

The Berean Christadelphian

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

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

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

AUSTRALIA

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

CANADA

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

HAMILTON, Ont.—Sherwood Rm., Wentworth Arms Hotel, Main & Hughson Sts.—Mem. 11 am. Bro. Clifford Cope, Apt. 4, 182 Hughson S.; (416) 527-5569.

JAFFRAY, B. C—Bro. Fred Glazier.

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

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

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

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

ON Mar. 6 we had the pleasure of the company and fellowship of sis. James Blacker of Lethbridge. Also bro. & sis. Ed Truelove were with us at the breaking of bread. Bro. & sis. Truelove are spending the winter months in Lethbridge, so our loss becomes their gain.

Interest in divine things is not gone completely. We are happy to see 2 or 3 still concerned about their salvation, which gives us hope and joy to carry on in the Master's work.

Our love to all in Christ Jesus,

—bro. Fred G. Jones

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

VANCOUVER, BC. —at home of sis. P. S. Randall, Apt. 403, 1661 Burnaby St. —Mem. 11 a.m. Bro. Hobkirk, 949 Belvedere, N. Vancouver; (604) 988-5941.

GREAT BRITAIN

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

NEWPORT, Mon.—3 Constance St.—Mem. 11 am.—Bro. Ken Williams.

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

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

KIDDERMINSTER—"Eureka," Bridgnorth Rd., Franche—Memorial 3 pm. Bro. H. W. Pigott.

NEW ZEALAND

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

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

UNITED STATES

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

BOSTON, Mass. 02115—Hastings Hall, 320 Huntington; Ph. (617) 536-7800— S.S. 10:30 am; Mem. 11:45 am; Lect. 2 pm 1st & 3rd Suns.; Class Wed. 7:30 pm at YWCA, Stuart St., Boston. Bro. Kenneth MacKellar, 86 Walnut, Reading, Mass. 01867; Phone (617) 944-9094.

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

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

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

DENVER, Colo. 80209—432 S. Emerson; Ph. (303) 777-9575—S.S. 10 am; Mem. 11 am; Class Tue. 7:30 pm. Bro. John Osborne (use above address); Ph. (303) 424-4894.

DETROIT, Mich. 48227—12954 St. Marys; Ph. (313) 273-7498—Mem. 10 am; S.S. 11:30 am; Class 7:30 pm. Bro. G. Growcott (same address).

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

HAWLEY, Pa.—100F Hall Main St., Route 6—S.S. 10:45 a.m.; Mem. 11:45. Bro. David Sommerville, 224 Conklintown Rd., Wanaque, N.J. 07465, Ph. (201) 855-4751. Phones near hall: bro. K. Frisbie (717) 226-9828; sis. Grace Frisbie (717) 253-2534.

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

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

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

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

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

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

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

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

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

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

WORCESTER, Mass. 01607—IOGT Hall, 1 Ekman; Ph. (617) 753-4492—S.S. 10 am; Mem. 11; Lec. 2nd & 4th Suns. 2:30 pm; Class Tues. twice month 8 pm. Bro. W. Davey, Strawberry Hill, Dover. Mass. 02030; Ph (617) 7854)881.

EDITORIAL

A More Sure Word of Prophecy

"If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead"—Luke 16:31

IN this brief statement, Jesus plainly teaches that if men and women will not believe what Moses and the prophets wrote, neither would they believe what he said. The reason for this lies in the fact that the things concerning the Gospel taught by Jesus are first revealed in Moses and the prophets.

Jesus himself referred constantly to the Old Testament Scriptures, quoting them as of divine authority, even to the use of individual words (John 10:35), saying—

“THE SCRIPTURE CANNOT BE BROKEN.”

And after Jesus had departed, and the apostles were left on their own, it was the custom of the apostles to use the writings of Moses and the prophets as a foundation of divine authority when preaching the Gospel. A striking example of this is exhibited in the work of Paul. The writer of the Acts says of him—

"And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the Kingdom of God,
"Persuading them concerning Jesus, both out of the Law of Moses, and out of the prophets, from morning to evening" (Acts 28:23).

* * *

WHEN one considers the work of Moses, he is introduced to an era of divine manifestation which is unequalled in the history of the human race. Very few people today believe this, but are inclined to look upon the miraculous events recorded as exaggerated myths and legends relating to natural events.

The historical events of the Exodus of Israel from Egypt, however, are so interwoven into all other parts of Scripture that we cannot entertain such a view. If we did, we would be forced to reject Jesus and the prophets and, therefore, we would be left with nothing tangible upon which to base our faith and hope.

There are many professing Christians, some of high rank, who reject the writings of Moses, but assert they are firm believers in the New Testament.

This is an impossible situation, for there are at least 46 references in the New Testament to incidents recorded by Moses in connection with the Exodus alone. One text only is sufficient to establish the truth of the Mosaic record of the Exodus, and that is found in Stephen's defence as he stood before the Council—

"This Moses whom they refused, saying, Who made thee a ruler and a judge? — the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

"He brought them out, after that He had showed wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness 40 years (Acts 7:35-36).

The wonders of the Exodus, and the struggle between divine power and the power of Egypt— by which the Egyptians were plunged into a state of despair, and Israel rose to a state of exaltation and freedom —have left an indelible impression upon the pages of history which cannot be obliterated.

Among all the events recorded by Moses, there is one that stands out with great impressiveness. It is the Lord's Passover instituted on the tenth day of Abib, the first month of Israel's year, and eaten on the 14th day of the same month in the evening. They ate it in great haste, for at midnight the firstborn in all the land of Egypt were slain, and there was a great cry throughout the land, and the Egyptians urged the people to send Israel away.

This great ordinance, observed for 3500 years, from that day to this, stands as a gigantic monument erected in memory of the Exodus. The purpose of this momentous historical event was not merely to save the nation of Israel but, as David said:

"God saved Israel FOR HIS NAME'S SAKE, that He might make His mighty power to be known" (Ps. 106:8).

* * *

PASSING from the wonders of the Exodus, we stop briefly to consider the prophets. They succeeded the work of Moses, and their mission was to keep Israel in the path of the Law delivered by him, and to make known to them certain things pertaining to the future. Peter, referring to the work of the prophets, says (2 Pet. 1:19-21)—

"We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place.

"For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Spirit."

Their work was one prolonged protest against Israel's disobedience of the divine Law, and because of this, Paul says—

"They were stoned, they were sawn asunder, were tempted, were slain with the sword:

"They wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

"They wandered in deserts, and in mountains, and in dens and caves of the earth"

(Heb. 11:37-38).

The writings of the prophets are part of the Scripture of which Jesus said, "It cannot be broken," and they are included in Paul's statement that "All Scripture is God inspired." Among them are some of the most beautiful forms of speech found in any literature—animated and invigorating declarations of God's purpose concerning the time when Christ will reign on earth; elevated and lofty in thought, and sublime in poetic beauty.

The expectation of Israel was that the Messiah should appear in the earth and exert the power of a king. The disciples of Jesus held the same view, and we share it with them.

That Christ is the future king of the world is one of the most jubilant themes of the prophetic revelation, and the apex of the true Christian's hope.

This sin-cursed world urgently needs him, for the Word of God is lightly esteemed, and the One Faith is almost vanished from the earth. But it shall not always be so. Some day, and apparently in the near future, a cry shall go forth—

"Behold, the bridegroom cometh, go ye out to meet him."

Are we prepared to meet him? Will we be ready and watching when he comes? —Editor

The Resurrection of the Witnesses

"I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth"—Romans 1:16

BY BROTHER JOHN THOMAS

THE Scotto-Campbellite sect shook American ecclesiasticism severely. The influence of the clergy over the multitude was vastly diminished; and great numbers were stirred up to read the Scriptures, and to think for themselves.

I and many of my friends were of this "very small remnant." Under the inspiration of the Word believed, I could not be silent, whatever consequences might arise.

Hence, in October, 1834, I raised my voice against the system in an article on baptism.

I maintained, that before immersion could be scripturally recognized as the "One Baptism," the subject thereof must be possessed of the "one faith."

This was a hard blow upon the baptistic Scotto-Campbellite evangelists; and they felt it. It also condemned my own immersion (which, however, I did not discover till 12 years after). I maintained—

1. That belief, built on the testimony of the prophets and apostles concerning the Christ; confession that Jesus of Nazareth is that Christ, the Son of the Living God; and immersion into the Name of the Father, and of the Son, and of the Holy Spirit, for repentance and remission, are part and parcel of, and necessary to the ordinance of purification of sin, styled by Paul, the "One Baptism."

2. That mere immersion is not baptism; but that a man cannot be aqueously baptized without being immersed in water.

3. That they whose immersion is predicated upon "a certificate of former good character," and a tale of sights and sounds, frames and feelings, called "experience," with no more faith than amounts to a belief that "the Word of God is a dead letter," and that "If they don't get religion they'll be damned"—that an immersion in the Name of the Father, &c, predicated on such premises, is not Christian baptism.

4. That the subjects of any baptism not predicated upon the "good confession," are not entitled to the spiritual blessings consequent on the "One Baptism."

5. That the Deity, having placed His name in His institutions, all communicable blessings flow through those institutions, of which Christian baptism is one.

6. That every immersed person who is not immersed on "the Good Confession," is not founded upon The Rock; and consequently forms no part of the Church of Christ.

7. That the reimmersion of such a believer is not a re-baptism, and therefore justifiable—such reimmersion being his first scriptural baptism.

Such was the testimony of AD 1834. In the course of the year following I called in question their speculations and traditions concerning the soul, heaven, hell, eternal torment, the Devil, their salvation without faith, and so forth.

I was not quite clear upon these topics myself; but their violent attacks threw me upon the defensive, and compelled me to fortify.

By a closer study of the Word I attained to full assurance of faith, which was only confirmed by the feebleness of their arguments in debate. I maintained—

1. That "a living soul" was not an "immortal soul," but a Body of Life, exemplified by the first Adam.

2. That immortality was not an abstract essence, but life endlessly developed through incorruptible organic substance, or body.

3. That "the Deity only hath immortality" underived.

4. That incorruptibility and life, or immortality, are a part of the reward promised only to the righteous, on condition of their patient continuance in well-doing.

5. That they only are the righteous who believe the Truth and obey it.

6. That "the dead know not anything."

7. That the just and unjust are rewarded at their resurrection from among the dead, and not before.

8. That "the righteous shall be recompensed in the earth," when the meek will inherit it.

9. That the wicked and the sinner will also be "recompensed in the earth"; from which they will "be cut off and rooted out," as unfit to inhabit it: for being without understanding of the Word, they are like the beasts that perish.

10. That the clerical devil is a mythological fiction.

11. That the devil of Scripture is, first, sin manifested individually in and through our common nature; secondly, sin in ecclesiastical and political manifestation. Hence, the powers of the world are styled "the Devil and his Angels."

12. That without faith there is no salvation.

The statement of these propositions stirred up the devil on every side, and made him roar like a devouring lion; but the truth of them turned his wrath into great bitterness. He denounced the author as "a moonstricken speculator," "a materialist," "an infidel," "an atheist, fit only for the society of Tom Paine, Voltaire, and that herd."

These were the weapons, endorsed with all the influence and power of the sect for evil, against one man, whom he contemptuously spurned as "a stripling," and classed with the unclean beasts of the ark!

But "the Earth that helps the Woman" being in power, these ravings and roarings were permitted to break no bones. Great efforts were made to suppress both the author and his writings, till at length they so far succeeded as to prevent their flocks from reading them and listening to his discourse.

Alas, for any people reduced by crafty and designing men to such a case! How can the Truth enter those whose eyes and ears are closed? Nevertheless its advocacy was not abandoned, though the aspect of things was very discouraging.

Several, however, avowed their conviction of the Truth of these propositions; and though the policy of the Devil was to fight him by letting him alone, the study of "the Faith once for all delivered to the saints" was continued; and, as it broke in upon my mind, was dealt out by the press and tongue to all who had "ears to hear what the Spirit said to the ecclesias."

By the year 1847, I had illustrated and proved the following propositions to the conviction of increasing numbers—

1. That the Gospel preached by the apostles was originally preached to Abraham, announcing blessedness for all nations in him and in his Seed, when he should possess the gate of his enemies.

2. That this Gospel promised Abraham and his Seed that they should be the Heirs of the World, which they should possess forever.

3. That Abraham, "hoping against hope, was fully persuaded that what the Deity had promised He was also able to perform," and therefore it was counted to him for righteousness.

4. That the land in which he sojourned, and kept his flocks and herds, and in scripture styled the Holy Land, and Yahweh's Land, was promised to him for an everlasting possession.

5. That this promise of the land became a confirmed covenant 430 years before the Mosaic Law was added.

6. That the Seed of Abraham, whose day he rejoiced to see, was to descend from the tribe of Judah in the line of David; and to be at once both son of David and Son of God.

7. That a covenant was made with David, ordered in all things and sure, promising that—

The Seed should descend from him;
He should possess a Kingdom in a Future Age;
He should be Son of the Eternal Father;
He should be afflicted unto death;
He should rise again;
The throne of his Kingdom should be David's throne;
Christ should occupy the throne in his presence;
He shall reign over the House of Jacob, in the covenanted land, during the Age.
And that of his Kingdom there shall be no end.

8. That these covenants made with Abraham and with David are styled by Paul "the Covenants of Promise," and that they contain "the things concerning the Kingdom of God," which must be believed as a part of the faith that justifies.

9. That the Christ is the Eternal Father by His Spirit manifested in the Seed of David, and that Jesus of Nazareth is he.

10. That in his crucifixion, Sin was condemned in the same flesh that had transgressed in Paradise, so that in the crucified body he bore the sins of his people upon the tree, that they, being dead to sin, should live unto righteousness.

11. That he was raised from among the dead by the power of the Father, for the justification or pardon of those who believe the covenanted promises, and the things concerning him.

12. That the things concerning the Christ as a sufferer, and fulfilled in Jesus, are "the things concerning the Name of Jesus Christ," which must also be believed as the other part of the faith which justifies.

13. That Repentance is a change of mind and disposition, produced by "the exceeding great and precious promises" lovingly believed, and resulting in "the obedience of faith."

14. That repentance, remission of sins, and eternal life are granted in the Name of Jesus Christ.

15. That the Obedience of Faith consists in believing the Gospel preached to Abraham, the preaching of Jesus Christ, and the revealed mystery of his Name, and in being immersed into the Name of the Father, and of the Son, and of the Holy Spirit.

16. That repentance, remission of sins, and a right to incorruptibility and life are institutionally granted to believers of the Truth as outlined above in being buried with Christ by immersion into death to sin, from whence they rise with Christ, to walk in newness of life.

17. That Abraham, the prophets, and the brethren under the Mosaic Law, are justified by the belief of the promises covenanted to Abraham and David, which covenants were brought into force by the death of the Testator, or Deity in flesh-manifestation called Jesus Christ; and that the immersed, and they only, whether Jews or Gentiles, from the Day of Pentecost to the return of the Ancient of Days, are justified by belief of the same covenanted promises and of things concerning the Name of Jesus Christ as specified above.

Thus, there is one Deity Who shall justify the circumcision **ek pisteos**,—"by, from, or out of faith"; and the uncircumcision **dia tes pisteos**—"through the faith"; for whether under the Law or since the Law, "The just shall live by faith," "without which it is impossible to please God."

18. That "the Name of the Father, and of the Son, and of the Holy Spirit," is equivalent to "the Name of Jesus Christ"; and expresses "the great mystery of godliness," the Deity manifested in flesh.

That this manifestation was first an individual unity, and then a multitudinous unity, in flesh and blood nature.

That the individual divine unity was "justified by spirit" when Jesus was glorified.

And that the multitudinous unity, consisting of all saints, will be made like him when he shall appear in power.

Hence, when this consummation shall be complete, "The Name" will be the Eternal Father by spirit manifested in a multitude of immortals, whom no man can number. The scriptural designation of this Divine Unity is, **Yahweh echad**—"The One Who Shall Be."

19. That this Name exists in Two States—the present and the future—which states are separated by the resurrection.

In the present state, the Name is apocalyptically symbolized by "the Sealed," "the Golden Altar," "the Holy City trampled," "the Woman and the Remnant of her Seed";

And in the future state, by "the Four Living Ones full of eyes," and "the Twenty-Four Elders;" by the Rainbowd Angel; by the Nave; by the 144,000 on Mount Zion; by harpists and singers; by the Lamb's Wife arrayed in white; by the Armies in the heaven; and by that Great City, the Holy Jerusalem, as a Bride adorned for her husband.

20. That the Gospel is glad tidings, inviting men and women to become constituents of this Divine Name, and therefore Heirs of the World with Abraham, on condition of believing the Truth as it is in Jesus, being immersed, and walking in the newness of life, as shown above.

Such is the system of Truth in outline I elaborated from the Word as the result of an earnest contention for the Faith which continued about 12 years. Its operation on my own mind was to cause me to be immersed, and —being thus put right myself— to go forth and show the "strait gate and narrow way" to others.

"The Spirit of Life from the Deity," which Mr. Bicheno was looking for but did not see, had "entered into the Witnesses for Gospel Truth," as he expressed it, when in 1847, the Gospel of the Kingdom and Name was once more proclaimed for the obedience of faith.

A few congregations had been collected upon this basis in America, and "the earth" has been to some extent impregnated with their principles. These earthborns, however, mix up many traditions with what they have learned, which make the Truth of none effect for their salvation.

They are known by various names, such as Millerites, Adventists, Storrites, and so forth, who—although dissatisfied with their old Mother and her Daughters—have neither intelligence enough in nor faith enough in, the Word to become citizens of the down-trodden Holy City.

This witnessing society is "too exclusive," "too dogmatic," "too denunciatory of the Christians of other denominations," "makes too much of baptism," to suit them. It affords no scope for money making by preaching, for personal glorification by conventions, conferences, periodicals, etc.

For these, and other reasons too numerous and burdensome to recount, they turn their backs upon those who are able to enlighten them, and exhaust their feebleness in the work of hewing out for themselves cisterns—broken cisterns—which will hold no water.

But the author did not confine his testimony to the territory of "The Model Republic." In that "wonderful year," A.D. 1848, signalized by the terrible shaking given to the kingdoms of the Great City by "the Earth," he reimported the testimony into his native land—a land of Bibles, whose truth was buried under mountains of tradition for want of a living witness to exhume it, and to set it intelligibly before the people.

270 discourses in a little over two years; the circulation of 1,100 copies of Elpis Israel; and less than 100 copies of the Herald of the Kingdom, per annum, for 11 years; with about 150 copies of the first volume of Eureka—this has been his agency in witnessing for the Truth against the Laodicean Apostasy in Great Britain.

The Holy City has acquired voice; and though feeble, is making itself heard, and attended to, by the people. In 1862 I revisited that country. I found several churches that had struggled into a semi-witnessing existence.

The Truth had more real friends than in 1848-50; but it also had many more dangerous embarrassments to encounter than at that time. Its worst enemies are its pretended friends. It is from these that the Truth now suffers both in Britain and, America.

"The Earth" is a good breastwork against the Serpent; but it is too ignorant and wise in its own conceit to be "a witness for Gospel Truth."

I trust, however, that a better day has dawned in the current 1866; when the principles herein outlined will find such an earnest expression by their adherents, that no teaching will be endured among them, by press or tongue, that is not in strict accordance with the oracles of God.

My Days and My Ways

By BROTHER ROBERT ROBERTS

“Commit thy way unto the Lord: trust also in Him, and He shall bring it to pass”—Psalm 37:5

PART SEVENTEEN

DR. Thomas having taken his departure for America, after spending the best part of a year in Britain, the few brethren in Birmingham began to press me on the subject of removing to that place.

They represented that many, having heard Dr. Thomas, were interested in the Truth, and would be sure to attend the meetings if there was anyone able to present it to them, but that there was no one among them able to do so, and that if nothing were done, the interest would die away, and nothing come of it. Dr. Thomas had suggested to them the desirability of my settling among them, and therefore they felt the more bold in the matter.

I replied in the way I had replied to Dr. Thomas—that I doubted if I could get suitable employment in Birmingham, seeing the Birmingham papers were daily papers, and that I must limit myself to weekly work if I was to be of service to the Truth.

They answered that there were two weekly papers in Birmingham—which was true, but not in the sense of my requirements. The two weekly papers were connected with the two daily papers, and were a mere abridgment of the matter appearing in the dailies—an abridgment effected by the same staff. I could not get employment on the weeklies except by being on the dailies, which would be worse.

Well, they said they would try their best to get me in somewhere, and they truly and diligently did so, but of course, without result, except in a very indirect way.

A sister among them, housekeeper to a single retired and very retiring gentleman, who lived in the better part of Birmingham, took a very prominent part in this work of trying to open my way. She called at the newspaper offices and got all the information she could, and recommended me to their attention when a vacancy should occur, and kept sending me papers with likely advertisements through the post.

Her diligence and pertinacity were great, with this effect—(being backed up by the importunities of the others with whom she was in association)—that I made up my mind, if an opening should occur, to try the experiment of a situation on a daily paper.

Having arrived at this decision, the sister in question—(with whom I was sorry afterwards to part on Dowieite issues: how many heart-griefs of this kind there have been!)—suggested that I should come through to Birmingham and see the persons in authority at the newspaper offices.

I acted on the suggestion, with the result that I had a promise of a situation on The Gazette on the occurrence of a vacancy which they expected in 8 weeks' time (Dec, 1863).

On my return to Huddersfield, I informed my employer, and my employer, without any definite understanding on my part, took the information as notice, and made arrangements with a gentleman to fill my place at Christmas.

This I did not know till the time drew near. I supposed that if the Birmingham prospect should fall through, I would be at liberty to stay on in my Huddersfield place as a matter of course: otherwise, I would have kept my own counsel. In that case, things would in all probability have gone differently with me, and I might to this day have been in Yorkshire.

However, "It is not in man that walketh to direct his steps." He may THINK he is directing his own steps at the very moment that God has His hand on the helm, influencing the thoughts on which his steps depend, and of this influence he would not of course be aware. He would only feel that the thoughts were his own.

My employer's action was perfectly reasonable, especially as my heart was not sufficiently in newspaper work to give me that zeal which makes a servant valuable to an employer, and as he had his eye on an excellent man after his own heart.

But though reasonable, it was a little upsetting when I was informed from Birmingham that the prospective vacancy would not occur and that I would not be wanted. It then became a pressing question, what was to be done?

It became known that I was leaving The Examiner, and that a prospect on which I was relying had vanished. Following on this, I had four offers: I forget now from where. One I think was from Bradford, one from Leeds, one from Oldham—the other I don't remember.

Here was an embarrassing situation for me and my partner to consider: leaving Huddersfield for the sake of the Truth in Birmingham: the Birmingham door closed and 4 others open.

We pondered the matter for some time. On the face of it, it seemed as if the indications of Providence were all against Birmingham. But the Truth had been for years our first consideration; and we could not help feeling that, by this rule, the four open doors were not open doors. They seemed, as things were at that time, to lead away from the field of operations.

And besides, there were four of them. If there had been only one, it might have been easier to think the indication decisive. But there being four, choice was called for, and therefore we felt at liberty to look at Birmingham as well. There was no situation there, but there might be a livelihood in another way.

Would there not be in so large a town a field for shorthand writing and general reporting? In Huddersfield I had been appointed Huddersfield correspondent for The Leeds Mercury, The Halifax Courier, The Manchester Examiner, and several other papers; and some of them were willing to take important news from me from Birmingham at a penny a line if I chose to go there.

This would not mean much in the way of income; still, it would be foundation upon which I might build a general local reporting business. After full consideration, we decided upon the experiment and, declining the four offers, began to arrange for a transfer to Birmingham to a house friends had engaged for us in Great Colmore Street.

The transfer was not a delightful process. My sister and her family were living with us, and she was only just recovering from an illness, and had to go in blankets. But necessity knows no law. We were obliged to clear out on a certain date, and clear out we did, after packing and forwarding furniture by rail, and making up a confusing assortment of bundles to go with us.

We were a melancholy company on the platform of the Huddersfield railway station while we waited in the midst of our nondescript packages for the Manchester train from Leeds. However, the agony was soon over; but not without distracted hurrying to find seats in a usually well-filled train for a somewhat broken-down company of four adults and four children whom nobody wanted beside them, with their household bundles.

Said bundles contained utensils most inconvenient to travel with, yet necessary on this occasion as we were going to an empty house—the furniture not having had time to arrive.

I remember at the last moment, while hurrying with the last bundle from the platform, under the excited commands of the guard to be expeditious, a huge wash basin fell out of its wrappings, and smashed in a hundred pieces, to the merriment of the people in the train, who are generally keen observers at that particular moment.

Why mention it? Well, it was one of those trivial incidents that for no assignable reason stick out in a man's memory; and it was a dramatic illustration of the fate in store for the kingdoms of men under the figure which alleges that they will be broken to pieces "like a potter's vessel."

I had of course to leave the ruined "potter's vessel," and hurry in with the remains of the bundle. It was the dead of winter, and the coldest season known for years. The journey was, therefore, a taste of misery without much weakening in.

But it was accomplished, and we found ourselves all at last in the empty house aforesaid, in which we made shakedowns, and made ourselves fairly comfortable for the night. My sister, in her weak state, had an unhappy time. Poor dear, her sorrows are all over long since—as it will be with all our sorrows in due course.

In a day or two, the furniture arrived, and we gradually got into shape and settled in our new position, which we had now time to look fairly in the face, when the excitement and the confusion were all over.

We had burnt our boats, and there was nothing for it but to go forward. We arrived in Birmingham with all expenses paid, but with nothing in hand.

A tea meeting of the few friends of the Truth was convened to welcome us to Birmingham. At the close of the tea drinking, I was called upon for my contribution to the expenses, and had to part with my last eighteen-pence for the honor of being present.

This was the first of a series of pangs, which the hardness of the way inflicted during the first few months we spent in Birmingham.

* * *

TO carry out the plan I had formed, it was necessary to engage an office; for we were a mile away from the center of the town where the work was to be done. I looked round, and got one in Cannon Street (35, I think), a gloomy back room, which has often figured in my dreams since.

There were plenty of fine offices to be had, but the rents put them quite out of a poor man's reach. I had to put up with what I could afford, like thousands of unhappy mortals in this unhappy age, the root of whose unhappiness lies in the mismanagement of human affairs, which is inevitable with the human management of the present dispensation: the sure and certain hope of the abolition of which enabled me to be reconciled to the misery.

After getting an office, the next thing was to get business, which is by no means so easy an affair. I got circulars printed and sent round, along with testimonials of fitness from various people, including John Bright, who headed the list.

The circulars announced the opening of a general reporting and advertising agency, at the address given, and the preparedness of the issuer thereof to do any kind of reporting or to procure the insertion of advertisements in any paper; but the lines thus cast were unbaited, and the fish simply looked and passed on. I do not think I got a single advertisement, and as for reporting, one job I think was the only result: some case in a local court having an interest for a small neighbouring town, the editor of the paper of which, having got one of my circulars, wrote to me to report for him.

I tried to cultivate the penny-a-line business for distant papers, but the news was rarely interesting enough to be used and brought nothing. Once there was a murder, and this lugubrious item took me down into a grimy neighbourhood, which I have never since forgotten. I do not remember whether it brought any grist to the mill or not. I rather think I was forestalled by local men who had been in the habit of corresponding with other papers before I came.

The penny-a-lining was proving a very meagre affair; and things were getting straitened at home. So I tried giving lessons in shorthand. I offered, in a newspaper advertisement, to teach shorthand in 13 lessons for 21 shillings. I got a few pupils, which kept us going a few weeks, but gradually this died off, and our situation began to grow gloomy.

* * *

THE Sunday business, which was the business we had come for, was prosperous enough, and cast its balm over the harrowing anxieties of the other days. Every Sunday morning we repaired to Ann Street Schoolroom (since pulled down and the name of the street changed to Comore Row), and met a company of from 15 to 20 men and women to break bread, whom it became my duty to address regularly.

At night I lectured to an audience of perhaps 50 to 75 on the things concerning the Kingdom of God and the Name of Jesus Christ. This seemed the real and the congenial business of life.

The provision of livelihood stared in upon us as an urgent necessity, which I attended to not without qualms. With a heavy heart I walked daily to the scantily-furnished office, often to do nothing, after which I dined on one bun and returned to dose the afternoon away. My partner's affliction at home added to mine: for in marriage, if joy is increased, so is sorrow, if sorrow is the portion. But light was at hand.

Just before leaving Huddersfield, while attending a political meeting in my capacity as reporter, a young gentleman from Leeds, with whom I had no acquaintance, and whose name I have now forgotten, addressed himself to me with the remark that he had heard I was leaving Huddersfield and going to Birmingham; and if I liked he would give me a note of introduction to a friend he had there—Jack Lovell, of The Birmingham Daily Post.

I thanked him, and accepted it, and put it in my pocket, not realizing that it could be of any service to me. When I got to Birmingham, I carried it about in my pocket for some weeks, never thinking anything about it. At last one day, after walking about with a feeling that I was absolutely outside of everything, though in the midst of a great and busy town, I was passing the Daily Post office, and suddenly I remembered my note of introduction.

I thought it could be of no use to me, as I had nothing to be introduced for. I would be foolish to present a note of introduction, and then have no request to make or proposal to submit. Then I thought again, "It will do no harm; it may lead to something." I finally made up my mind to go in and ask for Mr. Lovell.

I found he was the manager of the reporting staff, consisting of six members. He was a curly-headed, dark, rather boyish-looking young man, of exceedingly pleasant manners. He took my note and read it, and then asked me into his own room, and chatted freely with me about reporting and the particular prospects of my enterprise. He thought there was room for a general reporting agency, and if I was the man for the post no doubt I would succeed.

He was particularly interested in the fact of my principal object in coming to Birmingham being connected with Sunday work. I discovered afterwards that he was an Irvingite, and had had some ideas of becoming an Irvingite preacher.

He looked at my testimonials, with which he was pleased, especially with the brief note from Mr. John Bright, who was member for Birmingham. He concluded by telling me that he had on hand a large reporting job, outside of his work on the Daily Posit, and that I might help him in it, as he was finding it rather more than he could do with his own work.

It was an investigation that was going on into the working of the Birmingham General Hospital. A committee sat once a week and took the evidence of professional gentlemen, which had to be taken down and written out, question and answer.

Several meetings had taken place; but there was a greater number yet to come, and if I felt myself equal to it, he would get me to do the remaining meetings, on which he would be content with a royalty, leaving to me the bulk of the remuneration that would be paid.

I was, of course, only too glad to fall in with such a handsome proposal, and expressed confidence in my ability to give satisfaction as regarded the execution of the work. His employer, the proprietor of the Daily Post, was a member of the committee; and it would be necessary to obtain his sanction before he could make any final arrangement: but if I would call again, he would let me know.

I called again and was informed that Mr. Lovell's employer was willing that I should do one sitting of the Investigation Committee by way of trial. I duly attended said sitting, which was held in the board room of the General Hospital, Summer Lane, on a Wednesday afternoon (I think). Mr. Lovell's employer was present at the meeting.

Without loss of time, I transcribed my notes, and delivered my manuscript to Mr. Lovell, who submitted the same to his employer, by whom they were inspected and declared to be satisfactory.

Mr. Lovell informed me that I might go on with the rest of the meetings—which proved a very important event for us. It placed us above all anxiety for months to come: it introduced me to a certain far-off acquaintance with the leading men of the town, who were members of the committee, and who were examined as witnesses, and it ended with an offer from Mr. Lovell's employer of a place on the reporting staff of the Birmingham Daily Post, Which I accepted.

* * *

POOR Mr. Lovell! I saw his death reported some time ago. He had risen to a position of public influence in Liverpool, where he was editor of the Daily Mercury, before which he had been successively manager of Cassell's Publishing, and the London Press Agency.

He was a genial and capable young man of the sort that was sure to rise: but there was a slight rot in the apple. He had a hankering after spiritual things, but was not strong enough to follow them in a decided way.

I had a long conversation with him one night, in the days when I was one of his colleagues on the Daily Post. It was after midnight when work was done (for daily newspaper work is late work). He told me of his desires, and of prognostications that had been made at his birth, and of his indecisions and vacillations with regard to whether the pulpit or the press was the best sphere for the exercise of spiritual influence.

I told him I thought neither one nor the other was the place where Christ could be served in any effectual way; and that as the world was in our day, the only way was to come out and operate individually and independently of both.

He said things concerning my own course which it would sound egotistical in me to repeat. He said he hoped he might be able, without going so far as I went, to serve God acceptably in his day and generation. His own friends were pressing him to remain on the press, and he was inclined to take their advice. At the same time he was manifestly full of misgivings.

He tried to foster a close personal intimacy, and I was willing to encourage it: but the conditions for it did not exist, and it was a failure. He knew very little of the Bible and very much of Shakespeare, and he was full of pretty quotations from that epigrammatic writer, and humorous airy nothings in general.

My preference for treating life rationally, and giving the Bible the serious place which his own admission of its character entitled it to, was distasteful to him. Consequently, we quietly dropped apart and went our several ways.

* * *

GETTING the Daily Post appointment in the way I did led to one convenient arrangement which was highly favourable to the objects with which I had come to Birmingham. In ordinary circumstances, a reporter of the Daily Post would have to attend the office regularly and consort with the other reporters in the reporting room, which would have been highly distasteful and would have interfered with work in other directions.

But having an office of my own—(which, as it happened, was close to the Daily Post office)—and the proprietor of the paper being aware of that circumstance and of the quasi-independent footing on which I had accepted staff employment, I was at liberty to use that office, and thus to promote spiritual enterprises during the intervals when I was not wanted for police court or public meeting work.

This proved of the utmost value to me; for the publication of the penny numbers of the Twelve Lectures had put me into communication with many correspondents, and developed the existence of various matters in connection with the Truth requiring attention.

Among other things, the idea of starting a monthly magazine began to be agitated. Dr. Thomas had suspended the Herald of the Kingdom some two years previously; and there was nothing in the field in the way of an adequate periodical representation of the Truth. There were two magazines, but they lacked vigor or certainty in the sound they gave out, and received but a very feeble attention.

Dr. Thomas advised me to start a magazine, but said it was better there should be no magazine at all if there was to be nothing better than the twaddling incoherencies and feeble uncertainties that some professors of the Truth were prepared to be content with.

I shared the Doctor's feelings on this head, but doubted my own ability to provide what was needful after the clear-eyed and trenchant vigor to which Dr. Thomas's Herald had accustomed us all. In the presence of this, I felt bloodless and tongue-tied in a literary sense.

At the same time, I felt sure I would be able to improve upon the weak and adulterated article with which some were disposed to be content; so after a period of indecision, I decided to make a plunge, with this consolation ahead that if, as I verily believed, I should be pumped out at the end of 12 months, I could stop, seeing that nothing would depend on the continuance of a publication which I should supply to readers at the price charged by the printer.

After turning the matter over, I decided to call the new magazine The Ambassador of the Coming Age, which I now see was an absurdity, for an age cannot have an ambassador, still less an age not yet come. The idea was to have a name that was new and at the same time expressive of the character of the publication, and the strength of the desire somewhat blunted the discernment that might have detected the unfitness of the title.

The next thing was to find a motto. One with the word "Ambassador" in it was a basic requirement. Proverbs supplied "A faithful ambassador is health."

The very thing, thought I, and adopted the verse in which the words occurred, without noticing the first part of it, which declared that "A wicked messenger falleth into mischief."

Now, the "Messenger" was the name of one of the aforesaid weak and uncertain publications. The new motto was, therefore an impeachment of the work already in the field, as well as an assertion of the character it was desirable to attain; but I did not observe this till the magazine actually appeared.

The friends of the Messenger were of course quick to pounce down upon the motto. Some even declared their belief that I had adopted the name Ambassador because it fitted a verse in which the Messenger was condemned.

This was as far from the truth as possible. My eye was wholly filled with "faithful ambassador." The "wicked messenger" was invisible to me till the magazine was in the hands of readers.

CONTINUED NEXT MONTH, IF THE LORD WILL

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

The Temple of God Is Holy

"With these promises, dearly beloved, let us purify ourselves from everything that defiles either body or spirit, and, in deepest reverence for God, aim at perfect holiness"—2 Cor. 7:1

TODAY, like our brethren and sisters throughout the world, we have met to worship God and to remember His love to sinful men in providing a way of deliverance from sin and death through His Son, Jesus.

Almost all of our meeting places are like this room, without much ornamentation and rented for the occasion for use during service of a few hours on Sundays.

In this respect they are a far cry from the glory and beauty of the temples in which the Jews worshipped God for 1000 years from the days of Solomon to the destruction of the last temple in the year 70 A.D. And there may be some interesting and helpful thoughts in a consideration of some of these places of worship and the purpose for which they were built.

Solomon's Temple was the first. It was built on the site of the threshing floor of Ornan the Jebusite, on Mount Moriah. David had wanted to build it but was not allowed to, for the reasons given in 2 Sam. 7.

His son Solomon started the construction soon after the death of his father. After 7 years work, in which 183,000 persons were employed, it was completed and ready for the service and worship of God.

It was a magnificent building, in which gold and silver were lavishly used, (2 Chr. 3:4-10). David had before his death given much, perhaps all of his own personal wealth for its adornment. It has been estimated that the value today of the gold and silver used amounts to between two and three billion dollars, and it must have been a beautiful structure, both inside and out.

It was built according to the specific instructions of God, to replace the Tabernacle (or "Tent") and for the same purpose (Exo. 29:43-45)—

"There will I meet with the children of Israel: and I will dwell among them."

At least two well-defined purposes were served by it: first, to teach the Jews that God, as shown by the glory shining from the Mercy Seat, was in their midst and always available for help and guidance; and second, that atonement or covering for sin was freely to be had, on terms and by methods provided by God. And always these terms were: SACRIFICE.

Thus early, Israel was taught that without sacrifice, which in "almost all" cases (Heb. 9:22) meant shedding of blood, there was no remission.

And so, in those far-off days, the visible evidence was before all the people that the Lord God was merciful and gracious, ready to forgive iniquity and transgression and sin to any of His repentant people who sought His mercy in the appointed way.

Solomon's Temple stood for about 400 years, until the invasion of the land of Israel by Nebuchadnezzar. In 588 BC he burned it to the ground (2 Chr. 36:19) and carried away to Babylon all the gold and silver vessels used in the Temple service, as well as all the treasures of the Temple.

During the 70 years captivity in Babylon the Jews had no temple, but following their return to their own land as allowed by Cyrus, a new Temple was erected, on the ruins of that which had been Solomon's Temple, by Zerubabel with the help of others of the returned exiles. Cyrus decreed that the gold and silver vessels taken from the former Temple should be returned to the Jews for service in the new Temple and that the work of rebuilding and restoration should be helped and not hindered.

This was done, but when the new Temple was finished many of the older Jews, who had seen and no doubt worshipped in Solomon's Temple, "wept with a loud voice" (Ezra 3:12) because this Temple was as nothing compared to the "former House."

Nevertheless it served the intended purpose of a meeting place between God and men. The priests and Levites again took up their former service; sacrifices and offerings were again brought and offered for sin; atonement and reconciliation with God through the priesthood were again available; and the need of the people for a place of contact with God was again satisfied.

How long this temple of Zerubabel stood is uncertain. It must have suffered considerable damage in the wars between the Jews and the Greeks, but historians seem to think that it still was in sufficient repair for use in the days of Herod, and that the building spoken of as Herod's Temple in the days of Christ's ministry was simply that of Zerubabel restored.

At any rate, Herod in BC 19 or 20 announced to the Jews his intention of restoring the Temple, which he did, the work taking 46 years to complete (John 2:20) although services were conducted there many years before the building was fully completed.

The Jews were very proud of this Temple. They spoke of "how it was adorned with goodly stones and gifts" (Luke 21:5). Some of the stones were said to measure 26x45x6 feet. Here Jesus and his disciples frequently went and taught the people. And, as always before, the theme was the love of God in sending to Israel a Saviour for deliverance from sin and death, and the good news of the coming Kingdom.

This temple of Herod's was destroyed by Titus the Roman in the siege of Jerusalem in AD 70. This was the last of the Jewish temples—covering a period of just over 1000 years—which had been erected in the place where God chose to place His Name.

Thus we see fulfilled the prophecy of Hos. 3:4 that the children of Israel would "abide many days" without a place for sacrifice, and those "many days" so far cover a period of about 1900 years, during which time God's people have been without a temple service in His appointed place.

But not for always, only for "many days," for—

"Afterward shall the children of Israel return and seek the Lord their God."
—and there is to be erected once more, in the place God chose at the first to place His Name—
Jerusalem—the most beautiful and glorious of all temples, to which all nations will come from year to year to worship the King, the Lord of Hosts (Zech. 14:16).

Although all preceding Temples have fallen into ruins and "not a stone marks where her Temple stood," this Temple of the Kingdom Age will be—

"A Tabernacle that shall not be taken down" (Isa. 33:20).

Not only will it serve as "a fountain for sin and uncleanness" (Zech. 13:1), but it will be the center of government for the whole earth, for—

“Out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:3).

This Temple will be built under the instructions of Jesus himself (Zech. 6:13)—

"He shall bear the glory and shall sit and rule upon his throne and shall be a priest upon his throne."

So that once more, as in the days of old, the spiritual as well as the temporal well-being of the people will be in the hands of God's duly appointed representative, and—

"All nations shall be blessed in him; all nations shall call him blessed."

Many will say in those days—

"Come ye and let us go to the house of the Lord, and He will teach us of His ways and we will walk in His paths" (Isa. 2:3).

Of those who come to worship it is promised that—

"I will make them joyful in My House of Prayer, for Mine House shall be called a House of Prayer for all people" (Isa. 56:7).

The last 8 chapters of Ezekiel tell of the glory and greatness of this Temple. Eze. 43:7, speaking of it, returns us to the same theme we found to be the reason for the construction of such an edifice—

"Son of man, the place of My throne, and the place of the soles of My feet, where I will dwell in the midst of the Children of Israel for ever."

* * *

WE are now the people of the Lord. Because of unbelief the Jews were cast off and we have been grafted in to the good olive tree and have been made "partakers of the root and fatness thereof."

But we have no temple; no place set apart by God with the glory shining from the Mercy-Seat; no divinely-appointed priests through whom we can make personal presentation of actual offerings. The children of God in these days are a widely-scattered people and except for local groups, or ecclesias, we have very little actual contact with other members of the family of God throughout the world.

And I think, if we are not careful and thoughtful and diligent to keep God's holiness and majesty always vividly before our eyes, we may miss much of the sacredness and solemnity which the Jews had in the visible evidence of God in their midst, and the actual experience of many miraculous deliverances from evil during the dark days of their pilgrimage.

We have no temple. In our day:

"The Most High dwelleth not in temples made with hands" (Acts 7:48).

Jesus told the woman of Samaria that the days would come that—

"Neither in this mountain (Samaria) nor in Jerusalem, would men worship the Father" (John 4:21).

Worship of the Father was to become a matter of the heart and not of a place—

"The true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him" (v. 23).

So, without a temple, without "smoking sweets and bleeding lambs," without the traditions of the holy places, lacking the glory and the beauty and having no visible evidence of the actual presence of God in our midst, but meeting as we do in these humble and unpretentious meeting rooms, the worship of God still goes on among His people as in the days of old.

The consciousness of His love and care is strong within us; faith in His willingness to help, guide and forgive is present in the hearts of God's people as strongly as it was in the days of the temple service.

We have no actual temple in our days, yet the New Testament is full of the beautiful teaching that, appearances to the contrary, God still has a temple on earth now. And strange as it may seem, after our minds have been thinking of actual temples, we are told that WE are the temple of God, and that instead of Him dwelling in buildings as of old, HE DWELLS IN US!

God Himself will dwell in each one of us, if we seek Him in holiness and humble faith—

"Ye are the Temple of the living God" (I Cor. 3:16).

"The Temple of God is holy, which Temple ye are" (v. 17).

"If any man love me he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23).

So now we have the wonderful thought that God, just as He dwelt in the midst of the children of Israel in the Tabernacle and Temple, is now dwelling in the very heart of His people—and we begin to feel that our Heavenly Father is very close to us indeed!

Without changing in any way the sense, the "20th Century New Testament" has some very impressive translations of passages bearing on this line of thought. For instance—

"You have been built upon the foundation laid by the Apostles and Prophets, Christ Jesus himself being the Corner Stone.

"United in him, every part of the building, closely joined together, will grow into a Temple, consecrated by its union with the Lord. And, through union with him, you also are being built up together, to be a dwelling place for God through the Spirit" (Eph. 2:20).

"That Christ, through your faith, may make his home in your hearts in love, that you, now firmly rooted and established in him, may be able to comprehend the love of Christ, and so be filled to the full with God Himself" (Eph. 3:17).

"What agreement can there be between the Temple of God and idols? And we are the Temple of the living God.

"This is what God meant when He said, I will dwell among them and walk among them, and I will be their God and they shall be My people" (2 Cor. 6:16).

These are words of transforming beauty and power. Let us take time to meditate deeply and often upon them, that we may be purified in heart, and moulded to their image.

Since we ourselves—both collectively and each one individually—are the Temple of the Lord, and with all the reverence, all the sanctity, all the holiness the realization of this fact begets in us—how important is Paul's exhortation:

"With these promises, dearly beloved, let us purify ourselves from everything that defiles either body or spirit and, in deepest reverence for God, aim at perfect holiness" (2 Cor. 7:1)

The sum of all we have said is this:—

*Whatever those ancient Israelitish temples were we are now;
God dwelt in those temples. He now dwells in us;*

*Those temples were sanctified by His presence there, we should be sanctified by His presence in us now;
Those temples stood as places apart, dedicated wholly and purely to the service of Almighty God; so it should be with us, for—*

"The Temple of God is holy, WHICH TEMPLE YE ARE."

—W.M.B.

The Fruit of the Spirit

"The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law"—Gal. 5:22

JOY and Peace follow Love here, even as they always do. Without Love, joy is fleeting and peace precarious. Any "joy" that is not the result of true spiritual Love is at best a vain and transitory pleasure. Temporary joy, the effect of some present occurrence or circumstance of this present life is of no value, for soon it is over and its impression, if any, is negative upon our permanent peace of mind. It leaves a void, a longing, an empty, sad retrospect.

Conversely, the Joy that is a state of mind resulting from true divine Love fully pursued, and the knowledge of effectual service lovingly performed, is ever fruitful, for it can be enjoyed whenever a few quiet moments afford opportunity for meditation. Time does not dim it but rather enhances it, because it is related to glorious futurity and eternity.

And Peace, too, that is not the fruit of Love, is valueless and vain. The Peace we are taught to seek, disregarding and even avoiding any other, is that which follows the unvarying service of God—the peaceful and comforting assurance that there is, if we are faithful—

“Laid up for us a crown of life.”

Present peace we are not to hope for. It is insidiously disarming, and weakens our hope and prayer for Christ's early return. There is an ever-present danger in snug security, and present satisfaction and gratification, for it robs the glorious promised Peace of that attraction which should spur us on along the weary path to the goal of eventual perfection.

Future Peace must be our goal, as must also be future Joy. For the Joy that was set before him, Christ endured all things, and unless we in our lesser degree do the same, we shall be cast aside and forgotten in that day when "peace on earth" is at last an accomplished fact.

There is but one way to assure for ourselves that strengthening peace of mind which elevates our vision above this life's temporary ills—the Peace that Paul must have known when he said—

"I have fought a good fight, I have kept the faith.

"Henceforth there is laid up for me a crown of righteousness."

What a wonderful way to end this life! All his sufferings and sacrifices and losses and disappointments were now seen in their true and beautiful light as jewels in this crown. This crown of life, we are told by James, the Lord has promised to them that love him.

* * *

THE next spiritual fruit is Longsuffering and this, too, we see is but a temporary product of love, for Paul tells us that:

"Love suffereth long and is kind."

It is temporary in the sense that the time will at last come when longsuffering will not be needed.

The succeeding two fruits, Gentleness and Goodness, are also dependent upon Love for their performance—

"Love vaunteth not itself; thinketh no evil."

Following these is Faith. In this same chapter we read—

"Faith worketh by Love."

Without Love Faith is dead, as are all virtues in Love's absence. John tells us in his second epistle (v. 6)—

"This is Love, that we walk after His commandments."

That is, Love is working and doing; and James completes the argument with the warning that—

"Faith without works is dead, but by works is Faith made perfect."

Paul closes his beautiful eulogy of Love with this—

"And now abideth Faith, Hope, and Love, these three, but the greatest of these is Love."

This verse is a summary of the whole chapter. The theme is that Love is paramount. On the one hand we read—

"If I have not Love, I am nothing."

And on the other—

"Everyone that loveth is born of God."

Hebrews 11 records the great deeds wrought through Faith, and it was for the Hope of Israel that Paul stood in chains before Agrippa, but he values Love above both Faith and Hope.

Faith requires a promise, some anticipated good, some future benefit. When this is fulfilled, Faith ends in sight and so is lost.

Hope, too, infers future realization—a goal which, when reached, converts Hope into accomplishment so Hope ceases.

But Love gives all and asks nothing. Love seeks not her own, endures all things, and faileth never. As long as life is present, it cannot perish. It is the foundation and keystone of the Scriptures.

* * *

THE writings of John are an unequalled epitome of divine expression on this subject. He tells us that God is Love, that He dwells in Love, and that Love is of God.

All the inspired writings testify to this. Even as God in all His works was motivated by Love, so do we find it the keynote of His messages to man.

It is, perhaps, difficult to realize and appreciate, to the extent which we should, the great Love that God has demonstrated. We may not easily regard our all-powerful Author from this point of view. We see Him as great Jehovah—omnipotent, omniscient, omnipresent—creating and sustaining all.

But let us dwell on the marvellous extent of the affection He bears His children. Through His Love, in the beginning, He made man in His own glorious likeness, placed him in pleasant and beautiful surroundings, gave him dominion over the whole earth and provided him with all he could reasonably desire, and more than he proved himself worthy of, for it was not long before he manifested both disobedience and ingratitude.

He fell, but in administering the forewarned punishment, God's Love was again evidenced by tempering the sentence of death with a ray of hope and the assurance of the ultimate extinction of sin.

But man fell again, and so the history follows. God, with Love and patience inconceivable, repeatedly returned to him as repentance was manifested, and led him anew to the way which, if faithfully pursued, would bring him life.

This Divine affection led Noah into the Ark, and called forth Abraham to become a great nation. It guided this same nation, rarely appreciative or obedient, into the promised land, and watched over them there. They were assured of His protection and Love, but it did not inspire them to obedience.

"Because God loved you,"
—Moses was told to tell them—

"He hath brought you out with a mighty hand and redeemed you from the house of bondmen."

But even before they had reached the land, and while miraculously sustained by food from above, they murmured against their divine Deliverer.

We cannot but marvel at the infinite patience that the Lord revealed—humouring them, comforting them, and ever protecting them, when in a moment, He could have destroyed them all, but did not for the Love He bore their fathers.

And, continuing on, His Love completely pervades their subsequent history throughout the Old Testament, in which, too, is apparent a continuous and beautiful foreshadowing of the greatest manifestation of that all-embracing Love, the fulfilment of which is reserved for the New—

"God so loved the world that He gave His only begotten Son."

This is from the writings of the beloved John who also says:

"Herein is love, that He loved us and sent His Son to be the propitiation for our sins"
(1 John 4:10).

Although it assumes such magnificent proportions, it is far from a blind, misdirected indulgence as is often the unfortunate case with earthly parents. It is Love administered with an incomprehensible intelligence, chastening when necessary, rebuking when necessary, but always for our ultimate benefit.

It is ever-vigilant, guarding and guiding, but it does not rob the recipient of character. It is true that God is our Refuge and our Strength, but we must remember that—

"Whom the Lord loveth He chasteneth."
And it is—

"By much tribulation that we must enter the Kingdom."

* * *

NO less remarkable is the Love that controlled every act of our great High Priest, His perfect Son, who—at the end of a life spent in untiring and unselfish service for his brethren—submitted to crucifixion that these brethren whom he loved might have life and have it more abundantly. Here, too, we find the words of John the deepest and most expressive—

"Greater love hath no man than this, that a man lay down his life for his friends."
"Hereby perceive we love, because he laid down his life for us."

Whenever we consider the extremes to which the faithful followers of Christ were led by their love for him and the Father, we are invariably pursued by uneasiness and misgivings as we compare our meagre services with theirs. Christ's requirements of his followers are clearly given in Luke 14:26:

"If any man come to me, and hate not his father, and mother and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

"And whosoever doth not bear his cross, and come after me, cannot be my disciple."

This they gladly and unhesitatingly did, and we find them saying in childlike faith, as he showed them the Father's purpose—

"Behold, we have forsaken all, and followed thee."

Are we not disquieted by the unfavourable comparison of our sacrifices with theirs? They made God's service the only interest in their lives. They gave up **everything** for it. For it they were reviled, despised, persecuted, scourged, imprisoned, stoned and often put to death.

What do we do to compare with this, with our many pleasures, peaceful lives, and unmolested worship?

Consider especially the sufferings of Paul. We are all familiar with them as they are enumerated in 2 Cor. 11:23-27—

"Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

"Of the Jews 5 times received I 40 stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and day I have been in the deep.

"In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren,

"In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

For the Truth's sake, and in the service of God, have any of us ever even once had an experience like this? But Paul's weary existence was FULL of such. And he says—

"I have suffered the loss of all things and do count them but dung that I may win Christ"

(Phil. 3:8).

Looking back 20 centuries to the far distant scenes of Biblical history, is it not much too easy to regard the things said, done, and endured in an illusionary and unreal light? We read of them persecuted and pursued from city to city, but always preaching, without fully realizing the magnitude of their distress.

But if we picture them as men whose love of life and pleasure was just as strong as is ours; and to whom hardships, sacrifices, losses, pain, and weariness were just as difficult to bear as they are for us; men who enjoyed reviling, scorn and contempt to no greater degree than do we; and to whom the world was just as hard and real as it is to us—then the full measure of their love is clear.

It may be argued that these early brethren received greater strength, greater signs, greater guidance and greater revelation than we—but were they really so much more highly favoured?

Which is more comforting—to see Christ disappear in the clouds, and look forward to a persecuted existence of painful waiting, or to have irrefutable assurance that his return is imminent, and our redemption draweth nigh?

Which is more encouraging—to see the Jews scattered and dispersed in God's wrath, or to see them regathered by His guiding love?

Which is more strengthening—to have God's purpose foretold or to see it fulfilled and almost completely consummated?

True, theirs was the comfort of the presence and companionship of Christ, but if our faith is as it should be, his spiritual presence should be as comforting to us; and remember, too, they carried on after he had left them, and were faithful unto death. John confidently wrote—

"There is no fear in love, for perfect love casteth out fear."

Ample proof this is, to be sure, of the vital importance that the disciples attached to the possession of this quality, but it is not necessary to resort to inference to draw such conclusions, for divine command is stronger on no other subject.

That we must evidence and exercise Love constantly and continuously, is the theme of countless exhortations in the New Testament.

Consider the reply of Christ, when asked which was the greatest commandment. He told his interrogator, a querulous Pharisee, to love the Lord with all his heart, soul and mind, and his neighbor as himself, for on those two commandments the whole Law rested.

"Love," said Paul, is the one word that fulfils all the law.

Quotations such as these are innumerable and how could it be otherwise when love was the very heart and foundation of the Gospel they preached? Do we wonder why John was particularly cited as the disciple whom Jesus loved? We need not if we consider his character.

No other gospel than his evinces such a deep and loving understanding of the Master, no other epistles are so replete with exhortation and commendation of love, and no other disciple was more wholly animated by the fervour of his affection for the Lord.

What better example could be cited of the fulfilment of Christ's assurance that—

"He that loveth Me shall be loved of my Father, and I will love him and will manifest myself to him."

It was to John, we remember, that Christ made his last, most wonderful manifestation—the visions of the Revelation.

Thus is love established as the primary and paramount virtue, the most nourishing and upbuilding of the fruit of the Spirit.

Though none would doubt, in the face of the foregoing evidence, love's essentiality, there may be diversity as to its interpretation. In fact, the general conception is far from that love idealized by the Scriptures.

There are many that think that love is completely fulfilled if a benevolent and kindly but passive attitude is maintained before all, and who consider their duty to God amply discharged if they worship Him and ascribe to Him all wisdom and power.

True, these are inseparable from love, but this is not what love fundamentally means.

Love is not merely worship, adoration and awe. It is not that passive quality it is all too often represented as. It involves and necessitates unquestioning obedience, unselfish sacrifice, unswerving devotion and untiring service—

"This is love, that we walk after His commandments."

The love God requires is pre-eminently **service**—

"By love SERVE one another."
—we read, and this is the true meaning of—

"Love thy neighbor as thyself."

John pleads (1 John 3:18)—

"Let us not love in word, but in deed and truth."

If God merely looked upon us with tender and affectionate regard, and took no further care for us, our plight would indeed be a sorry one. But God, to whom the nations are as a drop in the bucket, has highly favoured and shown us the way of life, and watches over our welfare every moment.

When we think of the millions who live and die in ignorance of these things, we realize how greatly blessed we are. Ours is a very responsible position, for each of us has been chosen from thousands to receive this revelation from God.

And it is a saddening and sobering thought that the handful who are called are "many" when compared to the few who are finally chosen. But John assures us that we may have boldness in the day of judgment if our love is made perfect.

If Christ had been content to preach charity and goodwill, and had not the love which led him to lay down his life for his brethren, our hope would at best be meagre and dim. But Christ's interpretation of love conformed perfectly with God's, —lifetime, selfless service.

It may appear absurd to say that all that is required to be recipients of God's promised glory is love, but not when it is realized what that love entails. It must be of the same purity and exalted holiness as that which the Father Himself has evidenced.

Such Love is not a natural human attribute. It plays no part in the mind of the flesh. It must be the result of a victory of the spiritual over the carnal.

Love bestowed upon one who returns it brings no credit or reward to the donor, for, Christ tells us, even sinners do that. But, he continues, "Love your enemies," by which he means—

"Do good to them that hate you."
—not just think or wish good. This to all men, and much more so to the Brotherhood.

As incidents arise to test our character and fitness as vessels for God's glory, the human and natural impulse which immediately presents itself knows nothing of love, but would seek instant vindication and redress.

This must be overcome, even as must be the invariable tendency to interpret doubtful actions in a bad light, for—even assuming that this interpretation be the correct one (as it rarely is)—still our course is clear, and love practised at such a time affords the only reliable proof that our battle with the flesh is a winning one—

"Love covereth a multitude of sins."

The whole scriptural theme is summarized in Paul's words—

"By love serve one another."
—continuously and without respect of persons or thought of thanks or appreciation, remembering that if we love one another, GOD DWELLETH IN US: and that service to the least of these is service to the Lord.

It will not always bring joy as the world conceives joy; it will not always be productive of peace as it is now known, but if this course is truly and faithfully pursued, the quiet, comforting joy of

a loving and malice-free heart, and the tranquil, confident peace of a conscience pure before God, will be ours in this present time, and in the world to come, life everlasting.

Finally, let us remember Paul's admonition to be rooted and grounded in love, that Christ's parting words to his faithful followers may be fulfilled in us—

"By this shall all men know that ye are my disciples, if ye have love one to another." —G.V.G.

Answers to Bible Questions

The Believing Devils

By BROTHER ROBERT ROBERTS

QUESTION: "Who were the believing devils that trembled to which James refers in 2:19?"

ANSWER: The devils (demons) of Jas. 2:19 who "believed and trembled" were the men who were the subjects of demoniacal possession (as popularly estimated) who had knowledge enough to recognize Christ and fear him, but were incapable of carrying out their faith savingly by good works, which is the subject of James' discourse. Mark 3:11 informs us that—

"Unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God."

That is, men having unclean spirits fell down before him, etc.—the unclean spirit and the man having it being used interchangeably.

So, demons, and men having demons, were, in the language of James, the same thing—the first being the shorter and elliptical mode of description.

Demons were nothing in the abstract (compare 1 Cor. 10:20 with 1 Cor. 8:4; also Deut. 32:17 and Psa. 106:37). They were imaginary beings believed in by the Gentiles, whose belief furnished the nomenclature of mental disease with the circulation of the Greek language, without, however, carrying with it the sanction of the belief in which the nomenclature originated.

The powers of nature which the heathen ascribed to demons were real; the diseased condition or uncleanness of spirit that lay at the root of madness was a reality. But in neither case was the reality such as the pagans had imagined to themselves. The powers of nature are not separate intelligences but the institutions of eternal power existing in one God, the Father, of Whom are all things.

Madness is not due to the presence of a personal entity— good, bad, or indifferent—but to derangement of the machinery of thought—fearfully and wonderfully made—which God has constituted to work in certain ways, the violation of which results in aberration and hallucination, as in dream, when the latent normally-produced impressions of the brain are set loose from their relation one to another.

—Bro. Roberts, 1889.

As Many As I Love, I Rebuke

"Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me"—Rev. 3:20

EVERYONE gathered here this morning realizes (or should realize) the importance of weekly exhortation. We should enter upon this Memorial meeting with a mind prepared through prayer to receive the greatest benefit. We should leave with a more intimate knowledge of God's Word, and with renewed determination to live up to the high standards expected of us.

This weekly reminder is necessary because of our mortal nature. It is necessary because we are prone to forget, from one day to another, the things that should be in the forefront of our minds; things necessary for our salvation. Paul, speaking to the Hebrews, says—

“Exhort one another daily, while it is called today; lest any be hardened through the deceitfulness of sin.”

This exercise demands our undivided attention. If we came here this morning with anything on our minds except God and His Word, and a longing to hear it spoken and read, we are **not prepared**, and we might as well have stayed at home; we are wasting our time. Christ will not recognize our service.

It is better for us not to know the Truth than to have a lukewarm attitude toward it.

As we know, the ecclesia at Laodicea was lukewarm. The Spirit's warning to them was—

"I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot.

"So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, poor, blind, and naked.

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich;

"And white raiment, that thou mayest be clothed and that the shame of thy nakedness do not appear.

"And anoint thine eyes with eyesalve, that thou may see."

He goes on to say—

"As many as I love, I rebuke and chasten. Be zealous therefore, and repent."

Because of our nature, we no doubt sometimes get the idea that we also "have need of nothing"—but how wrong we are! We are in CONSTANT need of spiritual food. We need refreshing daily.

As with natural food, without which we grow weak in a few hours, so it is with the Word of God. Without it for only a day we lose much of our valuable understanding and love which binds us to it and to each other. We may not realize it, but we do.

This is the reason it is so important to study daily—not just the Bible readings—but other writings which help us to understand more fully what we read in the Bible. This is why it is so important to keep the will of our heavenly Father foremost in our mind day and night. This is the lesson in the Manna which was to be gathered daily. God will hear us when we ask that the Word be opened up unto us. James says (1:5)—

"If any of you lack wisdom let him ask of God, that giveth to all men liberally . . . and it shall be given him."

Seeking to please God must be uppermost in our minds. This must be our basic motive and motivation in everything. For it is through His mercies that we were called unto a knowledge of the Truth, and through the shed blood of Christ that we might attain unto "so great a salvation."

It is vital that each of us carry part of the load. We must act in unity as One Body. The natural body cannot stay healthy if all its parts do not do their job. Each part has a special purpose to fulfil.

So it is with us. We each have our purpose in the Truth. If any one of us fail in our part we place a heavy burden on the rest of the Body. Not one member can be idle or asleep without it affecting the whole Body. There is much to do and the labourers are few.

Let us resolve to give our ALL—100% effort; for this is what God expects of us. And we shall find that what we lack, God supplies. God knows our weaknesses. He knows our sinful nature, and He is showing us how to overcome it.

The spirit is willing, but the flesh is weak. And that that we would, we do not, and that we would not, that we do. Yet there is forgiveness and renewal of strength in him who trod the same path before us. We are to walk in his steps, **actively** fulfilling our part of the work, trusting in God, in faith, patience and serenity.

But we know that after we have done all that is in our power to do—we are still unprofitable servants. We deserve none of the wondrous things God has in store for those who keep His commandments. We are the created. God is the Creator.

Only through His great love and mercy dare we hope for something better than the death and darkness due us because of transgression. "God so loved us" that Christ was born—made a little lower than the angels for the suffering of death, made like unto his brethren that he might be a merciful and faithful high priest—

"For in that he himself hath suffered being tempted, he is able to succour them that are tempted."

In Matthew 26, where Christ was praying in the garden just before he was delivered to be crucified, he said—

"O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as Thou wilt."

Does this not show us what great love and devotion Jesus had for the Father—for the Truth—for his many followers in that day and age, and in the years to come? Christ was of our nature—the same flesh and blood.

Why do we find it so hard to follow in his steps? His was a life of hardships and pain. We are not asked to suffer to that extent, nor to die the cruel death upon the cross.

Why is it that we find it difficult to follow the pattern laid out for us in the Bible: to take his commandments and **actually do** what they say? Christ said—

"If ye love, me, ye WILL obey my commandments."

If we do not obey his commandments, it stands to reason that we do not have a sufficient love for him. A true love can only be brought about by understanding his words—and understanding by constant study and meditation, with a sincere wanting to learn—not just because we feel it is our duty—but because of a burning desire to have the mind of Christ.

If we look at ourselves honestly this morning, we must admit that the oil in our lamps is not what it should be. Let us examine ourselves truthfully and relentlessly.

Are we doing everything in our power to find God's pleasure and do it? Or are we just doing what is easy to do and leaving the rest up to someone else? Are we forgetting what pure religion is? Do we "visit the widow and the fatherless in their affliction and keep ourselves unspotted from the world"? Or is ours becoming just another church of the world, where worship is profession only: not from the heart and core of our being?

Do we attend EVERY class and gathering among the brethren with earnest desire because Christ is in the midst of them? Or are we too tired, too occupied with other things?

At best, we have only a few short days to put our house in order. Christ will come quickly, and if we are not fully prepared it will be too late to buy the extra oil. The door to the wedding will be shut, and we will be outside.

Christ has told us through Paul to forsake not the assembling of ourselves together.

Every time we do not attend a class when it is at all possible for us to be there, we are wilfully disobeying this commandment, and depriving ourselves of much-needed study of the Word and fellowship with one another.

Christ not only gave his life on the cross—but he gave every living moment of it—never once yielding to temptation—his meat was to do the Father's will. All he asks of us is **ourselves**—our time, our efforts, our love. Why should it be hard to give? The path to life is so clear, but it is narrow—few there be that find it.

We all have the same opportunity. We all know what we must do to attain unto it. If we fail it is our fault and no one else is to blame. God has mercifully supplied us with everything needed to overcome. There is no reason to lack understanding with the Scriptures at our disposal—other than lack of interest in God's great work in the earth.

If we are not actively employed in growing up into the perfect man in Christ Jesus—if we are not wholly sincere in our worship of God and in partaking of these emblems—we are like the fig tree Christ cursed: all leaves and fruitless.

As the Ecclesia of the Living God, we should have only one purpose in this life—to prepare ourselves for life everlasting.

We should be employed in doing those things which will assure us of obtaining a good report at the seat of judgment, for our deeds will come into brilliant focus in that day. Nothing will be hidden. He says:

"Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the son of man be ashamed, when he cometh in the glory of his Father with the holy angels."

And again, when a certain man came to Jesus and asked him what he should do to inherit eternal life, Christ made known what was required of him. The man said—

"All these things have I done from my youth up."

But there was one thing which he lacked. Jesus told him to go and sell his possessions and to come and follow him. At this saying the man left—very sad, because he was rich in worldly goods. Jesus said—

"How hardly shall they that have riches enter into the Kingdom of God!"

It is covetousness—merely wanting the things of this world—which will keep many out of the Kingdom; vain possessions and empty pleasures which will all pass away shortly. All the earth is God's and we are only custodians of that which is another's.

Whether we use what we have been given to further His cause in the earth will be the deciding point for many of us at the judgment.

God has provided the means to overcome (and we all know that we must). **His word** will accomplish that whereunto He has sent it; it will not return unto Him void. We must **keep** ourselves constantly in contact with it—through study, by attending every class or gathering, by constant prayer.

We must have faith in all that God has said—we must desire the Word more than our daily food, seeking out God's pleasure in all things.

Paul exhorts and encourages us in the words—

"Be ye steadfast, unmoveable, for ye know your labor is not in vain in the Lord."

As we look at the people of the world, their vain hope and misspent lives, how **grateful** we should be for we have been called **out** unto a living hope. But **are** we? Do we take our high calling for granted? Are we allowing the cares of this life and the deceitfulness of sin to choke out the Word, so that we are unresponsive and fruitless?

Brothers and sisters, let us not allow the shedding of the blood of Christ to have been in vain on our part! Let us prepare our hearts that the next time we meet around this table, it may be with a greater love, a deeper understanding, a more consuming zeal for the Father, the Son, and the things of the Truth.

—R.J.

IN the light of their high calling, their exclusive claims and their intimate relationship to God, Christadelphians are either the most godly, Christlike, loving, unselfish, dedicated, pure-minded and unworldly people in the world, or they are the world's biggest hypocrites and most pitiable failures. May God give us the wisdom, in our so-brief day of opportunity, to strive every moment to be the former and not the latter.

Current World Events

US: THE ONLY BAR TO REDS

If France should succeed in getting the U.S. out of Europe, only one power of real consequence would remain—Russia.

Only Russia possesses nuclear-armed missiles in quantity . . . or a modern air force of great strength . . . or a land army armed with tactical nuclear weapons . . . or a modern navy.

Britain's once-powerful navy is largely gone, its air force is no threat to Russia, its nuclear capability is extremely limited, its army only a police force. West Germany has the largest land army in the West, but no nuclear arms, no strategic air force, no navy of importance. France has an army of only limited capability, only the bare start of a nuclear force, no navy to speak of, no air force of consequence.

Red China is the dominant power in Asia today, and there is every prospect her power, in relation to that of her neighbours, will skyrocket in the years ahead. If the U.S. is manoeuvred out of Asia, there is no single nation or combination of nations that possesses any military power of real importance.

Through a long period of the 19th century and until WWI, Britain policed the world with its navy. To keep the peace British threw the weight of their fleet to one side or the other and usually succeeded in preventing any one block from dominating.

During this period, Europe remained largely at peace and empires centered in Europe dominated much of the world. The U.S. did its best to remain isolated at home. In Asia, Japan challenged the U.S. and was removed as a major power in Asia. Europe went down in flames. Russia and Red China emerged from the wreckage of the war both as expansionist nations. Britain went down with the coming of the missile and air age—not able to provide the modern power base needed. Now she plans to pull out of the Indian Ocean and her old role entirely.

With the dominant powers in Europe and Asia both committed to aggression, only U.S. is left in the position once occupied by Britain—the one nation able to keep some kind of order in the world by a show of force. (USN 4:4)

MAN'S INHUMANITY TO MAN

The homes of Calcutta's great businessmen are staffed by ten or more servants. Their clubs' luxurious standards exceed anything to be found in London's clubland. Wealthy patrons pay as much for dinner and drinks as hundreds of thousands of Calcutta's inhabitants earn in a year.

Each week more and more of Calcutta's respectable poor lose their desperate battle to keep their homes going. If they fail, they move to the streets to live and sleep. There is the all too common sight of Indians dying on the streets of Calcutta, lying unconscious while their fellow citizens bustle unconcernedly over and around them.

Says noted writer Nirad Chaudhuri who fled Calcutta in 1945: "I could never live there again. The atmosphere is appalling, the contrast between wealth and poverty too terrifying to witness." (Nwk 4:4)

Let us, brethren and sisters, face the sad realities of life. Let us live, not in blind, self-centered self-pleasing, but in care and sympathy and service to the sorrows of mankind, to the fullest extent of our opportunities. This alone is following Christ.

"NEW LOOK" IN CATHOLICISM

Students from St. John's Seminary in Boston are rebelliously demanding reform. Cardinal Cushing has expelled 8 of them. The battle between Cushing and the students symbolizes one of the unresolved problems of the new spirit of freedom in the Catholic Church: reformation of a seminary system basically unchanged in centuries.

Seminaries are becoming more and more like Catholic colleges; colleges more and more like secular universities, where an adherence to church doctrine is no barrier to free intellectual inquiry. (Tm 4:15).

The modernization and face-lifting of Catholicism is surely one of the necessary factors in the development of her final prestige and power before her utter destruction by Christ.

CHANGES IN GERMANY

Last week, Erhard sent a diplomatic note to governments around the world, containing ideas which till now have been regarded in Bonn as a little short of heretical. Among them: a hint that Bonn might be ready to guarantee Poland's permanent possession of the former German territories east of the Oder-Neisse rivers in return, for the reunification of Germany; an offer to sign a series of bilateral non-aggression pacts with Russia and the nations of East Europe. Erhard, like Adenauer, had opted for a new fluidity in West Germany's relations with East Europe. (Nwk 4:4).

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Despite 21 years of isolation, continuous anti-West propaganda and the ominous presence of 22 Soviet divisions, the strongest political emotion in E. Germany remains a fervent desire for reunification with West Germany. (Tm 4:15).

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The neo-Nazi National Democratic Party showed unexpected strength recently in W. German elections—over 10% of the vote in a number of cities. For the first time since the war, right-wing radicalism has become more than a spectre; 12 of the 18 executive board members are former Nazis.

Last month's elections made it ominously clear that the NDP has now expanded its appeal well beyond the small minority of Germans who are nostalgic for the Nazi era. It has successfully capitalized on the gnawing feeling of many respectable Germans that their country somehow lost its "national identity" in the humiliation of defeat and occupation. (Nwk 4:18).

Two interesting developments: a softening toward the Communists, and a resurgence of German national assertiveness—both parts of the necessary final picture.

COMMON MARKET

Europe's progress toward economic unity, halted for 8 months by France's boycott of the Common Market, got back on the tracks last week. France returned to CM headquarters in Brussels and once more sat down with W. Germany, Italy, Belgium, Holland and Luxembourg. (Tm 3:11).

RACISM WINS IN S. AFRICA

Verwoerd's Nationalist Party won 126 of the Assembly's 170 seats. The landslide was unquestionably a resounding endorsement of the racial segregation laws that have been enforced with uncompromising harshness ever since the Nationalists took office 18 years ago. (Nwk. 4:11)

INDIA WARMS UP TO U.S.

Mrs. Gandhi lost her enthusiasm for leftist causes the same time as most other Indians—when the Chinese seized chunks of Indian territory 3 years ago. She has so far shown every sign of being equal to her position and its demands.

She came to power at a time when India was beset with even more problems than usual—and she has handled those problems with firmness and dispatch. Tribal rebellions in N.E. India have been met with overwhelming military force. Food rioters have been beaten from the streets of India's cities with clubs.

Three weeks ago, to everyone's surprise Mrs. Gandhi abruptly reversed a policy of her father, agreeing to create a separate state for the 7 million Sikhs in west Punjab. When Hindus rioted in protest, they too were swiftly cowed by armed troops and police.

The U.S. has little choice but to give India all the support it can, for almost surely the fate of democracy in Asia is inextricably linked with the fate of India. By welding 480 million people of diverse religions and 179 different languages into a functioning nation with freedom of speech, a governing Parliament and honest elections, India has amply illustrated the political feasibility of democracy in Asia.

But if India cannot feed its people, it will inevitably seem a less attractive model to other Asians than Red China. At the moment, China, with its totalitarian methods, is outstripping India agriculturally.

While the U.S. can help India with its food problems, it cannot solve them. For one thing the U.S. wheat surplus will not forever be adequate to meet India's burgeoning needs. (Tm 4:1)

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Mrs. Ghandi, in her talks with Pres. Johnson, showed more sympathy for the U.S.'s plight in Vietnam than any other previous Indian leader. Johnson and Mrs. Ghandi agreed that Red China's aggressive policies pose a threat to peace. The result of Mrs. Ghandi's visit was primarily a new mood of increased warmth and understanding between U.S. and India. (Tm 4:8)

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Promised by U.S. to ward off disaster in India: a 1/3 of a year's wheat crop; huge shipments of corn, milk, vegetable oils, substantial financial help—cost to U.S.: over \$1 billion.

India has asked for over 12 million tons of grain. U.S. is already committed for 6½ million tons; now promises 3½ more; will supply further 2 million, if others do not.

Indians have been slow to modernize agriculture. Caste restrictions, bureaucratic inefficiency and internal bickering have hampered aid. It is estimated that about 1/4 of the grain U.S. sends is eaten by India's swarms of rats. And the persisting religious taboo on eating the meat of cows that are considered sacred intensifies the food crisis. (USN 4:11)

India figures largely in bro. Thomas' exposition of prophecy. Since her independence, it has taken many years and bitter experiences to bring it back to Western alignment. How strange and marvellous are the ways of God!

BACK TO ROME MOVEMENT

Last week the Archbishop of Canterbury (head of the Church of England) visited the Vatican. He addressed the Pope as "Your Holiness, dear brother in Christ," and as his main point said: "It is only as the world sees us Christians growing visibly in unity that it will accept through us the divine message of peace."

Paul, replying in Latin, described the meeting as a rebuilding of "a bridge that for centuries has lain fallen between the Church of Rome and Canterbury."

The two men sealed the symbolic reconciliation of the churches by a "kiss of peace"—actually an embrace. The Anglican bishops and clergy of Canterbury's retinue bowed to kiss the Pope's ring. The next day they met for prayers together. And as they parted, Paul slipped off his episcopal ring and gave it to Ramsey. (Tm 4:1).

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Pope Paul and the Archbishop of Canterbury climaxed their historic meeting pledging to "undertake a search for Christian unity." The decision was of enormous significance for the future. Not since 1534, when the church of England broke with Catholicism, had an Anglican Primate visited the Vatican officially. (USN 4:4).

This is another piece that is hard at present to fit into the puzzle—the once strongly anti-Catholic Lion Power is treading the same pilgrimage path to Babylon.

REDS' 23rd CONGRESS

Early this week thousands of delegates and guests, including many of the world's elder Communist statesmen, will assemble in Moscow for the 23rd Congress of the Communist Party of the Soviet Union. The most prominent absentees will be the Chinese Communists, who turned down their invitation. Peking's attitude is a milestone in the history of the Communist movement. This will be the first major international Communist gathering that the Chinese Reds have ever boycotted. Actually, many observers think the Sino-Soviet dispute has been more a clash of national interests than of party ideologies: the Chinese claim more than 500,000 square miles of Russian territory. (Nwk 4:4).

* * *

The split between Russia and China has now gone about as far as it can—short of an open break. The split has been widening since 1959. It began with China's denunciation of Khrushchev as a "revisionist" who failed to follow the principles of Marx and Lenin. (USN 4:4).

The split between Russia and China is both caused by, and is accelerating, Russia's trend away from violent radicalism to normal national respectability and responsibility. But world conquest is still the goal, and only the Lion Power stands in the way.

VIETNAM: CRISIS & QUESTIONS

There seems no way to insure either political stability or military security in the big cities. On April 1 Viet Cong terrorists dynamited a U.S. officers' billet in the bloodiest anti-American terrorism of the war. Over 100 were wounded.

For the first time, Buddhist-led demonstrations took a sharp "Yankee go home" attitude—and a turn toward neutralism, with some demonstrators putting independence from U.S. influence above the fight against the Communists. (USN 4:8)

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Unless U.S. is ready to throw lots more power into Vietnam, there will be no victory—only longer casualty lists. The feeling is growing in Saigon that heavier fighting will prove to be largely indecisive as to settling the war.

Overtones of anti-Americanism have clouded the war effort since early March. (USN 4:11)

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The war (again set back by a political crisis) tends to move from crisis to crisis, each a bit more grave than the last. It is the Communists that gain greatly each time.

A turn to violence against Americans has suddenly raised a whole new set of questions. Has the time come for U.S. to pull out? The blow to U.S. prestige would be immense. Not only would the attitudes and loyalties of Asian nations be affected, but so would the Western Alliance in Europe and the attitudes in So. America that rest on the word of the U.S.

Red China says no government in Asia, Africa or So. America can stand against a well-organized campaign of terror, destruction, and propaganda exploiting the ancient ills of these societies.

If U.S. withdraws from Vietnam, Japan can be expected to move closer to Red China. Imagine what the Chinese Communists could do if they could link up with Japan, whose steel, electronics and petrochemicals are among the best in the world. (USN 4:18)

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There is a growth of anti-U.S. feeling in So. Vietnam. As of last week (violence and riots) it was more difficult than ever to see how the Vietnamese could establish the stable political climate indispensable to a meaningful victory over the Vietcong.

The demonstrations were carefully arranged and controlled by a Buddhist monk named Thich Tri Quang, who has the dubious distinction of participating in the overthrow of 6 former governments. Among U.S. officials, he is probably the most hated man in So. Vietnam. His brother is a Communist official in No. Vietnam; he himself worked for a Communist-controlled organization during the war against the French.

Chief of State Thieu, a Catholic, is bitterly hated by the Buddhists. (Nwk 4:18)

Will US meet the first defeat of its history in SE Asia? We cannot say. At present, both its power and its determination are vast, and it is clearly realized that the issues at stake are vital. But we know that retreat and defeat must come at last, as the Image briefly attains its latter-day power, and appears on the verge of world-conquest—only to be destroyed by Christ.

RHODESIA KEEPS GOING

Last week Britain demanded an emergency UN Security Council meeting, to approve a resolution authorizing the use of force against ships running the oil blockade against Rhodesia. The resolution was adopted, carrying the prospect of gunplay on the high seas—the toughest economic sanctions ever voted by the UN. (Nwk 4:18).

Predictions were that Rhodesia would collapse under sanctions in 3 months. Soon it will be 5 months, and there is no sign of any strain. A visitor to Rhodesia gets the clear impression the Government is winning its battle with Britain.

The biggest loopholes in the economic blockade are created by Rhodesia's black neighbor, Zambia, to the north, and white-controlled So. Africa, to the south. Zambia has only fractionally curbed its purchases from Rhodesia. So. Africa is reported to be the middleman for disposing of Rhodesia's tobacco, providing credit, and allowing oil to be shipped overland. (USN 4:18).

FRENCH UNDERMINING NATO

Last week DeGaulle gave his NATO tenants a formal eviction notice and timetable: NATO's military headquarters, the Central European headquarters and the U.S. headquarters must leave by April, 1967.

All French military personnel at NATO bases will quit their posts July 1, 1966. The same day, the French troops and air squadrons in West Germany will be removed from NATO command.

Among the European allies, only the Dutch favor a strong line against DeGaulle. Now that no one in Europe believes in the Soviet threat, and now that Europe's most distinguished 'hawk'—Adenauer—has joined in saying that Russia has at last entered the ranks of the world's "peace-loving" nations, NATO has become an alliance in search of a purpose.

Europe's post-war generation is no longer content to remain frozen in the cold war. East-West relations have reached the point where important advances now depend upon some Central European settlement, and many believe that the time has come for a major push in this direction. (Nwk 4:11)

It has seemed at times that the Frog Spirits had run their course and the symbol was a little out-of-date, but how strikingly has their activity revived in the past few years!

COLLAPSE OF PROTESTANTISM

The Christian atheists are waking the churches to the brutal reality that the basic premise of faith—the existence of a personal God Who created the world and sustains it with His love—is now subject to profound attack. What is in question is God Himself, and the churches are fighting a defensive battle. The basic theological problem today is the reality of God.

During WW II, the anti-Nazi martyr Bonhoeffer wrote from prison: "We are proceeding toward a time of no religion at all." For many, that time has come. Nearly half the earth lives in thralldom to a brand of totalitarianism that condemns religion as the opiate of the masses.

The institutional strength of the churches is nowhere more apparent than in US. According to a survey, 97% of all Americans say they believe in God. Many clergymen, however, have qualms about the quality and character of contemporary belief. All too many pews are filled on Sunday with practical atheists;—disguised non-believers who behave during the rest of the week as if God did not exist.

In the poll, of the 97% who believed in God, only 27% declared themselves "deeply religious." Particularly among the young, there is an acute feeling that the churches on Sunday are preaching the existence of a God Who is nowhere visible in their daily lives.

Why has God become so hard to believe in; so easy to dismiss as a non-being? This is the problem: how do men talk of God in the context of a culture that rejects the supernatural, and a future life? Many of the theologians trying to work out a new doctrine of God admit they are uncertain as to the impact of their findings on other Christian truths. They agree that such God-related issues as personal salvation and immortality will need considerable restudy. (Tm 4:8).

* * *

All across US, religious unrest is becoming evident. Ancient doctrines are under assault as never before. Denominational lines are crumbling. A major shift is under way in organized religion throughout the Western world.

Never before has such a large proportion of Americans belonged to religious congregations—nearly 2 of every 3. Never have churches been so wealthy. But despite rising membership, attendance declines steadily. Polls show that people are less worried about this than about overeating and their physical condition.

In the early 50s, only 14% of Americans felt religion was losing its influence. Now 45% think so; in colleges 62% think so.

Among Protestants, talks are under way that may result in a 23-million-member "United Church," composed of Church of Christ, Presbyterian, Methodist, Disciples, Episcopal, Brethren and African Methodist churches.

In Britain, only 15% attend church, though 70% are listed as church members. Religious decline is particularly steep among Protestants. Baptisms among Catholics have risen 50% in the past 15 years; and 60% of Catholics attend church regularly.

In West Germany the trend is to interfaith co-operation on a broad scale. In Switzerland there is easing of Catholic-Protestant relations.

In Latin America, percentage of church attendance is very low. (USN 4:18).

The utter confusion and disarray of Protestantism is another major factor in the collapse of anti-Catholic opposition and the fateful drift to the Roman whirlpool. We note with interest that some of the smaller churches (the "Earth" that helps the "Woman" —Rev. 12:16) can discern these same prophetic trends.

SIX YEARS LATER IN CONGO

Six years after Congo got its independence—and promptly blew apart—it is still a dependent colony. Americans, with Belgians, are largely in control. US aid has been around \$1 billion; this has kept Congo from collapsing. Economically, it is at rock bottom. The Congo franc is worth less than ever before. Congo used to export rice, sugar and cotton; now they have to be imported. Cost of living is higher than ever. Rebel forces still roam parts of the country. (USN 4:18).

Africa is today's puzzle—Rhodesia, Congo, S. Africa, Ghana, Kenya, Tanzania, Nigeria—all are in ferment arid transition, but the general trend seems to be putting Africa with the King of the South.

AUSTRALIA CLOSER TO U.S.

The deteriorating situation in SE Asia is causing Australia to take a new, hard look at its defences; it is turning from Britain toward US for protection against Communist aggression. US, for its part, is showing new interest in building a permanent military structure in this part of the world.

As Britain prepares to strip its forward bases in the Mideast and later Singapore, Australia finds itself exposed. With its 11½ million people grouped mainly on the SE coast of an otherwise nearly empty continent, it realizes it would be no match for a determined enemy from Asia. Most Australians believe that the 700 million Chinese Communists are that enemy. For Australia, the world has suddenly shrunk.

After Japan was defeated in 1945, the Pacific Ocean became an "American lake." The Australians relaxed. Now, events in Vietnam and Indonesia have set a whole new trend in motion in Australia. (USN 4:18).

The final line-up of the young lions against the world gradually takes shape.

BULGARIA'S RELIGIOUS STAMPS

A new set of stamps may be a tip-off that Bulgaria is easing what has been the most violent anti-religious campaign in East Europe. The stamps show medieval frescoes of Jesus Christ, the first time such religious reminders have been publicly sanctioned by the Bulgarians. (Nwk 4:18).

One more small sign of many, that the pendulum is swinging back. Catholicism must regain its power, and Communism must conform (as it is already in many ways) or go entirely.

LABOR WINS IN BRITAIN

Wilson now is assured of 5 more years of power. Elections Mar. 31 gave Labor about 100 more seats—a decisive majority.

In world affairs, Britain will continue to co-operate closely with US. The Conservatives (who lost) had pledged to turn Britain away from US toward close ties with Europe. (USN 4:11).

A Conservative victory (a strong possibility a few months ago) would have been a setback in the prophetic picture.

THE IRON AND THE CLAY

Old-fashioned nationalism is reviving to undercut alliances that once seemed permanent—in Communist as well as in anti-Communist circles. The world seems to be breaking into fragments—a world beset by war, hunger, deep unrest.

Outlook in Europe is for a period of dangerous drift. DeGaulle claims no settlement is possible between West Europe and the Communists in the East till U.S. troops leave Europe. This strikes a responsive chord in Europe where fear of Soviet adventurism is fading fast. (NSN 4:11)

Nationalism is stronger than Communism; selfishness is stronger than idealism; the iron and the clay will not mix. We are to expect from the symbol that the latter-day Image will stand on fragile and precarious feet.

BLOW UP IN THE ANDES

Under the heading, Blow-Up in the Andes: New Trouble for US, USN says:—

Danger signals are up all across the highlands of So. America. On Mar. 30, climaxing 5 days of rioting in which 7 were killed, Ecuador installed a caretaker President; mobs of students—including known Communists—jeered and threw rocks.

For the US, the blow-up in Ecuador was one more evidence of deep-seated troubles throughout the Andes that could open the way to chaos and Communism.

In the highlands of neighbouring Columbia, Peru and Bolivia, are the same conditions—a vast region ripe for trouble and subversion. For millions of people here, daily life is harsher and poorer than it was for their ancestors under the Inca Empire 400 years ago. Few ever have all they want to eat; meals are dreary and inadequate; potatoes are the main item.

Most people in these mountains live their entire lives without ever seeing a doctor, taking a warm bath, or using an indoor toilet. Diseases are widespread. In many villages, less than half the babies live to their first birthday.

Habitual chewing of coca leaf—a source of cocaine—deadens suffering from hunger, cold and disease. Illiteracy rates run 70 to 90%.

In Peru, less than ½, of 1% of the landowners hold 77% of the land. Water rights are even more closely held. Communist agents are active, in spite of efforts by all Govts. to thwart them. (USN 4:11)

This is a sad and thought-provoking picture. Such is most of the earth. We are deeply impressed with both the world's great need for the Sun of Righteousness, and the fittingness of the conditions for the development of Russia's influence and power.

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