

# 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

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

LOVING greetings in Christ!

Another year is fast drawing to a close. We give thanks to our Heavenly Father that we have been permitted to see the end of the present year. We believe that the coming year will see a definite advance toward the consummation of the words of our Lord in Luke 21:25-28.

The signs of the times from Jerusalem and Jordan certainly give us cause to "Pray for the peace of Jerusalem," knowing that affliction must first come to Jerusalem before we see the fulfilment of the Psalmist's words (122:7)—

"Peace be within thy walls, and prosperity within thy palaces."

We have visited bro. Fred and sis. Edith Gulbe (Box 743, Deerfield Beach, Florida 33441). They are both frail, yet have that love and keen interest for the things of the Kingdom and the Name of Jesus. They, with the believers here in Miami, always enjoy the visits of those of like precious Faith. We extend a cordial invitation to all in fellowship to visit and meet with us. —bro. T. Lumley

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

WE have been very much encouraged and strengthened by the visits of the following brothers and sisters around the table of our Lord:

Oct. 9: sis. Lula Wolfe (Lampasas); Oct. 23: bro. & sis. C. Banta Sr. and sis. Eva Banta (Houston).

Bro. Charles gave us stirring words of exhortation, and we deeply appreciate our brother's labor of love. This helps us to press on during these days of trials and tribulations.

We also enjoyed these visitors meeting with us on Saturday evening at the home of bro. & sis. Billy Muter. The assistance in discussion and explanation was very helpful. May they and others meet with us more often, to assist in upbuilding us in our most holy Faith.

We were happy to have sis. Lula Wolfe visiting with us 10 days in our homes. She accompanied bro. & sis. Melvin Edwards and bro. Gary Smith home after they attended meeting at Lampasas Oct. 2.

We are greatly encouraged by the words of exhortation and assistance in the work of the Truth of our young brethren Billy Muter and Aris Edwards. We are commanded not to neglect the gift that is in us. Each member should always be willing and eager to do what he can to help, and it should be a joy to us to work in the service of God. Truly the beloved apostle John said: "I rejoiced greatly that I found thy children walking in Truth."

Bro. Roberts has stated: "All of our meetings must be sanctified with the spirit of holy and enlightened zeal for God, before they will be of any advantage to us."

We know that we are judged by our devotion to God's Word and our conduct before God, motivated always by love and gratitude toward Him for His goodness. May we always keep our great blessings in mind.

Bro. & sis. Melvin Edwards, bro. & sis. Billy Muter, and sis. Lois Hurst of our ecclesia attended the Quarterly meeting at Hye, Texas, Nov. 6—almost 180 miles from San Angelo. They enjoyed the association of the brethren and sisters and the exhortation by bro. Bill Edwards.

May we endeavour to do all things that are pleasing to our Father in heaven, Who is the Sustainer of life and Giver of all good. What a privilege to be among those chosen ones at the judgment seat, and to be able to live forever in the loving companionship of the faithful and righteous of all ages.

Then there will be joy unspeakable, with no more sorrowing or sighing. Can we conceive of what blessedness this will be?

So, let us see that our lamps are burning that we may be able to meet the Bridegroom when he appears, with joy if yet with fear. —bro. Melvin Edwards

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

IT was the sad duty of our ecclesia at our semi-annual business meeting to withdraw fellowship from sister Myra Sharp for long-continued absence from our weekly memorial service. Her expressed desire is that she wishes to serve God in her own way.

How sad it is that some underestimate the spiritual value of the memorial service commemorating Christ's sacrifice! To those who would be followers of Christ, the keeping of the memorial supper is of paramount importance, for if we fail to remember him in this manner as often as we can, we shall soon forget him, and forgetting him we will not be found watching when he comes.

On July 24 it was our pleasure to enjoy the company and fellowship of our sister Grace Frisbie, of the Hawley ecclesia, —bro. Wm. Sharp

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## **EDITORIAL**

### **When Thou Prayest**

*"Take ye heed, and watch and pray: for ye know not when the time is"*—Mark 13:33

IN a certain place Paul said—

"Let a man examine himself."

And in another place he said—

"Examine yourselves, whether ye be in the Faith; prove your own selves (1 Cor. 11; 2 Cor. 13)

To check up on ourselves is good sound advice, and on what better part of our walk in the Truth could we examine or test ourselves than in the matter of our prayers. However, before considering our prayers, let us ponder reverently the One to Whom our prayers are directed.

We address Him as "Our Father Who art in heaven," and we fully understand that He is the everlasting God, the Creator of the vast universe; but do we stop to consider the magnitude of His work? Do we think of the supreme wisdom that He possesses, and by which He controls all things? If not, then step out into the night and look up to the heavens, and you will say as David did in Psa. 19:1 and 8:3-4—

"The heavens declare the glory of God; and the firmament showeth His handy-work."

"When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained; what is man, that Thou art mindful of him?"

When we think of His sublime majesty, we must realize that the only way in which we can approach Him in prayer is in fear and reverence, coupled with profound humility after the example of Nehemiah (Neh. 1:5), and the beloved Daniel—

"And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful (to be had in reverence) God, keeping the covenant and mercy to them that love Him, and to them that keep His commandments" (Dan. 9:4).

We believe we should never become careless or presumptuous in our manner, and address Him with intimate familiarity in such terms as, Dear God, or, Dear Father. The term "dear" is never used in the Scripture as applying to the Father.

It is used once as applying to Christ Jesus by Paul in Col. 1:13 in the words "the Kingdom of His dear Son," but this is corrected in the margin to read "the Son of His love." We believe this term of endearment should be reserved for manifesting affection among ourselves.

It is interesting and instructive to observe how Jesus addressed his Father. As a general rule his method of address was by the word, Father. In John 17:11, he used the term, Holy Father, but in Matt. 11:25 he said: "I thank Thee, O Father, Lord of heaven and earth."

If the Son of God would say, "O Father, Lord of heaven and earth," it is of primary importance that we approach the Father in the same spirit as Abraham did when he referred to himself as being of dust and ashes. Paul expresses our thought in Heb. 12:28-29—

"Let us hold fast, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire."

With the exception of Solomon's prayer at the dedication of the temple, all public prayers recorded in the Scripture are short. This is in harmony with what Jesus said about the example he gave to the disciples in Matt. 6:9-13. His words are, "After this manner pray ye."

Therefore if we pray after the manner he subscribed, we will first give prominence to the Name of the Father, and to petitions for His coming Kingdom. **Then** we will ask for our daily requirements, for forgiveness of our sins, and for deliverance from evil.

Verse 11 reads, "And forgive us our debts, as we forgive our debtors." To make that easy to be understood, he added—

"For if ye forgive men their trespasses, your heavenly Father will also forgive you:

"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

In the parable of the unmerciful servant, he carries this thought much deeper, and calls our attention to the fact that our forgiveness must be "FROM OUR HEARTS." Therefore when we ask forgiveness for ourselves let us be certain that we have extended forgiveness **on that basis** to any who may have wronged us. It will be a good test of the genuineness of our appeal.

As this refers to our personal prayers, it will be well for us to observe the instructions given by Jesus in Matt. 6:5-6—

"And when thou prayest, thou shalt not be as the hypocrites: for they love to pray standing in the synagogues and in the streets, that they may be seen of men . . .

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret;

"And thy Father which seeth in secret shall reward thee openly."

But there are times when necessity requires us to pray in our ecclesial meetings, and this is one place where we should use discretion. For assistance in this matter, we cannot do better than to refer to section 30 of our Ecclesial Guide, where we will find some apposite advice; not only relating to prayer, but other matters of importance.

Referring to the opening morning prayer, the writer says it is unwise to turn this prayer into an exhortation, and to this we will all agree. There should be a strong endeavour on the part of the speaker to put himself into direct communication with the Father by centering his mind on Him. Great care should be taken in our prayers that we do not fall into the error of Israel of "drawing nigh to God with our lips, while our hearts are far from him."

The morning prayer should be one of praise, thanksgiving, supplication and intercession. There is no need of giving a summary of the Gospel at such a time.

The opening and closing prayers at our lectures should not resemble the memorial prayers, but should relate to the purpose of the meeting and therefore be brief and suitable to the occasion by incorporating praise, thanksgiving and supplication for God's blessing on the proclamation of His Word. The family aspect of prayer should not be included.

When it comes to the subject of giving thanks for the bread and wine, we have advice that, in our opinion, cannot be bettered. The unwise way is to make no reference to the bread or wine but to pray and preach about everything that happens to come into mind. The wise way is to limit the thanksgiving to actual thanks for the memorials as briefly and as appropriately as possible, to the exclusion of matter that would find its proper place in other prayers. The presiding brother, in his remarks, will take care of the necessary details.

Prayer is not only an inestimable privilege, but it is far more than that, it is a sacred honor that we should profoundly esteem so that we will present our petitions and praise in a manner that will be well-pleasing to our heavenly Father. James assures us that:

"The effectual, fervent (prayer of a righteous man availeth much" (James 5:16).

To conclude this brief message on prayer, we make an appeal to all brethren who are called upon to pray to endeavour to speak clearly and audibly so that the listener will know what is being said, and be able to say Amen at thy giving of thanks. Otherwise, you will be speaking in an unknown tongue. And now we join with Paul in his words in Phil. 4:6-7—

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

—Editor.

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## **The Priesthood of the New Covenant**

*"He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto Jehovah an offering in righteousness"—Malachi 3:3*

**By BROTHER JOHN THOMAS**

THE sectarian idea is that after John and Jesus proclaimed repentance there would be no temple service performed by Levites that God would accept. But this is contrary to the sure Word of prophecy, which testifies that—

"The Messenger of the Covenant shall sit as a refiner and purifier of silver.

"And he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto Jehovah an offering in righteousness.

"Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years" (Mal. 3:3-4).

And again the prophet records Jehovah's declaration—

"David shall never want a man to sit upon the throne of the house of Israel:

"Neither shall the priests, the Levites, want a man before Me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.

"Thus saith the Lord, if ye can break My covenant of the day, and My covenant of the night, that there should not be day and night in their season;

"Then (and not before) may also My covenant be broken with David My servant, that he should not have a son to reign upon his throne; and with the Levites the priests My ministers."

*From this it is manifest that the perpetuity of David's throne and the perpetuity of the Levitical ministrations, are parallel.*

Some say that David's throne is now occupied in heaven. Will these same visionaries affirm that the Levites are offering sacrifices there?—for the testimony says—

"They shall do sacrifice continually."

The truth is that this testimony has regard to the time when the Kingdom shall be restored again to Israel. At the time the prophecy was delivered there were unbelievers who, like some in our day, declared that the Lord had cast off the house of Israel and the house of Judah. Therefore said Jehovah to the prophet—

"Considerest thou not what this people have spoken, saying,

"The two families which the Lord hath chosen, He hath even cast them off.

"Thus they have despised My people, that they should be no more a nation before them.

"But if My covenant be not with the day and night, and if I have not appointed the ordinances of heaven and earth:

"Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob:

"For I will cause their captivity to return, and have mercy on them" (Jer. 33:17).

*It is from the time of this return, then, that the perpetuity begins in relation to David's Son, and the Levites.*

Both houses of Israel are still in captivity; therefore the return is yet future. When that return is accomplished, THEN henceforth, even to "the end" appointed, shall these gracious promises obtain as notable realities in the land of Israel.

**It is therefore a principle of the Kingdom of God that the Levites shall be priests in that Kingdom under the New Covenant,** or constitution, as well as under the Old. As it is written—

"Thus saith the Lord, They shall be ministers in My Temple, having charge of the gates of the House, and ministering to the House;

"They shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them.

"They shall not come near to any of My holy things in the most holy place.

"But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein" (Eze. 44:9-14).

The reason given why they shall not do the office of a priest before God, but shall act as menials in the service, and in relation only to the people, is because under the Mosaic Covenant—

"They ministered to the people before their idols, and caused the house of Israel to fall into iniquity" (v. 12).

*This is the ground of their future degradation from their former rank, to that of the lowest class of the priesthood under the New Covenant.*

The next class of priests above them is to consist of the Levites, the sons of Zadok (v. 15). These will have no immediate communication with the people in performing the service, but will officiate immediately between the people's priests and "the Prince," who is then High Priest, and Jehovah's Anointed forever.

Zadok signifies "just or justified." Zadok—who was contemporary with David and Solomon—is their representative father in the Priesthood, as David is their representative father in the Royalty, and Abraham their representative father in the Faith. Hence in the Priesthood, the saints are "the sons of Zadok;" in the Royalty, "the sons of the Prince" (Eze. 46:16); and in the Faith "the seed, or sons, of Abraham."

Eli and his sons were rejected as representative sacerdotal men, because the sons were wicked, and Eli honoured them above Jehovah. Therefore Jehovah said to him (1 Sam. 2:29):

"I will raise Me up a faithful priest, who shall do according to that which is in My heart and in My mind; and I will build him a sure house; and he shall walk before Mine Anointed for ever."

*He must, therefore, become immortal.*

Now under the Mosaic Covenant this "faithful priest" was Zadok, who walked before David and Solomon. When Absalom and Israel rebelled against the Lord's anointed, Zadok and Abiathar remained faithful with Jehovah and His king.

But when David was about to die, Abiathar, who was descended from Eli, conspired to make Adonijah king instead of Solomon; while Zadok continued faithful to David. Solomon, however, being established on the throne—

"Thrust out Abiathar from being priest unto the Lord; that he might fulfil the word of the Lord, which he spake concerning the house of Eli in Shiloh."

He told him he was worthy of death, but he would spare his life for his father's sake, because he suffered with him in Absalom's rebellion; he therefore exiled him to Anathoth, and promoted Zadok to the high-priesthood in his room (1 Kings 1:7, 39; 2:22-35).

Now these were representative events. Jehovah will raise up the faithful of the house of Levi, even Zadok and his sons, and they shall walk before His Anointed for ever—even before the "greater than Solomon" when, in "the City of the Great King," he sits and rules upon his throne as a priest bearing the glory (Zech. 6:12-13), as Prince of Israel for ever.

This superior class of Levites "shall come near to Me," saith the Lord (Eze. 44:15-16)—

"To minister unto Me, and they shall stand before Me to offer unto Me the fat and the blood:  
"They shall enter into My Holy Place, and they shall come near to My table, to minister unto Me, and they shall keep My charge."

*Here then is a change in the Levitical arrangements, and not an abolition of them. The "service" will be amended, not abolished.*

From v. 17 to the end of this chapter are the ordinances for the lowest class of Levitical priests.

In the service under the Mosaic Covenant there were "divers washings"; but in the service under the New Covenant of the Kingdom "washings" are omitted, for in the Ezekiel Temple there is no laver, or brazen sea, provided.

But sacrifices remain; for 8 tables are appointed to be set up in the entry of the north gate on which the lowest class of the priests are to slay them for the people.

Paul therefore did not mean that the Levitical service was absolutely and finally discontinued—that it should be revived no more; but that it should be amended to adapt it to the new circumstances created by the sacrifice and high priesthood of Jesus, which was to supersede the priesthood of Aaron.

If we be asked the reason for the conclusion that Paul meant amendment, and not final discontinuance of the Levitical service, we reply, that it is found in the phrase “until the time of reformation” used by him. His words are **mechri kairou diorthoseos**.

The Levitical service continued unchanged for 40 years after the proclamation of “reformation” by Jesus; so that the **kairos** or definite time for discontinuance was not at his preaching, or even the rending of the Temple veil.

The Mosaic service was not “imposed until the time of **metanoia**,” which is the word used concerning the “reformation” preached. “**Metanoete**”—“Repent ye,” said Jesus.

No; it was “imposed until the time of **diorthosis**,” which is not “repentance” but “emendation, amendment,” from **diorthoo**, “to correct, or make right.” The subject of the **diorthosis** is the Mosaic Covenant, not the disposition of men.

*The Mosaic constitution must be amended to make way for a new order of priesthood, and a service which shall show forth the perfection of its character.*

The work of amendment in regard to its foundation was laid in the death and resurrection of Jesus. It then became necessary to gather out of Judah sons for Zadok, and the Prince.

“Behold, I and the children which God hath given me are for signs and wonder in Israel”  
(Isa. 8:18; Heb. 2:13).

These children being separated to Jesus from the tribe of Levi and the nation for the purposes to be accomplished through them at “the restitution of all things,” nothing remained for that epoch, but to give the Mosaic constitution a thorough shaking. This is called “shaking the heaven,” and was the fulfilment of the prophecy by Haggai reproduced by Paul in his epistle to the Hebrews (Hag. 2:6; Heb. 12:25-27)—

“Yet once, it is a little while, saith the Lord of hosts, and I will shake the heavens and the earth.”

The “little while” was 587 years from the delivery of the prediction; and about ten years from the date of the epistle.

**It was the last time the nation of Israel and the constitution of their Kingdom were to be shaken.**

Their commonwealth was to be shaken that “the things made” or constituted by the Mosaic Covenant which were incompatible with the rights of the Lord Jesus founded upon “the word of the oath” (Heb. 7:21, 28) might be “removed”; and that “those things which” were in harmony with that word, and which “cannot be shaken, might remain.”

*This then was the first stage of the “emendation” or, as the Gentiles would say, the “amendment of the constitution.”*

The next work in the carrying out the purpose of emendation is thus expressed in Haggai (2:6-7) —

“I will shake the sea and the dry land; and I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord.”

When this was spoken the Temple was in ruins, the foundation only being laid. The people then returned from Babylon said—

"The time has not come that the Lord's house should be built" (Hag. 1:2).

That is, the 70 years that it was to lie waste from the time of its destruction are not yet accomplished, 66 years only having elapsed.

But Haggai was sent to them to stir them up to the work, and in 4 years after, even in the sixth year of Darius, it was finished (Ezra 6:15).

When therefore Haggai said—

"This House shall be filled with glory"

—he did not refer to the Temple which Jesus frequented but to the Temple to stand upon the same site that is described by Ezekiel, into which the "glory of the God of Israel," even the Son of Man in the glory of the Father, "shall come from the way of the east," and cause the neighbouring earth itself to shine (Eze. 43:2).

This is the only interpretation the prophecy will admit of; for when Jesus came, he was neither "the desire of all nations," nor was he in glory.

*The glory of the God of Israel left the Temple when the Chaldees were about to destroy it (Eze. 9:3; 10:18; 11:23), and it will not return until Jesus shall sit upon the throne and bear the glory in the era of the "regeneration."*

The shaking of the heavens and the earth, as we have said, refers to "the end of all things" (1 Pet. 4:7), constituted by the Old Covenant; but the shaking of the sea and dry land refers to the kingdoms of the Gentiles, and is thus explained—

"I will overthrow the throne of the kingdoms, and I will destroy the strength of the kingdoms of the heathen.

"In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, My servant, the son of Shealtiel, and will make thee as a signet; for I have chosen thee, said the Lord of hosts"

(Hag. 2:22).

This period of overthrow is the:

"Time of trouble such as never was since there was a nation to that same time."

—when Michael shall stand up, the Great Prince who standeth for the Israelites, who at that time shall be delivered, even all that shall be found written among the living in Jerusalem (Dan. 12:1; Isa. 4:3).

This is the era of the resurrection of "the heirs" of "the Kingdom which cannot be moved." Michael (**Mi** 'who', **cha** 'like', el 'God'), the great power of God, even Jesus the great Prince of Israel, appears at this crisis "to subdue all things to himself," and to complete the work of emendation.

He smites the **Image of Nebuchadnezzar** upon its feet (Dan. 2:34), and grinds its fragments to powder. He brings the **King of the North**, who is Head over an extensive region, to his end (Dan. 9:45; Psa. 110:6). He causes Gog to fall upon the mountains of Israel; and expels the Gentiles out of His land (Eze. 39:4), that they may tread His holy city under foot no more.

Having made the nations lick the dust like a serpent, and bound their power as with a mighty chain, he proceeds in the building again of the tabernacle of David, and in the setting up its ruins (Amos 9:11)—that is, in the restoring again of the Kingdom of God to Israel, or in "the restitution of all things" belonging to the Mosaic law compatible with his exercise of the functions of High Priest in Israel.

When this work is accomplished, the "*diorthosis*" or emendation will be complete (Ps. 10:16; Mic. 7:16; Rev. 20:1)

\* \* \*

IF the Mosaic Covenant of the Kingdom had been found faultless, then should no place have been sought for the second (Heb. 8:7). The priesthood of the Mosaic was changeable, passing from father to son. This was deemed by the Lord a very important defect, which must therefore be amended.

He determined therefore that the priesthood should be changed—that it should no longer "be left to other people"; but should be unchangeable in the hands of Messiah and the Saints, or Zadok and his sons.

But this purpose could not be carried into effect so long as the Mosaic constitution of the Kingdom continued in force; for this restricted the priesthood to the tribe of Levi, and made no provision for a priest of the tribe of Judah.

**Now Jehovah purposed that the High Priesthood of the nation should be changed from the tribe of Levi and the family of Aaron, to the tribe of Judah and the family of David.**

Hence this change of the Priesthood being determined, there was decreed of necessity a change also of the Law (Heb. 7:12).

As Christ's priesthood was not authorized by the Mosaic Covenant, something was necessary on which to found it. This necessity was provided for in the Word of the Oath which runs thus—

"I have sworn, and will not repent, Thou art a priest for ever after the Order of Melchizedec"  
(Ps. 110:4).

This oath was uttered by Jehovah upwards of 500 years after the Law was given from Sinai, and constitutes the right of David's son to the priesthood of the Kingdom; as the oath sworn to David also entitles his son to its throne forever.

The grand peculiarity, then, of the New Constitution of the Kingdom over the Old is—

*The union of the High Priesthood and Kingly office in one person, of the tribe of Judah and family of David unchangeably, or for ever.*

Under the Mosaic, the priesthood and royalty of the Kingdom were separate and restricted to two distinct families and tribes—the priesthood to Levi and Aaron; the royalty to Judah and David.

But this will be amended, and the Lord Jesus, in whose veins once flowed the blood of Levi, Aaron, Judah and David (Luke 1:5, 36), will unite in himself the kingly and priestly offices, when he sits and rules upon his throne and bears the glory.

Well, Jesus of Nazareth was manifested to Israel as Son of God at his baptism. It was clearly proved that he was the Christ, and therefore entitled to the things defined in the Word of the Oaths to himself and his father David.

But "he was made under the Law" (Gal. 4:4), to which he yielded a perfect obedience in all things. He never entered the Court of the Priests, nor the Holy Place; nor attempted to do service at the altar. Being of the tribe of Judah, the Law forbid him to advance beyond the Court of the Israelites, or to minister in holy things.

*So long as the Mosaic Law continued in practical operation, and he inhabited the land, he must have remained among the people.*

If Israel had continued in their country under the Law to this day, and Jesus had remained with them until now, and they had been willing to acknowledge him, and submit to his government, he still would not have ascended the throne until the Constitution was dedicated and amended: "for," says Paul, in view of this condition of affairs—

"If he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the Law" (Heb. 8:4).

The **emendation** of the Covenant must have been preceded by its **dedication**. This could only be accomplished by the death of the mediator. The death was the dedication of the Covenant in his blood; as he himself said—

"This is the New Covenant in my blood which is shed for many for the remission of sins"  
(Matt. 26:28; Luke 22:20).

And to show the connection between the Covenant and Kingdom, he said (Luke 22:18)—

"I will not drink of the fruit of the vine until the Kingdom of God shall come."

But when he came to life again after this dedication, he could not even then inherit the Kingdom. The Mosaic Covenant must have been changed; an emendation, however, to which the party in power would by no means consent, as the amendment would have put them all out of the government.

Pilate and Herod, Caiaphas and the Council must have surrendered their offices into the hands of Jesus, who would have promoted in their place his own disciples and friends.

But they would not hear of such a thing; therefore it remained only for Jesus to absent himself, and to abolish the Kingdom until the time appointed in the wisdom of the Father for its restitution to Israel under a better, more permanent, and perfect order of things.

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## **My Days and My Ways**

### **PART TWENTY-FOUR**

*"But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received"—Acts. 20:24*

**By BROTHER ROBERT ROBERTS**

THE "Declaration" came into existence about the beginning of 1867. Its history is peculiar. It is an anonymous work, as all are aware: but of course it had a definite authorship—the suppression of which was due to an unpleasant complication with its pleasant compiler—a gentleman, originally from London, but who had been living for some time in the United States, and who was in England at this time on a visit of some duration.

He came to Birmingham, stayed a while and made himself most pleasantly useful in the office—a lithe, active, cheerful, munificent volunteer.

While co-operating in this way in the most acceptable manner, the idea of the Declaration was broached—that is, to get up a pamphlet which should set forth the Truth in a series of propositions, with the proof texts quoted in full, instead of being merely referred to for the reader to turn up.

Our agreeable volunteer undertook to provide the funds for the printing of a large edition of said pamphlet, to sell at a penny—whatever it should cost. (In point of fact, the first edition cost about sixpence per copy.)

He also undertook to collect the material for its contents; that is, to cut out and roughly arrange the various passages that would be wanted under various headings. As a matter of fact, he devoted a large amount of industry to this work, collecting footnotes from various writers in addition to passages from Scripture.

The first idea was that the work should be wholly his, and with this idea, I had advertised it as a pamphlet by him.

When he had collected all the material, he handed it over to me to put into shape. This I found a heavy piece of work, but I threw my whole energy into it, foreseeing in it a powerful instrumentality in the diffusion of a knowledge of the Truth.

What I did amounted to a complete writing of the work. I planned the distribution of the subjects; wrote all the propositions; arranged all the passages that my most pleasant friend had cut out, and the footnotes which he had industriously collected, and, in a word, gave structure and character to the work.

When it was finished, I found myself in a peculiar position. I had advertised it as my friend's work and it was not his work. I did not think there was any difficulty about this, since a simple statement that it was a joint production would put the matter right. I proposed to my most pleasant friend that this statement should be made—and made in the mildest form, namely, that the pamphlet was by him and revised by me.

I never imagined there could be any difficulty about this. The claims of Truth required it, and knowing the malice that was at work against me, I feared the use that might be made of my allowing a work to go forth as the production of a liberal friend who had only collected the materials for it.

But, lo, my innocent suggestion was the application of a lighted match to gunpowder. I felt covered with shame; for the question of authorship in any honorary sense was nothing to me one way or other. I was simply aiming at truth and the service of the Truth, and felt utterly humiliated to have to enter upon a contest in which I had to defend myself from a charge of seeking to rob another of his proper honor.

If the pamphlet had not been actually in print, and ordered in hundreds by expectant readers, I would have retired from the dispute, and left each man to take his own way. As the matter stood, it had to be argued and settled.

A conference of friends was brought to bear, and it was ultimately decided that the dilemma should be composed by issuing the pamphlet anonymously. A line in *The Ambassador*, stating in the fewest possible words that the pamphlet had been revised by me, put me right with regard to previous advertisements.

Since then (27 years ago) the Declaration has circulated in 1000's and 1000's of copies, and remains to this day the most largely circulating publication connected with the Truth.

The rupture caused by this incident was one of many deep wounds that have had to be suffered in the course of the service of the Truth—a course which so far as I am concerned, I have reason to hope is nearly "finished."

In 1867 it was resolved to circulate the Declaration among the clergy and ministers of Birmingham and neighbourhood—not with any hope of opening their eyes, but with the idea that the simultaneous presentation to them of such a concentrated exhibition of the Truth might lead them to talk about the Truth, and perhaps oppose it, and thus do it the only service in their power.

I cannot remember that any results ever came of the effort. If I was unsanguine then (as appears by the note appearing in *The Ambassador* for 1867, p. 178) I would be a 100 times more so now.

The clergy are spoiled men in the making so far as divine things are concerned. They are manufactured to a pattern, and by a process that does not make a man, even in a natural sense.

It requires hardship and not coddling; bad usage and not the worship offered to a god; stern experience and not rose-water theory to make out of human nature the sort of character required for the acceptable service of God and man.

When, in addition to the absence of these, there is an absence of the robust Truth of God and the overpowering presence of emasculating fable, there is nothing to be expected but the universal puff-blown abortiveness we see in the ranks of the false prophetism of every name and denomination.

A similar state of things in Israel was blown to perdition in a tempest of red-hot anger such as the world had never seen; and no other fate awaits the hierarchies of Christendom at the coming of

him whose Name they have travestied, and whose Word they have made a laughing-stock throughout the world.

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ABOUT this time we had a surprising secession from our little company; of one who had made himself very prominent in all our little efforts, and who was quite a lovable and amusing character in his way.

We used to say among ourselves that it was impossible for anyone who once saw the Truth to go back to any of the sects. This was a pleasing delusion based upon a too limited experience, which a more extended experience has effectually put an end to.

All depends upon the person. There are those who could no more be moved away from the requirements of divine truth than the sun can be stopped in its course.

But there are others who can be so moved when the opposing force of whatever description gets above the level of the feeble power that holds them. Jesus recognizes such in his parable of the sower—

"These, having no root in themselves, for a while believe, and in time of trial fall away"

(Luke 8:13).

The trial takes various forms. In our day it is not public persecution, but various vexing circumstances permitted to arise, without or within, and especially within (for circumstances "without" have little power to vex).

Our lovable and amusing friend was fond of public work, but was not fit for it; and because he was not allowed the amount of it that was to his liking he cooled off and left us, and attended the "services" of George Dawson, M.A., whom we find described in the Ambassador of June, 1867 as—

**"A quasi-clerical lecturer of the humorous sort, who is popular in Birmingham and throughout the country for his power to entertain the fleshly mind; who—after the Colenso school—pretends to be a preacher of Christ while denying Moses and the prophets and (in a manner peculiar to himself) deceives the understanding through the sheer force of dogmatic sarcasm, appearing to teach wisdom while in reality inculcating principles that lead the ignorant into paths of certain destruction or, rather, make their escape from those paths an impossibility."**

Our amusing friend did not stay long with Mr. Dawson, but taking flight from Birmingham, settled among the Dowieites in Edinburgh—with whom, however, he did not long stay, but wafted his way southward and disappeared in the human jungle of the metropolis.

Once only has he since come to light—on the occasion of my encounter with Mr. Hine. He effusively greeted me on that occasion, and was in high feather at having introduced in London the system of "repairs while you wait."

Poor fellow! It would be nothing but a gladness to me to find at last that God has a niche for him in the Kingdom.

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TOWARDS the close of 1867, we made several changes in matters of ecclesial work. Till then, our immersions had been performed with difficulty. The authorities would not allow the use of the Public Baths and we were obliged to use a private bath in the upper room of a barber's shop in Summer Lane, where the roof was low, the apartment small, and the bath of pinched dimensions.

Having now the lease of the Athenaeum Hall (since transformed into offices), combining our contributions we introduced a proper immersion bath in front of the platform, and forming the table for the breaking of bread; providing a retiring room by putting up curtains on a light iron frame, which could be taken down.

The obedience of the Truth in baptism was, after this, no longer done in a corner, but became part of the public work of the Truth at our week-night meetings, which has ever since continued to be the practice.

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AT this time also, we saw the advisability of making a change in our mode of procedure with regard to business. We had been in the habit of bringing matters of business before the whole meeting, either on Sunday or Thursday. This gave undue prominence to casual and ephemeral matters and caused the diversion of the general mind from matters that ought to be paramount. This was the more strongly felt to be an evil as our numbers grew.

Business was more and more an unwelcome intrusion at our ordinary meetings, so we resolved at a special meeting, held Oct. 16, 1867, that no business beyond necessary announcements be introduced at any of the ordinary meetings, and that 7 brethren be appointed to transact all the secular business of the ecclesia, in conjunction with the secretary and treasurer, subject to the control of the ecclesia in quarterly meeting assembled. The meetings of these managing brethren to be held on week-nights, and to be open to the attendance of any brother or sister who might choose to attend, but only the managing brethren to vote.

The first act of the newly-constituted managing body was to decide upon the delivery of several courses of week-night lectures, under the belief that a class of hearers could be reached on week-nights who could not be got at on Sundays. The first course was immediately advertised as follows:—

### **THE PRESENT STATE OF CHRISTENDOM**

*The doctrines of Christendom not in harmony with the Bible, and the Truth proclaimed by Jesus and his apostles untaught, and unknown in ordinary places of worship. Six Lectures, as follows:*

1. "Christianity in the First and Nineteenth Centuries; the Apostles and Their Predictions: a Parallel, a Contrast, a Fulfilment."
2. "The Connection between Prophecy and the Primitive Gospel; Modern Preaching Lacking in the Main Element of Gospel Truth,"
3. "The Re-establishment of the Ancient Theocracy of the Jews under Christ's Personal Administration, the Appointed Remedy for the World's Afflictions."
4. "The Existing State of the World Indicative of the Approaching Close of the Present Dispensation."
5. "The New Testament Doctrine of Eternal Life Subversive of Popular Views of Immortality and a Future State."
6. "Personal Duty in the Present Crisis."

The meetings were a great success.

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

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### **He Must Increase: I Must Decrease**

*"He that hath the Bride is the Bridegroom: but the Friend of the Bridegroom, which standeth and heareth him, rejoiceth greatly because of the Bridegroom's voice: this my joy, therefore, is fulfilled"*  
—John 3:29

IN Luke 3, we have the ministry of John Baptist, the "voice crying in the wilderness, preparing the way of the Lord."

The story begins in chapter 1. After a silence of 400 years, God once again openly manifested Himself to His people, and the wonderful events which fill the Gospels begin.

The last previous Word of God had come through Malachi, who closed his prophecy, and the Old Testament, with the promise of the coming of Elijah to turn the nation back to God.

At the national hour of prayer, as an aged priest stood offering incense for the nation in the Temple, in the Holy Place, on the altar of prayer, before the veil—the angel Gabriel appeared. He had, 600 years before, appeared to Daniel, and he was to appear again soon after to Mary.

There could have been no more fitting place or time to indicate that all things are through the power of prayer. And his first words were—

*"Fear not, thy prayer is heard"* (Luke 1:13).

The priest was Zacharias, and the message was that though his wife was barren, and they were old, they should have a son.

It was to be a child of promise, a special operation of the power of God, like Isaac, Samson, and Samuel.

And he was to be a Nazarite from birth, again like Samson and Samuel.

And he was to be filled with the Holy Spirit from his mother's womb.

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WE are impressed through all the events of Luke 1 and 2—the announcements and births of John and Jesus—with the constant repetition of the theme of intense and overflowing joy in the purpose of God—both by angels and by men.

It is an aspect worthy of deep consideration. Joy is a spiritual thing, and it should be much deeper and more prevalent among us.

We do not get and keep CLOSE enough to these things. We are missing so much that we could be experiencing by a deeper and more intense application. Joy is spiritual healthiness and robust wellbeing, and we are far too weak and sickly in this respect.

**This attitude of ecstatic praise should be the rule among God's children and not the occasional and seemingly unnatural exception.**

This is manifested more naturally and freely among some of the smaller, simpler sects, who are not afraid of the ridicule of the world, and it is to our reproach that it is not more natural among us.

The Psalms of David, which are the mind of Christ, portray to us the true godly attitude. Truly they are filled with the burden of the passing sorrows of the present, but also with the unrestrainable and overflowing joy of the Spirit in all God's marvellous works and wisdom.

We do not fill our minds enough with the contemplation of eternal joys, but far too much with petty, passing, depressing present things.

*"Thou shalt have joy and gladness"* (Luke 1:14).

"Joy and gladness" is God's will and purpose for His people. All His appointments are to this end. The closer we truly get to the way and mind of God, the greater will be our joy and gladness.

**Dissatisfaction and unhappiness are elements of the flesh—inevitable accompaniments of selfishness and desire.**

The deceptiveness of the flesh is nowhere more clearly manifested than in its prompting to seek and expect joy and gladness outside the way of God. This is the essence of the temptation of Christ which he, in the wisdom of the Spirit, instantly rejected.

*"And many shall rejoice at his birth"* (v. 14).

And we must be among them! Rejoicing MUST be the basic tone of our lives. We must continuously rejoice in these things.

Regardless of, and in spite of, present problems and disappointments, deep rejoicing will always be our principal characteristic, IF our faith is real, and if we truly believe what God has said.

Any other frame of mind is a reproach against God's love and goodness. We are denying by our actions our professed faith in God's glorious assurance that (Rom. 8:28)—

"All things work together for good to them that love God."

Paul, who said (Rom. 9:2-3)—

"I have great heaviness and continual sorrow in my heart for my brethren, my kinsmen after the flesh."

Also said (Phil. 4:4-7)—

"Rejoice in the Lord always, and again I say. Rejoice!"

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

These statements are not contradictory, nor mutually exclusive. They are rather complementary. They make up the full pattern of godliness which Paul so well manifested.

Both are essential to true Christ-likeness, but the rejoicing and the peace must be the broader and deeper and overriding, and more inward, emotions. Until we develop this basic frame of mind in ourselves, and radiate it, we cannot do anyone any good. We drive people from the glorious Truth of God, rather than attract them to its joy and beauty and goodness.

God is good, and God is love, and good and love will finally fill the earth, and everything in its own way is leading forward to this final victory.

**There are no mistakes or failures in the triumphant divine plan.**

We must always keep the sorrow and the rejoicing in their respective relationships. One is small and passing; the other infinite and everlasting.

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*"Thou shalt be dumb, because thou believest not my words."*

The dumbness of Zacharias was a blessing in the form of a punishment, and so beautifully illustrates the wisdom and goodness of God's ways.

He would not believe without a sign, so he was given a sign that rebuked his unbelief, yet at the same time strengthened his faith. It both humbled and comforted him, and also taught him wisdom.

He was a righteous man, well-pleasing to God (v. 6). But at the moment of visitation—the great moment of his life—the moment for which Israel had been waiting 400 years—he was not quite ready. He was caught off guard.

And yet he was in the very act in which his mind **should** have been most attuned for a divine communication. He stood before the altar—before the veil—offering the incense of prayer for the whole nation.

Six months later the same Gabriel appeared with similar abruptness to a poor, obscure young girl of Israel, as she went about her own private way, but how much more maturely does the young woman react to the sudden angelic visitation and much stranger message, than the old priest!

**The lesson is to live more deeply in the world of faith, and constant consciousness of spiritual things.**

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*"And Mary arose, and went into the hill country of Judea, into the house of Zacharias, and saluted Elisabeth" (vs. 39-40).*

(The term translated 'cousin' in v. 36 is a term of indefinite relationship and usually translated 'kinsman,' as in Luke 2:44).

Upon seeing Mary, Elisabeth was filled with the Holy Spirit to prophesy and glorify God, and Mary was likewise, and the babe John leaped in the womb for joy. This is an important aspect of the whole picture concerning John and his work—joy, and the power of the Spirit. It comes out again and again.

All was of the Spirit of God for the joy of mankind. The greatest event in human history was just beginning to unfold—spoken of by the angels as "Tidings of Great Joy"—the event for which all the ages had waited—the event around which all revolved—and all the participants are deeply moved with the joy of the Spirit.

At the birth of John, Zacharias' tongue was loosed, and he too was filled with the Holy Spirit and praised and glorified God. Of John, Zacharias said (v.76)—

"Thou, child, shalt be called the prophet of the Highest, for thou shalt go before the face of the Lord to prepare his ways."

John's mission was to arouse the nation to repentance, and to introduce the Messiah to them—

"To give knowledge of salvation unto His people by the remission of their sins" (v. 77).

**From the beginning, this aspect was emphasized—that the salvation men need is from themselves—from their own natural, death-tending characteristics and desires.**

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*"Through the tender mercy of our God, whereby the dayspring from on high hath visited us"*  
(v. 78).

"Dayspring" means arising or dawning. A new day was dawning for Israel. The Sun of righteousness was to be manifested. This is a clear reference again to the last chapter of Malachi, the promise of the "Sun of Righteousness" to "arise with healing in his wings."

This reference to light is very frequent in relation to the coming of Christ, as in Isa. 9:2—

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined."

Light from darkness was the first act of creation.

The natural state of men is darkness, and all his natural thoughts and actions are foolishness. Only spiritual thoughts and actions are light. Paul presents this vividly (2 Cor. 4:6):

"God, who commanded the light to shine out of darkness, hath shined in our hearts,  
"To give the light of the knowledge of the glory of God in the face of Jesus Christ."

The apostle John says of the same event (John 1:6-9)—

"There was a man sent from God whose name was John. The same came for a witness, to bear witness of the Light.

"He was not that Light, but was sent to bear witness of that Light.

"That was the true Light which lighteth every man who cometh into the world."

It can be our privilege and joy, if we chose, to come out from walking in natural death-tending darkness, into that life-giving Light.

*Just accepting the Truth is not in itself coming in the light. We are only in the Light when we are consciously choosing to repudiate all the thoughts of the flesh and to walk according to the principles of the mind of Christ.*

John said, at the beginning of his first epistle (1:5)—

"This, then, is the message which we have heard of him."  
—this is the basic message, this is the key point, the heart of the matter—

"God is Light, and in Him is no darkness.

"If we say we have fellowship with Him, and walk in darkness, we lie, and do not the Truth."

And walking in light, as John goes on to show, means walking in love toward everyone. He says (1 John 2:10-11)—

"He that loveth his brother abideth in the Light.

"He that hateth his brother is in darkness."

An act that is not done in love—through, enlightened godly love, is an act of darkness—an act of disfellowship from God—no matter how self-righteous it may be. Everything we do must be tested by this test. Our "zeal for the Lord," like Jehu, is often really the flesh, when we pride ourselves it is the Spirit.

When we act, or speak, or think, in anger, or annoyance, or impatience, or selfishness, or resentment, or for any motive except kindness and love, even if it be—as we suppose—in defence of the Truth, we are in darkness, and are disfellowshipping ourselves from God Who is Light and Love and Goodness.

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*"The child grew, and waxed strong in spirit" (Luke 1:80).*

What does it mean, to "wax (or grow) strong in spirit"?

It means, by study, and meditation, and prayer, and practice, to be strong in spirituality and control of the flesh—to be strong in the mind of the Spirit.

We cannot actually weaken the flesh, but we can continually strengthen and build up the Spirit. This is the whole purpose of our lives, and every moment not consciously engaged in this is wasted. Every time we subdue and control the natural thoughts and reactions of the flesh, we strengthen the Spirit—we "wax stronger in Spirit."

This was how John spent 30 years of preparation in the desert for his so brief, but so important, ministry—

*"The child grew, and waxed strong in spirit, and was in the desert until the day of his showing unto Israel."*

Thirty years' lonely preparation in seclusion—then a brief ministry of a year or so—then imprisonment and death at the whim of a wicked woman. This was the life story of him of whom Christ said there had never been a greater born of woman.

Luke 3 records that John began his ministry in the 15th year of Tiberius Caesar, and mentions various local rulers of the time. As close as can be determined, this appears to have been 26 AD.

All was under Rome, but there were different degrees of semi-independence and local control. Pilate was the Roman representative, directly controlling Judea and Samaria. His period of office was AD 26 to 36, so we know all the events in John's and Christ's ministries are within that period.

"Herod, tetrarch of Galilee" is the Herod all through the ministries of John and Jesus—the one who killed John and mocked Christ in conjunction with Pilate.

"Tetrarch" literally means "ruler of a fourth part," but it was used generally of a ruler of any portion of a country.

Iturea and Trachonitis, where Philip ruled, was the area northeast of Galilee. Abilene was still farther to the north.

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*"Annas and Caiaphas being the High Priests" (v. 2).*

Actually there could by the Law be only one High Priest. Annas had been High Priest but had been removed by the Romans who used the office as a political one.

The official High Priest at this time was Caiaphas, Annas' son-in-law, but Annas still controlled the office. At his trial, Jesus was taken before Annas first, then before Caiaphas. Both were evil men.

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*"The Word of God came unto John in the wilderness" (v. 2).*

There was a direct moment of divine call to go forth on the mission from which he had so long been in preparation. His message was—

"Repent ye, for the Kingdom of Heaven is at hand."

"Repent" in Scripture means "to turn, to change, to **think and act differently**." It was a call to turn from fleshly things to spiritual things, from earthly things to heavenly things—to prepare for the heavenly Kingdom.

It was not understood by the people. They flocked to him; they considered him a great prophet. There was a national flurry of excitement and show of repentance but it was passing and short-lived. Jesus sums it up later when speaking to the people of John (John 5:35) —

"Ye were willing **for a season** to rejoice in his light."

Shallow, superficial, imperfect conversion—partial dedication—half-way faith—worldly godliness—is the greatest enemy of salvation.

Mark says, "All men"—that is, the generality of the common people, not the rulers —

"All men counted John that he was a prophet" (11:32).

Truly he stirred the nation. He was a "burning and a shining light." But there was no permanent national effect, for the depth of the teaching, and its **vital bearing on all daily activities of life**—which is the only true religion—was never comprehended. This is so often sadly the case in the Brotherhood today.

It was the same nation that within 3 years rejected the Messiah whom John proclaimed, and clamoured for his death.

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JOHN'S ministry filled a very important and necessary part of the plan of God. The time had come for the Law of Moses to end. Jesus said (Luke 16:16)—

"The Law and the prophets were until John."

Jesus began a new dispensation, in which the Law of Moses could not fit. The Law had served its interim purpose—

"Till the Seed should come to whom the (Abrahamic) promise was made" (Gal. 3:19).

Clearly a connecting link was necessary as a foundation for Christ's work—a divinely-appointed transition from the Old to the New.

John was that vital link. He was of the priesthood and rooted in the Law. He was universally recognized by all the nation as a true, divinely-sent prophet.

And when he had become fully established and accepted, he introduced Christ to them as the long-promised Messiah—

"The Lamb of God which taketh away the sin of the world" (John 1:29).

And then John gradually faded from the picture—

"He must increase, but I must decrease" (John 3:30).

When we think of John, we cannot but think too of his noble namesake on the Old Testament, who in some ways filled the same relation to David as John did to Jesus—

*"He must increase, but I must decrease."*

"He that hath the Bride is the Bridegroom, but the friend of the Bridegroom, who standeth and heareth him, rejoiceth greatly because of the Bridegroom's voice.

"This my joy therefore is fulfilled."

In the strange beauty of the symbol, the friend of the Bridegroom, who stepped aside for him, is also part of the Bride, so his loss was eventually his gain. So with John: so with Jonathan.

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*"And he came to all the country about Jordan" (Luke 3:3).*

—that is, to the plain of Jordan, just north of the Dead Sea, near Jericho.

"The voice of him that crieth in the wilderness: Prepare ye the way of Yahweh. Make straight in the desert a highway for our God" (v. 4).

Of John, when his course was run, Jesus said (Matt. 17:12):

"Elias is come already, and they knew him not, but have done unto him whatsoever they listed.

"Likewise shall also the Son of Man suffer of them."

And of the fickleness of the nation Jesus speaks in the parable of the children in the marketplace (Luke 7:33)—

"John came neither eating bread nor drinking wine, and ye say, He hath a devil.

"The Son of man is coming eating and drinking, and ye say, Behold, a glutton and a winebibber!"

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*"Then said John to the multitude that came forth to be baptized of him:*

*"O generations of vipers, who hath warned you to flee from the wrath to come?"*

*"Bring forth, therefore, fruits worthy of repentance.*

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

Gabriel had said to Zacharias (1:17) that John should—

"Make ready a people prepared for the Lord."

It was not that shallow, wavering multitude with whom his real work lay. Nor can his success be measured by its rootless natural results. He was a part of the great, unending purpose of "preparing a people for God."

John proclaimed no new doctrine. It was not his mission to proclaim a new doctrine. For he was sent to turn the hearts of the children to the fathers—back to the faith of the faithful fathers of the nation.

John's great message—and it was not new, but it was very necessary to be reemphasized—was that preparation for God's Kingdom required personal transformation and purification; and visible, tangible fruits of character and conduct—

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

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*"And they asked him: What shall we do then?"* (v. 10).

—what is the fruit required?

His answer must have been a great surprise. They were doubtless prepared, in their shallow enthusiasm, to do something spectacular, like Naaman—something spectacular and self-satisfying, but that would not interfere inconveniently with their normal way of life.

His answer is so simple, and yet so searching. His answer comprehends all the essence of the Old, for both Christ and Paul say all the Mosaic Law is comprehended in one word, and John's answer is the simple, practical application of that one word.

And it comprehends, too, all the essence of the New. It is the one basic principle the Old and New have in common—

"Thou shalt love thy neighbor AS THYSELF."

—thou shalt think, and act, and live your lives, in terms of general universal welfare, and not selfish, exclusive, *personal* welfare.

It is expressed in many and varied ways in Scripture and illustrated by many and varied examples, but it is never more simply and effectively put than it was by John to the enquiring multitude.

**He puts an attractive theoretical principle in the form of an awkward and embarrassing practical challenge to sincerity—**

*"He that hath 2 coats, let him impart to him that hath none: and he that hath meat, let him do likewise"* (Luke 3:11).

Food and raiment—all the necessities of life. And we are commanded NOT to go beyond the necessities (1 Tim. 6:8)—

"Having food and raiment, **be therewith content.**"

—stop there, and turn the balance of your efforts and attention to eternal, worthwhile labours: lay up treasure in heaven where it is safe and lasting.

How many of us have more than 2 coats?—and yet there are still so many who have none. We can find them very easily if we really want to take the trouble to care.

**Is this perhaps being a little too literal?—a little too searchingly and uncomfortably literal?**

It is for each one to say what these things mean to him; for each one to work out between himself and God. But we can be assured that John was not expressing mere idle words, and that the way to the Kingdom he heralded lies only along the rarely trodden path that he points out so clearly.

Christ is the great example, and Paul a worthy illustration of following that example—

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

*"Let this mind be in you which was also in Christ Jesus."*

*"Look not every man on his own things" (Phil. 2:4).*

*"Love seeketh not her own."*

*"Though he was rich, yet for our sakes he became poor."*

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IN the providence of God, John sufficiently—even though but shallowly and temporarily—cleansed and aroused and purified the nation, that God could manifest Himself through Christ among them and make a deep impression on many individual hearts that John had stirred to hope and expectation.

We are aware of the difficulty that even the sincere ones experienced in trying to fit Christ as he was into their conception of what the Messiah *should* be—

"We have heard out of the Law that Christ abideth forever: and how sayest thou that the Son of man must be lifted up?" (John 12:34).

And when Jesus was asked—

"Why say the scribes that Elias must first come?"

He answered (Matt. 17:12)—

"Elias is come already, and they knew him not.

"Then the disciples understood that he spoke of John the Baptist."

Elijah truly comes at the end, before the great day of Christ's manifestation to Israel, but there had to be an Elijah for the first coming, for the first coming was a real and true offering to the Jews of the Messiah and the Kingdom.

God knew that Israel would reject Christ, and that this would not be the day of his glory to which the coming of the literal Elijah was related. It was so foreseen and foretold, and in the wisdom of God the working out of the plan of redemption depended on Christ's rejection.

But, still in the offering of Jesus to them, the promise of the forerunner must be fulfilled, to carry out God's part and to remove any justification of their rejection—

"This (John) is Elias, *if ye will receive it*" (Matt. 11:14).

*If they had accepted Christ, John would have been the complete fulfilment of the Elijah prophecy, but God knew it was not to be.*

\* \* \*

JOHN was sent to prepare the nation—to raise the national expectancy—to focus attention on the manifestation of Christ.

This was the principal purpose of his baptism. It was a transitional, introductory appointment, to lead to Christ, to prepare for Christ, and to provide the avenue by which Christ should be manifested.

It was a typical, national purification, because for 3 years God was going to manifest Himself intimately among them in His only begotten Son. John said, of the purpose of his baptism—

"That he should be made manifest to Israel, THEREFORE am I come baptizing with water"  
(John 1:31).

Baptism is a recognition of uncleanness and a seeking for cleanness. John's baptism was another link between the Old and the New.

The Law had its washings and purifications. The principle of symbolic cleansing by water was already established. The wisdom of God carried it a step further in John's ministry, and made it a public act and testimony of repentance from sin, and allegiance to righteousness.

The way was thus gradually prepared for the full significance of baptism as a death to the Old and a resurrection to the New—an entering into, and becoming part of, Christ and his sacrificial death and life-bringing resurrection.

To further establish the smooth continuity, Jesus—as he began his ministry—associated disciples with himself by baptism, and gradually came to baptize more disciples than John (John 4:1). Thus was the transition gently made—

"He must increase, but I must decrease" (John 3:30).

*But baptism had still not yet been revealed in its full significance as related to Christ's great sacrifice for sin.*

\* \* \*

JOHN proclaimed a principle that the Jews were now going to have to see clearly—a principle illustrated and established in their own history, but which the nation had never understood.

It is a principle later greatly emphasized by Christ and Paul, and shown by them to go right back to the beginning in the selection of Isaac and rejection of Ishmael; the selection of Jacob and rejection of Esau—

"They are not all Israel who are of Israel, but the children of the promise are counted for the seed (Rom. 9:6-8).

John said to them (Luke 3:8)—

"Begin not to say within yourselves: We have Abraham to our father."

This was the national delusion, and it can be equally deluding today. Christ's brethren are not such simply because they belong to an ecclesia or a fellowship.

Membership of itself is no guarantee. It is essential, truly, and part of the required obedience, that we assemble with those of like Faith, and that we keep separate in fellowship from error.

But standing before God depends—not on mere membership—but on the character of our day-to-day and moment-to-moment activities and interests.

**We are "in Christ" ONLY if the everyday course of all our thoughts and acts are in Christ.**

The principle John emphasized is still vital:—It is not ritual and relationship but righteousness and reality, that constitute sonship to God.

*"We are in fellowship with the Father only when we are thoughtfully and consciously walking in the Spirit-Light.*

\* \* \*

JOHN was utterly single-minded and intense in his unsparing denunciation of wickedness, regardless of what was involved.

Because of his testimony against Herod's wickedness, Herod shut up John in prison, at the instigation of Herodias, his wife.

While in prison, John sent to Jesus, saying (Matt. 11:3) —

"Art thou he that should come or look we for another?"

This question by John presents somewhat of a puzzle. We must try not to read too much into it, nor too little. It was recorded for our comfort and admonition, and we must seek its lessons.

It is a great and helpful revelation of his inner feelings. It cannot be that John actually doubted that Jesus was the Messiah. This, he himself, on the direct evidence and testimony of God, had established. But he was perplexed. He sought assurance and reaffirmation.

It was a supreme test and trial for John to be confined to a dungeon while Jesus, whom he had announced as the Son of God and the long-promised Messiah, went about the country teaching, with no message for John, no hint of recognition of his plight, no explanation, no indication of what John could expect.

We are so strikingly reminded of Elijah himself when, after his so courageous stand on Mount Carmel, he fled in disappointment and despair before Jezebel.

John did not lose faith, but he seemed to lose heart and hope. The weak human flesh was spiritually exhausted by the long intensity of the struggle. John was mortal. He needed to be strengthened and comforted, and reminded of the glorious and unchanging realities.

In this perplexed appeal of John from the dark dungeon to the one whom he had joyfully and courageously hailed as the long-awaited Messiah, we feel a closer fellow-feeling with John than in any other part of his life. He was truly one of us, though he looms so great in the purpose. He struggled against the same mortal frailty, and out of weakness was made strong. Like Job, he could not understand and he agonized for an explanation of a seeming contradiction.

*Jesus did not give him any explanation. He did not even answer his question. John must, like Job, endure his unexplained testing in faith unto the end.*

But Jesus did give him this—fresh, powerful, conclusive evidence to strengthen his faith and encourage his patience, and he reminded him there were great blessings for those who held fast to assured realities in spite of passing appearances, and who did not weary or stumble at unexplained problems that lay behind the veil of God's wisdom.

We can not really say Jesus was rebuking John for being offended or stumbling. Rather it would seem he spoke to strengthen John's obvious struggle against the natural temptation of the flesh to be impatient under trial. His message was to help in the trial without hindering its purpose.

Jesus himself required and received angelic strengthening in Gethsemane. In the extremity of the trial there, he asked a question—"Can this cup pass?"—that it is not easy for us to fit into the pattern of his complete knowledge of what was before him, and his unreserved self-yielding to it.

But there is no question of his faithfulness, obedience, or sinlessness.

The record of these things is to help US to overcome—to encourage us with the example of others who have overcome. It helps us to realize that there are many things about temptation, about the flesh, about the ways of God, about others, about ourselves—that we can not understand.

*It is well we DO realize the pitiful limits of our understanding in so many things.*

Jesus did not send one word of direct encouragement or approbation to John by the messengers. There was just the calling attention to the miraculous, beneficial manifestation of the Spirit in works of life and healing, and a reminder of the blessedness of a patient, trusting faith unmoved by any stumbling-blocks—

"Blessed is he whosoever shall not be offended in me."

The wisdom of Christ's reply lay in the fact that John's real need was not an explanation, but the realization that true blessedness consists in a faith that will joyfully and thankfully hold fast through anything, without explanation.

This alone is really faith at all. Jesus knew what John needed and that he would overcome, for as soon as the messengers were gone, Jesus spoke to the multitude of John's true greatness —

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

\* \* \*

WE are told no more about John's thoughts, feelings and sufferings. A little later on they all came to an end, at the hand of Herod's executioner.

It seems sad that a righteous man like John should be cruelly cut off by wicked hands, but in the wisdom of God he had done his work.

We **must** get GOD'S viewpoint, and we must get a true view of the purpose of this present life as simply a brief preparation for an eternal reality. It was not suitable that John should continue, once Christ had been introduced to the nation, and begun his ministry.

*John's work was done.*

John's whole purpose was to prepare the way for Christ. He was the last of the prophets of the old dispensation. If he had lingered on when his work was finished, it would have detracted from the power and success of that work, and hindered the transition from the Old to the New.

The sword of Herod, rather than a calamity, was a wise and merciful provision of God to clear the way for the new, and to give His beloved rest. And, as the forerunner, he must precede his Master in this also. Of John's death, Jesus said—

"They did unto him whatsoever they would:  
"Even so shall the Son of Man also suffer of them."

The picture at the beginning is joy, and at the end it is sorrow, but it is not the sorrow of those who have no hope.

Rather it is through the sorrow that the promise of the joy is fulfilled, and we meet now in rejoicing to commemorate an event that at its occurrence plunged all God's people into sorrow and despair.

Looking back, now it is all past, we see the sorrow as a passing and necessary factor in the wisdom of God's love to produce the final joy. And so— in the end—all sorrow will be seen to be.

—G.V.G.

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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

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THE faith of Christ gives us the highest knowledge, which we cannot reach by nature. It tells us of the Father in heaven, as the First, and the Eternal, filling heaven and earth by the invisible energy of His irradiant Spirit, constituting an eternal and universal unit, out of which all things are, and in which all things subsist.

It thus satisfies the highest desire of the highest intellectual capacity with which man is endowed.

—**Bro. Roberts.**

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## **Current World Events**

### **EUROPE: DRIFTING TO RUSSIA**

The structure of Europe as it has stood since WW II is changing. Nations which once felt they had special ties to US now sense these are breaking. All over Europe, there is growing fluidity and search for new forms.

W. Germany, adrift, is whirling about seeking new leaders. Erhard's days are numbered. Germany seeks new men. Best bet is that Socialists will enter the government: may even run it.

Willy Brandt, W. Berlin's mayor, is the No. 1 German Socialist. He has been talking to Russia's ambassador to E. Germany. What's up? Once Brandt saw his city as a bastion of the West inside Red territory. Now he talks of Berlin as a possible bridge between West and East.

Herbert Wehner, a former Communist who turned Socialist in 1944, is a power in the Socialist Party second only to Brandt. He feels strongly that W. Germans should deal on their own account with E. German Reds—and Russians. A German-Russian deal is a nightmare to much of Europe. NOW IT'S CLOSER. (USN 11:7)

*Let us fervently thank God for the light of His prophetic Word, by which we see the meaning and direction of these developments, and have assurance of the glorious and peaceful sunrise that lies beyond the dreadful night of calamity and destruction into which the world is plunging.*

### **GERMANY SUSPECTS US PLANS**

Pres. Johnson, in a major address Oct. 7, stressed his desire for a reconciliation with Russia. German leaders suspect he is engaged in manoeuvres that can end in a US-Soviet deal at German expense.

The German attitude is: Russia wants to keep the status quo in E. Europe, permanent division of Germany, and maximum control over W. Europe. Johnson's new policy gives Russia a better chance of achieving these goals than they have had for years. (USN 11:7)

*All nations suspect and distrust each other. DeGaulle is brutally correct when he says no nation has allies—just self-interest. "Then God sent an evil spirit between Abimelech and the men of Shechem" (Jdg. 9:23). God is still manipulating the hearts of rulers to cause men to punish each other for wickedness and godlessness.*

### **STARVATION IN 15 YEARS**

At present growth rates in world population and food supply, US officials estimate that in 15 years there will be nothing to eat for 500 million people. (Nwk. 10:6).

*Another sign of the failure of human "civilization" and the nearness of the end.*

### **EUROPE DEFENCE IN DISARRAY**

The defences of W. Europe are now being lowered dangerously. The dilemma is this:—how to maintain an effective defence while (1) accepting the current detente at something like face value, and (2) attempting to marry with the Soviet bloc.

**No one seems to know just what should be done to build an effective alliance without France.**

The British, Dutch, Belgians, French, Danes and Norwegians do not want Germany united—to the delight of the Communists. The Dutch and Belgians do not want W. Europe run by either the French or Germans, nor does Britain. The Italian horror is a NATO run by a US-British-German triumvirate, without Italy.

All the NATO nations are jealous of one another—squabbling over external trade, internal trade, trade with the Reds, prestige. Unless a threat develops rather soon to challenge NATO, it is on the road to dissolution.

All planning must now be done with the uncertainty as to what, if any, use of French territory and French assets could be made in the event of emergency and real need. This is a major complication and a weakening factor.

To these things should be added all the political, economic and emotional issues that gnaw at NATO's vitals, plus the lure to follow France's course which to some seems to be the easier way.

Without France in NATO, the Russians could drive the US forces behind the Rhine by threatening encirclement. US. German and other air forces, if able to continue to fight, would have to get back farther. This would require use of French air bases.

It must be assumed that, in such a situation, NATO would order US and German forces to fall back into France. If France chose to resist with arms, the US and German forces could not very well fight Russians on one side and France on the other.

If US withdraws from Europe, Russia would be tempted to test the opportunity to extend her sway. Defence, then, would be replaced by W. Europe's ability to compromise with Russia.

**DeGaulle's withdrawal of France from NATO has created a number of extremely difficult military problems. With France outside NATO and hostile to it, no prolonged conventional defence of W. Germany is practicable (USN 11:14)**

This is very much as it must be—a squabbling, defenceless, mutually-jealous and mutually-fearful Europe. What an invitation to Russia!

### **CRIME CRISIS: OPEN WARFARE**

US police are face to face with a crisis. Serious crime is in a strong rise that appears to be gaining momentum. Crimes solved are declining—a trend that is also accelerating.

Police ranks are thinning in city after city. Capable men are resigning or retiring in growing numbers from the seemingly hopeless job of curbing crime in today's society.

During '65, 53 police were murdered in line of duty; 6836 injured. It is becoming commonplace for police to be attacked by a mob while trying to arrest a suspect.

Police Chief Purcell told the IAOP Convention: "It is obvious police cannot effectively cope with what is rapidly becoming open warfare involving 1000's of persons with firearms, Molotov cocktails and other lethal weapons. If these riots continue to increase in intensity, ferocity and frequency, the police—no matter how well-trained—cannot be expected to contain them."

There is a growing feeling across US that the nation is moving into a police crisis. San Diego Police Chief Sharp summed it this way: "Crime is increasing 4 or 5 times as fast as our population. If there isn't a change, inevitably it will lead to anarchy—and criminals will control the nation." (USN 10:17)

*How strangely true is the prophetic picture of the last days!—unprecedented knowledge and accomplishment (and pride), with a rapid degeneration into lawlessness, violence, immorality and godlessness. What human could—2000 years ago—have foretold this pitiful combination? Such promise, and such failure! Such wonderful possibilities, if man had 1/100th of the wisdom that he has of knowledge; such terrible realities and prospects, because he has not!*

### **"SCIENCE TOPSY-TURVY"**

The Arecibo radio telescope in Puerto Rico is the world's biggest ear. In operation only 3 years, already it is turning science topsy-turvy. Open last year's encyclopaedia and you will read that Venus revolves counter-clockwise like any normal planet: Arecibo showed it revolves clockwise. Turn to the chapter on Mercury and you will read it rotates on its axis in 88 days. Arecibo says 59. (USN 11:24)

Just in case we lapse into the naive illusion that gravely-propounded and loudly-trumpeted scientific "facts" are really facts. If "last year's encyclopaedia" can be so blithely proved wrong on what would appear to be some of the simpler "facts" of astronomy, what CAN be believed? There is one Book, and one alone, where we can find dependable FACTS, and it is surely the height of folly to twist and contort the divine revelation to fit the passing theories of "last year's encyclopaedias."

### **CHINA'S NUCLEAR ADVANCE**

The next step in China's atomic development is expected to be an intermediate- range nuclear-tipped missile, possibly in '67. Such a missile, with a 1000-mile range, could hit targets in a large part of Soviet Asia, Japan, Pakistan, India, all SE Asia and part of the Philippines.

Mao then will hold the position Stalin had in Europe after '49—a power core based on immense conventional forces backed by a local monopoly of nuclear weapons. Stalin blackmailed Europe and forced US to move massively into W. Europe to counter the pressure.

US is expected to commit itself to aid India or any Asian country attacked by China. Johnson has hinted at the new role US may be called on to fill in Asia. While in Malaysia, he promised support to any non-nuclear nation subjected to the threat of nuclear blackmail. (USN 11:14)

\* \* \*

The Red Chinese have very brilliant scientific brains among them, able to compete with the advanced countries of the world. From '50 to '63 they trained 600,000 new scientists in their own colleges. Enrolment in science courses is expanding very fast, especially in nuclear physics.

Japan has supplied Red China with transistors for computers, special steels, heat-resistant alloys, and oxidized titanium. (USN 11:14)

*The current international situation, as always, is a divinely-manipulated complex of checks and balances, working God's will in the nations. China, violently denouncing and threatening both Russia and US, is a major factor in the current picture, for it largely affects plans and activities of both.*

### **GIBRALTAR: SPAIN PRESSES**

IN 1727, only 4 years after Spain had ceded Gibraltar to Britain "forever," Philip V launched the first series of Spain's vain sieges of the Rock.

Last week, in evident agreement with Philip, Franco escalated his current economic siege of the last colonial outpost in Europe by cutting off all trade and traffic between Spain and Gibraltar.

There are threats from Madrid of harsher measures to come—possibly including closure of the sea lanes around Gibraltar.

But no matter how awkward Spain chose to make things, there appears to be unshakable determination in London to maintain Gibraltar as one remnant of empire where the Union Jack will not come fluttering down. (Nwk 11:7)

*A sad commentary on the vanity of human greatness, as Britain clings pitifully to one of the few remaining meaningless scraps of what was once a world empire!*

### **GERMANY: NO. 1 PROBLEM**

At the moment, the world's great problems appear to be in Asia, where Red China is the main troublemaker, but in the future Germany is seen by US as the world's No 1 problem.

Germans have enormous capacity. The younger generation is deeply discontented, insisting that Germany occupy a position in Europe and the world to which its strength and capabilities entitle it.

Germany, now divided between East and West, at some point is going to insist on being unified. To try to keep it divided is the road to disaster. Russia is the one country that can open the way to German unification. (USN 10:17)

\* \* \*

As an economist, Erhard was a recognized success, guiding W. Germany from ruins to riches after WW II. But as a politician he has been far less successful. Troubles have been piling up since he took power in '63. W. Germany keeps finding itself caught in the middle:—between France & US, between France & England and, most of all, between East & West.

All the while there seemed to be no progress toward the one big German goal: reunification of E. and W. Germanys. Germany's political crisis comes at a time when US is counting on W. Germany to help rebuild Europe's defences. The whole Western world has an important stake in W. Germany's political stability. (USN 11:14)

*Germany, which devastated the world twice already in this century, is again increasingly becoming the problem and key of the future. Russia must face this growing menace to her own security and her influence in Europe. All Europe fears Germany, from bitter recent experience. They may choose a Russian master rather than a German one.*

## **PROPHECY SAYS IT WILL COME**

Adenauer said recently: "The greatest danger for US lies in Europe and, in part, in Asiatic Russia. If Russia took over France and Germany, it would be the strongest nation on earth, and US could not do anything about it." (USN 10:17).

What Adenauer fears and foresees is exactly what MUST happen—Russia must "take over France and Germany and be the strongest nation on earth" and God will cause US to blindly help it along.

## **VIETCONG HOLD IS STRONGER**

The Viet Cong's control of the villages, where 4 out of 5 Vietnamese live, has hardly been touched. If anything, the local Red cadre of headmen, police, tax collectors and school teachers may be stronger than ever, particularly in the rich Mekong delta. The "other war" of revolutionary reform in S. Vietnam to which US is so eagerly committed has so far made negligible headway. (Nwk 11:14)

## **NEGRO WELFARE WORSENING**

While the income of the middleclass Negro rises, that of the great mass of Negroes is declining. During the 1960's, median family income for Negroes has dropped from \$3897 to \$3803 in LA's Watts; from \$4346 to \$3729 in Cleveland's Hough.

The employment situation has become incomparably worse for the lower class Negro. While unemployment among whites has been declining this year and is now 3.3%, Negro unemployment has been climbing and is now 7.8%. The jobless rate in many Black slums has soared to 25%.

The most unyielding barriers to the Negro's advancement are put up not by corporations but by the craft unions, which are so biased that it is easier for a Negro to become a physician or junior manager than an electrician or plumber. Largely because of union bars, the incredible fact is that since '57 the number of Negroes at work in the US private economy has scarcely increased at all.

Getting good housing is perhaps the most difficult hurdle of all for most Negroes. One tragedy is that urban renewal often means Negro removal, forcing lower-income Negroes to move to even meaner slums. Because the Negro urban population has almost doubled since '50, the ghettos are spreading. (Tm 10:28)

\* \* \*

Hard-core Negro joblessness is getting even worse. The Negro employment picture is much darker than painted in the official 7.8% rate (3.3% for whites). A research writer says: "US is a racist country. It defeats and discourages Negroes at every turn. Until employment drives combat racism in unions, industry, government and society all at once, the war against hard-core Negro poverty will be nothing but a border skirmish." (Nwk 11:7)

*This is in the world's most prosperous and self-righteous nation, with a self-imposed mission to reform the world.*

## **9 YEARS IN THE SPACE AGE**

Nine years ago last week, Sputnik I's beep-beep signalled the start of the space age. An astounded world peered upward at the 184-lb. bit of man's ingenuity.

Now 1158 man-made objects are orbiting the earth, moon and sun— among them 274 "intact" satellites. 22 Russian and US craft have swung past Venus and Mars and soared around the sun. More than ½ the US satellites are on military missions. (Nwk 10:17)

*The billions spent on the vicious rivalry to dominate space could have brought health and food and comfort to suffering and starving millions, but human happiness is not as important as pride and prestige and military domination.*

## **EPISCOPALS & PIKE'S HERESY**

The Episcopal House of Bishops has always been a kind of gentlemen's club. At the annual meeting, prelates and their wives usually spend 5 casual days trading gossip, sipping a few cocktails, and dispatching interim housekeeping chores that have cropped, up between the triennial general conventions. The bishops wear genteel smiles as uniformly as pectoral crosses. Club members are wary of rocking the ecclesiastical boat.

But last week, when the bishops gathered, the club confronted an unusually nasty dispute—nothing less than the charge of heresy against Bishop Pike.

Alarmed by the fuss, Presiding Bishop Hines moved quickly to avert a heresy trial, by appointing a committee which, while censuring Pike, rejected a heresy trial as "detrimental to the church's mission and witness." (Nwk 11:7)

\* \* \*

Not many Episcopal bishops agree with the dogma-smashing theological views of Bishop Pike, recent head of the Calif. diocese. But not many want to see him put on public trial for heresy. Last week, at its annual meeting, the House of Bishops adopted a compromise statement that reproved Pike for his scepticism about such doctrines as the Virgin Birth and at the same time deplored the notion of a heresy trial as a throwback to centuries when the law sought to repress and penalize unacceptable opinions. (Tm 11:4)

*Truth and error have long since ceased to have any meaning or importance in the churches of the world. How far has this trend advanced in what was once a sound and united true Christadelphia?*

### **COMMUNISM: BACK to REALITY**

Belgrade will drastically cut tariffs on ½ of Yugoslavia's imports, throwing the country's enterprises open to foreign competition. By this, Yugoslavia hopes to weed out its weakest industrial plants and force goods produced in the country to compete on equal terms with those manufactured in Europe.

Once that is done, Belgrade intends to make the dinar freely convertible, and to renounce all government control of the economy except for such corrective powers as Western government retain.

No one is watching these moves more closely than the leaders of the other Communist nations of Europe. In the Communist world, Yugoslavia is a weathervane; ideas that originate there have a way of turning up in other Communist countries. (Nwk. 10:17).

*The whole trend throughout the Communist world is, as after the French Revolution, back to the old pattern. Europe must be united under Russia and the Pope, and everything moves beautifully in that direction.*

### **GERMANY: VEERING FROM U.S.**

DeGaulle last week said: "It is not our fault if preferential ties between Germany and US have deprived the Franco-German accord of inspiration and substance."

Erhard is threatened with political extinction, and DeGaulle is clearly trying to strengthen the hand of those Germans who want Erhard replaced by a closer friend of France.

It seems certain Erhard's days are numbered. His fall could have grave results for US and W Europe, for his successor would undoubtedly not back US as strongly as Erhard has. This in turn would raise the possibility of a rapprochement between W Germany and DeGaulle. This could have enormous impact on European politics for years. (Nwk 11:7)

*Erhard, ever-faithful to the US, was let down by US when he came pleading—to stave off his government crisis—for an adjustment in the arms agreement imposed on Germany by US. Now US faces the ominous prospect of an embittered Germany, led by a former Nazi and former Communists, turning toward the East. Statesmen are led by God, by use of their own short-sighted selfishness, to further God's plans in opposition to their own true interests. "The Lord God rules in the kingdom of men"—regardless of what men may wish or do.*

### **REDS BUILD MIDEAST POWER**

Russia has been pouring arms, planes and rockets into Arab nations in the Mideast in recent months. Tension in the Mideast is higher than it has been for years, on the heels of a number of Israeli-Syrian border skirmishes.

Russia's objective appears to be to secure a major role in the Mediterranean, where their fleet already is understood to outnumber Britain's. Informed sources say the Arabs are providing Russia with important naval bases for warships and submarines in exchange for arms. (TorTel 10:20)

\* \* \*

Rumblings of war in the Mideast: For 2 years there has been a build-up of Soviet naval power in the Mediterranean. Russian arm shipments to the area are rising. Egypt, Algeria, Iraq and Syria are accumulating an impressive array of MIG supersonic fighters, antiaircraft missiles, tanks, rockets.

Russia has always dreamed of breaking out into Mediterranean waters, becoming a major power in oil-rich Mideast. THAT'S CLOSER TO REALITY NOW. (USN 10:31)

*We know, when Russia is ready, she will strike in the Mideast, according to Eze. 38. In the meantime she is forging her alliances there, and consolidating her power, and encouraging Arab hatred and violence against Israel.*

### **NIGERIA FALLING APART**

Once considered the most stable of Britain's ex-colonies in Africa, Nigeria is in a savage explosion of tribal feuding in which more than 3000 have been killed and the last hopes for preserving a meaningful federation between the country's 4 mutually-suspicious regions have all but disappeared.

Last month throughout the north, mobs of Hausa tribesmen invaded homes and offices of Ibos, beating and murdering any Ibo who fell into their hands. 100's were killed. 100's more fled in panic.

Massive population shifts have ripped away most of the intertribal settlements that had helped bind the federation together. About 10,000 Ibos have left the north. Since Ibos are more proficient than Hausas, this left the railroads, communications, power stations and dam sites in helpless disarray. (Nwk. 10:17).

*Enmity and strife is the worldwide picture. Peace is not meant for any who do not obey God. God's judgment on man's pride and presumption at the tower of Babel still bears its fruit, but man will riot learn wisdom from it.*

\* \* \*

Trouble has been occurring in Nigeria since independence from Britain in '60. The government, headed by a northern Hausa tribesman, ran into mounting problems—corruption, inflation, strikes and disorders—over a 5-yr. period.

Nigeria has the largest number of trained and educated persons of any Black African country—lawyers, teachers, engineers, accountants, clerks, technicians and civil servants.

Here too are to be found rich and diversified resources. There are large plantations of cocoa, rubber, cotton and peanuts. Being developed are mineral resources—iron, tin, coal, and petroleum.

Yet this relatively advanced African nation is about the same stage of political development as the American Indian was when the first white settlers arrived. Realization is dawning, after 6 years of independence, that this country—like its neighbours—is far from ready to make the big leap from a tribal society into modern nationhood. (USN 10:17).

### **SYRIAN TERRORIST ATTACKS**

Night after night in the past 2 years, infiltrators of the Syrian-backed terrorist organization, El Fatah (The Conquest), have crept down from the hills above Lake Tiberias, planted their mines and plastic bombs on Israeli territory, then retreated across the border. Last week 4 members of an Israeli border patrol were killed as their car ran over a terrorist mine.

In recent years, Syria—and its fellow revolutionary Arab states, Iraq and Egypt—have been buttressed by a steady influx of Soviet MIG's and tanks. (Nwk. 10:24).

### **RUSSIAN-GERMAN ALLIANCE?**

What is going on in Bonn these days is nothing less than a revolution. It is a revolution most boldly defined by former Defence Minister Strauss: "At last we are beginning to grasp that US interests in fundamental questions are no longer identical with our interests or our European neighbours."

Many Germans charge US with hindering the development of relations between France and Germany. And then there's the most ominous German suspicion of all: that Bonn's close alliance with the West has

prevented reunification of Germany. "We had a chance to make a deal with Stalin in '52," say serious politicians, "and we turned it down because of US pressure." While the current wave of criticism of US was expectable, its vehemence seems excessive.

**Some US diplomats are so convinced that a Russian-German alliance is entirely possible within this decade that they are openly contemptuous about this "nonsense" of "not hurting German sensibilities."**

THE BASIC ADVANTAGES TO GERMANY OF TURNING TO RUSSIA REMAIN. Moreover, it is not inconceivable that Russia—harassed by China—would be willing to make political concessions to win Germany's adherence. (Nwk 11:14)

*What more could we ask as to fulfilment of prophecy and verification of the divine inspiration of the Bible's picture of the last days? "Even so come, Lord Jesus!"*

### **ARABS ENVY ISRAEL WEALTH**

All the struggling and incoherent elements in the Arab world are specially challenged by the continued existence and comparative prosperity of Israel. Now the current weak government of Syria is seeking to round up supporters for a holy war. Syrians count on Russian support, which has been forthcoming in the past.

If outside powers become involved—as is obviously the hope of the present Syrian government—a formidable struggle might be touched off. (LdnFP 10:21).

### **COMMUNISTS' HARVESTS UP**

Last year, Moscow had to spend \$½-billion for foreign grain. But this year's harvest—160 to 165 million tons—was well above the previous record of 152 million.

And because E. Europe's harvest also looks bountiful, the Russians will not only be able to save its foreign currency but also to lay away a grain reserve that could last 'till '70. (Nwk. 10:24).

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Wilson is still unenthusiastic about entering Europe's Common Market. Even if France says yes, he prefers a special free-trade arrangement with US and Canada. (USN 11:14)

### **CHINA HAS NUCLEAR MISSILE**

One day last week a fuelled missile carrying a nuclear warhead roared across the desert in China to a target zone some 400 miles away. Red China scientists had succeeded in matching missile technology with the theoretical physics of small, deliverable nuclear warheads. Only US and Russia had ever fired a live nuclear-tipped warhead rocket before.

China apparently knows how to package a nuclear weapon in small sizes. It was the second time in less than a year that a Chinese test contained an ominous surprise for the West. Just last May, China exploded an A-bomb with quantities of H-bomb material. (Nwk 11:7)

*The nations who have nuclear bombs show great righteous indignation and concern for human welfare and "nuclear proliferation" when those that do not have them try to develop them. Hypocrisy is to be expected from natural man, but one would hardly expect it to be so openly and naively manifested.*

### **WORLD CHANGES AID RUSSIA**

A quick look at the shape of a changing world:—

Asia is hardening around Vietnam's war. Europe, increasingly on its own, seems to be softening up, drifting. Africa wallows in the ineptitude of new and inexperienced black leaders. Mideast is a growing shambles of Arab rivalries and little feuds.

Russia appears more secure as the leader among Communists. In W. Europe, Russia sees new opportunities arising. W. Germany is in full political crisis. Britain is floundering in economic troubles. To

Russia, this looks like a good time to get busy in the West. W. Germany's troubles are attracting the Russians. If W. Germany goes adrift Russia stands ready to offer a tow. (Nwk 11:14)

*A "changing world," indeed—and the more it changes, the more marvellously accurate the prophetic picture is seen to be: growing trouble in the Mideast, growing confusion and weaknesses in Europe, growing opportunities for Russia.*

### **MILITARY SPACE PROGRAM**

The US Air Force has successfully passed the first major test in its secret program to put a military man in space. One primary duty foreseen: to develop new methods of earth-reconnaissance from far out in space. (USN 11:14)

### **DETERIORATION IN AFRICA**

Few if any Black African countries are achieving the bright future painted by their politicians when white colonialists began packing up a decade ago. Instead, most are bogged down in poverty, tyranny and bloodshed.

The deteriorating situation in most Black Africa accounts for stiffening resistance of whites in the South against any yielding to their black majorities.

In 6 years of freedom, CONGO has had 5 governments, 2 military takeovers, at least 2 mutinies in the Army, and a rebellion that nearly turned the country into a Communist state.

Since independence in '60, NIGERIA—Africa's biggest country, 56 million—has been rocked by political and tribal crises that have threatened, at least 5 times, to split the country into 4 or 5 separate nations.

Cuban Reds, as "military advisers," reportedly control the CONGO REPUBLIC, one of the poorest in Africa. Its prospects are bleak.

Nkrumah, who ruled GHANA from the time of independence ('57) till his overthrow last February, led it from riches to ruin. When he was toppled, Ghana was not only broke but on the verge of becoming a Russian base in Africa.

IVORY COAST is an African success story. Things are better today than when the country became independent of France 6 years ago.

GUINEA is another African country which has gone broke since independence.

The southern 1/3 of SUDAN has been in ferment ever since independence from Britain in '56. Black African tribes revolted against domination by northern Arabs who still take black men as slaves.

KENYA seems to be one of Africa's brighter prospects. Its present government is pro-Western and anti-Communist.

TANZANIA, a union of Tanganyika and Zanzibar, is one of the militant, radical African states aflame with desire to overthrow white rule in S. Africa.

Tribal troubles beset UGANDA— a conglomeration of 4 tribal kingdoms and a host of other tribes—7 million people. Conflict is chronic. The economy—agricultural in character—is stable and self-sufficient.

ZAMBIA has immense mineral wealth. Its copper earns \$400 million a year, and finances a billion-\$ development plan. Zambia seems capable of becoming, eventually, one of Africa's most prosperous states.

1000's have been killed in tribal wars in RUANDA since independence.

Chinese Communists, fomenting trouble, have moved heavily into BURUNDI. (Nwk. 10:24).

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The turmoil that has long been a feature of Black Africa appears to be increasing. (USN 11:14)

*A "time of trouble" is the divine picture of the last days, as man more and more manifests his inability to either rule his fellows or control his own evil and selfish and lustful propensities.*

## **DeGAULLE SERVES GOD'S PLAN**

The DeGaulle goal is to restore France's lost grandeur by putting her in a dominant position in Europe. He knows that as long as US stays in Europe, US influence will always overshadow French influence so he tries to drive US out of Europe and to frustrate and embarrass US elsewhere.

He also knows that if Germany is permitted to become united and strong again, then German influence will overshadow French influence, so he works to keep Germany weak and divided.

He is working for a Soviet-French understanding which will form a pincers around the Germans—France the west prong and Russia and her satellites the east prong. Paris and Moscow have a number of common interests. Both want to combat US influence in the world; both are afraid of Germany's resurgence; both are opposed to German rearmament or unification. (USN 10:24).

*DeGaulle, with his illusions of grandeur and bitter Anglophobia, is playing into Russia's hands and blindly but beautifully advancing the divine purpose.*

## **BRITISH CHURCHES vs. BIBLE**

Last week a Committee of the British Council of Churches refused to endorse the Biblical ban against fornication, which it found occasionally permissible. (Tm 10:28)

*We hardly expected the world's churches to actually endorse and encourage the foretold latter day abandonment of morality and decency, but perhaps we SHOULD have expected it. It is a natural and logical step in the current ecclesiastical rejection of the authority of God's Word of holiness, back to the fleshly "religion" of Canaan.*

## **POPE TO VISIT CANADA FAIR**

Pope Paul will visit next year's Montreal World's Fair. The Vatican will not have its own pavilion at Montreal, as at the '64-5 N.Y. Fair. Catholic, Methodist, Baptist, Anglican and other faiths will house their exhibits under one roof. (LdnFP 10:15)

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A long-standing ban on Catholic participation in YMCA activities in Canada appears near an end. (LdnFP 10:15)

*Each little step in the ecclesiastical picture is in the right direction—back to Mother Rome.*

## **BIGGEST UNDERGROUND BOMB**

The same day China tested its latest atomic device, Russia set off the biggest underground nuclear explosion ever recorded—possibly twice as powerful as the biggest in US. (USN 11:7)

*The true picture of developing crisis and rivalry for world control is frightening, if we look below the deceiving calm and fair words on the surface.*

## **ABUNDANT OIL & GAS FINDS**

Drillers throughout the world are discovering gas and oil faster than it can be put to use. Global capacity now far exceeds today's demand. New oil wells are popping up all over the world.

Restive Mideast oil countries are talking action. New demands are being made on oil companies. Each country is insisting on greater production of its oil.

Iran, the bastion of the West, is dickering with Red nations, and preparing to pipe gas into Russia; also oil to Rumania in exchange for tractors, plows, etc.

North Sea gas finds mean a major new industry for Britain. There's talk of a Second Industrial Revolution. Britain apparently will be able to depend on its own fuel sources. This would be a vital help to British manufacturers in competition with foreigners. (USN 11:14)

## **JAPAN: LEANING TO CHINA**

The Chinese Communist government, almost from the day it took power in '49, has waged an increasingly-ardent, multi-faceted campaign aimed at eventually detaching Japan from its pro-American posture.

And though there has been little significant political response from the Japanese govt., in economic and intellectual circles the reaction has been warm indeed.

Perhaps the most concrete evidence of this has been the expanding volume of trade. China this year will sell Japan roughly \$300 million in goods, while Japan's exports to China are expected to hit \$350 million, 2nd only to exports to US. (Nwk. 11:14)

Japan, like Germany, bursting with economic expansion and prosperity, is beginning once again to assert its national prestige and dream its ancient dreams.

## **ISRAELI CANAL IS PLANNED**

A scheme to build a 178-mile alternative to the Suez Canal across Israel's Negev from Ashdod to Eilat moved closer to reality last week with the completion of a preliminary study. It would take 10-12 yrs., cost \$3 billion. (Nwk 13:7)

*The Scriptures have foreseen and foreplanned the necessary adjustments of this nature to make the Holy Land the Paradise of God and the center of world commerce and government* (Eze. 47:1-12; Isa. 33:21; Psa. 46:4, etc.).

## **REDS MAKE TROUBLE IN KOREA**

The uneasy truce in Korea has now been brought to its gravest crisis since the armistice 13 years ago. The UN told the N. Koreans: "You are on a collision course."

Are the N. Koreans, by lighting fires on this new front, trying to take some of the heat off the Vietnam war? If so, how far will they go? (USN 11:14)

## **SYRIA ADOPTS WAR STATUS**

Syria's Chief-of-staff announced civilian volunteers would be armed within a few days to make the Syrian people one army from the Israeli to Turkish borders. He said the Arab battle against Israel had entered its decisive stages (NtOb 10:17)

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A recurrent nightmare of European statesmen is still a Russian move in Central Europe (where Soviet ground forces remain preponderant), in order to offset a Communist military loss, or loss of face, in Asia. (Nwk 10:31)

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## **FRANCE & RUSSIA CLOSER**

DeGaulle is still wooing Russia—and vice versa. The 3 top Reds—Podgorny, Kosygin and Brezhnev—are all trooping to Paris in December for a 10-day visit, repaying DeGaulle's Russian visit. (USN 11:7)

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DeGaulle says that every one of the 100,000 flights of US planes over France each year must hereafter be cleared in advance (USN 11:14)

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

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## The Way of Peace Have They Not Known

*"Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come"—1 Timothy 4:8*

WELL might Paul say this! In these spiritual exercises, there is a peace and a joy that are unknown in the ways of folly. With all its drawbacks, a life of faith is a happier life than that of the unreflecting hunters of pleasure.

Our experience of these meetings around the table of the Lord is somewhat of a proof on this point. There are many comings together of human beings; but none ever takes place that so engages the whole man, that so soothes and satisfies the heart, as this meeting to celebrate "the love of our departed Lord."

*What is the cause? There is a reason. The faith of our Lord Jesus Christ appeals to our whole nature, and touches the highest chords of the mental man.*

This is not so with other things. A meeting to listen to fine music, to hear a lecture on a special topic, to discuss a grievance, public or private, to promote the interests of some particular class—to do anything else that men everywhere are in the habit of assembling to do—touches but a small part, and in most cases, the inferior part of the mental man.

*Whereas the loving and obedient remembrance of the Lord Jesus kindles the whole and the highest powers of our elohistic-imaged nature.* —Bro. Roberts

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### London Fraternal Gathering

*ON Oct. 1-2, many brethren and sisters from various parts of Canada and U.S. assembled at London, Ont., to be mutually strengthened and encouraged in the Truth by exhortation, lecture, singing praises to God's glory, and by association and personal discussions.*

Our brethren and sisters of the London Ecclesia arranged a program built around the subject, "Who Shall Abide the Day of His Coming?"; a theme taken from the searching words of Mal. 3:2, designed to stir our minds to a personal analysis of our standing before God, as we see the great and dreadful day of the Lord fast approaching.

The Saturday afternoon meeting centered around the building of God's spiritual House, the Chief Builder and Cornerstone, Jesus Christ, and of his people built up as elements of the Divine temple.

The allegory, taken from the construction of a literal building, was extended to the life of Christ. The required exactness of the Cornerstone in all dimensions, its placement as a radiating point for the truing and alignment of the superstructure, were impressed as essentials to a building fit for the Creator's use. Any deviations in the correctness of the foundation stone would lead to a building of distorted proportions.

The wisdom, love and mercy of God had provided the perfection required, in His Son Jesus Christ. While this exact copy of Divine characteristics was rejected by the builders of the first century, nevertheless, as prophesied years before, it became the Headstone of the corner, glorious in the eyes of those whose minds are stayed on God.

Upon this Foundation, tried and true, we were shown the labourers working together with God, each selecting and preparing materials to add to God's edifice. The durability of these materials was shown as most important. And the natural again was transposed into spiritual lessons, applicable to our daily lives and conduct.

We were reminded of the requirements of the Truth, of our agreement to the Covenant into which we have been called and selected by God, of the apostolic injunction to walk worthy of our high

calling in Christ Jesus, that we may be built into the Temple of the Apostles and Prophets, when we stand in the presence of the Chief Architect and Builder, appointed Judge of God's New Creation.

\* \* \*

IN the evening meeting our attention was focused on the coming of the Prince of Peace, who comes as a Mighty Deliverer of his people, and the solution to the world's troubles and anxieties.

As long as man is superficially in control of his own destinies there can be no peace. Only when God's judgments are in the earth will the nations learn righteousness. Without righteousness there can be no peace for the world.

The present age is appointed for personal and individual preparation of a selected few to become associated with Christ in delivering mankind ultimately from the power of and slavery to sin. To them, Christ will first come as a personal deliverer, accomplishing that which no man could perform, unaided by God.

The subjection of the whole world to Divine rule is the second step in the work of this Mighty Deliverer. Great opportunity is then afforded the earth's inhabitants to humbly submit to their new King, and praise God for His goodness in blessing the whole earth.

This again is only a further stage toward bringing about that which God purposed in the beginning—a world population, prepared through trial, to honor and glorify Him in the beauty of holiness, in immortal strength. Then and then only will God tabernacle with men in the fullest sense, for—

"There shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: And they shall see His face; and His Name shall be in their foreheads."

\* \* \*

ON Sunday morning, in the class period, we were instructed to consider the wondrous workings of the purposes of God in our lives. The orderly arrangement of all of God's appointments was impressed upon the hearers under the heading of, "To Everything There Is a Season, and a Time to Every Purpose under the Heaven."

An analysis of each aspect of God's teaching upon this feature brings forth the beauty and wisdom pervading the whole span of man's existence. All is arranged and controlled to a predetermined end, while providing man with choice and freewill: nothing going beyond the bounds of the Creator's purpose, and all tending to the final accomplishment of God's basic design—"filling the earth with His glory as the waters cover the sea."

\* \* \*

THE memorial service focalized our attention upon the means of salvation provided by God, unattainable by man's natural efforts, of the love and mercy of God in that, while we were sinners, Christ died for us. To prepare our minds and hearts to an acceptable partaking of the emblems of the body and blood of Christ, we were exhorted from the words of the Apostle Paul, to "stand fast."

This admonition followed the assurance of the coming of Christ, but not before certain departures from the Truth had taken place. This was not to be discouraging to the believers, but as a warning of the perversity of human nature, and to strengthen the hearers to stand against the tide of apostasy.

Daily search of the Scriptures was shown as the means of "standing fast" in the Truth. It assists us in proving all things, being able to defend the Truth against the encroachments of wrong doctrine. Being so equipped our daily lives will indicate to the world that our citizenship is in heaven, and we stand fast therein, regardless of the spirit of lawlessness on every hand.

The coming of Christ is a real and vital element in the lives of God's servants. By this rule they live their lives. All is made subservient to it. They live as if Christ stood at the door and was knocking. The second coming of Christ was the kernel of the writings of bre. Thomas and Roberts.

Upon it they illustrated the fulness of Gospel Truth: Moses, the Prophets, and the Apostles being their well-spring, and Christ the Cornerstone.

*This system of Truth needs no further elaboration or development or "discovery." We were counselled to hold to those things, not to be shaken therefrom, but to "stand fast" therein, unto the day of Christ's coming.*

We were finally exhorted to compare the clarity of the Signs of today, with the meagre Signs in the days of our pioneer brethren. Certainly our salvation is nearer than when they clearly and fearlessly defended the Truth with the Word of God, against the assaults of the enemy who would tear down the walls of the building! Has familiarity dulled our senses to the realities of things eternal? The things we now see will soon pass away. In such an atmosphere we partook, and resolved to rededicate our lives to God's service.

\* \* \*

THE final meeting devoted to a public lecture, held Sunday afternoon, was a proclamation to those who had ears to hear, of the Divine answer to the chaos in the earth. We were shown that "The Bible Gives the Answer to Present World Problems," that we need not fear the outcome of present conflicts, the discontent and insecurity of men and nations, the world's hunger, disease and criminality, the food and water shortages, and the inequities of man's misrule and corrupt governments.

All the rushing of nations, the sea and the waves roaring, casting up mire and dirt, are the natural characteristics of man's ways, unguided by Divine principles. Yet the coincidental focus of all these troubles in our generation is in accord with Divine utterances, and are clear harbingers and resonant trumpet soundings of the soon return of Christ to the earth.

The lecture was clearly an encouragement to the audience to lift up their heads in anticipation of the fulfilment of their hope and desires, the cleansing of the earth from its wickedness and the blessing of all nations in the Abrahamic covenant. The message was not without its warnings and exhortations that now is the time for personal circumspection in our ways before God and to cleanse ourselves from the ways of the world.

*The hospitality, care and love extended by our brethren and sisters of the London ecclesia, the beauties of the autumn season, the Divine care and the protection of the Everlasting Arms, coupled with the warmth of fraternal association, combined to the success of the efforts expended in this godly undertaking. May God bless the labours of all in this assembly in accord with His will and purpose.*

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PRINTED IN U.S.A.

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