

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.

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

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

WE are happy to have had sis. Ethel Ross of the London ecclesia meeting with us for several Sundays. —bro. C. Banta

* * *

HYE, Texas

THE regular quarterly meeting was held on May 1, with most Texas ecclesias well represented. Bro. George Booker of the Lampasas ecclesia gave the word of exhortation.

* * *

LETHBRIDGE, Alta.—633 Seventh St. S.—Mem. 11 am; S.S. 12:30 pm; Lec. 7:30 pm; Class Wed. 8 pm. Bro. W. Blacker, 1225 6th Av. S.; (403) 327-6663.

LOVING Greetings from the brethren and sisters in Lethbridge.

Once again it has been our great pleasure to assist 2 more of Adam's race to put on the Name of the Lord Jesus Christ through the waters of baptism. After giving a good confession of the things of the Kingdom and the Name of Jesus our Saviour, on Sunday morning, May 28, MICHAEL ROBERT BENNETT and his wife DIANE JANE BENNETT were baptized and received into fellowship with the brethren and sisters of the Berean Christadelphian faith.

Bro. Bennett is a son of our bro. & sis. Arthur Bennett, and grandson of our bro. Michael John Bennett. We wish them Godspeed and an entrance into the Kingdom of God.

We are sorry that we omitted from our last news a visit by our bro. John Randell, who exhorted and lectured for us. Bro. & sis. David Blacker of Edmonton have visited us again.

Our Sunday School annual Gathering will be held this year, God willing, on July 2. Any brethren and sisters from other ecclesias who may be able to be with us would be welcomed to share these blessings. —bro. Wm. Blacker

* * *

VANCOUVER, B.C.—At home of sis. P. S. Randall, Apt. 5, 4125 Smith St., Ph. (604) 4S5-6879—Memorial 11 a.m. Bro. Ralph Hobkirk, 949 Belvidere, North Vancouver, Phone (604) 988-5941.

GREETINGS in Jesus' Name.

We are now meeting at 11 a.m. each Sunday at sis. Randell's home: Apt. 5, 4125 Smith Street, Burnaby, B.C. She and sis. Newton now live in the same apartment block, which makes it nice for both of them.

This past winter we have had the pleasure of visits from bro. & sis. Frank Truelove, sisters Beatrice Jones and Cora Rafuse of Richard. We also met bro. & sis. Philip of Toronto for the first time, and enjoyed a pleasant association with them. Bro. John Randell paid us a visit on the Apr. 10th weekend.

On these occasions the visiting brothers exhorted. We all appreciated their help, and benefited therefrom.

It is always a pleasure to have any of like precious Faith to meet with us around the Lord's table. Fraternaly, —bro. Ralph Hobkirk

A NEW WIDE MARGIN BIBLE

Bold medium-size print, (pronouncing, concordance, references, maps, very good leather, 7x9", 1½" margin on outside and bottom, \$9.50 post-paid. G. Growcott, 12954 St. Marys, Detroit, Mich. 48227.

EDITORIAL

The Measure of Forgiveness

"Forbearing one another, and forgiving one another, if any man have a complaint against any: even as Christ forgave you, so also do ye"—Col. 3:13

AMONG the numerous things written for our instruction, one of the greatest relates to Joseph, the eleventh son of Jacob, and the elder son of Rachel. He was born in Padan-aram, and when about six years of age, his father returned to Canaan. Because he was the son of Rachel, and the son of his old age, he became his father's favourite child; and he made him a coat such as was worn by young men of special circumstances.

The favouritism displayed by his father was the cause of bitter envy on the part of his brethren, and this was greatly increased when Joseph had two dreams that foreshadowed the time when his father and mother and his brethren would do him obeisance.

When he was seventeen years old, his father sent him to Shechem to ask for the welfare of his brethren, who were feeding their flocks. In the meantime, they proceeded to Dothan, where Joseph found them. As he approached, his brethren planned to kill him, and tell his father that a wild beast had devoured him. Reuben prevailed upon them not to take his life, but to put him into a pit, from which he intended to rescue him and take him home.

While Reuben was absent, a caravan of Ishmaelite tradesmen drew near, and they sold Joseph to them. Having taken his coat from him, they killed a goat, and smeared his coat with its blood, and took it to their father, to cover their crime.

Joseph was taken down to Egypt, and sold to the captain of Pharaoh's guard, whom he served for a period. Because of false accusation, he was discharged, and placed into prison, where he remained for two full years. We read more of this in Ps. 105:17-19—

"He sent a man before them, even Joseph, who was sold for a servant: Whose feet they hurt with fetters: he was laid in iron: until the time that His Word came: the Word of the Lord tried him."

At this time, Pharaoh had two prophetic dreams, which no one could interpret. The chief butler remembered Joseph, and told Pharaoh how Joseph had interpreted a dream of his, while he too had been in prison. The king therefore sent for Joseph, who interpreted the dreams.

There were to be 7 years of plenty, which were to be succeeded by 7 years of fearful famine, so Joseph recommended that someone be appointed to collect the food during the years of plenty, and store it up to be used during the famine years.

Pharaoh, realizing the wisdom of the plan, appointed Joseph to assume the work, making him the head of a new department of state, and one of the officials next in rank to the king.

For 13 years Joseph had been severely chastened, and extremely humbled, and this great honor and exaltation must have been a supreme trial of his faith, which he had maintained without wavering during the long period of his suffering.

* * *

THE years of plenty were followed by the years of famine, as Joseph had predicted, and it spread throughout all the surrounding countries, including the land of Canaan where Jacob and his family were living. Jacob had heard of the plenty in Egypt, and he sent all of his sons, except Benjamin, down to buy corn.

When they appeared before Joseph they bowed down themselves before him with their faces to the earth. He knew them, but acted strangely so that they would not recognize him. After putting them through a rigid test, we read—

"And they said one to another. We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us" (Gen. 42:21).

Joseph heard these words, and was deeply affected by them. However, he supplied them with their requirements, and sent them on their way. In due time, the corn was eaten, and Jacob sent them to Egypt to buy further supplies.

This time, they took Benjamin with them, and once more appeared before Joseph, in whose presence they bowed themselves to the earth, and made obeisance. This time Joseph made a feast for them, and gave them the food they required, and sent them home.

When the food was packaged, Joseph gave instructions to put their money in their sacks, and also to put his silver cup in Benjamin's sack. Shortly after they had departed, he sent his steward after them and instructed him to search for the cup. It was found in Benjamin's sack, so the steward ordered them back to Joseph.

When they appeared before him, Judah made an impassioned plea that touched the heart of Joseph so strongly that he could not refrain himself any longer: therefore he made himself known to his brethren.

The effect upon them was so great that it is stated of them that they were terrified at his presence. But Joseph brought them near to him, and spoke to them in a manner that must have brought them great joy.

His address, recorded in Gen. 45, is so pathetic that the average person reading it cannot refrain from tears. Sending them home this time was entirely different, for he was inviting them and his father to come into Egypt where he would nourish them, and so we read in Gen. 45:24 —

"So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way."

The substance of this advice is, Do not get exasperated with one another, or do not get angry—no quarrelling, please.

* * *

FINALLY, after the death of Jacob, they feared that Joseph would retaliate for all they had done to him, and pleaded with him to forgive them, and said, 'We be thy servants,' The reply of Joseph is striking, and is excellent counsel for us —

"Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them"—Gen. 50:21.

This is a wonderful example, for the same is expected of us. We will never undergo the treatment Joseph received from his brethren; therefore the measure of forgiveness that we extend to brethren who offend us is not to be compared to his.

In the parable of the unmerciful servant, Jesus has set forth this principle of forgiveness in a manner that should cause us to stop and think. Not to think for a moment and then pass on, but to keep it in our minds constantly as a daily guide for our walk in the Truth.

Suppose we do become offended by the action or speech of some brother, we must realize that it cannot be compared to the offence we give our heavenly Father if we fail to put the law of Christ into operation. In the parable, Jesus illustrates the ratio of God's forgiveness to us, and our forgiveness

to our brethren, as being 9,250,000 to 15. Let us not forget it. The warning that follows is just as impressive (Matt. 18:35):

“So likewise shall my heavenly Father do also unto you, if ye FROM YOUR HEARTS forgive not every one his brother their trespasses.”

This should make us vividly realize that if we do not do all in our power to clear away differences that may arise between us and our brethren, we will never enter the Kingdom. It can only be entered through the door—which is Christ—and we cannot climb up some other way. We must, therefore become as children, and serve one another in love and humility, and follow carefully the instructions of Paul in Eph. 4:31-32 —

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice.

"Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

These are not pious platitudinous expressions of the apostle which we are to read and pass over as being unimportant: they are the COMMANDMENTS OF THE LORD JESUS. —Editor

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July, 1966

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Beware of Covetousness

"Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not"—Luke 12:33

By **BROTHER JOHN THOMAS**

This article is brief, but it contains food for endless thought. Bro. Thomas did not say much about this aspect of the Truth in his writings, but he lived it right to the very limit himself, and he took it for granted that all who truly perceive the Truth in its beauty would believe and do the same. If we really BELIEVE what we SAY we believe, then, like bro. Thomas, ALL our time and energy and ALL we possess will be wholly devoted to the service of God and the Truth and the Brotherhood. We shall never be satisfied with less.

IN 2 Cor. 8 the Apostle informs the Corinthian brethren that the Macedonian congregations had been subjected to great persecution; and that while thus suffering, their joy, notwithstanding their "deep poverty," abounded so exceedingly that the munificence of their contributions for the afflicted saints transcended their power of giving without personal sacrifice.

The sum total of these donations, he terms "the gift of God bestowed on them," because this "fellowship" resulted from an intense sympathy with those who were suffering and enduring for the Truth's sake; and will therefore redound to their great recompense from God in the coming day of the Lord.

They began well, and ended well. "They first gave their own selves unto the Lord"; then to the apostle and his co-labourers; and consummated the whole in cheerfully giving to the necessities of the Truth more than their extreme poverty justified.

This is a noble example of the devotedness and liberality of the poor to the suffering Truth. The Holy Oracles abound in such examples. We say, "the riches of their liberality abounded" for the Truth's sake; and this is the same thing as if we had said, "for the Lord's sake."

The saints of Macedonia were suffering shame, reproach, imprisonment, and death "for the Gospel's sake," "for the Kingdom of God's sake," "for the Name of Jesus' sake," "for his sake," "for the Word's sake"—all parallel expressions found in Matthew, Mark and Luke.

They were encouraged thus to suffer by the precepts and example of Jesus, who said —

"There is no man that hath left house, or parents, or brethren, or wife or children, for the Kingdom of God's sake, who shall not receive manifold more in the present time, and in the future age unending life."

So also "for the joy that was set before him" he embraced a life of poverty, affliction and reproach: "he endured the cross, despised the shame."

Hence, because the saints were suffering for the Gospel of the Son of God, they were suffering for Jesus' sake; and the congregations of Macedonia in communicating to their necessities served the Truth, and proved their love and devotion to the King of Saints; for what is done to them for the Gospel's sake is as if ministered personally to him.

* * *

THE Corinthian brethren were rich, as well in temporalities as in spiritual gifts. At this crisis, Titus was among them, engaged in stirring up their liberality.

In order, therefore, that they might not fall short, and by contrast with the munificence of the poor Macedonian brethren, render Paul's boasting concerning them vain, he writes to them that as they

"abound in every thing" they abound in this grace (of liberality) also—"to prove the sincerity of their love."

Here, then, is a great principle set before us by the apostle, namely, that TO PROVE THE SINCERITY OF OUR LOVE TO THE LORD JESUS, WE MUST BE LIBERAL IN OUR CONTRIBUTION TO THE TRUTH.

From this there is no exemption—for rich or poor—

"If there be first a willing mind, the contribution is accepted according to that a man hath."

"Deep poverty" is no excuse for not doing; and riches only lay an increased obligation to excel in munificence. In giving her mite, the widow gave all that she had; and in so doing, gave more than all the rich, who contributed of their abundance without experiencing the least inconvenience.

Think of that, ye who are rich! "She gave all her living." Think that ye can behold her generous countenance in the judgment and not remorsefully cry, "Shame upon us, for our not having been rich towards God!" Aye indeed, you will then feel the force of the Master's warning —

"Beware of covetousness!"

"Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

Yet ye have not the heart to part with the Mammon of unrighteousness to aid the Truth in its arduous combat with error and sin!

* * *

THE Apostle brings to light another principle, equality—

"I mean not that other men be eased, and you burdened."

The rich have no right to monopolize the privileges of doing for the Truth, nor the poor to the exclusion of the rich, "that there may be equality."

Lastly he teaches us that WE SHALL BE RECOMPENSED IN THE AGE TO COME ACCORDING TO OUR LIBERALITY TO THE TRUTH IN THIS.

Hear this, ye rich, Luke 14:12—

"When thou makest a dinner or a supper, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just"

And the Apostle says —

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully, shall reap bountifully.

"Every man according as he purposeth in his heart, so let him give; not grudgingly, nor of necessity; FOR GOD LOVETH A CHEERFUL GIVER" (2 Cor. 9:6-7).

The profession of apostolic Christianity has made many a rich man poor; but we have never heard, or read, of the poor man who has been enriched by it as pertaining to the good things of the present life.

We are not placed here to accumulate riches for those who may come after us; but TO LABOR FOR THE TRUTH, in doing the Truth ourselves, and in contributing to its establishment in our own day and generation. In occupying our time thus, we labor for the meat that endures to everlasting life.

We do not believe that, in the midst of so much ignorance, superstition, unbelief and woe as now prevails in the nominal Household, a Christian can die rich and possess the Kingdom.

It is easier for a camel to pass through a needle's eye.

My Days and My Ways

PART NINETEEN

"Go thy way, Daniel, for the words are closed up and sealed till the time of the end. None of the wicked shall understand, but the wise shall understand"—Dan. 12

By **BROTHER ROBERT ROBERTS**

My first editorial polemic saw light with the fourth number of *The Ambassador*. It arose out of an incident that occurred some months previously. In the house of a Campbellite who was looking into the Truth, I met a member of David King's congregation, with whom I had a long argumentative conversation on the Kingdom of God, said member maintaining that it was set up on Pentecost.

This friend was unable to deal with my questions, but expressed his confidence that David King could do so. I said I should have no objection to meet David King on the subject. He said he was sure Mr. King would be ready to do so, and it was agreed that he should convey the proposal to him, and if possible bring about a debate.

Afterwards, I wrote Mr. King, formally making this proposal and explaining how it arose.

Mr. King sent a curt refusal. One or two other letters passed; and thinking the incident might serve to draw attention to the Truth a little, I published the correspondence, and had it distributed among his friends.

This led Mr. King to write an article, headed "Thomasism," in *The British Millennial Harbinger*, the organ of Campbellism, at that time published at Nottingham. Some one sending me the number containing the article, I made it the occasion of a counterblast in *The Ambassador*, such as I would not write now had I to do the work over again—not that there is anything wrong with the matter or the argument, but the style is altogether too highly spiced.

I had inevitably taken my style from Dr. Thomas, and his style was not suited to my thinner mentality. There was too much high horse and swashbuckler flourish to go suitably with the mild discernments of a stripling of 25. An extract or two from it will illustrate:—

"Mr. King seems to find special delight in dilating upon the smallness of Antipas's number. True, the Antipas relatively are not numerous, but in this they only resemble the Antipas of all recorded times. No doubt there were many bold-fronted, defiant scoffers to twit Noah as he hammered away in single and unpopular faith, for 120 years, at the end of which Antipas only numbered 8 persons out of a world population; but though the time was long, the scoffers were at last destroyed by the flood they derided, and the Antipas were justified and saved.

"Even so, the break up of the existing order of things with judgment, and the subsequent establishment of David's throne in Jerusalem, will ere long justify the Antipas and put to silence the ignorance of wicked men, who speak evil of the things they know not.

"The way of life has always been 'narrow' and unpopular, and only a few—courageous enough, and conscientious enough, to take the position of Antipas—have been found treading its rugged path.

"The other 'way* can always rejoice in plenty of company. Its attractions are palatable to the carnal mind. A wide door facilitates access to the enticing display within, and the solicitations of a thousand plausible gatekeepers—some in lawn and surplice, others with holy neckerchief and differing name, and others still in the plainer evangelistic garb—make the temptation irresistible; and once in, it is very difficult to get out.

"The people are crowding in, and the man who once passes the seductive portals is apt to be carried with the throng which streams down the picturesque promenade with song and triumph to death, and to find himself at last in the gulf in which the flowery incline terminates.

"We can afford to let Mr. King have all the joy of numbers and can bear, with good grace, the numerical inferiority in which he jibes the 'Antipas.' It is an easy thing to make Campbellites. They are ready made to hand. They are manufactured in teeming thousands in the spiritual factories of the old mother and her daughters, which abound in all the cities of Britain. They only require the Campbellite trade mark.

"Let them say that they believe in Jesus Christ as the Saviour (and who is there in the legion denominations that would not make this confession?) They may believe anything else they like; they may expect to go to heaven when they die, or they may expect to lie in the grave till the resurrection; they may believe man has an immortal soul, or they may believe man has no pre-eminence above a beast; they may believe Christ will come to sit on the throne of David in Palestine, and enforce the Abrahamic covenant of blessing for all nations, or they may expect him to come and plunge the globe in annihilating judgment fires and take his redeemed to celestial glory; all they require is an aqueous dip, and they come forth in all the distinctive glory of full-fledged Campbellism, duly qualified to sit down and participate in the felicities of brotherly unity in the one faith, the one hope, and the one baptism . . .

"He thinks we lack the opportunity of submitting our convictions to the public except in a collision with his influential self. If this were not too small to deserve notice, we might invite him to Ann Street, Birmingham, any Sunday evening, to behold the fallacy of his arrogant suppositions.

"The Truth is not popular enough to draw a large 'house,' nor will it ever be, seeing its ecclesiastical accessories afford no scope for the display of purple and fine linen, and no opportunity for the gratification of the flesh in the thousand fashionable ways that make a chapel attractive to even the giddy tastes of frivolity and youth.

"But, thank God, there are some who relish the plain Truth as prophetically and apostolically delivered; and among these, we assure Mr. King, we find as much scope for labor as our secular avocations will permit us to avail ourselves of, without having recourse to the adventitious excitement of a discussion.

"But we do not shrink from discussion where the enemy is audacious and self-confident, and flings his boasted strength, as in the case referred to above, into the arena in default of argument. We are willing in such cases to take up the sword, even against a King who has defied the hosts of clergydom, and to fight for the unpopular interests of the Truth, against the assaults of a system which with much pretension of Reformation is as vapid and powerless as the apostate faith of which it pretends to be an emendation, but of which it is really a sister growth.

"Mr. King, however, refused the encounter provoked by one of his own admirers, and skulked behind his entrenchments under pretence that we were too insignificant a foe for his steel."

Mr. King responded to this in a tone of extreme asperity and bitterness, which was not to be wondered at considering his high development of personal dignity. A man of the Nazarene type would have discerned the sincerity underlying our literary eccentricities, and have made some effort to demolish the arguments associated with them. Instead of this, he railed on personal questions.

I replied in a series of scripturally-fortified propositions respecting Campbellism, inviting him to deal with these and leave alone the personalities. This invitation he ignored, but it was not without effect.

A letter from the north of Scotland informed me that one of King's co-religionists in the granite city "disapproved of King's conduct in the affair," and was prepared himself to take up the challenge on the propositions that had been advanced, and to conduct regular written discussion in *The Ambassador*, and not only so, but to pay the cost of extra pages that might be required.

This was too good a proposal to be declined, and accordingly in *The Ambassador* for March, 1865, as the result of correspondence, the following announcement by Mr. Dougall (the gentleman's name), appeared:—

"An arrangement having been come to between the editor and myself, whereby 4 pages of The Ambassador shall be specially devoted to the discussion of Christadelphian principles, I propose (D.V.) to open in the April number by an article on some of the more glaring sophisms which Christadelphians palm upon themselves and others as scriptural truths, with a view to the refutation of the errors upon which the principles of their community are built.

"The discussion would be simultaneous in each number as long as it continues, an article on each side appearing in the same number."

The written discussion did not extend beyond 3 numbers; it was in fact only just beginning to deal with the real question when it was suddenly snuffed out by some sort of legal proceedings against Mr. Dougall, which eclipsed him from view as completely as if he had fallen down dead in the street.

What the proceedings were I never knew exactly or have forgotten. A newspaper was sent to me some time afterwards with particulars of some sort of trial, but the whole thing is now in a haze. I have never heard anything of him since (27 years ago). He was my first formal antagonist. I never saw him, and have no idea of what sort of a looking man he was, but the impression made by his polemical essay during those 3 months was not favourable.

There was a spirit of pepperish emphasis and vituperative satire that are inconsistent with the candour of mind that seeks to find or to set forth truth.

A man may have a positive, forcible way of setting forth what he knows or believes to be the truth, but this is not incompatible with the childlike sincerity that looks at all the facts, while insisting upon the conclusion to which they lead.

Mr. Dougall seemed to lack capacity in this direction. He was dogmatic enough, but either he did not see all the facts or did not possess the power to deal with them, or else lacked candour to acknowledge them.

From whatever cause, his efforts were shallow while smart, and weak while declamatory in the forcible-feeble style. They promised nothing satisfactory in the way of a logical tourney; so perhaps it was as well nipped in the bud.

* * *

AN episode of a very different description was introduced by the receipt from Dr. Thomas of the prospectus of Vol. II of Eureka. Vol. I had appeared 4 years previously, and had imparted one of those zestful gratifications which one can only experience once or twice in a lifetime.

The Apocalypse was at once so important and so difficult to understand, and the Doctor's first volume of explanation at once so lucid as an exposition and so brilliant as a literary performance that no words can exaggerate the sweet invigoration of intellect and cordial comfort of heart imparted by the reading of it at the time of its appearance, and continued more or less all the time since its first perusal.

Vol. I only came down to the end of chap. 3. It may be imagined with what satisfaction the statement was now received that Vol. II (bringing the exposition down to the end of chap. 11) was all written and ready for the printer, and awaited only the subscription of enough copies to secure publication.

The only drawback was the fact that publication would depend upon the provision of the needful funds by subscription. Vol. I extended to between 400 and 500 pages. Vol. II would be as much as 800, with price correspondingly enhanced.

500 copies would have to be subscribed for at 14/6 per copy before the sum required by the printer would be provided. With the very limited and very poor circle of those who had received and appreciated Vol. I, there was but a poor prospect of getting 500 subscribers.

Still, there was no feeling of despair. We hoped and felt that somehow the means would be provided. There was nothing for it, at all events, but to go to work and do the best we could.

While we were looking and considering how this was to be done, a letter was received from the Doctor in which, referring to the unfavourable state of things created by the war which was then raging in America, he said:—

"About the success of the attempt to publish Vol. II under existing circumstances, I am not sanguine . . . I doubt very much if there will be time to write Vol. III before the Lord comes. I earnestly hope not.

"But if I cannot publish the second, it will be no use writing the third. So I shall wait and see before I begin. I cannot say certainly just now what I shall determine on. I think, however, that the crisis requires me if possible to publish in Britain.

"Before I could come over to Britain, I must visit Baltimore, Richmond, Kentucky, Illinois, Wisconsin, Michigan, and Canada to stir up their faith and co-operation.

"I cannot get through this in less than 4 months; this will bring me to the end of August. You will in that time have done all that is possible in my absence. If I come over, it will likely be that month or the next.

The prospect of a possible visit from the Doctor, over and above the publication of the second volume, was inexpressibly gratifying, and imparted much zest to our endeavours to swell the subscription list. I appealed through The Ambassador to every friend of the Truth to do his utmost.

In the end, over 200 copies were subscribed for in Britain. Would the friends in America make up the other 300? We almost hoped not from a fear that in that case the Doctor would judge it unnecessary to come over to Britain.

Our fears on this head were realised in an unexpected way. A letter arrived from the Doctor, who had set out on his journey to the various neighbourhoods enumerated above. He had got as far as Ogle Co., Ill., when the whole means for the accomplishment of the work were unexpectedly placed in his hands in the way detailed in the following extract:—

"I had not been long in the house before Samuel W. Coffman desired to know the prospects of Eureka. I told him I had received 262 subscriptions, which I thought was about as many as I could calculate upon in this country (U.S.)

"As to Britain, I had received no definite information at that time of leaving home, but I did not calculate on more than 75 copies being required, considering the efforts there as here to put me theologically to death.

"On the assumption that 75 copies would be taken there, a deficit would still be left of \$1,115 to make up the amount necessary to pay the printer his demand of \$2,800 for printing the work.

"On learning the facts, brother Coffman enquired if he raised \$1,115, would I return to New York and proceed at once with the publication of the work there?

"I told him that nothing would afford me greater satisfaction in the premises, for that would relieve me of much labor, anxiety and personal inconvenience that must be met in the event of going to Britain to raise the deficiency by lecturing, and to publish there.

"Well, then,' said he, 'the money shall be raised if I have to give it all myself.'

"And these were not vain words. He had sent me an order for 30 copies for subscribers in Ogle, which are included in the 262. He therefore undertook to furnish me with a 'time and a half time' of dollars, or \$1,260 dollars in subscriptions and extra donations.

"Accordingly, on the Sunday following, after the meeting for breaking bread was concluded, he detained the brethren, and made the statement I had given him, and told them the work must be published for their benefit, and that they must enable it to be done.

"In this they readily acquiesced, and requested him to say how much he thought each ought to give; and whatever he said, they would do.

"Thus authorized, he proceeded to apportion to himself the sum of \$545, to another \$220, another \$125, another \$90, to two others \$80 each, to another \$55, to another \$25, and to two others \$5 each—in all \$1260 dollars. He submitted whether that were a just apportionment according to their circumstances: they said it was.

"And the night before I left, the amount was handed over to me in trust for the printer, and with the earnest request that I would publish Volume II as soon as possible after my return to New York, and proceed forthwith with the writing of the third.

"So you see," said the Doctor—

"When the Divine Inventor and Proprietor of the Apocalypse requires its exposition, He has the means at hand. The heaven-sent document is His. He sent it for a purpose, no mean element in which is the warning of His servants of the generation concurrent with His appearing and Kingdom.

"But these servants do not understand it. How then can they use it according to His purpose? The work therefore of making it intelligible must be His.

"The Truth develops its own instrumentality. It has opened the hearts of a few to print what it has enlightened the head of another to write. The circumstances which the advocacy of the Truth has created, are the providence of the Truth.

"This providence has pitched upon the most obnoxious man of his age, and on a few obscure ones in a remote part of the earth, to do what the 'wise and prudent,' the rich and noble, and all of that genus, with all the appliances at their command, could in no wise accomplish. When I consider my own weakness, and the weakness of the brethren, I cannot but accept our success in this whole matter as of God."

In accordance with these arrangements, the Doctor returned to New York and occupied himself for the next 3 or 4 months in getting Eureka II through the press. On Dec. 11, 1865, he wrote:—

"I am happy to inform you that Eureka II is all in type and the paper obtained. It will now consume two weeks in printing, and two weeks more in binding. When bound, 250 copies will be shipped to you.

In the same letter, he said—

"You have entered upon a very arduous enterprise. If I understand you right, you are where I was some twenty-five or thirty years ago. You are more intelligent in the Faith than I was then. I was seeking for it with no one to help me to find it; but many ready to mislead or misdirect me.

"You have found it, with many ready and rejoiced to help you to walk in the way of the Kingdom; and therefore you have more power for immediate usefulness than I had.

"Yet, in some sort, our situation is similar. I was one and nearly alone against the world, and the world against me, as soon as it discovered that I was for the Truth whatever that may be, and, wherever found, on Christian or on heathen ground; and that too without regard to the dogmata of sects, Romish or Protestant, or mere human authority.

"This discovery brought down their anathemas upon me thick and heavy. Power was upon the side of the oppressor, and they would have swallowed me up if God had permitted them to triumph.

"Now, if you are courageous, faithful, and valiant for the Truth; if you are really a good and useful man in your day and generation, you may lay your account with being misrepresented, slandered and abused in various ways; but if you turn traitor in faith or practice, or in both, you will become popular, and obtain the applause of the ignorant and hypocrites. This is my experience, and it will certainly be yours.

"We have a great many speculators in the faith on this side of the Atlantic—mere theorists who are a sort of amalgam, made up of a little Storristm, a little Adventism, a little Campbellism, and a hodge-podge of traditions of which water, pork, alcohol, tobacco, salt, raisins, etc., are the prolific head centres.

"But of believers, intelligent in 'the unadulterated milk of the Word' by which they have grown into young men and fathers in Christ, we have very, very few. There are very few in whom 'the Word of Christ dwells richly in all wisdom/ and in whom this Word rules so as to induce them to—

"Deny themselves of all ungodliness and worldly lusts, and to live soberly, and righteously, and godly, in the present world.'

"These are the exceptions to the rule: the generality do not seem to allow what they call 'their faith' to stand in the way of trade, money making, convenience, or enjoyment. Conscious of their own hypocrisy or worldly-mindedness, they zealously assail those whose opposite course is a standing silent rebuke to them."

CONTINUED NEXT MONTH, IF THE LORD WILL

The Pillar and Ground of the Truth

"That thou mayest know how thou oughtest to behave thyself in the House of God, which is the Ecclesia of the Living God, the pillar and ground of the Truth."

An assembly of called-out ones is the House of God, or Ecclesia—the Pillar and Foundation of the Truth. This Foundation must be kept intact and strong; it is the very life and existence of the Truth among men for their salvation.

Once this Foundation is destroyed or impaired the rest goes very quickly: it is only a matter of time before the Truth is completely lost. History has repeated itself in the warfare of the Truth, as we learn from the sad state of declension the early ecclesias soon drifted into—though formed through the work of the apostles themselves and while they were still present—from a healthy, robust, spiritual state to this—

"Thou hast a name that thou livest, but art dead."

"Thou hast left thy first love."

"Thou hast a little strength."

"Thou art wretched, miserable, poor, blind, and naked."

It is our duty to be wise, and take special care to observe diligently all that is written, as Paul declares (1 Cor. 11:1)—

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

"Now I praise you, brethren, that ye remember me in all things, and **keep the ordinances** (statutes, decrees) as I delivered them to you."

In 1 Cor. 4:15-16, Paul again pleads with them to carefully follow his teaching & example:

"For though ye have 10,000 instructors in Christ, yet have ye not many fathers.

"For in Christ Jesus I have begotten you through the Gospel. Wherefore I **beseech** you, be followers of me."

And the words of our Lord Jesus, in instructing the apostles as he sent them forth (Matt. 28:18-20) lay stress on the importance of detailed observance and obedience—

"All power is given unto me in heaven and in earth.

"Go ye, therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit:

"Teaching them to **OBSERVE ALL THINGS** whatever I have commanded you."

The apostles were faithful and very diligent in the work of the Truth. They set before men God's Way of salvation—

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

—were Paul's faithful words—

"For I have not shunned to declare unto you the whole counsel of God."

The need to emphasize very urgently our Lord's words to—

"Observe **ALL** things whatsoever I have commanded."

—is as necessary, if not more so, today than at any time since those words were spoken. Our natural inclination is to broaden and weaken down God's laws and commandments, to make them easier and more acceptable for the natural man.

We must keep God's ordinances and statutes and laws constantly before our minds. The glad tidings of the Gospel will save us only if we keep in memory what they are, and what they require of us, and how we must conduct our lives before Him Who has called us to serve and obey Him NOW.

In Pro. 3:1, the Eternal Spirit speaks to all His children—

"My son, **forget not My law**, but let thine heart keep My commandments."

This reminds us that we are prone to forgetfulness: it is one of our natural weaknesses—one of our biggest enemies to overcome. Whenever God is not in our mind and behind our motives, we are drifting. The words in Proverbs which follow (v. 3) counsel us to guard against this weakness—

"Let not Mercy and Truth forsake thee: **bind them about thy neck**: write them upon the table of thine heart."

And v. 2 gives the assurance—

"For length of days, and long life, and peace, shall they add to thee."

To hang something around our neck is to bring it very close to us—to keep it prominent where we cannot miss or forget it: it is constantly before us all the day long. And to "write them upon our heart" is to impress them upon our characters—to consider them our most valuable possessions.

The heart is the center of our affections and love. Do we place God's law there? Does the Truth always have the first and most prominent place in our lives? Are all our decisions in its favor, regardless of our own desires? We cannot always say yes to these questions, but to this ideal we must strive.

When Paul wrote to Timothy, under the guidance of the Spirit of God, he emphasized the fact that it was to instruct him how he ought to behave or conduct himself "in the House of God."

This does not mean just while among the assembly of the brethren only, but ALL the time. We are, if faithful, always "in the House of God."

He is telling us how we, and he, should conduct our whole lives before God, Whose eyes behold all things; because, says Paul, the people of God, the Ecclesia, ARE the House of God, the Pillar and Ground of the Truth.

God has committed into our hands His Truth—the only means by which we can be saved, if we believe and obey it. It is God's way of justification by righteousness. Only through belief and obedience to its requirements throughout our lives can we expect to receive His grace at the last.

Brethren and sisters, let us contemplate for a few moments this glorious and solemn truth that each one of us is a member of God's House, of His Ecclesia, an assembly of called-ones, separated by the Gospel.

There are many of these assemblies throughout the world, but each individual ecclesia is the Pillar and Foundation of the Truth in their part of the earth: each is God's Lightstand. Its very existence depends on the Light of Truth, that it may grow and remain healthy. It is through the Light of Truth that we have fellowship with the Father and Son and with one another, as John expresses it so beautifully (1 John 1:3-7).

Now there is only One Fellowship. It is incorrect to speak of "another fellowship," because it cannot be—Christ is not divided. We are either in fellowship or not, according as we walk in the Light of Truth, and that Truth is kept pure.

Once the statutes and commandments and truths of God are set aside, we are walking in the shadow of darkness, and we lose the fellowship of the Father and the mediatorship of the Son.

It is only as we "abide in him" through our walking in the Truth that we can expect his mediatorship on our behalf with the Father. Paul uses the great example of Israel's mistakes to teach us carefulness and wisdom (1 Cor. 10:6-8)—

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

We can commit spiritual fornication by espousing false doctrines or by not separating from those who do, for in failing to do so we become one with them. This is God's view, as 2 John 10-11 makes clear—

"If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him Godspeed; for he that biddeth him Godspeed is partaker of his evil deeds."

Now Israel committed fornication in the two senses, physically and spiritually, by intermarrying with the nations around them. The intermarriage with the daughters of Moab led to the spiritual fornication with their idol-worship.

God had espoused Israel to Himself, as we see from such passages as Isa. 54:5-6—

"Thy Maker is thine Husband; the Lord of Hosts is His Name; thy Redeemer, the Holy One of Israel.

"For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth."

They were called out, separated unto their God, a holy nation. But they were unfaithful: they committed fornication with other gods. This thing God will not tolerate. The fire of His great righteous jealousy is kindled very quickly, as we learn from Num. 25:1-9, when 24,000 were slain for this sin.

A careless and loose general walk leads to carelessness and looseness with the doctrines and precepts of the Truth. Paul was very diligent in pointing out to Timothy, who was an elder of the ecclesia at Ephesus, the need for a good example (1 Tim. 4:11-16).

Example speaks louder than words. There are always those who are watching, and the enemy is very critical. To be an example of the believers in all the aspects Paul mentions would take quite an effort on the part of Timothy:—

"In word" — speaking the Truth in love.

"In conversation"—our general walk in the Truth.

"In charity"—or love of God: God first in everything.

"In spirit"—the zeal and spirit of the Truth: always ready in the work of the Truth.

"In faith"—that is something that most of us sadly lack enough of. If we have an abundance of faith, it will help us over every obstacle, and cause us ever to joyfully obey God's laws.

"In purity"—is so necessary for the soundness and health of the ecclesia and of the individual: purity in doctrine, purity in our daily walk, purity in all our thoughts and motives and purposes (Matt. 5:8)—

"Blessed are the pure in heart, for they shall see God."

Paul continues (1 Tm. 4:13)—

"Give attendance to reading."

How necessary is this reminder that we give attendance to our daily reading! This is not the only time Paul stresses this point of giving ourselves wholly to God's Word. It is the oil that keeps the light burning in us, for without it our light would soon go out. He said, as he bade farewell to the Ephesian brethren (Acts 20:32)—

"And now, brethren, I commend you to God, and to the Word of His grace, which is able to build you up, and to give you an inheritance among them which are sanctified."

Writing to the Corinthians, he asks the question, to stir them to a realization of their responsibility (1 Cor. 6:2)—

"Know ye not that the saints shall judge the world?"

What a high position we have been called to! What a solemn obligation lies upon us to form characters in ourselves NOW, while we have been put in trust with God's Truth in our hands—not only to be faithful to it, but that it might work in us mightily to the transforming of our lives now to meet the requirements of the Coming Age.

In this 1 Cor. 6, Paul instructs how the Ecclesia, the Pillar and Foundation of the Truth—the House of God—the Temple of the Living God—receives all its laws and its governing policies from Jesus alone, the great Corner Stone.

The Ecclesia is not of the world. Its ordinances are infinitely higher than the world's, and require greater effort of its subjects, and nobler and higher standard of conduct and ethics among them.

The laws of the Ecclesia—the laws of Christ—must govern the Body. Those who resort to the Gentile law courts to settle any of their grievances, whatever they might be, or believe that they can do so, are setting to one side the laws of God that He has laid down to govern His Ecclesia.

Paul's conclusive reasoning and his specific instructions on this matter are both so clear and decisive, if we will but accept them (1 Cor. 6:1-11)—

"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?"

"Do you not know that the saints shall judge the world? And if the world shall be judged by you, are you unworthy to judge the smallest matters?"

"Know ye not that we shall judge angels?—how much more things that pertain to this life!"

"If then ye have judgements pertaining to things of this life, set them to judge who are least esteemed in the church.

"I speak to your shame. Is there not a wise man among you?—one able to judge between his brethren?"

"But brother goeth to law with brother, and that before the unbeliever.

"Know ye not that the unrighteous shall not inherit the Kingdom of God?"

"Such were some of you; but ye are washed, ye are sanctified, ye are justified in the Name of the Lord Jesus, and by the Spirit of our God."

Truly it is a holy calling, far above the level of the law courts of the Gentiles. It is sad indeed to see brethren who have become so confused in their minds that they cannot see that it is wrong to countenance these thoughts of resorting to Gentile law courts for ANY matters at all.

When God's laws forbid us to do things that we would like to do, and we know about them— if we go ahead and transgress His laws, we shall have to face the consequences of our actions. There is a possibility we may never be forgiven.

Esau sought repentance with tears, yet he "found no place of repentance" (Heb. 12:17).

Let us conclude by again listening to the words of Prov. 3, the Eternal Spirit's appeal:

"My son, forget not My law, but let thine heart keep My commandments." —F.T.

Faith and Doubting

"Without Faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a Rewarder of them that diligently seek Him."

SO Paul instructs us in Heb. 11:6. We must believe that God—the true God as revealed in the Scriptures of Truth—**really exists**. We have been greatly blessed with this knowledge and assurance. As we see the confusion in the religious world around us, we are deeply thankful that God has revealed Himself to us as a loving Father.

And we must also seek unto Him, for "He is a Rewarder of those that diligently SEEK Him"—those whose heart is ever toward Him.

In Num. 13 we read that the children of Israel selected a man from each tribe to search the Promised Land. They returned and their counsel was divided. In v. 30 we read—

"And Caleb (one of the searchers) stilled the people before Moses, and said,
"Let us go up at once, and possess it; for we are well able to overcome it!"

Those who walk by sight are afraid; but those who believe walk by Faith, and have no fear. This "walking by sight" is shown in v. 32 —

"And they brought up an evil report of the land which they had searched, unto the children of Israel, saying,
"The land through which we have gone to search it is a land which eateth up the inhabitants thereof.
"And all the people that we saw in it are men of a great stature."

So spoke 10 of the searchers. In response, the children of Israel showed their unbelief—

"And all the congregation lifted up their voices, and cried: and the people wept that night.
"And all the children of Israel murmured against Moses and against Aaron, and the whole congregation said,
"Would God we had died in the land of Egypt! Or would God we had died in this wilderness!"
(Num. 14:1-2).

Because of their unbelief in God's ability to bring them to the Promised Land, God gave them their request, and they DID die in the wilderness.

If they had had faith, He would have helped them to destroy the wicked inhabitants of the land. And so will He help us in all our trials. (We are, of course, at present under a different dispensation, and we are not called upon by God to destroy the wicked, but rather are commanded to do no violence, nor to kill).

The Israelites' attitude showed that they were unbelievers. They did not believe God's promise that He will reward those that serve Him.

* * *

AGAIN we see the contrast between Faith and doubting, in the case of Caleb and Joshua on one hand, and Israel on the other: two against the multitude (Num. 14:6-11)—

"And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes;
"And they spake unto all the company of Israel, saying,
"The land which we passed through to search it is an exceeding good land.
"If the Lord delight in us, then He will bring us into this land, and give it us, a land flowing with milk and honey.

“Only rebel not ye against the Lord, neither fear ye the people of the land, for they are bread for us; their defence is departed from them, and the Lord is with us: FEAR THEM NOT!

"But all the congregation bade stone them with stones.

"And the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel. And the Lord said unto Moses,

"How long will this people provoke Me? And how long will it be ere they BELIEVE Me—for all the signs which I have showed among them?"

Even Moses himself was slow to fully comprehend God's infinite ability to give us all our needs. This, of course, is human nature (Num. 11:21-23)—

"And Moses said, The people are 600,000 footmen, and Thou hast said, I will give them flesh that they may eat a whole month.

"And the Lord said unto Moses, **Is the Lord's hand waxed short?** Thou shalt see now whether My word shall come to pass to thee or not."

WE MUST NOT DOUBT, even in our little troubles, whether God will help us. He has promised He will, if we do our part.

Doubting the infinite ability of God has been the cause of many false beliefs and fellowship failures of the past. To doubt God's Word is to despise it, and we read (Prov. 13:13) —

"Whoso despiseth the Word shall be destroyed; but he that feareth the commandment shall be rewarded."

Dark moments are often a test of our faith, for we read—

"Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life"

(Prov. 13:12).

If we are faithful to the Word now, the trials may make us sick at heart, but in the future we shall be rewarded for our faithfulness.

* * *

WHEN Adam sinned, and failed to put his faith in God when under trial, the way of life was barred to him—

"So God drove out the man; and He placed at the east of the Garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the Tree of Life" (Gen. 3:24).

Eternal life will be granted for works of Faith and obedience only. When Adam disobeyed, he became "deathful, mortal." Sin was the door by which death entered. But in the love of God there is also provided a Door back into life. Paul says (Rom. 5:17) —

"For if by one man's offence death reigned by one: much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ."

This obedience of FAITH IN CHRIST is the door by which we may enter in unto eternal life. Jesus is the one, true, perfectly obedient Seed of Abraham in and through whom the promises are fulfilled (Gal. 3:16) —

"Now to Abraham and his Seed were the promises made. He (God) saith not, And to seeds (as of many), but as of one, And to thy Seed—which is Christ."

When the children of Israel proved themselves unworthy to enter the land, they lost their opportunity to inherit the land that was promised to Abraham and to his Seed, both as a temporal possession and as an everlasting possession.

If Israel had entered this land in faith, and remained faithful, they would eventually have reaped the promises. But they **did not believe** the Lord their God. And so they did not get the praise that Abraham received (Gal. 3:6) —

“Abraham believed God, and it was accounted to him for righteousness.”

Abraham, when all hope seemed dead (Rom. 4:18), believed that God was truly a Rewarder of those that diligently follow Him.

The seed of Abraham after the flesh refused to go into the land, but the true Seed will in the future possess the promised land. In James 2:21-24 we are reminded of the working power of Abraham's faith in offering up his son Isaac —

"Was not Abraham our father justified by WORKS when he had offered Isaac his son upon the altar?

"Seest thou how faith wrought with his works, and by works was faith made perfect.”

Abraham did not complete the sacrifice of Isaac. He purposed to sacrifice him in obedience to God, and would have done so if God had not withheld his hand. He was justified by his works of faith:—

"And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed to him for righteousness: and he was called the Friend of God."

Abraham's discerning Faith is also shown in John 8:56, where Jesus says —

"Abraham rejoiced to see my day, and he saw it, and was glad."

* * *

ABRAHAM saw Christ's day through the eye of Faith. Jacob similarly saw and prophesied that Simeon and Levi would cause trouble in the future (Gen. 49:5-6)—

"Simeon and Levi are brethren: instruments of cruelty are in their habitations.

"O my soul, come not thou into their secret: unto their assembly, mine honor, be not thou united:

"For in their anger they slew a man, and in their self-will they digged down a wall."

This was a direct prophecy, given to Jacob by the inspiration of God, of the tribe of Levi. God had chosen them to do His work as priests, to be separated to Him in holiness, but they became corrupted.

The Levites of Christ's day gave him much opposition. They were the ones, with the Scribes and Pharisees, that finally brought about his death. They believed they were the true seed of Abraham after the Spirit.

Further in Jacob's prophetic blessing of his sons as he was about to die, we see the prophecy of Christ (Gen. 49:9-10)—

"Judah is a lion's whelp: from the prey, my son, thou art gone up. He stooped down, he couched as a lion, and as an old lion: who shall rouse him up?

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto him shall the gathering of the people be."

In the natural sense, the people among whom Christ was were Abraham's children—

"They answered and said, Abraham is our father.

"Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the Truth, which I have heard of God. This did not Abraham."

These people, with the Gentiles, later slew Christ.

We are also the children of Abraham, only adopted—

"For as many of you as have been baptized into Christ have put on Christ.

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

"And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise"

(Gal. 3:27-29).

Here we see indeed how God IS a "Rewarder of those that DILIGENTLY seek Him."

"So then they that be of Faith are blessed with faithful Abraham."

— J.H.T.

Grow Up Into Him in All Things

"Till we all come in the unity of the Faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

CHRIST received the gift of eternal life because of his complete obedience to God's will: because he was a living example of the things he taught. He requires no more of his brethren than he required of himself. His whole life was sacrifice; he bore only good fruit and by his fruit he was known.

We are to make our lives living sacrifices. **Our utmost, driving desire must be to serve God completely**; not just in part. Other men should be able to realize by our actions, our words, our deeds, that we are separate from them.

To be separate does not mean to become a hermit. It means to live by the mode of God and not of man. It means to become a living reflection of the Truth. Our light must shine forth in this world of gross darkness.

We were given the knowledge of the Truth because we were searching for it with our hearts—because we had a desire to serve God. We cannot now bury the Truth with the cares of this life, or put it aside, and expect it to further develop itself. That would be like plowing the field and putting seed out, then covering the field to keep the sun and rain out. The seed more than likely would never get beyond the seed stage. Even if it did germinate, it would eventually die without proper nourishment and care.

So it is with our lives in the Truth. The Truth must be allowed to mould us. It must become the whole motive force of our life NOW, if it is to determine our future existence for eternity.

The Truth is likened unto the seed, and Christ is the sower. The majority of the world fall into the category of those who receive seed by the wayside. The Truth is in reach of all: the Bible is translated into almost every language of the world, yet how few seek the key to their potential eternal existence!

The really sad thing is that for the most part, all are so entrenched in the world that it really matters not what happens after this fleeting life; their sole concern is today.

There are some who feel that they are seeking God—that they have the Truth. Yet these people are astray because their minds are clouded by tradition and teachings of men rather than teachings of God. These are the people that are affected by the wicked one—the adversary—**which is anything that stands between the Truth and themselves**. And because they become a part of the world and the false teachings of the Apostasy, the seed does not reach fertile ground.

Perhaps we could help this situation—not by missionary action—but, as mentioned before, by our daily conduct and conversation. Perhaps we could arouse interest—become a sower of the Word. Jesus said—

"No man can come unto me except the Father which hath sent me draw him" (John 6:44).

Yet how is this done?

We cannot shirk our sense of responsibility to the outside world any more than we can to our brethren. We are instruments in God's hand for His work in drawing men to Him. If we can help others, we cannot turn our back to them, nor fail to take a stand for what we know to be the Truth.

Some of us shirk our duty here because of fear of ridicule or persecution. **But we should joy in tribulation, knowing that if we can stand up to it (no matter what form it may take), we shall be the better and, actually, the happier for it, for it helps us to grow.**

If we stop and consider the joy that awaits us at Christ's coming, shouldn't we be able to withstand tribulation? Is it not written that we cannot possibly comprehend all the things God has in store for those who stand fast until the end? If we are persecuted or made outcasts because of the Word, isn't it worth it?

Not only should we consider the reward, but—and this is much deeper and more important—we should LOVE God enough, on the basis of the manifestation of His goodness and glory, to endure joyfully and willingly the trials He sees fit to set before us.

If we are asked why we believe this or that, do we evade the question? If we are asked why we do not give our allegiance to this country, or do not take part in Christmas, do we answer these questions squarely? These things can be stumbling blocks to us only if we fear persecution.

The apostles were able to withstand even when faced with death. How do we face tribulation and trial—with carnal or spiritual weapons? Paul said:

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

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

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

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

But, brethren, these weapons are not just put away for times of tribulation or persecution because of the Word. These are weapons that must be in our possession at all times for all occasions. For our own protection we must keep the Truth, the Word of God, ever before us. We must be able to put aside all fear, and keep always in mind what it means to partake of the fountain of living waters. Stones will have to be removed so our roots in the Truth take firm hold.

Some seed will fall among thorns. We know what happens to seed that tries to grow among thorns and weeds. If the field is not cared for, eventually these parasitic plants will choke off light and soak up the nutriment and moisture from the soil.

The thorns are likened to the cares of this world and the deceitfulness of riches. These things will choke out the Word and render the individual unfruitful. We cannot allow ourselves to fall into this condition. The Truth and the world are opposite as day and night positive and negative—good and bad—right and wrong—life and death—fruitful and unfruitful.

Both conditions cannot exist together. You cannot profess to one and become a part of the other. You cannot serve God and Mammon. There is no middle ground; no compromise. We must face this basis of God's dealing with us.

God does not accept anything that is a part of the world. Although we must live in the world and have a certain amount of association with it, we cannot conform to it, or advocate its ways. When others see us they must be able to recognize a marked difference. If they cannot, we have failed. It should be plain that our hope is not the same as theirs.

God separated the Jewish nation from the rest of the world, and they were told to limit their association to the things that be of God. The reason for this: because idol-worship, false teaching, could undermine His purpose with them. God will not tolerate iniquity. He wanted to keep them unspotted from the rest of the world. They were to become an example of obedience. **But they failed.**

We are told the same thing:

"BE YE SEPARATE."

If we are not, we can become as the rest of the world. We will begin to do the things that they do, say the things that they say. If the process is unchecked, God's Word will become more and more neglected until we fall away altogether.

We must be able to rely on the Word to rebuke thoughts and temptations just as Christ used the Word to rebuke the Tempter.

In the world we see nothing but opposition to God; people throwing their lives away as if they were their own—misusing the time God has granted us upon this earth.

Time is man's most precious asset. He is given just so much. He can use it wisely—or he can waste it. How much more deeply is this true in the work of the Truth! We MUST spend our time wisely before God, investing it in activities and interests that will further our spiritual growth—not stunt it.

* * *

THERE is much need for growth, if we are to attain to the measure of the stature of the fulness of Christ. Paul says:

"They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

"For the mind of the flesh is death, but the mind of the Spirit is life and peace, because the mind of the flesh is enmity against God, for it is not subject to the law of God, neither indeed can be.

"So then, they that are in the flesh cannot please God.

"As many as are led by the Spirit of God, they are the sons of God."

"The Spirit itself beareth witness with our spirit, that we are the children of God, and if children, then heirs; heirs of God and joint heirs with Christ" (Rom. 8:5-16).

What could be plainer? Add to this James' words—

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

"Whosoever is a friend of the world is the enemy of God" (James 4:4).

Again (1 John 1:5-7)—

"God is light, and in Him is no darkness at all. If we say that we have fellowship with Him and walk in darkness, we lie and do not the truth;

"But if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin."

These scriptures are plain. Throughout the Bible there are two opposing forces, God and the things of the world (the diabolos or the flesh, whose characteristics are the lust of the eye, lust of the flesh, and the pride of life).

We cannot allow ourselves to drive toward the riches of this world. Materialism is something we should constantly guard against. The only thing money should be to us is a means of providing the necessities for our livelihood and our work in the Truth and for others.

We should not forget the incident involving the young man who asked Christ to tell him what he should do. To "sell all he had" was too much. The pursuit of riches was more important to him than the eternal glory of serving God.

The pursuit of money, or worldly goods, or position, can never be allowed to be a factor in our lives. Riches cannot buy an entrance into the Kingdom. We cannot say that this situation will not occur among the brethren, for Christ says the cares of the world and the deceitfulness of riches will choke the Word. We must not become as the seed that fell among thorns and became unfruitful.

Some seed is to fall in good ground and bear fruit an hundred-fold, sixty-fold, or thirty-fold. Now, this parable does not really imply that the ground the seed falls on does not have fertile potentialities, even though it may be rocky or thorny. Nor does the seed automatically fall into perfect ground where none of the things exist that can cause a crop failure.

A good tiller will remove the stones, burn the thorns, and prepare the ground with every means possible to make the seed grow if the ground is capable of yielding fruit.

Productivity and yield are up to us. We have to "tend the soil daily, to water it, to fertilize it. We have to take the Truth—the basic principles we know at baptism—and labor toward a rich harvest. We have to apply these principles and obey God's commandments.

If we do these things, the ground will produce, the seed will, with God's help, grow and yield far **beyond our natural capabilities**.

But we must do our part; we must clear the ground, put away the temptations, accept tribulation and persecution, and avoid the cares of the world and the quest for riches.

This parable of the sower and the seed is compact, but contains an enormous message. We must be among those who—hearing the Word—UNDERSTAND it and allow it to produce or grow. A standstill or lukewarm position is fatal. Just as a babe grows to a man, so must we as babes in the Truth grow to full manhood.

This comes through study and application. We must improve our minds in the knowledge of the Word, and we must do it every day.

Actually there is no such thing as a stand-still position. We move continually either forward or backward.

We must determine which direction we shall take. Forgotten knowledge is useless, as knowledge unimproved is without value. It requires a steady progress, a steadfastness in the Faith, to grow to the fullness of the stature of Christ.

We notice several instances where Christ referred to trees and the fruit they produce, as—

"Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

"Every tree that bringeth not forth good fruit is hewn down and cast into the fire.

"Wherefore by their fruits ye shall know them" (Matt.7:17).

And bringing the point out even more clearly—

"Either make the tree good and his fruit good; or else make the tree corrupt and his fruit corrupt; for the tree is known by his fruit.

"O generation of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh.

"A good man out of the good treasure of his heart bringeth forth good things; and an evil man out of his evil treasure bringeth forth evil things" (Matt. 12:33-35).

So it is that by our fruits we shall be known. Our fruits are known by the world, by our brothers and sisters, but most of all, by God Himself and His appointed Judge, Christ Jesus.

A good tree brings forth good fruit for the Master's pleasure. Growth in the Word, steadfastness and obedience in all things, will make us a good tree. A fruitless tree will be cast away. The key word is GROWTH.

In conclusion; why should we grow? Why should we strive constantly to please God? What reward is there for us if we are found "so doing" when our Master returns?—

To him that overcomes will be given the right to eat of the Tree of Life in the midst of the Paradise of God.

We shall not be hurt by the Second Death.

He will give us to eat of the Hidden Manna.

He will give us a White Stone with a New Name written on it, which no man knoweth except he that receiveth it.

He will give us the Morning Star.

He will confirm our names forever in the Book of Life.

He will make us an everlasting Pillar in the Temple of God.

He will grant us to sit with him in glory on his throne.

All these things are different ways of saying—

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!"

"Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world."
— T.H.

The complete Bible on records is now available from the American Bible Society, 450 Park Ave., New York, N.Y. 10022.

Answers to Bible Questions

The Law of Moses

QUESTION: "How is the following difficulty to be met? Paul writes to the Romans—

"Ye are become dead to the Law (of Moses) by the body of Christ (7:4) . . . "that being dead (the Law) wherein we were held" (v. 6).

And to the Galatians—

"As many as desire to make a fair show in the flesh constrain you to be circumcised" (6:12).

"If ye be circumcised, Christ shall profit you nothing" (5:2).

Yet, having thus written, he practises what he condemns, for in the Acts (21:21), James says—

"The brethren are informed of thee (Paul) that thou teachest all the Jews which are amongst the Gentiles to forsake Moses.

"Do this therefore that we say to thee, take these four men and purify thyself with them . . . that all may know that those things whereof they were informed concerning thee are nothing, but that thou thyself walkest orderly and keepest the Law."

To which Paul assented, and "purified himself with them" according to Moses (v. 26). Paul did more, for (Acts 16:3)—

"He took Timothy and circumcised him, because of the Jews."

He instructs us to "follow him" (1 Cor. 11:1; Phil. 3:17). But how? In what he taught, or in what he did?

ANSWER: We are to be followers of Paul, without doubt, in what he taught and also in what he did, so far as that may be applicable to our case, which, in many points, it is not. The conflict between his disparagements of the Law of Moses and his actions in relation to it, is in appearance only.

The first (his disparagements) had reference to the Law as a means of justification of forgiveness unto life eternal. On this point his declarations are uniform—that, although the Law was ordained to life (Rom. 7:10) and capable of being profitable to those who kept it WHOLLY (Rom. 2:25; Jam. 2:10), it was powerless to justify those who broke it, and therefore powerless to justify any, as ALL were transgressors (Rom. 3:23).

Consequently, he strongly maintains in several places, that those who sought justification by the Law, were seeking an impossible thing, and were turned away from the only justification accessible to man, grace (or favor) in Christ (Gal. 5:4).

But this was not inconsistent with the divine authority and excellence of the Law in its civil relations. He says;—

"We know that the Law is good if a man use it lawfully, knowing this, that the Law is not made for a righteous man, but for the lawless and disobedient," etc. (1 Tim. 1:8).

Paul's denial of the Law, **as a means of justification** was misrepresented as applying to the Law in its totality, as a system given to Israel. As James and the elders informed Paul on his arrival in Jerusalem, it was reported that he—

"Taught all the Jews which were among the Gentiles to forsake Moses."

Whereas the fact was, as the brethren add, that Paul himself "walked orderly and kept the Law."

To silence the slander, which was working hurtfully in Jerusalem, they recommend Paul to publicly conform with a certain requirement, which had a then-present bearing. Paul did so, and for the same reason, on another occasion, he "took Timothy and circumcised him."

We must realize that the Law of Moses, given by God, was still nationally in force, so long as Israel occupied the land. So long as God allowed it to continue in national operation, it had a claim on the respect and obedience of every obedient son of Abraham in his civil capacity; and it received this respect and obedience without compromising the truth — which on appropriate occasion they declared—that whosoever sought justification by the Law was fallen from grace.

The interval from the crucifixion to the destruction of the Temple was an interval of transition, having duties that cannot affect either Jew or Gentile in our age.

In this particular matter we have to do with what Paul taught and not with what he did—discerning at the same time that in what he did, he did not condemn what he taught, but only adapted himself to a situation having a separate bearing from the things which he taught.

* * *

QUESTION: "If the Law of Moses was 'ordained to LIFE' (Rom. 7:10), how can Paul elsewhere say it was a 'ministration of condemnation' and a 'ministration of DEATH' (2 Cor. 3:7-9), and how can he say that 'By the deeds of the Law there shall no flesh be justified' (Rom. 3:20)? Could eternal life be obtained by keeping the Law of Moses?"

ANSWER: Your question is answered by the words of Paul—

"The commandment was ordained to life" (Rom. 7:10).

Also of Christ (Matt. 19:17)—

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

Paul further says (Rom. 2:25)—

"Circumcision verily profiteth, IF thou keep the Law."

From these statements, it follows that life "could be obtained by keeping the Law of Moses." But then, observe what is involved in the "if." It must be a **perfect** keeping. There must not be a failure in a single iota (James 2:10)—

"He that offendeth in one point is guilty of all."

That is, disobedience in one point (Adam's disobedience was only one act) will as assuredly miss life as disobedience of the whole.

Such perfection of obedience was not possible to mere man; because from the multitude and minuteness of its prescriptions, the Law involved a constant memory and constant vigilance of which ordinary human nature is incapable. It was therefore,

"A yoke which neither we nor our fathers were able to bear" (Acts 15:10).

For this reason the Law which was ordained to life, Paul found to be unto death (Rom. 7:10). The Law was weak in its life-giving power, only through the weakness of the flesh (Rom. 8:3). In itself, it was "holy, just, good" (Rom. 7:12).

Its object was to bring man into a helpless position in which salvation should be due to God's kindness. So Paul explains in Rom. 5:20-21.

* * *

QUESTION: "Could life be obtained by keeping the Law of Moses, without faith in the promises made to Abraham (and, consequently, faith in the sacrifice for sin foreshadowed in Eden and through Isaac on Mt. Moriah, and all the sacrifices of the Law—and fulfilled in Christ)?"

ANSWER: The keeping of the Law could not have secured eternal life to anyone refusing or lacking faith in the promises made to Abraham; for, while "faith without works is dead," works without faith is an impossible state of life.

I could not conceive of one obedient to the Law in all things being destitute of faith in the promises made to Abraham, which are so inwoven in the structure of the Law and so involved in its frequent allusions.

Paul's statement that—

"By the works of the Law shall no flesh be justified."

—is not inconsistent with Christ's words—

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

—when the terms are understood. There is a distinction between "justification" and "obtaining eternal life." Justification is the forgiveness of disobedience (I Cor. 6:11; Rom. 3:23-26). "Obtaining eternal life," in the sense of the question, I understand to be the result of perfect obedience, which none rendered but one.

The Law could confer the right to eternal life on the perfectly obedient, but could not justify the transgressor any more than the law of Eden. As all were transgressors—Jew and Gentile—the

Law, as a matter of fact, could not confer eternal life; because **it contained no provision for justification of sinners unto eternal life.**

Nevertheless, it was "ordained unto life," though found by Paul and all others "unto death." But even then it would only have been "unto life" in the case of those having that faith without which it is impossible to please God.

And even then, a preliminary death was necessary to wipe away the Adamic sentence.

—Bro. Roberts, 1883

Pray Without Ceasing

PART TWO

"Everyone that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened"—Luke 11:10

THERE may appear times when this provision is not forthcoming as we would like. This is also in the Divine purpose. The natural means of God's providing may seem to be removed. Our lessons from Israel's wanderings in the wilderness will teach this. Said Israel at the Red Sea (Exo. 14:11) —

"Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?"

And again after the marvellous deliverance at the Red Sea as they took their journey to Sinai (Exo. 16:3) —

"Would to God we had died by the hand of the Lord (suffered the same plagues as Egypt) in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full!

"For ye have brought us forth into this wilderness, to kill this whole assembly with hunger."

Here are statements limiting the power of God—restricting its working in the lives of His children. It was a failure to understand that God has greater purpose than the natural daily animal existence —

"The Lord thy God led thee these 40 years in the wilderness, to humble thee, to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments, or no.

"He humbled thee, and suffered thee to hunger, and fed thee with manna (which thou knewest not, neither did thy fathers know) that He might make thee know . . ."

Here God teaches Israel, and us:

". . . that man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man live.

"Thy raiment waxed not old upon thee, neither did thy foot swell, these 40 years.

"As a man chasteneth his son, so the Lord thy God chasteneth thee" (Deut. 8:2-5).

"Give us this day our daily bread," then, becomes a request for God to continue working in our lives, to abandon us not; a declaration of the supreme care of God in all our ways, not only of the natural food which perishes, but of the hidden manna in His Word.

We must confess that He has graciously provided in His Own way, perhaps not as we would select, but in a way to develop confidence in Him. Any other view limits the power of God, and is not pleasing to Him.

* * *

"Forgive us our sins, for we also forgive everyone that is indebted to us."

The word "sins" in this instance comes from the root idea of "a failure to hit a mark, or attain unto a standard, or obtain the prize." Incorporating this thought into our petitions again requires a recognition that we all fall short of attaining the mark of perfection illustrated by Christ and unto which we are exhorted to strive. We concede our inability to reach the perfection desired because of our weaknesses, for —

"There is no man that doeth good and sinneth not."

"If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand?"

This is an important element in our salvation. Every sacrifice under the Mosaic economy carried this recognition. The slain animal typified that which was due the offerer; a confession of failure to do that which was required. Such an expression is acceptable to God as a statement of our position, and of our need to have our sins put away.

The linking of this thought with our attitude toward others is most important. And we are taught to pray that we may have our failures forgiven **in degree as we forgive others**. The parable of the debtors teaches the relationship between forgiveness and forgiving, climaxed with the warning —

"So likewise shall my heavenly Father also do to you, if ye from your hearts forgive not every one his brother their trespasses (Matt. 18:35).

Our relationship to God is predicated on our relationship to each other. The parable is preceded by Peter's question —

"How oft shall my brother sin against me, and I forgive him?"

The parable is an answer to this question. The period of time for forgiveness is 70 times 7. Seventy is the number of years allotted to man (Ps. 90:10):

"The days of our years are threescore and ten."

We must forgive all our lives. There is no time when forgivenesses come to an end; there can be no time when they cease. Seven is the perfect number. Our forgivenesses must be all our lives and they must be perfect, complete, sincere and entire. Forgiveness can know no barriers, can know no bounds. They cannot be hedged about or fenced in. It is everything, all the way, to the limit.

If we are earnestly desirous of God forgiving us our sins and imperfections we must be **just as earnest in forgiving each other and seeking** oneness and harmony with our brethren and sisters. The one is predicated on the other. Christ has made this abundantly clear.

The standard of the world is useless. God's standard is perfection. Let us press toward it, to agonize toward it, day by day.

* * *

"Lead us not into temptation; but deliver us from evil."

The daily reading of God's Word convinces us of Divine supervision in the lives of all God's servants, that He is very near unto every one of them —

"My help cometh from the Lord. He will not suffer thy foot to be moved.

"He that keepeth thee will not slumber. The Lord is Thy keeper; the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night.

"The Lord shall preserve thee from all evil. The Lord shall preserve thy going out and thy coming in" (Psa. 121).

These assurances do not however insulate any of God's people from trial and even scourging, as the list of faithful in Heb. 11 illustrates. To which Paul added —

"My son, despise not the chastening of the Lord, nor faint when thou art rebuked,
"For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth"
(Heb. 12:5-6).

These are necessary preparations for the position intended for the gems in the New Jerusalem. Without this chiselling and squaring, the walls would be dull and lustreless. All that has to do with the Divine manifestation must be bright and glorious, and it is not a man-made glory, which fades as the flowers in springtime blown.

That for which we are exhorted to pray, "Lead us not into temptation," is related to these Divine trials. When we do not respond to the hammering and chiselling, when we are rebellious and pull away the shoulder from the Divine hand resting upon it, we are led deeper into trial, step by step, and again remember that it is a loving and merciful hand that is leading.

It is not for our destruction that further trial is required. It is for our salvation and our being exercised to realize the will of God.

Remember God sends His rain on the just and on the unjust, that men may glorify God and ultimately turn to Him. But the same rain can be increased in intensity and become a hurricane or an overflowing flood. He desires to send His "rain upon the mown grass (a humbled people), as showers that water the earth."

Many illustrations show the working of the Divine hand. Pharaoh was given ten opportunities to heed the Creator's request, "Let My people go!" Step by step he was led deeper and deeper into trial. Yet he did not respond, but hardened his heart, to his own destruction.

Judas Iscariot, selected by Christ as a close companion, given equal opportunity with the other eleven disciples, did not respond to the evidence of the power of God. Opportunities of mutual action together were used by this man as means for personal advantage in present perishing gain. Like Pharaoh, the depth to which he was led finally was inescapable. The door was shut. Pharaoh and Egypt lost the nation's firstborn. Judas lost his crown and his life.

Paul left the warning for the believers when writing to the Thessalonians—

"Be not soon shaken (as a ship loosened from her moorings in a storm) or be troubled"
(2 Thess. 2:2).

Then he illustrates that certain departures from the Faith were to develop before the coming of Christ, but that these conditions were necessary in the Divine purpose.

This condition was possible because the servants of God ceased to have a love for the Truth (they had "left their first love") that they might be saved. Then Paul shows how God leads into temptation —

"For this cause (because they received not the love of the Truth) God shall send them strong delusion, that they should believe a lie."

"Strong delusion" meaning "a wandering, a forsaking of the right path"—whereby those who are led astray roam hither and thither. The word is always used in the New Testament of "mental straying, wrong opinion, error in morals." The Rev. Ver. renders "strong delusion" as "a working of error."

Paul says God brings this condition about. It is a leading into temptation or trial, to prove if we have a basic love for the Truth. We are therefore counselled by Christ to pray earnestly that we do not get to this condition, into a position where the leading into such trials will be necessary.

The urgency of our weak frail mortal natures impresses our need for fervent prayer from the heart, that God may direct our lives away from such conditions. Paul continues—

"God hath called you by our Gospel to the obtaining of the glory of our Lord Jesus.
"Therefore, brethren, stand fast (**steko**—persevere) and hold the traditions which ye have been taught.
"Now our Lord Jesus Christ himself, and God even our Father, which hath loved us and given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you (fix, make fast) in every good word and work" (2 Thess. 2:15-17).

God also is the One who will do this if we want Him to. **We ourselves are the only force that can hinder His power.** We must want Him to make us fast in the Truth. Therefore we pray, "Lead us not into temptation."

* * *

"Deliver us from evil."

Evil basically is the condition in the world, brought about by sin. It is brought by God as a punishment of mankind generally because they do not desire to perform the will of God. It is a merciful eradication of a sinning population, a returning of them back to the dust of the earth, not permitting them to continue forever in their wicked way. Amos declared that evil conditions are brought by God—

"Shall there be evil (bad) in a city, and the Lord hath not done it" (Amos 3:6).

And Isaiah prophesied (26:9)—

"When God's judgments are in the earth, the nations shall learn righteousness."

These conditions are arranged again in love to humble mankind and make them understand the source of life and salvation. Under these broad evil world conditions the servants of God exist. They are "in the world," but must not be part "of it."

Paul indicates that God has arranged the present order and subjected it in suffering and trial and evil that faith and trust in deliverance from sin through God's love may be developed—

"For the earnest expectation of the creature (creation) waiteth for the manifestation of the sons of God.

"For the creation was made subject to vanity, not willing, but by reason of Him Who hath subjected the same in hope, because the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

"For we know that the whole creation groaneth and travaileth in pain together until now"
(Rom. 8:19-22).

Those conditions which the world experiences, the servants of God are subjected to also. Sickness, disease, the elements, famine, and death. Our prayers should be directed toward a deliverance from all these evils. The basic word for deliverance is **rhuomai**, "to rescue," as distinct from "to preserve."

This illustrates that we are all in this condition, surrounded by sin and its evil (bad) effects. A realization of this will impress us with our need for being rescued from this universal condition.

A close observation and abhorrence of this evil age will convince us of our helpless condition in the earth without God. And we shall, by an analysis of the situation, feel like Lot of the depraved state of Sodom, for ours is another such age—

"Vexed with the filthy conversation (conduct) of the wicked — dwelling among them, seeing and hearing, tortured from day to day by their unlawful deeds" (1 Pet. 2:7-8).

If we are content with the world in which we must live, we will not feel as did Lot. Yet Christ assuredly warned that world conditions at his coming would be as in the days of Lot. If we believe Christ is near, we will see the parallel, and frequently pray—

"Deliver us from evil"—rescue us from evil.

* * *

CHRIST continues in Luke 11 to illustrate the operation of prayer. By parable he pictures a man in need of bread, approaching his neighbor at midnight, at a very inopportune time. By continual asking and perseverance the neighbor is brought to respond and provide what was necessary. The Greek for "importunity" implies "shamelessness"—without shame for the inconvenience and persistence and presumption of asking at midnight.

Under these conditions the neighbor provides as much as is necessary. Thus Christ exhorts—

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

"Everyone that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened" (Luke 11:9-10).

In Luke 18 we read the parable of the Unjust Judge, how by continual asking on the part of the widow, he grants her request. And the lesson—

"Shall not God avenge His Own elect, which cry day and night unto Him, though He bear long with them?

"I tell you that He will avenge them speedily."

Then the question (v. 8) —

"Nevertheless, when the Son of man cometh, shall he find the Faith (this kind of faith—this assurance manifested by continual perseverance in prayer) on the earth?"

Christ said (Luke 11:11-13) that natural parents provide properly for their children when they ask—

"If ye being evil . . ."

—the thought of "evil" here is distinct from "wicked" — it implies natural worthlessness in the eternal sense ("There is none good but One, that is, God")—

"If ye being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him."

This is the climax of all our asking—embodiment of nature like unto Christ and the angels—the Spirit-nature!

Such is the end of all our prayers, and God has said He will give us this, if we persist in asking Him. It is illustrated by the final verses of Psa. 72—

"Blessed be the Lord God, the God of Israel, Who only doeth wondrous things.

"And blessed be His glorious Name for ever.

"And let the whole world be filled with His glory. Amen and amen."

This was the ultimate object of David's prayers. Thus he concludes—

"The prayers of David, the son of Jesse, are ended (consummated)."

This should be the end unto which all our prayers are tending. God shall give the Holy Spirit unto all who ask—

"Lord, teach us to pray."

From God's Word we learn—from the trials of the present we are urgently impressed with our need to pray.

"Therefore watch and pray."

"Pray without ceasing!"

"In EVERYTHING give thanks unto God."

—E. F. H.

Current World Events

TURMOIL IN BLACK AFRICA

Africa's troubles are rising to major proportions—a continent in crisis. All over black Africa there are setbacks to the view that yesterday's colonies can be responsible nations today.

In the CONGO, 4 political leaders, including the founding father of the republic, were hanged after a 90-minute "trial." Another round of tribal wars and chaos is feared.

In UGANDA something like civil war is underway.

In NIGERIA, by far Africa's most populous nation, Northern tribesmen are fiercely resisting rule from the South. The tally for one weekend was 92 killed, 500 wounded.

In SUDAN black tribesmen of the South keep a years-old civil war going against the northern Arabs who run the country. And so it goes. (USN 6:13)

The "sea and the waves roaring," truly, but where does Africa fit into the specific latter-day picture, and which way must it go? Two Arab-African countries — Ethiopia (Sudan) and Libya — are named as Gog's allies. Northern Africa is Arab, Central and Southern Africa is black. There is deep antagonism between them, as we see at the moment in Nigeria and Sudan.

HAITI: LAND OF MISERY

Under Duvalier's rule, Haiti's 5 million people have been plunged deeper and deeper into social and economic distress. Always the poorest nation in the Hemisphere, Haiti gets poorer every day. Hunger and even starvation are common.

Much of Haiti's population—90% rural—dwells on half-acre chunks of rocky land from which it is difficult to scratch a living. Food is rice, corn, beans, mangoes; life expectancy 41 years. Most Haitians—90% of them illiterate—live only to survive from day to day. (USN 5:9)

RUSSIA'S NEW MIDEAST DRIVE

Since the 17th century, a central facet of Russian foreign policy has been the drive toward the Mideast. Nicholas II almost secured both sides of the Dardanelles link to the Mediterranean with British help in WW I, but the Russian Revolution ended that. Stalin made an effort during WW II but was rebuffed.

Not until Khrushchev came to absolute power did the Soviet push begin to make headway. Key to Khrushchev's effort was Egypt; he wooed Nasser with \$2 billion in arms, agricultural aid, and the Aswan dam.

But with his fall in '64, Russian initiatives waned. Last week Kosygin set out to correct this. He flew to Cairo for 8 days' talks and tours.

The last ranking Russian to visit Cairo was Khrushchev himself. He made a new aid commitment to Nasser at that time, but the new leadership refused to honor it.

A trend to the right set in. Nasser began mending his fences with the U.S. A moderate, Bazzaz, took over in Iraq. Yemen's little war cooled off, and even in steaming Syria the moderate wing of the socialist Baath party seized the initiative from the extremists. So Moscow restarted the money flowing.

Early this year, Russia offered Iran a \$750 million natural-gas pipeline, Turkey a 200 million, 7-factory industrial complex, and sent Algeria a squadron of MIG-21s and 2 tank battalions. Iraq was promised an atomic reactor, given 3 squadrons of MIG-21s.

Syria got a Soviet pledge of \$150 million for a start on a Euphrates Dam that could prove even larger than the Aswan, plus aid in rebuilding its railways and prospecting for Syrian oil. Nasser himself received 4 MIG squadrons, 6 subs and several destroyers. (Tm 5:20)

* * *

Concern is rising over the Mideast. Arms from US, Russia, etc., are flowing in. Old wars simmer. New wars are brewing. Arab feuds grow bitter. Communists of every stripe are there—in govts., in mobs.

A deadly battle is going on—some of it violent, some of it offstage manoeuvring—for control of the strategic Arabian Peninsula, which contains half the world's oil reserves. Almost everything in the Mideast ties to this.

Feisal of Saudi Arabia controls this key area. He intends to keep it out of the hands of Arab revolutionists—notably Nasser of Egypt. He is buying US arms and missiles, British jets. He gives arms and money to royalists of Yemen. He is trying to form an Islamic Alliance with Iran, Jordan, and Persian Gulf sheikdoms.

Nasser wants to get into Arabia, He dreams of an Arab empire led by Egypt. Showdown is close; he has threatened to invade Saudi Arabia. Russia, already Nasser's banker and source of arms, is trying to exploit this situation, giving arms and aid to Syria and Iraq, egging on the Arabs to attack Israel.

US recently guaranteed the territorial integrity of Saudi Arabia, sells arms to Feisal, sends training missions for his army. (USN 5:23)

* * *

Since they wrenched the reins of power from Khrushchev, his successors in the Kremlin have been preoccupied with patching up internal affairs. Last week Russia's leaders decided the time had come to mend fences abroad. Kosygin arrived in Egypt on his first official state visit outside the Communist bloc—part of a long-range Russian Mideast offensive.

In the past few years, Moscow has become the Arab world's chief armourer, and has signed technical aid agreements with once-hostile neighbours Turkey and Iran. (Nwk 5:23)

The trend ebbs and flows as circumstances adjust, but the basic direction is straight and true. Russia wants the Mideast as the key to world power. It was but a few brief years ago when Turkey and Iran were the keystones of the SEATO arch of defence designed to block her southern drive. How the picture has changed!

VIETNAM ALIENATES EUROPE

Day after day, U.S. pounded N. Vietnam with massive air attacks that broke all records for size and destruction. U.S. is still caught in an internal mess in S. Vietnam. Civil war remains an ugly threat.

All through W. Europe, signs are multiplying that the Vietnam war is seriously undercutting U.S. leadership of the free world. There is a feeling, not just in France, that DeGaulle may be right when he warns Europe cannot rely on U.S.

Some allied capitals show an increasing tendency to go their own ways, making some sort of accommodation with Russia and E. Europe. British officials, though sympathetic with US. see the war as DeGaulle's strongest card in undermining US and getting them out of Europe.

Vietnam is advancing the divine purpose in many ways. It is keeping the world keyed up for war and antagonism; it is pre-occupying US while Russia advances in Europe and the Mideast, it is turning world opinion against US by skilful Red propaganda, it keeps the 2 basic antagonists of the latter days—the 2 "mountains of brass"—in sharp focus and in opposition.

DOMINICAN PROBLEMS

Dominican voters, on June 1, climaxed a year of Communist-provoked turmoil and civil war by giving a resounding victory to conservative Balaguer. The returns were an overwhelming rejection of the Communists.

Dominica still has a long way to go to gain any sort of real stability. The population (70% mulatto, 20% negro, 10% white) is 70% illiterate. The backlog of misery is overwhelming. (USN 6:13).

WARS & RUMORS OF WARS

In the last 8 years alone, there have been no less than 164 internationally significant outbreaks of violence—each of them specifically designed as a serious challenge to the authority, or the very existence, of the governments in question. 82 different governments have been directly involved.

The planet is becoming a more dangerous place to live on—not merely because of a potential nuclear holocaust—but also because of the large number of conflicts and because the trend of such conflicts is growing rather than diminishing. At the beginning of 1958, there were 23 prolonged insurgencies going on about the world. As of Feb., '66, there were 40. And the total number has increased each year: 1958, 34; 1965, 58.

There are 27 "rich nations," with 75% of the world's wealth though only 25% of the people. Since 1958 only 1 of these has had a major internal upheaval on its own territory. But among the 38 poorest nations, 32 have averaged 2 major violent outbreaks in these 8 yrs.

The gap between the rich and poor nations is widening. By 1970 over ½ the world will live in the southern hemisphere, but this hungry ½ will have only 1/6 of the world's goods and services.

Annual per capita income in 1/2 of the 80 under-developed nations is rising at a paltry 1% a year or less. By 2000 these nations—at present rates—will have a per capita income of under \$170 per year, while US will have \$4500.

The conclusion to all this is blunt and inescapable: Given the certain connection between economic stagnation and the incidence of violence, the years that lie ahead for the nations in the south half of the globe are pregnant with violence.

This would be true even if no threat of Communist subversion existed—as it clearly does. Both Moscow and Peking regard the whole modernization process as an ideal environment for the growth of Communism. Their experience with subversive internal war is extensive, and they have developed a considerable array of both doctrine and practical measures in the art of political violence.

Communists are capable of subverting, manipulating, and finally directing for their own ends the wholly legitimate grievances of a developing society. (USN 5:30)

* * *

Some long wars and old feuds may be ended by talking. Indonesia and Malaysia are negotiating their 3-year war. Greece and Turkey are to talk about Cyprus for the first time in 7 years. Britain and Spain are negotiating the end of their 253-yr. feud over Gibraltar.

But as for Rhodesia, even if secret talks bring a deal between Rhodesian whites and Britain, black African leaders may not accept it. Top US officials see a real danger of race war in Africa rising from Rhodesia. (USN 5:30).

How did the prophets of Israel— 3000 years ago—know that for all his "advancement" and "civilization" and pious protestations of peace—evil man would in the latter days, still be fighting each other like cruel, vicious beasts of prey?

KUWAIT'S FABULOUS WEALTH

Per capita income in Kuwait is \$3,000 a year—world's highest. Kuwaitis own more air conditioners per capita than any other people on earth. The world's biggest seawater-distillation system provides 8 million gallons a day.

Free education, to college level, goes far beyond that offered in any other country. There are no income or sales taxes—all income is from oil.

Medical facilities are impressive, not just because they are free but because there are so many of them. All drugs and medicines are free. (USN 6:13).

This vividly illustrates the Mideast's potential wealth, and the grounds for Gog's "evil thought" of the latter days.

RUSSIA THREATENS ISRAEL

Russia yesterday denounced alleged Israeli 'provocations' against its Arab neighbours and warned of possible Russian intervention if peace is threatened in the Mideast.

The anti-Israel attacks followed Kosygin's endorsement of the Arab cause during his recent Cairo visit. (TorTel 5:28)

Israel, and US's guarantee of Israel's borders, is the roadblock to Russian control of the Mideast, dreamed of since Czarist days.

U.S. INDIANS' POVERTY

For 380,000 American Indians abject poverty is a way of life, illiteracy is the rule, though by a 1868 treaty, US is supposed to give them free education. Unemployment is staggering; housing substandard by any measure. Health services are minimal. They have been promised better things ever since the white man began to move westward 2 centuries ago.

Thousands are blind, or going blind, from trachoma. Life contrasts sharply with that in the affluent society of the white man a few hours' drive away.

When the Navajos roamed the Southwest at will, they were a proud and self-sufficient tribe. Their freedom ended with the "Long Walk" in 1865, when U.S. troopers climaxed a ruthless, scorched-earth campaign by rounding up 9,000 men, women and children, and marching them 300 miles to Fort Sumner in N. Mexico. (USN 4:25)

This is in the most prosperous, most self-satisfied, most self-righteous country on earth who conceive for themselves a divine mission to lead mankind to a material millennium.

UN IMPOTENCE AND BIAS

American taxpayers, throughout UN's history, have paid almost ½ its cost — \$2½ billion in 20 years. Repeatedly the UN has stood on the sidelines while the US and other nations, acting on their own, have dealt with wars and threats of war.

Race now is the compelling force in the UN. Let a matter of race, skin colour or colonialism come upon the UN scene, and there is instant action. (USN 4:25)

THAILAND: NEXT RED GOAL?

There is a sudden change in the character of the growing insurgency in NE Thailand. The bands of insurgents, numbering from 3 to 30, no longer are simply discontented peasants. They are men trained to kill and to terrorize, men who talk of liberating Thailand from U.S. invaders.

They preach no communism. They mix war and terror with gifts of free medicine, promises of free tractors for all.

The main Red weapon is village terror. Thai army and police teams sweeping jungle areas find that entire villages clam up. Villagers know that, after government forces leave, the insurgents will be back to kill off those who are suspected of talking.

If this keeps growing as it is now, says a British expert, we will see Americans fighting here in Thailand within 2 years. (USN 5:2)

RED INFLUENCE IN KENYA

Last week, left-leaning Odinga resigned as Kenya's Vice President—and as a result one of Africa's most stable countries faced the possibility of serious disunity.

In recent years he had accepted hundreds of thousands of dollars from Peking and other communist capitals. Kenya police intercepted a convoy of Chinese arms passing through Odinga's electoral district.

With his resignation from the government last week, Odinga was expected to take over the leadership of a new opposition party. Since he is undisputed leader of the powerful Luo tribe, while Kenyetta commands the even more numerous Kikuyu, Kenya for the first time is in danger of splitting along tribal lines. (Nwk 4:25)

MORE US RACE STRIFE LOOMS

Fears that the U.S. may be in for bloodier outbursts of anarchy in the streets were heightened in mid-April by eruption of violence and by warnings from Negro spokesmen. On Apr. 11 thousands of rioting Negro youths cut a swath of terror in Washington, D.C., resulting in dozens of injuries, widespread property damage and looting. Floyd McKissick, national director of CORE, warned that at least 40 US cities are likely to erupt into racial violence this summer. (USN 4:25)

EAST EUROPE THEATRICALS

A strange parallel seems to be developing between events in East and West Europe. Russia's "Warsaw Pact" (the Red NATO) seems to be coming apart like NATO itself—and for similar reasons.

But is it a Red ruse? Ceausescu, Red boss of Rumania, threatens to wreck the Warsaw Pact, as DeGaulle has NATO. Like DeGaulle, he demands that Rumanian troops be under Rumanian command, and wants no nuclear arms in Rumania unless Rumania controls them.

Our European staff says it's a hoax. Rumania is rated soft, unreliable, and militarily weak. Real military power is in the north. Polish, E. German and Czech forces have been strengthened in recent years, and are well integrated with Russian troops under Russian command. Russia's control over E. Europe's best troops is tighter than ever.

Then why the theatrics? It's bait for DeGaulle who visits Moscow in June. Another reason: Russia all along has been willing to junk the meaningless Warsaw Pact facade— while keeping E. Europe under local Communists—if NATO is dissolved and US troops get out of Europe. That's the game. (USN 5:30).

Whether a ruse or not—and doubtless there are many more tricks and ruses in the treacherous jungle that is world politics—still the effect is the same: the uniting of Europe under the sway of Russia as a result of the self-serving machinations of the Frog power.

MORE BACK TO ROME TRENDS

The distinctions between Roman Catholic and Protestant worship once symbolized the split between the churches; increasingly, they now express the churches' growth toward unity. In the chapel at Santa Clara Jesuit University recently, a Lutheran minister presided as Catholics and Protestants recited his church's version of vespers; a priest and a Baptist minister alternated reading the lessons. Last Fall, in Boca Raton, Fla., an Anglican priest celebrated Mass before another interfaith group, using a new service by a Dutch Jesuit.

It is sometimes hard to tell whether a new church is Catholic or Protestant. Abandoning baroque altars and ornate candelabra, modern Catholic churches are all but statueless, and feature bare, table-like altars. And many Protestant ministers have come to recognize the validity of more ceremony in worship, and are celebrating Communion every Sunday with Eucharist vestments, candles and incense.

This convergent evolution of worship seems likely to continue. The Church of England will soon introduce a Communion closer to the Catholic Mass. (Tm 5:20)

How marvellous to be privileged to actually witnessed this long-expected re-merging of the Mother of Harlots and her wayward Daughters!

BURMA'S ROAD TO SOCIALISM

Burma, a former British colony, is quietly retreating from the 20th century.

On the once-busy, once-gay streets of Rangoon, buildings are empty, offices closed. Foreign firms have gone. Burmese who run their own businesses are few. Burma is one of the world's great rice-producing countries, yet rice is rationed.

Burma's farmers, by far the biggest segment of the country's population of 24 million people, seem satisfied with the road to socialism. The state now owns all land. The peasant no longer bargains about prices or

loses his crops to loan sharks. The state is his steady customer. Farmers have enough to eat, life is easy, and they don't really worry when cloth or other rationed items fail to appear.

The democratic political system that Burma tried after getting freedom from Britain is gone. This country is ruled by military junta.

No students are permitted to go to the U.S. Some go to Britain. The majority go to E. Europe and Russia to study how socialism works there.

In foreign policy, Burma is so non-aligned it is all alone. Burma has closed down on Western and Communist libraries and stopped all foreign cultural and educational groups from operating there.

In the press, space is carefully rationed to news reports reflecting all sides of controversies. The U.S. version of what is happening in Vietnam appears alongside Peiping's version. Burmese readers, therefore, know more about what is going on in the outside world than do readers in most other Asian countries. Army head Gen. Ne Win is respected; considered a man of integrity and sincerity. (USN 5:16)

The world scene is a strange and ever changing checkerboard. The wonder is that amid all the infinite changes and peculiarities, the basic prophetic picture holds true, and the right things are happening in the right places, when such a limitless combination of things could be happening.

"ECUMENISM" and the JEWS

This decade's spirit of ecumenism, till now limited to Christians, is reaching out to Jews as well. But ecumenical discussion raises sharp questions among Jews, many of whom find it hard to forgive the centuries in which Christendom did little or nothing to discourage anti-Semitism.

Many Jews are convinced Christians cannot abandon the idea that Jews are a fossilized people who must wander through time awaiting that moment at God's discretion when, to achieve the fulness of religious life, they will accept Jesus as the Christ. Implicit in Christianity is the belief that Jesus supplanted the Law of Moses, and the churches represent a new Israel. (Tm 4:22)

This strange, unique people, and their strange, unique history, is still (and more than ever) the great, inescapable witness of God's reality, power and purpose.

CHANGING FACE of ROME

Last week the Roman Church announced the "Index of Prohibited Books" (6,000 immoral or heretical works Catholics are forbidden to read under pain of sin) would never again be updated or reprinted, and will henceforth serve merely as a "historical document."

The Index (first published, 1559) is a product of the 1545 Council of Trent's counter-reforming zeal to protect against Protestant error.

Among the condemned books is Gibbon's "Decline and Fall." In the future, what Catholics read will be left to their conscience. (Tm 4:29)

BRAZIL: WASTED BLESSINGS

Brazil is becoming a country where some people don't eat and others don't sleep for fear of those who are hungry. So warns a top Brazilian official and statistics starkly support this grim view.

Food deficiency annually kills 300,000 under the age of 2, and cuts off the life span of a resident of the interior at 36. Every year, down on the dirt poor farms, thousands of hungry peasants migrate to "city slums, already afloat with crime and disease.

Yet Brazil is potentially one of the world's richest food baskets. Brazil has more arable land than the U.S. plus a plentiful water supply and a climate that in some regions could support 3 rice harvests a year. Properly worked, the soil of Brazil could easily bloom with enough sugar, rice, corn, fruit and potatoes to feed all S. America. (Nwk 5:2)

How many sad reminders there are of man's evil and incompetence, amid such boastful claims of wisdom and advancement!

Fraternal Gatherings

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

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

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

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

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