

# The Berean Christadelphian

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

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

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

---

## CONTENTS

Texas Fraternal Gathering Program.....	Inside Front Cover
EDITORIAL: I Know Thy Works .....	161
PREPARE YE THE WAY OF YAHWEH! (Bro. Thomas) .....	163
MY DAYS AND MY WAYS (Bro. Roberts) Part 18 .....	169
PRAY WITHOUT CEASING .....	174
THE SHEPHERD OF THE SHEEP .....	178
CURRENT WORLD EVENTS Related to the Divine Purpose .....	187
<u>ECCLESIAL NEWS: Hawley, Lampasas, Miami, Portland, Worcester .....</u>	<u>192</u>

**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**

# 1966 Berean Christadelphian TEXAS FRATERNAL GATHERING

HYE, TEXAS

If the Lord Will

JULY 31 —AUG. 7

## SUNDAY,

### JULY 31:

	SPEAKER, Bro:	SUBJECT:
10:30 a.m.	John Randell	"Sanctification and Separation"
3:00 p.m.	Troy Haltom	REVELATION 16:1-11
8:00 p.m.	Wm. Pickford	<b>"GOD AND THE BIBLE"</b>

*One God, not 3; Christ His Son; the Holy Spirit His power. His attributes: Love, Wisdom, Goodness, Power. The Bible His infallible message to man, an essential guide to both present and future life. Man ignorant and helpless without divine guidance.*

## MONDAY, AUGUST 1:

9:00 a.m.		BUSINESS MEETING
11:00 a.m.	R. Sutherland	"The Son of God"
3:00 p.m.	David Clubb	REVELATION 16:12-14
8:00 p.m.	N. Mammone	<b>"THE ONE TRUE GOSPEL"</b>

*The "Gospel of the Kingdom": Christ to return, destroy all world powers, rule the earth forever in righteousness. This one true Gospel of the Kingdom MUST be believed for salvation. Consistent teaching of the whole Bible. "Heaven-going" untrue.*

## TUESDAY, AUGUST 2:

9:30 a.m.		DAILY READINGS and DISCUSSION
11:00 a.m.	G. Growcott	"The Prophecy of Amos"
3:00 p.m.	Wm. Sharp	REVELATION 16:15-16
8:00 p.m.	John Randell	<b>"MAN A CREATURE OF DUST"</b>

*"Immortal soulism" a pagan myth. Death an unconscious sleep. Physically, man is just like animals: "As one dieth, so dieth the other" (Eccl. 3:19). The Bible "Hell" is the grave, the common receptacle of all the dead, good and bad together.*

## WEDNESDAY, AUGUST 3:

9:30 a.m.		DAILY READINGS and DISCUSSION
11:00 a.m.	Bill Edwards	"Blessed and Holy Is He That Hath Part in the First Resurrection"
3:00 p.m.	G. Growcott	REV 16:17-21
8:00 p.m.	R. Sutherland	<b>"MAN'S SIN IS THE DEVIL"</b>

*The orthodox personal devil an impossible pagan fiction. The BIBLE devil—the personification of the "law of sin in our members" (Rom. 7:23)—is the great enemy to be recognized, fought, overcome. Jesus destroyed devil by his death (Heb. 2:14).*

## THURSDAY, AUGUST 4:

9:30 a.m.		DAILY READINGS and DISCUSSION
11:00 a.m.	Wayne Wolfe	"Rightly Dividing the Word of Truth"
3:00 p.m.	John Randell	REVELATION 17
8:00p.m.	Wm. Pickford	<b>"RESURRECTION AND JUDGMENT"</b>

*All who die in ignorance perish forever as the beasts. Those who know God's will will be raised from the sleep of death for judgment and reward at the last day when Christ returns. Resurrection at the last day the only way from death to life.*

## FRIDAY, AUGUST 5:

9:30 a.m.		DAILY READINGS and DISCUSSION
11:00 a.m.	Braden Edwards	"Building Upon a Spiritual Wall"
3:00 p.m.	N. Mammone	REVELATION 18
8:00 p.m.	James Maclvor	<b>"WATER BAPTISM ESSENTIAL"</b>

*Knowledge and belief must precede baptism. Sprinkling a useless, man-made substitute. Complete immersion in water the only true form. A symbol of burial, and of cleansing. The only way God has provided for union with Christ and escape from death.*

## SATURDAY, AUGUST 6:

9:00 a.m.		BUSINESS MEETING
11:00 a.m.	N. Mammone	"The Creation"
3:00 p.m.	David Clubb	CHILDREN'S PROGRAM
8:00 p.m.	G. Growcott	<b>"WE ARE IN THE LAST DAYS"</b>

*Present conditions: fear, violence, crime, immorality, war pleasure-seeking, knowledge travel; and present events: Turkey, Britain & U.S., Russia, Israel, France, Protestant disintegration, Catholic resurgence—all show Christ's reign on earth is near.*

## SUNDAY, AUGUST 7:

10.30 a.m.	Wm. Pickford	"The Day of the Lord"
------------	--------------	-----------------------

---

## **EDITORIAL**

### **I Know Thy Works**

*"In time past ye walked according to the course of this world . . . fulfilling the desires of the flesh and of the mind . . . by nature children of wrath"—Eph. 2*

WHATEVER was written in former days is "for our instruction," said Paul, and it requires little effort to confirm that statement. It is only necessary to glance at the teaching of Jesus to see how he used Moses and the prophets to instruct those who would listen.

But the basis of instruction is not the Old Testament alone, for we will find many things of paramount importance in the general messages of the Lord Jesus. This is particularly true with regard to his last message to the 7 ecclesias flourishing near the first century's end.

Of all the sayings of Jesus, there is none more poignant or penetrating than the words which prefix the message to each of the ecclesias—

*"I KNOW THY WORKS."*

Although these communications are addressed to specific ecclesias, it is generally agreed that they are also **representative** and, therefore, applicable to all, because of the first part of the close of each message—

**"He that hath an ear,** let him hear what the Spirit saith unto the churches."

If, then, we are agreed that these directions apply to the believers of this age, as well as in the first century, we must of necessity believe that they are applicable to ourselves.

It would also appear that they are designed to show **7 stages in which ecclesias could exist**—from original purity to final declension. The more we read them, the more that conviction grows.

It is evident, too, from the words, "He that hath an ear," that all will not listen. As to whether we hear or not depends upon where our heart is. One of the piercing thoughts expressed by the Spirit in these messages drives this point home—

"All the churches (ecclesias) shall know that I am he which searcheth the reins (mind, feelings, emotions) and heart"—Rev. 2:23.

This searching of our minds and hearts is not a work after the pattern of the world's judicial courts, where the judge has to depend upon the evidence submitted by witnesses, for no deponent is required—

"The Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow; and is a discernor of the thoughts and intents of the heart.

"Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with Whom we have to do"—Heb. 4:12-13.

We all know, and accept, this in a **theoretical** sense; but what is required is to look at it from the **practical** viewpoint of Bible wisdom.

*If we do, one thing is certain: many of us will have to change our courses and get back into that **NEWNESS OF LIFE** to which we were called by the Gospel.*

Our hope is to be delivered from "this present evil world," and therefore our walk in it should clearly distinguish us from those whose hope is in this life only. We are expected—commanded—to "deny ourselves ungodliness" and natural, worldly desires which all belong to that system of things that Christ is to destroy at his coming. Paul reminds us—

"Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.

"Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were BY NATURE CHILDREN OF WRATH, even as others" (Eph. 2:2-3).

Yes, "by nature" we are "children of wrath." That is the natural condition of mankind. In another place it is written by Paul (Rom. 7:18)—

"For I know that in me (that is, in my flesh) dwelleth NO GOOD THING."

This is the disadvantage that we encounter as we enter the race for eternal life—this sin principle within us which makes achievement so hard.

However, no matter how hard it may be for weak, mortal creatures of sin to walk in the way of the Truth and of holiness, **it is not impossible**; otherwise the Gospel message would never have been proclaimed to the human race. What God commands **can** be done—with God's help, which is freely offered.

This fact is indicated by the second part of the termination of each message, where a definite promise of elevated beauty, grandeur, majesty and sublimity is made—

*"To him that overcometh."*

There **MUST** be an overcoming. There is something to overcome, and overcoming can only be accomplished by our own efforts—not unaided efforts, truly, but they must be **OUR** own sincere, wholehearted, consistent efforts. This is strikingly illustrated by the apparently paradoxical but scripturally harmonious admonition of Paul to the Philippian brethren (2:12-13)—

"Work out your own salvation with fear and trembling:

"For it is God which worketh in you, both to will and to do of His good pleasure."

Let us not be deceived by the popular saying that there is "nothing we can do now," that "Christ did it all," that we will have to wait till Jesus comes and he will "right all wrongs."

*That is not the mission of Jesus. He is coming to execute judgment on all—to give rewards of blessing or of punishment. It will then be too late to change our way of living, to become spiritually-minded and fit for the Kingdom of God.*

There is something definite that we can, and must, do **now**, and it is indicated in these messages, as to Sardis—

"Be watchful: strengthen the things which remain, that are ready to die: for I have not found thy works PERFECT before God.

"Remember, therefore, how thou hast received and heard, and hold fast, and repent"

— Rev. 3:2-3.

*"I KNOW THY WORKS."*

If we stop and think carefully on that statement, there will arise in our minds one of two reactions. If we have laboured in the Truth, in season and out of season, ever abounding in the work of the Lord; if we have walked faithfully in that spiritual newness of life so essential to salvation; if we have not grown weary; if we have not denied the Faith by unfaithful action; if we have done all in our

power to keep ourselves away from the things that the world loves—then the statement of Jesus will be a comfort and an encouragement to us. We will have the courage to face the future, and live in confident expectation of the appearing of the Lord.

On the other hand, if our knowledge of the Truth is academic only, and has not **penetrated our very being**; if we shut our eyes and failed to see the deep and living beauty of the principles of the Truth as they apply to our life and conduct; if we have closed our ears and refused to hear the warnings of Jesus; and if we have fallen in love with the things of the world and this present life—then there can be one reaction only, and that can be described by no better word than terror.

Let us, then, be wise and practical, be mature, face the realities, and—

*"Hear what the Spirit saith unto the Ecclesias."*

—Editor.

---

## **Prepare Ye the Way of Yahweh!**

*"Our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."*

**BY BROTHER JOHN THOMAS**

THE time is short, and the days are few and evil. A voice has resounded through the world, calling your attention to the fact that the dispensation of the times under which we Gentiles live is fulfilled.

Whether it be consummated immediately, or within the lifetime, at most, of the generation now existing, is a question which at present we intend neither to discuss nor determine; but from the events which we see transpiring in relation to the ecclesiastical and secular affairs of men, collated with the things noted in the Scriptures of Truth, we are satisfied that the time which remains is brief, and that our eternal well-being demands that we not only believe that he will come, but that we prepare to meet the Lord.

Eighteen centuries have rolled away like a vapour since the banks of the Jordan resounded with the proclamation:

"Prepare ye the way of Yahweh, and make His paths straight!"

This was the voice of the Elijah whose appearance was predicted by Malachi, crying in the wilderness of Judea; whose mission was of God, Who sent him to revive the fathers' dispositions in their descendants (Luke 1:17), and to bring back the disobedient to the wisdom of just persons; and thus, to make ready a people prepared for the Lord.

To carry this into effect, John, the son of Zacharias, commonly called the Baptist (and by the prophets Elijah, because he came in the "spirit and power of Elias") made his appearance in the 15th year of the reign of Tiberius Caesar.

The grand purpose of his mission was "to make ready a people prepared" for the reception of the Lord Messiah at his first coming. This he accomplished by traversing "all the country about Jordan," announcing "the baptism of repentance for the remission of sins," in consequence of which multitudes flocked to him from Jerusalem and other cities (Mark 1:5)—

"And were all baptized by him in the river Jordan, confessing their sins."

This is the manner in which that "burning and shining light" prepared Messiah's way; and made ready "a people" to receive him, giving them the knowledge of salvation by the remission of their sins. Now ponder well, we pray you, this question—

*If such a preparation were necessary to make ready a people prepared to receive the Messiah at his first coming, is not a preparation equally demanded by which to make ready a people prepared to receive him. at his second appearing?*

This is our firm conviction, and, believing assuredly that "the day of Christ" is at hand, we address you all, without distinction of name, party or denomination, in the words of sacred text—

"Come out of Babylon, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.

"For the sins have followed her into the heaven, and God hath remembered her iniquities."

Say not to yourselves, "We are Protestants, and therefore not in Babylon".

**BABYLON IS A SYSTEM OF THINGS MADE UP OF EVERY DEPARTURE FROM THE POSITIVE INSTITUTIONS AND PRACTICES OF THE NEW TESTAMENT.**

Original Christianity, which is as pure in the sacred writings as when first delivered to the Jewish nation by the Apostles, recognizes only—

"One Lord, one Faith, one Baptism, one Body, one Spirit, one Hope, and one God and Father of all."

But if you lift up your eyes, and contemplate the aspect of the ecclesiastical world, you will behold lords many; faiths, or gospels, without number; baptisms seven; as many bodies as there are sects; spirits of all kinds but "the Spirit of Christ"; and more fears than hopes.

The present religious system of "Christendom," in whole or in part, can nowhere be found in the Scriptures, except as "the Apostasy," which they declare would arise, and cover the face of the nations as with a veil of "strong delusion."

The morality of the social system is vicious, giving countenance to all unrighteousness, viciousness and malice; and judging from what comes out of their mouths, the hearts of all kinds of religionists are full of envy, deceit and malignity; being whisperers, backbiters, slanderers, haters of truly good men, despiteful, proud boasters, and so forth; being lovers of trifling more than lovers of God. Upon such, His law pronounces death.

This being the obvious condition of the world, is it prepared to receive Messiah? The Scripture says that—

"The unrighteous shall not inherit the Kingdom of God."

Now when he appears, it is to introduce that Kingdom in all its glory; therefore, the "unwashed, unsanctified, and unjustified" will have no share in his dominion.

*It is such only whose characters are defined in the Book of Eternal Life, who will partake in the honours of the Age to Come.*

Do you enquire what you must do, that you may inherit eternal life? That you may be prepared for him at his coming? We answer that the Scriptures teach that we must return to first principles: to those institutions which are sanctioned by the apostolic writings. We must obtain —

“The knowledge of salvation by the remission of sins.”

This is the first step; for having before proved that by practice as well as nature, all are under sentence of death, it behoves us first to be released from sin, that, in the act of release we may pass from the sentence of death to that of life.

The instant, therefore, that a man obtains remission of his sins, he acquires in that act a right and title to eternal life.

Do you inquire what you must do to obtain this right and title to eternal life in the remission of sins? Permit us to quote a few passages from the New Testament in reply to this question. First, then, it is written (Mark 16:15-16)—

"He that believeth (the Gospel) and is baptized shall be saved" (from his sins).

Again (Acts 2:38-41)—

"Repent, and be baptized every one of you upon the Name of Jesus Christ, for the remission of sins."

"Then they that gladly received his word were baptized."

Again, in Acts 3:19—

"Repent and be converted, that your sins may be blotted out."

Again, Acts 8:12—

"When the Samaritans believed Philip preaching the things concerning the Kingdom of God and the Name of Jesus Christ, they were baptized, both men and women."

Again, Acts 3:38—

"And Philip and the Ethiopian went down both into the water, and he (Philip) baptized him."

Again, Acts 10:43—

"To Jesus give all the prophets witness, that through his Name whosoever believeth into him shall receive remission of sins."

And Peter said (v. 47)—

"Can any man forbid water that these should not be baptized?"

None objecting (v. 48)—

"He commanded them to be baptized in the Name of the Lord."

Again, Acts 13:38—

"Through this man is preached to you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the Law of Moses."

Again, Acts 18:8—

"Many of the Corinthians, hearing, believed, and were baptized."

And again, lastly, Acts 22:16—

"Arise, Saul, and be baptized, and wash away thy sins, calling upon the Name of the Lord."

Why should we darken counsel by appending comments to these simple and emphatic replications? We will only add Jesus' reply to the rich young man who asked—

"Good Master, what good thing shall I do, that I may have eternal life?"

Jesus said—

"If thou wilt enter into life, keep the commandments."

These are contained in the passages we have quoted, and in the "all things" which Jesus commanded his Apostles to teach those who were baptized in his Name.

If you inquire, Is this all that is to be done to acquire a right and title to eternal life? We answer, It is. But you will observe that to obtain a **right** and title to an estate is not the same thing as to obtain **possession** of it; a right and title may be acquired, but under certain conditions it may be forfeited. No one can enter the Kingdom of God, or possess life eternal without first obtaining a right and title.

**But vast numbers, it is to be feared, who have acquired a right and title, will forfeit them; and consequently never realize any share in the glory and renown of the future age.**

You will perceive, therefore, that in order to enjoy or possess the things to which we obtain a title by obeying the Gospel, we must also patiently continue in well-doing till the Lord comes, be that event sooner or later. In other words, the interval between believing the Gospel and being baptized, and our departure hence, **must be occupied in forming our characters after the model of Jesus;**

"who is the exact representation of the character of God," and therefore, the very best after which we can aspire.

*Character, and not opinions, will be the test of our admission into the Kingdom of God. Let us, then, form such a character as we have delineated in the Lamb's Book of Life—the New Testament. And be assured, whether our names be repudiated by our contemporaries, or ourselves persecuted to the deprivation of the means of subsistence, we shall be invested with incorruptible life, and crowned with glory and honor in the Future Age.*

The character we are required to form that we may realize the "One Hope of our calling" must be inspired by the Truth; that is, the law of the Lord must dwell in us, with the courageous determination to obey it, or live in conformity to it, and to contend earnestly for it, at all hazards.

**God must be in all our thoughts; and our actions must be shaped with a view to His approbation alone.**

How will this or that be approved by our Father in Heaven, and not what will the people or their leaders say, should be the only question permitted to stand up between our conceptions and the practice of them. In short, "the grace of God that bringeth salvation" teaches us that—

"Denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in the present world;

"Looking for that blessed hope, even the glorious appearing of the great God and Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

It charges—

"Them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, Who giveth us richly all things to enjoy;

"That they do good, that they be rich in good works, ready to distribute, willing to communicate,

"Laying up in store for themselves a good foundation against the time to come, that they may lay hold on Eternal Life."

*Such are the things which constitute the character of the men whose religion is pure and undefiled, and who will be accepted when the Day Star shall illumine the world.*

When the ancients had obeyed the Gospel, they did not insulate themselves. On the contrary, attracted to a common center by the love of the Truth, they associated themselves together into communities, that they might continue in all the things enjoined upon them by the Apostles.

They met together every first day of the week, because Jesus rose that day.

Being assembled, they sang his praise, celebrated his death, supplicated his favor, exhorted one another to love good works, and a patient continuance in well-doing.

They searched the Scripture, and in proportion to the strength of their affection for the common Truth, so they were knit and compacted together in the bonds of love and brotherhood in Christ. Their hope was one.

They earnestly desired the appearing of Jesus Christ, because they expected then to be raised from the dead; or, if alive at his coming, to be transformed into the similitude of his glory.

**Their love was perfect; and they loved one another in the ratio of their love to God, Who first loved them. There was no fear in their love, "for perfect love casteth out fear."**

And, unlike the worldly-minded and false-hearted religionists of this Laodicean age, as they conceived in their hearts, so with their tongues did they the Truth express.

In those days of primitive simplicity in the faith, they did not worship God by a proxy, whom they hired at so much per annum to preach the traditions of men. Nor did they masquerade, but they walked as becometh saints, ennobled by the Truth, and destined for the good society of the Messiah's age.

In the Scripture of Truth God has set out our destiny before us in the most intelligible terms. He pronounces us sinners by nature and practice; and because sinners, corruptible and mortal "in body, soul and spirit," the whole person—

"The wages of sin is death."

This life is probationary. We are placed here to prove ourselves worthy of the destiny we may choose—

"The gracious gift of God is eternal life through Jesus Christ the Lord."

Which will you? Life and Death are set before you; will you strike for freedom from the law of sin; or choose ye rather to fret out the "few and evil days" which may remain to you as the bond-slaves of this perishing state and "die accursed?" God invites you to reconciliation. Jesus said—

"Come unto me, all ye that are weary and heavy laden, and I will give you rest."

Have you no ambition beyond the mean and grovelling aspirations of this animal life? Are the glories of personal decoration with silks and velvets, and gold, and precious stones, the choicest brilliants after which you sigh?

Is the honor which comes from vain and foolish man, corruptible and defiled in all his parts, your highest aspiration? Is the immortality of fame with future generations the best for which you long?

*Fellow mortals! Of what value are baubles such as these to tenants of the tomb? Are the particles of dust which once rejoiced in the glory and renown of a Nebuchadnezzar, a Cyrus, an Alexander, a Caesar, or a Napoleon, more happy or estimable than those of a Lazarus? All these things perished in the using, and now are equally valueless to all, both of high and low degree.*

We being destitute of all true riches and good things by nature, our benevolent Creator has offered us "glory, honor, incorruptibility, and eternal life," with an "inheritance which is incorruptible, undefiled, and that shall never fade away." He invites us in the Gospel to become heirs of these things; and, by our future conduct, to prove ourselves worthy to possess them.

Would you not be arrayed in splendour which will excel the glory of the Sun? Would you not be exalted to the dignity of associate kings with the glorious monarch of the Future Age? Would you not be invested with an incorruptible life, that you may eternally enjoy "the inheritance in the light" which is to be revealed at the appearing of the "bright and morning Star"?

Let, then, the dispositions of the ancient Christians be revived in us, their descendants; and let us forsake our disobedience, and return to the wisdom of just persons; thus the Truth will make us "a people prepared for the Lord."

Forget the things which are behind, and press forward to the things which are before. Though you may belong to the straitest sect of popular religion, and in all good fame with its officials, "come out from it" and obey the Gospel for remission of sins, and a right to the promised Kingdom.

Romanism and Protestantism are forms only of "the Apostasy" from original Christianity. There is but one true and genuine religion; all others are counterfeits. You can only be "accounted worthy" to attain to the resurrection of the just by a right and title derived from that religion. The Old and New Testaments are the only documents in which it is found pure and undefiled by the traditions of men.

If you would become Mohammedans, you must study the Koran, that you might learn in what Mohammedanism consisted. Even so. if you would become Christians, you must study the religion of the Christian Scriptures in these oracles, which alone contain it.

**The motive, then, presented to you, by which you may be induced to "count all things but loss," is the excellency of the things to be brought to you at the coming of the Lord.**

If you invest yourselves with the wedding garment, in the way the Scriptures direct, and we have endeavoured to point it out in this well-intentioned address, you will be honoured to "sit down with Abraham," the Prophets, Jesus and his Apostles, "in the Kingdom."

But if the cares of this world and the deceitfulness of riches should unhappily lead you to put away these things from you and to "judge yourselves unworthy of eternal life," there is but one thing for you; as it is written (2 Thess. 1:7-10)—

"The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire; taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired by all them that believe."

*But that it may be your part to eschew the evil coming upon the world, and to lay hold on the hope set before you in the Gospel, is the sincere and humble prayer of yours, in all philanthropy and benevolence,*

—John Thomas

---

## **My Days and My Ways**

**By BROTHER ROBERT ROBERTS**

*"The Spirit and the Bride say, Come! And let him that heareth say, Come!"—Revelation 22:17*

### **PART EIGHTEEN**

WHEN my reporting engagement at the General Hospital was completed, I received something over 50 pounds as my share of the remuneration; and having meanwhile obtained an appointment on the staff of the Birmingham Daily Post, I was at liberty to deal with this sum in the special way suggested by circumstances.

My wife had gone on a 3 months' visit to her native town (Edinburgh) to recover from the hurtful effects of the hardships endured during our few months of Birmingham life; and in her absence, I planned a pleasant surprise for her when she should return.

We had been living in a gloomy house next door to a tavern in Great Colmore Street, which had been taken for us by the friends anxious to get us to Birmingham.

My attention was now called by one of them to some new houses which were being put up in Belgrave Road, a road in the suburbs which at that time lay through fields. They were a larger class of house than the house we were in, and more capacious than our meagre effects could furnish. But the money in hand would enable me to make good the deficiency.

Everything was so new and fresh and clean and bright, with open fields before and behind, that I felt sure it would be a pleasure to my companion to come home to such a place.

It was the year 1864 and I decided to take No. 64, in which we have ever since spent the rough days of our pilgrimage, with sundry alterations and enlargements as required from time to time to make it unnecessary that we should shift to another place, for, with the coming of the Lord always in view, we had resolved to consider our house a mere tent and convenience to be used for the purposes of probation.

*"Strangers and pilgrims" the friends of God are in the present order. Men passing through a country do not surround themselves with permanent appointments.*

My sister, who (with her family of 4) was living with us, superintended the furnishing and removal arrangements, and in due time, in the midst of bright summer weather, we made the change.

In the midst of the operation, my father and mother arrived upon us from Canada, which brought our domestic garrison to a considerable point of strength.

My father and mother had emigrated to Canada on the invitation of my brother John, who was settled at Ottawa, but did not find themselves at home; and so after a year or two had decided upon giving Birmingham a trial. They were unable to provide themselves independently, so we gave them accommodation in the new house.

My generous companion found them in occupation on her return, making with my sister and her 4 children a full and lively house.

\* \* \*

I HAD brought out the first number of The Ambassador during my wife's absence in Scotland. The principal part of the original prospectus will be found in The Christadelphian for June, 1871, page 198, as an article headed "Glad Tidings of Great Joy to All People."

This prospectus was sent to all who had subscribed for the penny numbers of Twelve Lectures. The response was just about sufficient to cover the printer's monthly charge and, as I had never set my mind on anything beyond this, I resolved to go ahead.

A brother in Halifax, Yorkshire, undertook the printing of the magazine and, I think, attended to the dispatch through the post of the first few numbers. This arrangement continued for about two years, and was on the whole satisfactory.

The only inconvenience was the tendency on the part of the said brother to edit as well as print the magazine, which compelled me to request him to set up the type exactly according to copy. This undeservedly earned for me the character of being "the most pepperish customer on the books."

The arrangement continued till the request of a Birmingham printer to have the work coincided with the occurrence of an accident to the Halifax printer, from the effects of which he died.

The publication of The Ambassador was a great means of keeping alive and extending the results produced by the labor of Dr. Thomas. Those results at that time were limited to a very few points in the country, and were in a very feeble form.

David King, Dr. Thomas's Campbellite opponent in England, took pleasure in parading in his magazine the meagreness of the work as reported in the intelligence department of The Messenger; and seemed justified in his allegation that it was "everywhere dying out."

*Slowly, however, the circulation of Twelve Lectures, the publication of the Ambassador, and the holding of regular meetings for the exhibition of the Truth began to tell. Here and there the Truth began to take root. In Birmingham, the impression was made that naturally results from steady work.*

My occupation kept me in Birmingham; and on every Sunday evening I lectured, and also addressed the brethren in the morning, besides conducting a Bible Class during the week. From about a dozen, the meeting slowly crept up by additions, till it became a comparatively numerous body.

\* \* \*

OUR growth compelled several unpremeditated developments. A hymn book was one of them. The few who met together before we came to Birmingham had fallen into the use of a dozen or so hymns collected and stitched together by a worthy old man named Truman, since gone to his grave.

These were millennial and fairly scriptural in character, but were so spoiled with the current theological taint as to be quite unfit for the use of enlightened believers of the Scriptures, as well as being too limited for regular use.

The necessity for a larger and more scriptural compilation pressed itself upon us, and our interest in this direction was stimulated by the advent among us of a musical family who led us in our singing with a flute, violin, and basso. We had had no difficulty on the question of hymns in Scotland. There the versified psalms of David are bound up with the Bible at the end, and are in universal use alike among those who hold the popular theology and those who desire to sing with the understanding.

But the Scotch version of the Psalms is almost unknown in England, and even the English version is a book by itself and not in general use.

I set to work and made a collection from various sources (including the Scotch Psalms). The collection amounted in all perhaps to 100 hymns, and was published under the title of The Golden Harp—a pretentious name for a very poor production, but which most comfortably supplied our needs in that line for a few years.

\* \* \*

THE second matter in which growth forced our hands was the matter of what is known as "church order." At first we had no rules. Our numbers were so few and our proceedings so simple that it would have been pedantic to have employed them. I felt very averse to their introduction; but we were compelled to consider the question.

The brethren proposed to give me an official status among them as "ministering brother," but I objected. Such an arrangement would have artificially separated me from the others; this I felt would be contrary to the spirit of the Truth. The bulk of the speaking fell to me as matter of necessity, because there was no one else to do it profitably; and to this I was willing to submit, but not to have any title or honorary status connected with it.

*There is a difference between doing the work and having an ornamental label. I have always felt an invincible repugnance to the latter, and an equal resolution regarding the former.*

I have met many men with feelings just reversed on those points; and some of my difficulties have arisen from this cause; when spiritual incompetence has come forward in the ornamental spirit.

\* \* \*

There was a brush on this subject quite early, while we were yet in Ann Street Schoolroom. A certain brother—most interesting on some points and even lovable and amusing, but of very light weight in all respects—wanted to divide the lecturing with me.

Nothing would have been more to my mind had he possessed the capacity to exercise a scriptural influence, and the ability to enlighten or even to interest an audience; but to have personal vanity performing behind a desk to the spoiling of a work which had been done by hard scriptural labor was an idea which I could not brook, and which I felt I must on every ground resist.

I therefore informed him that if he persisted in his proposal, I should be under the necessity of leaving the lecturing wholly to him, and going elsewhere in promotion of the work of the Truth on

independent ground. No more was heard of the idea after this, but ambition received a wound from which it never recovered.

It is so difficult to get on with men when they are in love with themselves, and so easy to get on with men when they are in love with God.

Instead of accepting a position of personal authority, I drew up a set of rules for consideration which would have the effect of putting the body in complete charge of its own affairs. These were adopted, and were afterwards modified from time to time in accordance with the lessons of experience.

They substantially remain the basis of ecclesial operation to the present day. They enable the ecclesia to make a periodical election of presiding and arranging brethren who are subject to its direction once in 3 months in the quarterly meeting at which they have to report their proceedings for confirmation.

*Time has not increased my admiration for such a democratic system. It was not admiration that led me to propose it at the beginning, but a perception of the necessity for it in the peculiar circumstances of our century, when there is no basis for the exercise of divine authority.*

The aim was to combine liberty with order, and law with the absence of authority, and above all to preserve the fraternal character required by the law of Christ. In this respect, it was a compromise, and therefore like all compromises a little unsatisfactory in some directions. Nothing else seemed practicable in an age that lacked Divine direction.

Some thought there was direction enough in the Apostolic precepts relating to the choosing of bishops and deacons, some asked why not appoint elders as these.

The answer lies in the great difference between our own age and the Apostolic age in respect of the presence and guidance of the Spirit of God. There is not in our day that open guidance that would give sanction and authority to ruling brethren.

**There may be brethren having the qualifications for the exercise of authority; but how can they exercise authority in the absence of that Divine appointment that confers it?**

The brotherhood are comparable in this respect to the servants in a nobleman's house who have been left to themselves for a time. There may be those among them capable of taking the headship, but because the nobleman has omitted to name and appoint them, they cannot take the place.

Dr. Thomas had some time previously promulgated an order less democratic and more in harmony with the apostolic institution, but it did not seem quite suitable to our circumstances, and there was no attempt to apply it. Some years later, Nottingham adopted it, but it was soon found unworkable on some points and was changed.

There are some things in it that are superior to the arrangements we adopted in 1864; by several alterations, we have come nearer to it in spirit as opportunities for revision have arisen. But the whole spirit of the present age is too intolerant to government; and the materials for trusty and benevolent authority too poor and scanty to admit of any close approximation to the apostolic original.

*We can but do the best we can in our evil day, in hope that the Lord will overlook our blunders, and give us a place in that perfectly well-ordered house of authority that will be established in all the earth when the absent nobleman returns.*

\* \* \*

BETWEEN my daily newspaper duties, the getting up of The Ambassador, and the work connected with a growing ecclesia, my time was full.

One of the drawbacks connected with my reporting life was the encroachment it made on Sunday time. This was made as light as possible by the newspaper in consideration of the purpose for

which I had come to Birmingham, but I had to take my turn in routine duty, and had to make frequent calls at the hospitals and police stations for news of the latest accidents and misdeeds.

These calls having to be made after delivering the Sunday evening lecture, were very disagreeable. The transition from the congenial contemplation of the beautiful things of the Spirit to the handling of the dark and ugly ways of man in this sinful era caused something like the experience of a man who might be ejected into the darkness and the rain from the brightness and joy of a nuptial feast.

My companion took off the disagreeableness as much as she could. She would bring me some supper before I started, and would then accompany me on my rounds and come and wait for me in the newspaper office while I wrote out my paragraphs for the printer, after which we walked home.

These dreary performances were often in bad weather, which made them drearier still, but all things human have an end, and the time came when we had to do this no more.

I remained on The Birmingham Daily Post for about 15 or 18 months—from the middle of 1864 to well on in 1865. During this time I brought out the first two volumes of The Ambassador—in monthly numbers of 16 pages each—mixing up the writing and proofreading often with my newspaper work. It was a poor affair, looking back upon it; but it was the germ of what came after.

This that came after has never been anything to think of with particular satisfaction; but such it has been, it came out of the lean, bald, and ungarnished, crude, raw, and impulsive monthly effort of 16 pages of heavy articles in long primer, brevier and nonpareil, put forth at a time when no one seemed to care for Zion, but everyone put forth what talent they had with secular personal objects.

*To everything there must be a beginning, and a great deal is done when a start is made, provided there is any power of continuance behind it.*

I relied chiefly on the progressive exposition of the first principles of the Truth for keeping up a supply of editorial matter from month to month. As a foundation for this, I drew up and published in the first number a series of over 20 propositions under the heading "The things concerning the Kingdom of God and the Name of Jesus Christ," undertaking in future numbers to "systematically expound the elements of truth comprised in this phrase.

My first decided snub arose out of this proposal. I was formally charged with presumption in undertaking to "systematically expound" Bible truth. What right had I to "systematically expound" anything?

The challenge was from a professor of Bible Truth for who, in my juvenility, I had nothing but feelings of profoundest respect, and for countenancing whom in the list of names appearing at the close of the first edition of Twelve Lectures, I had received such a smart rap from Dr. Thomas—as stated in a previous chapter.

*I felt the challenge was quite unreasonable. I had embraced the Truth of God, which was free to all, and it seemed to me the merest matter of course that I should do the utmost I could for its diffusion, as I expected everyone else to do in a similar position, and which I felt nobody could do me a better turn than by doing.*

This rude growl was therefore unintelligible to me. But I lived to understand matters a little better afterwards. The emitter of the growl became an enemy of Dr. Thomas and the inventor and purveyor of various half-fledged crotchets, which acted as an obstacle to the currency of the delightful, unsophisticated Truth.

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

---

## Pray Without Ceasing

*"I will, therefore, that men pray everywhere, lifting up holy hands, without wrath and doubting"*  
—1 Tim. 2:8

AS we follow the life of the Master through the gospel records, we are impressed with his constant recourse to prayer, both in solitude and in the presence of the multitude. He was conscious of his need of approach unto God, his Father. His example is a pattern for his brethren and sisters—

"Men ought always to pray and not to faint" (Luke 18:1)

Prayer is a supplication, an entreaty, a petition, a worshipping and praising of God. It is a recognition of the reality of God. The manner of our approach to God is an indication of our degree of acceptance of His reality (Heb. 11:6)—

"He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek him.

"Without faith it is impossible to please God."

God must be an absolute reality in our lives. Our complete outlook must be a positive recognition of His being. Our every conscious moment must strive to focus attention on this fact. As we read in the Psalms, as on rising each day (118:24)—

"This is the day which the Lord hath made! We will be glad and rejoice in it!"

And as we close our eyes—

"I will both lay me down in peace, and sleep: for Thou, Lord, only makest me to dwell in safety" (Psa. 4:8).

This was the confidence which motivated the Master. It was not an abstraction, but a positive fact. It was a vital issue of life and death.

God was his Father. He accepted this fact as real. His repeated instances of recourse to prayer are for our instruction and guidance, to impress us with the same reality and awareness of the presence of God—of the accessibility of God to our petitions.

How impressive, then, is the request from one of his disciples (Luke 11:1)—

"Lord, teach us to pray, as John also taught his disciples."

*"Teach us to pray!"*

Do we not know how to pray? Are we willing to concede that we do not know how to pray? Are we quite content that our few quickly uttered words are real prayer?

*"Teach us to pray!"*

And the Master proceeds simply to express words which are known around the world; words which are recited by many from childhood, words which we can repeat from memory. By a knowledge of these phrases, do we know how to pray? Certainly just repeating these words is not prayer. There must be perception and understanding. Paul said (1 Cor. 14:15)—

"I will pray with the spirit, and I will pray with the understanding also."

\* \* \*

*"Our Father Who art in heaven."*

Is there any purpose in repeating such words if we do not concede that He IS our Father in heaven? Is there any wisdom in addressing our words to Him if we do not believe that anything will happen as a result?

Do we actually **want** anything to happen in our lives which will not be in harmony with the little pattern of existence we have hewn out for ourselves? Does the repetition of such words from our lips lull us into a complacency that we have prayed to God and everything now is up to Him to give us what we naturally want?

*True prayer is a firm conviction in the heart of the reality and nearness of God in all things. It is incense before His throne, filling the house with a fragrant odor, pleasing to God.*

In this day of human accomplishments and marvels of inventions and marked increase of knowledge, the presence and operation of God in world affairs is almost ignored. We grow accustomed to hearing daily of some new development of science, some new record of mechanization; and we come to accept these wonders as the ordinary events of our lives.

All these daily happenings are ascribed as the successes of man's genius and wisdom and power. Constantly men are eulogized for their cleverness and prowess. There is an urge to outdo previous levels of attainment, to raise the tower higher into the skies, and place the statue of man boldly on top, adorning him with the coronal wreath.

The root of all this (though it forms one of the signs of our times) is vanity, greed, covetousness, envy, and all the basic works of the flesh. Men's lives are being sacrificed on this altar of Babel and confusion, either spiritually or literally.

These happenings speak of another day over 4200 years ago, when men's hearts were filled with their own thoughts and success and power (Gen. 11:6)—

"Behold, the people is one, and they have all one language; and this they begin to do:  
"And now nothing will be restrained from them, which they have imagined to do."

Completely eliminated from man's thoughts and purposes, are the desires and will of God. There is no consideration of what God has in mind, no understanding of the purpose of creation, no desire to know why we are here.

But realizing the position of God as supreme over the universe, as the Motivator of all things, from the greatest wonders of Creation, to the minutest molecule of every substance, we will be humbled and brought to understand the insignificance of man in the vast operation; we will rejoice in the grace extended to us in the invitation to associate with God—

"When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained—  
"What is man, that Thou art mindful of him? Or the son of man, that Thou visitest him"?

In our approach to God there will be an acknowledgement of our unworthiness before Him, but not a disposition to reject Him. There will be a fervent pleading with Him to help us, to concede that without Him we are nothing, that we cannot enter into a position of bargaining with God, or question what happens to us.

There will be a free and spontaneous confession that what has come upon us is because He is our Father, and because He is faithful and righteous.

*Can we say, as we look back over the past of our lives, that the trials, the sorrows, the sicknesses, and the bereavements—are a result of the faithfulness and righteousness of God?*

*It may be difficult for us to recognize this through the tears, the frustrations, the sorrows and the anguish of life. Have we come to concede that—*

"All things"—ALL things, not just some—"work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8:28).

Can we agree that—

"If God be for us, who can be against us!"

Are we persuaded that—

"Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature—is able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38-39).

If we are convinced of this fact, then we will truly exclaim with praise—

*"Hallowed be Thy Name."*

—holy, sanctified, be Thy Name.

Such words are an antidote for depression due to life's present problems, and illustrate that through all our lives, whether waking or sleeping, whether "at home where none intrude, or in the thronging multitude, in every land, or on every sea," we are surrounded by our Father, Who is in heaven, and everywhere present by His all-pervading Spirit.

There will be a lively recognition of God as supreme—not a creation of man, out of the earth, fashioned according to the whim and fancy—but far above all principality and power.

Such oversight of the universe and vast control, evidenced every day as we look out into space, places the smallness of man in clear focus. It dwarfs man's attainments before the critical eye.

"Will God indeed dwell on the earth? Behold, the heaven and the heaven of heavens cannot contain Thee; how much less this house that I have builded" (1 Kings 8:27).

Such are the words of Solomon, and it is a revelation of the mind of God, and His position, Who has made His throne in the heavens. But this greatness has not removed Him from His children. The order and direction of the vast system we know as the universe, teaches us the presence of God in all existence, and His proximity to all mankind. This close relationship between God and His sons and daughters, showering care, guidance and protection, is confessed by our prayer: 'Our Father Who art in Heaven.'

\* \* \*

*"Thy Kingdom come."*

Here is a statement which is a recognition of the basic purpose of God, the whole plan of salvation. For what is it but a realization that God has a plan for the earth, and a strong desire for its establishment.

*There will be a feeling and a yearning for this condition above all else; it must be far more than just a general recognition that this will come about.*

Being preoccupied with the present life, fully wrapped up in present pursuits, and desires, or satisfaction with our own efforts and attainments, dulls the senses to an appreciation or zeal for the fulfilling of God's purposes. The things of the present become gods in our lives, and the reality of God as the prime mover is lost.

A longing, a fervent desire must be kindled in each heart for the Kingdom of God to come. It will be developed by an appreciation of the cause of the world's ills and the need for their removal. Such conditions are brought about by a disregard of or ignorance of the principles of Christ. This emanates from the flesh, clearly defined by James (4:1-4)—

"From whence come wars and fightings among you? Come they not hence even of your lusts that war in your members?"

"Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

"Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?"

**"Whosoever, therefore, will be a friend of the world is the enemy of God."**

While this is the basis of world operation and the statements are strong as addressed to believers by James, it is no stronger than Christ addressed to the responsible of his time.

*Association with the world, and affinity with its desires, its activities, its pleasures, its cravings, places us as profaning the purpose of God and supporting a world condition which is ripe for destruction.*

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4).

These characteristics motivate the lives of most people. Newly developed world nations, or civilizations of centuries duration, all display the same underlying human tendencies. With this self-assertion, there is no desire for the coming of God's Kingdom.

As these signs of human failure become clearer, God's children earnestly pray that God will soon take a hand and correct man's direction. There will be a loathing of the ways of the world and a fervent pleading with understanding, "Thy Kingdom come." We see the orderly pattern of events in the universe, the control of the heaven (the work of God's hands), and pray that this will soon be the order brought from the chaos of human endeavour.

*"Thy will be done, as in heaven, so in earth."*

**Do we really WANT God's will to be done on earth? Then we will be developing God's will in our own lives.**

We know that such a condition will never be universal by this approach, but God is PREPARING A PEOPLE to bring this to pass in the future. It first must come individually. Such individuals will be qualified examples to bring the knowledge of these principles to a humbled world population.

How important that those who preach the Gospel of peace have manifested a firm conviction of the very things they are to declare! Do we fervently want God's will in our lives? Have we arrived at the mind of Christ, when he declared—

"Not my will, but Thine, be done" (Luke 22:42).

Have we subjected our own will to this important fact? God's will shall be done on this earth, and very shortly. But if we have not learnt from God's Word this way of thinking we shall not be received to take part in it. Man's will cannot stand against God's. Thus we read (Psa. 143:10)—

"Teach me to do Thy will, for Thou art my God. Thy spirit is good; lead me into the land of uprightness."

\* \* \*

*"Give us, day by day, our daily bread."*

If we have comprehended God in our lives, this will be the natural recognition of God's care. We will realize that—if God has seen fit to call us to a knowledge of His purpose and requirements—we have been selected as a peculiar people with whom He is working, and we will not doubt this daily provision.

## **If otherwise, why should we pray for it?**

The very expression is a thankful recognition that we BELIEVE the facts as they are. It is a calling to mind (not just a few hurried words) of this loving Divine care. We must not grow callous of this provision, or take it for granted.

All the operations of nature are subservient to this daily provision. Seed-time and harvest, summer and winter, night and day. Without these cycles of natural phenomena, this daily supply for our needs would not be forthcoming—

"All things are for the sake of God's elect."

*There will be no "complaining in our streets" if we realize the overall Divine supervision. The constant daily recognition will keep alive in our minds this Fatherly care for His children.*

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

---

## **The Shepherd of the Sheep**

### **JOHN CHAPTER TEN**

*"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber"—John 10:1*

WE may wonder why, in introducing such a beautiful and comforting picture, he should start out with the dark and negative aspect, but unquestionably divine wisdom has a good reason, and it is profitable for us to ponder on it.

In such a picture, we are apt to be entranced with the beauty, and forget that the goodness of God is hedged with very narrow limits and solemn warnings, and it is "severity" and not "goodness" to all who ignore those warnings.

*"Some other way."*

The flesh always wants to do it "some other way"—some way that pleases us. This is the whole basis and significance of the temptation of Christ: "Some other way."

There is only one way—GOD'S Way: and we have to keep relentlessly bringing ourselves back to it. "Some other way" sums up the whole lesson of this chapter—the whole story of salvation.

It is all comprised in the climactic, joyful agony of the Garden of Gethsemane—

"Not my will, but Thine, be done."

"He that loseth his life shall find it."

\* \* \*

*"A thief and a robber."*

A thief is that which is devious and deceptive—anything not perfectly honest and pure and in harmony with Truth—

"Thou desireth Truth in the inward parts."

A robber is that which is violent and aggressive—anything that seeks its ends by force and pressure and self-assertion. These are the two basic ways of the flesh.

\* \* \*

*"He that entereth in by the Door is the Shepherd of the Sheep."*

This parable has a wide range of application. We see this by the fact that Jesus says (v. 7), "I am the Door," and in v. 11, "I am the Shepherd."

He is both. He is also the Sheep. He is everything. This is the first great lesson: HE IS EVERYTHING.

This is the ideal and conception to which we must gradually, painfully, stumblingly, but steadily shape our lives, so that we may, more and more peacefully, and truthfully, and understandingly, say with Paul —

"To me, to live is Christ, and to die is gain."

Until we have reached this point, we have not found peace. We are not, in the fullest sense, in the fold and of the sheep. We have not, in the fullest sense, brought ourselves into a true, intimate and saving relationship to the Good Shepherd—

"To me, to live is Christ, and to die is gain."

\* \* \*

*"To him the Porter openeth."*

If Christ is the Door, and the Shepherd, who or what is the Porter. Is that Christ too? Yes, in a sense it is. At least, it is the spirit of Christ—the "Spirit of Christ in the Prophets."

It is true we cannot force these types too stiffly and mechanically. We must rather by meditation gradually feel the depth and beauty and fittingness and interrelationship of the symbols—gradually absorb the spirit of the picture. To pin each aspect down mechanically and unalterably is to destroy the life and depth and movement, to make it flat and dead.

The Porter is the Guardian of the Door: the Rejector of the Unfit: the Examiner and Approver of all who enter in. Basically, it is the Spirit of God, the Word, the Truth: but it takes various forms and manifestations.

In a very large sense, Moses and his God-inspired writings constitute the Porter—the Chief Servant in the House of God preparing for the entrance of the Son—the Schoolmaster to lead unto Christ—

"Moses wrote of me . . ."

"All things written in the Law must be fulfilled concerning me."

Moses was something very special to God. God made this clear when Aaron and Miriam questioned his position—

"My servant Moses is not so: with him will I speak mouth to mouth" (Num. 12).

". . . as a man speaketh unto his friend" (Exo. 33).

The same chapter records —

"The man Moses was very meek, above all men upon the face of the earth."

And Paul says (Heb. 11) he —

"Esteemed the reproach of Christ greater riches than the treasures of Egypt."

*His Christlike character was the secret of his special relationship to God.*

The Way to this special intimacy with God is open to us all. It is just a question of how much we really want it, and what we are prepared to give up to get it. It is not given lightly. There must be sacrifice. But it is given freely to those who seek it with all their heart.

In another harmonious and related sense, John the Baptist was the Porter. John—the last and greatest of the long prophetic line of which Moses was pre-eminently and outstandingly the first and the head. Of John, Jesus said —

"Among them that are born of women, there hath not risen a greater than John."

*"To him the Porter openeth."*

From Moses to John the faithful Porter guarded the Door. Finally the Great Shepherd came, to whom they had all given witness, and on Jordan's banks the last great Porter opened the Door of the Fold—

"Behold the Lamb of God that taketh away the sin of the world."

We note again the strange depths amid beauty of the symbolism. Jesus is not only the Door, and the Shepherd, and the spirit in the Porter—he is also pre-eminently the Sheep—the Lamb of God—the Lamb slain from the foundation of the world.

\* \* \*

*"To him the Porter openeth, and the sheep hear his voice"—v. 3.*

"THE SHEEP HEAR HIS VOICE." This is the second great lesson and testimony of the parable. This is the test and badge of the true sheep. So many claim to be his sheep who refuse or neglect to "hear his voice"—who ignore his testimony and instructions when they run counter to their own fleshly thoughts and desires.

But the true sheep are eager and anxious to learn and to conform to the holy spirit of his teachings. They freely recognize their helpless inability to direct their own steps unaided. Though the way he leads is narrow and hard, and many turn from it to the pleasant way of the flesh, the true sheep say with Peter —

"Where shall we go? Thou only hast the words of eternal life."

There are many, many voices calling to the sheep—pleasant, and desirable, and wonderfully appealing voices. But there is one voice of the true Shepherd of Life, one gentle voice which says —

"Regardless of all your natural, animal feelings, THIS is the best, and highest, and most joyful way."

*"And he calleth his own sheep by name"—v. 3.*

He is calling US by name. It is not a formal, standard, chilling, impersonal, blanket, form-invitation, but the warm, living, personal, individual approach of intimacy and love.

He knows and addresses each one separately and affectionately, as a close and beloved friend. He knows each one of us—if we are his. He knows all our problems and hopes, our sorrows and our joys, as no human being of our acquaintance, however intimate, can possibly know them.

The personal relationship between the Shepherd and each sheep is the key to all the living power of the Gospel of Salvation. Salvation is a matter of personal communion and unity with Christ. We MUST establish that personal unity: everything depends upon it.

Christ must be real and close to us—more real and more close and more intimate than any human relationship.

*We must live constantly in the atmosphere of this close companionship—always pausing to renew it as we awake each morning; always closing the day with thankful meditation on its blessings.*

Under a different figure, he emphasizes this in the Parable of the Vine —

"Abide in me, and I in you. He that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing."

*"Without me ye can do nothing."*

Attached directly to him, as part of him, looking constantly unto him, drawing continual strength from him—we bring forth fruit unto holiness and righteousness.

On our own, no matter how hard we try, no matter how good our intentions, we struggle vainly, and flounder, and sink.

But here the figure is the Shepherd and the Sheep.

The typical characteristics of sheep are:—helplessness, defencelessness, non-resistance, submission, complete dependence on the care of the Shepherd, and the need of leadership and guidance.

These characteristics are not what the world considers desirable, but they are the characteristics of wisdom and life for man in his weak, mortal state.

Sheep seem to be the animal most closely associated with man from the beginning, both practically and symbolically—the one particularly and providentially provided to supply his needs in food and clothing, and also symbolically to fill his spiritual needs.

Although we are not specifically told at the time, from every consideration, and from the reference in Revelation to the "Lamb slain from the foundation of the world," it would seem clear that it was a lamb whose skin God used to cover the nakedness of Adam and Eve, in token of the Great Sacrifice later to be made in the fulness of the times.

And the basic sacrifice of the Law—the Daily Sacrifice—was a lamb, offered each morning and each evening perpetually.

\* \* \*

*"He calleth his own sheep by name."*

In modern sheep-raising, the individual aspect is lost. They are raised impersonally in the mass. This is very efficient, but mass efficiency has a way of destroying the individual life and meaning of things. All progress is not progress.

Sheep respond to the individual approach of love and care. They lose their shyness and fear and blank non-individuality. They develop personal affection and attachment. Doubtless, in the marvellous Providence of God, all living creatures are this way to some degree: certainly human beings are.

I was greatly impressed with this characteristic of sheep in Texas, and with the deep lessons in shepherdship and inter-responsibility that it teaches. I have seen sheep raised as pets who would not stay with the common flock, nor follow the common habits of sheep, but who wanted always to be with those who had raised them and shown them affection and care.

*Salvation—and the proclamation of salvation—is in many ways a very personal and intimate process.*

There is no such thing as an "ecclesia." It is a convenient fiction, like a "corporation," but it has no tangible reality. There are only individual brethren and sisters.

The more closely they are knit together in heart and thought and love, the more fully the ecclesial entity emerges, but we must always clearly think of the personal, individual sheep, and never blur our vision into just seeing the flock as a mass.

Truly, great and spectacular things can be done with flocks, as such. Power and wealth and influence are always built on manipulating the mass. The multitude wanted to make him a king—and how easy it would have been! How much great and spectacular good he could have done for the masses, as their king!—

"All these things will I give thee, if thou wilt fall down and worship me."

Did he not have a duty—a responsibility—to operate on the largest scale—to spread "good" as widely as possible, to as many as possible? It is the argument of the well-meaning of the world today. And many, too, who should know better, say we should seek divine ends by worldly, co-operative means.

But he chose the slow, hard, unspectacular, individual way. He chose to be a simple, obscure shepherd, and to call his sheep one by one, by name.

We cannot deal with ecclesias as masses. We cannot think of them as masses. It is the modern, efficient, lifeless, natural way. We must consider the sheep individually—get to know them individually—approach them individually in love.

This is why Paul fills the salutations of his letters with so many names. He thinks of them all separately, one by one. He could not, being Paul, forbear that word of loving remembrance for each one.

*"He calleth his own sheep by name."*

The more individual people we know—truly **know** in the sense of getting heart to heart in mutual understanding and sympathy and comfort—not to criticize but to sympathize—the fuller and richer and more Christlike is our life—the closer we are to the Great Shepherd of the sheep.

The more we are self-centered in our own affairs and interests and personal welfare and enjoyment, the emptier and cheaper and more useless is our life. As we shall read together soon (John 12:24-26)—

"Except a corn of wheat fall into the ground and die, it abideth alone:

"But if it die, it bringeth forth much fruit—"

We must each die, to bring forth fruit. Continuing, v. 25—

"He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him FOLLOW me."

Returning to ch. 10—

*"He calleth his own sheep by name; and leadeth them out."*

There is a being kept safely in the fold, and there is also— at the same time—a being led out under the care and guidance of the Shepherd.

The first "leading out" is when we are called: when the Shepherd first calls our name, calls us unto him, invites us to be part of his flock—to accept his love and care, to put our faith and dependence in him.

This is a leading from death to life, from bondage to freedom, from the loneliness and helplessness and purposelessness of a sad natural life to the joy and friendship and companionship of the glories and beauties of eternal things. He leads us out of the blind, wandering mass of shepherdless sheep, and gives our life a meaning and a purpose.

There is also a daily leading out of the fold. Each day as we arise to the day's activities, we must listen to the Shepherd's voice, and follow him. Only when we are consciously and faithfully doing this are we safe.

*We are never on our own. We do not set our own course. We do not choose our own path and circumstances in this life. When we try to, we are lost, wandering, self-willed sheep.*

It is a characteristic of sheep to tend to forget to listen to the shepherd, to wander thoughtlessly, and to go astray and get lost, and get into danger and harm. They must be watched over, and called, and reminded. Here the type is perfect.

In another parable the love and care and concern of the True Shepherd for the lost and wandering sheep is beautifully and comfortingly illustrated. He searches the dark mountainside till he finds it.

But the individual lesson for us is to give constant heed to the Shepherd's voice, and keep close to him. Some lost sheep are never found.

As soon as the sheep loses touch with the Shepherd, it is on the wrong path and in danger. Many things in this life can attract the attention away from the Shepherd's voice—pleasing and attractive and desirable things.

It is certain that if we always keep our personal relationship of love with Christ strong and clear and uppermost in our minds, we would never do anything to grieve him—never do anything out of harmony with his goodness and holiness.

There is no power like the power of intimate, personal affection. It is **this** we must develop toward the Shepherd by meditating on his goodness, to combat all other influences in our lives.

\* \* \*

*"And when he putteth forth the sheep, he goeth before them"—v. 4*

**This** is the mark of the True Shepherd, as hearing his voice is the mark of the true sheep. The True Shepherd "goes before" and leads the way. So Christ has experienced all things—been "tempted and tried in all points like his brethren."

He sets no path before them that he has not trod. The most secret and intimate of our personal struggles—he has known them, and understands.

He does not direct or instruct: he demonstrates and leads. He is the model of beauty, the pattern of holiness, the great and perfect example of the dark, glorious, bittersweet Way of Sorrow, Joy and Peace.

He gave up all things in this life that are sought after and considered desirable, and he unswervingly followed the one straight course of doing the Father's will always, and thinking only of the welfare of the sheep.

He was given a life-long course of self-denial and submission and humility to follow, even to the cruellest and most exposed and shameful of deaths, and he unhesitatingly followed that path in perfect patience and love.

*It is on the basis of this life of sacrifice for us that he asks our love, and offers his love to us.*

Love, to be sound and true, must be based upon a mutual recognition of spiritual excellence. It is true we must love, and manifest love toward, all mankind. It must be a basic aspect of our character to dedicate our lives to the good of all. Jesus loved the rich young ruler, even as the young man rejected him for the sake of riches.

But this is a different thing from the love spoken of when it is said of Jesus —

"Having loved his own, he loved them unto the end."

This was the deep, personal, reciprocated affection of and for the true sheep. It is said specifically of John, as distinguished from the others, that he was "the disciple that Jesus loved."

Why did he single out John for this distinction. Undoubtedly because there was in John the most to love.

Love—true spiritual love—is the joyful, enlightened, mutual attraction of spirituality—and the deeper the spirituality, the deeper the love. It is by contemplating the beauties of Christ's life and character—its infinite superiority over the common life of natural, animal man—that our love is deepened and developed. And we learn from the Song of Songs that Christ's love for those who are his is built on the same spiritual foundation.

*To become a part of Christ's love, we must constantly strive to make ourselves spiritually lovable.*

We must therefore constantly endeavour to develop beauty of character, and eliminate all fleshliness and selfishness and ugliness and roughness. This eternal principle of spiritual attraction is strikingly illustrated in v. 17—

"**Therefore** doth my Father love me: because I lay down my life for the sheep."

Not because Jesus was His Son, but because he was perfectly and lovingly obedient, even unto death. Jesus says himself of natural relationship—

"Who are my mother and my brethren?"

And Paul said (2 Cor. 5:16)—

"I would not even know Jesus Christ after the flesh."

The flesh is nothing. Only the spiritual relationship counts—only the sweet spiritual oneness of heart and thought and character—

"Therefore doth my Father love me, because I lay down my life for the sheep."

He overcame and put to death in his nature all of the things that stand in the way of perfect love.

Love—real, true, sound, spiritual love—is not something that just happens. It is strictly a matter of cause and effect—spiritual cause and spiritual effect. God loved Jesus because he, in loving obedience, dedicated his life to goodness and unselfishness and the service of others, and therefore made himself spiritually lovable. God will love us only on the same basis: He is no respecter of persons.

*True spiritual love is the result of the irresistible attraction of mutual spirituality; and it is not a small, selfish, suspicious, restrictive, possessive, exclusive thing—like natural, fleshly love. Love "believeth all things, hopeth all things, beareth all things, endureth all things."*

*And finally—when at last we shall see him face to face, and no longer "through a glass darkly"—UNDERSTANDETH all things.*

It has nothing in common with the flesh—

"The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other."

God is Love—pure Love— because He is Spirit.

"Therefore doth my Father love me, because I lay down my life for the sheep."

"So ought we to give our lives for the brethren."

May God help us to follow this narrow way of life—to rise out of the weakness of the flesh into the joy and power of the Spirit!

The most unlovely and unlovable thing is selfishness and smallness of mind—self-centeredness—thinking of ourselves, talking of ourselves, seeking our own desires and welfare. This is the natural man: ugly and repulsive in the sight of God.

This is a sad and self-destructive perversion of man's true noble place in the purpose of God. God may pity such, because of its pitiable emptiness and ugliness, but He cannot love it, or accept it to Himself, for it is ungodly and of the flesh.

*Each grain of corn, says Jesus, must fall to the ground and die, before it can bring forth fruit.*

It cannot stay wrapped up in its own hard shell. It must fall; it must come low; it must make contact with the ground. It must face exposure to the weather and the open sky—the raw, unsheltered realities of life.

It must soften, and open up, and give of its own inner substance to reach out roots all around it, it must reach upward, toward the Light and toward the Sun, it must by the marvellous power of that Light, long gazed upon, transform dead substances into growing, living, reproducing cells—before it can bring forth fruit, and justify its existence, and be a vital, living part of nature's glorious cycle of life and inter-dependence and mutual support.

Christ is the great example—in far more things, and in far more ways, than we ever dream of. He is the Way, and the only Way. The sheep **must** follow the Shepherd—closely and **all the way**—if they desire to share the life he has.

\* \* \*

TOWARD the end of the chapter (v. 34), Jesus calls attention to those remarkable, almost unbelievable, words of God to His people, through the Psalmist—

"I have said, Ye are gods, and every one of you children of the Most High."

"YE ARE GODS." This is our high calling in Christ—

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

"That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit."

"If ye live after the flesh, ye shall die: but if ye through the Spirit do put to death the deeds of the body, ye shall LIVE!"

*"I have said: Ye are gods!"*

What do these things mean to us? Are we preaching, living, manifesting just HALF a Gospel—just a dead skeleton of words?

Or does our witness to the world have the life and power of complete personal dedication? John said—

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" And when he shall appear we shall be like him, for we shall see him as he is.

"Every man that hath this hope in him purifieth himself, even as he is pure."

How could anyone who truly HAS this glorious hope in him help but purify himself, and never rest until all the oppressing impurities of mind, body and spirit have been put away.

*The power—the driving force—is the love of the Shepherd—*

"We shall be LIKE HIM, for we shall see him as he is."

It is not holiness and glory as such that we must contemplate. These alone are fearful things—infinitely, hopelessly above our mortal frailties and uncleannesses and limitations.

We are creatures of weakness and ignorance and continual, frustrating failure and disappointment—with ourselves and with our circumstances. And yet—and yet: it is such as we are that are called to holiness and purity and godliness and strength.

It would be a mockery of our weak mortality, except that the call is in the resistless power of love—

"Behold what manner of love the Father hath bestowed on us . . ."

"I am the Good Shepherd: the Good Shepherd giveth his life for the sheep . . ."

"Greater love hath no man than this: that a man lay down his life for his friends."

*THIS is the power of salvation! THIS is the path of joy and hope—*

"That a man lay down his life—give up everything—for his friends."

We see many letters in the newspapers from soldiers in Vietnam; letters from young men who love life and do not want to die, but who—FOR AN IDEAL—have risen to the joy of laying down their lives for their friends.

These are people of the world. They do it misguidedly for a corruptible crown. They do it in darkness concerning the glorious Gospel of Life. A contemplation of them is very humbling, very self-searching.

Man—the selfish, sinful, lustful, earthbound creature—has great God-given capacities of nobility and self-sacrifice, if he is deeply moved by an ideal—if the right chords in his heart are found and struck. The secret is finding the ideal, the motive, and the power.

What of us? How do we stand? How do WE compare—the self-professed children of God—with the nobility and selflessness and bravery and sacrifice to which men of the world sometimes rise?

"Ye are gods: and every one of you children of the Most High."

Are we LIVING as such— as something very special in the earth? Can we honestly stand forth to the world and say—

**"Examine how we live; examine our love and devotion, our selflessness, our dedication to the welfare of others and of all mankind—we who claim the lofty title and position of children of God."**

\* \* \*

WE have recently read together again the marvellous 119th Psalm, every word of which extols the inspiring beauty and transforming power of the Divine Word—that which alone can change us from men to gods, from impurity to purity, from death to life.

*It is the greatest of all mysteries: and yet it is no mystery at all. It is simple cause and effect.*

The Word will transform us: expand our minds, enlarge our hearts, purify our thoughts, banish our fears, open our understandings, and give us the power to be glorious, holy, eternal sons of God in the midst of a wicked, fleshly, sinful, perishing world—IF we will but let it in to do its work—if we will expose ourselves enough to it.

"MY sheep HEAR MY VOICE, and I know them, and they FOLLOW ME."  
—they hear his voice, and they follow him.

\* \* \*

*"The Lord is my Shepherd: I shall not want."*

What is it that we shall not want? Is it a promise of material sufficiency? It cannot be, for many of God's most faithful children have experienced bitter lack in that direction—even to loss of life itself.

It is spiritual sufficiency? To limit it to **any** particular need is to limit it unjustifiably.

"I shall not want" goes much deeper. It is an inner, peaceful FRAME OF MIND—a way of life, a quiet, joyful acceptance of whatever does or does not come: seeking nothing, desiring nothing, knowing God's way is best, and that all things work together for good.

*"The Lord is my Shepherd."*

Herein, in this assurance itself, all wants and all needs are fully and abundantly satisfied. There is nothing else to want—nothing else worth wanting. If we have God, what else can there possibly be that we lack? He knows so much better than we do what we need, and what is best for us.

*IN THE FULL, THANKFUL, JOYFUL ACCEPTANCE OF THIS FACT IS PEACE, AND JOY, AND LIFE EVERLASTING.*

If we have this, we are complete: we are satisfied: we are content. We have all we need: all we could ask. If anything is added, we are thankful, and we enjoy it: but we feel no urgency or especial desire. Everything else is relatively secondary and unimportant—

"Godliness with contentment is great gain."

"Learn of me, for I am meek and lowly in heart: and ye shall have rest unto your souls."

"Be content with such things as ye have."

—and be thankful for God's loving hand in whatever may come—of good or ill, of gain or loss, of pleasure or pain—all is of His love and wisdom—

*"The Lord is my Shepherd: I shall not want."*

—G. V. G.

---

## Current World Events

### THE COLLAPSE OF MORALITY

Thrift is no longer a virtue—it is, in fact, nearly subversive—pleasure is an unashamed good, leisure is the general goal, and the subsidized life—from Government benefits to foundation grants—is eagerly welcomed.

As to sexual morality, the traditional rules are giving way to "situation ethics"—meaning that nothing is inherently right or wrong, but must be judged in context on the spur of the moment.

When the young today look back to the Bible, John Locke and Immanuel Kant, they cannot realize that all this was for real. They will have to make their own way.

The loss of tradition is tragic because a generation cannot break away from a past into bold new creative patterns if it has no relationship to the past.

Vulgar is no longer a nasty word. For the last few years there hasn't been an all-out new and exciting fashion that hasn't been just a little vulgar.

The tradition of the family continues to decline. Paternal authority, long on the wane, is being undermined further.

Far more significant is the break with intellectual and moral tradition, the questioning not of a particular authority but of the concept of authority itself. (Tm 4:22)

*True, human nature has always been cruel, evil and corrupt, and man's history is but a long dismal catalogue of violence and impurity. But a blatant, brazen, self-glorifying licentiousness is a special prophetic sign of the last days, and surely there has been no time—not even the vilest days of the Roman Empire—when mankind so gloried in its shame and set corruption on a pedestal in the name of freedom and enlightenment.*

## INDONESIAN AFTERMATH

Indonesia's new triumvirate, headed by Gen. Suharto, still feels Sukarno is too powerful to be openly challenged, but it is systematically reducing the aura that once surrounded him. His policies were being reversed, his pet construction projects shelved, his confidants jailed, and his own reputation openly attacked. Indonesia's relations with Sukarno's old cronies in Peking have rapidly gone from bad to worse.

Indonesia owes \$2½ billion to foreign creditors and faces economic collapse unless it receives foreign aid. (Tm 4:22)

\* \* \*

300,000 Indonesians were murdered in the 5-month frenzy that raged after the attempted coup. Most were Communists but some were Moslems and Chinese merchants, victims of a blood bath in which old scores were settled and religious passions were let loose.

Inevitably every aspect of life was dislocated. Tens of thousands of workers suspected of being Communist sympathizers lost their jobs. Production fell off sharply. Prices skyrocketed. Education, paid for by years of scrimping, was interrupted. Public services broke down.

The street-corner tank, its gun barrel levelled at the sidewalk, became more commonplace in Djakarta than buses. Most of the tanks have now clanked away. Led by Gen. Suharto with diplomat Adam Malik and the respected Sultan of Djokjakarta. Indonesia has begun to inch back from the brink of chaos. (Nwk 5:16)

## MOSCOW-ROME AXIS DEVELOPS

Soviet Foreign Minister Gromyko flew to Rome last week for 6 days of talks—the first official Soviet visit to Italy since 1933. His hope, naturally, was that new vistas might be opened up for Soviet diplomacy in Europe, and that the NATO crisis, particularly, might prove fertile ground for exploitation by the Kremlin. Gromyko and Italy's Foreign Minister Fanfani lost little time in signing an agreement for increased technical and scientific cooperation. (Nwk 5:2)

\* \* \*

Italy's Fiat has agreed to design and build in Russia an auto complex capable of producing 300,000 cars a year. (USN 5:2)

\* \* \*

Last week Foreign Minister Gromyko attended the 1st formal meeting ever between a high Soviet official and a Pope, Paul, smiling broadly, met Gromyko and held out both hands in greeting.

This week, Henry Cabot Lodge also intends to call on the Pope to offset the Gromyko audience and tell the Pope our side of Vietnam. (Nwk 5:9)

\* \* \*

An era appears now to be coming to an end in West Europe—an era in which the US has played a strong role in Europe's defence and political direction. DeGaulle is making the most dramatic break at this time, but he is not alone in deciding that the time has come to change course.

The Russians are wooing the Italians with some noticeable results. Gromyko on Apr. 27 paid a visit to Pope Paul and proposed that the European nations, including Russia, hold a summit conference to which U.S. would not be invited. That proposal is getting attention.

Turkey is being wooed by Moscow and is receptive. Anti-American demonstrations greeted Rusk on his recent visit. Denmark and Norway give signs of wavering in their commitment to the Western Alliance. Almost all nations of Europe are scrambling to trade with Communists.

Gromyko suggested an all-Europe summit meeting that would exclude US, include Russia. With NATO in crisis, Europe tending to pull away from US influence, Gromyko in Italy was clearly out to make long range trouble for US.

The Soviet offer promotes the idea Moscow wants to promote—that this would be a peaceful world if only the US would get out of it. Add DeGaulle's Amen and it's a potent narcotic. (USN 5:9)

*This is a most interesting and encouraging development. Things should move much more quickly now. Russia's slipping grip on her people and her satellites is teaching them the old lesson that the "Opium of the*

*People" is not to be despised as a controlling force, and that accommodation with Rome is an asset to any dictatorship.*

How beautifully the prophetic picture is going forward, like a well-rehearsed play! It would almost seem that the nations are aware of the prophecies and are determined to fulfil them!

### **BRITAIN: FACING THE FACTS**

It is clear now that, for all practical purposes of power, the British Commonwealth is dead. For 15 years, Britain has claimed the status of a major world power through its leadership of the multiracial Commonwealth, made up of the United Kingdom and 20 associated nations—former colonies of the once-powerful British Empire.

But now the Commonwealth is being written off as a myth the British can no longer afford. The Commonwealth, experience has shown, makes very heavy demands on Britain in trade, financial assistance and defence, but offers little in return except abuse and criticism. Few Britons feel any affinity with their 20 Commonwealth partners other than the three original white members — Australia, New Zealand and Canada.

Many of the other members in Africa and Asia are ruled by dictatorships. Some are pro-Communist. In a crisis, Britain could count on political or military support from none of them. Many of the Commonwealth nations have openly attacked Britain for restricting non-white immigration. Most denounced the British for not forcing black rule in Rhodesia. Two members—Tanzania and Ghana—broke diplomatic relations with London over this issue.

Two Commonwealth countries— India and Pakistan—have been at war with each other. To reach a truce, they turned to Russia, not the mother country. It was the short sharp war between India and Pakistan that brought a searching re-examination of the Commonwealth's real status.

The fact that the two members could go to war against each other made a mockery of the notion of a multiracial Commonwealth of nations with common interests. But the fact that the two turned to Russia as mediator destroyed any lingering illusion about the special influence enjoyed by Great Britain because of her Commonwealth ties. (USN 5:16)

*If US were not the mightiest, richest power the world has known, if it were not historically sprung from Britain and more and more closely allied with her, if it were not picking up, in its many detailed aspects, the world role that a tired Britain is laying down, if the major Commonwealth powers were not more and more turning to US for protection, we might wonder if the Tarshish-young-lions prophecies needed reviewing. But as it is, what could otherwise be a disturbing development is seen as a fuller and more striking fulfilment.*

### **FRANCE'S VIEW OF NATO**

With an ever-deepening mood of crisis, confusion and frustration settling on the Western Alliance in the wake of DeGaulle's assault upon NATO, official relations between the US and France last week sank to their most undiplomatic level in modern recollection.

US Sec. of State Rusk declared that DeGaulle's unilateral denunciation of the French-US treaties providing for the maintenance of U.S. military installations in France "strikes at the very heart of the sanctity of international agreements." (Nwk 4:25)

\* \* \*

Last week French Premier Pompidou delivered the most lucid exposition to date of the DeGaulle attitude toward NATO, saying it is a US device that in effect spares US and Russian territory in any nuclear conflict by inviting a nuclear exchange between the Atlantic and Poland's eastern border—that is, in Europe—a Europe destined for destruction.

Pompidou cited France's keenly held belief that nations act only in their own interest: "Sentiment does not dictate policy when it is a question of going to war. If America, which did not enter—and I am not criticizing it—the last war until it had been directly attacked, is engaged today in Europe, who does not see that it is primarily its OWN evident interest?"

In fact, says Pompidou, the US is in Europe out of necessity. "How else can you explain that it is allied not only with us but with Germany which was its principal enemy 20 years ago, and against Russia, then its principal ally?"

With NATO troops, missiles and warheads situated on its territory, said Pompidou, France runs the danger of being attacked in the event of a conflict between the US and Russia for reasons having nothing to do with France and its obligations to the alliance. Talk of "integration" of NATO forces is useless because no one is willing to integrate the only force that really counts, the atomic arsenal. The US has always kept 95% of its nuclear force out of NATO and kept absolute control of the other 5%. (Tm 4:29)

\* \* \*

Beginning June 1 permission for NATO military aircraft to fly over or land on French territory must be obtained each month. If French airspace were totally closed to NATO, the disruptive results would be enormous.

Already denied the airspace of neutral Switzerland and Austria, NATO planes plying from Germany to Italy, for example, would be obligated to swing out over the Atlantic and back around the Mediterranean in order to avoid France. (Nwk 5:16)

\* \* \*

Sooner or later, DeGaulle hopes, Western Europe will do his bidding. On June 20 he is going to Moscow to grasp what he sees as an opportunity. And in Moscow the new slogan is said to be, "Back to Europe!" (USN 5:16)

*There is much truth in the French analysis, and much self-righteous hypocrisy in US's posture as the selfless saviour of mankind. People, and nations, spend what they have to buy what they want, and there is no especial virtue in it. The Sin Powers of the world follow what they consider to be their own self interests. But God overrules all, makes their wisdom foolishness, and their purposes vain.*

### **CATHOLICISM IN POLAND**

Poland's Roman Catholic Church has been planning for a decade to solemnly celebrate the nation's conversion 1,000 years ago this year. Last week the church began the first of its millennium celebrations; in Gniezno and Poznan throngs of worshippers filled the churches and cathedrals to overflowing.

Far from withering, the Catholic Church in Poland has actually grown in strength under the Communist policy of repression. The country remains 96% Catholic, and after 20 years of universal state education, 60% of Poland's youth still claim to be "religious."

Poland's history is so entwined with the Catholic Church that not even the Communists can extricate the two. Poland under communism is undergoing something of a religious revival. (Tm 4:22)

\* \* \*

Since taking power 20 years ago, the Communists have endlessly sought to reduce the power of the Church by such devices as exorbitant taxation of church property and restrictions on instruction.

In the face of this, however, the Polish Church has continued to grow, and recently Gomulka began to show signs of desiring a modus vivendi. The Polish nation, he admitted in an astonishing public statement, is in its majority religious and goes to church. (Nwk 4:25)

\* \* \*

Despite the obstacles thrown up by the Communist regime, 300,000 devout Poles last week came to the Jasna Gora monastery, the nation's most sacred shrine, prayed and sang before a giant outdoor altar through some 12 hours of Masses, sermons and processions. It was the climax of ten years of celebrations that the Roman Catholic Church has held to mark Poland's conversion to Christianity in 966.

Cardinal Wyszynski chose to emphasize a theme for which he and his bishops have been attacked by Gomulka's regime: the need for Poles to forgive neighbouring Germany for its WW II crimes, and forget the historic enmity that divides the two peoples. (Tm 5:13)

*It is fascinating, in the light of prophecy and Europe's history, to see the final phases of the conflicts and manoeuvres of the Two Horns—ecclesiastical and political—of the Beast of the Earth that Christ will destroy at his coming.*

### **DEGAULLE'S MASTER PLAN**

A significant body of European opinion is increasingly coming to the view that it is really the US which is out of step with the times. They believe the real problem today is whether NATO can be transformed into an organization which pursues what they regard as the most important political goal in present day Europe: the abolition of the remaining barriers between Eastern and Western Europe.

Many recognize that, just as he did with the Common market, DeGaulle is loosing his bonds with NATO (synonymous, in his eyes, with the US) because, he feels, this is an essential step toward closer relations with the East.

Many Germans are seduced by the substance of DeGaulle's long range policy. DeGaulle feels that closer relations between Russia and West Europe and between East and West Europe are not only possible but desirable.

He is not alone. In fact, he is much more attuned to the aspirations of Europe's younger generation than his detractors give him credit for.

It must be recognized that NATO as a purely military instrument designed against Soviet expansion is through. Exploration to the East is the only means of rejuvenation. Unless Washington reads the lessons of Europe's new crosscurrents, the US will become increasingly irrelevant in the European scheme of things in the late 60's and 70's. (Nwk 4:25)

\* \* \*

DeGaulle goes to Moscow on June 20, and because he can be useful to the Russians they will treat him well. They know that he is a constant irritant to the US, that he has frustrated major US objectives in Europe, that he can seriously weaken, if not destroy, NATO.

Most importantly, he is a deterrent on Germany's western flank to any adventurous German policy in East Europe. The Soviets will be seeking to use DeGaulle to their own advantage.

What the French and Russians might do—and some experts believe Moscow would not have accepted the visit unless DeGaulle has indicated a willingness at least to discuss this matter—is to renew their wartime alliance.

This would alter drastically Europe's balance of power, and it would mean that the solidarity of the anti-Communist front in Western Europe, in existence since 1945, had been broken. It would seriously undermine NATO. And it would effectively isolate Germany. (USN 5:2)

\* \* \*

DeGaulle last week turned eastward and launched the first phase of a diplomatic offensive designed to foster his cherished dream of a European commonwealth of nations stretching from the Atlantic to the Urals. He had at last embarked upon his own grand design for Europe, and, as was plainly demonstrated last week, French credit already stands high on the other side of the Iron Curtain.

Moscow has much to gain, and probably little to lose, from a new and cosier relationship with France. As one Soviet journal in Moscow put it: "If DeGaulle wrecks NATO, helps us oust the Americans from Europe, and helps keep nuclear weapons out of West German hands, what more could we ask?" (Nwk 5:9)

*All Europe is in a flux, on both sides of what was once the Iron Curtain. The wonderful thing is that all major aspects of the picture are moving with increasing momentum into their required places.*

## **WAR: BIGGER, MORE CONFUSED**

An agonizing reappraisal of U.S.'s role in Vietnam is under way. It centres on one key question: Has the time come to pull out? While S. Vietnamese bicker among themselves, U.S. carries the burden of the war.

The outlook is far from promising. Politically, there is no hope for any real stability. On top of that, an economic crisis threatens; but the feeling is that the stakes are too high to call it quits. They are:

Prevention of the conquest of more territory in SE Asia by Hanoi, a movement linked directly with the Chinese Communist threat of domination over all Asia;

Proof to the Chinese and Soviet bloc, by meeting force with force, that they do not have a cheap and magic formula in guerrilla warfare for overthrowing tottering Afro-Asian and Latin-American governments;

Proof to the American allies and those neutralists who find shelter under the American atomic shield that U.S. commitments are not abandoned merely because the going through gets rough;

Power to halt a relatively small aggression now rather than let it snowball into WW III. (USN 4:25)

\* \* \*

A new determination appears evident in U.S. air attacks. In a renewed flurry of jet strikes, bombs were dropped closer and closer to Hanoi. What lies ahead appears to be more attacks on power plants, petroleum-storage areas, industrial plants, rail lines to Communist China and the Hanoi-Haiphong highway and railroad. (USN 5:2)

\* \* \*

War in South Vietnam has now spilled over into Cambodia—openly and officially. (USN 5:16)

*Proud US has, almost alone, been spared the scars and sufferings that have lashed most of the rest of the evil world in recent times, but sooner or later all pride must be humbled and all evil must be recompensed. We wonder what is in store, and how it will come.*

## **WORLDWIDE TROUBLE FOR U.S.**

The U.S. now stands waist-deep in trouble on 3 continents. Asia's shooting war in Vietnam is taking more American lives. The nation the U.S. is defending seems to be coming apart in political upheavals.

The African race war is a rising threat. U.S. slid deeper into that as the UN backed Britain's limited use of force against white Rhodesian rebels.

Europe is torn by a new cold war. There it's DeGaulle against the U.S. (USN 4:25)

\* \* \*

Is it time for the U.S. to stop trying to police the entire world? A major reappraisal of the U.S. role in the world is being forced by events. There is a break-up in the alliance underwritten by U.S. in SE Asia. The alliance backed by US. in the Mideast never got off the ground.

U.S. is committed to defend 43 nations—a commitment by fewer than 200 million to defend 862 million in much of the non-Communist world. When these commitments to 43 other nations were made, they rested upon alliances against Communist expansion, in which other allies were expected to bear a fair part of the burden. Today those alliances are found to be disintegrating. (USN 5:16)

*US is finding itself more and more alone. Its lavish billions have not bought it friendship or even reliable alliances, and in the end it will be found to have supplied the arms that will be turned against it, and financed its own humiliation.*

## **RED RIOT IN MEXICO**

Communists saw their chance in Mexico City, and grabbed it. That's what happened in the strike at National University—its beautiful campus, a worldwide tourist attraction—is now riot-scarred and blotched with ugliness.

When the atmosphere grew tense between students and the university officials a few weeks ago, the Communists moved in and ignited the tensions into rioting.

Most students and faculty members were disgusted by the whole affair — the rioting, the loss of classroom time, the humiliation of the president who was forced to resign—and by the bad reputation given the university, the largest in all of Latin America.

One educator hopes that the rioting will be a warning to a Government which, he feels, has been blind to the Communist danger. He says:

“If university Communists and their campus followers concentrated their agitation on the restless, hungry peasants of the countryside, Mexico would soon blow up. It's a time bomb, and we don't know where and when the next explosion will take place.” (USN 5:16)

*We are impressed with the worldwide presence of the forces of revolt — lumped together under the blanket term "Communism" seizing every opportunity of turning misery into violence, and discontent into riot. The vast bulk of mankind has been oppressed too long by the selfish forces of power and privilege, and the "sea and the waves are roaring."*

## EGYPT'S SCHEMES & PROBLEMS

Egypt arrested 20 top officers on charges of plotting a coup. There is no doubt about the military's rising discontent over Nasser's disastrous adventure in Yemen.

Egypt has committed 70,000 troops at a cost of \$500,000 a day, a drain its sick economy can ill afford. Casualties have been high. Yemen has become a microcosm of the Middle East struggle between Socialist and Conservative forces—a struggle that is not going at all well for Nasser.

Latest blow was Saudi Arabia's scheme for an anti-Nasser Islamic Alliance, which has rallied support from Jordan, Tunisia, Iran, Kuwait and Morocco.

Nasser is also locked in a struggle with the Red Chinese, who are sharply extending their influence in Republican Yemen. Already Peking has reportedly sent some \$45 million in aid, put 3,300 Chinese technicians to work there.

Meantime, Yemen's Royalist forces are just as determined. They recruit retired officers from France, Belgium, Britain, Pakistan, Iran and Jordan, receive arms and financial help from Saudi Arabia, Britain, Iran, and the Persian Gulf sheikdoms. (Tm 4:22)

\* \* \*

In the 13 years as Egypt's strongman, Nasser has had his ups and downs. But last week was one of the Egyptian President's very worst. In Damascus, his old enemy, Communist leader Bakdash, was welcomed back into Syria by the left-wing Ba'ath socialists who took command of the government 8 weeks ago. And in Iraq, Nasser lost a close political ally when President Arif died in a helicopter crash.

Nasser's biggest worry of all, however, was in Yemen, where his best troops have been tied down in a futile 3-year effort to subdue the Royalist armies. (Nwk 4:25)

\* \* \*

The battle for Yemen is entering a crucial new phase. The Egyptian-Saudi truce signed last August is clearly dead. Nasser refuses to pull out of Yemen, as promised. And the Saudis refuse to stop pouring in aid, as promised. On top of a previous \$400 million arms deal with Britain and U.S., Saudi King Feisal announced he is buying 12 British-Hawker Siddeley jets. (Tm 5-13)

*The Mideast is the central focus of the prophetic picture, and much has been going on there of late—passed over to some extent because of diversion and pre-occupation elsewhere. But we now find increasing notes of alarm in the news media about the increasingly explosive build-up of tensions and intrigue there, in which the major powers have a hand.*

## REUNION IS IN: TRUTH IS OUT

The drive to unify 8 Protestant denominations into a single 24-million-member church has moved an important step closer to success. On May 5, leaders of the 8 denominations approved a 15,000-word document containing a basic consensus on doctrine, worship, sacraments and ministry. Baptism either by immersion or sprinkling would be considered acceptable. (USN 5:16)

\* \* \*

Baptism, they agreed, could be performed on infants, as in the Episcopal and Methodist churches, or on adults (believer's baptism) as is the practice among Disciples of Christ—provided water is used in conjunction with a prayer invoking the Trinity.

Similarly, they adopted a liberal approach to the church's other sacrament—the Lord's Supper. Communion, they said, would be open to all Christians, even those who are not members of the united church.

The delegates agreed that the new church would have a threefold ordained ministry of bishops, presbyters (ministers or priests) and deacons.

The inclusion of constitutionally elected bishops was a real concession by those denominations—such as the United Church of Christ—that have traditionally opposed them.

The Methodists, who have bishops, objected most vigorously to the proposed episcopacy. They wanted bishops to retain the right to appoint local ministers without securing the prior approval of local congregations. An ambiguous amendment leaves the question open for future debate. (Nwk 5:16)

The pitiful floundering of a once purposeful "Protestantism" that has cast away its armour and sword are in striking contrast to the smooth momentum of a resurgent and rejuvenated Catholicism which has a purpose and is relentlessly pursuing it.

### **THE CHANGE IN RUSSIA**

The dominant political drive in the world today is an old familiar force—nationalism—which for a time largely disappeared after the excesses and horror of WW II. In Russia, which since 1917 has been the citadel of internationalism, nationalism has knocked the rough corners off Communist doctrine and domesticated it.

As construction of the country's new industrial plant and development of its natural resources have moved forward, the earlier emphasis on world revolution has disappeared. Soviet foreign policy has become less pushy and the Government stance has become conservative in the literal sense of the term. This change is reflected in the stated preference of the Soviet Union for peaceful coexistence and the use of constitutional means to achieve Communists goals.

The change in Russia's posture, while not entirely eliminating the threat to its neighbours, is sufficiently marked to have produced a corresponding change in its neighbours' attitudes. They attach less importance to the defensive alliances designed to protect them against Soviet aggression. This has encouraged the reassertion of national interests.

The same currents of nationalism are at work in the Soviet sphere of influence in East Europe. Since Stalin died in 1953, and more particularly since the denunciation of Stalin's crimes by Khrushchev in 1956, Russia's hold on the Communist countries of this region has loosened appreciably. Throughout East Europe, the artificial barriers which were erected against cultural and trade contacts with the West are gradually being removed and old ties restored. (USN 5:16)

---

### **Ecclesial News**

**HAWLEY**, Pa.—IOOF 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.

**GREETINGS** to the Household of Faith.

On Apr. 17, bro. David Clubb of the London ecclesia and sis. Catherine Sommerville of the Hawley ecclesia were united in marriage in the Hawley meeting hall. They are now residing in London. We pray for God's blessing upon their union, that they may unitedly abound in the love and work of the Lord.

Visitors who for the same weekend assisted us in the proclamation of the Truth. Bro. C. Banta Sr. of Houston gave a public address on Saturday evening entitled: "Thinkest Thou This, O Man, That Thou Shalt Escape the Judgment of God?"

On Sunday morning bro. J. MacIvor of Toronto spoke on the daily Bible reading (Prov. 27) at the Bible Class, followed by a general discussion of the chapter by the assembly. Bro. Growcott of Detroit exhorted at memorial service, with bro. Edwards of Canton presiding.

All the speaking brethren gave us much edification and spiritual upbuilding.

After luncheon in the hall, bro. Fred Higham Sr. conducted the marriage service, speaking at length of the duties and responsibilities connected thereto.

The following brethren and sisters were visitors at the Lord's table: bro. & sis. B. Edwards (Canton); bro. Growcott, bro. & sis. F. Higham Sr., sis. Beth Higham (Detroit); bro. David Clubb, sis. Connie Clubb, sis. Grace Cartlidge (London—we regret sis. Ruth Clubb was ill at the time of the meeting and unable to attend); bro. & sis. C. Banta Sr., sis. Eva Banta (Houston); bro. & sis. Gibson, bro. & sis. J. MacIvor, sis. Barbara MacIvor (Toronto).

Bro. & sis. H. A. Sommerville have returned from Texas and are meeting with us again.

Bro. David Clubb gave us words of exhortation on Feb. 27.

We appreciate the labours of all the brethren and sisters who have helped us to keep the light of the Truth burning. May we have oil in our lamps when we go forth to meet the Bridegroom.

—bro. David Sommerville

\* \* \*

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

LOVING Greetings.

We were indeed happy to have with us meeting around the table of the Lord on May 17; bro. & sis. Joe Burkett from the Houston ecclesia; bro. & sis. Bill Muter and bro. & sis. Melvin Edwards, San Angelo ecclesia.

It is always an occasion of great joy when any of like precious Faith meet with us. As the time for our Saviour to return to earth draws nigh, and we see around us the sad conditions foretold for the last days, we need all the encouragement and help we can receive from our brethren and sisters.

May they and we hold steadfast until the end, and finally be found faithful to receive a part in the Kingdom that will last for ever. Your brother in Christ,

—Wayne J. Wolfe

\* \* \*

**MIAMI**, Fla. 33115—3428 SW 65th 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).

LOVING Greetings in Jesus.

We were happy to have sis. Mabel Sargent of Boston at our Breaking of Bread service on April 3.

Our united love to all those of like precious Faith,

—bro. T. S. Lumley

\* \* \*

**PORTLAND**, Ore. 97212—3S44 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.

IT was with much pleasure that we welcomed bro. John T. Randell back to Portland from his former home in Los Angeles. He became a member of our ecclesia Nov. 20, 1965. We sincerely hope our association with bro. John will be mutually beneficial as we walk together toward the kingdom. We are pleased to say that our brother is now taking a full share of the ecclesial duties in our meeting. He had not been with us long when he was called to Pomona to conduct the service for sister Beauchamp, who recently fell asleep in the Lord. We know that this is a great loss to bro. Beauchamp. This hour of great trial comes upon all of us sooner or later, yet we have an advantage over all the world in that we have God's promise that we will soon see all the faithful loved ones again.

It was more than we hoped for when bro. Frank Truelove (Richard ecclesia) wrote us saying that, God willing, he and sis. Truelove would be with us for our New Year Gathering; coming with them were sis. Fred Jones and sis. Sarah Sadler, also of Richard.

Some of us enjoyed very much renewing an acquaintanceship made with sisters Jones and Sadler last summer. It was also a pleasure for other of our brethren and sisters to meet them for the first time. We all enjoyed every minute of the stay among us of all from Richard, and we hope they return soon.

Bro. Truelove was much help to us presiding at our Fraternal Meeting and giving the lecture on Sunday evening. We are very appreciative of the effort of those of like precious Faith to be with us on this occasion, particularly as it was a long journey and a very bad time of the year for travelling.

We are further encouraged by our efforts to impart God's Word to others. Of the 3 strangers who have been faithfully attending our lectures for some time, two have been attending the Sunday morning meeting, and one has also been regularly attending Bible Class. It is encouraging to find that there are yet in the world a few who will listen to God's Word.

The Portland ecclesia, God willing, will hold an Ecclesial Outing on the Oregon coast Sat., Aug. 6. We extend a hearty invitation to all brethren and sisters to be with us on this day set aside so that we might enjoy the companionship of those who believe the same things. A portion of the day will be used for the Daily Readings and a discussion of them.

Your brethren and sisters in the One Hope, of the Portland ecclesia, —bro. A. R. Tilling

\* \* \*

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

ON Sun., Dec. 5, we held our annual Sunday School Gathering and prize giving. We were joined for the day by the Boston ecclesia, who closed their meeting for the occasion. In the morning the word of exhortation was given to us by bro. Edgar Sargent Jr. of Boston. In the afternoon we had an enjoyable time listening to the children.

On Dec. 26 we closed our meeting and went to Boston for the Memorial meeting and their Sunday School entertainment. We had an enjoyable time in our associations one with another.

On Feb. 3 it was our sad duty to lay our sis. Gertrude Jones to rest. She had attained the venerable age of 92, much of that time spent in the service of the Truth. She now sleeps with her husband, bro. Fred Jones, waiting the Master's call.

We have worked out a plan whereby we interchange lecturers with the Boston ecclesia. In harmony with that plan, bro. Herbert Ricketson lectured for us on Mar. 13 on the subject: "What Is the Bible Devil?" It was a good lecture; unfortunately there were no strangers present.

On Apr. 10 we were pleased to have a visit from bro. & sis. Dan Gwalchmai of the London ecclesia. Bro. Gwalchmai refreshed us with the word of exhortation. —bro. W. Davey

---

PRINTED IN U.S.A.

---