reply.

In relation to the former one, I consider the delay has been an advantage to us both; and in regard to the last, I do not think the procrastination will have resulted in any harm. Had I replied to the former, I should have had to do battle with you to bring you into the position you now occupy with regard to those blind leaders of the blind—Duncan, Dowie, Fordyce.

When the Truth is in question, the benefit of all doubts should be given to it, not to those whose influence with respect to it is only evil and that continually. You erred in giving them any benefit of doubt in the premises; but I rejoice that you have seen the error, and will no more send inquirers after the Truth to inquire at such Gospel-nullifiers

I have a copy of your letter to Dowie. It is straightforward and to the point. We can have no fellowship with men holding such trashy stuff as the April number of the falsely-styled Messenger of the Churches exhibits. A man who believes in the Devil of the religious world and that he has the powers of disease and death, etc., is ignorant of "the things of the Name of Jesus Christ." If what are styled "the churches" are not delivered from the influence of the above firm of pretentious ignorance, our endeavours to revive apostolic faith and practice in Britain will be a miserable failure.

No one should be recognized as one of Christ's brethren who is not sound in the first principles of the Gospel before immersion. The Kingdom and the Name are the great central topics of the Testimony of Deity. These are the things to be elaborated; and he that is not well and deeply versed in these only shows his folly and presumption in plunging head over ears into prophetic and apocalyptic mysteries.

I am truly glad you are located in Birmingham at last. I hope you may be instrumental in effecting much good, that is, in bringing many to a comprehensive and uncompromising faith and obedience. No parleying with the adversary, no neutrality: Christ or nothing.

I hope you will be able to shoulder my friend Davis off the fence. He understands, I believe, and can defend the theory of the Truth; but from the obedience to the Faith he looks askance.

There is bro. Bailey, too; he is a kind-hearted and sober-minded brother; but I think rather too diffident of himself. Just put the point of the Spirit's sword into him, so as to stir him up to what he can do, without hurting him. I spent much pleasant time with him in Birmingham.

Tell bro. Wallis that we had an eccentric colonel in this country, killed in this war I believe, David Crocket by name, who used to say, "Be sure you're right, and then go ahead."

The Public Prosecutor, I fear, is too well-to-do and too pious to be converted to the obedience of faith. It is the greatest difficulty we have to contend with in the case of outsiders—that of converting "Christians" to Christianity. When you see his excellency, please give my respectful compliment to his pious sinnership, in such set form as you may deem best.

Will you please write to Mr. Robertson and request him, if he have funds enough of mine in hand, to send me, through Wiley of New York, and his agent in Trafalgar Square, Charing Cross, a volume entitled "Vigilantius and his Times," by Dr. Gilly. I suppose it may be obtained of Sealey and Co., Fleet Street, London. Said Vigilantius flourished in the fourth century, and occupied very much the position to his contemporaries that I do mine, and was about as popular. I wish, therefore, to form his acquaintance. It will doubtless be refreshing.

I have sent an epistolary pamphlet of 36 pgs. size of this, to care of bro. Tait. It will reach you on its travels in due course. If you like to publish it in The Ambassador, without mutilation, you may. The perusal of it will supersede the necessity of my repeating its contents here.

You are right. Your "mistake" evoked the testimony of Antipas. It was designed to draw the line between faithful witness and pretenders in Britain; and to define our positions here in relation to war, so that if any of us were drafted by the Devil, we might be able to prove that we are a denomination conscientiously opposed to bearing arms in his service.

Half-a-dozen copies of each number of The Ambassador have come to hand. Our currency here will prevent any circulation in this country. A paper dollar with us (and paper is all we have) is only worth 40 cents in Canada.

You did not wait to learn if I thought it expedient for my biography to appear. It is too late now to say anything against it. What can't be cured must be endured

I hope the paper will be self-supporting, and pioneer a strait and narrow way for the truth through the dense, dark forest and swamps on every side.

In future, it would be well not to herald my death until hearing from me direct. Not mixing myself up with politicians, I am not likely to die by their hand. Some pious Methodist or Presbyterian would be more likely to put me out of the way. A late pupil of sister Nisbet's, when she was Miss Gardner, and lived in Berwick (now the wife of a physician in Toronto who is interested in the Truth—greatly to her annoyance and chagrin), said recently. "I wish it were right to poison him"—a very pious wish for one who calls herself "a Christian of the Presbyterian order."

When I die my family will certify the fact. But Paul says "We shall not all sleep." I and you and others may be of these. Change without death will happen to some. I trust we may be among such. My father died last spring, aged 82. He died at Washington City, D.C., without the least sickness.

Remember me kindly to sister R. and to all the faithful, and believe me sincerely yours in the faith and hope of the Gospel, in which all true Christadelphians rejoice. —John Thomas

* * *

In the above letter, mention is made of our having removed to Birmingham. This rather anticipates the course of the story. At the time that letter was written, the removal to Birmingham had taken place; but not until a considerable time had elapsed after the circumstances that led the Doctor to

write after much delay. The insertion of the Doctor's letter overruns the narrative by nearly a year. We must go back again.

* * *

ON the Doctor's completion of his tour in England, he paid us a second visit. The war between the Northern and the Southern States was in full swing, and was running mainly in favor of the South, greatly to the Doctor's gratification. As we read him the morning telegrams, announcing Federal reverses and Confederate successes, he would say with emphasis: "That's right; that's right."

His sympathies were with the South on several grounds. His friends were mainly in the South, and comprised several planters, who though owning slaves, were men of an open generous hand, under whom the coloured people were better provided for than in a state of freedom.

Then he had an idea that the institution was not of the unscriptural character contended for by extreme abolitionists, but conformable in some respects to the state of society existing in the days of Abraham, and 1,500 years later in the days of Paul.

Finally, he had a partiality for the state of society existing in the South, which he considered more refined than the North.

We differed from the Doctor somewhat in these views, but our agreement on scriptural things was so fervent that our divergences on American politics made no sensible ripple. He earnestly hoped the South would roll back the Northern invasion, while our wishes were for Northern success.

But we all felt it a matter of indifference by the side of Israel's hope. Let Christ come and take the government, and all would be well on all questions. Therefore we could leave personal views on an ephemeral question in abeyance.

Still, it was just a little bit of a difficulty. The reading of Uncle Tom's Cabin when a boy had powerfully influenced me against the Legrees of the South; and I had as yet had none of that personal contact with the blacks and whites of the American continent that tends to modify the ardent impressions derived from the story, so that my own natural bias in favor of human freedom was thus strengthened, and the strong pro-Northern paper politics of The Huddersfield Examiner, with whom I was connected, made me feel I had something to regret in the Doctor's Confederate sympathies.

If the Truth had not been as mutually powerful as it was, the difference would have cooled off our sympathies. As it was, it absolutely made no difference.

The whole world was to us an evil world, lying in wickedness, which the Lord would shortly break up and re-fashion in His own way. Therefore a surface difference as to two sections of it, for the moment locked in deadly strife, was absolutely without appreciable influence.

* * *

BEFORE leaving us, Dr. Thomas advised me to go to Birmingham if I could arrange it. He said there was a wide field for the Truth there. There was not only a large population, but circumstances specially favouring religious independence. The people were mostly radical in politics, and not priest-ridden as elsewhere.

An interest had been aroused in the Truth by his lectures, but there was no one to follow it up. If I went, he thought something might come of it. It was central for the whole country, and would be a good radiating point of operations.

I admitted the force of all his suggestions, but considered the difficulties in the way were insuperable. First of all, I felt that the little ecclesia developed in Huddersfield, now numbering 12 or 13, had a claim on my presence. (As to this, the Doctor thought the claim of a larger place would be greater.)

Then, I was in actual employment in Huddersfield with none inviting in Birmingham, which appeared to me in the language of Providence to say "stay in Huddersfield." (As to that, the Doctor considered the claims of the Truth an equal indication of Providence, and in the matter of employment, there was employment to be had in Birmingham as well as Huddersfield: it was an affair of looking out.)

My next objection was not so easily dealt with, and the Doctor had no more to say. I told him that there were no weekly papers in Birmingham, but all daily; and that the experience I had had of daily paper work in Edinburgh convinced me it would be impossible to serve the Truth on a daily paper, on account of the entire devotion of time and strength that it called for.

I had, in fact, as good as resolved never to accept an appointment on a daily paper, but to confine myself to weekly work all my life. Here the matter stopped, and was left over for the decision of circumstances, which often break into the nicest program.

The Doctor attended several meetings with us before his departure. We had exhausted our financial abilities in the first effort, and therefore had to confine ourselves to our own meeting place, instead of a public hall, with its attendant cost of rent and advertising.

This meeting place was probably the most extraordinary scene of spiritual effort in England at the time. We had made several unsuccessful attempts to get a place during the Doctor's absence, and at last resigned ourselves to take a little unoccupied shop in The Shambles, as it was called.

The Shambles was the name given to a kind of concealed square, consisting of several long rows of very small one-storey low-roofed shops. The square was built round by streets of houses.

It was a very quiet and melancholy place, but little frequented by the meat-buying public. It was probably more used for killing than for selling. The rows of shops have since been pulled down to make way for a proper market.

On the lower side of this enclosure we had engaged and fitted up one of the shops as a meeting place. Many a pleasant breaking of bread and lecture meeting we held in it. It was probably half the size of any ordinary kitchen, so that when we had a table in, there was no great accommodation for an audience. We had a crowded house when 13 were present. Here Dr. Thomas addressed several meetings.

At the first of them (on a Sunday evening), the Doctor having earnestly and effectively spoken for perhaps an hour-and-a-half, I said if anyone present had any questions to ask, the Doctor would be happy to answer them.

I had not been authorized by him to say so. I went by the impression derived from the reading of his accounts of his tours in the States, and my reason for acting on the impression was that there were several present whom we had succeeded in privately interesting in the Truth, but who still had difficulties which both they and I had looked forward to the Doctor's visit as affording a supreme opportunity of having solved.

I had not reckoned with the Doctor's sense of fatigue after patiently discoursing for so long a time, in such a small meeting. Neither had I yet learned to enter into his unsanguine views of human nature.

I was therefore taken aback when the Doctor sharply declined, and said the best thing enquirers could do was to go home and think about what they had heard.

I was deeply disappointed at the time, but afterwards I could make full allowance; and indeed on many other points, it was afterwards a matter of chagrin with me that I had the Doctor in my power (as it were) at a time when I was so little qualified by experience to know the needs of a hard-worked old man. Such is life in its present imperfect state.

Nothing strikes me of a memorable kind during the year or more we remained in Huddersfield after Dr. Thomas' return to America.

Some time previously, we had lost a second daughter at four months, (Lydia Jane) my wife's literary and real names combined. Afterwards we nearly lost a third child in the same way, this time a son—(Edward Augustus)—who, however, when apparently at the last point, gladdened us by a demand for some food that was being partaken of at the other side of the table.

This child would have been called John Thomas if clouds (soon dispelled) had not arisen. In the temporary estrangement, we went afield and selected a name euphoniously blending English and Roman history—in which, however, there is nothing divine. The bearer of the name grew safely up to manhood, and is now in the Metropolis, following the profession of his intended namesake.

Before we left Huddersfield, my wife's sister and her husband came to live in the place; also my own sister, with her children. Her submission to the Truth at this time was a great joy.

CONTINUED NEXT MONTH, IF THE LORD WILL

This Mortal Must Put on Immortality

WE are burdened with a weak ineffective nature, which is slowly, but infallibly, tending deathwards, and which obstructs the mental man in his upward flights.

We need renovation. We need the introduction of some element of power into our organization that will give vigor, efficiency, endurance. We yearn for perfection and immortality.

It needs not to be said how powerless to help in this direction, is all the wisdom and the skill of man. Science makes no pretences in this direction. It says: mortal we are, and mortal must remain, so far as it can see. The faith of Christ steps in and says —

"Jesus Christ hath abolished death, and hath brought life and immortality to light through the Gospel"
—**Bro Roberts**

God's Way of Atonement

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey—whether of sin unto death, or obedience unto righteousness?"

THE same method has been used from the beginning. Why was atonement needed? Disobedience had brought man into a state "not at one with God"—an outcast from divine favor. He was driven out from the Lord's presence (Gen. 3:24)—

"So He drove out the man."

The way to life was barred and man's intimate relations with God was interfered with.

What could man do now? Nothing! It was God's privilege to decide the requirements of reconciliation and it was His will that from then on man must approach Him only through a victim, by whose shed blood the idea would be established in the mind of man that the wages of sin was death (Rom. 6:23).

This was one of the great principles which must be accepted and believed: that man in his natural state was a sinner in the eyes of God, and could only come near by sacrifice, which required the shedding of blood. Man had transferred his allegiance to another master, Sin.

A master must have service: so all men must give their lives, or, as Paul puts it (Rom. 6:16)—

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey—whether of sin unto death or of obedience unto righteousness?"

God's law in Eden had now established the principle that all mankind from then on were under the law of sin and death. And seeing that the wages of sin is death—whether it be physical or moral sin—all must die.

* * *

LET us define sin before we go on to deal with how God dealt with it. Moral sin is transgression of the divine laws. Physical sin has more to do with nature than with transgression. Paul describes it as "sin in the flesh," or flesh in which sin dwells. It is a natural urge in human flesh to rebel, and to walk contrary to God's laws.

It is this element called "sin" which entered into the constitution of our race through Adam's transgression.

Now we have established the fact that since Adam's sin and God's sentence on him, all are accounted sinners. As Paul says in Rom. 3:23—

"All have sinned and come short of the glory of God."

What can man do about this situation? Nothing! Can he reverse this order? No, he cannot, and so the law, "Dying thou shalt die," remains the undeniable fact, and the inevitable end of all living things.

The sad fact was that man, God's most intelligent creation, was now "without hope, and without God in the world" (Eph. 2:12).

God's law had decided man's destiny, as Paul says—

"By one man sin entered into the world, and death by sin; and so death passed upon all men"
(Rom. 5:12).

Even the Master came under this sentence.

Now the question is, how was this state of things to be remedied? Man could not do it. Why? Because—

- (1) He had no **authority**, rights or claim to do so.
- (2) He had no **power** to accomplish it.
- (3) He had not the **knowledge** of what to do.

So here we see man a physical, moral sinner, destined to return to mother-earth, for out of it he was taken, for dust he was and unto dust he would return (Gen. 3:19).

* * *

GOD now takes the initiative, not through man's suggestion, but through His Own wisdom and mercy and forbearance.

What does God do, forgive and forget? No, No! God had been disobeyed, dishonoured, and ignored, and He was displeased. He said to man, in effect—

"You can come back into favor only upon My terms, and My terms are going to be in accordance with what I deem just, and true, and finally merciful. You must fulfil My requirements, or perish."

So He established a way of atonement for man which, if he do, he shall live by it. Paul in Titus 2:11 describes this as—

"The grace of God that bringeth salvation."
—and he says it "hath appeared to men." Paul further says (Tit. 3:4-5)—

"The kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us."

Jesus Christ is our Saviour. This is the fact which brings us together today to remember Christ, for it is through him and by him that atonement has been offered to men. All past offerings or coverings of atonement have their bearing on the offering of Christ, as the One Sacrifice which confirmed them all, if offered in faith.

As we have seen, based upon divine testimony, humans have no power of themselves to affect their own future and escape from death. Man's destiny was settled, and any change in that law could only come from God, which it did, but only in ways which God Himself deemed just, merciful and wise. This was done through His Own Son Jesus Christ who, we are told in Matt. 18:11, came into the world to save that which was lost.

Paul in Heb. 10:10 tells us just how this was done—

"Through the offering up of the body of Jesus Christ once for all."

It may be thought that this alone was all that was necessary to reconcile men to God, and to wipe away the sins of men, and to establish that state of atonement with God.

But this is far from the truth. The truth lies in the fact that God, the great Lawgiver, has laid down conditions men must comply with and obey before it could be that "the blood of Jesus Christ cleanseth from all sin" (1 John 1:7).

Sin was, and is, man's greatest adversary, and it had all mankind in its deathly grip, and it was necessary for one to come who could get the VICTORY OVER SIN, before any deliverance could be obtained for man.

This was accomplished by Jesus Christ, of whom in Rev. 1:5 it is said that—

"He loved us and washed us from our sins in his own blood."

* * *

JUST how did the offering of the blood of Christ affect the destiny of man? Did he die instead of man, and leave him free from the curse of death?

This cannot be, for many reasons. First, it would not be just. This would be the just dying instead of the unjust, the good instead of the evil, the righteous instead of the sinner.

Also, it would require Christ to remain in the grave for ever, and let all men go free of the law that the wages of sin is death. Then the law that righteousness delivereth from death would have no practical meaning.

Again, if Christ died instead of men, it would mean that he paid our penalty or debt, and that man was let go free. If this was God's method of reconciliation, it by no means expressed His forbearance, and mercy and forgiveness.

A debt that is paid—by whomsoever it may be—is not forgiven, but is exacted; so God by His actions in requiring payment would, in reality, be contradicting the glorious attributes of His Memorial Name, for He is shown to us as—

"The Lord, the Lord God, merciful and gracious, longsuffering, abundant in goodness and truth" (Exo. 34:6).

Therefore we must conclude that the theory (which has no support in Scripture) that Christ died instead of man is ruled right out of God's plan of "reconciling the world unto Himself" by Jesus Christ.

* * *

THE idea of the blood of Christ delivering from sin and death, is a substantial fact when based upon the true understanding of the will of God. The shed blood of Christ, by itself, was of no material benefit to the world. His blood was like any other human blood because he obtained it from his mortal mother.

It was what it expressed that gave the blood-shedding its value. It showed to men certain facts and truths which, when believed in and complied with, enabled them through faith to get redemption.

This redemption through Christ gives them forgiveness of their personal transgressions in the waters of baptism. This is what Paul means when he says:

"God was in Christ reconciling the world unto himself, not imputing their trespasses unto them" (2 Cor. 5:19).

In this way the great principle, Sin, that would hold men in the grave, is overcome. Men of faith and obedience can have eternal life by the One who came into the world possessing the God-like characteristics which enabled him to overcome the influence of sin.

Christ lived in complete harmony with God, while at the same time possessing our sin-stricken nature, in which state he won the victory. God used him as a REPRESENTATIVE of the human race to condemn sin, to justify Himself, and at the same time to deliver man from the very power which would destroy him.

* * *

Before Christ could do this for others, he had to obtain this for himself. He did this by living a life of complete obedience to the Father, and in his death repudiated sin in the flesh.

His crucifixion showed the world how God viewed sin, and His method of dealing with it, even to the requiring of the death of His well-beloved Son, and our acceptance of it in humility and thanksgiving and love glorifies God, upholds righteousness, and repudiates our former master, Sin with its wages of Death.

It is at this place we see the great wisdom of God, for had Christ been just an ordinary man, he could not have accomplished the work his Father gave him to do. No ordinary son of Adam could have shown such perfection of character. Being the Son of God he obtained the quality of moral greatness belonging only to God, enabling him to overcome the works of the adversary in himself.

Christ's nature had to be like that of his brethren, before he could overcome that in human nature which destroys man. Paul, in Heb. 4:15, tells us that "he was tempted in all points" like them and, being like them, inherited a nature subject to those desires that lead to transgression of law, and was under that same sentence of death that passed upon all mankind because of Adam's transgression.

Now God's intention was to open a way out of this state both for Christ and also for those who would be like Christ; and the only way was through the death and resurrection of the Lord Jesus.

There was a ceremonial aspect to this work. We see in this transaction, a righteous man, possessing a dying nature, willingly—that point is vital—WILLINGLY giving his life as an illustration to the world that sin had to be condemned in all its aspects, and that righteousness had prevailed.

Belief in this man, coupled with righteousness and faith, was the basis upon which God was willing to save men from the power of sin and death. THIS was the Way of Life. No other way will avail men anything. It is God's way.

* * *

HERE we see that God had provided a man possessed with the right character and right nature to accomplish His purpose. God had been justified, and sin had been repudiated.

This being accomplished, He was prepared to grant men forgiveness of their sins, if they believe and obey, and also to give them a share in the glory promised. These truths enable men to recognize their own helplessness and also their dependence upon the kindness and love of God—

"But after the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us . . .
"That, being justified by His grace, we should be made heirs according to the hope of eternal life" (Tit. 3:4-7).

Paul shows us the way—

"For all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus;
"Whom God hath set forth to be a propitiation through faith in his blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God"
(Rom. 3:23-25).

Therefore belief in him, and OBEDIENCE in him, would be the way in which men can become joint-heirs with Christ in the redemption he gained by his victory over sin and death.

We must follow the pattern he showed, and share the same faith and hope he had, if we are to join with him in the heritage he has gained.

Paul, in Rom. 8, makes it very clear that "If any have not the spirit of Christ" he does not belong to Christ (v. 9); that if we "mind the things of the flesh" and are "carnally-minded," our end is death (vs. 5-6); that if we "live after the flesh," we shall die (v. 13).

But, on the other hand—

"If Christ is in us, the body is dead because of sin, but the spirit is life because of righteousness" (v. 10).

And (v.11)—

"If the Spirit of Him that raised up Christ from the dead dwell IN US, He that raised Christ from the dead shall also quicken (make alive) our mortal bodies, by His Spirit that dwelleth in us."

By these few quotations we can clearly see that the sacrifice of Christ by itself without the accompanying knowledge, and faith, and understanding of what was expressed, or shown, in his death—would avail men nothing as far as salvation is concerned.

We see that the conditions God has seen fit to impose upon man are just as essential as the offering of the body of Jesus Christ once for all. By itself, neither one would have effected man's deliverance, but taken together they illustrate the justice, the wisdom, and the mercy of God, all contributing to the glorious redemption we are offered in Christ. Paul says:

"Much more then, being now justified by his blood, we shall be saved from wrath through him" (Rom. 5:9).

He was truly the "Lamb of God that taketh away the sin of the world" (John 1:29). The outcome of this work was to produce a class of people, taken out of Adam's race, under the same condemnation as he, who **through faith have developed characters like Christ's and who, like him, overcome sin in themselves, by the power, or use, of the Word of God influencing their lives;** and who, living in hope of obtaining the inheritance Christ has, can share with him in the life of the future age.

* * *

THE great deliverance comes only partially now, but fully in that great day. On this subject of Atonement and Redemption, bro. Thomas says—

"The creature, man, was made subject to evil, not willingly but by the arranging in hope that the Lamb of God would ultimately bear away the sin originated by the serpent.

"Christ in his own body would destroy the diabolos or sin in the flesh through death, and by a resurrection from the dead recover the creature from the bondage of corruption. Paul styles this the 'redemption of our body' (Rom. 8:23)."

The diabolos to be destroyed is styled by Paul, "the motions of sins" (Rom. 7:5). Brother Thomas described these motions of sin, as that physical principle, or quality of the flesh, styled "indwelling sin" (Rom. 7:20). It is scripturally called sin because the development of this evil in the flesh was the result of transgression.

Paul describes the sin condition in men, as "vile," and bro. Thomas speaks of it as "unclean," and in our Statement of Faith it is termed "defiled" and this condition was transmitted to all of Adam's posterity.

This sin condition being the hereditary nature of our Lord Jesus Christ, he was a fit and proper sacrifice for sin, or the condemnation of sin in the flesh, especially as he was "innocent of the great transgression." His righteousness sustained him, and his flesh did "rest in hope" of a resurrection from the dead; but his body being as unclean as the bodies of those he died for, he himself must of necessity have somewhat to offer, as an atonement for himself, and this offering he accomplished by pouring out his soul unto death (Isa. 53:12). The Scriptures say:

"It is the blood that maketh an atonement for the soul" (Lev. 17:11; Heb. 8:3).

In and by him God redeemed man from the dominion of death, and "death hath no more dominion over him" (Rom. 6:9).

This is why he "took not on himself the nature of angels," which needed no redemption, but he "took upon himself the nature of the seed of Abraham." This great work was accomplished in and for himself, when (Heb. 13:20-21)—

*"The God of peace brought again from the dead our Lord Jesus that great shepherd of the sheep, **through the blood of the everlasting covenant.**"*

Through this blood he obtained eternal redemption (Heb. 9:12) and by God's grace we are justified freely through the redemption that is in Christ Jesus, he himself being justified first.

(1 Tim. 3:16).

It is therefore through our Lord Jesus Christ that we have now received the atonement (Rom. 3:24), for which we rejoice and give thanks continually unto the God of all love and mercy. —F. G. J.

Selah: "Pause and Think"

"My meditation of Him shall be sweet"—Psalm 104:34

"SELAH" appears to be a musical sign denoting the moment to the instrumentalists when they had to give the greatest volume.

The object was not merely for musical effect, however, but to draw especial attention to the words then sung. Hence the theme of the song was made expressive, for the child of God must sing "with understanding" as well as with the tongue.

The word, wherever it appears in the Psalms, is associated with one of two things. It expresses either the vanity of human life when lived without obedience to God or, on the other hand, the blessedness now and henceforth of those who put their trust in the Holy One of Israel.

So as we read the Psalms, if we translate the word—as we may quite properly do—into, "Pause and think of that," wherever it occurs, we can enrich our meditations. Take its first occurrence in Psalm 3. The fleshly mind says—

"There is no help for him in God."

—speaking of those who reviled Jesus (Luke 23:35). Well, we "think of that," and then we turn to vs. 4 and 8 of the same Psalm, and the reply of the Righteous One is—

"The Lord heard me out of His holy hill."

Think of that! And finally—

"Salvation belongeth to the Lord; Thy blessing is upon Thy people."

Well might the music peal forth! Well may we always take that as the one great thought to pause and take in during our pilgrimage, and in its hours of sorrow. As Habakkuk declares—

*"Thou wentest forth for the salvation of Thy people;
even for salvation with Thine Anointed" SELAH.*

—G.H.D.

Fraternal Gatherings

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

Write: Bro. D. Gwalchmai, 29 Devonshire, London; Ph. 519-438-7730

There Must Be Heresies

"Thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but do them not"—Eze. 33:32

Reprinted from Berean, April, 1954

IN the first reading for this morning (2 Kings 24 & 25) we are at the end of the major epoch in the great plan of God—a time when things that had seemed unchangeable began to crumble and fall.

Such times call for deep foundations. Lives grounded merely upon the upper layers of immediate fact cannot stand the shock of these periods of earth, shaking transition.

Within the Household of God, the present time is of a similar nature.

The old landmarks are disappearing. Rifts are developing where solid rock was expected, and every individual is forced again and again to examine his own foundations to see whether they are still firm and unchanged, or whether they turn out to have been built upon what had only the appearance of stability.

Paul said to the Corinthians—

"There must be also heresies among you, that they which are approved may be made manifest among you" (1 Cor. 11:19).

Mere membership is meaningless. Each must stand upon a firm foundation of intelligent belief and perception, cemented by constant study. Vital decisions are being forced upon us. Only a daily and affectionate familiarity with the Word will make us ready for them. Those that are not ready will be weeded out and left behind.

"There must be also heresies among you, that they which are approved may be made manifest among you" (1 Cor. 11:19).

After the storm has passed, some houses will be left standing—some will have been swept away. It is hard, but it is necessary. The stones of the Temple must be sound and solid. In battle training, real bullets are used. A false move means death, even in the training period. It is hard, but it is necessary. Facts are always hard, but wisdom will face them.

* * *

THE end of Israel's kingdom is a sad consideration. Not particularly because of the immediate circumstances and individuals concerned, but because of what lay behind—because of the great underlying tragedy that was involved.

Our minds go back to the beginning. To the glorious blazing mountain, enveloped in cloud and smoke, and rocked with thunder—to Moses, the man of God—to the commandments and the Covenant. Then to Solomon at the dedication of the Temple—the House filled with the glory of God—the nationwide dedication and rejoicing.

Wonderful beginnings!—so full of possibility and promise!

But now this is the end. The Temple plundered . . . the city burned . . . the leaders slain . . . the people scattered.

Why? Because the pull and example of the world had overcome the influence of God's law and institutions. They never thoroughly grasped the superiority of God's way, nor the necessity for their own well-being of following it.

To them it was always a burden—a meaningless restriction upon their natural desires. They never perceived its spirit and purpose, so the day of judgment came upon them unawares. They had never really come out of the world.

The clouds of judgment were gathering for a long period, but they were unheeded. The great fallacy that prevented them from discerning the ominous trend of events was their dependence upon Egypt as the basic stability of the times.

Stretching far back in the dim past, Egypt had always seemed vast, solid and immovable. The world revolved around Egypt, and Egypt was their friend. These upstarts from the East, Assyria and Babylon, would soon pass away. Egypt would arouse, gather her strength, and crush them.

But history had reached a turning-point. Something deeper than dependence upon Egypt was going to be necessary to carry them through this time.

Isaiah, Ezekiel, Jeremiah, all the prophets repeatedly urge the children of Israel to lay a deeper foundation than upon the fleshly arm of Egypt. But allegiance to Egypt appealed to them more than allegiance to God because their ways were more in keeping with the ways of Egypt.

Egypt offered them insurance, and God offered them insurance, but Egypt's requirements were less exacting and more pleasing to the flesh and more assuring to the natural eye.

The economic system that God had set up under the Law of Moses was entirely different from the selfish way that natural man carries on his business. If they were to depend on God, they would have to do what God wanted and live the way He commanded. They would have to give up a lot of things that were very desirable to the natural man.

The Law of Moses prevented the accumulation of great wealth and the development of a class of exploited workers. It was aimed at general national well-being and equality, rather than personal ambition and advancement.

They had long since forsaken all these principles. They had built up a system of caste and oppression. They had patterned themselves in all things according to the heathen who surrounded them. The rich oppressed the poor; and the Lord's inheritance, which was given impartially to all, was seized by the stronger who trod down the weak.

Born with superior ability, or favoured by superior opportunity, by some perverse twist of logic they came to feel that they were entitled also to superior prosperity, and that the less favoured and less fortunate were fair game, provided they kept an appearance of legality.

They forgot that all that they had was of God, and given to be used solely for God's purposes. They forgot that their possessions and abilities were not a favor from God to be squandered on selfishness, but a responsibility and stewardship.

This is how the heathen have always done. It is the way of the world. God gave them a law designed to develop unselfishness, generosity, consideration for others, and disregard of personal advancement. They were not to glean their fields or orchards; they were to be open-handed; they were to lend freely without interest. They were taught that all was from God and intended for the general good and not personal aggrandisement.

They were above all not to make profit out of the position of others less fortunate.

Such were the self-destructive abominations of the heathen. He had showed them a better way—burdens mutually borne and joys mutually enjoyed.

The natural way has the great advantage of being the natural way. It takes no effort, no patient investigation, no tiresome self-analysis and burdensome self-discipline, no stepping out of line and opposing the majority. Relax the efforts and it immediately asserts itself. And it is always SO reasonable—to the natural mind.

God's purpose was that the Jews should be a witness to the world of a community operating according to the divine Way, to demonstrate that Way's infinite superiority to those who had eyes to see. HE HAS THE SAME PURPOSE TODAY.

But the great lament throughout all their history was that they had no mind or attention for the way of God. They would not rise above the natural level of vicious selfishness and greed. Again and again they were forcibly raised above that level—the way of God was forcibly thrust upon their consciousness, but they fought it bitterly, and settled back as soon as the pressure was released.

And so the judgment descended on them, and the privileged classes were destroyed or removed to Babylon, and Palestine was given to the poor of the land to be vinedressers and husbandmen, and the Kingdom of the Lord came to an end.

And yet, even those that were left in the land still clung to the empty shell of Egypt—and went down to ruin with her soon after.

* * *

THE reading from Ezekiel (ch. 9) is from the same time in Israel's history. Ezekiel was one of the great historic figures who stood out during this period pointing out the way of wisdom and life.

Like all the rest, his words received little attention. Not that he was ignored. He was politely—even eagerly—listened to, and looked upon as a great prophet from God—but, as God said to him (Eze. 33:32)—

"Thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument:

"For they hear thy words BUT THEY DO THEM NOT."

They listened to him, and solemnly agreed with him, and remarked how sad it was that things had come to such a pass. They doubtless gravely discussed, and lamented, and protested, and deplored.

But it went no further. This effort exhausted all the urgency and vitality of their disquietude, and they drifted along with the rest. They could not see that they were called upon to DO something about it—to courageously take a clear stand for God and for the Truth.

They could not see that this was THEIR hour of decision and destiny—that this was God's test for THEM—

"There **must** be heresies, that the approved may be MADE MANIFEST."

Today's reading from Ezekiel is a bitter denunciation of the prophets who said "Peace," when there was no peace. Those who smoothed over the problems and soothed the people, instead of stirring them up to the ever-present dangers of complacency.

Soft, flattering words that "All is well" always grate upon the ears of wisdom, for there is never any justification for relaxed vigilance or for the pleasant indulgence of self-satisfaction—

"Let him that thinketh he standeth take heed lest he fall."

"When you have done all things commanded you, say, We are unprofitable servants."

"If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

Such is always the trend of scriptural admonition. The reward is within everyone's reach. There is no excuse for defeatism. With God all things are possible, and He delights in strengthening the weak.

But still God is not mocked, and He can see what infinite time and effort we can give **other** things—if we want them badly enough.

In sacrifice, God demanded the best that a man had. A man might be poor, and his best might be but a handful of meal, but it **MUST BE HIS BEST**.

And a man seeking to draw near to God in sincerity and love would be content with doing no less. Anything less than our utmost effort and devotion cheapens the whole transaction and robs it of much of its unique satisfaction and pleasure.

Man is only truly happy when he is using his best possible efforts in the best possible direction—when he is giving his whole heart and soul to the one great thing he believes in.

But it must be free from pride. That is where wisdom comes in to direct. Pride is the delusion of limited minds that do not realize how poor their best really is.

We cannot overcome pride by just concealing it. If we do, it will break out in the repulsive form of false humility. Pride is an inseparable companion of ignorance and limited vision, and it is only cured by enlightenment and a divinely-adjusted perspective—

"What is man that Thou are mindful of him?"

—G.V.G.

Because They Had No Root

THE PARABLE OF THE SOWER—Matt. 13; Mark 4

"My soul longeth, yea, even fainteth, for the courts of the Lord: my heart and my flesh crieth out for the living God"—Psalm 84:2

THIS verse expresses the way we SHOULD be at all times in the service of God. Truly, we recognize this, but unfortunately we find ourselves always wandering from the ways of right.

Each day as we go about our several duties we are busy with thoughts of the world—thoughts about our business—thoughts of what we will do next with our lives and where we will go and what we will do.

We are constantly filling up our lives with a lot of things which seem important but which, when examined, really are very shallow. Actually, if we were to honestly tabulate the way we spend our time from day to day, we would find most of it is spent on these trivial and less important things.

This is where we need help. It is not easy, and will never be easy. The way of Truth and Righteousness was never meant to be easy for human flesh, but it is glorious and has great joy and reward.

The easy way is the way of the flesh—the way that the world is constantly going. It is from this way that we must separate ourselves. We must always be trying to do better in the ways of the Truth.

The Truth is, must be, a very strong bond in all of our lives. We are constantly made aware of this fact. When talking about religion with friends they almost always ask why we travel so much. Our work in the Truth draws us close together and the love in the Truth is often far greater than those of our immediate families.

And so it should be. If our own relatives do not accept the Truth we have no real ties with them. We cannot feel the warmth of being one with them. On having them over for an evening, they are not interested in the reading of God's Word, but most often prefer the relaxations and pleasures of the world.

If we are not careful, a constant association like this can stagnate us and make us weak in the Truth and starving for the spiritual food. This is our most important food which is essential in our daily diet. As we can get malnutrition from not eating the right natural foods, the same applies to our spiritual food.

* * *

WE have recently completed the Gospel of Matthew and in this Gospel we have many good lessons taught by Christ to the people of Israel in the form of parables. One of the first of these is the Parable of the Sower, which he spoke to the people as he sat by the sea of Galilee (Matt. 13).

This part of the land was hilly and not good farm land, as we would call good farm land. Around Ontario and Michigan it is relatively flat and good land to raise crops, but in much of Israel there are patches of good and bad land all in the same field, which would probably be on a hillside. When taking the area into mind, the parable has much more meaning for us.

"Some seed fell by the wayside (that would be on a pathway) and the fowls came and devoured them up.

"Some fell upon stony places where they had not much earth, and forthwith they sprung up, because they had no deepness of earth.

"And when the sun was up they were scorched and because they had no root, they withered away.

"And some fell among thorns, and the thorns sprang up and choked them.

"But others fell into good ground, and brought forth fruit—some a hundredfold, some sixty-fold, and some thirty-fold" (vs. 4-8).

This parable illustrates a lot about how people in general differ. People can't always be the way we want them to be, nor do they do the things that we expect they should do. "Many are called, but few are chosen." Not all people are suited to the Word of God.

For most, the bright and gay and thoughtless living of the world has far, far more appeal than a Book about what God wants us to do, and how He desires us to control and overcome our natural inclinations because of love for Him.

Christ is telling us here in this parable that the Word of God is spread far and wide in the form of the seed. The Word of God, as the Bible, is in most people's homes today and has been a best seller for a long long time. But the fact that people have a Bible will not save them. They have to DO what it says they must do. If they do not, they are in God's sight "dead."

This is the group of people that the Word or "seed" was first thrown to. They had no use for it, so it just died in their midst. The Word cannot flourish amongst unbelievers.

The next group were those that fell into the stony ground where there wasn't much earth. They sprang up, but when the sun came up they withered away. Here is Christ's explanation of them—

"He that receiveth the seed into stony places, the same is he that heareth the Word, and with joy receiveth it.

"Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the Word, he is offended."

How many of us could stand up under much tribulation and trials? In this country, we are indeed very fortunate not to have the persecution that is prevalent in many countries today, and which many faithful brethren and sisters have suffered in the past.

If we were put to a real test of our faith—to the loss of all our goods—to separation from our loved ones—to bodily injury and abuse—how many of us could hold fast, and be true to God, and also keep the right spirit of thankfulness, love and forgiveness?

"He also that received seed among the thorns is he that heareth the Word, and the care of this world and the deceitfulness of riches, choke the Word, and he becometh unfruitful."

This man is like the previous, in that he was overcome and became dead to the Truth. Unlike the other case, he wasn't zealous to begin with. This man heard the Word of God and knew what God wanted and expected of him, but was carried away with the things of this world. Paul says (2 Cor. 4:3-4):

"But if our Gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them."

The Word is only meant for those who will hear and do it. There are millions in this world today for which the Word is not meant. They are indeed blinded, as Paul says, to Gospel things. But we rejoice that—

"God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

"We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us."

We indeed hope and pray that we are of the latter seed which hears the Word and is faithful to it in all things—

"But he that received seed into the good ground is he that heareth the Word, and **understandeth** it, which also **beareth** fruit, and bringeth forth, some an hundredfold, some sixty, some thirty."

Again this same parable comes up in our reading in the next few days in Mark. It also is the first parable in Mark. In this chapter (Mark 4), we have many other good lessons to take heed of. Just before this parable, in ch. 3, was this incident:

"There came then his brethren and his mother, and standing without, sent unto him calling him.

"And the multitude sat about him, and they said,

"Behold thy mother and thy brethren without seek for thee.

"And he answered them saying, Who is my mother, or my brethren?

"And he looked round about on them which sat about him, and said,

"Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother."

If we are the true brethren and sisters of Christ, we will try at all times to do the will of our Father, which is in heaven. This is often very hard for most of us to do.

God also realizes this. He knows our weaknesses and our infirmities, and that we are weak mortal creatures.

Paul gives us some comforting but also solemnly warning thoughts along this line in 1 Cor. 10, where he is talking of the wandering of Israel and the lessons that we should learn from their wrong doings—

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea . . ."

He is impressing them with the fact that just **beginning**—just being "in the Truth"—is not enough—

"And were all baptized unto Moses in the cloud and in the sea;

"And did all eat the same spiritual meat;

"And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ."

All Israel entered the Mosaic covenant, and THOUGHT they were God's people—

"But with many of them God was not well pleased: for they were overthrown in the wilderness.

"Now these things were our examples, to the intent we should not lust after evil things, as they also lusted . . .

"Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents."

We "tempt Christ"—test his mercy and patience—whenever we do anything we know we should not do.

"Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer."

And he brings home the lesson, and the reason these things were recorded—

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

"Wherefore let him that thinketh he standeth take heed lest he fall."

There is never room for carelessness or relaxation of effort. But he also gives us the assuring guarantee that—

"There hath no temptation taken you but such as is common to man: but God is faithful, Who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

This way of escape is Christ, as he further relates in the chapter. It brings our minds to the emblems before us this morning. We should always keep these in mind in all that we do. Paul is exhorting us here in telling us of Israel's relationship in the purpose, and how it related to Christ. He

goes on further in the same chapter to emphasize the need for separation from all that is out of harmony with God—

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

"For we being many are one bread, and one body: for we are all partakers of that one bread.

"Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils."

Many get discouraged when they think of the responsibilities that we take on when we accept the Truth and are baptized. Indeed we DO have great responsibilities, but if we do not accept them, we will be far worse.

We will always fall far short of our desired mark of perfection in the Truth, but that is no excuse for giving up, and not trying our best and hardest to please God. Paul, writing to the Romans, puts this very well—

"For we know that the law is spiritual: but I am carnal, sold under sin.

"For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

"If then I do that which I would not, I consent unto the law that it is good.

"Now then it is no more I that do it, but sin that dwelleth in me.

"For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

"For the good that I would, I do not: but the evil which I would not, that I do.

"Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me."

He is not condoning and making excuses for wrongdoing, as some take this to mean, for he plainly says in the next chapter (Rom. 8:13) that if we "live after the flesh" we shall die, but if we by the Spirit **put to death the deeds of the body**, we shall live.

Rather he is describing the great struggle all must constantly face. He continues—

"I find then a law, that, when I would do good, evil is present with me.

"For I delight in the law of God after the inward man:

"But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

"O wretched man that I am! who shall deliver me from the body of this death?"

And then he gives the glorious answer to it all—

"I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."

This law of sin will always be with us and warring in our members.

He concluded by thanking God for the deliverance from sin and death, and this is something that we should always be doing—giving thanks and praise to God Who giveth all things. A joyful, thankful frame of mind is well-pleasing to God, and it helps us to overcome.

He has shown us the wonderful ways of right and truth and salvation. Therefore we should openly manifest our faith by our works and our actions. It is by our actions that men of the world in our daily contact will judge us. If we hide the Truth they will think we are part of them, and indeed we would be. We are called out to be separate from their ways, to do the ways of God rather than men's ways.

After Christ had finished the parable of the sower, he said—

"Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?"

"For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad."

God also knows the hearts of each and every one of us. There is no escaping His presence. We are placed here for a purpose, and we must fulfil this purpose to the best of the ability God has given us, and WILL give us, if we seek Him. In regard to this, Paul is very clear and emphatic as he sums up in that same letter (Rom. 12:1-2)—

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

Are our lives God's, and our bodies living sacrifices?—

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, acceptable, and perfect, will of God."

Each one of us differs in our ability, and each will have to account to God for the ways in which we used the talents He has given us—

"For to him that hath shall be given, and from him that hath not shall be taken even that which he hath."

We must constantly strive to use our time wisely and not fall into the pleasure seeking of the world, if we are to be amongst the seed which fell on good ground and which was found acceptable at the great harvest. —F.J.H.

Current World Events

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

INDONESIA: SUKARNO OUT

After 5 months of submission to his anti-Communist generals, Sukarno fired Gen. Nasution, leader of the army forces that put down last October's Communist revolt. Nasution took the demotion in ominous silence. Sukarno's balance is precarious. Mobs of anti-Red students have stormed through the capital. (Tm 3:4).

* * *

It is not at all certain the new rulers are up to the task of bringing economic stability to Indonesia. Sukarno ruined his nation. He attacked his creditors and all main creditor nations. He accepted graft and corruption on a colossal scale.

Indonesia's Generals (the present rulers) are arrogant, arbitrary and often brutal members of a privileged class. For years, Indonesian military leaders have lined their pockets through graft and corruption. (USN 3:28).

VIETNAM PROBLEM DEEPENS

War is moving into a new, more costly phase. U.S. casualties are moving into the 1,000 a week range. Many big decisions are beginning to be forced (USN 3:21)

Squabbling generals complicate U.S. problems. Desertion rate stays high among So. Vietnamese troops. Politically it is a mess. (USN 3:28).

THE TOWER OF BABEL AND THE FROGLIKE SPIRITS

Reforming the world's monetary structure is proving complex and frustrating; last week it became even more so. The free world's 10 richest nations have struggled with the problem for more than a year. A month ago,

they seemed to be making headway. As they met again in Paris last week, they bumped into a famous immovable force: DeGaulle.

The collision shattered what hope there was of averting a stalemate. France returned to its hard line of a year ago that the only sensible basis for a world money system was gold—a view held almost nowhere else.

There the impasse lies—solution further out of reach than ever. And as far as anyone could figure, the chief result of DeGaulle's stand was making mischief for U.S. (Tm 3:18)

* * *

How striking it is that France seems to always be the stumbling block—maintaining the tensions and confusions!

JAPAN FAVORS COMMUNISTS

Polls in Japan indicate a heavy majority favor the Communists in Vietnam and strongly oppose the Americans. (USN 3:28).

THE WORLD HUNGER CRISIS

A world calamity can be just around the corner—HUNGER. For some areas the day has dawned. Unchecked, the gathering catastrophe can bring disease, pestilence, revolution—and perhaps threaten the security of the whole Western world. Experts are unanimous that the next 10 to 20 years will be the most critical in history. "Had it not been for U.S. food surpluses," says a UN official, "the disaster would be upon us right now."

If disaster is to be averted, the world must double its food supplies in the next decade. It took till 1900 to reach a population of 1½ billion; by 1965 it was 3½ billion; by 1975 it will be 4 billion. At present rates, it will zoom past 6 billion before 2000.

Today, 4 in every 5 in the world are undernourished; 1 in every 3 knows acute hunger. India's population rose 12 million in 1965; 2/3 of its people have barely enough income to buy an adequate diet if they spent money for nothing else. All Asia, except Thailand and Burma, is a food-deficit area.

The population rise in S. America is fantastic. Today it is 250 million; at present rates it will be 750 million by 2000 AD. (DtNw 3:11)

* * *

Another clear sign of rapidly impending crisis—man sees chaos coming, but has no answer.

This is quoted, not just to illustrate the horrible and hopeless state the sin and evil of man has brought the world to, but to make us each think of the REALITIES of life in this world—and our responsibilities. Any who—while 4/5 of the world are underfed — can enjoy thoughtless pleasures and selfish luxuries, can hardly be considered brethren and sisters of Christ.

60 NEW NATIONS SINCE WW II

One-third of the world—1 billion people—have run up their own flags in the great dismantling of empires since WW II, creating 60 new nations. They have also created a congeries of unstable and uneasy entities kept alive only by economic aid and standing constantly on the verge of erupting into turmoil.

Most are poor, primitive and ill-equipped for so much as the basics of nationhood. Government is usually the biggest—sometimes the only—industry, and corruption is a way of life, an integral part of the fabric of government.

The problem will get worse long before it gets better. More new non-nations are waiting impatiently in the wings: Bechuanaland; Basuto-land, British Guiana, and Mauritius become independent this year; Swaziland and S. Arabia follow. (Tm. 3:11)

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We live in a time of vast change and unprecedented instability—the "sea and the waves roaring"—unsolvable problems, ever-increasing tensions.

“BACK to ROME” MOVEMENT

Pope Paul last week lifted the ban of excommunication against Catholics who marry outside the Roman Church, and in several other ways softened legislation on mixed marriages, in a masterly document that demonstrates the Vatican's genius for adjusting to the changing spirit of the times while upholding the integrity of its traditional teachings. It qualifies every categorical "must" with an implied "but."

These changes, while not large, are seen as easing slightly an important point of friction between Catholics and members of other faiths. (Tm 3:28)

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Pope Paul is mulling a 2-to-3 month, round-the-world trip, with a score of major stops. He returned from previous trips more eager than ever to carry the prestige of his office overseas both as an evangelist and a promoter of world peace. (Nwk 3:14).

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It is a Christian paradox that Protestants and Catholics, separated in worship, are coming together quite naturally at a level where doctrine and theology are studied. Manhattan's Protestant Union Seminary and Jesuit Fordham University are creating what may grow into a common graduate program in theology.

St. Albert's College in Oakland, Cal. (Dominican) joined 6 Protestant schools to create the Graduate Theological Facilities.

As a result, the seminaries treat the ideas of men of different faiths, not as heresies to be refuted, but insights to be appreciated. (Tm. 3:4)

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"Reunion" is the order of the day. Compromise is the spirit of the times. Truth and conviction and soundness have ceased to appeal. The sad part is that this modern spirit of the world is seriously affecting sound thinking in the Truth.

ANTI-SEMITISM IN AUSTRIA

For the first time since 1945, anti-Semitism is a public issue in Austrian politics. Franz Olah, head of the Democratic Progressives, referred to the alleged Jewish origin of some of the present government. His statements, made during a giant rally, set his followers roaring with approval. Thousands of election leaflets have been distributed claiming that "The Jews in the Socialist Party are grabbing for power."

Austria's most recent war-crimes trial was probably the most flagrant example yet of the country's failure to call ex-Nazis to account. Most of Austria's war-crimes trials have followed the same pattern, except that in many cases the judges have been no less biased than the juries. Anti-Semitic tendencies, long apparent in Austrian courtrooms, have now emerged full blown in the midst of a political campaign. (Nwk 3:14).

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Austria, the "Mouth of the Beast," is predominately Catholic. Anti-Semitism is a part of the necessary pattern.

WILL BRITAIN LEAVE DEDAN?

In 2 years, if present plans hold, the last British troops will sail home from the great military base at Aden. Then Britain, once master of the Mideast, will retain only a toehold there—its protectorate over the sandy sheikdoms rimming the Persian Gulf. (Nwk 3:28).

An upheaval is brewing on the Arabian peninsula, where Britain gives Aden its freedom in 1968. Many fear Nasser will seize this strategic port, and move in on oil-rich areas. He has 70,000 troops in adjacent Yemen. Britain has let it be known that it does not plan to protect any of the territory it is leaving.

Since Nasser's troops entered Yemen in Oct., 1962, Aden city and its hinterland have been undergoing a campaign of terror and subversion sponsored and financed by Nasser. Hundreds have been killed. The colony's Special Branch (plain clothes Arab police) has been completely wiped out.

Aden sits at the edge of the entrance to the Red Sea, just across from the horn of Africa. Whoever controls Aden sits at the crossroad of an important shipping route. More ships stop here for fuel than at any other bunkering port in the world, and Aden is third among all world ports in the number of ships that call. Aden is on the Arabian peninsula, where it is believed ½ of the world's petroleum reserves lie.

Many in Aden are convinced that if the West does not provide aid, Russia will. Moscow is trying to increase its influence here. (USN 3:28).

* * *

Aden is ancient Dedan, Britain's last strong bastion in the Mideast.

INDIA-PAKISTAN RELATIONS

After 1 month of war, 6 of armed truce, Pakistan-India, relations are returning to normal (but not friendship). At least, under terms of the Russian-sponsored Tashkent agreement, they were talking again, to the vast relief of Washington and Moscow.

Besides the troop pull-back and civilian exchange, commercial flights have been resumed, diplomatic relations fully re-established, some mail and telegraph services restored. (Tm 3:11)

SETBACK FOR RED CHINA

In the past year, China has had a disastrous series of setbacks, including the fiasco of the 2nd Afro-Asian Conference in Algeria, the destruction of the Indonesian Communist Party, and the bitter break with Cuba. Last week the Chinese suffered further humiliation when Ghana's Nkrumah was ousted by the army just as he arrived on a peace mission in Peking. (Nwk 3:7)

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U.S. has transferred its policy of containment from Russia to China, lock, stock and barrel. Yet the truth is that Russia is capable of destroying the U.S.; the Chinese are not. (Nwk 3:7).

FRANCE MOVES TO KILL NATO

DeGaulle threw his bombshell Mar. 7, telling U.S. it will have to turn over command of all U.S. NATO forces in France to France, or move out. A crisis in the Western alliance is being precipitated. The total cost of relocating NATO out of France is estimated at over \$1 billion. The result would be a weakened defence for Europe. (USN 3:21).

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It is not believed NATO could wage an effective defence of Europe without the use of French territory. DeGaulle's dictum threatens to atomize NATO. (USN 3:21).

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Russia seemingly moved in to take advantage of the split brought about by France, offering to sign a non-aggression treaty with France (USN 3:28).

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DeGaulle, as a Soviet ally, could offer a means to chisel U. S. out of Europe. Germany might feel it necessary to try to outbid France in a Russian deal. Any way it ends, it means problems for U.S. (USN 3:21).

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Should NATO fall apart under DeGaulle's blows, it is feared there would no longer be any built-in restraint on W. Germany's increasingly powerful army. (Nwk 3:28).

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France's withdrawal will create vacuums at every level in NATO's command. Germans now provide the lion's share of ground troops for Europe's defence, and are expected to ask a big share of jobs that show up. Likely result is that Germany will play a bigger role in Europe's defence. DeGaulle, who calls the Germans a conquered people, seems about to place them among the victors. (USN 3:28).

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DeGaulle is sincerely convinced (and many other Western Europeans are too) that the Cold War with Russia is over; that NATO is not only obsolete but worse—an impediment to a permanent entente between West and East Europe. (Nwk 3:31)

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If it were not for the intrigues of France, the prophetic picture would not be developing. A strong NATO, a strong, US-allied West Europe, stand in the way of the development of the power of Gog. NATO must be broken, US must be isolated, Germany must be raised up in European partnership with Russia. How beautifully it is all working out, thanks to DeGaulle!

RHODESIA KEEPS GOING

Enough oil to meet Rhodesia's ration system is flowing in from So. Africa and Mozambique. (USN 3:7)

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Rhodesia, in its 5th month of rebellion, is still pretty well off. Little if any dislocation is apparent. Visitors get unlimited gas, shops are full of goods and virtually anything can be bought, at reasonable prices. (USN 3:28).

BRITAIN'S SHRINKING ROLE

America soon will be the only real military power to defend the free world. Defence changes in Britain and France show what's coming. U.S. will be left to fill Allied gaps in sea and air power—even manpower.

U.S., with a hot war in SE Asia, now faces the job of policing the peace worldwide. U.S. soon will have the only genuine naval force in the free world. U.S. troops are to be the mainstay of Europe's defences. U.S. air power and missile-equipped submarines are to be the front line of global defence

At home, a growing force of long-range missiles in hardened sites is the No. 1 deterrent to nuclear war.

Ahead for Britain is a sharply reduced military role throughout much of the world. Long-range changes in British military power, announced Feb. 22, are viewed as officially ending Britain's centuries-old mission as the chief guardian of world peace. (USN 3:7).

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In the next 4 years, over 1/3 of Britain's overseas forces will return home, and all over the world military bases are to be closed. Aden, Britain's main base in the Mideast, is top of the list. It will be followed by bases in the Caribbean, S. Africa, Guiana, Cyprus and Malta. The present 5 aging aircraft carriers are to be phased out; no more are planned.

British troops will stay in Germany and oil-rich Persian Gulf. East of Suez, British forces will stay in Malaysia and Singapore as long as welcome. A string of joint Anglo-U.S. airbases will be built on Indian Ocean islands, and to take over the nuclear role previously played by carriers, 50 long-range fighter-bombers will be bought from U.S.

Former Navy Minister Mayhem says Britain henceforth would undertake its world role "not as a power in our own right but as an extension of U.S. power." (Nwk 3:7).

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Britain's navy will get 4 U.S.-type Polaris submarines. The army will be regrouped in a few strategically located bases (Singapore, Bahrain, Gibraltar, etc.) from which units can be quickly airlifted to trouble spots by a fleet of 48 large U.S.-built troop carriers. (Tm 3:4).

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The British election has boiled down to this:—A vote for Labor leader Wilson is a vote for a largely pro-U.S. policy; a vote for Conservative leader Heath is a vote against co-operation with U.S. and for closer ties with France.

If Labor wins, Britain will probably maintain a world stance as a partner of U.S., and attached conditions which would virtually rule out Common Market membership.

Heath presents himself as a good European. His speeches reflect an anti-U.S., Gaullist line. Other Conservatives argue Britain should pursue an all-out Gaullist policy by going into Europe as a nuclear power with France. (USN 3:28).

* * *

It would appear we must look more to the young lions than to the old lion for future development of the prophetic picture. But they are basically inseparable, and the old lion has filled a vital and unchangeable historic part.

CHURCH-STATE INTRIGUE

Pope Paul is regarded by many in Franco's government as one of their most dangerous adversaries. One reason is Paul's determined efforts to get Franco to revise Spain's 12-yr.-old Concordat with the Vatican by which Franco picks Spain's bishops from a list the Pope submits. The Pope is supported by Vatican Council's "Pastoral Office of Bishops," which calls for suppression of rights and privileges of election conceded to civil authorities.

Spain's younger clergy and laity are anxious to loosen the church's ties to the government so it might identify more freely with the social and economic aspirations of the workers. They abhor the baroque pomp and circumstances with which church and state dignitaries support each other.

The greatest obstacle to the Pope's reform measures is the reactionary leadership of the Spanish hierarchy. Early this month the hierarchy's right wing captured most of the major posts in the church's newly-elected Spanish Episcopal Conference, and carefully kept the church's few liberal bishops off the most important conference commissions.

The key post of Conference Secretary went to Msgr. Campos of Madrid, as shrewd an ecclesiastical politician as any of the Roman Curia. Through him, the Conference is expected to pressure Franco into giving up his role in appointing bishops without supporting the social reforms the liberals demand.

The progressives' greatest hope for social and ecclesiastical reform lies with the church-supported "Accion Catolica," many of whose members are working quietly to overturn the hierarchy's conservative policies. The Govt. is aware of the reformist ambitions of Accion Catolica and (say church authorities) it is trying to strike a bargain with the Spanish hierarchy, using Accion as the pawn.

Franco, they say, will give up his right to name bishops if the church in turn will remove its protection from Accion and make it subject to Govt. control. Some Govt. officials are threatening to use the proposed press law to limit the number of church publications if the Pope pushes for too much independence for the Spanish church. (Nwk 3:28)

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The Roman Church in Spain is an ominous reminder of what has been, and what may be again.

Russia, not China, is far ahead as the world's No. 1 Red leader. (USN 3:13).

AFRICA TURNS TO ARMY RULE

Ghana, Algeria, Congo—everywhere, it seems—newly independent nations are turning to army rule. Back of the trend is growing discontent with democracy as the answer to deep-seated political ills. On Feb. 24 a military uprising toppled the leftist dictatorship of Ghana's Nkrumah. (USN 3:14).

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Five other African countries have come under military control in the past 4 months. The area's most important nations—Ghana, Nigeria, Congo—are now army-run.

At least 19 countries have acquired military rule since 1958, plus 4 military regimes—Egypt, Thailand, Formosa and Paraguay—established before 1958. (USN 3:14).

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Who's next in Black Africa? Tanzania is one candidate for trouble. Nyerere put down one military rebellion there with British help in 1964. Leftists are strong; there are lots of arms around. If revolt comes, Tanzania could go Communist or anti-Communist. It's a toss-up.

Kenya is shaky under aging Kenyetta's moderate rule. So is Uganda. Both just headed off revolts. New tries can come. Guinea, Mali, and French Congo are all run by leftists. (USN 3:14).

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Bro. Thomas, a keen student of both the Word of prophecy and of human nature, did not see much of a future for "democracy" among the struggles of the Sin-Powers. Dictatorship, the rule of the strong and of the sword, dominates the earth today, as it has all through man's evil history.

EAST GERMAN PROSPERITY

E. Germany is enjoying the nearest thing to a boom yet seen in the Communist world. It has the highest living standard of any Red satellite, is moving steadily upward. Next to Russia, it is No. 1 industrial nation of Communism.

Much of the recent progress can be attributed to the building of the Berlin Wall in Aug., 1961. Before that, 250,000 E. German workers fled West yearly.

Churches are permitted to operate. Religion is discouraged and ridiculed, but the anti-religious propaganda is becoming less violent. (USN 3:14).

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Magog must rise as a major factor in the final alliance. The 2 Germanies, though divided, are increasingly resurgent. United, they would be a mighty power.

SO. AMERICA: TROUBLE FOR US

In Latin America, U.S. is blamed for most troubles, even political situations that bring military leaders to power. Billions in U.S. aid appear to generate little appreciation and much criticism. (USN 3:28)

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Latin America is almost wholly Catholic, and clearly a part of the Beast.

GHANA: BLOW TO COMMUNISM

Nkrumah's fall is likely to prove a major setback to Communist aspirations in Africa. Within days, 100's of Russians and Chinese were bundled out. Left unfinished was a major Russian project: a \$30 million airstrip intended as a stopover on the Moscow-Havana run.

The army uncovered a training camp where Chinese had been teaching students from a dozen countries not only to wage guerrilla warfare against white-supremacist Rhodesia and S. Africa, but also against Nkrumah's African allies.

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Independence (in 1957) came with a silver lining. With cocoa exports thriving and the beginnings of a modern industrial plant, Ghana had over \$½-billion in foreign currency reserves, and one of Africa's highest per capita incomes. Nkrumah squandered it. He launched 47 state enterprises—all but 3 are deep in the red. Govt. payrolls swelled to ¼ -million — ⅔ of all salaried workers in Ghana, and corruption was rampant.

The reserves went long ago. The foreign debt is a staggering \$1 billion, most in short term loans.

Nkrumah banned all opposition parties, jailed suspected enemies indefinitely without trial, outlawed strikes, clamped rigid control on the press, and declared himself perpetual President. (Tm 3:4).

SYRIA MOVES TOWARD CHINA

Syria's ruling Baath party (frequently in upheaval) has been split between pro-Russian "moderates" led by top man Hafez, and a pro-China group led by Gen. Jadid. Hafez sought closer ties with Egypt; Jadid demanded a complete break. Hafez pledged Syria to non-intervention in other Arab states; Jadid wanted Syria free to meddle where it might. Hafez was for Russian-style socialism; Jadid for a far stricter Chinese type. Last week Jadid ousted Hafez. (Tm 3:4).

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Syria is the actual, literal, geographic "King of the North," and therefore of special interest. Changes have been many and violent in recent years.

REDS OUT IN KENYA

Kenya's Vice Pres. Odinga, a wealthy, ambitious leftist, who disagrees violently with Pres. Kenyetta's moderate policies, has spent the past 2 years trying to pull the government apart. He has attempted to import Red arms, received money and advice from Red diplomats.

Last week Kenyetta expelled 11 of Odinga's Red friends, abolished his job and elected 8 regional vice presidents in his place—all anti-Odinga. (Tm 3:25)

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Africa appears generally to be the domain of the King of the South. We therefore watch the struggle there with keen interest.

Dictatorship in Uganda

Last week Uganda's government was overthrown by Premier Obote himself, who seized full powers, suspended the Constitution, and broadcasted wild stories of internal intrigue and threat of foreign invasion. Obote's actions caused deep divisions among Uganda's 8 million people. (Tm 3:4).

GUATAMALA: TOP RED TARGET

Once again a political crisis is close to an explosion point here. Beneath the tension and worry is the knowledge that the Communists, at their recent Conference in Cuba, named Guatemala as top target for conquest. They regard it as a potential base for revolutionary thrusts through Central America.

Over ½ the country's 4½ million live in squalid poverty. Over 70% are illiterate. Coffee Plantation workers get as little as 15c a day, plus a meagre food allowance and a hovel to live in. The present regime has done little to promote social reforms. (USN 3:7)

SAUDI ARABIA'S NEW WEALTH

Saudi Arabia» rich in oil, may also be rich in precious metals. A fabulous gold-silver-lead vein is reported. Drillings show gold and silver assaying \$86 a ton, in ore with lead content averaging 38%. (USN 3:14).

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The wealth of this area is what draws Gog (Eze. 38:12-13).

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