

# The Berean Christadelphian

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

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

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

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

**CHRIST IS COMING SOON AND WILL REIGN ON EARTH**

## Ecclesial News

We plan, God willing, to list ecclesias in Jan., Apr., July & Oct. issues

**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 6rl5.

Bro. John Randell, of Portland, spent some time with us in June, and spoke on several occasions, both in exhortations and lectures. Also bro. & sis. Arthur Bennett, and sis. Michael Bennett, of Lethbridge, spent a weekend with us, at which time bro. Bennett gave the word of exhortation. We do indeed appreciate their labor in the Lord's service.

We report with sorrow that sis. Bull fell and broke her leg, and is spending quite a while in hospital. Cards and letters help to encourage her, especially at her advanced age of 93. The address is: Mrs. Rebecca Bull, University Hospital, Saskatoon, Sask., Canada.

We send greetings to all our brothers and sisters in the Lord.

—bro. Fred Jones

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### Fraternal Gatherings

(If the Lord Will)

**PORTLAND, Oregon — December 31-January 1**

Bro. A. Tilling, 2212 NE Prescott, Portland 97211. Ph. 503-287-3064

**RICHARD, Sask., Canada: July 7 to 10**

Bro. Fred Jones, R 1, Richard, Sask. Ph. Richard line 6, Ring 15

*Please notify as early as possible of your intention to attend.*

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### *What Communion Hath Light With Darkness?*

*THE great central theme of all divine revelation is the distinction between the clean and the unclean. This principle applies to every aspect and avenue of life and conduct.*

*All we do, say, or think is on one side or the other of this great dividing line: good or evil, holy or unholy, godly or ungodly, pure or impure, spiritual or carnal, the way of life or the way of death.*

*Let us have the wisdom to examine every moment's activity in the light of this one essential principle. There are no neutrals. Therefore "Let us cleanse ourselves from ALL filthiness of the flesh and spirit, perfecting holiness in the fear of God."*

*There is no other worthwhile ambition or purpose of life. There is no other course of wisdom, or of maturity, or of satisfaction, or of happiness, or of hope.*

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PLEASE NOTE: It is simpler for us if sent direct to bro. Growcott.

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## EDITORIAL

### A Lover of Hospitality

*"Be not forgetful to entertain strangers: for thereby some have entertained angels unawares"*  
—Heb. 13:2

AMONG the many distinguishing features, qualities or characteristics exhibited by some of the men and women who have received special mention in the Scripture of Truth, there is none more likely to attract our admiration than those familiar examples of gracious hospitality. Dictionaries define it as:

*"The reception and entertainment of guests or strangers with liberality and kindness."*

One of the first records, and one of the most charming, is that relating to Abraham, which is found in Gen. 18:1-8. At noon, on a certain day, he was sitting by his tent, and looking up he saw three men a short distance from him. Thinking they were wayfarers, he ran to meet them, and said—

"If I have found favor in thy sight, pass not away, I pray thee, from thy servant:

"Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:

"And I will fetch a morsel of bread, and comfort ye your hearts; after that pass on."

There was no hesitation on the part of Abraham, for he hurried into the tent and asked Sarah to bake some cakes. Then he ran to his herd, and selected a calf and gave it to one of his men, who hastened to dress it. He took other food and set it before them and they did eat. All of this was done before he knew who they were. That is why the apostle said—

*"Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."*

However, this would also apply to Lot (Gen. 19:1-3) and to Manoah (Judges 13:15), for they too entertained angels unawares. It was also Job's prevailing custom, for he says—

"The STRANGER did not lodge in the street; I opened my doors to the wayfarer."

When we examine the records of Abraham, Lot, Manoah and Job, we learn that in each case their acts of hospitality were spontaneous, and therefore formed a part of a general character built up during the development of a form of life based upon divine principles.

This is as it should be, especially among men and women who have embraced the Truth. However, when we examine the instructions given by Jesus and the apostles, we discover that this doctrine is not left to us as a matter of freewill, for it is enjoined upon us. Take for example, Paul's instructions in Rom. 12:10-13—

"Be kindly affectioned one to another in the love of the brethren; in honor preferring one another;

"Not slothful in business (or, in zeal, not slothful); fervent in spirit; serving the Lord; rejoicing in hope;

"Patient in tribulation; instant in prayer, distributing to the necessity of saints; **given to hospitality.**"

In this place the word means "fond of guests" or "a lover of hospitality" and is a fitting conclusion to Paul's teaching on what should constitute the life of a true believer.

*When one lives in harmony with this form of instruction, his acts of hospitality will not be based upon a commandment, but on that form of life which he has attained by applying his mind to divine principles.*

\* \* \*

AT this point, Paul's teaching with respect to bishops will be found interesting and instructive. In the first place, the word bishop does not refer to a man who wears gaiters or a clerical collar. The word merely means an overseer or superintendent. In ecclesial life it would refer to an arranging brother, and that is the sense in which Paul uses the word in his letter to Titus 1:5—

"For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain (appoint) elders in every city."

Following this, the apostle specifies the qualifications of one who desires the office of a bishop, or overseer. Any brother who desires such an office should read Paul's words carefully and thoughtfully—

*"If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.*

*"For a bishop, as the steward of God, must be blameless: not self-willed, not soon angry, not given to wine, no striker (that is, not violent), not given to filthy lucre.*

*"But a LOVER OF HOSPITALITY, a lover of good men, sober, just, holy, temperate:*

*"Holding fast the faithful Word as he hath been taught, that he may be able, by sound doctrine both to exhort, and to convince the gainsayers."*

These qualifications are characterized by stringency, and among them it will be noted that a bishop must be hospitable, and therefore inclined to hospitality by which he could provide a generous welcome to guests or strangers. Similar instructions were given to Timothy in Paul's first letter. Peter also mentions the subject briefly, but comprehensively, when he says in 1 Pet. 4:9—

"Use hospitality one to another **without grudging.**"

This would indicate there are at least two ways of showing hospitality. We may do it as Abraham did, or we may take our visitor in, and then complain or murmur about it to others. Whatever our disposition may be on the subject, it would be well for us to remember the words of Jesus—

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it to me" (Matt. 25:40).

And, lest our supposed "hospitality" narrow and degenerate into a mere meaningless mutually-reciprocated pleasure-seeking, those even more searching words of Jesus—

"When thou makest a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy rich neighbours,

"Lest they bid thee again, and a recompense be made thee,

**"But call the poor, the maimed, the lame, the blind:**

"And thou shalt be blessed, for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just" (Luke 14:12-14).

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*How many poor, maimed, lame and blind have we called lately?*

—Editor

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*THE rule by which we work is: Reduce personal expenses to the minimum, and little money will be needed to supply them; economize that little, and there will be more to spend in the service of Truth.*

---

—Bro. Thomas, 1851.

## The Mosaic & Ezekiel Reconciliations

*"One lamb to make reconciliation for them"—Eze. 45:15*

By **BROTHER JOHN THOMAS**

THE Kingdom of God is the Twelve Tribes of Israel existing in the Land promised to Abraham and Christ. When it existed of old time, the Mosaic Covenant was its civil and ecclesiastical code, which appointed and defined all things.

But since the appearance of Jesus in Israel, certain things have come to pass in connection with him, which necessitate a change or amendment of the Covenant, or constitution, that provision may be made, or scope afforded, for the exercise of his functions as High Priest and King in Israel; and for the carrying out of the principles which emanate from the dedication or purification of the New Covenant by his blood.

This is the necessity that existed for a change of the Law—

"For the priesthood being changed, there is made of necessity a change also of the Law"  
(Heb. 7:12).

The Sinai Constitution of the Kingdom established a changeable priesthood of the tribe of Levi, the chief of which was an hereditary prince of the family of Aaron, called the "High Priest."

The high-priesthood is an office divinely created; and no man of Israel was allowed to assume it unless he was called of God as Aaron. It was appointed for the offering for men of both gifts to God, and sacrifices for sins; so that the officiating party becomes a mediator between God and men.

But the priesthood of Levi and Aaron was imperfect, and therefore could not impart perfection so as that he who did the service or the worshippers should have no more conscience of sins, and thereby become heirs of eternal life.

This being the nature of the priesthood under which Israel received the Law, or Covenant, the Mosaic institution was weak and unprofitable, and could make nothing perfect (Heb. 7:11-19; 9:9; 10:1).

This imperfection resulted from the nature of the consecration, or blood of the covenant. Aaron and his sons, the altar, and nearly all the things of the Law, were purified by the blood of bulls and goats, etc., which could not sanctify to the purifying of the heart, or the flesh from the evil within it which makes it mortal.

*It was necessary to perfection that sin should be condemned in the flesh of the High Priest, which could not be effected by condemning sin in the flesh of the animals sacrificed under the Law.*

This would have required the death of a High Priest at the celebration of every annual atonement at least, being themselves sinners; but as this was incompatible with the nature of things, animal sacrifices were substituted. Aaron and his successors could not, under penalty of immediate death, enter into the Most Holy without this substitutionary blood.

But then this blood was deficient of the necessary sin-remitting qualities. The blood required was that of the sinning nature—the human; for it was man, and not the creatures, that had sinned.

But even human blood would have been unprofitable if it were the blood of one who was himself an actual transgressor, or a victim that, even if an innocent person, had not come to life again. The Messiah in prophecy asks the question—

"What profit is there in my blood, if I go down to the pit?"

"Can the dust praise Thee? Can it declare Thy Truth?"

The answer is, None. For if the Christ had died, and not risen again, he would not have been a living sacrifice, and could not have imparted vitality to the things professedly sanctified by it.

The blood of Mosaic sacrifices was weak and unprofitable—

- (1) because it was not human blood;
- (2) because it was not innocent human blood; and
- (3) because it was not the blood of one "innocent of the great transgression" who came to life again through the power of the Eternal Spirit.

*For these 3 important reasons, the blood of the Mosaic covenant could not take away sins, and therefore the High Priest and the nation, individually and collectively, were all left under the curse of the Law, which was death, for—*

*"The wages of sin is death."*

The Law could not give them life who were under it, being weak through the flesh, and deriving no vitality from the blood peculiar to it. If it could have conferred a title to eternal life, and consequently to the promises made to Abraham and Christ, then righteousness, justification, or remission of sins would have been by the Covenant of Sinai (Gal. 3:21; Rom. 8.3).

But it may be inquired, if the Mosaic institution could not perfect the conscience, nor give a title to eternal life and the inheritance, but left its subjects dead in trespasses and sins, by what means will the prophets and those of Israel who died before Christ came obtain salvation in the Kingdom of God?

The answer is that what the Law could not do, the bringing in of a better hope accomplished (Heb. 7:19). The Mosaic sacrifices were provisional, substitutionary, and representative. They pointed to the sacrifice of Christ, which in its retrospective influence was to redeem those from death who when living had not only been circumcised, but had walked also in the steps of that faith of their father Abraham, which he had being yet uncircumcised.

For the promise that he should be the heir of the world was not to Abraham, nor to his Seed, through the Law, but through the righteousness of faith (Gal. 3:29; Rom. 4:12, 13). One object of Christ's death is plainly declared to have been—

"For the transgressions under the First Testament."

Or as elsewhere expressed—

"To redeem them who were under the Law" (Heb. 9:15; Gal. 4:5).

Isaiah says (53:5-8)—

"By his stripes we are healed. Yahweh hath laid on him the iniquities of us all."

"For the transgression of his people was he stricken."

The "we," the "us," and the "people" in these testimonies, are the ancient worthies before and under the Law, as well as those who have believed the Gospel, and those who after his second appearing shall offer "sin offerings, and meat offerings, and burnt offerings, and peace offerings for reconciliation," under the New Covenant consecrated by his most precious blood.

Under the First (Mosaic) Covenant, the priests are said to—

"Make reconciliation with the blood of the sacrifices upon the altar, to make atonement for all Israel" (2 Chron. 29:24).

So under the Second, or New Covenant of the Kingdom, Ezekiel (45:15) speaks of—

"One lamb to make reconciliation for them."

But withdraw from the premises the death and resurrection of Christ, and faith in them and the promises, and the reconciliation under both covenants is imperfect and vain.

*Animal sacrifices are necessary to the service as types or patterns, and memorials. The Mosaic reconciliation was typical; the Ezekiel reconciliation memorial or commemorative.*

The typical Mosaic could not perfect the conscience of the worshippers, because Christ had not then died and risen again; nor could they when he had risen, because they were offered by High Priests whose functions before God were superseded by a High Priest of the tribe of Judah after another order than that of Aaron, then in the presence of Jehovah Himself.

The Ezekiel reconciliation, however, will perfect the conscience, because Christ had died and lives for evermore; which death and resurrection connected with the reconciliatory offerings by faith in the worshipper, and offered to God through the Prince of Israel, the High Priest upon his throne after the order of Melchizedec, will constitute sacrifices of a character such as have not been offered on the earth before.

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## **"Am I Not in Sport?"**

ONE vicious twist of the diabolos is worthy of attention in our quest for consistent holiness, for the flesh will always seek its evil expression, always seek a way around a command or restriction.

That is why transformation must go to the very depths of the heart. That is why "Let a man examine himself" is one of the most vital commands in Scripture. Any mere blocking off of the diabolos short of complete transformation of the heart only diverts it into other channels.

There is a proverb (Prov. 26:19)—

"As a mad man who casteth firebrands, arrows, and death, so is the man that deceiveth his neighbor, and saith, Am I not in sport?"

How much cowardly diabolos hides behind this miserable subterfuge: "Am I not in sport?" How much hidden malice, cruelty, bullying, harping, nagging, aggression, envy, self-satisfaction, sarcasm, rudeness and sniping criticism takes refuge behind the unworthy ambush of joking?—"Am I not in sport?"

In some relationships where there should be kindness and warmth and sympathy and a growing mutual comfort and understanding, this becomes thoughtlessly habitual, and evil habits are terrible, ever more demanding, masters.

The way of holiness is the way of gentleness and courtesy and graciousness—deep and sound and satisfying, where it is reciprocated in love—

"Let your speech ALWAYS be with grace—with graciousness."

How shallow and ugly and self-cheating is the animal way of the flesh, when looked at in the searching light of God's Holy Spirit!

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## **My Days and My Ways**

The following is very timely and instructive in the present similar crisis of unbelief in the Truth and drift to the fables of the Apostasy and "science falsely so-called." How vividly it illustrates how statements can be drawn up that appear to the simple to say anything the framers desire, and how mere "acceptance" of a vague and carefully-composed form of words means nothing if it does not have a hearty and enthusiastic conviction of the

importance of Truth, and an unhesitating determination and desire to reject contrary theories. We urge all who are hesitating to take a clear fellowship stand for the Truth to meditate prayerfully upon the practical and scriptural wisdom manifested in bro. Roberts' experiences 100 years ago.

### PART TWENTY-THREE

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

By **BROTHER ROBERT ROBERTS**

IT was a real trouble of mind to me to have to break with the professors of the Truth in Edinburgh. A number of circumstances had combined to give them a large place in my affections. It was in connection with them that I had made my first acquaintance with active life; and association in such a case is always powerful.

It was from their midst that I obtained the best of God's mortal gifts to man—an excellent wife. Among them I got my first lessons in ecclesial and literary work. Themselves, one and all, I esteemed and loved as a group of excellent people.

The very city, with historical associations that fascinated youthful rawness, and with a topography and architecture that charmed youthful eyes unaccustomed to beauty, and with learned men and institutions of European reputation that invested the place with a lustre of glory in the view of one who had just broken the shell of aboriginal darkness, exerted a powerful spell.

It was no weak influence that broke through all these attractions; and the process was a painful one, and protracted.

**The chief disintegrator lay in the animus shown towards Dr. Thomas, whom I venerated with an ardour that time has not diminished.**

*And next, in the little interest taken in the Truth which he had been instrumental in recovering from sectarian darkness, and which formed the ground, and the sole ground, of my enthusiastic attachment.*

And next, in the various oppositions both to points of Truth advocated by him, and to a hearty policy in such part of the Truth as they admitted.

Slowly, these influences produced an alienation, which grew to an unbridgeable gap when a debate was published which they had among themselves on the question of the doctrine of immortality as affecting fellowship.

This question arose from the circumstance of one of their number advocating the doctrine of eternal torments. Some objected to his continuance in fellowship, while others advocated his retention.

A series of meetings was held to consider the whole question of the bearing of the doctrine of natural immortality on the profession of the Truth. As showing the need for deliberation and decision in the case, a letter was read from one of their fellowship in another town (one David Watson, of Dundee), in which the writer said—

"I had never heard, or had paid no attention to the fact, that men do not possess immortal souls, until I had been a considerable time in the church, and now I think that I have been engaged either more or less at the immersion of every one in Dundee since I cast in my lot amongst them, and never has their opinion been asked on this subject . . . We allow great liberty of conscience in such matters, which are not essentials.

The discussion lasted 3 Sundays, and ended in a resolution which did not really touch the issue in dispute, and which even in its apparent meaning was inconsistent with the sentiments uttered

by the leading members of the meeting during the progress of the debate. The whole debate was of the most uncertain and foggy character.

Mr. George Dowie refused to say whether he would receive into fellowship persons who at the time of their immersion believed in the immortality of the soul and eternal torments. He refused to admit that the holding of the immortality of the soul was inconsistent with the holding of the faith in Christ. At a subsequent interview with me, he said—

*"The difference between you and me is this: you believe the dead are annihilated, and require to be made over again, and I do not. I don't believe in re-creation."*

He further said he believed in the resurrection of all heathens—everyone—and he did not deny that his belief was that the devil was a supernatural being in heaven.

It was impossible to ignore a state of sentiment like this in men claiming our fellowship and standing before the Brotherhood in a representative character, in a yearly fraternal gathering, through the publication of a monthly magazine, the "Messenger of the Churches." I therefore brought the question before the Birmingham ecclesia, which passed the following resolution:—

"That the ecclesia, having heard read to them, and having considered the report of a discussion on the bearing of the immortality of the soul on the One Faith, which took place Sun., Apr. 8; Sun., Apr. 15, and Sun. May 6, 1866, among those in Edinburgh styling themselves 'Baptized believers in the Kingdom of God,' and meeting in Union Hall, 98 Southbridge, the ecclesia considers it their duty, as witnesses of the Truth to disavow, and does hereby disavow and refuse all connection with, the said so-called 'Baptized believers in the Kingdom of God,' and requests the Secretary to write to George Dowie, the Secretary of the community in question, apprising him for the information of himself and the said community of this their solemn decision."

This was the first of a series of cataclysms in the little world of the Truth which caused me more distress of mind towards God and man than would be believed by any but the closest intimates.

**The distress arose from the struggle between the fear of doing wrong to man and the fear of acting unfaithfully by the Truth.**

The recovery of the Truth in an age of universal worldliness and superstition was an event of such unutterable consequence, in my estimation, and the having been allowed to become acquainted with it after the horrors of sectarian theology, was a privilege of such incomputable magnitude, to my judgment, that the duty of resisting the corruption and slack handling of it seemed self-evident.

Yet those precepts of Christ that prescribe care as to stumbling blocks in the path of the little ones believing in him, and that enjoin abstention from judging and condemning others, lest we ourselves be judged, exercised a deterrent effect, that almost paralysed decision.

*At last, the manifest opposition to Bible Truth, and the counsels of elders, prevailed over all scruples, and led me to see that the only path of light and safety was to disregard mere persons, to "know no man after the flesh" and to make the Truth of God the rule of friendship and communion.*

The course of events has since justified the soundness of this policy. Our Dowieite friends have drifted into a state of lifelessness and uncertainty, hardly distinguishable from the absolute ignorance and unbelief of the sectarian bodies around them, while the Truth, delivered from their suffocating embraces, has gone on in an unfettered course, generating a class of men and women in whom enlightenment, decision and fervour combine to identify them with the saintship of the first century.

Afterwards, the subjects of the Devil and of the Judgment came into prominent controversy. The friends we had left contended, some of them, for the existence of a personal supernatural devil of some kind, and others denied that the Lord would dispense life or death to his people in judgment at

his coming, maintaining that all of them would come forth from the grave immortal and enter into life eternal, and that the only question to be settled between the Lord and them would be the question of their rank and position in the Kingdom.

A strong issue was also taken on the subject of requiring the rejection of error as a condition of fellowship. Our Dowieite friends thought it sufficient that Truth in its positive elements should be admitted. Our contention against them was expressed in the following terms at the time:—

“At first sight, it might appear superfluous, and even unwarrantable, to set forth points of NON-belief as a basis of faith, but a moment's reflection will dissipate this impression, and reveal the negative side of faith to be of equal value with the positive.

**"Every affirmative proposition has a converse. Every Yes has a No; and if a man is not prepared to accept that 'No' it shows his 'Yes' is not worth much.**

"For instance, if a man profess to believe in the God of Israel, he is bound to be able to say that he does not believe in the gods of the heathen. If he were to be timorous about affirming the latter, would it not show that his belief in the God of Israel was no belief in the real sense, but merely a fragment of ancient polytheism, which recognized different gods for different nations?

"Is it not part of a true profession of faith in Jehovah to be able to say boldly that we do not believe in any of the deities of heathen imagination? Would any even 'Christian\* community recognize the faith of a man who hesitated to commit himself to this negative? Does not the acceptance of ANY truth involve the repudiation of everything opposite to it? And would not hesitancy to repudiate the opposites, show uncertainty and indecision with regard to the positives?

"There is but one rational answer to these questions, and that answer falls in with Paul's exhortation, that in maintaining the Truth we must 'REFUSE profane and old wives' fables.'

"Now, in the present day, there are many profane and old wives' fables abroad in the earth in the name of the gospel. Paul predicted that such would be the case—that the time would come when men professing the Name of Christ would 'turn away their ears from the Truth and be turned aside unto fables' (2 Tim. 4:3-4).

"Now is it not of the first importance that these fables should be repudiated? Can anyone hold the Truth without rejecting them? It is not a part of a true profession of faith in our time to reject the traditions that make God's Word of none effect? Common sense will supply the answer.

"There is a negative as well as a positive side to the Faith in our day, for the simple reason that there is a spurious faith to be destroyed before the true Faith can enter the mind.

"In the Apostles' days the work was more simple. There was no counterfeit Christianity to obstruct the operation of the Truth. The Apostles had only to propound their doctrines constructively. There was no necessity to go out of the way and deal with the dogmas of Paganism. Paganism was Paganism, and the Gospel was the Gospel. They did not stand on the same ground. There was no competition between them. If Christ was received, Paganism was rejected as a matter of course.

"But it is a different thing now. We have to deal with Paganism in the garb of Christianity. We have to deal with another gospel preached in the Name of Christ and his Apostles; and it therefore forms one of the first duties of intelligent and faithful testimony to protest against and expose the imposture.

"One of the first acts of a valid profession of the Truth is to repudiate the 'profane and old wives' fables which abound in the disguise of truth. In fact in times like these the repudiation of false doctrine is almost a criterion of the reception of the Truth. If a man shrink from the rejection of the fictions of so-called Christendom, it is a sure sign that his apprehension of the Gospel verities is very weak, if not altogether non-existent.

**"Positive belief (that is, full assurance of faith) on one side necessitates and produces positive disbelief on the other. A man heartily believing the Truth will HEARTILY reject error. If he does not heartily do the latter, it proves he is incapable of heartily doing the former.**

On another point, I wrote—

"If any professing the Truth are not prepared to contend earnestly for the uncorrupted Faith as the seed of eternal life, they are unfaithful to the Truth they profess. Nay, more, they are traitors to it. They wound it in its tenderest part; they rob it of its principal glory; they deny its chief testimony of itself, namely, that without it a man cannot be saved. They insult it by saying in effect—

"'Yes, these things are true, but they are of no particular consequence; a man can be saved without them.'

"It is here that Dowieism is most hateful. It makes a profession of the Truth, but covertly gives it the lie. It kisses it with the mouth, and with the hand stabs it to death. In words it protests friendship and agreement, but in actual working it makes greater havoc than the adversary . . .

"Dowieism says it 'most surely believes' that man is absolutely mortal, and that this is 'embraced in the Gospel.' If this is a genuine profession, of course it 'most surely believes' that the immortality of the soul is a lie, and upsets a part of the Gospel.

"If so, why does it 'hesitate to accept the conclusion' that a man must reject the immortality of the soul before he can accept the Truth? (See James Cameron's speech, Ambassador, Dec. 1866, p. 269).

"And why does it lay down a 'kind of postulate' with the object of discountenancing all condemnation of the immortality of the soul in the proclamation of the Truth? (G. Dowie on p. 265 ditto).

"If this statement of faith means what it says, why did its framers refuse to append a declaration that it was necessary to reject the immortality of the soul before the truth of the matter could be received?

"When the 'statement' was submitted to the Dowieites for adoption, W. Norrie proposed the addition of a clause affirming that it involved a repudiation of the doctrine of natural immortality, AND THEY REFUSED TO ADD SUCH A DECLARATION, although the very object of the statement being drawn up was to rebut the accusations in circulation as to the unfaithfulness of the Dowieites on this point.

"Dowieism professes to recognize some merit in 'most surely believing' in the 'absolute mortality of man!' If so, what objections can it have to saying to people who most surely believe the contrary, that they are believing a lie, which they must reject before they can believe the Truth? Why 'decline to answer' the plain question, whether a person believing the immortality of the soul can hold the Faith which is unto salvation? (See G. Dowie's statements, p. 258, Dec. Ambassador.)

"Can a man believe in the immortality of the soul and believe in the 'absolute mortality of man?' Of course not! Then can a man believe in the immortality of the soul and believe the Truth? Dowieism is not sure, and declines to answer.

"Does this not show that Dowieism's profession of belief in the 'absolute mortality' of man is not a profession of the One Faith at all, but a mere statement of abstract conviction to which it attaches no importance?

"The mortality of man is a part of the Truth, or not if it is a part of the Truth which Dowieism professes to believe, it must be upheld without compromise. Dowieism must not only believe in the mortality of man; it must be able to say that no man believing in the immortality of man can believe the Truth.

"Then it will cease, on this particular question, to be Dowieism, and put on a new and more worthy name, and take its stand side by side with the Truth, in its uncompromising warfare against the lies and fables everywhere abounding in the outward garb and profession of the Gospel.

"Such a change would gladden the hearts of men and of angels, and give a new and a joyous impetus in the labours which are here and there in weakness but in love, progressing against the strongholds of Satan. Till then Dowieism must stand off, leave the King's friends alone, and bring not on itself worse condemnation by obstructing the path of the Truth's triumph.

**"It must not pretend to be at war with the 'imagination and high thoughts that exalt themselves against the knowledge of God,' while all the while it gives them encouragement by refusing to say, 'Begone.'**

"It must not pretend to 'most surely believe' in human mortality, while afraid to declare against the most sure belief in human immortality. So long as it does so, its profession will be scouted by all honest men as a mere accommodation, a blind and delusion.

"It is found as a matter of words professing a belief in the 'absolute mortality of man,' but as a matter of practice tolerating immortal soulism by refusing to proclaim the imperative necessity of its rejection.

"It is found confessing a belief in judgment as a matter of phraseology, but in point of actual fact denying it, by excluding the resurrection of the unfaithful at the appearing of Christ.

"It is found in words saying that the wages of sin is death; that sin is disobedience instigated by rebellious promptings of the flesh; that Christ came to take away sin, by enduring the consequence. But in absolute principle, it reduces the whole to a nullity by admitting the existence of a separate personal supernatural being, who has the power of death in his hands, and whom in the same way it is Christ's mission to destroy.

"In many other respects, it stultifies its professions by its principles, and lands everything in obscurity, trying all the while to hide itself under Scripture forms of speech, which it cannot trust itself to grasp or explain.

*"Farewell to Dowieism. The Master of the Household will soon be here to set things in order. Meanwhile, 'tis ours to abide by the Truth, measuring all men and things by it, and accepting every issue to which it guides us.*

*"Division and bitterness, even to fire, were foretold long ago as the result of the Truth's working among men, we therefore need not be discouraged at realizing them in an unexpected form now. Heat and conflict is what we have to expect on the field of battle. In due time the fight will be over, and the crown conferred in peace and glory, where the strife is nobly and heroically sustained."*

\* \* \*

THE separation from Dowieism naturally caused embarrassment in various directions. On my next visit to Aberdeen, in Aug., 1867, I was warmly taken to task for my action. I was told I ought not to judge, as Christ had forbidden it.

My answer was that while we are not to judge in the sense forbidden by Christ (that is, deciding in advance who are and who are not worthy of eternal life), there is a sense in which we ARE to judge, as Christ indeed expressly enjoins, saying:

"Why do ye not of your own selves judge that which is right?"  
And (Matt. 7:15-16)—

"Beware of false prophets. . . . ye shall know them by their fruits."

I contended that we were called upon on our own behalf to decide where fellowship should be given, and where it should be withheld. I asked—

*If this is not a true principle, whence arises the true distinction between the Ecclesia and the world?*

We come out of the world. We separate from the Apostasy. We withdraw from the fellowship of both, and would one and all refuse to resume that fellowship by admitting parties belonging to either class into the Ecclesia, and we would even, without dispute, refuse to countenance a disobedient brother. Paul says:

"I have written unto you not to keep company if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one, no, not to eat" (1 Cor. 5:11).

Again he says (2 Thess. 3:14)—

"If anyone obey not our word by this epistle, have no company with him, that he may be ashamed."

Again, v. 6, same chapter—

"Withdraw yourselves from every brother that walketh disorderly, and not after the traditions he received of us."

Again (1 Tim. 6:3)—

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing. . . from such withdraw thyself."

Here are plain apostolic injunctions which cannot be carried out without forming a judgment on the matters involved.

**For how shall we know when to withdraw from another, unless we conclude that a state of things justifying it exists?**

And how can we come to this conclusion without observing and considering the matters relating to it? The mental act is the very basic of the withdrawal enjoined.

I pointed out that if these things were not so, the Aberdeen brethren themselves have committed the very crime of which they accused me. They were guilty of schism. Why had they left the Presbyterians, the Baptists, and the others?

Were not all these respectable, well-behaved people, plentiful—many of them—in gracious looks, kindly words, and good deeds? On what principle could they defend separation from them? Did not the orthodox communities believe the Bible, and profess the Name of Christ?

*Why had they come away from them? Were they not guilty of having 'judged' these 'sincere' professors of religion?*

THEY HAD DONE QUITE RIGHT, for they are commanded to "judge of themselves what is right," and act accordingly. John had said (2 John 9-10)—

"If there come any unto you and bring not this doctrine,"  
—the Truth concerning Christ's manifestation in the flesh—

". . . receive him not into your house, neither bid him Godspeed.  
"For he that biddeth him Godspeed is partaker of his evil deeds."

Paul indicated the same duty in several places. He speaks of certain "false brethren brought in." He says—

"To whom we gave place by subjection, no, not for an hour!" (Gal. 2:5).

Judaistical believers taught the necessity for being circumcised and observing the Law. He says of them—

"A little leaven leaveneth the whole lump. I would they were even CUT OFF which trouble you" (Gal. 5:9-12).

There is nothing more conspicuous in Paul's letters to Timothy than his jealousy of those in the Ecclesia whose influence was detrimental to the Truth. He says—

*"Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus . . .*

*"The things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also . . .*

*"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.*

*"But shun profane and vain babblings: for they will increase unto more ungodliness.*

*"And their word will eat as doth a canker; of whom are Hymenaeus and Philetus . . . having a form of godliness but denying the power: FROM SUCH TURN AWAY.*

*"For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning and never able to come to a knowledge of the Truth . . .*

*"Evil men and seducers shall wax worse, deceiving and being deceived. But continue thou in the things which thou hast learned.*

*"Preach the Word; be instant in season, out of season. Reprove, rebuke, with all long-suffering and doctrine.*

*"For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears.*

*"And they shall turn away their ears from the Truth, and, shall be turned unto fables"*

(2 Tim. 1:13; 2:15; 3:5-14; 4:2).

The same anxiety about preserving the Truth in its purity from the corrupting influence of its loose professors is manifest in his letters to Titus. Defining an elder's qualifications, he says he must be a man—

"Holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine to exhort and convince the gainsayers.

"For there are many unruly and vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped . . .

"A man that is a heretic after the 1st and 2nd admonition reject" (Tit. 1:9; 3:10).

To the same purpose are the words of Jude—

"It was needful for me to write to you that ye should contend earnestly for the Faith which was once delivered unto the saints; for there are certain men crept in unawares, etc." (vs. 3-4).

The Aberdeen brethren and the Dowieites themselves had shown their apprehension of these apostolic precepts by separating from the sects and denominations of orthodoxy.

It was said that the Dowieites had a "great part of the Truth." This is not enough. There is no authority for making one part of the Truth less important than another. A reception of the Truth on one point will not condone its rejection on another.

Can we suppose that the Judaizers had no part of the Truth? Did the Gnostics who denied that Christ had come in the flesh, reject the Kingdom of God? Did not the unbelieving Jew hold the Truth in great part?

Yet Paul counselled withdrawal from them all. Nothing short of fidelity to the WHOLE Truth can be accepted as a safe policy. "The things concerning the Kingdom of God," and "those things that concern our Lord Jesus Christ" in their scriptural amplitude, must be the measure and standard of fellowship.

Those who go for less than this must be left to themselves. In this they are not judged, they are only subjected to the action of another man's conception of duty, and are left at perfect liberty to organize themselves on whatever they may conceive to be a scriptural basis.

By what means shall a community, based on the Truth, preserve the Truth in purity in its midst?

**Obviously by the means indicated by Paul and John—**

By exacting of ALL who are in it an implicit adherence to the things, facts, principles, points, tenets, or whatever else they may be called, which go to make up the Truth in its entirety, and by refusing to associate with those who oppose or refuse to endorse any of those elements.

**Some recommend in opposition to this the employment of argument with those who may be in error.**

As a preliminary process, common wisdom and humanity would dictate this course; but if an ecclesia is to go no further than argument, how could its existence continue? An effort should

doubtless be put forth to reclaim those who are in error; but where such efforts fail, dissociation by withdrawal is natural and inevitable.

*The ecclesia is not a place for argument. It is for worship in agreement. When a man requires to be argued with, his natural place is OUTSIDE; and if he will not go outside, separation must be enforced by withdrawal on the part of the rest.*

DIVISION IS THE INEVITABLE CONCOMITANT OF AN UNCOMPROMISING ADHERENCE TO THE TRUTH. PEACE PURCHASED AT THE COST OF COMPROMISE IS DOUBLY DANGEROUS.

The Truth is the standard and must alone be allowed to rule. All doubt should be resolved in its favor. This is the principle of action to which study will ultimately lead.

The action of separation is not an act of judgment against those from whom we may separate. It is an act of self-vindication; an act by which we discharge a duty and wash our hands of evil.

The Truth has gradually emerged from the fables in which for centuries it had been lost, and only an inexorable policy on the part of those receiving it will preserve it from a recurrence of the disaster which drove it from among men shortly after the days of the Apostles.

\* \* \*

I PAID a visit to Edinburgh about this time. I find I wrote of it, as follows, in the Ambassador for 1867:—

"The Editor stayed only one day, and gave but one lecture. He would have given more attention to Edinburgh than this, but for 2 things—

"The limited time at disposal compelled a preference for those places that were most in need, and in which labor might be more productive.

"In the second place, the door of utterance was not very wide in Edinburgh, not so wide as it might have been. The brethren are keepers of this door, to some extent, in every place where they exist. It is their business to throw it open as wide as possible, and they are responsible if they neglect their duty.

"In this case they did not open it at all. They left the Editor to push it a little ajar, and only didn't just slam it in his face. They left it to him to say he was coming and how long he would stay, and made no suggestion of extended operations, and no arrangement by which even the little labor offered should be utilized as much as possible, but crowded into a mere house apartment, the endeavour which, with a little enterprise, might have had given to it a wider and stronger effect.

**"Such poor-spirited policy is a mistake. What are well-to-do brethren afraid of? Expense? They spend money on their persons, their houses, and their tables, and is the Truth less worthy? Ought not the cause of the Truth to stand the highest?"**

"Or are they afraid of compromising their respectability too publicly? Let them know that shame will recoil with disgrace in the day when Christ comes to acknowledge WHERE HE IS ACKNOWLEDGED.

"Is it that they are luke-warm and insensible to their duty, paralysed by the deception practised on the senses by the world, which appears to be real, while it is the merest shadow, flitting with every hour?

"Or is it that they are afraid of giving too much scope to the stripling? Afraid that he will feel too much honoured? Afraid that he will get above them? Let them rouse and fling away this nonsense. The stripling has only one earnest business in hand, and has no other business to serve or object to promote.

"The paltry jealousy fostered by the tongue of the slanderer is an hindrance. Let the sons of God in Edinburgh throw it to the winds. The stripling has been too well castigated from the beginning to spoil now. He sets but one thing before his mind now—and this he pursues by inflexible courses which are sometimes evil interpreted by those who are trampled on the toes thereby—and that is the promotion of the Truth, and protecting and encouraging its results among those who receive it.

**"To accomplish this, he has laboured and spent money for years, fagging body and mind continually, and impoverishing his pocket on every hand. Are brethren afraid to encourage him in this? What is his offence?"**

"He is young and plain. If he were a lordly visitor, from parts unknown, with fine clothes, and bumptious 'we-are-the-people' airs, wouldn't they exert themselves and make a fuss, and say great things? But being a young man whom they knew as a boy, who makes no brag, and puts on no airs, but does the work, they are afraid to open the door to him.

"They will repent of this, perhaps, in time. Do not let them delude themselves with the idea that 'deep things' are their exclusive property. 'Deep things,' as they talk, may be but the illusions of mere morbid ingenuity. 'Deep things' are sometimes deep mire, in which a man may lose himself. There ARE deep things, but there is a medium in all things. About the glorious Gospel of the blessed God there is no mistake.

"There are those who slanderously impute evil aims, and say many things that are as utterly false as a lie can be; and there are many to open their greedy mouths and smack their lips over the delicious morsels.

"This is why the editor submits to the humiliation of putting in a word for himself, that the barriers of an unreasonable and mischief-working jealousy may, perchance, be removed from the path of the Truth's progress, at least among those who ought to be, in Edinburgh, the untiring, enterprising, unselfish, and the by any means effective soldiers of Christ.

"As to the Dowieites, it is not to be wondered at that they should be full of bad feeling and evil-speaking. They have no answer to our case against them on its merits, and so they indulge in personal disparagements.

"This we pass by with the simple observation that no one shall be able on a fair, close, and personal examination for himself, to verify a single point in the allegations that are made to our detriment. They are, every one of them, falsehoods"

ONE of the back ripples from the Dowieite commotion took the shape of a strongly-expressed protest on the part of a few against a proposed enlargement of "The Ambassador," as it was then called. The following extract from an editorial which I wrote at the time will illustrate this:—

"One of the objectors writes in the following excited strain:—

““You act like a madman. Your tendencies are in the worst direction. What new folly is this you aspire to? To live "off" preaching and printing your peculiar ideas?"

"By the first love you had for Truth, and the virgin hatred we all had for hirelings, cease to ape the clergy. Work fairly and honestly for your bread, and give the Truth for nothing. How can you denounce those whom you seek to imitate?"

"You have not the calm dignity to be a great father in the Church, so that you will never be one, I fear. Take, then, your place and comport yourself as becometh the Gospel you profess."

"So much as there is of mere denunciation in the foregoing, we pass by with the simple remark that the writer's undoubtedly sincere impression that we are mad and bad, is one of those moral hallucinations which have, from time out of date, been created by moral antagonism. Difference of view, principle and policy, lead to this kind of misunderstanding.

"The ancient Pharisees, who thought themselves a very circumspect and excellent order of men, were of the opinion that Jesus was beside himself. And the 'most noble Festus' (doubtless a sensible Roman in his way) formed the same idea of Paul.

**"IT IS NATURAL FOR MINDS OF NARROW SCOPE TO CONDEMN PROCEEDINGS HAVING THEIR IMPULSE IN A STATE OF MIND BEYOND THEIR OWN EXPERIENCE.**

"If they call the Master of the House Beelzebub, one must not be surprised if he incur the same obloquy in attempting to pursue the part of a servant.

"So much as there is of argument in the letter aforesaid, it is easy to answer. The writer very much misapprehends the nature and origin of Christadelphian hostility to clerical hirelingism, if he imagines that it arises from the simple circumstance that the Clergy are supported in their efforts to give supposed spiritual benefit. The objection to their practice is:

"1) That the supposed gospel has been made a trade of, by which a man may acquire a stated income, in a settled place, in return for a stipulated amount of sermonizing;

"2) The service of the supposed gospel is made use of to support absurd personal pretensions and titles, creating a distinct and separate unscriptural caste among professors of the Truth; and

"3) That they do not preach the Gospel at all.

"If they were men who in the judgment of full age, and from an intelligent appreciation of the Truth, and a disinterested desire to serve the supreme interest of God and man, gave themselves up to continued voluntary exertion in this behalf—their acceptance of temporal cooperation from those who might sympathise with their efforts, so far from being reprehensible, would be in accordance with the dictates both of common sense and apostolic precept.

"The Truth cannot be brought under the attention of men without active personal agency. In theory, it is in every man's possession who has a Bible; but as a matter of fact, it does not get into his head or his heart until his attention is arrested by external means, and his notice drawn to what the Bible contains.

**"Experience is the proof of this. The Truth prospers in proportion as there is an effective agitation of it. When there is no one to call attention to it by mouth or pen, through the power of the apostasy it remains unnoticed, although in the Bible.**

"If, then, it be to the advantage of men, and according to the will of God, that they should know the Truth, it is clearly a good thing and a dutiful policy to set in motion every agency that will conduce to this result. This is the common sense view of the matter. It must be left to wisdom and experience to apply it in any given case.

"There is nothing to exclude any arrangement which the friends of Truth, in love, may voluntarily devise in the highest interest of men. The apostolic side of the question is coincident with the dictates of good sense (1 Cor. 9:7-15).

"We admit the liability of such an arrangement to be abused. The uprise of the clerical system has shown it. But abuse is no argument against use. Lawful co-operation among the friends of Truth to discharge a common duty in a given way, is not to be cried down because a pretended gospel is upheld by an ignorant compact of many people, and because an order of men has arisen in connection with it who put forth unscriptural pretensions and assume blasphemous titles. To hate the clerical system is good, but it is possible to hate the evil and not to love the good.

"We append similar ebullitions of antagonism:—One writes to say that those with whom he is associated are of the same mind they were some 18 months ago, namely, that 'The Ambassador' would be better reduced than enlarged—and accordingly they have reduced their order.

"The letter contains a cut about 'loaves and fishes.' We are offered employment as soon as the Bankruptcy Court closes; and accepting that offer, we should be better off than we should probably be by charging 8-pence for 'The Ambassador.'

"But, then, we should have to give up 'The Ambassador' and the service of the Truth, and this we should not feel justified in doing, if we can swim at all by continuing 'The Ambassador'."

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

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*THE capital we have devoted to the service of the Truth for years would have made us rich in the things that perish, had we applied it to the practice of our profession.*

*Shall we turn from the service of the Gospel of the Kingdom to serve ourselves in patching up crazy mortalities of the children of the dust, for filthy lucre's sake? Not so long as we can make the world our debtor, and by laboring in the vocation of the Gospel, "lay up for ourselves a good foundation for the future."*

*The time of a physician is valuable, for when professionally employed in a city it will yield greater returns than most other pursuits. We regret not the sacrifice we have made of the last 17 years*

*of our existence, and we would repeat it could we retrace our steps. And, God willing, we intend to spend the remainder of our days after the same sort.*  
—Bro. Thomas, 1851.

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## Good Soldiers of Jesus Christ

*"No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier"—2 Tim. 2:4*

The ONE great purpose of each moment of our lives must be to strive to acceptably serve God. This is our duty, our "reasonable service." If we are God's true children we will recognize this fact, and without seeking to minimize or lower this high standard of duty, we will give ourselves **completely** to the work of pressing toward perfection of service.

Such a course will necessarily involve us in warfare, for the struggle between the mind of the Spirit and the mind of the flesh, between the law of God and the law of sin, is a very real conflict and requires active combat. There can be no neutrality in this war—

*The only way that we can give evidence to God that we are not in sympathy with the enemy is by placing ourselves openly and actively on the side of those who are vigorously opposing and overcoming the enemy.*

There ought to be no doubt in our minds concerning the fact that living unto God does involve warfare. From Genesis to Revelation we read of the enmity, the antagonism, the conflict between the flesh and the Spirit, between sin and righteousness.

As long as sin exists peace would be a tragedy—it would be the peace of a filthy, stagnant pool. The day will come when the enemy will be destroyed, but until then God's true children will wage active warfare. The Spirit Word speaks to us concerning "the **weapons** of our **warfare**" (2 Cor. 10:4), exhorts us to "put on the **whole armour of God**" (Eph. 6:11), to "**war** a good **warfare**" (1 Tim. 1:18), and to "abstain from fleshly lusts, which **war** against the soul" (1 Pet. 2:11).

Let us examine ourselves in the light of the following—

"Thou therefore endure hardness (hardship, affliction, suffering), as a **good soldier of Jesus Christ**.

"No man that warreth entangleth himself with the affairs of this life, that he may please Him who hath chosen him to be a soldier.

(RV: "No soldier on service gets entangled in civilian pursuits, since his aim is to satisfy the One who enlisted him).

"And if a man also strive for masteries, yet is he not crowned, except he strive lawfully"

(2 Tm. 2:3-5).

There are several principles set forth in this passage for the edification of spiritual soldiers. We recognize that we who are soldiers have been chosen for that position by God. We have our OPPORTUNITY to serve God because HE has enlisted us—we have hope of receiving the gift of life only because HE has mercifully called us out of the world to be His sons. It is a wonderful PRIVILEGE we have received in being given the OPPORTUNITY to be spiritual soldiers—the true children of God will never take this position for granted, but rather they will—

"Give **diligence** to make their calling and election sure" (2 Pet. 1:10).

\* \* \*

*The good soldier of Jesus Christ will not allow himself to live in a state of entanglement in the affairs of this life.*

A soldier entangled in the web of temporal things will not be free to perform his duty, his reasonable service, his obligation to Him Who enlisted him to be a soldier. As long as we are in the present state there will be temporal needs and duties which must be faithfully taken care of as part of

the service God requires, but even these necessities of life can so envelop us that they become entanglements, masters of our lives, controllers of our minds, and barriers to spiritual growth.

We must not allow this to happen. We must not be absorbed and entangled in the affairs of this life, living as though the present temporal state were an end in itself. Instead we must recognize that the present state is simply a stepping stone to an eternal future, and that to gain that future we must live now as "strangers and pilgrims" who have here "no continuing city", and who are therefore **absorbed** in only ONE thing—an agonizing endeavour to make each and every moment pleasing to God.

Only the soldier who is eager and willing to learn to recognize and put away the entanglements of fleshly and worldly ways will be in a state of readiness to receive and use the weapons of the Spirit. Such a soldier wholeheartedly desires and actively endeavours to empty himself of the carnal mind and to put on the mind of the Spirit. Thus he voluntarily becomes subject to the transforming power of the Word of God, and in the resultant state of growing freedom from entanglements and growing spiritual mindedness, he becomes equipped to wage increasingly effective and lawful warfare.

\* \* \*

*The good soldier of Christ knows that the open, vigorous warfare required by God will bring with it hardship and suffering, ridicule and the accusation of madness, and denial of fleshly ease and pleasure.*

The soldier in battle cannot sit back and relax but must instead be continually on the alert, in a state of continual antagonism toward the enemy—the flesh within and enticements without. He must be prepared to endure the necessary hardships of battle, knowing that the battle must first be fought before the victory can be won. Regardless of present consequences he must willingly and earnestly contend for the Faith in belief and practice, lawfully fighting for his Master.

The soldier of Christ knows that the hardships of the battle are the blessings of God, chastening, correcting, teaching patience and humility, showing the necessity of trusting in God alone, and strengthening the desire for that day when God's righteousness will be exalted throughout the earth. Therefore he rejoices because he has the OPPORTUNITY to be chastened as a son of God.

And he knows that no trial will be allowed to go beyond his ability to endure, but that his God will faithfully provide the needed strength & deliverance. With strong faith in the One Who enlisted him, the good soldier will give thanks and take courage and press on, giving the enemy no rest.

The word "soldier" in 2 Tim. chapter 2 is an accurate translation of the original—Paul used the Greek word which was applied to literal, carnal soldiers.

In our endeavour to become better soldiers of Christ it is helpful to consider as an illustration the duty and characteristics of a carnal soldier in carnal warfare, for these are in many ways similar to the duty and characteristics of a spiritual soldier in spiritual warfare.

\* \* \*

*The carnal soldier is identified in his allegiance by a UNIFORM which he wears at all times, and by his determination to stay alive and destroy the enemy, and so win the war.*

The enemy clearly RECOGNIZES him as a soldier, and fights back. The spiritual soldier will likewise be unmistakably identified by his modest apparel and by his humble, determined, steadfast attention to the duty he has to perform. Being thus openly **manifested** as a soldier opposed to fleshly ways, his opposition will be recognized by the enemy who will fight back, both from within the soldier's own flesh and from others who follow fleshly ways.

It is also helpful in this connection to remember that the enemy uses many deceptive, subtle tactics—perhaps somewhat similar to the "guerrilla" form of warfare. This illustrates to us the absolute necessity of giving great diligence first to recognize the enemy and his ways, so we will be able to oppose him.

\* \* \*

*When the carnal soldier is enlisted, he becomes subject to the Captain's command and his former way of life is put behind him: his life is no longer his own.*

In like manner when the spiritual soldier is enlisted by God he becomes purchased property, subject to the One Who called him to be a soldier. He must become completely devoted to his new duty, his former way of life being put away—

"Therefore if any man be in Christ, he is a NEW creature:

"Old things are passed away: behold, ALL things are become NEW! (2 Cor. 5:17).

\* \* \*

*The carnal soldier gives himself completely to the task of learning and applying the art of warfare, because his life depends on it.*

He goes through an initial training period when he learns the fundamentals, and then throughout the course of the war he is continually learning and increasing his ability to wage effective warfare.

The spiritual soldier also goes through an initial training period and then must continue daily to grow in the Word of God and to be EXERCISED by applying himself to the battle, endeavouring to develop the divine characteristics which will overcome the enemy.

\* \* \*

*In the midst of battle the carnal soldier has no time to devote to foolishness.*

He must set himself to the task before him and perform his duties efficiently—for his life, and the lives of others, depend upon his being a good soldier.

Spiritual soldiers likewise cannot waste time or effort. They cannot sit back for awhile and forget about the enemy and the war, but rather they must face the battle, "redeeming the time," and recognizing that the enemy will be fighting a continuous battle right to the end of probation.

\* \* \*

*The carnal soldier's pack is as light as possible, containing the bare necessities of life to keep his body going while he wages war.*

And everywhere he goes, his weapons go with him—he never leaves them behind.

The spiritual soldier in like manner must "lay aside every weight"—the entanglements of fleshly and worldly things—and everywhere he goes he must never be separated from the "whole armour of God."

Both carnal and spiritual soldiers must learn to endure, to be faithful, to be brave, to be careful and wise, to contend for the cause—desertion is punishable by death. They must endeavour to work together as a unit, and there is only one way this can be done: they cannot individually follow their own ideas of how to recognize and fight the enemy, but instead all must be guided by the ONE set of instructions they have received from the commanding officer.

If carnal soldiers will do all these things for corruptible crowns, what should not God's soldiers be willing and ANXIOUS to do to obey their incorruptible Creator with the hope of receiving His incorruptible gift of a crown of glory that fadeth not away?

When we think of that to which God has called us, when we consider the offer of forgiveness and eternal life mercifully extended to us, when we meditate upon the greatness and the faithfulness and the love of our Father in heaven—

*How can we POSSIBLY be content with anything less than wholehearted effort to give our ALL in the struggle to put away those things which grieve our God, and to put on those things which give Him joy?*

—D.B.

*Let us keep this picture before our minds. The Truth is, and MUST BE, a warfare, a discipline, an eager, joyful, useful, purposeful, satisfying self-sacrifice. When we read, or see pictures in the newspapers, of the suffering and dying in Vietnam, of the miseries and privations and constant dangers, of the young men away from home and family and all the things that make life desirable, let us think deeply of the call of our own warfare, and of these lessons and comparisons from the Word of Life. How cheaply are we endeavouring to buy the glorious prize of eternal life?*

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## Jesus the Builder and Cornerstone

*"Who may abide the day of his coming? Who shall stand when he appeareth?"—Malachi 3:2*

JOHN records, in the Revelation given him by Jesus Christ:

"Him that overcometh will I make a **pillar** in the Temple of my God, and he shall go no more out:

"And I will write upon him the Name of my God, and the Name of the city of my God, which is New Jerusalem."

In concluding the Revelation, John is shown this city—

"He showed me that great City, the Holy Jerusalem, descending out of heaven from God, having the glory of God" (Rev. 21:10-11).

He then proceeds to describe some of the details he saw: a wall, precious stones, and metals. This is not the physical Temple to be built—that Which Ezekiel was allowed to envision, and Zechariah says "far off people shall come and build" (6:15), and Isaiah testifies "shall be called a House of prayer for all people" (56.7).

**That** Temple in Jerusalem will be as literal and visible as Solomon's, when Jerusalem becomes the residence of the Great King, and the capital of his dominion. But, in the New and Holy Jerusalem, John says:

"I saw no temple therein, for the Lord God Almighty (Yahweh Elohim) and the Lamb are the Temple of it."

"And him that overcometh will I make a Pillar in this Temple" (3:12).

*The Eternal Spirit embodied in the Saints is the Temple in the highest sense: the Most Holy Priesthood, the Seed of Zadok, who minister unto the Invisible Deity in the House of Prayer for all people.*

If we are without an understanding of this New Jerusalem, this figurative or spiritual Temple, we are of all men most miserable and our faith is vain, for we know not what we hope for.

But if we have come to a full and wholesome knowledge of the Truth, then do we see that thread of gold interwoven from Genesis to Revelation, and understand—as far as our mortal minds can comprehend—the fulness of the Gospel "preached before" to Abraham. As Paul says (Eph. 3:18-19)—

"To comprehend with all saints, what is the breadth and length and depth and height and to know the love of Christ which passeth knowledge,

"That ye might be filled with all the fullness of God."

\* \* \*

IN order for one to abide in the day of judgment, to overcome, to stand, to be made a pillar or component part in this Temple, 2 things are required—

1. *To know and understand God's plan and purpose, and His requirements of those to be accepted.*

2. *To conform ourselves, and allow ourselves to be conformed, to meet these exacting requirements.*

Now then, there can be no building without a foundation, no foundation without a plan, and no plan without an architect. Paul in his letter to the Hebrews (3:4) tells us that the Builder of all things is God; and in Rev. 4:11 we are told—

"Thou (God) hast created all things: and for Thy pleasure they are, and were created."

Paul also speaks of God as a wise Master-builder, and David in Ps. 127 says—

"Except Yahweh build the House, they labor in vain that build it."

God, then, is the wise Master-builder, the Creator and Sustainer of all things.

Bro. Thomas in Elpis Israel elaborates wonderfully on this theme and reminds us that a "wise Master-builder" never begins to build without a design, and after much consideration he, the wise builder or architect, completes a plan that is the best possible that can be devised. The plan then becomes his "purpose."

The building of this spiritual Temple is no different, as it is testified in John 1. In the beginning was the Word, Logos, Plan, and this Plan was with God.

God is a God of order, plan and purpose—not a God of confusion (1 Cor. 14:33-40), and in His infinite wisdom and majesty has prepared a plan which far exceeds even the fullest comprehension of mortal man.

This orderliness and perfection of God is readily seen throughout the entire Scriptures (where a proper understanding thereof exists), and becomes even more obvious when we contemplate the designs of the Tabernacle in the wilderness, the Temple built by Solomon, and the brief preview of the future Temple in Jerusalem as shown to Ezekiel.

*There is no detail without exactness, no detail without purpose, no detail without great spiritual significance.*

These contain what is styled by Paul as "the meat of the Word," for they are but the type of better things to come. If we see them merely as a literal, physical place of worship, then we do not really see them at all. These things were given for our learning and instruction in righteousness and are made known to the saints, to those who seek, to those with eyes to see and ears to hear.

In the many various types we always see God's ultimate purpose in His works of Creation, Providence and Redemption—that purpose of making the earth a glorious dwelling place, and its inhabitants an immortal and glorious people, with the indwelling presence of the Eternal Himself. So it is with our undertaking of the Truth, we must recognize this purpose as the only true plan, and follow it devotedly, not deviating.

The plan of the design for God's spiritual House begins with the shedding of blood for the providing of coats of skins in Eden and ends in the last chapter of Revelation when, after the last enemy is destroyed—even death itself—God shall be all and in all.

This plan and the specifications of it are not lacking one iota in detail and, as in the building of the Tabernacle and Temples, these specifications must be understood and adhered to. There must be no alterations thereof, neither can we deviate therefrom.

It is the duty of the brethren to help make this plan known, the duty of examining brethren to be sure it is understood, and the duty of the exhorting brethren and each and every one of us, to adhere thereto and admonish and be sure that it is adhered to. To the saints, the true believers, those truly "in Christ" and ONLY in Christ, these duties become desire; yea, even a fervent desire.

These, the true believers, do not deviate therefrom but hate every false way, exhort, admonish and rebuke. They do not conceal the flesh under a cloak so often termed "love," or fear of offending a brother. They remember the words of the Spirit through the Psalmist David—

"Great peace have they which love thy law; and nothing shall offend them."

They do not forget that love for God is the first commandment, and this love necessitates a CLEAR stand for those things in harmony with this plan of Deity; as well as an equally clear stand against all things which are not.

*Our love for God is no stronger than our hatred for, AND separation from, evil and all appearances thereof.*

God's plan and specifications must be understood and adhered to unalteringly.

\* \* \*

SINCE we have now established the Architect of that spiritual Temple, and recognize that He has a precise and perfect plan (which is before us in the Holy Scriptures), let us proceed to consider the FOUNDATION.

We are told in Rev. 21:14 that the wall and city that John saw had 12 foundations which had on them the names of the 12 apostles of the Lamb. And Paul tells us in Eph. 2:20 that we are 'built on the foundation of the apostles and prophets.'

If we keep in mind that we are considering a spiritual Temple, a building of individuals **symbolized** by various parts and materials, then we will see the necessity of paying particular attention to the **function** of the parts and the **characteristics** of these materials.

To emphasize the importance of this aspect let us notice the definition of the term "foundation." According to the dictionary, a foundation is "a base or basis—that on which anything is built up—the solid groundwork supporting anything—the **groundwork or fundamental principle** of anything."

In view of this, the function and characteristics of this apostle foundation are readily seen by the words which they spoke, the works they did, that which they stood for: the **fundamental principles**, the groundwork of Truth, the Word of God.

These brethren (who were approved as foundation stones) were vessels rightly chosen, stones which responded acceptably to the necessary shapening process of trials and tribulations, and therefore it will be granted unto them, as was promised, to sit on 12 thrones and in this manner become the 12 jewel foundations.

If we desire to abide in the day of judgment and become pillars in this Temple, we will manifest the Spirit Word IN ACTION—as exhorted by the apostle Paul to "be ye followers of me," of him of whom the Spirit attested (2 Tim. 4:7-8)—

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

"Henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me at that day."

*The foundation, then, as represented by the prophets and apostles, is God's word in action.*

This is the key which also enables us to understand a verse which may appear contradictory. That is 1 Cor. 3:11, where Paul tells us that—

"Other foundation can no man lay than that is laid, which is JESUS CHRIST."

Brethren and sisters, here is no confusion, but rather depth and beauty. Here again is that fine thread of gold so beautifully interwoven, for once more we see that plan of redemption: Deity manifested—the Word made flesh.

Paul verifies this two-fold aspect of Christ in Eph. 2:20—

"Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the Chief Corner Stone."

Jesus then was indeed a part of this foundation, this groundwork, these fundamental principles, the Word in action, and he became the chief Cornerstone thereof.

Most of us know what a cornerstone is and have probably noticed many. It is the first stone that is laid in constructing a building, always the bottom stone on a corner and is often laid with ceremony. It is often engraved with date of construction or other information to show its prominence and significance.

It is known as the base or foundation stone, that around and upon which the entire building is built—the starting point, pivot, the key stone, for it upholds and interlocks the whole building, the point from which all measurements are started, and therefore a guide.

Because of its importance and prominence there are many characteristics required and much care is taken in selecting and preparing it.

The building of God's spiritual Temple is not exempt in this aspect either, and by the infinite wisdom of the Almighty Creator, Jesus Christ our elder brother was selected and prepared as that stone without spot or blemish. God, through Isaiah, says (28:16)—

"Behold, I lay in Zion for a foundation, a Stone, a tried Stone, a precious Cornerstone, a sure Foundation."

Here in this verse do we again see the complete plan and purpose of the wise Master-builder: Creation—Providence and preparation—Redemption and exaltation.

*"A Stone—a tried Stone—a precious Cornerstone—a sure Foundation."*

As a **"a Stone,"** taken out of the earth, he was earthy. He took not on him the nature of angels but the seed of Abraham (Heb. 2:16)—that same condemned sinful nature sentenced upon Adam and passed on to all his posterity, including Jesus.

As a **"tried Stone,"** shaped and fitted, he was tempted and tried in all points as we are, as was testified particularly in his 40 days in the wilderness, and even unto the laying down of his own life into the hands of the wicked.

Having endured all preparations acceptably to the wise Master-builder, (he was raised and exalted to Spirit-nature, awaiting that hour which is nigh at hand when he shall be implanted on that holy hill of Zion as that **"precious Cornerstone and sure Foundation."**)

This process, or 2-fold manifestation, is again confirmed in the Apocalypse where he, as the man enthroned, is portrayed by 2 stones: Jasper and Sardius.

Sardius (in Hebrew) coming from the word "Adam," and being flesh-coloured, is a gem fitly symbolic of the Adam-element or flesh. And Jasper, a stone most precious, of various hues, clear as crystal, is beautifully symbolic of spirit. Had he been mere flesh, or spirit uncombined with flesh, one stone would have answered the purpose.

Jasper is not only extremely beautiful and therefore desirable as a cornerstone, but it is a hard stone as well—so necessary to meet the practical requirements. A hard stone is firm, strong and durable. Jesus fitted these specifications perfectly—

*He was firm in upholding Truth and Righteousness:*

*He stood firm against all evil:*

*He used strong language to corrupters of the Faith, yet was merciful to repentant sinners:*

*He was strong in faith:*

*In his strength he was able to bear the burdens of others:*

*He was able to withstand the fiery darts of the wicked, and not be marred:*

*And he endured all things, even to the end.*

These characteristics are not palatable to natural man, as Jesus said—

"The world hateth me because I testify of it that the works thereof are evil."

Because of them, he was—

"A man of sorrows, and acquainted with grief: he was despised and rejected of men"

(Isa. 53.3).

Natural Israel would not accept the characteristics of this Stone, and neither can any who alter God's plan in any manner, for they can neither see or recognize the requirements of the divine specifications.

In foretelling the rejection of this Stone by the priests, rulers, elders, and scribes of Israel, the Psalmist David also makes clear that it was this same "Stone which the builders rejected" which has become the head stone of the corner (Ps. 118:22). Likewise we ourselves, if we truly reflect his characteristics, will be rejected by the world, but will be accepted of him and become pillars in the Temple of God.

\* \* \*

JESUS was selected as the Cornerstone, with ceremony, by the Architect Himself announcing (Matt. 17:5)—

"This is My beloved Son, in whom I am well pleased: HEAR YE HIM."

"Hear" him—listen, hearken, understand, heed, obey, be conformed to him—for in so doing ye will become of those "IN HIM" who shall be made alive forevermore.

Since a cornerstone is the starting point from which all measurements are taken, it is imperative that it be precisely accurate. Its corners must be true right angles. Its sides must be perfectly plumb. Its top and bottom must be exactly level.

If any one of these dimensions are not accurate then the entire building would reflect it—not merely the amount of the inaccuracy but in increasing proportion to it, as the building grew. The divergence would be magnified and the corners or ends would never meet.

So it is with God's plan: be it doctrinal truths or walk and conduct, both are equally important (just as width and length are to a building). Error, corruption or wickedness are never abrupt but begin with a slight deviation—often unnoticed or allowed to continue until it is magnified.

How often do we hear evil concealed or evaded by the excuse that we should overlook one's weaknesses. Nay, brethren and sisters, at the **first appearance** of evil we are commanded by Paul to "admonish and rebuke with all long suffering (patient kindness)."

Occasionally some have tried to rationalize, claiming that the strength of one will overcome the weakness of another. Know ye not, brethren, that "a LITTLE leaven leaveneth the whole lump?" And that leaven is representative of corruption? It is not long before the whole lump is lost!

What confusion this folly leads to! Can we envision a Temple of God with ugly protrusions, bulges or concaved portions in the walls, buckling pillars or sagging beams?

That is such an unreasonable question there is no need to answer; yet this is the outcome of laxity or failure to deal with evil in every form. Israel built in this way till the house fell.

*Are we following the same pattern?*

Deviation, divergence from God's plan, was prominently manifested in natural Israel; but clearly denied by spiritual Israel. Adam likewise deviated from God's law, but not Christ. And so it is written—

"As in Adam all die, so in Christ shall all be made alive" (1 Cor. 15:22).

This brings us to the final phase of our subject; Christ as the Builder. But in leaving the Cornerstone phase, there is one minor but interesting point in addition to give us more to think about. The measurements of the symbolical Temple (that New Jerusalem) form a cube. The length, breadth and height of it are equal. The measurements of its component parts form a cube. Hence we have a cube composed of many cubes, and therefore the Cornerstone itself must be represented as a cube also.

Now then, a cube has 6 sides, and represents the finished completeness of the Body of Christ when fully developed. Although the cube form denotes the perfected state, the figure 6 contains an important lesson in retrospect, as do all details in the Kingdom Age.

*6 is the measure of man, and indicative of his natural state.*

*6 days in creating the earth is figurative of work.*

*6000 years is given to man for the working out of his salvation in Hope.*

From these we can see that the 6 sides of the cube, which is the perfection of geometrical symmetry, recall the fact that the constituents of this spiritual Temple (including Jesus) were natural men who through a working process are made perfect.

\* \* \*

IN looking to Christ as the Builder, it is not difficult to see him, both as a Stone AND the Builder, if we understand God's plan. It is merely another appearance of that fine thread of gold so beautifully interwoven from Genesis to Revelation.

Time does not allow us to prove it by first principles of truth, so let it be sufficient to recall his 2-fold aspect as: Son of man and Son of God, Offering and Priest. Lion and Lamb, Author and Finisher of our faith, the Redeemer become Redemption.

He recognized and made known the fact that he is the Builder, for when Peter proclaimed (Matt. 16:16)—

"Thou art the Christ (Messiah), the Son of God!"

—he confirmed it with—

"And upon this Rock (this Cornerstone) **I will build** my Church."

—my Ecclesia, that spiritual Temple of God.

He is the Builder in several aspects. Zech. 6:12 tells us to—

"Behold the man whose name is the Branch, and he shall grow up out of his place.

"And he shall build the Temple of the Lord: even HE shall build the Temple of the Lord."

Although Zechariah is here speaking primarily of the literal Temple which Ezekiel was foreshown, we must remember that this literal Temple is also another phase in the building **process** of the spiritual House which is not completed until the end of the 1000 years, when the last enemy—even death—is destroyed.

*However, his work began in preparing HIMSELF, since he was to become one of the stones. This he did as a skilled craftsman, conforming himself precisely to the specifications of the master plan. Even in this aspect he was that perfect example we are commanded to follow.*

He restored the spirit of Truth and Righteousness from the rubble that remained after it had been deteriorated by the unfaithful builders. He preached fervently and forcefully so that ecclesias were formed. He condemned when evil or self-righteousness was evident. He was merciful to the humble and repentant, he comforted when comfort was required.

Though withdrawn from the earth, he has not abandoned it. He appointed 12 apostles as a nucleus of the Temple (the 12 foundations); he sent the Spirit upon them and through them; and established an encampment of believers founded by them.

He has laid the basis of the world's reconciliation to God, for he is the Veil which was rent in the parting of his flesh and he continuously intercedes for his brethren (those in him) by his priestly mediation.

The work he has done so far is great, but it is only foundation work. It is the preparing of the materials to be used; a process of taking stones out of the earth, and cutting and shapening them according to the divine specifications, so that when they are taken to the construction they will coincide with the Cornerstone and fit precisely in their appointed place.

When the hour arrives (and I say "hour," for indeed we can see that the day is rapidly dawning), when this hour comes which has been appointed for the assembling of the Temple to begin, he will return to earth, gather these stones, sort them out, and cause them to shine with immortal glory; then set up the foundation and pillars (the basic structure).

He then proceeds with the work of subduing the earth and putting all things under his feet.

In the process an additional multitude will be prepared for the post-millennial harvest of those required to complete that great and Holy City—

*"Then will God dwell with them and they shall be His people, and God Himself shall be with them and be their God."*  
—E.A. S.

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## **Godliness with Contentment**

*"Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you"—Eph. 4:32*

WHAT wonderful words of wisdom, divine wisdom, the apostle Paul has left on record for us in his letters to Timothy! Words that we do well to pause and ponder over and give our most serious thought and consideration unto.

The more we read these letters of the apostle, the more beautiful they appear unto us. Therefore, the advice from Paul the elder unto "my son Timothy in the Faith" (which same advice is very much applicable unto each and everyone of us), is to keep these things near and dear unto us—very close to us— within our reach and grasp; lest at any time we let them slip and get away from us.

In 2 Tim. 1:2 the apostle says to Timothy —

"My dearly beloved son."

Not his own literal son in the flesh, but as in 1 Tim. 1:2—

"Timothy, my own son in the Faith."

From Paul's writings we learn that Timothy was very beloved of him. Often he accompanied the apostle and they laboured together in the "Lord's Vineyard." So it should be among ourselves, laboring together in mutual affection. We are all sons and daughters of the Almighty God and we must perform our duties as such, showing greater friendship and love to one another than to natural blood relations. The command given unto us is quite clear (Gal. 6:10)—

"Do good unto all men, especially unto them who are of the Household of Faith."

We are all very familiar with Jesus' words (Luke 8:20)—

"And it was told him by certain which said,  
"Thy mother and thy brethren stand without, desiring to see thee.  
"And he answered and said unto them,  
"My mother and my brethren are these which hear the Word of God and DO it."

*Let us take careful note of his definition of relationship to him: Jesus' "brethren" are only those who "hear the Word and DO it" — a continual, lifelong obedience.*

Anything short of this is not well-pleasing unto Yahweh, in which event we shall be cast into outer darkness where there shall be weeping and gnashing of teeth.

This is the same "Word" by which Paul instructed Timothy, seeking to stir him to greater activity, as in 2 Tim. 1:5-6—

"I call to remembrance the unfeigned (real, sincere) faith that is in thee, which dwelt first in thy grandmother Lois and thy mother Eunice: and, I am persuaded, in thee also.  
"Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands."

Paul stresses the need for holding fast to the sound foundation laid by faithful pioneers (2 Tim. 3:14-15)—

"Continue thou in the things which thou hast learned and has been assured of, knowing of whom thou hast learned them.  
"And that from a child thou hast known the holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus."

Thus, we say, young brother or sister, take heed! Are you prepared to carry on the good work, to keep that glorious light shining and never let it go out?

Not that the young are to be singled out any more than the elders, but the older ones will not always be with us. We must each in our turn, while the Master remains away, go the way of all flesh, unto the dust from whence we came. And so the word of Solomon goes forth—

"Remember now thy Creator **in the days of thy youth.**"

\* \* \*

THERE is much more the apostle has recorded, many more comforting, strengthening, guiding, warning words, filling out the solemn but joyful and glorious picture our title gives:

"Godliness with contentment is great gain" (1 Tim. 6:6).

These things do not exist in this wicked, evil, untoward generation in which we dwell as strangers and pilgrims. There is no godliness, but rather great (and ever-increasing) ungodliness; neither is there contentment.

*What of us, who are of that "One Body" as it is in Christ Jesus? Do WE have godliness and contentment? Are we, the professed children of God, satisfied with simple food and raiment, and content with spiritual peace and in lifelong service to God—our thoughts ever on things above, and not on things on earth?*

Or do we, like the rest of the foolish world, desire and strive and labor for the passing things of this vain and so brief life?

If we truly have godliness (which is the direct opposite of worldliness—James 4:4), being established strong, firm, solid, well-rooted and grounded in the Faith with peaceful, joyful, patient, confident contentment—surely it is great gain! Yea, the greatest gain that one can ever attain to, the greatest gift that a loving Father has offered to sinful, mortal man—even the life more abundant, now and eternally.

The apostle continues to point out the foolishness of wasting our precious, God-given, preparation time in seeking the things of the present, because of our such brief possession of them at best, and the pitiful shortness of this sad mortal life compared to the endless, sorrowless one for which we should devote every moment in preparing (1 Tim. 6:7)—

"We brought nothing into this world, and it is certain we can carry nothing out."

Man is like unto the flower of the field; his days are numbered. Today he is here, and tomorrow he is not. What good then unto him are all his riches?

"HAVING FOOD AND RAIMENT, LET US THEREWITH BE CONTENT."

Brethren and sisters of the lowly Jesus, we must each let these words penetrate and sink in deeply.

\* \* \*

THIS whole chapter is a beautiful one—beautiful in its solemn warnings and glorious promises, as in v. 10—

"For the love of money is the root of all evil, which while some coveted after, they have erred from the Faith, and pierced themselves through with many sorrows."

Let us shun, avoid, forsake, turn our back on, all worldly possessions, goods, and money. There is only one way that the Deity will have us be rich, and that is "rich in faith." Consider the prophets, apostles, disciples of Christ, even the Master himself, who had "nowhere to lay his head."

We read of them as keepers of sheep of the flock, herdsmen, tillers of the soil, fishermen, tent-makers. Of Jesus they said:

"Is not this the carpenter's son?"

*He was meek, lowly, humble, and had nothing. God's Own Son was born in a stable. And, at his birth, for her cleansing, Mary offered the offering of the poorest of the poor (Luke 2:24)—*

"A pair of turtledoves."

What did Peter say to the lame man who was seeking alms at the Temple gate? (Acts 3:6):

"Silver and gold have I none."

We do well to follow in the footsteps of these faithful worthies of old —

"The disciple is not above his master. It is enough for the disciple that he be as his master" (Matt. 10:24-25).

Do we seek more of this world's goods and possessions than our Master himself sought? Let us search our hearts, and our way of life.

\* \* \*

WE return to 1 Tim. 6:11 to hear the conclusion of the whole matter—

"But thou, O man of God, FLEE THESE THINGS; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith. Lay hold on eternal life."

Paul's final instruction to his son Timothy in this first epistle was (v. 20)—

"O Timothy, keep that which is committed to thy trust!—avoiding profane and vain babblings, and oppositions of science falsely so called."

*Surely there was never a time in all the long history of the Faith when this commission and this warning called for more diligent, vigilant attention than in these last dark Gentile times!*

May we be given the wisdom and courage to keep that simple Faith committed to our trust, and to keep clear of the trackless jungle of "scientific" babblings that is the "wisdom of the world" today. — F. P.

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*MAY the brethren be cheered in their labours by seeing fruit abounding to their account. Yet, should they find the work hard, and slow of result, let them not be downhearted, remembering that labour, even if without fruit, is required of those who would be faithful servants, and that such labour is equally accepted with Him Who cannot be profited by anything we do but Who delights in the willing and appreciative submission of those He has made.* —R.R.

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*The following is the 'Certificate of Membership' that one ecclesia developed, for the young brethren to file with their draft boards.*

### **Christadelphian Ecclesia**

*(The ecclesial address here)*

#### **CERTIFICATE OF MEMBERSHIP**

and Brief Statement of

The Historic Christadelphian Position Concerning Participation in War.

.....  
is a member in good standing of this body, and is in fellowship with all of like Faith in the United States, Canada, Great Britain and other countries.

He was baptized and became a member on....., 19.....

At..... after having satisfied an appointed examining board (in a 1½ to 2 hour oral examination) of his understanding and belief of the basic principles of scriptural truth as defined in the

#### **CHRISTADELPHIAN STATEMENT OF FAITH AND BASIS OF FELLOWSHIP**

*This is always required, in order to maintain a pure and scriptural fellowship.*

**Christadelphians do not retain in fellowship any who cease to believe these principles, or whose conduct does not conform to God's Word.**

*Duty would compel us to withdraw from any one who accepted service in the armed forces.*

**All the beliefs of the Christadelphians (Christ's Brethren) are based upon the Bible—the wholly-inspired, infallible Word of God, man's sole authority.**

**It has always been a basic tenet of Christadelphian belief (since their establishment in 1844-47) that a true Christian cannot serve in any capacity—combatant or non-combatant—in any armed force of any nation of the world.**

**All followers of Jesus Christ are commanded to pursue a course of non-violence, non-resistance and non-retaliation toward all men, and entire separation from the affairs and conflicts of any human government or nation.**

*The Christadelphians have made a consistent and public stand on these principles since their formation as a body over 100 years ago. They received exemption as conscientious objectors during the American Civil War.*

**Their position is well known to the United States Government.**

*The Christadelphians intend and desire to obey the governments under which they live in all respects except where God's commands forbid. They desire to live at peace with all men, and to cause these governments as little trouble and concern as possible.*

**For confirmation and fuller explanation, see the 'Statement of Faith' and the 'Denominational History' submitted herewith.**

To the best of the knowledge and belief of the undersigned, these religious convictions are firmly and sincerely held by the above-named.

....., Recording Bro. .... Asst. Rec. Bro.

*Subscribed and affirmed before me this..... day of....., 19.....*  
*My commission expires .....*

SEAL

NOTARY PUBLIC

....., 19 ..... State of....., County of .....

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WE would like to have a much greater range of representation in the articles in the Berean. We therefore request all Berean speaking brethren to send in articles. They can be of any nature—exhortations, lectures or addresses on particular subjects. Those who are not speaking brethren could help by forwarding copies of addresses by others in their ecclesias which particularly strike them as desirable for publication. Double-spaced typing is preferred, but not essential.

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## **Current World Events**

### **GERMANY: RISING TO POWER**

Up from defeat, Germany once again is the real power in Europe—and the source of worry and tension. Today, after over 50 years of effort, US and the rest of the world are still trying to solve the "German problem"—with practically no success.

It's 52 yrs. since the beginning of WW I—27 since Hitler started WW II. Yet—21 yrs. after total defeat—Germany is still Europe's main trouble spot, still the danger point where WW III could begin.

Both Germanys are armed camps. Over a million soldiers, mostly foreigners, are on German soil. On the West, there are 285,000 US, 60,000 British, 70,000 French, plus Belgians, Canadians and Dutch, as well as 450,000 W. Germans.

On the other side, the E. Germans keep nearly 200,000 men under arms to back up Soviet occupation forces of 300,000.

West Germany's much-discussed "economic miracle" has carried it to a level of prosperity undreamed of in the time of Hitler or any other past ruler. It is now the world's 2nd trading nation, trailing only the US. Last year, foreign trade, almost exactly in balance, exceeded \$35 billion.

It is now the leading economic force in W. Europe—the only nation in this part of the world whose gross national product exceeds \$100 billion yearly.

Inside the Bonn Republic, the new worry is a political party, the National Democrats (NPD). Outside, the peril arises from DeGaulle's withdrawal from NATO and his championing of 19th century nationalist ideas which could serve as an example to the Germans.

The blatantly reactionary NPD, run by old Nazis, made its debut nationally in the '65 parliamentary election. It scraped up 2% of the vote. Since then, in local elections, it has done better, as much as 10%.

From outside, the big push toward nationalism comes from DeGaulle. His campaign against NATO and other international bodies is regarded by responsible Germans as setting a dangerous example for their country. (USN 8:29)

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W. Germany is suffering an acute crisis of leadership. This crisis is becoming a matter of major concern to all Europe, Russia, and US.

Why? It's a matter of history. After WW I, Germany's Weimar Republic weakened and faltered. Hitler, his Nazis, his generals, took over. A vengeful Germany grew strong, challenged Europe, Russia, the world. And now? (Tm 9:5)

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W. Germany—totally disarmed 20 years ago—is beginning to emerge as the strongest conventional military power in W. Europe. By 1970 her fast growing army will total 510,000—2nd only to US as the best-equipped, best-trained fighting force in the free world.

Such a prospect is more frightening to some Europeans than the threat of Communism. Still unsettled is the question of Germany's independent nuclear role, but already German aircraft and missile crews are being trained to fire nuclear weapons. (USN 9:12)

*Here, as elsewhere, France is pushing events to a crisis. France's destruction of NATO and encirclement of Germany is bringing the pressure of German nationalism and reassertion to a boil. Prophetically, Russia must control Europe. The present trend of events, if they continue, will force her to move in this direction in her own self-protection.*

### **RIOTS CAUSE: ROT & NEGLECT**

Why are the cities of this country erupting in riots? Atty. Gen. Kanzenbach says: the riots were indeed fomented by agitators—agitators named disease and despair, joblessness and hopelessness, rat-infested housing and long-impacted cynicism.

These sources of agitation are not the product of Communists or black nationalists or terrorists. They are the product of generations of indifference by all the American people to the rot and rust and mould which we have allowed to eat into the core of our cities.

There are 30 to 40 cities with the same problems, same frustrations, same tensions, that need only some event to set them off. (USN 8:29)

*How sad and unnecessary in the midst of US's fabulous wealth and productivity! But any other picture would not be in harmony with prophecy. "It is not in man that walketh to direct his steps."*

### **LATIN AMERICA SLIDES BACK**

A great many Latin-American ills simply reflect the fact that population is overwhelming available resources. Pressures for school, homes, jobs, hospitals, even food, threaten to become unmanageable.

Former Colombian Pres. Camargo, says: "Without successful achievement of fantastic and up to now unforeseeable economic development, population growth must inexorably convert Latin America into one of the most unfortunate, miserable, and devastated regions of this planet."

Latin America's per capita food output is sliding backward. In the past 5 years, the annual increase has averaged 1½ %, barely half the population-growth rate. (USN 8:29)

*Today ⅓ of the world are hungry. Tomorrow's prospect is terrible to contemplate. The Scriptures say the time of the end will be a "time of trouble such as never was." World events are converging on this from several directions.*

### **FRANCE BLAMES US FOR WAR**

With all SE Asia listening, De-Gaulle, speaking in Cambodia, pinned the blame for the war on US. "The political & military authority of US," he declared, "established itself in S. Vietnam, and war was rekindled there in the form of national resistance . . .

"The use of force led to continuous reinforcement of the expeditionary corps and to an ever-extending escalation in Asia, closer and closer to China, more and more provocative towards Russia, more and more rejected by numbers of people in Europe, Africa, Latin America, and more and more threatening to the peace of the world. (USN 9:12)

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Today's biggest problem, in De-Gaulle's view, is that US is the only superpower. US's might far outweighs Russia, China, or any possible European combine. He believes US, unless it can somehow be balanced 19th century style, will inevitably seek to impose its will on the world. He sees US, thus, as the greatest threat to world peace.

De-Gaulle is trying to put together a combine of forces which might equal or at least put limits on US power. He has pulled France out of NATO. He is seeking closer ties with Russia. He is wooing Red China. He is trying to mobilize Asian, African, Latin-American support—all to balance US power.

De-Gaulle seems to feel that a defenceless Europe is better than a US-defended Europe. There is plenty of evidence that Russia likes De-Gaulle's policies. They appear to be doing what they can to help him at home. (USN 9:12).

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U.S. seems forced to regard France in the future as neutral—not a friendly ally. De-Gaulle announced Sep. 7 that at year end France will stop all contributions to NATO military costs. He earlier had withdrawn his naval forces from NATO.

Now he appears to have lined up France firmly on the Communist side of the Vietnam war—as a defender of the Communist viewpoint. Economically, he is doing all he can to undermine the dollar by demanding gold in exchange for all dollars France earns. He has balked at all efforts to work out arrangements for easing burdens on the dollar.

De-Gaulle sees the world as a jungle. For him, feelings of gratitude or friendship have no place in international diplomacy. Alliances, he believes, are by their nature temporary. He says, "No nation has friends — only interests." (USN 9:19)

*More and more clearly, France is openly opposing and condemning US, and siding with the Communist East. More and more, France is stirring up the "kings of the earth" to the Armageddon conflict.*

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45% of all Russian adults use leisure time for advanced study. The US figure is 8%. (Nwk 9:26)

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## **DARK AGES AGAIN IN GREECE**

The 10,000 Jehovah's Witnesses in Greece are accustomed to hard knocks. During the civil war of 1944-49, 87 were convicted for refusing military service, 2 were executed. Today at least 50 are in jail.

A major source of persecution is the powerful Orthodox Church to which 90% of Greeks belong. Orthodoxy is granted special privileges as the state church and all proselyting by others is forbidden.

The head of the Church recently called the Witnesses the "No. 1 enemy of our church." When asked about the death sentences, he replied: "The Church does not interfere with the decisions of military justice."

(Tm 9:9)

*We are not as far from the Dark Ages as we may suppose. Catholicism, both Orthodox and Roman, have not fundamentally changed, though their fortunes have varied. At present they seem to be on the rise.*

## **CHURCH-REDS "COEXISTENCE"**

Coexistence between the Vatican and Communist governments is no longer a myth. It is fast becoming reality. Yugoslavia and the Vatican have patched up old wounds, now exchanging envoys. Czechoslovakia could be next in line. In Prague, negotiations are on to free 11 bishops for their return to work.

Vatican views of coexistence with Communism came from Pope John. His revolutionary doctrine: Under certain conditions, Catholics can work with those who reject religion. POPE PAUL GOES MUCH FURTHER. To him, Communism and Catholicism coexist not only to protect Catholics, but to work for peace.

(USN 9:26)

*This is wonderful and exciting news! Exactly what we have looked for, but it seemed impossible up to just a few years ago. We can never judge by present appearances. The Word of God is the only guide, and all things WILL be fulfilled.*

### **WHAT IS BRITAIN'S FUTURE?**

A fundamental crisis of confidence pervades Britain, a nation once great. This crisis involves the pound, labor unions, exports and imports, many such things. The crisis itself runs far deeper than past ones.

Where can Britain really go? Time is long past when Britain sat smugly on her islands and the world came to her door. Most British leaders agree that Britain's future lies with the Common Market of the Continent. But when can Britain get in? De Gaulle glowers, veto in hand to use again. Britons face a dismal prospect of continued crisis. (USN 8:29)

### **FRICITION RISES IN MIDEAST**

Over the Sea of Galilee last week, Syrians and Israelis fought it out for the 2nd time in a month. Before the shooting stopped, one MIG went into the sea and another crashed in Syria. (Tm 8:26)

### **CHINA: MENACE & ENIGMA**

It had been clear for weeks that China was heading for some sort of momentous crescendo, but no one knew exactly what to expect. Last week, as the impact of the Great Proletarian Cultural Revolution abruptly spilled out across the land, the nightmare of it all became chillingly clear. Mao Tsetung aimed to blot out not only all traces of foreign influence, but to tear out China's own cultural and historical roots as well.

Mao chose as the weapon for his campaign a new organization whose name derived from the civil war of the 1930's: the RED GUARDS, often high school and university students.

They began carrying out Chen's version of Mao's "thinking" last week. Down the streets they rampaged, roughing up Chinese in foreign dress. Nothing was sacred. Red Guards plastered the walls of the Sacred Heart Convent, the leading school in Peking for the children of foreign diplomats, with posters reading "Get "out, Foreign Devils!" and suspended classes.

Bands of juveniles ransacked Chinese homes for any signs of wealth. Mao's mobs seemed set on obliterating China's pre-Communist identity. Across the country monuments to China's own rich history came tumbling down.

Crowed the official news agency: "The revolutionary spirit of the Red Guards has sparked a prairie fire that is sweeping the whole of China, burning down all decadent influences of the bourgeois and feudal classes as well as all old ideas, culture, customs, and habits." (Tm 9:2)

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The great upheaval defied analysis. Day after day, as Red China's latest convulsion swept the nation, reason dissipated itself in the mad mobs. That China was undergoing a convulsion of historic proportions could not be doubted.

The Red Guards were running riot. To compound the nightmare, they were striking at many things Chinese have always respected.

What does Mao's latest purge signify? Will a human wave of Chinese soldiers suddenly cascade into SE Asia, as it did in Korea 16 years ago? (Tm 9:9)

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The Red Guard is a new phenomenon in Red China. Its beginnings go back only to June when students—mostly teenagers—began rebelling against older authorities. In August they won Mao's formal approval.

In following weeks, acting in the name of the new revolution, these "cultural policemen" cruised the cities and towns of China in packs, demanding the removal of all vestiges of foreign or "feudalistic" influences, desecrating Christian and Moslem sanctuaries, sacking foreign schools. (USN 9:12)

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China is now a unified country, for the first time in 150 years. The Communists have united China under a central Government that is completely free of foreign influence—a brand-new experience for China. They have peace inside the country—which again is brand-new.

Organization under the dictatorship has done a lot for the country. The trains run on time, for example. The streets are spotlessly clean. Everything is washed in China. The dictatorship is able to feed the people, because of organization. (USN 9:12)

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China's official "People's Daily" admits that 3 months of rampaging by bands of youthful Red Guards has brought China's economy dangerously close to anarchy. The Guards continue to spread strife and dissension. Reports of deaths and injury became so common that the authorities dispatched truckfuls of armed troops to Peking to ward off similar incidents.

Yet, despite all the dislocation and disturbances, China's leaders have shown no indication that they intend permanently to call off the cultural purge. Last week Mao's handpicked successor, Defence Minister Lin Piao, told a crowd of 1 million lustily cheering Red Guards: "Chairman Mao and the party's Central Committee support you." (Nwk 9:28)

*The news picture we get of China is confused and conflicting, but 700 million rigidly regimented people, possessing the atom bomb and dedicated to world conquest, cannot be ignored. We remember how Russia was ridiculed and discounted while they were going through this same phase 25 years ago.*

### **RHODESIA: STRONG AS EVER**

Ten months after declaring her independence, Rhodesia is as calm and nearly as prosperous as ever. Factories are running at nearly full speed; white unemployment is virtually non-existent. The country can import what it likes from S. Africa. Smith was never stronger.

Wilson is aware of the futility of his sanctions, but has little choice but to stick with them. He desperately wants to win in Rhodesia, convinced—as many members of his government are—that unless Britain can prove its good intentions, the Commonwealth will inevitably disintegrate entirely. (Tm 9:16)

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At the Commonwealth Conference last week, most of the Afro-Asian members insisted Britain must use military force to topple Smith in Rhodesia. Singapore proposed training black Rhodesians for guerrilla war and sabotage. India, surprisingly, rallied most strongly of all behind this proposal. (Nwk 9:19)

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If by year-end, Rhodesia has not come to terms with Britain, Wilson has committed Britain not only to withdraw all previous proposals but to go before the UN seeking mandatory sanctions against Rhodesia. The brutal fact was that although Wilson had succeeded in staving off immediate disintegration of the Commonwealth, such success was not expected to last forever. (Nwk 9:26)

### **MORMONS: DEVOUT, GROWING**

Since 1940, Mormons have tripled membership throughout the world. A Mormon family is likely to spend 3 or 4 evenings a week working for the church. Mormons are expected to give 1/10 of their income to the church, and are called upon to fast 2 meals monthly—donating to the Church's vast welfare program what they would have spent on those meals.

"Ours is not an easy religion," one high Mormon official said. "We expect it to govern the individual's total life."

If hard time befall the "Saint," he can get food, clothing, medicine, and necessary cash through the Church's own welfare state. He is required to work for this help to the limit of his physical ability, and a lazy Mormon may be sent to a psychiatrist, at Church expense, to find out what is wrong with him.

Smoking, alcohol and tea are all forbidden to Mormons. 90,000 or more are converted annually to Mormonism. Most Mormons practise their religion faithfully.

The Book of Mormon relates the narrative of a Jewish migration to the Americas about 600 BC. Mormons believe one group of these migrants, was visited by—and converted to—the resurrected Christ. The other group, becoming apostate was the basis of the Indian tribes.

The Christian group was annihilated by the apostates in a great battle that took place about 440 AD. A prophet named Mormon and his son, Moroni, preserved ancient records on the plates that were later given to Joseph Smith.

So "different" was this religion that Mormons became one of the most persecuted sects in the nation's history—driven by angry "gentiles" from one place to another.

Utah's property tax rates are well below the national average. Utah leads all other states in the proportion of young people who graduate from high school, enrol in college or pursue scientific careers. Utah's crime rate is well below the national average.

Mormons have no professional clergy. All white males are eligible for the priesthood on reaching 12. 600,000 men serve—some in the "Melchizedek" or higher priesthood, others in the "Aaronic" or lower order, usually composed of youths.

A Church official said: "We see to it that everyone gets involved, or has the opportunity of getting involved. When a congregation reaches a certain size, we divide it into two "wards." This doubles the number of officers—therefore doubles the opportunity for service.

The aim of the Church is to help the people to help themselves. Work is to be re-enthroned as the ruling principle of the lives of our Church membership."

Mormon institutions reject any form of Federal handout. Each year a new crop of 6000 young men and women go out to posts elsewhere in the US or abroad, to serve 2-yr. terms as unpaid, full-time missionaries. Daily living costs are borne by themselves or their families—often at great hardship.

The convert is likely to be a Bible-oriented person, attracted to the totally "integrated" life of the devout Mormon. (USN 9:26)

*There are many lessons here for the "children of light" Mormonism demands complete dedication, and continuous self-discipline and labor, and it is highly successful. It has, sadly, "added" its fables to the Word of God and led its converts into darkness, but there are many aspects of its activities which, by comparison, should be humbling to those who profess to have the light.*

### **HARSH RULE IN SO. AFRICA**

Last week the dominant National Party chose arch-racist Balthazar Vorster, 50, to succeed assassinated Prime Minister Verwoerd. "My road," he said, "is to go further on the road which Hendrick Verwoed followed." There was no one better equipped.

During 5 years as Minister of Justice he introduced laws such as the Sabotage Act, which was dubbed a "cruel, mind-breaking piece of administrative despotism" by the London Times, and "civil death" by opposition leader Villiers Graaff.

Other achievements were the 90-day and 180-day detention laws, which permit the state to hold suspects and witnesses incommunicado and in solitary confinement.

8,000 blacks and whites are currently jailed for political reasons. Harsh in his performance as Justice Minister, he will inevitably continue along these lines. (Nwk 9:26)

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S. Africa, it seems, is ready to challenge the world to save Rhodesia. Its tough Prime Minister, Vorster, will defy Britain, the Commonwealth, US, Black Africa and UN to prove to the world that whites in all of S. Africa are united. If necessary, London reports say, Vorster will even work toward merger of Rhodesia and S. Africa. (USN 9:26)

### **CHURCH EXTREMELY CONFUSED**

When asked what he thinks of such thorny matters as Pike's denial of the Virgin Birth, the physical Resurrection of Christ, and the Trinity, and his restless questioning of the nature of God, Bishop Myers (who is replacing the retiring Pike as Episcopal Bishop of California) is diplomatic.

"The theological situation throughout the church today is extremely confused," he says, "and Bishop Pike is simply a part of that." (Tm 9:23).

How well this sums up the sad picture of the churches! "The theological situation today is extremely confused." Let us thank God for the infallible Truth of His Eternal Word, and devote ourselves more and more to its study and obedience!

## NEW BRITISH CHIEF RABBI

The Chief Rabbi of the British Commonwealth is one of the most prestigious posts in world Jewry. As leader of more than 820,000 Jews—450,000 of them in Britain—he is recognized by British protocol as one of the country's premier spiritual lords. At state occasions he sits with his peers, the Archbishop of Canterbury and the Roman Catholic archbishop of Westminster.

Vacant since May, '65, the post will now be filled by an orthodox rabbi from U.S.: Immanuel Jacobovitz, who was born in the former E. Prussian capital of Königsberg, educated in Britain, and served for a decade as Ireland's chief rabbi before coming to US in '58.

Jews migrated from France to Britain as early as the 11th century. Driven into exile 200 years later, the Jews returned under the Protectorate of Oliver Cromwell; have since blossomed into one of the world's wealthiest and least persecuted Judaic communities.

By the 19th century, the Rothschilds, Montagus and Samuelses made Jews a force to reckon with in British finance. Today 40 members of Parliament are Jews, as well as 61 knights, and 20 peers of the realm.

**There is comparatively little overt anti-Semitism in Britain—one of the few nations where Jews were never forced to cluster together in ghettos. (USN 8:29)**

*The Chief Rabbi hobnobs with the "spiritual lords" of the Apostasy! How sadly Israel has prostituted her divine destiny as the light of the world! But in spite of herself she will be used to God's glory yet.*

## CHANGES IN CATHOLICISM

A take-it-or-leave-it attitude toward church doctrine and discipline is growing among US Catholics. More and more young members are deciding for themselves whether or not a teaching is valid for them. Many Catholics today feel free to deny or ignore doctrines and yet count themselves good members of the church. (Tm 9:16)

Times are changing. Ecclesiastical discipline is relaxing, but the basic Catholic power and organization is growing fast.

## COMMONWEALTH IN TURMOIL

Seventeen of the 23 nations in the British Commonwealth are pre-dominantly black, brown or yellow. Arriving at the Commonwealth Conference in London this week, Sierra Leone's delegate offered Britain the alternative of invading Rhodesia or turning the matter over to the UN. Failing either, Sierra Leone might quit the Commonwealth. (Tm 9:9)

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Ten of the 23 Commonwealth Prime Ministers scheduled to attend the Sep. meeting in London failed to show up. They said they were "too busy." Will the Commonwealth break up? Few Britons seem to care. In London, the partnership is considered a wasting asset, costing much, producing little. (USN 9:19)

*The once mighty British Empire is ashes, and the travesty of the Commonwealth only emphasizes the pitiful futility of the ashes. But how strange that one of the young lions has taken over her prophetic role with even greater might!*

## COMMUNISTS CHANGE TACTICS

Communist terror appears to be waning in Latin America. The hemisphere's major Communist leaders agreed at last January's Tricontinental Conference in Havana to abandon their violent revolutionary line in favor of the "peaceful way" which calls for subtle infiltration of governments and cooperation with other leftist parties in United Fronts. (Tm 9:2).

*This is in harmony with the required trend. Catholicism and Communism must come to terms.*

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British productivity lags behind Europe and US. From '60 to '65, US productivity rose 21%, W. Germany 29%, Italy 40%—Britain only 16%. For each worker needed to produce a ton of steel in US, Britain needs 3. In manufacturing, it takes 2½ Britons to equal the output of 1 Canadian. (Tm 9:2)

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Few Latin American governments can long survive without the support of the Catholic Church, and nowhere is this fact more important than in Argentina. There, the cardinal ranks 3rd in official protocol, and moves in presidential circles. (Tm 8:26)

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**Please send significant news clippings to: Bro. G. Growcott, 12954 St. Marys, Detroit, Mich. 48227.**

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*CO-OPERATION is a "working together." What does that mean? Is it that all the work, all the hazard, all the self-denial, shall be laid upon one man, while nearly all the rest are devoting themselves to their temporal interests and enjoyment?* — Bro. Thomas

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*So many work off their religious impulses (and gratify the flesh) in doctrinal attention and contention, while utterly inattentive or disobedient to the personal, practical, day to day application of the simple (yet terribly searching) commands concerning character and conduct, which are in reality the deepest "doctrine."*

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