

The Berean Christadelphian

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

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

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

CONTENTS

ECCLESIAL NEWS: Lethbridge, Houston, Miami, Portland.....	Inside Front Cover
EDITORIAL: The Paradise of God	289
THE TWO COVENANTS OF GOD (Bro. Thomas)	291
Fraternal Gatherings: Portland, Dec. 31-Jan. 1	295
MY DAYS AND MY WAYS (Bro. Roberts) Part 22	296
BUILDING THE WALL OF SALVATION	300
THE ECCLESIA OF THE FIRSTBORN	309
THEY ALL FORSOOK HIM AND FLED	313
THE PERFECT LAW OF LIBERTY	316
CURRENT WORLD EVENTS Related to God's Purpose	319

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

AUSTRALIA

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

CANADA

EDMONTON, Alta.—Bro. & sis. David Blacker, 12308 39A Avenue.

HAMILTON, Ont.—Sherwood Rm., Wentworth Arms Hotel, Main & Hughson Sts.—Mem. 11 am. Bro. John Fotheringham, Apt. S-32, 895 Upper Gage; Phone (416) 389 8595.

JAFFRAY, B. C.—Bro. Fred Glazier.

LETHBRIDGE, Alta.—633 Seventh St. S.—Mem. 11 am; S.S. 12:30 pm; Lec. 7:30 pm; Class Wed. 8 pm. Bro. W. Blacker, 1225 6th Av. S.; (403) 327-8661.

GREETINGS to the brethren and sisters everywhere.

It is with much pleasure we announce the following visitors: bro. John Randell, bro. & sis. Arthur Tilling (Portland); bro. & sis. Frank Truelove, bro. Fred Jones, bro. & sis. Edward Truelove (Richard); and bro. & sis. David Blacker (Edmonton).

Bre. Randell, Tilling, Jones, and Frank Truelove exhorted and lectured for us, and we have all been built up and edified by their company and ministrations. —bro. W: Blacker

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

MONTREAL, P.Q.—Massey Rm., Central YMCA, 1441 Drummond—Mem. 11 am. Bro. E. Kercher, P.O., New Glasgow, P.Q.; Ph. (541) 438-2635. Phones near hall: bro. A. H. Johnson (514) 845-0359; sis Irene Barnes (514) 768-5306.

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

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

VANCOUVER, 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.

GREAT BRITAIN

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

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

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

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

SANDERSTEAD, Surrey—Sis. (Mrs.) A. Jeacock, "S Bee's," Kingswood Way.

NEW ZEALAND

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

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

UNITED STATES

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

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

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

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

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

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

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

EVANSVILLE, Indiana 47711—Sister Carolyn (Mrs. K.B.) Thompson, 9015 Blossom Lane.

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.

IN the goodness and mercy of our Heavenly Father, it has once again become our privilege to announce that another of Adam's race has put on the saving Name of Christ in baptism.

After a good confession of her faith, MIRIAM GAIL SCOTT was immersed Aug. 20.

Gail is the daughter of sis. Edith Scott, formerly of Corpus Christi, but now a member of the Houston ecclesia. May the blessings of our Heavenly Father be upon this young sister as she enters into the work and service of the Truth. May she, with us—

"Hold fast the form of sound words which we have heard, in faith and love which is in Christ Jesus."

—as together we labor for an abiding place in that—

"City which hath foundations, whose Builder and Maker is God."

We have welcomed as visitors around the table of the Lord: sis. Grace Frisbie (Hawley ecclesia); sis. Carolyn Thompson (Evansville); and bro. George Booker and sisters Jessie Hatcher and Ruth Booker (Lampasas ecclesia).

Visiting with us following the Texas Fraternal Gathering were: bro. & sis. Kenneth Passwaters and bro. & sis. Braden Edwards (Canton ecclesia); bro. Nick Mammone (Hawley ecclesia); bro. & sis. David Clubb, and sisters Mary Gwalchmai and Grace Cartlidge (London ecclesia); and bre. August Fabris and G. Growcott (Detroit ecclesia).

Bro. & sis. W. R. Lucas entertained the visitors and ecclesia at their home Monday night, following our week at Hye.

Bro. Kenneth Passwaters encouraged us to praise and honor the Great God of Israel in all our ways, at our mid-week meeting. We deeply appreciate the fellowship and association of those of like precious faith, and pray that our mutual interest and activity in the things of the Spirit help prepare us for that day which, by all indications, is soon to be a reality.

—bro. C. Banta

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

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

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

MIAMI, Fla. 33115—3428 SW 65th Ave.; Ph. (305) 667-7828—Mem. 10:30 am; S.S. 11:30 am; Class Wed. 7:30 pm. Bro. Thomas S. Lumley (same address).

LOVING Greetings in Jesus. On May 21 we suffered the loss of sister Jessie Lumley, aged 89 years. Although suffering the infirmities of the flesh for many years, she was able to travel to the meeting every Sunday.

The funeral services were conducted by bro. Joseph Garvey Sr. of the Boston ecclesia. We are all grateful for his appropriate words, reminding us of our hope of a resurrection to the Life more abundant.

With love to all of like precious Faith,

—bro. T. S. Lumley

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

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

ALTHOUGH the desire for God's Truth is at a low ebb during these last days of Gentile times, occasionally some one recognizes the importance of His Word and becomes desirous of being obedient to Him.

It is with much pleasure that we announce that two more have come out of darkness and are now walking in light. After giving good confessions in which were shown very satisfactory understanding of the necessary fundamental principles of the Truth, Mr. ROGER WALKER was baptized June 15, and Mr. ROSS MCCARTY baptized June 29, 1966.

Both brethren are making a good start in their walk toward the Kingdom by attending all meetings and classes. We realize that this is one of the important ways to help keep our minds focussed on the Promises and our feet on the narrow way that will finally lead to the Kingdom.

It was with much «pleasure that we welcomed our bro. Ralph Hobkirk, from the Vancouver ecclesia, on the weekend of Sunday, May 29. He gave us the word of exhortation on Sunday morning.

We are most grateful for the effort made by bro. and sis. Wm. Blacker and sis. Doris Blacker, Lethbridge ecclesia, and bro. Ralph Hobkirk, Vancouver ecclesia, to be with us on our Ecclesial Outing on the Oregon coast, Sat., Aug. 6.

On Sunday we enjoyed an exhortation and lecture by bro. Blacker. We appreciate the efforts of all these brethren and sisters who make these visits, particularly when we know that none live in the area of our ecclesia.

God willing, the Portland ecclesia will hold our Ecclesial New Year's Gathering on Sat. and Sun., Dec. 31 and Jan. 1. We extend a hearty invitation to all brethren and sisters to be with us on this occasion.

The theme for the Gathering is: "Pray for the Peace of Jerusalem." At the Fraternal Meeting Saturday, two subjects will be given, taken from the themes: "Jerusalem Trodden Down," and "Jerusalem the Throne of the Lord."

We would be very pleased to have visiting brethren speak on any of the following: the two subjects Saturday, the exhortation and lecture Sunday.

—bro. A. R. Tilling

SAN ANGELO, Tex.—English Room, Cactus Hotel—(2nd & 4th Sundays): S.S. 10 a.m.; Mem. 11 (Other Suns, home of bro. M. Edwards). Phones near hall; bro. Bill Muter (91S) 653-7434; sis. LaRue (Mrs. Donald) Smith (91S) 655-7665. Bro. Melvin Edwards. R 1, Paint Rock, Tex. 76866.

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

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

WORCESTER, Mass. 01607—IOGT Hall, 1 Ekman St.; Ph. (617) 753-4492—S.S. 10 am; Mem. 11 am; Lec. 2nd & 4th Suns. 2:30 pm; Bib. Cl. Tues. twice month 8 pm. Bro. W. Davey, Strawberry Hill, Dover, Mass. 02030; Ph. (617) 765-0881.

EDITORIAL

The Paradise of God

"To him that overcometh will I give to eat of the Tree of Life, which is in the midst of the Paradise of God"—Rev. 2:7

THE word 'paradise' is a Persian word which had been adopted into the Greek, and later transferred into the English without translation. It signifies 'a garden of trees, or a delightful grove,' and the contemplation of it directs our minds to the opening chapters of our Bible, where we read—

"And the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed.

"And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food.

"The Tree of Life also in the midst of the garden, and the Tree of Knowledge of Good and Evil" (Gen. 2:8-9).

That this garden, or paradise, was a beautiful place is evident from Isaiah 51:3—

"For the Lord shall comfort Zion: He will comfort all her waste places;

"And He will make her wilderness like Eden, and her desert like the garden of the Lord."

This passage from Isaiah refers to the time when Jesus will be in the earth again, and the glory of the Lord will cover the earth as the waters now cover the sea. It reveals a future state in regard to Eden of which the original garden was a graphic representation.

The two special trees in the garden are of particular interest for us, because of the law under which Adam and Eve were placed. They were forbidden to eat of the Tree of the Knowledge of Good and Evil.

However, under trial, they failed and ate of it, by which they transgressed the law, and brought sin into the world. They realized later that in their sin they became separated from God.

* * *

IN his letter to the Romans, Paul has much to say about the transgression in Eden. Every brother and sister should be thoroughly familiar with the fifth chapter, from which we quote the 12th verse—

"As through one man, sin entered into the world, (in whom all sinned) and through sin, death; so also, death passed upon all men" (Diag).

The next step taken by God is worthy of mature and thoughtful consideration. In Gen. 3:24, we read—

"So He drove out the man; and He placed at the east of the garden of Eden Cherubim, and a flaming sword which turned every way, to keep the way of the Tree of Life."

Although they were expelled from paradise, it was not the end of all hope, for God, in His great wisdom and mercy, planned a healing of the breach by a process that would eventually bring more joy and glory than that which existed in Eden. This began through the means of sacrifice by the death of an animal to provide a suitable covering for the man and his wife.

The next stage in the divine plan brought a whole nation close to God through what is known as the law of Moses. No nation in all history has ever had such a righteous and admirable Law. Moses told them—

"For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for?"

"And what nation is there so great, that hath statutes and judgments so righteous as all this Law, which I set before you this day?" (Deut. 4).

In the letter to the Hebrews, the apostle deals at great length with the law. He points out that while it was efficacious for the duration of the nation of Israel, it was also a shadow of better things to come.

The next stage in the divine plan appears near the end of the commonwealth of Israel, and introduces Jesus the Son of God who becomes the medium of approach on the part of those who should respond to the invitation of the Gospel.

The preaching of the Gospel has continued from that day to this, but only a comparatively few men and women have responded to God's gracious invitation to come out of the world of darkness and sin, and become sons and daughters of the eternal Father in heaven.

The servant of God soon learns that he must keep himself separate from the people of the world, for his first duty is to seek the Kingdom of God. His daily duties comprise faithful Bible reading; prayers morning and night, watching at the posts of wisdom, and waiting patiently for the coming of the Lord.

All such faithful believers of the Gospel constitute the Bride of Christ, to whom he—as the Lamb of God—is to be united at his coming. At present, he is alive forever more, while the faithful are either in their graves, or living in a weak and mortal state.

At his coming, the dead saints will come forth, and the living with them will be joined in marriage with Christ, and their natures will be assimilated with his; for we read in Rev. 19:7-8—

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

"And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."

At this stage in the divine plan, the saints will assume the important duty of bringing the world to God, for we read in Rev. 5:9-10—

"And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof:

"For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

"And hast made us unto our God kings and priests: and we shall reign on the earth."

This arrangement will continue for a thousand years, during which there will be taken from the people a sufficient population of obedient men and women to occupy the earth as its immortal and God-glorifying inhabitants. Then, as we read in Rev. 21:4, a great change will take place in the earth—

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying,

"Neither shall there be any more pain: for the former things are passed away."

This is the long-promised "new heavens and new earth" of the prophets. The people of the world will then be one race and one family possessing unending life. This is the glorious hope of the Gospel, that the earth on which we live is to be renewed by the removal of the curse that came upon it after our first parents were driven out of Paradise.

Our message is one of truth, beauty and consolation, whose crowning glories shine with the brilliancy of the mid-day sun. Therefore, it is our wisdom to give the more earnest heed to the things that are written in the Scripture of Truth: for we have the assurance of Jesus, that if we walk in the

Truth, and overcome the things of the world by our faith and works, we will be among those who will eat of the Tree of Life which is in the midst of the Paradise of God. —Editor.

The Two Covenants of God

"Thus saith the Lord, Cursed be the man that obeyeth not the words of this covenant which I commanded your fathers"—Jeremiah 11:3-4

By **BROTHER JOHN THOMAS**

THE Bible is the Book of the Kingdom of God, and teaches us that it has already once existed for a millennium under Moses, Joshua, the Judges, and Kings. With the exception of the two years of Ishbosheth's reign, it was a united Kingdom for 92 years of this millennium under Saul, David, Solomon, and the first 4 years of Rehoboam.

From the 4th year of Rehoboam it was governed by two dynasties. Ten of its tribes were ruled by kings whom they set up over themselves without regard to the authority of Jehovah to Whom the Kingdom belonged (Hos. 8:4). Thus they raised the standard of rebellion, and rejected the sovereignty of the House of David, which God had chosen to be the royal house of His Kingdom as long as the sun and moon should endure throughout all generations.

This usurped royalty of Ephraim, or of the Ten Tribes, continued over 200 years; but Judah yet ruled with God, and was faithful with the Most Holy (Hos. 11:12), whose dynasty of the family of David they still continued to acknowledge.

In the sixth year of Hezekiah, king of Judah, the Ten Tribes were "removed out of God's sight" (2 Kings 17:18), that is, they were driven out of His land or Kingdom, and the Tribe of Judah only remained.

In a few years, however, Judah became unmanageable—

"The chief of the priests and the people transgressed very much after the abomination of the heathen; and polluted the Temple of the Lord which He had hallowed in Jerusalem.

"And the Lord God of their fathers sent to them by His messengers, continually and carefully sending; because He had compassion on His people, and on His dwelling place;

"And they mocked the messengers of God, and despised His words, and misused His prophets until the wrath of Jehovah arose against His people, till there was no remedy.

"Therefore He brought upon them the king of the Chaldees" (2 Chron. 36:14-17)

This event happened 134 years after the removal of Ephraim out of His sight.

* * *

THE Kingdom of God, thus brought to a temporary conclusion, has never existed since under the sovereignty of a king or kings of the house of David. Its existence ceased even as a Commonwealth during the 70- year captivity of Babylon.

At the end of this period the Kingdom reappeared in Judea; but it was no longer governed by Jewish monarchs exalted to the throne either by God or the people. Jehovah permitted His Kingdom to be subject to the lordship of the Gentiles, until the end of 430 years from the burning of the Temple by Nebuchadnezzar.

For 122 years after the interposition of the Roman senate, God's Kingdom was ruled by Jewish princes of the tribes of Levi, that is, until the Gentile of Idumea, named Herod, became king in Jerusalem, in the 37th year of whose reign Jesus, the Son of God and of David and the rightful heir of the throne of Jehovah's Kingdom, was born King of the Jews.

From the commencement of Herod's reign till the destruction of Jerusalem and the Temple, a period of 111 years, the Kingdom of God was possessed by the Gentiles—Israel did not possess the Kingdom.

From the knowledge of this fact, the reader will be well able to appreciate the force of the question put by the apostles to Jesus after his resurrection, and as a result of their conversation for 40 days on the subject of the Kingdom—

"Lord, wilt thou at this time restore again the Kingdom to Israel?" (Acts 1:6).

They knew he was "The Restorer"; and believing that "all power was given unto him in heaven and upon earth," they thought the time had certainly come for the Restoration of all things to Israel spoken of by all the prophets from the days of Moses (Deut. 30:1-10). This supposition prompted the question.

But they were too fast. Messiah the Prince having come, the Kingdom could not be 'restored again to Israel' so long as the Mosaic Covenant continued in force. This must be 'changed,' the Kingdom must be suppressed and desolated, and Jerusalem, the City of the Great King of Israel, be trodden under foot of the Gentiles until their times be fulfilled.

They had forgotten these things, and that the Kingdom of God was not immediately to appear under the sovereignty of the Son of Man; but that he was first to take a journey "into a far country," where he was to be detained until "the times of the restitution," called also "the Regeneration," should arrive (Luke 19:11-12; Acts 3:21; Matt. 19:28).

In the year 74 after the birth of Jesus, the Kingdom was broken up, and the Mosaic Covenant trampled under foot. It was not finally abolished, but temporarily suppressed, that it may be "changed" in certain essential and highly important particulars.

God has had no organized kingdom upon earth since its overthrow by the Roman power. The kingdom in the sense of its territory is where it always was; and its children, or subjects, "His people Israel," are to be found in every land, still in hope that the time will come when the Kingdom will be restored again to them, and—

"God will subdue the people under them, and the nations under their feet."
—for they do not forget the testimony that (Micah. 4:7-8)—

"The Kingdom shall come to the daughter of Jerusalem."
And that (Isa. 60:12)—

"The nation and kingdom that will not serve Zion shall perish; yea, those nations shall be utterly wasted."

The Heir of the Kingdom is at the right hand of the Divine Majesty; and his joint-heirs, the most of them, mouldering and sleeping in the dust, with a few surviving stragglers still existing in the Protestant section of the globe, enduring reproach and tribulation in the hope of a speedy triumphant restitution.

These are the dissolved and scattered fragments of the Kingdom of God. Their reunion is a matter of promise, and consequently of hope.

The Gentiles must be expelled from the territory; the Twelve Tribes must be replanted upon the land; the sleeping heirs of the government must be awaked, and the living believers in this Kingdom changed. And to effect all this, God's Heir, the Restorer of the Kingdom, must come and 'subdue all things to himself.'

When these things shall come to pass, God will have (Dan. 12:7):

"Accomplished to scatter the power of the holy people."
—that is, their power shall be no more scattered, but shall be restored to them: and he will come whose right the Kingdom is, and God will give it him (Eze. 21:27).

* * *

HAVING thus presented the reader with a few ideas concerning the Kingdom, that he may have something tangible and definite before his mind when we refer to it, we shall proceed now to make a few remarks to the inquiry, What is a covenant?

The Kingdom as it was, and the Kingdom as it is to be, although the same Kingdom, is exhibited in the Scriptures under two "Covenants," or constitutions. But before adverting more particularly to these it may be necessary to say a word or two in answer to the inquiry, "What is a Covenant?"

It is a word of very frequent occurrence in Scripture, and the representative in our language of the Hebrew **berith**.

In English, "covenant" signifies "a mutual agreement of two or more persons to do or forbear some act or thing."

This however is not the sense of the word **berith** when used in relation to the things of the Kingdom. Men's compliance or acceptance does not constitute the **berith** of the Kingdom a covenant.

It is a covenant whether they consent or not, and is enforced as the imperious enactment of an absolute king.

It points out God's chosen, selected, and determined plan or purpose, entirely independent of anyone's consent, either asked or given, and is equivalent to a system of government fixed by the Prince, and imposed on the people without the slightest consultation between them.

Accordingly, what is called the 'covenant' in one place, is denominated the 'law' in another, as (Psa. 105:8)—

"He hath remembered His covenant for ever, the word which He commanded to a thousand generations;

"Which covenant He made with Abraham and confirmed the same unto Jacob for a LAW, and to Israel for an everlasting covenant."

"These are the words of the covenant which the Lord commanded Moses to make with Israel" (Deut. 29:1).

"Thus saith the Lord, Cursed be the man that obeyeth not the words of this covenant which I **commanded** your fathers" (Jer. 11:3-4).

It is evident from this that 'covenant' and 'law' are used as synonymous and convertible terms.

* * *

THE statements of the New Testament conduct us to the same conclusion. It may be proper to remark here that a **berith**, or covenant, is expressed in Greek as **diatheke**. This is the word used in the Septuagint as the translation of **berith**.

The **beriths**, **diathekes**, or 'covenants' of the Kingdom of God are absolute decrees, which make, or constitute, things what they were, and what they shall be. Hence—

"The Builder and Maker (or Constitutor) of all things is God" (Heb. 3:4).
—for Whose "pleasure they are and were created" (Rev. 4:11).

But though these covenants are absolute, and the necessity to observe them imperative on all who are placed under them, they are replete with blessings to Israel and the nations, having been founded upon "exceeding great and precious promises."

Hence they are styled "the Covenants of PROMISE" (Eph. 2:12). One of them is styled "the Covenant from Mount Sinai;" and the other, the Covenant from Jerusalem which is above and free (Gal. 4:24-27).

The Sinai Covenant is synonymous with the Jerusalem Covenant which "now is"—that is, as it existed in Paul's day; while the other covenant is the Jerusalem Covenant which is to be.

And because Jerusalem, which is now "desolated," will then be "free," and "above" Jerusalem in her greatest glory under the Sinai Covenant, she is styled **apo**, that is, "above, higher, or more exalted"; and is "the mother of all" who believe the things of the Kingdom of God, which will come, or be restored to her, when as "the City of the Great King," she shall awake from her present nonvinous inebriation, and have put on "her beautiful garments" (Isa. 51:21; 52:1).

Strictly speaking, the Sinai Covenant, although based on promises, is not of "the Covenants of Promise" to which Paul refers in Ephesians.

These are the Covenant of Promise to Abraham, and the Covenant of Promise to David—both of which are elemental principles of the Covenant of the Free Jerusalem, which is to "go forth from Zion" in the latter days (Isa. 2:3).

The Sinai Covenant is styled "the first"; the one to be hereafter proclaimed to Israel, "the second."

Although the Abrahamic Covenant is more ancient than the Sinai Law in promise by 430 years, yet as a national 'berith' constituting the Kingdom of God in its civil and ecclesiastical appurtenances under Messiah the Prince and the Saints, it is 2nd in the order of proclamation to the Twelve Tribes.

The promises of the First (Mosaic) Covenant, which was added to the Ancient (Abrahamic) Covenant (Gal. 3:19), were the blessings of Mt. Gerizim consequent upon their hearkening to the voice of Jehovah their God (Deut. 28:1-14).

In these there was no promise of eternal glory and life; of an everlasting individual and national inheritance of the land; of universal dominion under Abraham's Seed; of everlasting righteousness from one atonement; and of no possible evil coming upon them as a nation.

On the contrary, the promises were accompanied with terrible threatenings, which have resulted in all the curses of Jehovah pronounced upon them for not observing to do all His commandments and statutes.

But the Second Covenant of the Kingdom of Israel is established, or ordained for a law, upon better promises; and is therefore styled "a Better Covenant" (Heb. 8:6). It abolishes the remembrance of national offences every year.

Under the Sinai Covenant these accumulated notwithstanding the yearly atonement, until the magnitude of its guilt crushed the nation, and caused its dispersion into all the kingdoms of the earth, as at this day.

The Better Covenant, however, promises to Israel a great and everlasting amnesty for all past national transgression (Jer. 31:31-34), not by virtue of the sacrifice of bulls and goats, which cannot take away sins, offered up by a sinful priest of the order of Aaron; but by a purification that shall be vouchsafed to the repentant tribes issuing forth from (Zech. 13:1):

"A fountain opened to the House of David and to the inhabitants of Jerusalem for sin and uncleanness."

—by the blood of which Jesus has entered into the presence of Jehovah Himself, a High Priest of the tribe of Judah, consecrated after the power of an endless life, who will then have appeared the second time, having returned from the Most Holy to proclaim to his nation that God has been merciful to their unrighteousness, and will henceforth remember their sins and iniquities no more (Heb. 9:24; 7:16; 9:28; Eze. 36:25-28).

This great national reconciliation being consummated, and the Twelve Tribes grafted into their own olive again, they will then enjoy the better promises of the second Covenant. A new heart, and a new spirit they will then possess. They will be God's reconciled people, and He will be their God.

He will call for the corn and increase it, and lay no famine upon them; and they shall receive no more reproach among the nations. Their land that was desolate will then be as the garden of Eden.

Jerusalem will be a rejoicing, and Israel a joy. Their lives shall endure as the days of a tree, and they shall wear out the works of their hands.

These are a few incidents of the national blessedness that awaits Israel, when the Kingdom of God shall be restored to them, and established in the second millennium of its independence under the New and Better Covenant.

"What have you DONE?" and not "What have you PROFESSED?" will determine the acceptance of the saints. If their doings are resolvable into mere words that cost nothing but a feeble effort to pronounce them, they can have no part in the Kingdom of God and the Age to Come. Thus saith the Lord; therefore let no man be beguiled by vain deceit. —Bro. Thomas, 1851.

Fraternal Gatherings

(If the Lord Will)

PORTLAND; Oregon — December 31-January 1

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My Days and My Ways

PART TWENTY-TWO

"A man that is an heretic, after the first and second admonition reject"—Titus 3:10

By BROTHER ROBERT ROBERTS

OUR meetings in Ann Street schoolroom becoming inconveniently crowded, we began to look around for another place. With increasing numbers, we began to feel able to face a larger responsibility as to rent.

Our enquiries resulted in the discovery of the Athenaeum Hall, situated in the very heart of Birmingham, at the top of Temple Street, in Temple Row. It had been built for an Art Gallery, and had the words "Permanent Art Gallery" cut in large letters outside in stone; but the gallery had been a failure and the place was now empty—not only empty of a tenant, but empty of seats or furnishings of any kind, and in a very dirty state.

It was being used as a temporary show place for a new toy rocking horse by a Quaker named Mr. Seed. We had to apply to this Mr. Seed about the Sunday tenancy. He agreed to let us have it for 40 pounds a year, but would do nothing to it. The black walls he would leave standing in their grime; and the floor he would leave naked and bare as we saw it. We could do what we like with it, but he would do nothing to help.

The brethren decided they could not look at the place on these terms. The rent would be of itself about as much as they could manage. To go to the expense of whitewashing and painting it, and providing seats besides, was quite out of the question. So the matter ended for the moment.

* * *

BUT I considered the matter, and decided to venture on taking the cleaning and furnishing part of the burden on myself, with the probability of others voluntarily joining me afterwards. I then submitted the matter afresh to the brethren: would they take the hall at the rental of 40 pounds if the cleaning and furnishing were found?

They hesitated, but finally consented. So we set to work and got the place cleaned, painted and an array of benches put in, capable of seating about 300 people. The place looked neat and bright when the workmen walked out. It took 2 or 3 weeks to set the place in order.

We arranged to enter on Aug. 19, 1866: but lo, we were caught in a snare before the happy day arrived. We learnt that Mr. Seed was in the hands of his creditors, and the landlord from whom Mr. Seed held the premises would seize our things for his arrears of rent, if we did not at once remove them.

There was nothing for it but to take our reverse in the pleasantest manner possible, and at all events to get our little bits of furniture out of the clutches of the wolf. If I remember rightly, we got the news on a Saturday night or Sunday morning, a week or so before the opening day.

At all events, we set to work on a Sunday morning and removed all our things. Where we removed them to, I do not now remember. And we felt in a somewhat foolish position, with such a quantity of stuff on our hands and no place to put them in. Some of our slower brethren, who had been afraid to take the hall, were not slow to speak lugubriously now.

However, the storm soon blew over. The landlord of the place, learning the situation, waited on me and offered to hand over the whole place to me for 30 pounds more than we had agreed to give for a Sunday and one week day occupation—pointing out to me that in such a central position, the hall would easily let for casual purposes, and that I might easily make something beyond the rent.

After considering his proposal and perceiving that I would be able to have an office in the hall, for which I was already paying 25 pounds at 25 Waterloo St., I decided to take the hall on the terms offered, and thus, through the force of circumstances, I found myself in the position of lessee of a public hall.

The thing worked advantageously in various ways. We were able to introduce an immersion bath, and so get rid of the inconvenience of having to repair to the upper room of a barber's shop in Summer Lane every time a friend desired to obey the Truth.

Then having command of the corner downstairs (for the hall stood at the corner of two thoroughfares), I was able to put up permanent notice boards which kept the Truth's existence and operations steadily before the community.

Then, we were able to have the hall any time and as often as we liked for the purposes of the Truth, which led to our having a week-night meeting, a singing practice meeting, tea meetings, etc.

The public lets were not numerous. Still, between one thing and another, I was able to meet all expenses and to furnish first the office and then the hall with various cupboards required for the increasing stock of books.

Our entrance upon the hall coincided with the culmination of a slowly-developing crisis in the affairs of the Truth—arising out of what came to be known as Dowieism—from the name of the leading man, whom it became necessary to resist.

Dr. Thomas had from time to time warned us against the influence, from which we had finally to break away. In 1865, he wrote:—

"They (these men) acknowledge so much of the Truth as to give currency to the thinking of their unenlightened brains with the ignorant and weak. What they acknowledge is the gilding of the base metal of their currency; from which the genuine ring of fine gold cannot be struck out.

"For over thirty years I have been engaged in ferreting out the Truth, to the obedience of which I was brought by 'the testimony of God' some 15 years ago.

In those days, the current periodicals were as destitute of allusion to the Gospel of the Kingdom and the Name, as though such things had not been revealed in the world.

"Now, however, the phrases are in the mouths and articles of a multitude of talkers and scribblers. This shows that the subject commands attention; and in this I rejoice. But when I perceive that these 'heavenly things'

are made only a vehicle for 'earthly things' of the most 'sensual and demoniac' description, I am both chagrined and mortified.

"The public head is crazed enough with nonsense without putting into it more than is already there. If their publishers understood the Truth and were loyal to it, they would pursue a different course. They need to be taught the first principles of the Oracles of God—to learn instead of to teach, for which they have neither the knowledge, faith, nor aptitude.

"But I have neither the authority nor the power, and therefore the evil which is rampant will have to grow till the Lord's apocalypse —

“Who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.’
—every man, of course, who has earned it by faithfulness in the truth.”

Again, he wrote on February 9th, 1965: —

"I am no man's personal enemy, I have neither time nor inclination to trouble myself about persons or their affairs. I have enough to do in this department to take care of my own personalia, without interfering in other people's.

"But when they approach me on the premises of the Truth, then they are either my friends or my foes, and I am theirs. I am their friend for the Truth's sake, or I am their foe for the Truth's sake.

"I would rather be the friend than the foe of any one, upon any ground. This is the bent of my fleshly nature: and if men will not be friendly, I do not feel resentful, out my disposition is to give them a wide berth or margin, because the world is wide; and if they are disposed to travel north, I will travel due south; or if they would go west, I will go due east; and think of them and theirs no more.

"This is the natural man. But if they pretend to be the friends of the Truth, and they are neither intelligent in, nor faithful to, what I believe to be the Truth, and will not consent to be instructed, then I have a duty to perform as one of Christ's brethren, in obedience to apostolic injunction, and that is to —

"Contend earnestly for the Faith once for all delivered to the saints.’
"And in so doing (which is well-doing), to —

"Put to silence the ignorance of foolish men, that, their mouths being stopped, they may no longer subvert whole houses, and lead captive silly people laden with sins.’

"In the performance of the duty common to all the faithful, I do not wait to be attacked. If no one will go with me to the assault, I go alone, with the determination to scatter them, or be demolished in the attempt; in which, however, I do not expect to succeed, because —

"The saints are prevailed against till the Ancient of Days comes.'

"Why then labor in expected failure? To obey the injunction, and to prove my own faith.

"In this spiritual warfare whose weapons are neither lead nor steel, but more effective than either for putting to flight the aliens, there are neither truce, armistice, neutrality, nor peace. He that is not with us is against us; and he that gathereth not with us scattereth abroad.

"I, for one, know no one in this warfare as a brother and friend who is neutral or not gathering. A man who is neutral stands by with arms folded and sees the enemy crushing me to death. He believes in the cause I am fighting for, but he calmly views my destruction without any sign of help.

"Is such a man my friend and brother? Is he not rather a sympathiser with the enemy? If he helped me, we might prove too strong for the foe; the enemy knowing this, cannot look upon neutrals in any other light than his friends. And this is just where Christ puts all neutrals in the good fight of faith.

"But, if this be the position of neutrals, what shall be said of those who either oppose or nullify what we believe to be the Truth? Who not only do so, but seek to destroy the influence of those who have, while they were mere heathens, proved themselves through evil and through good report, and when the Truth had few to say a good word for it, faithful advocates of it—what shall be said of them?

"They may virtually acquiesce in the theory of the Truth, but can we call them friends and brethren? Are they Christ's brethren? How can they be, seeing Christ is the Truth? If they were Christ's brethren, they would love the zealous and disinterested advocates of the Truth, and would be careful to do nothing that would embarrass them.

"Shall I call such enemies of Christ my friends and brethren? I tell you. nay; I will have none such, if I know it. They are my enemies, and it is my duty to make war upon them. If I belong to the Spirit's witnessing prophets clothed in sackcloth, and any man will to injure me in my witnessing, it is my duty to devour him with the fire of my mouth—to torment him with my testimony.

"He may not feel very pleasant while under this fire; if he gets wounded, it is his own fault; he should keep out of the way; but if he persist in storming our works then 'he must in this manner be killed.'

"I have no sympathy with a yea-and-nay profession and advocacy of the Truth. It does no good to the professor, to those who are associated with him, nor to those dwelling in outer darkness. 'The whole world lieth in the Evil One'—in sin; and the only exceptions to this are the untraditionized believers of the Truth we believe and teach, and have obeyed, and are walking as little children therein.

"If we are these Scriptural exceptions, we have nothing to do but keep clear of this evil world, and to testify against all the traditions it would substitute for the Truth, or by which it may seek to nullify it.

"THE GREATEST AND MOST DANGEROUS ENEMIES TO CHRIST ARE THOSE WHO PRETEND TO BE HIS FRIENDS, BUT ARE NOT FAITHFUL TO HIS DOCTRINE:

"And they are unfaithful who, from any motives of personal interest, would weaken the point of the doctrine, or soften it for the gratification of their natural feelings, or for fear of hurting the feelings of the enemy, and so affecting their popularity with him.

"I trust that this is not the case with any of our friends in Carlton Convening Rooms. They and all such in Britain have a great and important work before them in this country. It is to bring people to the understanding of the ancient apostolic faith doctrine, and to the obedience of faith, in the form inculcated by them upon all believers.

"If our friends faithfully and intelligently execute this mission, they will be placed in opposition to all the world. They will find themselves in the position of the Spirit's witnessing prophets, standing in the court of the Gentiles, and bearing testimony against 'the God of the earth,' with all the power, learning, and influence of the Great Harlot, her State daughters, and dissenting abominations arrayed against them; and besides all this, the heartlessness and cowardice and treachery of professed neutrals and friends.

"To take up such a position, and to maintain it without surrender, requires knowledge, and faith working by love of what is known. Hence, the necessity of meditation upon the Word.

"This will develop faith, and the more an honest-hearted man understands of the Word untraditionized by what is falsely called science, the more enlarged and the stronger will his faith become; and the more valiant will he be for the Truth, and the more efficient for the work before him as a 'witness,' a 'prophet,' a 'lightstand,' and an 'olive tree,' 'before the Deity of the earth.'

"You can do nothing for the Truth in the Modern Athens that will be recognized by the King at his appearing, if you follow your old ways when you used, as brother Steel says, 'to discuss everything and settle nothing,' and call it exhortation and teaching.

"Such is mere twaddle, and will never make you appear before the enemy, the great Babylon around you, 'fair as the moon, clear as the sun, terrible as an army with banners.' You will only be terrible to your friends.

"'Discussing everything and settling nothing' is a weakness that will never grow into strength. No good can possibly come out of it; and it will cause no one to wax valiant in the fight, or 'to turn to flight the armies of the alien.'

"Some are always learning, and never able to come to the knowledge of the Truth. Such may unprofitably occupy time, but they can edify no one. All their 'discussions' and 'investigations' amount to nothing.

"The light of Truth must shine clearly in a man's head, before he can speak critically or accurately upon 'the deep things of the Spirit'; and if you undertake to implant these in the brains of modern Athenians, who, like

their brethren of old time, are exceedingly fond of gossip, you must be bright and lucid in your irradiations, that you may shine away the darkness of the subtleties, and the vagaries of the inner-consciousness, with which the cup of the Old Harlot has crazed and intoxicated them.

"And this you will find to be, if you have not already done so, no easy work to do. The traditions radiating infinitely and at all angles form almost an impenetrable cloud—a cloud which befogs everything and renders it impervious to 'the simplicity that is in Christ.'

"But shall we despair? By no means. The work before us at present is not to demolish Anti-Christ, and the tradition with which he is clothed, as with a black and threatening cloud. This is beyond our power, as it is extra to the mission of the saints against whom he has prevailed almost '42 months.'

"His demolition is their work, when joined therein by the Ancient of Days. This is their patience and faith (Rev. 13:10; 14:12). The real saints are waiting for this. In the meantime they hold the position of the witnesses for Jesus, and it is required in witnesses who are stewards of the testimony that they be faithful after the example of Christ and Antipas (Rev. 1:5, 3:14).

"At present they have to show the Truth in every way that will make the Truth shine; that it may stand out in the foreground of the picture so distinctly from all surroundings that observers at a glance may distinguish it in all its outlines without any possibility of confounding it with the dark cloud of things beyond.

"This is the work for us to do, that men seeing the photograph of Christ written upon their minds by his testimony, which is light, may confess that it is a true, faithful, and beautiful picture, and embracing it with affectionate hearts may so put it into their bosom and become married, or rather betrothed, unto the Lord.

"In this way an enlightened and affectionate and valiant people will be prepared for him, who will not only be watching for him, but—with garments kept, and lamps well-trimmed with the golden oil of the good olive tree—be ready to enter in on the closing of the door against all the world."

CONTINUED NEXT MONTH, IF THE LORD WILL

If a man is not living according to the clear and simple commands of Christ as given in Matthew 5 to 7, there is little point in paying any attention to his doctrinal opinions.

Building the Wall of Salvation

"I form the light, and create darkness; I make peace, and create evil: I, the Lord, do all these things"—Isa. 45

GOD not only created the world, with the light and darkness, good and evil, as this verse tells us. He also planned from the beginning the whole course of events that would transpire upon this earth, to its glorious final consummation.

At the very beginning—before the heavens and earth were created in their present form—the God of Heaven had a plan to make this earth a Paradise, full of people who would honor Him.

He could see down through the centuries, and know that at certain times certain men would be born, and that He would perform His purpose in the earth. Even at that time He knew that a group of people would meet together here on this camp ground this day in worship to Him and to listen to words of exhortation

And not only so, but each of these people would be present because they were "elected according to His foreknowledge." They are living to perform that purpose God had in mind away back in the beginning.

Of such people are you and I, brethren and sisters. It is only through the mercy and foreknowledge of God that we have been called to be saints—called to be separate ones—called to glory, honor and immortality.

So let us join in the exclamation of John (1 John 3:1)—

"Behold what manner of love the Father has bestowed upon us, that we should be called the sons of God!"

God in His love and wisdom has designed a way of entry into His Kingdom. He has told us—

"As far as the heavens are above the earth, so are His ways higher than our ways."

We have been called to walk in that Way, which is both narrow and difficult. But, it is not a sorrowful walk that is enjoined upon us, it is one of great joy, although we must have tribulations and trials, for it is part of our journey.

When these trials come, we must faithfully endure them. Between our calling and the judgment seat a character must be formed, that shall remain firm.

And it is in our daily walk of life that this character has to be developed. And in this work the bending of our will to the Divine will becomes our objective.

If we make the effort, God will see to it that we will succeed—because this is His will. He has called us out for His peculiar treasure, and He will perfect the work He has begun, if we will allow Him.

It is only by great endurance that the end can be reached, but we are greatly helped in the way of righteousness by the exhortation and promise of the Spirit, which says—

"He that endureth unto the end SHALL be saved."

The trials and difficulties of the narrow way are for our good. They are intended to keep us from undue attachments to the fleeting things of mere mortal existence.

By nature we are unfit for the Kingdom of God. It is necessary that we submit to being shaped and polished by the operation of the Word.

This may be an unpleasant experience for the flesh, but if we are to be fit for the Master's use, a high degree of spirituality must be attained.

We must believe and accept in faith and love what God has promised, and devote our studies to God's Word, for the highest honor man can render to God is to believe His Word. Jesus said (John 17:17)—

"Thy Word is Truth."

And Peter declares (1:1:25)—

"The Word of the Lord endureth forever."

We are God's children, whose lives are directed by His Almighty power. We are special objects of His care, and are blessed or chastened according to our spiritual needs.

We must realize and believe that with all our hearts. Whatever happens is of God's love, and for our eternal good.

In Heb. 2:1-3, Paul exhorts—

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

"For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward—

"How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?"

And in v. 10, he explains—

"For it became Him, for Whom are all things, and by Whom are all things,

"In bringing many sons unto glory, to make the Captain of their Salvation perfect through suffering."

As with the Captain, so with his brethren (Luke 6:40)—

"The disciple is not above his Master."

David recognized the good hand of God in his afflictions—

"It is good for me that I have been afflicted, that I might learn Thy statutes,

"Before I was afflicted I went astray, but now I have kept Thy Word" (Psa. 119:71).

We see, therefore, that God by means of His Word is developing good out of the present evil world.

The time is coming when all nations will seek the goodness of the Lord in Jerusalem, but we are in that happy position now as we recognize with the Psalmist (111:2-4)—

"The works of the Lord are great, sought out of all them that have pleasure therein.

"His work is honourable and glorious; and His righteousness endureth forever.

"He has made His wonderful works to be remembered; the Lord is gracious and full of compassion."

We, as called-out ones, have experienced the goodness of the Lord in deliverance from the darkness and hopeless misery which covers the whole earth.

Through the goodness of God the glorious Truth has been revealed to us. It is a blessing bestowed upon us by God—to be "called according to His purpose." How wonderful this is—an understanding of the depth of the scriptural TRUTH! It is the precious privilege of all who are called to know God.

The word of the Lord to the ecclesia at Laodicea reads—

"As many as I love I rebuke and chasten" (Rev. 3:19).

And Paul assures us (Heb. 12:7):

"If we endure chastening, God deals with us as with sons."

Everyone of us in some way have been affected by the Word, some more, some less. With some it has changed the whole course of their life.

If the apostle Paul—who suffered so much for the Truth that he "despaired of life"—could speak of his persecutions as a "light affliction which is but for a moment," should we not be ashamed to faint in the day of adversity?

The Truth is not all sorrow. Rather it is tempered with great joy—rejoicing in fellowship and companionship with one another. This is something the world knows not.

Jesus, in one of his parables, likened his absence to a nobleman journeying into a far country, and to each of his servants was given a pound with this charge (Luke 19:13)—

"Occupy till I come."

We know that to "occupy" means to do business, so as the Truth has been revealed unto us, that is our charge—

"Occupy till I come."

We individually and ecclesially have a measure of responsibility for the building up of the Truth.

We know that without the testimony of elder brothers and sisters, (some who now sleep in the dust of the earth), the light of the Truth would not be shining in our generation. Therefore, the Ecclesia is the Lightstand of God's divine purpose, and we know that the work of Christ's brethren during his absence is to "make known the manifold wisdom of God."

As we daily study the Scripture, we see the Truth in action in varying periods of history, and we are in a good position to make a comparison with our own days.

* * *

LET us consider Ezra and Nehemiah for instance, for an example, for we have many examples in the Scriptures of how God "revived His Word in the midst of the years."

Let us consider the great power for good manifested in these men, as a record of what can be accomplished in spite of great odds and much opposition.

It is hard to find a period of history when men were confronted with a greater task of building for God. We read—

"Then stood up Jeshua, the son of Josadak, and his brethren the priests, and Zerubbabel, the son of Shealtiel, and built the altar of the God of Israel" (Ezra 3:2).

These faithful men reasoned that as long as Jerusalem was desolate and the Temple in ruins, God had no habitation among men. For was not Jerusalem chosen that God might place His Name there?

They could well have reasoned that the task was desirable but hopeless, as they considered the influence and power of their adversaries, and the spiritual state of the mixed multitude that returned with them. They could easily have thrown up their hands in disgust and despair.

For many of them, not only of the people but of the priests, too, had polluted themselves by marrying the people of the land. But they did not give up. They did not despair. They did not complain of their sad and oppressed state. They confessed that God was righteous and wise in all His ways, and they sought His help, and they set themselves to serve Him cheerfully and courageously to the best of their ability.

And so of all the now-forgotten millions that lived on the earth at that time, their names alone remain gloriously inscribed in God's Book of Life, and they have been blessed by being a lesson, and comfort, and incentive, to all generations of believers since.

To all faithful men in every age there is a work to do to build up God's Wall, as in this period of Jeshua and Zerubbabel. Although God's servants were surrounded by perils and moved with fear, they nevertheless proceeded with zeal and great determination to build the Temple and the Wall. We read in Ezra 3:10—

"When the builders laid the foundation of the Temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph, with cymbals, to praise the Lord after the ordinance of David."

And thus, amid great joy mingled with sorrow, the work of the Lord prospered. Strengthened and exhorted by the prophecies of Haggai and Zechariah, these men rebuilt the Temple, under great hardship, and against great odds.

Later came Nehemiah. His love for Jerusalem and the people of God was so great that he left the comfort of high and honoured position in the palace of king Artaxerxes and sought the welfare of his people, putting his life in jeopardy that God's work might prosper.

Dear brethren and sisters, what do these records of the past mean to us? Do they not remind us that "the most High dwelleth not in houses made with hands"—that there have always been some in

whom God has an habitation through the Spirit-Word. These are of the Household of God (Heb. 3:6)—

"Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

This house is not yet complete, because God is still calling "a people for His Name," one here, one there, and so the house of Israel is being built. God provided the Gospel net. It is intended for us to cast it into the sea—the multitudinous sea of people.

Nehemiah's exhortation to his brethren was—

"Arise, let us build."

* * *

THE third chapter of Nehemiah is occupied in giving record of the men who built the wall of Jerusalem, describing what portion of the wall the different families built and guarded.

Are we each building and guarding our portion of the wall?

These men found it necessary to constantly be on guard, even to the carrying of weapons while they worked. We, too, must be on guard at all times, even to having an ever-ready weapon, for the defence of the Truth. Of some it is recorded that they—

"Put not their necks to the work."

Of others that they—

"Earnestly repaired."

—doing more than their share.

The same record is being kept today, to be brought forth at the great day of judgment. OUR weapon is—

"The sword of the Spirit, which is the Word of God" (Eph. 6:17).

Let us call to mind the words of the Lord Jesus. After assuring us that it is the Father's good pleasure to give us the Kingdom, he warns us lest that day come upon us unawares, saying (Luke 12:35-36)—

"Let your loins be girded and your light burning,

"And ye yourselves like men that wait for the Lord."

We read in Neh. 4:21—

"So we laboured in the work; and half of them held the spears from the rising of the morning till the stars appeared."

And v. 22—

"Likewise at the same time said I to the people,

"Let everyone with his servant lodge within Jerusalem, that in the night they may be a guard unto us, and labor on the day.

"So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, saving that everyone put them off for washing."

These were men just like ourselves, but they were made strong by great faith. We shall not likely be called upon for such great sacrifices as these men were subjected to—but let us be freely and joyfully prepared to sacrifice for what we know to be the Truth, and to spend and be spent for it.

If Ezra, Nehemiah, Joshua, Zerubbabel and those that laboured with them had regarded their own personal safety, comfort or self-interest, the Temple and Wall would never have been built.

Should we not go out of our way, even if there is discomfort and sacrifice in doing so, to build up the Wall—the spiritual wall of God?

What if we do have some discomfort, it still does not begin to compare with the discomfort and danger which these worthies of old suffered to keep God's Word alive and to comfort and strengthen His people.

Should not the example of these faithful men put us to shame if we complain?—for did not Jesus say (Matt. 5:41)—

“Whosoever shall compel thee to go a mile, go with him twain.”

Let us bear in mind that many have suffered the loss of everything, and life itself, for righteousness sake, but again it is written (1 Pet. 4:16)—

"If any man suffer as a Christian, happy is he."

The Lord's comforting message to the people through Haggai, was (1:13)—

"I am with you, saith the Lord."

We, too, are given the same glorious assurance.

These men laboured in fear, and weakness, yet with great determination. So the building of the Temple and the Wall prospered.

As we build this wall to God, as we lay each stone, let us carefully put each stone truly and squarely in its proper place, and let our mortar be thoroughly mixed with the Spirit Word of God, that the mortar will not crumble and the stones loosen and slide out of place.

* * *

IF we are inclined to feel that we are weak because we are few, let us take courage by the experiences of Paul, for apart from the Lord Jesus, no man in the history of the world has brought so much good to the human race, yet the verdict of man was (Acts 22:22)—

"Away with this fellow from the earth, for it is not fit that he should live."

If we wonder why so many could be wrong, the history of the Truth in the first century answers the question. The world has not changed insofar as its attitude toward the Truth is concerned.

The leaders, scholars, and rulers were the accusers of Paul. The High Priest ordered Paul to be smitten on the mouth. The chief captain ordered Paul to be examined by scourging, and would have carried out this cruel and merciless punishment if Paul had not called attention to his Roman citizenship.

And later, before Festus, he would have been turned over to the cruel mercies of his Jewish accusers and enemies, if he had not appealed to Caesar.

He did not appeal to Caesar just to save himself from suffering, for on some occasions he submitted to suffering which his Roman citizenship could have spared him.

Rather Paul used every occasion to witness for Christ, and always followed the course that was best for the Truth, regardless of his own safety or wellbeing, so that he could say, as we read in Phil. 1:12-14—

"I would ye should understand, brethren, that those things which happened unto me have fallen out rather unto the furtherance of the Gospel.

"So that my bonds in Christ are manifest in all the palace, and in all other places;

"And many of the brethren in the Lord, waxing confident in my bonds, are much more bold to speak the Word without fear."

With Paul, only one thing in life was important—to build upon that spiritual Wall of Truth, whether it be in life, or in his manner of death.

Even when he was faced with so many false accusations as a prisoner in bonds, yet he could testify (Acts 24:16)—

"And herein do I exercise myself to have a conscience void of offence toward God and toward men."

In the midst of the confusion, and at a time when the apostle did not know what would befall him, we read the Lord stood by him and said—

"Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome."

There is a great lesson for us in this statement of Jesus—

"Thou hast testified of me in Jerusalem" (Acts 23:11).

Paul had lived faithfully before God, and had testified at every opportunity to his own people. Now a wider testimony lay before him—even at Rome, the capital of the world.

Would it not teach us that first of all that we should set our own house in order, before we can expect to effectively influence others? We can set our own house in order by ecclesial arrangements, by letting the Truth shine in our every-day walk of life, by taking a full part in building upon the Truth, by doing each thing to the best of our ability as it comes to our hand.

We must also be forever on our guard against keeping the things which form the basis of our associations in the background.

Mere social attachment is NOT what is required, but rather that we should be knit together spiritually by an open, fervent, active love of the Truth, and— insofar as possible—in the 'same mind and judgment.'

We are exhorted to be followers of Paul, not only in faith, but also we should be influenced by the example of his untiring efforts. It does not seem possible that we could run into as much opposition as Paul did.

We know that people are not responsive to the Truth, and they have not much interest, but we can not use this as an excuse to evade our responsibility.

Let us then, get to work in earnest! Let us fully realize the high and holy calling to which we are called, that in that great day of comparison we may be accounted worthy of an abiding place on Israel's walls, when Christ makes up his jewels.

We are now, brethren, and sisters, on Jerusalem's walls by faith. We are called to be God's builders. Heb. 12:22 tells us—

"Ye are come unto Mt. Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels."

We are also guards on the walls in the strong tower, and have entered through the gate (Christ Jesus). We are neither thieves nor robbers, but are the citizens of the commonwealth of Israel.

Also we are God's watchman on the walls who blows the trumpet. We are eagerly scanning the heavens, watching every change, every rift in the cloud, even if it be only the size of a man's hand. Jesus says:

"Blessed are those servants whom the Lord will find watching" (Luke 12:37).

* * *

TO be a proper and efficient watchman in the Master's service, we must be properly equipped with the implements of war. In building the walls of Jerusalem in the days of Nehemiah, the

adversaries troubled the builders greatly, so that every worker also had to have his sword girded by his side, and so builded. Of our warfare, Paul says (2 Cor. 10:4)—

"The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;

"Casting down imaginations, and every high thing that exalteth itself against the knowledge of God.

"And bringing into captivity every thought to the obedience of Christ."

As we read of the careers of the faithful prophets, we find that the work of building for the Truth of God was sometimes a very perilous undertaking.

They underwent great privations and suffering. They had to be very courageous in the work in which they were engaged. God warned Ezekiel—

"I send thee to the children of Israel, a rebellious nation."

"And thou, son of man, be not afraid of them, neither be afraid of their words.

"Nor be dismayed at their looks, though briars and thorns be with thee, and thou dost dwell among scorpions."

Similarly, God told Jeremiah not to be afraid of their faces—

"For I am with thee to deliver thee" (Jer. 1:8).

So it is with us, if we be faithful, courageous and valiant in God's service. Peter says—

"The Lord knoweth how to deliver the godly out of temptation (or trials)"—2 Pet. 2:9.

And James in exhorting the believers to patience and steadfastness, says (James 5:10-11) —

"Take my brethren, the prophets who have spoken in the Name of the Lord,

"For an example of suffering affliction, and of patience.

"Behold we count them happy which endure."

These faithful watchmen did their work well; they warned the people night and day. But in Jeremiah we read that it was in vain they said—

"Be thou instructed, O Jerusalem . . . I set watchmen over you, but ye would not hearken"
(6:8-17).

They cast God's law behind them, and waxed fat, they surpassed the deeds of the wicked:

"They judged not the cause of the fatherless, yet they prospered: and the right of the needy do they not judge.

"A wonderful and horrible thing is committed in the land:

"The prophets prophesy falsely, and the priests bear rule by their means;

"And My people love to have it so" (Jer. 5:28-31).

Speaking of those false prophets or watchmen who prophesied lies in the Name of the Lord. God said—

"I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied.

"But if they had stood in My counsel, and caused My people to hear My words.

"Then they should have turned them from their evil ways, and from the evil of their doings"
(Jer. 23:21-22).

From these testimonies, we can see how necessary it is that we constantly keep close to God's Word; for by so doing we not only save ourselves but those who hear us. We each are responsible for more than just ourselves.

If the false prophets had done so, instead of leading Israel astray, they could have saved them. And so it is today. Isa. 56:10 records—

"His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber."

Therefore God cast them off. They had neglected conditions so clearly defined in His Word.

But after all, these unfaithful watchmen and ungodly people did not frustrate God's plan. There were always a few true watchman, for those that had ears to hear, and there was always a remnant being saved by grace, as God assured Elijah, for we read (Isa. 62:6-7)—

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night.

"Ye that make mention of the Lord, keep not silence;

"Give Him no rest, until He make Jerusalem a praise in the earth."

The walls of Jerusalem, with its watchtowers and palaces, were levelled to the dust by the Romans. The people are scattered all over the earth; they are now without watchmen; they are cast off; they have no teachers to lead them in the way they should go.

Will this always be so? No. God has said in His prophetic Word (Isa. 30:19-21)—

"The people shall dwell in Zion at Jerusalem. Thou shall weep no more.

"He will be very gracious to thee at the voice of thy cry; when He shall hear it, He will answer thee.

"And though the Lord give you the bread of adversity and the water of affliction, yet shall not thy teachers be removed into a corner any more.

"But thine eyes shall see thy teachers; and thine ears shall hear a word behind thee, saying,

"This is the way, walk ye in it, when ye turn to the right hand and when ye turn to the left"

(Isa. 30:19-21).

These teachers, the Spirit saith, will feed them with knowledge and understanding, training them in the way of the Lord. In that day shall this song be sung in Judah—

"We have a strong city: salvation will God appoint for walls and bulwarks" (Is. 26:1).

"Violence shall no more be heard in thy land, wasting or destruction within thy borders. But they shall call thy walls Salvation, and thy gates Praise" (Is. 60:18).

Glorious times, indeed, to meditate on and look forward to!

The reason that such will be the case is because the Deity will have become Israel's "Mighty Ones" (Elohim), delivering them from the invader. Ezekiel says (48:35)—

"The name of the city from that day shall be, The Lord is there."

And Solomon says—

"The Name of the Lord is a strong tower; the righteous runneth into it, and is safe."

This "strong tower" is on Israel's walls, for John tells us that the walls of new Jerusalem are foursquare. And in Zech. 2:5 we read—

"For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her."

There are many testimonies showing the beauties of the glories that await the manifestations of the sons of God.

The stones which compose this high and dignified wall are living stones, glowing and glistening, cut and polished like a jasper stone, showing the beauties of the Spirit-nature.

And there is one particular stone in this wall which is far more resplendent than all of the others and is very precious—the Corner Stone, the sure foundation—upon which all of the living fabric is built, whose Maker and Builder is God.

We are now undergoing the process of polishing, getting rid of all the rough parts. The work of polishing precious stones is a very slow process; it requires patience, perseverance and labor.

We have all been taken out of the quarry of sin's flesh, even the bright and precious ones, and are divinely appointed and chosen to care for the interests of God's land, and be watchmen over His people. So let us put on the armour and be fully equipped for this responsible position of building and guarding our portion of the Wall.

Paul tells us what this invincible armour is, the "whole armour of God," which is so necessary to the soldier of Christ (Eph. 6:11-17)—

"Loins girded about with TRUTH;

"Having on the breastplate of RIGHTEOUSNESS;

"Feet shod with the preparation of the GOSPEL of Peace;

"Above all taking the shield of FAITH;

"And the helmet of SALVATION;

"And the sword of the Spirit, which is the WORD OF GOD."

A believer thus equipped is a mighty man indeed, ready for victory in every encounter with the adversary, but if this armour is ignored or neglected, we are living in folly and danger.

There are many exhortations to watchfulness—

"Continue in prayer, and watch in the same with thanksgiving (Col. 4:2).

"Therefore let us not sleep, as others, but let us watch and be sober" (1 Thess. 5:6).

"Be ye therefore sober and watch unto prayer" (1 Pet. 4).

"Watch thou in all things" (2 Tim. 4:5).

"Be ye also ready, for in such an hour as ye think not the Son of man cometh" (Matt. 24:44).

These are some of the cheering words which lighten our path in the strait and narrow road which leads to God's glorious Kingdom.

IN concluding, let us think of Peter's words (1 Pet. 4:8)—

"Above all things have fervent charity among yourselves, for love covereth a multitude of sins."

And let us submit joyfully to the godly teachings of the Spirit to (1 Pet 3:8)—

"Have compassion one of another: love as brethren."

"Be all of one mind (the mind of Christ)"—2 Cor. 13:11.

If we do this, we will be building upon that great and precious Corner Stone, Christ Jesus, that in the day of inspection, we will receive that never-fading coronal wreath of life promised the victor, and be exalted to a place in his glorious Kingdom.

So let us give God no rest day or night, but continually cry—

"Thy Kingdom come; Thy will be done on earth as it is in heaven."

The Spirit saith —

"Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame" (Rev. 16:15).

"Behold I come quickly and my reward is with me to give every man according as his work shall be" (Rev. 22:12). — B.E.

The Ecclesia of the Firstborn

"Children are an heritage of the Lord"—Psalm 127:3

BEFORE the Tabernacle was erected, the use of private altars was permitted. Noah, Abraham, Isaac, Jacob, Moses—all built altars unto the Lord and offered sacrifices.

In the time before the Law of Moses, the firstborn son not only succeeded to the office of priest exclusively at the death of father, but led the religious rites of the family.

In those times, the firstborn held many privileges of distinction. They occupied the position of honor, and were the pride of their father. Jacob said, in blessing his sons, when he was about to die (Gen. 49:3)—

"Reuben, thou art my firstborn, my might, the beginning of my strength, the excellency of dignity and of power."

Under the Law, it was required that they have a double portion of the family inheritance (Deut. 21:15-17), whether beloved or not. They were supposed to succeed to the government of the family or kingdom (2 Chron. 21:3).

After Israel's deliverance from Egypt, the firstborn were peculiarly given to, and consecrated to, God (Ex. 22:29)—

"The firstborn of thy sons shalt thou give unto Me."

They were honoured with the office of priesthood and the administration of the public worship of God. Under the national organization of the Law of Moses, the Levites were devoted to God and fulfilled all the functions of priesthood, but it must be noted that it was specifically as representing and replacing the firstborn that they did so (Num. 3:40-41; 8:16).

The word 'Firstborn,' therefore, is used to denote one who was particularly near and dear to his father, and held in higher esteem by his father than were his brothers.

God said to Pharaoh—

"Israel is My Son, My Firstborn (Ex. 4:22).

And again, through Hosea—

"When Israel was a child I loved him and called My Son out of Egypt" (11:1).

"My Son, My Firstborn"— terms of special endearment and preference.

All the firstborn of Egypt were slain (Ex. 12:29)—

"And it came to pass that at midnight the Lord smote all the firstborn in the land of Egypt . . . There was not a house where there was not one dead."

The pride, joy, honor and glory of Egypt were destroyed in one night. In no way could God have wounded or humbled them more deeply. There was—

"A great cry through all the land of Egypt, such as there was none like it, nor shall be like it any more" (Ex. 11:6).

But in all dwellings of the children of Israel not one died, not a dog barked, as the destroying angel moved through all Egyptian homes. And not only were the Egyptians' firstborn sons slain, but also of their cattle.

This mighty deliverance came by a very simple but lifesaving act. Each family in Israel killed a lamb, sprinkled its blood on the doorpost of their house, and cooked and ate the flesh (Exodus 12:11). Consequently God said (Ex. 13:2)—

"Sanctify unto Me all the firstborn of Israel, man and beast; whatsoever openeth the womb, it is Mine."

"The males shall be the Lord's (v. 12).

"All the firstborn are Mine, for on the day I smote all the firstborn of Egypt, I hallowed unto Me all the firstborn in Israel, both man and beast;

"Mine they shall be; I AM THE LORD" (Num. 3:12-13).

'Hallowed' means 'set apart from secular to holy uses, cleansed, purified.'

Firstborn were set apart, hallowed, sanctified, to the service of God. Appointment to this service was now more clearly defined than in the days of the early patriarchs (Ex. 22:29)—

"The firstborn of thy sons shall thou give unto Me."

This giving the firstborn to the Lord was even carried over to include firstfruits of their land (Exo. 23:19)—

"The firstfruits of all thy land shalt thou bring to the House of the Lord."

In Deut. 26:10 the Israelites are commanded to bring the firstfruits to the Lord in a basket, as a symbol of dedication and as a recognition of the Source of all good, and they are to recite before the Lord concerning His blessing and deliverance from Egyptian bondage; and they are to rejoice before God for all His goodness.

The great lesson through all this is that God must always be first, and that the first and best of everything belongs to Him. Actually, all is His, but He designates the giving of the firstborn as a symbol and recognition of that fact.

It may be wondered, if the tribe of Levi were taken in place of all the firstborn in Israel, why all the subsequent firstborn still were hallowed to God. But to wonder at this is to slip into a mechanical and substitutionary view. If we think on it, we shall see that the wisdom of God herein emphasizes these vital spiritual principles, which would be obscured if the firstborn henceforth were completely replaced and relieved—

1. *The Law was but a shadow.*

It recognized, and signified, and symbolized, but it did not actually accomplish. Things remained actually just as they were, awaiting Christ's work.

2. *There is no substitution.*

This is an orthodox error. Though a way has been opened, and salvation made possible (which man himself could not do), still the total obligation to total service and total dedication remains. The firstborn are still hallowed to the Lord.

* * *

THE highest exemplification of firstborn is seen in Jesus, for in Luke 2:22 we read—

"When the days of her purification were ended she brought him to Jerusalem to present him to the Lord."

—to fulfil the command—

"The firstborn of thy sons shalt thou give unto Me."

He was in later years to be acknowledged by God (Matt.3:17):

"This is My beloved Son, in whom I am well pleased."

This was prophetically predicted by God (Ps. 89:27)—

"I will make him My firstborn, higher than the kings of the earth."

David, by the Spirit, is here speaking of that great Son of God and Son of David, who was to fulfil all God's will and who embodied all David's salvation and all his desire (2 Sam. 23:5).

In the fulness of times this Firstborn was manifested, as John delights to relate—

"In this was manifested the love of God toward us, in that He sent His only begotten Son into the world, that we might live through him." (1 John 4:9).

And Paul speaks of him as—

"The firstborn of all creation . . . The firstborn from the dead" (Col. 1:15-18).

WHAT is the relation of all this to us? Very much. This, too, is all OUR salvation and all our desire. In Heb. 12:22-24, Paul speaks of the children of God in this way—

"Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem; and to an innumerable company of angels;

"To the general assembly and church of the Firstborns which are written in heaven;

"And to God the Judge of all; and to the spirits of just men made perfect;

"And to Jesus the mediator of the New Covenant; and to the blood of sprinkling, that speaketh better things than that of Abel."

And in harmony with this glorious and exalted privilege and relationship, the invitation and command is (2 Cor. 6:17-18):

"Come out, BE SEPARATE, and ye shall be My sons and daughters, saith the Lord Almighty."

In a way infinitely greater than in days of the patriarchs, the honours and privileges of the firstborn will go to those who are the—

"Firstfruits unto God and to the Lamb" (Rev. 14:4).

BUT it is possible to lose our birthright.

Esau was Isaac's firstborn son, but he sold something of lasting value for a temporal satisfying of his hunger (Gen. 25:31). Paul, in solemn warning to us against worldliness and unspirituality, says of Esau that (Heb. 12:16)—

"For a morsel of meat he sold his birthright."

And that (v. 17)—

"Afterwards, when he would have inherited the blessing, he was rejected, though he sought it carefully with tears."

Esau had no right to say Jacob had "taken away his birthright," as though it had been taken by force. Esau willingly gave it for something of comparatively little value.

The divine record (Gen. 25:34) tells us that Esau "despised" his birthright. He attached little value to God's gracious offer of sonship and blessing.

What a lesson for us! Now is the appointed time, now is the day of salvation. Let us weigh carefully what we get in return before we give up so great a future, and what a future!

The measure of our service and dedication and devotion to the things of God is the measure of how we value God's goodness toward us in calling us to be His firstborn. Esau, when it was too late, vainly sought the blessing with tears, but he was rejected.

* * *

THE firstborn were the pride and joy of their father. What of the Ecclesia of the Firstborn? (1 John 3:1)—

"Behold what manner of love the Father hath bestowed on us that we should be called the sons of God!"

The firstborn received a double portion of the inheritance. How does this apply to the Ecclesia of the Firstborn? Of them it is promised—

"ALL things are yours, ye are Christ's and Christ is God's" (1 Cor. 3:21).

"If ye be Christ's, then are ye Abraham's seed and heirs according to the promise" (Gal. 3:29).

If ye be Christ's—all things are ours if we are Christ's!

He is the true Firstborn, the choicest, the unblemished—wholly hallowed to God. If we truly enter INTO him and manifest his spirit, then we are—in God's marvellous mercy—accepted as part of him, and sharing all his blessings (Rom. 8:17):

"If ye be the children of God, then ye are heirs of God and joint-heirs with Christ."

Truly indeed Paul says (v. 18):

"The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

The Firstborn succeeded to the office of priest over the family. Of the Ecclesia of the Firstborn it is promised they shall be (Rev. 5:10)—

"Made kings and priests, and rule on earth."

The Firstborn succeeded to the rulership over the family or, later, over the kingdom. What of the Saints?—

"The Kingdom and dominion and the greatness of the Kingdom shall be given to saints of Most High,

"Whose Kingdom is an everlasting Kingdom and all nations shall serve and obey Him"

(Dan. 7:27).

Such are some of the lessons of the Firstborn. One especially important lesson we should take deeply to our heart. It is expressed in the words of God to Israel in Num. 3:13—

"All the Firstborn are Mine. I hallowed unto Me all the Firstborn in Israel.

"Mine they shall be: I am the Lord."

Need we draw the parallel?

* * *

IN Eph. 1 Paul speaks of the riches of the glory of our inheritance. He speaks of spiritual blessings and privileges which it is hard for our weak mortal minds to rise to (vs. 7-11)—

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

"In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His Own will."

And, continuing, Paul prays that our eyes may be opened to realize the greatness of the hope we have, in that we may realize what God has done through Christ to make such an inheritance possible for us—

"That the Father of Glory may give unto you the spirit of wisdom and revelation in the knowledge of Him.

"The eyes of your understanding being enlightened; that ye may know what is the hope of His calling,

"And what the riches of the glory of His inheritance in the saints" (Eph. 1:17-18).

So to us apply, in the fullest depth of their meaning, God's words to Israel—

"The firstborn of thy sons shalt thou give unto Me."

—to be hallowed, sanctified separated from the world, forever devoted to the service of God.

May we continually meditate on these wonderful things, and ever strive to be worthy of them!

—W.M.B.

They All Forsook Him and Fled

"Could ye not watch with me one hour?" —Matthew 26:40

WHAT a severe ordeal, what great cruelty, the intense pain and suffering of our Lord and Saviour, Jesus Christ! He was led as a lamb to the slaughter, yet was he found without spot or blemish, neither was there any fault found in him, nor any guile found in his mouth; the—

"Lamb of God who taketh away the sin of the world."

Have we ever had opportunity to witness a lamb being led to the slaughter? There is no resistance, no fighting back, no struggle in the face of death, just a slight quiver and shaking. Even so it was of our beloved Saviour.

Are we able to visualize, to picture in our minds, the sufferings, the torture, the agony of our Elder Brother, who laid down his life for us, that we might have life and have it more abundantly?

As we partake of the emblems on the table before us each first day of the week, let us think seriously upon these things in order that we may grasp the true meaning, and that the imprint and impression be made on our minds of horrible trial ending in the death of our loving Master, for—

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

Before this dreadful trial, Matthew records (26:36)—

"Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples,

"Sit ye here while I go and pray yonder.

"And he began to be sorrowful and very heavy."

And should it not be so, in view of that which was before him?—inasmuch as he was of the same weak, sinful, mortal flesh as we are. Nevertheless,

"He yielded to his Father's will, in sad Gethsemane"— *Not my will, but Thine be done.*

Again (Matt. 26:38)—

"Then saith he unto them, My soul (my whole body, my life) is exceeding sorrowful, even unto death."

"Tarry ye here and watch with me."

Keep in memory this word "watch" — a very important word even unto us in the present day and age—

"Watch! therefore, for ye know not what hour the Son of man cometh."

Are we watching, or are we sleeping? Continuing in v. 40—

"And he cometh unto the disciples and findeth them asleep, and saith unto Peter,

"What, could ye not watch with me one hour?"

Bro. Roberts says of this—

"What an addition to his sorrows it must have been, that in his darkest hour his closest friends were for the moment insensible to his needs! He evidently felt it—

"Watch and pray, that ye enter not into temptation."

"But reason and pity (blended as they never were in human breast before) quickly mollified rebuke, and led him to find excuse for men late at night who had been busy all day, and who had been brought into the depression of sorrow by his own words, and so he added—

"The spirit indeed is willing, but the flesh is weak."

Thus are the words of Jesus to his disciples, but there is an application and a great lesson contained therein for us. Therefore, let us pause and ponder over and consider very seriously the words of the Master—

"What, could ye not watch with me ONE hour?"

Some day in the very near future the angel of Yahweh will tap us on the shoulder and we must all appear before the judgment seat of Christ. Will he repeat these same words to us?

Do we ever stop to consider how little time we devote to God over the period of, say, one week? If we add up the hours, they are indeed very few compared to what we spend elsewhere, earning our daily bread and pleasing ourselves. Of the brethren at Berea, we are told:

"They received the Word with all readiness (eagerness) of mind and searched the Scriptures daily—"

—mark well the word "daily"—

"—whether those things were so" (Acts 17:11).

What about the Brotherhood of today? David says (119:97):

"O how love I Thy law! It is my meditation (devotion, desire, study) ALL the day."

Are our minds and thoughts in harmony with David, the "man after God's Own heart?" It is sad, but it is so, that some of us complain and murmur about the length of meetings for the study and discussion of the Oracles of Deity.

Could it be we are in a hurry to get back to our comfortable homes and personal interests and pleasures?—to spend many ungrudged hours in laziness and self-pleasing? "Let a man examine himself."

Let not these things be so in our midst, brethren and sisters, Jesus possessed no home at all:

"The foxes have holes and the birds of the air have nests; but the Son of man hath not where to lay his head."

Once more we repeat, let us heed his sorrowful words—

"What, could ye not watch with me one hour?"

* * *

AND now the time had arrived, the saddest, yet most glorious, of all occasions. His hour had now come when the Son of man must be betrayed into the hands of sinful man. Jesus said to them (John 8:40):

"But now ye seek to kill me, a man that hath told you the truth which I have heard of God."

The record goes on to say—

"And they all forsook him and fled" (Mark 14:50).

Here is more bitterness added to that which already so greatly burdened him. Deserted by friends and in the hands of enemies who sought his life, what situation could be more desolate?

It is very trying for weak mortal men to identify themselves with and stand by a condemned man in the hands of an evil and violent mob. Fear seized them, they thought only of their own safety. They panicked and fled. Jesus had predicted it would be so—

"All ye shall be offended because of me this night, for it is written,
"I will smite the shepherd, and the sheep shall be scattered" (Mark 14:27).

The sheep (Israel) have been scattered throughout many generations, but when the Chief Shepherd shall appear they shall be gathered together again.

However, the point we wish to stress, brethren and sisters, is: What of us?—the "Household of Faith"—we of whom that Great Shepherd speaks—

"Other sheep have I which are not of this fold."

For we are told (2 Tim. 3:16)—

"All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

Yes, ALL of that most precious Word is given to us as a guide and instruction—

"That the man of God might be perfect, thoroughly furnished unto all good works."

And so, the question once more arises: Have we also "forsaken him, and fled"? Flea where? Into this world and its activities and pleasure-seeking and self-pleasing ways?

It is quite possible—more, it is very easy—to fall into this sad state of affairs. But let us be on our guard, examine ourselves, put on the "WHOLE armour of God"—not just part.

Anything in the form of a half-way measure will not do, it is not an acceptable sacrifice to Yahweh. We cannot be lukewarm—we must present our bodies a living sacrifice. Let it not be said of us, that we have "forsaken him and fled." A sound warning is given unto us, strengthening words of comfort and advice, in 1 Tim. 4:13-15—

"Till I come, give attendance (strict attention) to reading, to exhortation to doctrine.

"Meditate (ponder or concentrate) upon these things: give thyself wholly to them: that thy profiting may appear to all."

Is this the pattern in which we are fashioning our lives? It unquestionably should be. If we are to be among the few saved, it MUST be. Finally the word of Solomon goes forth to us in Prov. 18:10—

"The Name of the Lord is a strong tower: the righteous runneth into it and is safe."

Also in Prov. 8:17—

"I love them that love me; and those that seek me early shall find me."

"Seek me"—find me"—do not "forsake me"—that is the lesson, brethren and sisters. Let us take heed unto it, for herein, and herein alone, is life. —F. P.

The Perfect Law of Liberty

"Where the Spirit of the Lord is, there is liberty."

"But if any man have not the spirit of Christ, he is none of his"—2 Cor. 3:17; Rom. 8:9

BY this rule we judge ourselves and others, for—

"By their fruits ye shall know them" (Matt. 7:20).

Having been called by the Truth we become the Ecclesia of God, "called-out ones" from the bondage of sin and death to the "glorious liberty of the children of God" (Rom. 8:21). This liberty is not complete as yet, for Paul says—

"Ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (v. 23).

If those that had the Holy Spirit groaned because of this bondage of corruption, we certainly have not attained to complete liberty. In a certain sense, though we do have liberty, because we can be freed from the bondage of sin and death.

Since we die because of sin, we must avail ourselves of the only way of redemption—through Christ Jesus.

If we are honest with ourselves, we can see sin in ourselves easier than in others. The battle against sin still rages, but its bondage has been broken:

"The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2).

And Jesus said (John 8:31-32)—

"If ye continue in my Word, then are ye my disciples indeed, and ye shall know the Truth, and the Truth shall make you free."

Only if we continue in the Word are we Christ's disciples. If we fail, then we are not his disciples. It is only by continuing in the Truth that it shall make us free and we shall be fully freed when the race is over.

This is spoken of as an "high and holy calling," so we must value it as such. Not by our own power but with God's help we minister this New Covenant, not by the letter but by the Spirit. In 2 Cor. 3:5-6, we read—

"Not that we are sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God,

"Who also hath made us able ministers of the New Covenant; not of the letter but of the spirit: "For the letter killeth, but the spirit giveth life."

This does not mean that there should be no law in our walk in the Truth; but rather that being governed by the spirit of the Truth, we will obey the laws of Christ (2 Cor. 3:17)—

"Where the spirit of the Lord is, there is liberty."

And Gal. 5:1-13—

"Stand fast, therefore, in the liberty wherewith Christ hath made us free.

"For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another."

In 1 Cor. 10, we have a great example and lesson in Israel's history. Israel, says Paul, was "under the cloud," or protection of God, and baptized typically "in the cloud and the sea"; they were partakers of that typical spiritual meat and drink (Christ's body and blood); they were freed from bondage and received liberty (a position on a par with our own)—but they tempted the Spirit of God and lusted after unlawful things, and murmured about the restrictions.

They became disobedient, and as a result their liberty became a bondage greater than that from which they had been delivered. Their sin is summed up as IDOLATRY. Their lusting for and murmuring for forbidden things constituted worship, communion and fellowship.

The apostle continues with very serious words about the holiness of fellowship, upon which we should deeply ponder (1 Cor. 10:15-23)—

"I speak as to wise men; judge ye what I say.

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

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

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

"Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

"What say I then?—that the idol is anything, or that which is offered in sacrifice to idols is anything?"

"But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should fellowship with devils.

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

"Do we provoke the Lord to jealousy? Are we stronger than He?

"All things are lawful for me, but all things are not expedient: all things are lawful but all things edify not."

There must be no mixing of fellowship. The children of God, the light of the world, called to such a high calling, must be circumspect in every detail. Some things are lawful but are unwise and are prohibited by the spirit of the Truth. In everything we must ask—

"Will our actions and ways be a benefit to ourselves, to our ecclesia, to the Berean cause, and—most of all—to Christ's Name?"

To "edify" means to "build up," but some of the things we may be doing will pull down the standard to a degraded level. We glorify God and serve His holy purpose by always walking in Truth.

Many things that some brethren and sisters do—the way they speak and act, the way they dress or fail to dress, the company they keep and the forms of entertainment they indulge in—would cause them great shame and regret, if Christ were to appear in their presence while so occupied.

We have an obligation, laid upon us as part of that New Covenant, to **govern ourselves by the spirit of Christ, by the Truth**, which should so affect our conscience, as to make us walk in the Spirit, regardless of who sees or knows, simply because of our love for the Truth, and for our brethren and sisters. **This is the bounds of our liberty** (1 Cor. 9:19)—

"For though I be free from all men, yet have I made myself servant unto all, that I might gain the more."

Paul says in Rom. 14:7—

"None of us liveth to himself."

And here too (v. 24) he emphasized the same vital principle of the mind of Christ—

"Let no man seek his own, but every man another's wealth (RV—good)."

We must realize that everything we do not only affects our own lives but the lives of those around us. If we cause one of the brethren or sisters, or even just those connected with the Truth, to stumble, we are in a dangerous position.

And again in Rom. 15: 1-2 he further stresses this point, this test of Christlikeness—

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

"Let everyone of us please his neighbor for his good to edification."

Or from the Diaglott—

". . . so far as is good for edification."

In 1 Cor. 8:9 he warns (and we do well to hearken)—

"But take heed lest by any means your liberty become a stumbling block to them that are weak."

We may feel—yea, we may truly be—perfectly justified in what we do, but when our liberty becomes a cause of sin to others, then we are sinning against Christ. We are manifesting the deadly, selfish spirit of the flesh and not loving, life-giving spirit of Christ—

"But when ye sin so against the brethren and wound their weak conscience, ye sin against Christ" (1 Cor. 8:12).

In Rom. 8:10-17 he points out the great advantage and superiority of the way of Christ, and the joy to which it leads those who submit to it in faith and love—

"If Christ be in you, the body is dead because of sin: but the Spirit is life because of righteousness."

"If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."

And he points with crystal clearness to the great contrast between the two alternatives that lie before each one of us, as we pass through this life.

"Therefore, brethren, we are debtors, not to the flesh, to live after the flesh."

"For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live!" (vs. 10-13).

And he tells where the power of the victory is drawn from:

"For as many as are led by the Spirit of God, they are the sons of God" (v. 14).

The call to the service of Christ is not a call to bondage, but to the liberty of the devotion of sons in the freewill labor of love (vs. 15-16)—

"For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry, Abba, Father."

"The Spirit itself beareth witness with our spirit, that we are the children of God."

But we must "suffer with him"—we must agonize to overcome, even as he overcame—

"And if children, then heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

Even though we are partially freed, we are still debtors. When we have been adopted into the whole family of God, we owe our allegiance to our Father in heaven. Let us therefore follow the example of our Elder Brother Christ, in all things (1 Cor. 6:19-20)—

"Ye are not your own; for ye are bought with a price;

"Therefore glorify God in your body and in your spirit, which are God's."

—A. S. J.

Current World Events

MIDEAST IS TAKING SHAPE

Increasingly, the Arab states are being called to line up on one side or the other—Nasser's or Feisal's. Nasser is still the name to conjure with in the streets of the Midwest, but Feisal can offer hard cash to his allies.

In addition to helping the Yemen royalists, he is supporting Jordan with millions for everything from roads to weapons. He has strengthened Arabia's own defences with purchase of \$1½ billion armaments.

In a showdown, Nasser could count on Algeria, Syria, Iraq, and the rebel part of Yemen, all socialist, Soviet-armed regimes.

Feisal would have Western-equipped Jordan, Bahrain, the Persian Gulf sheikdoms, and perhaps Morocco, Tunisia and Kuwait. Iran would probably aid Feisal enthusiastically.

Anxious to remain neutral are Lebanon, Libya, Sudan. (Tm 9:30)

This is largely as it should be, but it is intriguing that of the 3 modern, specifically-identifiable nations listed as with Gog—Persia (Iran), Ethiopia (Sudan) and Libya—one is here said to be on the Western side and the other 2 "neutral." Further adjustments are due for which we watch with keen interest.

GERMANY CONTINUES RISING

Chief beneficiary of DeGaulle's withdrawal from NATO is W. Germany. A French general stepped down as Commander of Allied Forces in Central Europe. In his place now is a German general. Next step will be reorganization of NATO to give him command over the Allied air forces, now held by a Briton. (USN 7:11).

Russia must, according to prophecy, rule Europe. The resurgence of Germany is what she fears most. So does France and other European powers. It is 20 years since the War, and German power is irresistibly rising again. At some point it would seem that Russia must move to stop it. We watch with deep interest.

IRELAND: RELIGIOUS RIOTS

For nearly a year, Northern Ireland has been rocked by stabbings, shootings, bombings and riots that have left scores injured and 3 dead, in a growing tension between 1¼ million Protestants loyal to England and ½ million Catholics who want closer ties with Catholic Ireland.

Religious antagonisms have long been strong in Ireland, especially since 1690 when Britain secured Protestant ascendancy in Ulster. (Tm 7:20)

Ecumenism is not working so well in Ireland, possibly because this is one of the frontiers between the Beast and Lion powers.

PROMISED FUTURE HORRORS

The great military fear is that one nation might make technological advances that would enable it to deny the use of space to others. US is apprehensive about the expected launching next year of a Russian manned space laboratory, the Proton—a huge reconnaissance and surveillance "island in the sky" manned by relays of crews.

The Proton may be the prototype of a command ship that could control whole fleets of space ships capable of denying near-space to US.

US's answer is its own Manned Orbiting Laboratory, a bus-sized vehicle scheduled to be launched in 1969, in which crews would live and work for a month at a time.

In case Russia presses the challenge, US is experimenting with a laser (light beam) weapon that has no recoil and therefore could be fired from a spacecraft.

Thus, whatever Russia does or plans, US must do or plan something better. No one welcomes the competitive prospect. One estimate of the cost of countering a Russian effort of space denial and of assuring US domination is \$250 billion. (Tm 9:30).

What a sad commentary on a jungle condition that pitifully likes to view itself as mature and "civilized"! The more knowledge God gives man to do good with, the more man turns it to diabolical inventions of rivalry and hatred.

* * *

A space vehicle orbiting overhead, carrying weapons not yet perfected, could be capable of executing an attack in a fraction of the time of an ICBM (USN 10:3).

A new dimension is being added to the fear that is filling the hearts of mankind.

FRANCE FULFILLING HER ROLE

Politically, there is now a greater identity of views between France and East Europe than between France and West Europe. It is absolutely clear that the object of DeGaulle's diplomacy in Europe is to challenge US leadership by linking with the East.

The same basic strategy is evidently at work in Asia. Speaking in Cambodia Sept. 1, DeGaulle deliberately identified himself wholly with the North Vietnamese position. (Nwk 10:3).

On the theory that US is the one great military and economic "superpower" in the world today that destroys the historic "balance of power" on which world stability supposedly must rest, France is laboring to line up the world against her, and of course Britain who stands with her. This is just what prophecy requires, both for France and the world.

SUEZ: BETTER THAN EVER

When Nasser seized the Suez Canal, the London Times, in a typical Western view, declared: "An international waterway of this kind cannot be worked by a nation of as low technical and managerial skills as the Egyptians."

Now, 10 years later, it is clear that the Egyptians are, if anything, better capable of running the canal than the Suez Canal Co. was.

20,289 ships passed through the canal last year, compared with 14,466 in 1955. Tonnage has more than doubled; revenues have almost doubled. The canal has been widened by 80 ft. and deepened for drafts of 38 ft.

Last week Egypt announced plans to deepen to 45 ft. by 1975 and open the canal to 2-way traffic, at a cost of \$225 million. The canal earns 60% of Egypt's foreign exchange.

The one real grievance against Egypt is that it still bars the canal to Israeli traffic. (Tm 7:15)

It is a wonderful change since the Western nations ran the world for their own lust and profit. The weak and oppressed are beginning to say: "I am strong."

THE "SURGING" CRIME WAVE

Surging crime, growing mob violence . . . Once again grave warnings are being sounded of a soaring crime rate, of street violence raging almost unchecked.

In Aug., there were 3875 serious crimes in Washington, 35% higher than Aug., '65. There were 56% more robberies, 33% more house-breakings. (USN 10:3).

This "surging" wave of crime and violence is increasingly in the news, but nothing is done as conditions (as prophesied) revert rapidly to "as it was in the days of Noah . . . all the earth filled with violence."

THE ANOMALY OF THE UN

Last year the Maldives Islands (in the Indian Ocean) was admitted to UN membership. With a population of less than 100,000, it has the same voting power as US or Russia. The US gross national product is larger than the total combined national product of 115 of the other 118 countries.

Now, waiting in the wings, are 40 other tiny areas that may apply to become UN members. (USN 10:3).

U THANT SEES WAR COMING

Announcing his retirement as Sec-Gen, of UN, U Thant said: "Today it seems to me, as it has seemed for many months, that the pressure of events is remorselessly leading toward a major war, while efforts to reverse the trend are lagging disastrously behind."

Natural man, a creature of greed and violence, has not changed and will not change. "Civilization" is a pitiful mockery.

THE FUTURE, AS MAN SEES IT

China will develop increasingly as a nuclear menace, first to Korea, Okinawa and Formosa, later to all Asia, and perhaps later to Russia and US.

In Africa the population explosion, coupled with economic and ethnic problems, is likely to lead to semi-chaos, political dictatorships, and the play-off of Communist and Western interests one against another.

In the Mideast it is anticipated that built-in, natural tensions there will be heightened by bids for US and Russian support. There are basic conflicts between US and Russian interests in that part of the world. (USN 7:18).

The world picture is, naturally speaking, gloomy and ominous, with man—who has never been able to control himself—grasping for cosmic powers of infinite destruction. But prophetically it is bright and exciting, as man inexorably advances to the brink of self-destruction that leads to Christ's return to end the dark nightmare of man's misrule.

VIETNAM: THE "RICE BATTLE"

One yardstick of how well the war is going in Vietnam is who's winning the annual "battle for rice." Right now the Communists are clearly ahead, the US losing.

Communists control of the highways and waterways in the Mekong Delta (with 2/5 of S. Vietnam's population and 80% of its productive land) enables the Reds to tax most of the rice as it moves from the fields to the mills and then to the markets.

Communists in the Delta are getting stronger, not weaker. Three years ago S. Vietnam exported its rice surpluses. This year it will get emergency shipments of 450,000 tons of rice from US. (USN 10:3).

US seems to be getting deeper and deeper into Asian quicksands as Russia develops its power and prestige in Europe and the Mideast.

CHINA: RED GUARDS RUN RIOT

In city after city of Red China, mass demonstrations, pitched battles in the streets, bloodshed have followed Red Guard attempts to confiscate personal possessions, to desecrate ancestral altars, to destroy 4000-year-old customs and traditions. Breadth and depth of public resistance is unprecedented.

More and more there are signs that Mao and his Reds in Peking may have ignited a powder train of terror that could lead to a China-wide explosion. (USN 10:3).

In the confused Chinese picture, one thing seems clear: China is gradually growing in power and ruthlessness and ominousness to her neighbours and the world. It is China that is keeping US bogged down in Vietnam—fearful of getting further in and fearful of getting out.

REGARDING the financial aspect of the Berean, we strongly prefer to keep this as much as possible out of sight, but we realize there are many who are legitimately interested, and who have shown, and desire to show, that interest in a practical way.

For the guidance of such, we plan to put a note at the beginning of each quarter (Jan., Apr., July, Oct.) at the bottom of the inside back cover, telling (1) the average monthly cost, and (2) how many months we are covered for.

The current average monthly cost is about \$150. Due to special circumstances for which we are very thankful, this is half (or less) of what it would ordinarily be.

At present we are covered through the Feb. issue, and the normal prospect is that the year-end subscriptions will cover several months more. More than half of the circulation goes out free.

Some ecclesias and individuals have been generous to the point of embarrassing us: it is preferable that the burden be shared more broadly, in small amounts.

If any at any time would like a fuller accounting, we shall be happy to supply it privately in complete detail. There are 2 forms of help which we earnestly desire and urgently need.—

- (1) Names of interested people who will appreciate the Berean, and
 - (2) Articles that have been prepared with care, time and study—anything worthwhile takes much labor and effort, and there is nothing really worthwhile except the work of the Lord.
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