

# 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

### AUSTRALIA

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

### CANADA

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

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

**JAFFRAY**, B. C.—Bro. Fred Glazier.

**LETHBRIDGE**, Alta.—633 Seventh St. S.—Mem. 11 am; S.S. 12:30 pm; Lec. 7:30 pm; Class Wed. 8 pm. Bro. W. Blacker, 1225 6th Av. S.; (403) 327-5663.

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

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

**RICHARD**, Sask.—Mem. 10 am; S.S. 12 noon; Lec. last Sun 8 pm; Class Fri. 8 pm. Bro. Fred G. Jones, Rte. 1; Ph. Richard 6rl5.

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

**VANCOUVER**, B.C.—At home of sis. P. S. Randall, Apt. 5, 4125 Smith St., Burnaby, B.C. Phone (604) 435-6879—Memorial 11 am. Bro. Ralph Hobkirk, 949 Belvidere, North Vancouver, Phone (604) 988-5941.

### GREAT BRITAIN

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

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

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

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

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

### NEW ZEALAND

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

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

WE have had the sad experience of laying to rest our beloved sister Marsich who died on Nov. 2. She was the wife of bro. J. A. Marsich, of 16 Bernard St., Whangarei.

Although only 61 years of age, she was partially crippled by a stroke some 4 years ago, and had patiently borne her affliction without complaint. The final stroke was suffered a week before her death.

Israel's attack on Jordan again focuses the world's attention on the Middle East—on the smouldering hatred of the latter-day Edom against God's ancient people, and Russia's (chief of the house of Esau) involvement in Syria.

These events, though small in themselves, are yet strong and certain portents of the coming storm, when —

"Saviours shall come up on Mt. Zion to judge the mount of Esau and the Kingdom shall be the Lord's" (Ob. 21).

Surely the time is at hand! Oh that God may preserve us in that awful but glorious day! With love in the Truth to the Brotherhood. —bro. M. J. Griffin

## UNITED STATES

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

**BOSTON**, Mass. 02115—Hastings Hall, £20 Huntington; Phone (617) 536-7800—S.S. 10:30 am; Mem. 11:45 am; Lect. 2 pm 1st & 3rd Suns.; Class Wed. 7:30 pm at YWCA, Stuart St., Boston. Bro. Kenneth MacKellar, 86 Walnut, Reading, Mass. 01867; Phone (617) 944-9094.

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

GREETINGS to all of like precious Faith in the bonds of love and truth!

As watchmen in Israel in these latter days, we behold the signs in the political heavens being fulfilled before us so prominently today. Our Master said (Luke 21:28-31)—

“And when these things (distress of nations with perplexity) begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.

"So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand."

And again Jesus' words—

"Know that it is nigh, even at the doors" (Mark 13:29).

The apostle James says—

“Behold the Judge standeth at the door" (5:9).

With this prospect before us—**what may this coming year bring?** Even the coming of the Lord. In view of this, let us let our supplications unto our Heavenly Father say, with the sweet Psalmist of Israel—

"So teach us to number our days that we may apply our hearts unto wisdom" (90:12).

May we also apply our HANDS unto the service of our Master's Vineyard, so that in waiting his return we may be found as faithful and dutiful servants.

We have been refreshed and encouraged in our Faith by the association and fellowship around the table of the Lord with the following:—

On Apr. 17: bro. & sis. R. Philip (Toronto). Bro. Philip ministered to us the word of exhortation.

On June 19 we were greatly aided in the service of the Truth when the brethren and sisters of the Toronto ecclesia met with us. Bro. Gibson gave us the word of exhortation. After our memorial service, the Truth was proclaimed by bro. James MacIvor in a public lecture on: "Immortality: a Gift of God, Not a Present Possession."

Those who met with us on that day were: bro. G. Gibson, bro. & sis. James MacIvor, bro. & sis. Wm. MacIvor, bro. & sis. J. Jackson, bro. H. Toole, sis. Lorna Crone and sis Barbara MacIvor, all of Toronto; bro. & sis. Braden Edwards (Canton); bro. & sis. F. Higham Sr. and sis. Beth Higham (Detroit).

On Aug. 21 we welcomed; bro. & sis. James MacIvor, bro. & sis. Wm. MacIvor, sis. Barbara MacIvor. Bro. James MacIvor ministered the word of exhortation.

On Sep. 4: bro. & sis. Fred Higham Jr. (Detroit); Sep. 25: bro. & sis. R. Waid (Worcester); Oct. 30: bro. & sis. R. Philip (Toronto). Bre. Higham, Waid and Philip gave us the word of exhortation.

We indeed appreciate the labor of love in the Truth by all our brethren who so willingly ministered to our spiritual needs.

We record the falling asleep in the Lord of our beloved bro. Clarence Elston on Nov. 15. It is with regret that we sustain this loss to our ecclesia.

Our brother had heeded the words of the wise man Solomon: "Remember now thy Creator in the days of thy youth"—putting on the sin-covering Name of Jesus at the youthful age of 17.

The days of his years were past the "threescore and ten," for he came to the end of his mortal span at 78 years, 1 month, and 16 days. He maintained an untiring zeal for the Truth unto the end, and it was a great comfort to him during his illness. The Gospel was planted deeply in his affections.

Our brother now rests from his labours—but the effects of his faith and works remain as a living example. Our deepest sympathy goes to his sister-wife and their daughter and family, and all who are bereaved of their loved one. At such a time as this we turn for comfort to our Heavenly Father, Who is the "Great God of all Comfort."  
—bro. Geo. A. Kling

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

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

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

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

**EVANSVILLE**, Indiana 47711—Sister Carolyn (Mrs. K. B.) Thompson, 3015 Blossom Lane.

**HAWLEY**, Pa.—IOOF Hall, Main St., Route 6—S.S. 10:45 am; Mem. 11:45. Bro. David Sommerville, 224 Conklintown Rd., Wanaque, N.J. 07465, Phone (201) 8354751. Phones near hall: bro. K. Frisbie (717) 226-9828; sis. Grace Frisbie (717) 25S-2534.

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

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

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

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

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

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

**PORTLAND**, Ore. 97212—3S44 NE 24th Ave.—Mem. 11 am; Lec. 7 pm; Bible Class Wed. 8 pm. Bro. Arthur R. Tilling, 2212 NE Prescott, Portland 97211; Phone (503) 287-3064.

**SAN ANGELO**, Tex.—English Room, Cactus Hotel—(2nd & 4th Sundays): S. S. 10 am; Mem. 11 (other Sundays 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, Rte. 1, Paint Rock, Texas 76866.

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

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

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

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Berean finances: We are at present covered through the July issue. In all probability, one or more issues beyond that will be covered by subscriptions yet to come. The monthly cost is about \$150.00.

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*THE worst and greatest enemies any one has are his own greed, selfishness and pride—the lust of the eye, the lust of the flesh, and the pride of life.*

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## EDITORIAL

### Walk Worthy of God

*"Many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ . . . who mind earthly things."*

THE small word "walk" has many shades of meaning, both in our common vernacular and in the Scriptures of Truth. Its fundamental meaning is, of course, "to go or travel on foot, or to proceed by steps."

That, however, is not the import of the word to attract our attention at this time. What we are thinking about is how to conduct oneself in a particular manner, or to pursue a particular course of life.

In the Bible sense, there are two ways in which we can walk—after the **flesh**, and after the **Spirit**. To "walk after the flesh" is to walk in the way of the world. This requires very little effort: everything we do is done to please ourselves.

When writing to the believers in Ephesus on this subject, Paul said (2:2-3)—

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

"Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind.

"And were by nature children of wrath, even as others."

The entrance of the knowledge of the Gospel into our minds alters our course. Believing it and obeying it by baptism into Christ, we rise to walk in newness of life. That is done by putting away our former way of living, and coming **out** of the world, and being **separate** from its pleasures and all that it loves.

This is the class of people to whom Paul wrote many interesting and instructive messages. In one of these to the Thessalonian brethren, he said—

"Ye know how we exhorted, and comforted, and charged every one of you, as a father doth his children,

"That ye would WALK WORTHY OF GOD, Who hath called you unto His Kingdom and glory"—1 Thess. 2:11-12.

**As one reads his letters, he soon realizes that, with Paul, the Truth was a very serious business.**

He exhorted; he comforted, and he charged the believers that they should walk worthy of God. This was his course throughout his entire ministry, and it would be the same if he were here today.

Our way of living passes through many changes, and business methods are altered from day to day; but THE TRUTH DOES NOT CHANGE, and our relation to it must remain the same if we are to live in the Age to Come. Our newness of life must not be corrupted by the way of the old.

Therefore, there are certain phases of our "newness of life" that we have to affirm over and over again. This does not apply to the first principles of the Truth, for they are the foundations upon which we are expected to build. However, if the first principles of our Faith are assailed by those who do not accept them, then it is not only important, but essential, that we stand on guard and protect them.

But the things that must be constantly brought to our own attention are those that constitute our worthy walk, and are designed to keep us on the firm foundation. Paul was very outspoken (Phil. 3:17-19)—

“Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

"For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:

"Whose end is destruction, whose God is their belly, and whose glory is in their shame, who **mind earthly things.**"

This statement of Paul's would indicate that it is our moral relation to the world of wickedness in which we live that has to be brought to our attention without interruption.

For brethren of Christ to "mind earthly things"—pleasures, interests, companionships—was for Paul a cause of bitter sorrow and tears.

This is where the great value of daily reading God's Word is realized, for (Jer. 10:23)—

"The way of man is not in himself: it is not in man that walketh to direct his steps."

**Therefore, it is not for us to trust ourselves to determine the nature of a walk that is worthy of God.**

We must depend upon, and rely with a full assurance of faith upon what is revealed in the Scriptures, as we look to Jesus, the Pioneer and Perfecter of our faith. We see this idea expressed by Paul as he writes to the brethren at Colosse (2:6-7):

"As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him,

"Stablished in the Faith, as ye have been taught, abounding therein with thanksgiving."

John said (1 John 2:6)—

"We ought to walk even as he walked."

When we examine the records concerning Jesus, we find that his walk was vastly different from that of other men. To walk as he walked, we must go in the opposite direction from those who walk in the way of the world.

Two cannot "walk together" if they are going in opposite directions—to death and to life. So if we are walking with the world we are going away from Christ.

If we progress, it will be the result of the EFFORT that we put into the work of the Truth. At first, it may be hard to walk in newness of life, but if we are persistent, we will soon be rewarded by increased strength and courage. As our strength increases, we will discover that less effort is required.

**Some mistake this for a time to rest. Let us not be deceived; the time to rest is still in the future. Today is a time for action.**

In addition to Jesus, there are 3 others of whose walk we speak briefly. Of Enoch it is said (Gen. 5:24)—

"He walked with God."

And Paul says (Heb. 11:5)—

"Before he was taken, he had this testimony, that he pleased God."

Of the second it is written—

"Noah was a just man, and perfect in his generations, and Noah walked with God."

Paul says, because of his walk (Heb. 11:7)—

"He condemned the world, and became heir of the righteousness which is by faith."

Our third is Abraham, the Father of the Faithful, styled in the Scriptures, "the friend of God"—

"When he was 99 years old, the Lord appeared unto him and said, I am the Almighty God. Walk before Me, and be thou perfect."

Paul says we should (Rom. 4:12):

"Walk in the steps of that faith of our father Abraham."

It is of interest to note that in each case the word "walk" signifies "to go on **habitually**."

It is therefore evident that our standing before God will be determined by the nature of our walk. It is also evident that we cannot walk in opposite directions at the same time. We must make a definite choice.

**We are pitifully deceiving ourselves if we think we are to get eternal life with anything less than eager, devoted, single-mindedness.**

Again we hear Paul pleading (1 Thess. 4:1)—

"We beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and please God, so ye would **abound more and more**."

Walking, so as to please God, was the keynote of Paul's life and work. He warned the brethren NIGHT AND DAY WITH TEARS. If companions of Paul required such warning, how much more do we need to be warned and exhorted?

As in many other questions, Paul supplies the answer—

"So much the MORE as the DAY approaches."

If, then, we would please God by our walk, we must, in the first place, be clothed with humility. This was one of the great features in the life of Jesus. In the prophetic writings, it is beautifully expressed in these words (Mic. 6:8)—

"What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

The life of the believer must also be characterized by integrity, straightforwardness, and freedom from deceit. Here are the divine requirements—

"Lie not one to another, seeing ye have put off the old man with his deeds"—Col. 3:9.

"Walk honestly toward them that are without"—1 Thess. 4:12.

Another feature of our conduct that requires careful attention is our moral relation to the world of wickedness by which we are surrounded. It is stated thus by Paul (Col. 4:5)—

"Walk in wisdom toward them that are without."

And by Peter, when he said—

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

"Having your conversation honest among the Gentiles;

"That, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation"—1 Pet. 2:11-12.

Isaiah, throughout his prophecy, has painted some beautiful word pictures of the glorious Kingdom-Age of joy, peace and righteousness for those who are wise and faithful today.

But none is more exquisite than that found in chapter 35. When the glory of the Lord shall fill the earth as the waters now cover the sea, Isaiah says—

"The redeemed shall walk there" (Isa. 35:9).

And when the Law goes forth from Zion, and the Word of the Lord from Jerusalem—

"The people will be taught of God and will walk in His paths" (Isa. 2:3).

If we would be among those who will walk with Jesus in the Age to Come, we must be mindful of the fact that walking in the way of the world is easy, but it will lead us unto death.

Walking in the way of Truth requires constant effort and self-denial, but it will lead unto life.

So let us have the wisdom to **"Walk in the Truth,"** for if we do, we can say with David—

"The Lord is my Light, and my Salvation; whom shall I fear?"

"The Lord is the Strength of my life; of whom shall I be afraid?"—Ps. 27:1. —Editor.

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## **The Millennial Priesthood**

*"And upon that day shall the Prince prepare for himself and for all the people of the land a bullock for a sin offering"—Eze. 45:22*

**By BROTHER JOHN THOMAS**

WE come now to the consideration of the difficulty seemingly involved in Paul's doctrine when regarded in the light of Ezekiel's testimony.

Jesus is now the High Priest of God, and the only one that exists, or will ever exist, in relation to man. He has had no rival since the Mosaic Covenant "vanished away." He is God's High Priest for those, both Jews and Gentiles, who have been reconciled to God through his Name—that is, who believe God's promises concerning the Kingdom, and the things concerning Jesus, and have been united to his Name by baptism.

This is equivalent to saying, who have been reconciled through the belief and obedience of the Gospel of the Kingdom—through the obedience of Faith.

Of the "things concerning Jesus" are the things pertaining to his divine sonship, his spotless and unblemished character, his sacrificial death and resurrection, etc., constituting him God's Lamb, holy and without blemish, having neither spot, not wrinkle, or any such thing, of his own free will once offered to bear the sins of many.

Thus he was at once the Sacrifice and the Priest: for "he offered up himself." And he said—

"I lay down my life for the sheep. Therefore doth my Father love me, because I lay down my life, that I might take it up again.

"No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it up again.

"This commandment have I received of my Father" (Heb. 7:27; John 10:15-18).

Being thus the Lamb slain, he resumed his life, and entered into the presence of God before Whom he stands as the blood-sprinkled Ark of the Covenant (Rev 11:19), in whom is deposited the Law hereafter to go forth from Zion, and the life of his sheep, whose sins he bears away (Col. 3:3;

Heb. 9:28). And thus they are sanctified by the dedicated Covenant through the once offering of his body: so that—

"By one offering he hath perfected forever them that are sanctified" (Heb. 10:14).

*Now these sanctified ones are a purified people, whose "hearts," or minds and dispositions, have been "purified by faith" (Acts 15:9)—faith in the promises of God, and in the—*

"Blood of sprinkling which speaks better things than the blood of Abel" (Heb. 12:24).

The blood of Jesus is the blood of sprinkling which gushed forth from his side as "an offering—or purification—for sin." The poor in spirit and the meek, the honest and good hearts, that by faith appreciate the virtue of this sprinkled blood, and have become the subjects of repentance and remission in his Name, are said to be "sprinkled from an evil conscience" and to have "washed the body with pure water" (Heb. 10:22). They are "the children of the Promise," or "Covenant." As yet they walk by faith in the things believed, and not by sight. Faith, which is—

"The substance of things hoped for, and the evidence of things unseen."  
—is the mirror which reflects the things of the approaching future, and presents them to the believer's mind as though he were beholding, and personally in the presence of, the very things themselves. Hence, it is said to such (Heb. 12:22):

"Ye are come unto Mount Zion, and unto the City of the living God, to Jerusalem the heavenly.

"And to the myriads of angels, to a general convocation, even to an assembly of firstborns enrolled for the heavens (**en ouranois**),

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

"And to Jesus the mediator of the New Covenant,

"And to the blood of the sprinkling which speaks better things than that of Abel."

Ye are come by faith to these things, which at present ye do dimly contemplate; but which ye shall see no longer as through a glass darkly, but face to face in the presence of the Lord.

*Now these, whose hearts are sprinkled and their bodies washed, are the only people on the earth since the entrance of Jesus into the presence of God for whom he officiates as "High Priest over the House of God" (Heb. 10:21; 3:6). They are "God's Temple"—*

"The true Tabernacle which the Lord pitched, and not man" (Heb. 8:2),

For forty years this Temple coexisted with that in Jerusalem but since the destruction of the latter it is the only Temple of God upon earth, where gifts and offerings, called "spiritual sacrifices," are offered acceptably to His name (1 Pet. 2:5, 9). They become acceptable in being presented through Jesus Christ.

They who do the worship (and they are all the faithful) enter into this Holy Place, or heavenly, which as a whole they constitute, with the sprinkled blood of the Covenant upon their hearts. Purified once through faith in the blood-sprinkled Covenant of Promise, hereafter to become the law of the Kingdom, there is in their case no more sacrifice for sin—

"For by one offering he hath perfected for ever them that are sanctified."

Yet, though thus sanctified, they continue to offer spiritual sacrifices. All this is "worshipping the Father in spirit and in truth;" which is the only service acceptable to Him while His kingdom is in ruins, and prostrate at the feet of the Gentiles.

But this worship in spirit and in truth—expressed in confession of the hope (Heb. 10:23); in praise and prayer; in baptism; in eating and drinking of the symbols on the Lord's table—is the

unburdensome privilege of those who, through faith in the Covenant and its blood, have become "heirs of the kingdom."

When this Kingdom is set up in Palestine, the service is changed in form, but not in principle; and from social becomes national. In the national service, the higher priesthood—which consists of Jesus and the "children God has given him," all immortal by resurrection or transformation—though they offer "the fat and the blood," it is for the people and not for themselves. They need no more sacrifice for sin; but being "priests unto God" (Rev. 5:10), there needs must be something for them to offer on account of the worshippers for whom they officiate.

The New Covenant, which we now accept as a matter of faith and hope, has not yet been made with the House of Judah and Israel. If it had, they would now be a united nation in Palestine. It will be made with them when they are grafted into their own olive and not before.

*At the engrafting, there will be a great national celebration, called a "delivering of the Covenant" (Eze. 20:37); a delivering of the New Covenant from Zion (Mic. 4:2), with a glorious—but not such a terrible—display of power as when the Covenant was delivered from Sinai.*

The nation, or Twelve Tribes, having been brought at length to acknowledge Jesus as High Priest and King, are received unto favor; and being under the New Covenant, as in former years they were under the Old, Jehovah becomes merciful to their unrighteousness, and proclaims everlasting oblivion of all their past individual and national offences by virtue of the royal blood of the Covenant, the preciousness of which they then perceive and appreciate.

This amnesty, however, benefits that generation only to which the Covenant is delivered and by which it is accepted. It affects not the generations of Israel's rebellious dead; they are "cut off from the people."

Now, the question remains: When thus reconciled to God through the blood of His Son, is the nation to have a religious service or worship? And if they are, What is to be its principle, and what its form?

No one who understands the Bible would affirm that the Twelve Tribes of Israel were to live in their own land under the New Covenant for 1000 years without any national religious worship. To affirm this would be to say in effect that God had prepared a "Royal Priesthood" for His kingdom, but had provided no service for them to perform.

**This is not admissible for a moment. There WILL be a service under the New Covenant as under the Old.**

Its principle will be memorial, not typical; even the extension of the principle upon which is now celebrated the death and resurrection of Jesus. Hence, the "reconciliation" will be a memorial reconciliation made perfect by the blood of the Covenant which institutes it.

The reconciliation of the Old Covenant was typical and imperfect; because the dedication blood, being merely that of bulls and goats, could not perfect the conscience in taking away of sins. When the Prince under the New Covenant (Ez. 45:22)—

*"Prepares for himself and for all the people of the land a bullock for a sin-offering."  
—it is a memorial of his own sacrifice of himself, and memorial of the reconciliation which the people enjoy through the blood of the Covenant with which, through faith in it, their hearts will be sprinkled then, as true believers are at present.*

Such is the principle of the amended "service" which pertains to the Israelites (Rom. 9:4). The form thereof is detailed in Ezekiel more at large than we can present it here. It is a service, not of spiritual sacrifices, but of bloody sacrifices of spiritual significance.

The lower order of the priesthood, mortal Levites, slay them for the people, and pass the fat and blood from the tables at the north gate to the Altar, where they are burned and sprinkled by the higher or immortal priests, "the seed of Zadok," before the Lord.

The past sins of the nation having been amnestied at the delivering of the Covenant, there is henceforth no more remembrance of sins once a year. The old Mosaic annual atonement on the tenth day of the seventh month, at which the tribes were to "afflict their souls," is not revived under the New Covenant. It will form no part of the service then. It was one of those things made, or appointed, that was removed when the Lord shook the Mosaic heaven by the Roman power.

There will be no laver of water between the Temple and the Altar for the seed of Zadok to wash themselves before they enter the Temple. These washings and carnal ordinances are also abolished; for those who approach the altar and enter in are like their Prince, holy and undefiled, being devoid of evil in the flesh.

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## **My Days and My Ways**

**By BROTHER ROBERT ROBERTS**

*"He giveth His beloved sleep."*

### **PART TWENTY-FIVE**

ABOUT this time (we are still in 1867), the reporting of the "Sunday Morning" addresses was commenced. It was due to the conjunction of two circumstances—the high appreciation of them by our most pleasant friend of last chapter, and the advent in our midst of a shorthand-writing brother from Yorkshire—the same whose help in my reporting work in Huddersfield had enabled me to write "Twelve Lectures" in the first instance.

Between the suggestion of the one and the willing help of the other, the Sunday Morning Addresses began to be a feature of The Christadelphian (at first named The Ambassador) in Dec, 1867. Over 250 have appeared since (writing now in March, 1894).

About 100 have been published in two separate volumes, containing 52 each under the name of "Seasons of Comfort." They would have ceased being reported long ago were it not for the decided emphasis with which their suspension has from time to time been objected to.

They are read in many little communities of believers in various parts of the world where there are no brethren of speaking ability. They are an entirely unpremeditated development, like a good many other things connected with the Truth, and the end is not yet.

BEFORE the finish of the year (1867) a movement was set on foot which resulted in the third and last visit of Dr. Thomas to Britain. I had heard in some way—I now forget how—that the Doctor would not refuse an invitation, and therefore inserted a notice in the December Ambassador, proposing that the friends of the Truth should unite in such an invitation and in providing the needful funds.

There was a hearty response to the proposal on the part of everyone concerned. The Doctor's answer was favourable, but not to an immediate visit. He said he was busy with the writing of the third volume of Eureka, and he said—

*"I cannot come to you until I get Eureka III off my hands. I think I may finish the MS. in a month if not interrupted. I have then to issue prospectus and await returns. When I find I may venture to publish, I shall then proceed to get it through the press."*

*"This will bring me to the close of 1868. I shall then be better prepared to say when you may expect me. In the meantime you can go on as you are now doing, in preparation of the means to meet the demands of shipmasters."*

In a letter written some weeks later, the Doctor announced the completion of the MS., and intimated that the subscription of 514 copies would be necessary to enable him to publish. I then appealed to readers to send in orders, with the double view of getting possession of the last instalment of an exposition of the Apocalypse, which had already imparted such joyful satisfaction, and of removing the obstacle in the way of the Doctor's proposed visit to Britain.

But the number required was too great for the feeble resources of the brethren, who were few in those days, and who were already burdening themselves with the provision of the money required for the visit.

Orders came in wonderfully well, considering; but it was evident there would not be nearly enough for the needs of the case.

While we were wondering how the matter would turn, a sister in England and a brother in U.S. came forward with the sum needed to pay the printer, consenting to be recouped as the book might afterwards sell. (In the upshot they both released the Doctor from any obligation to refund the money.)

This was a happy release for all. In September the Doctor wrote that he had put the book into the hands of the printers, and that it was more than half in type. In a letter dated Nov. 2, 1868, he announced the completion of the work, and stated that the same steamer that brought his letter would bring a box containing 350 copies of the work. This was joyful news.

The book duly arrived, and the experience connected with the receipt of the second volume was repeated. The reading of it was a prolonged deep draught of pure satisfaction.

\* \* \*

IN two more months, on Feb. 23, 1869, the Doctor wrote me that in a month more, after the completion of a tour in Canada and the States, he would sail for England, accompanied by his daughter, and that he might be expected in May. The time soon sped. A subsequent letter said he would sail "about May 1," but did not mention the name of the vessel or the precise day of sailing. It afterwards transpired that he purposely kept us in the dark with the idea of stealing into Birmingham and into the meeting without being recognized.

He was fortunately foiled at the last moment in this playful cruelty. But for more than a week, the brethren in Birmingham—at that time 123—were kept in a ferment. The City of Paris sailed from New York on May 1, and as "about May 1" was the only indication of the time of sailing we had, we all thought it likely she contained the expected passengers. But she arrived without them, to our great disappointment.

The daily arrival of the American steamers was intently watched—with no results. Brethren were calling at the office all day long: "Any word of the Doctor?" As day after day went by the answer "No" became painful.

At last, on May 18, I received a brief pencilled note from the Doctor, asking me to send a copy of Eureka and Elpis Israel to Captain Cutting of the Idahoe—not a word more.

The Doctor was in the country then, but where? I examined the envelope for the postmark, but found that in my haste to open the letter, I had torn off a fragment on which probably the postmark was. Didn't I earnestly search for that missing fragment? Wouldn't I have rejoiced to find it? While engaged in the search, I thought—

*"Now, supposing Dr. Thomas, who is at the door, were to walk in, would you continue to look for that bit of paper? No; it would instantly lose all value in my eyes."*

*"Just so," thought I, "is it with the signs of the times—the events and movements among the nations that indicate the near approach of the Lord. They are very interesting and challenge research"*

*while we are waiting, but let him appear and that instant we shall cease all care about drying of the Turco-Euphrates, the increasing aggrandisement of Russia, etc."*

The consideration of the pencil scribble yielded the conclusion that the Doctor had arrived in Liverpool by the Idaho. I telegraphed to the company there and received a reply that the Idaho had arrived, that Dr. Thomas and daughter were among the passengers, but that the passengers had landed and dispersed, and that the persons enquired for were not at any of the hotels.

Their arrival at Birmingham, therefore, became an hourly expectation. I awaited the arrival of every Liverpool train for two days—without result. It was getting tiresome work. I thought, "I will just wait one more, and if the Doctor is not in that, we must give it up and take him when he comes."

When the train drew up at the New Street platform, a white-bearded, military-looking gentleman, accompanied by a slim lady in black, became visible among the crowd that stepped out of the carriages. I quickly saluted Dr. Thomas, who was playfully disappointed. He said he had thought of going aside to a hotel, and not letting us know till he walked into the meeting on Sunday—which he hoped he might do, unrecognized, as a listener!

I told him he had no idea of the state of feeling among the brethren, or he would never have dreamed of such a thing.

However, I had caught him and should stick to him. Piling his boxes onto a cab, we quickly drove to Belgrave Road, where sister Roberts had given up expecting us.

She had been ready two days before as regards table preparation for the visitors, but now was off guard. She has often said, "It will be so with the Lord's coming." She soon forgot her embarrassments in the joy of receiving her most welcome visitors.

THE Doctor stayed in Birmingham about four weeks. They were weeks of pure enjoyment to all the friends of the Truth—especially to those of us who had the privilege of intimate association with him.

*His lectures were interesting and powerful; in private he reminded us of Christ by a gravity of deportment that was mixed with urbanity, and a dignity that was sweetened by unfeigned humility, a quiet penetrating depth of intelligence, unweakened by the least approach to frivolity; a cordial interest that was free and natural in all things connected with the Truth.*

It was a great change to us to have one in our midst who was, if possible, more interested in all our arrangements than we ourselves.

The first meeting for the breaking of bread was of thrilling interest. We were meeting at the time at the Athenaeum Hall, at the corner of Temple St. and Temple Row West, a place capable of holding about 300. None of the brethren had seen the Doctor. They were in full muster to the number of 120 or thereabouts.

None were late that morning except the Doctor himself, who came in after they had been all seated for about ten minutes. As he quietly walked in and was led forward to a front seat, there was a deep hush of attention. The meeting that followed was of the sort that goes deep into the memory.

After hearty singing and preliminary exercises, the Doctor was called upon, and ascending the platform addressed the assembly. He made no personal allusions of the kind that are common with public speakers. He did not say how pleased he was to be there; how gratifying to his feelings for such interest to be taken in his work, nor how deeply moved he was by the appreciation that had been manifested, etc., etc.

He simply said, in dignified and sonorous voice, "It is written in the prophets" (and proceeded to call our attention to the Truth). I was a shorthand writer, but I was too deeply moved by the words of the speaker to take them down, and I am not aware that anyone else took notes of them. They were

words of weight and power, such as we probably shall not hear again till we meet in the Kingdom of God.

By a pure but most suitable coincidence, we brought into use for the first time on this occasion a new "service" of electroplate vessels for the breaking of bread, consisting of a central flagon, two cups, two plates, and two collection boxes. They had been provided in consequence of the increase in our numbers, causing too long a time to be taken up in passing a single plate and cup. To preserve the symbolic unity of the table, the two cups were supplied from the central flagon at the moment of dispensation, and the two plates from a central plate likewise.

On the same occasion, the new Christadelphian hymn-book (not the present music hymnbook, which came after) came into use for the first time; and there was also the extra circumstance of newly-painted hall and premises. These features were, of course, entirely extraneous and insignificant, but they added an element of interest to an occasion deeply interesting in itself.

\* \* \*

THE Doctor lectured in all 14 times among us—8 times in the Athenaeum Hall, and 6 in the Temperance Hall (the brethren's present meeting place).

The Athenaeum lectures were all crowded. The Temperance Hall lectures were not less numerous attended, but the audience being in a larger place did not show to so good an advantage—especially on week nights. It marks the great advance made by the Truth in Birmingham since that time, that the ordinary Sunday evening audience is far larger than the audience got together by special advertising to hear Dr. Thomas.

At the close of Birmingham appointments, there was a tea meeting in the Athenaeum, at which 150 persons assembled to say temporary farewell to the Doctor. I find by The Christadelphian for July, 1869, that I presided at the meeting, and said that the occasion, though a farewell occasion, was not so sad as such occasions usually were, as we were looking forward to see the Doctor's face again at the end of a lecturing tour in Britain, which had been arranged for. The tour would occupy about 9 months, when we hoped to see him in Birmingham again.

The Doctor was then called upon, when he proceeded to give us a promised treat. He stepped on to the platform, at the back of which, on the wall, were displayed three large charts of the prophetic times, which he proceeded to explain, wand in hand (appearing for the first time, as he observed, in the character of the showman). The diagrammatic exposition was a rich treat. It lasted about two hours, and was afterwards published in form of a pamphlet entitled, "The Book Unsealed."

During the Doctor's stay in Birmingham, he suggested the change of the name of the monthly magazine from "The Ambassador of the Coming Age" to "The Christadelphian". He did not do so directly: he was too much of a gentleman for that. He said one day in the office, if he should ever conduct a monthly magazine again (which he thought very unlikely), he should call it "The Christadelphian."

He had a reason for it. He judged from the progress that was being made in numbers that, by and by, there would arise ambitious men, lacking depth, who would desire to lead without all the qualifications for it—mediocrities who would start magazines for the liking of the thing or for the ventilation of crotchets, and if the name Christadelphian were unappropriated, it would be sure to be taken by some of this class to the detriment of the Truth.

I expressed concurrence in his views, and intimated that if he did not object, I would substitute the suggested name for The Ambassador. He was evidently pleased at my agreement with him on the matter. I adopted the new name at once without, however, making an immediate change. I used both names together for a while, gradually enlarging the size of the type in which the new name was printed, from month to month, and diminishing the size of the other, until in about six months I dropped the name "Ambassador" altogether.

The reasons for the change I set forth at length in an article appearing in July, 1869. On the appearance of that article, many who disliked the change turned to be in favor of it.

\* \* \*

THE Doctor had not long arrived in Birmingham when the Campbellites made an attempt to neutralise his visit by circulating a scurrilous tract entitled, "A Glance at the History and Mystery of Thomasism," by David King, who was, and ever since has been, resident in Birmingham.

The brethren were much mortified by this publication, which made no attempt to confute the Doctor's contention with regard to divine Truth; but laboured to create a personal prejudice by a coloured representation of the Doctor's dealings with the Campbellites in 1848, and by making sport of the disappointment of the Doctor's expectation that the Lord would return in 1866-8, and by charging him with plagiarism in the use of historical matter in Elpis Israel.

As the best way of antidoting this movement of malevolence, I challenged David King to debate the question, What is the Truth? and having received his expected refusal, I put together a tract, in which, besides announcing his refusal, I answered his personal charge against Dr. Thomas.

Looking back at the said publication now (as found in The Christadelphian for August, 1869, p. 227) I am made to feel the modifying effects of time on all human excitements. If I had to write it now, it would not be so juvenile in any sense. I would not fling so many epithets, nor serve the vinegar quite so strong.

I was writing under the stimulus of feelings that owed their intensity, in some degree, to the Doctor's presence, as well as to the virulence of the enemy's attack. In style, it is quite overdone; but in matter and meaning, I don't know that I could mend it much.

The Doctor left us about the beginning of July and visited the following places: Bilsthorpe, Nottingham, Leicester, Cheltenham, Mumbles, Swansea, Devonport, Dorchester, London, Maldon, Nottingham, (second visit), Scarborough, Whitby, Halifax, Manchester, Edinburgh, Tranent, Galashiels, Wishaw, Paisley, Beith, Galston, Cannock, and Halifax (again).

Particulars of his visits to these various places appeared in The Christadelphian at the time.

During his journeyings, I was in close correspondence with him on various matters of more or less importance, springing out of his visit to Birmingham. First of all, was a scheme for his settlement in England. He said his work in America was done, and he felt inclined to spend the rest of his days in Britain, in which he recognized a more promising field of future labor.

With a view to this, he purchased a small plot of land at Olton, about five miles out of Birmingham, on which he authorised me to employ a brother to erect for him a small house to his own plans. He proposed to call it Yahlom Lodge, or wayfaring place provided by Yahweh Elohim for one of His pilgrims.

In my juvenility I had my qualms about putting the name of God on a house. But the Doctor took it very calmly as a thing in harmony with the practice of Abraham, Isaac, and Jacob. The house was duly put up, but the Doctor did not live to occupy it, and it went into the hands of the stranger, after being enlarged to twice the size to suit the neighbourhood where it stood.

When it was put up, it stood by itself among fields, by the side of a road newly formed. It now stands in a small forest of villa residences in one of the rapidly rising suburbs of Birmingham. The road has been named St. Bernard Rd., from a Roman Catholic College that has sprung up in the neighbourhood. The house itself is called Elmhurst, and stands nearest in the road to the Great Western Railway Station of Olton.

\* \* \*

THE Doctor returned to us in March, 1870. The last days of his stay were embittered by a domestic complication of which the providential meaning has since become apparent. The prying and presumptuous intrusion of a professed brother (who has since pursued a course of enmity and allowed

himself to be known as a "Reverend," from whom early in the day we had to withdraw) goaded the Doctor into the determination to appoint me sole custodian of his affairs in the event of his death. I suggested that he should associate bro. Boshier with me, in which he concurred.

The history of the past 25 years has shown that this arrangement was necessary to save the Doctor's works from suppression. Many changes and enmities have arisen but the Doctor's works have been steadily published, and the lamp of truth has not lacked a vantage ground from which its rays, however feebly, have been scintillated in the darkness resting so heavily on all the earth. God could have provided other instruments, but this is how it has been done.

The Doctor left us in May, 1870. Before his departure, we held a tea meeting, at which he gave a very interesting account of his 3 visits to Britain. His speech on the occasion will be found fully reported in *The Christadelphian* for June, 1870.

Towards the end of June, I received a letter announcing the safe arrival of the Doctor and his daughter at New York, with many interesting particulars of the voyage. The letter will be found in *The Christadelphian* for August, 1870.

For nine months afterwards, I was in the regular receipt of letters from the Doctor, several of which appeared in *The Christadelphian*. On Saturday, March 19, 1871, having returned from the office, and dinner being over, sis Roberts, with a solemn air, handed me a letter from sis Lasius, the Doctor's daughter, which began—

*"You will be surprised to hear that my father has died."*

I could go no further. The announcement, though so quietly made, was more than startling; it was bewildering, overwhelming, crushing. I felt as if the sun had been extinguished; as if life had been robbed of all interest. It was indeed a day of blackness. We were to have had a tea meeting of the Sunday School teachers that evening. The holding of it was impossible.

Next day (Sunday), at the breaking of bread, I reported the news I had heard. There was nothing but sobbing all over the meeting for several minutes. A brother inviting us to join with him in prayer, soothed broken hearts a little. Afterwards, I found solace in reviewing the history of the Truth since the days of Paul to the days of Dr. Thomas, with reference to its glorious finish at the coming of Christ.

The Doctor's death was a great shock throughout the country (in a limited circle). All felt they had sustained a personal bereavement. While all realized that death was to the Doctor an unmixed good, in suddenly abridging the interval that divided him from the glory to be revealed, all felt the anguish of being deprived in the conflict with the present evil world of so trusty a guide and counsellor in the things of the Spirit.

The letter announcing his death also enclosed an unfinished article for *The Christadelphian*, on which he was engaged at the moment of his fatal attack—an article entitled "What is flesh?" The article is one of remarkable vigor, as may be seen from its perusal in the Doctor's life, or *The Christadelphian* for Apr. 1871, p. 106. A friend on reading it exclaimed, "What a pity that so great a mind should cease to work."

There was another side, with which we consoled ourselves: how much better that the Doctor's work should end while his powers were yet in the fulness of their vigor rather than that it should last till a time when the strongest of faculties begin to give way.

The Doctor has left the following directions on the subject of his interment:—

*"I order that, being dead, I myself be not deposited in so-called consecrated ground; but in some portion of our common mother, undefiled by the episcopal or presbyterial mummery of the harlot daughters of Rome on either side of the Tweed."*

*"Nor is any person, Popish priest, or Nonconformist minister, ordained or unordained—all of them dealers in the merchandise of the apostasy and traders in 'the bodies and souls of men'—to be permitted to read, pray, preach, or in any way officiate in committing me, myself—not a fraction or a part of me—to my temporary resting and sleeping in the ground.*

*"But as some one or more must put me there, I will that a brother of Christ, of good standing and repute among immersed believers of the Gospel Paul preached, and commonly known among men by the name of Christadelphians, read as my living representative on the occasion; so that, though dead, I may yet speak through him, declaring to the spectators the faith in which I died, and previously lived for many years, and earnestly contended for; either an address written by myself, or in default of this, Job 19:25-29; Rom. 14:7-12; 2 Cor. 5:10; 1 Cor. 15; 2 Tim. 4:7-8; to be read in the order quoted.*

*"Then cover up, and without sorrowing, leave me to a brief repose until I hear 'the voice of the archangel and the trump of God,' when the earth will cast me out, and I shall awake to sleep the sleep of death no more."*

These instructions were carried out by bro. Boshier and myself on our going over to New York in connection with the administration of the will some weeks afterwards.

We found that the Doctor had not been permanently interred, but only deposited in a vault pending our arrival, so that we had the unexpected gratification of complying with these instructions under circumstances that seemed to render it impossible.

*The end of "My Days and My Ways"*

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## **Fraternal Gatherings**

(If the Lord Will)

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

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

**HYE, Texas: July 30 to August 6**

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

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## **Could Ye Not Watch One Hour?**

*"Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak"*

—Matthew 26:41

### **MATTHEW CHAPTER TWENTY-SIX**

OUR daily readings have brought us around again to a very wonderful chapter—Matt. 26. It contains many incidents, and many people are involved. We are herein given, by the all-wise and infallible inspiration of the Spirit of God, the inner background of the most important event of all history. We are shown the inward relationship of these people to one another and to the strange and tragic and glorious course of events in which each played a part.

There is much mortal failure—much human weakness—much fleshly evil. It is the same old story of common, small, meaningless, human vileness and intrigue—repeated over and over in history—**except for one man**—one man who gives the whole picture meaning and power and beauty.

Here is the turning point in history: the faithfulness, and the courage, and the victory, of this one man.

We see the rulers of the Jews, the Romans, Pilate, the common Jewish multitude, the one woman who understood, and anointed Jesus for burial, the disciples, Judas, Peter, John.

And, above all, Christ himself—the one pure, solid, godly element throughout all this interplay of fleshly strife and human weakness.

\* \* \*

*"When Jesus had finished all these sayings" (v. 1).*

This was the end of his public ministry—just as in Matt. 5-7 we see its beginning. How did it end? What were "all these sayings"?

We glance back to the previous chapter (25)—the Parable of the Ten Virgins—oil, light, knowledge, understanding, separation, spirituality.

The Parable of the Talents —labor, service, devotion, dedication—"always abounding in the work of the Lord."

The Parable of the Judgment Seat—the sheep and the goats—"Come, ye blessed"—"Depart, ye cursed!" On what basis?—**on what we have or have not done for others.**

\* \* \*

*"The Son of Man is betrayed to be crucified" (v. 2).*

He spoke very plainly—they heard and they answered, but they never really comprehended.

Like children, they heard the words, but saw no depth of significance. He was very much alone—this was part of the terrible ordeal.

\* \* \*

*"Then assembled together the chief priests and the scribes and the elders;  
"And consulted that they might take Jesus by subtlety and kill him" (vs. 3-4).*

They thought they were serving God. They thought they were protecting the nation. They said—

"It is better that one man die, than that the whole nation perish."

They were hypocrites, but to a large extent unconsciously and blindly. How easy this is for the flesh! They would lead their cattle to water on the Sabbath, or lift them from a pit, but a man could not be healed on the Sabbath—that was wickedness!

It is so easy to self-righteously serve the flesh and think we are serving God. What is the solution? How can we avoid this error?

Study and prayer—constant self-examination by the light of the Spirit-Word. The answer, the guidance, the safety, is there, if we seek it humbly and constantly as the **first thing in our lives**. There is no other way.

\* \* \*

*"But they said, Not on the feast day, lest there be an uproar among the people" (v. 5).*

But it HAD to be on the feast day. It was so ordained from the foundation of the world—the Passover Lamb—the blood on the doorposts. So their hand was forced, and what they tried to avoid was thrust upon them.

\* \* \*

VERSE 6 is a complete change of scene—but a basic part of the picture. Bethany—Mary—the precious ointment—the preparation for his burial.

Mary, who had sat at his feet, seemed to be the only one who realized what was happening.

The Psalms reveal the heart and mind of Christ through all this ordeal. Psalms 69 is clearly a crucifixion Psalm—it speaks of the gall and vinegar (v. 20):

"Reproach hath broken my heart. I am full of heaviness."  
"I looked for some to take pity, but there was none;  
"And for comforters, but I found none."

Mary's loving and understanding ministrations supplied a vital need at this point, like the angels later in the Garden—

*"There came to him a woman"*

—Mary, the sister of Martha (see John 12:3)—

*" . . . having an alabaster box of very precious ointment, and poured it on his head" (v. 7).*

The men failed completely to comprehend, but a few women felt the deep current of events—this Mary, and his mother Mary, and Mary Magdalene.

But immediately there was a sour note (v. 8)—

*"When his disciples saw it, they had indignation, saying, To what purpose is this waste?"*

Judas was the spokesman and ringleader, because he was a thief and bore the bag (John 12:6). But clearly the other disciples, too, were carried away with small-minded, self-righteous condemnation.

How easy and natural and satisfying to the flesh to condemn others who are doing far more for Christ than we are!

**They may even be doing it unsoundly and misguidedly in ignorance. Our knowledge may be greater, but what hypocrisy to do LESS than they, and still to criticize!**

Christ turned her condemnation to an everlasting memorial of praise (v. 13)—

*"Verily I say unto you, whosoever this gospel shall be preached in the whole world, there shall also this that this woman hath done be told for a memorial of her."*

\* \* \*

*"Then Judas went unto the chief priests" (v. 14).*

The incident of the anointing seems to have brought things to a head in Judas. It would powerfully affect him in 2 ways—

1. The 300 pence—he was a thief;
2. The rebuke—the setback—the reference to the burial.

Judas was much more acute than the other simple disciples. He appears to have had the greatest natural ability and capacity and maturity. A man who, in such intimate contact, could maintain such perfect deception for 3 years was not an ordinary man.

Ahithophel was the Old Testament type of Judas. He was to David as Judas to Christ. Ahithophel was a man of great natural wisdom. We learn much about Judas from the Psalms and the story of Ahithophel.

When the turning-point came Ahithophel perceived it immediately. He saw the hand-writing on the wall—and went and hanged himself. Doubtless the anointing incident told Judas the same thing—Christ was not going to be a king but a sacrifice.

Why did Judas follow Christ? And why did Christ choose Judas? Christ said long before that Judas was a devil. He knew from the beginning Judas would betray him (John 6:64).

The picture we get in the Psalms tells us Judas was consistently, deliberately, evil and calculating. This was no sudden weakness or mere fleshly stumbling.

This was callous, premeditated self-interest. Judas clearly followed Christ for what he could get. He could see Christ as the Messiah and himself a ruler in Israel, when this long-awaited Messiah asserted his divine claim. He had the general Jewish expectation of what the Messiah would do.

He was prudent, competent, discerning, but selfish and worldly. He sought a crown, but not a cross.

We, too, can be Christ's for the same reason—selfish, personal advantage. If we are not Christ's for just pure love of Christ, we are but Judases, and if someone offered us more we would switch. We must be Christ's for Christ's sake alone, without thought of self.

Judas was a hardened criminal. Psalms 69 and 109 reveal this. He was a thief. He was a practised and accomplished hypocrite. He brazenly asked, "Is it I?" at the table. What cool, unfeeling, heartless self-possession!

And then the kiss in the Garden. A man with the slightest grain of goodness or decency would surely have chosen a less vicious and hypocritical method of betrayal.

But why did Christ choose such a man for a close companion?—and so treat him for 3 years that none of the disciples suspected him, even when told there was a traitor in their midst?

Two purposes were served. Jesus said (John 13:18)—

"I know whom I have chosen, but **that the Scripture may be fulfilled**—  
"He that eateth bread with me hath lifted up his heel against me."

A traitor was needed, so a traitor—a vessel of dishonour—was chosen.

Secondly, it was part of the trial and perfecting of Christ's character. He was "made perfect through suffering." He said (Matt. 5:44)—

"Love your enemies, bless them that curse you. Do good to them that hate you."

Surely there could be no more striking example! The mind of Christ in Psalm 109 records (vs. 4-5)—

"For my love they are my adversaries, but I gave myself unto prayer.  
"They have rewarded me evil for good, and **hatred for my love.**"

Vs. 8-16 of this Psalm, quoted by Peter in Acts 1:20, show that it applies to these very circumstances of Jesus and Judas.

\* \* \*

*"And they covenanted with him for 30 pieces of silver."*

The paltriness of the reward adds to the despicableness of the crime. It shows his value of God's most precious and valuable gift to man—like Esau, the "profane person," who sold his birthright for a mess of pottage.

\* \* \*

*"And they made ready the Passover" (v. 19).*

Luke records that Jesus said:

"With desire I have desired to eat this passover with you before I suffer" (Luke 22:15).

And John says of the same occasion (John 13:1)—

"Having loved his own, which were in the world, he loved them to the end."

Even in his agony he did not forget or neglect his infinite love for them.

\* \* \*

*"And as they did eat, he said, Verily I say unto you that one of you shall betray me" (v.21).*

And everyone said, "Is it I?" —Judas along with the rest. Was there nothing in all those 3 years that Judas had done that would cause them to suspect, nor in all Jesus' relationships with Judas? What a marvellous testimony to the impartial love Jesus had shown to his secret enemy among them! Psa. 41:9 says—

"Yea, mine own familiar friend in whom I trusted hath lifted up his heel against me!"

How could Jesus **trust** him if he **knew** from the beginning he would betray him?

Clearly it means that he treated him with the same trust that he treated the others. He made no distinction, though he knew what he would do. There is a great lesson for us here in our treatment of others.

There is another reason why the disciples did not suspect Judas. The outward difference between him and them was not as great as we might suppose.

Truly they were basically sincere and he was not. But they were very childish and fleshly and self-centered and uncomprehending—until the shock and sorrow of the cross made them men. In the Temple on one of those last terrible days, Jesus had been speaking of many deep and beautiful things. And as they walked out together, his disciples said, in simple, uncomprehending, childlike wonder (Mark 13:1)—

"Look at these great big stones, and beautiful buildings!"

*How would Jesus feel?*

And we find in Luke that right after he tells them that one of them will betray him, they are quarrelling among themselves who shall be greatest in the Kingdom—right at the last supper, when Jesus was in his agony of love and sorrow.

They sorrowed, like sympathetic but unrealizing children, when he spoke of betrayal and death, but they were soon too preoccupied with their own selfish rivalry to remember what he had said.

*It was then that Jesus girded himself with a towel, and washed their feet.*

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

—not for what they were, but in faith for what they would be when they grew up.

\* \* \*

*"All ye shall be offended because of me this night" (v. 31).*

Peter said, with the infinite assurance of immaturity and inexperience (v. 33)—

*"Though all shall be offended, yet will I never be!"*

And Jesus answered (v. 34)—

*"This night, before the cock crow, thou shalt deny me thrice."*

And Peter said, in vehement denial (v. 35)—

*"Though I should die with thee, yet will I not deny thee!"*

And so said they all.

How sure they were of themselves! How little need they saw for preparation and prayer! Yet how pitifully soon they failed!

Then (v. 36) they came to Gethsemane, and leaving the rest of the disciples he took Peter, James and John a little further. And he asked them (v. 38) to watch while he prayed. And he went a little from them, and prayed—

\* \* \*

*"O my Father, if it be possible, let this cup pass from me.*

*"Nevertheless, not as I will, but as Thou wilt" (v. 39).*

Did he not KNOW that the cup must be drunk? That—as he himself had said—for this purpose, all that he had done previously was but the preparing?

Why then would he ask it to be removed? Was this weakness? Rebellion? Lack of faith? Why did he not accept what he knew must be? And not once, but three times over, he so prayed.

The answer is that he was "made perfect"—complete—whole—prepared—ready—"by suffering." He "learned obedience by the things he suffered" (Heb. 5:8-9)

He had to be developed. He had to learn. Truly he was well pleasing to God in all things at all times, but he still had to be trained and taught and developed by trial and suffering.

We see in the Garden the last great lesson being learned—the last great trial being experienced. We see in this threefold plea—these "strong crying and of tears" (Heb. 5:7)—the reality of the struggle and the bitter agony of the development.

Mark records an expression he used on this occasion that make these pleas easier to understand—

"Father, all things are possible for Thee!"

This indeed is true. He had often said so himself. He had spoken of the irresistible power of the faith and prayer of a righteous man, and truly he was righteous. All things are possible—why cannot this cup pass? Why cannot it be done another way?

But each time he came through conflict to the peace of obedience, resignation and acceptance—

*"Thy will, not mine, be done."*

There is no sin in the great struggle within. There is no sin in strong desire and hope. But always, at the end, we must each come through to the same conclusion—

*"Thy will, not mine, be done."*

It is often very hard, but there is no other way. And truly in our hearts we would desire no other way, for we know God's way is best.

\* \* \*

EACH time he came from prayer, he found them sleeping. How vitally he needed the comfort and strength of understanding companionship! But it was not to be. He must tread the winepress completely alone. His dependence must be wholly upon God.

Luke says they were sleeping from sorrow. Truly they could not help but sorrow for his sorrow, though they understood it not. But they could not watch with him. They did not realize how much their support would have meant to him. They had always leaned and depended on him as being of inexhaustible strength.

To Peter he said especially:

*"Could ye not watch with me one hour?"* (v. 40).

It was a gentle warning to Peter to examine his own strength and doubt his own assurance, and seek help before it was too late. But Peter, in his blind self-confidence, did not heed.

*"Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak"* (v. 41).

This is the key passage of the chapter. Here the whole lesson and meaning of the chapter is focused—

*"Watch—and pray."*

They were not prepared, and therefore they failed. They were caught unawares.

They were brave men—Peter did not hesitate to draw his sword to take on a multitude.

They were devoted men—they were ready to die with Christ, and they truly meant it.

They were dedicated men — they had left all to follow him.

They were independently-minded men—they chose a hard and lonely path, contrary to the whole nation and its leaders.

They were spiritually-minded men—for they perceived that Christ alone had the words of eternal life.

But they were not prepared. They thought they were ready for everything. They thoughtlessly trusted their own strength.

They did not realize the constant application of prayer and meditation necessary for strengthening the spirit for the ordeal which must sooner or later come to all.

\* \* \*

*"And they all forsook him and fled" (v. 56).*

Christ himself was far stronger and more prepared than they, but he never relied on himself. He applied himself constantly to prayer. We read at other times that, as they slept, he continued all night in prayer to God.

Here lay his secret and his strength, built slowly through long, weary hours of vigil and supplication—the strength they thought they could duplicate so easily upon demand.

Can we too be so thoughtlessly foolish?—taking our own strength for granted, instead of constantly bending every effort to seek divine reinforcement against the day of temptation—

*"WATCH—and PRAY."*

We must realize NOW the urgency of the command. When the test comes, it is too late to prepare.

\* \* \*

THE chapter closes with Peter's violent threefold denial of Christ. What humiliation and remorse after such boastful confidence! He truly had been ready to fight for Christ, but the command to "Put up the sword" and the warning that—

“All they that take the sword shall perish with the sword" (v. 52).  
—found him wholly unprepared.

If he had watched and prayed in the Garden with Christ, instead of sleeping, perhaps he would have been ready—but he had to learn a different, harder way.

Peter had to learn to listen and accept. His devotion was impulsive and thoughtless and self-confident. When Christ spoke of the necessity of his sacrifice, trying to prepare the disciples' minds, Peter instead of listening and learning said—

"No—I know better—it must be the way I think."

He thought it was devotion, but it was really self-assertion and presumption. Then when Christ was about to wash his feet, and teach him something, again he said—

"No—I know better—thou shalt never wash my feet!"  
And when Christ said—  
*"If I wash thee not, thou hast no part with me."*  
— it STILL had to be Peter's way, not Christ's—

"No—I know better—not my feet only, but by hands and my head."

He thought it was devotion, and truly it was, but it was a devotion that had to learn how to learn. Peter wanted to be spectacular in his devotion. He wanted to walk on the water, like Christ. He would have been wiser to wait in the boat with the rest.

*We must learn the lesson well, if we wish to be useful in God's purpose, and accepted by Him. We must learn to carefully LISTEN, and to carefully OBEY.*

Careful, thoughtful, self-examining, patient **obedience** is the only true devotion. There are millions filled with self-satisfied devotion, going about to establish their own righteousness by great deeds for Christ—self-confidently following their own will, and self-assuredly dictating to God the way of life, as Peter did to Christ.

But very few are prepared to submit to God's way—to stop, and think, and study, and meditate, and learn God's desire in every little, careful detail. These are the few alone whom God will save—

*"Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."*  
—G. V. G.

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## **Continuance, Discipleship, Knowledge**

*"If ye continue in my Word, then are ye my disciples indeed; and ye shall know the Truth, and the Truth shall make you free"—John 8:31*

### **JOHN CHAPTER EIGHT**

WHEREVER Christadelphians meet from Sunday to Sunday, there is a sameness which characterizes their coming together. Their meetings are, for the most part, held in the same Hall, with the same individuals present, the same order of service, and with the same object in view.

We come together on the first of the week to remember our absent Lord, and partake of the emblems representing his broken body and shed blood. And we try to encourage with words of exhortation which have as their primary design the strengthening and upbuilding of each other.

To those of this wicked, degenerate age, this weekly practice, under such circumstances, would seem uninteresting and monotonous. It is quite obvious that there is nothing here which would attract the natural man. Our assembly is small, and consequently distasteful to those who are seeking the companionship and association of large numbers.

To them our singing would be obnoxious and in all probability, the source of unkind ridicule.

We have long discarded the reactions of unenlightened men as of being of any concern to us. We know their destiny, and, while seeking opportunity to acquaint them with the Truth, we are not perturbed by their uncomplimentary opinions,

It IS true there is a "sameness" in our meeting, but that sameness goes much further than what might appear to the casual observer. There is a sameness in Hope and Purpose. And it is this Hope and Purpose that brings us together, and draws us here each Sunday with a magnetic force.

In this Hope there are clear-cut reasons which are powerful enough to overcome influences in the opposite direction.

*IN almost every aspect of our daily lives, we find that there are reasons for acting in many different ways. It is the way which is supported by the most powerful inward urge which is usually translated into outward action.*

A child, however, soon learns that it is not always his most powerful inward urge which finds acceptance in his small society. Instead of his most powerful urge, he finds the law of his parents, which must be obeyed if he is to enjoy liberty and favor.

There are many reasons, from a natural point of view, why we should NOT be here around this table. There are many things, we could be doing, which would be more in keeping with the flesh's desires in its quest for satisfaction and pleasure.

But on the other hand there are many reasons why we SHOULD be here, and those who find themselves established in the Truth, have come to realize the overwhelming influence of the reasons that are in favor of our presence here.

One of these reasons is in the form of our attitude. We cannot assemble around this table without contemplating that "long looked for" and expected day when these meetings will no longer be necessary.

As we have said, the purpose is to remember our absent Lord. When he is no longer absent, it will no longer be necessary to remember him in this way. Consequently, anyone of these meetings could be our last one. It is natural for us to wait eagerly for the peace and glory of the kingdom.

All the world's distresses and hardships will give place to peace and the spirit of human-kindness that will make living the pleasure it was originally designed to be.

*However, for us we know that there is a major issue that lies between our last breaking of bread service, and any peace which might be ours in God's Kingdom. The great issue is the decision that must be passed at Christ's judgment seat upon the merits or demerits of our life as a brother or sister of Christ.*

It is with this that we are most concerned because we know that if we are accepted there will be no worry as to the future benefits. Our endeavour NOW should be try as best we can to do the things which will influence that decision in the way we would like it to be.

It is difficult to imagine ourselves being turned away from the presence of the Lord when he returns. It may SEEM our entire lives have been devoted to waiting for him, and it is terrible to contemplate the possibility of finding no favor before him, when he comes to assemble his brethren.

However, the fact remains that we cannot of our own reason judge ourselves in regard to what may seem to be the case. It is much wiser to investigate carefully the way which GOD has declared acceptable to Him, and walk in it.

\* \* \*

THERE are two opposite views expressed in John 8—the true and the false, the spiritual and the natural. A contemplation of them may help us in the maintenance of the correct and proper perspective in regard to spiritual things. In vs. 31-32, Jesus said to those Jews which believed in him—

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

We often speak of ourselves as "having the Truth," "knowing the Truth," or "preaching the Truth" to others. But let us examine the word as it is used in these two verses, and see if it is not a thought worthy of our earnest consideration.

Let us take the last word first—"Free." We preach the Truth to others simply because we believe they are enslaved by sin, as Jesus continues to say:

*"Verily I say unto you, Whosoever committeth sin is the servant (doulos—SLAVE) of sin"*  
—v. 34.

The only possible way for man to extricate himself from sin is to believe the promises and doctrines incorporated in what is termed "the Gospel" which Jesus and the apostles preached. We see the unenlightened masses in the same attitude as the Scribes and Pharisees were in Christ's day. They said—

"We be Abraham's seed, and were never in bondage to any man" (v. 33).

So modern religion says—

"We have accepted Jesus as our Saviour, consequently, from that moment on we are saved."

The point is this, that in reality the Truth is not something which we can inherit by lineal descent, nor is it a possession by virtue of a moment's emotional declaration. It cannot be given to us as a gift, nor is it something which once received may be forgotten about.

It is true that the Truth WILL make us free, but before we can attain the freedom which the Truth offers, we must each be the subject of the necessary process which it entails.

\* \* \*

LET us go back to v. 31 and follow the words of Jesus to their logical conclusion.

There are three steps to Freedom. The first is a "continuance in the Word" Jesus spoke. What does it mean to "continue in my Word"?

The phrase reminds us of a very familiar passage in the prophecy of Ezekiel (18:25-29)—

"Ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not My way equal? Are not YOUR ways unequal?"

"When a righteous man turneth away from his righteousness and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.

"Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

"Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not My ways equal? Are not your ways unequal?"

*There can be no turning back. Does not this clearly demonstrate what "continuing in the Word" means? It means, does it not, that we must possess the Truth to begin with, and never turn from it.*

This is shown as Jesus continues his remarks to the Pharisees who claimed Abraham, as their father. In v. 39 it is recorded they answered him—

"Abraham is our father."

And Jesus replied (vs. 39-41)—

"If ye were Abraham's children, ye would do the work of Abraham.

"But now ye seek to kill me, a man that hath told you the Truth, which I have heard of God; this did not Abraham. Ye do the deeds of your father."

To this they indignantly replied, raising their claimed relationship even higher—

"We be not born of fornication! We have one Father, even God!"

But Jesus showed them the true meaning of divine relationship—even divine LIKENESS and CHARACTER—

"If God were your Father, ye would love me; for I proceeded forth and came from God: neither came I of myself, but He sent me."

"Why do ye not understand my speech? Even because ye cannot hear my Word."

"Ye are of your father the devil, and the lusts of your father ye will do."

"He was a murderer from the beginning, and abode not in the truth, because there is no truth in him."

"When he speaketh a lie, he speaketh of his own for he is a liar, and the father of it."

"And because I tell you the Truth, ye believe me not."

"Which of you convinceth me of sin? And if I say the Truth, why do ye not believe me?"

(vs. 41-46).

*It is a clear matter, then—by the exercise of wisdom and divinely-imparted knowledge—of making our most powerful inward urge conform to the standards of righteousness, set forth in the Scriptures—developing a love and zeal and eagerness for that which is good and right and spiritual and well-pleasing to God, as Christ did. This is—*

"Continuing in the Word."

It is the continuous application of correct thinking, combined with correct behaviour, coming from the knowledge of and love of, right, and a deep, abiding affection for its Author.

It is not enough that we live 40 or 60 years in obedience to the Truth, we must continue **to the very end** in conformity to the commandments of the One we have assembled to remember in the emblems on the Table, and in the sincere and loving expectation of his return.

**To have the love of God and Christ "dwelling in us richly," it must be a progressive, ever-increasing, thing.**

We must grow in it day by day, and each day must evolve an improvement in our character.

If we planted a seed in our garden, and it failed to grow on to maturity after breaking through the soil, it would be as worthless as a weed. We would act quite reasonably if we pulled it up by the roots to make room for more productive plants.

God looks upon us in the same way. We must be begotten by the Word, and "born of water" by being baptized into the Name of Jesus.

But this is only the start. We must—like the seed planted in the ground—**GROW ON TO MATURITY**, and bring forth the fruit of righteousness, which the husbandman has every right to expect.

The only possible way is to **have our goal clearly in sight** at all times, and the incentive or reason for striving after that goal always existing, as our most powerful inward motivation. Well, our goal is the Kingdom, the reason is the spiritual joy that will come with our acceptance into that Kingdom, into the family of God.

*The great question is: Just HOW EARNESTLY do we really desire a place in the Kingdom of God? Is it but an accepted expression which repeatedly falls from our lips, without too much thought or meaning or feeling—or is it something so deeply rooted within us that it acts as a guide, governor, and strong motivating power on all we say or do.*

\* \* \*

GOING back to v. 31—

"If ye continue in my Word, then ye are my disciples indeed."

The second step, then is discipleship. What are the attributes of discipleship?

Well, to be a disciple suggests first of all closeness of companionship. There will be an intimate and loving association between Jesus and his followers when he returns and establishes the

Kingdom, and his saints rule with him. There must however, in these present dark days of unbelief, be a faithful, waiting discipleship among those who desire the privilege and joy of the Age to Come.

The word "disciple" indicates "an allegiance to the doctrines of one looked on as a master." It obviously means more than simply believing certain doctrines and accepting them as a personal individual philosophy.

The word "disciple" indicates that the individual who accepts the doctrines and teachings, also regards his teacher as a Master or Lord, and imparts to him the exclusive right to make such commandments or rules of conduct as he may think proper and right.

In the Garden of Eden a break was made in the relationship which existed between Adam and his Creator, because of Adam's failure to recognize the prerogative of God. He thought himself an individual with full right to think independently of the Law under which God placed him.

As a result of this foolish presumption, he and his posterity have been dying and suffering the consequences ever since. How reasonable it is that the system which should re-establish the communion and association between man and his Creator should be the **very reverse of Adam's failure!**

*The principles upon which God condescends to recognize and accept men are, first, their recognition of His existence, and second, that He has unquestioned right to set forth the conditions upon which He will restore man to his original position of favor.*

There is another aspect of discipleship which may be worthy of our notice in which we as disciples have pledged our allegiance to Jesus in the recognition of his Mastership. We believe that his Mastership extends beyond ourselves as individuals.

When Jesus was with his twelve disciples they found not only was he a teacher of true wisdom, but that he was also Master of wind and sea and that they obeyed his voice when he spoke. Indeed, all the elements were subject unto him, and he could as easily cast a mountain into the sea, as he could cure the ailments of the infirm.

It remains the same today—in a less direct way, perhaps, but unabated in its power. God completely controls the circumstances of our environment.

He can produce the test to prove us, and He can extricate from difficulty. He can provide for our necessities, though our short-sighted human eye may not perceive the possibility of provision.

This does not mean that the concern of a disciple is primarily that of material things. Rather does it mean that the disciple is above all seeking the Kingdom of God first, but while doing so remains firm and confident that all things necessary to this temporal life will be mercifully provided.

This includes that necessary chastening, the inevitable and important conflict with trial and temptation; that frequent and needful association with trouble and deprivation which is the surest and quickest way to develop a strong, healthy, spiritual man, IF we are exercised thereby.

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"If ye continue in my Word, then ye are my disciples indeed, and YE SHALL KNOW THE TRUTH."

Our first thought might easily be that this third point of "knowing the Truth" is covered by the previous two. How would it be possible to "continue in the Word of Jesus" and, "be His disciples" without "knowing the Truth?"

The answer to this seeming difficulty lies in an investigation of what is fully involved in "knowing the Truth."

It is one thing to be familiar with a system of thinking, and another to KNOW and appreciate the SPIRITUAL IMPORT which lies at its foundation—to inwardly know and experience the “fellowship of the Spirit.”

Israel under Moses might serve as a good illustration. When the Lord came down upon Mount Sinai after the children of Israel had come out of Egypt, He gave Moses the Ten Commandments, and so terrible were the accompanying signs of power that the children of Israel begged that the Lord God would not speak to them so directly any more lest they die. They were powerfully moved, and when confronted with the opportunity to choose whether or not they would follow the Lord, they all with one voice said—

"ALL that the Lord has spoken we will do!"

As years passed, and the Mosaic institution became fully established, the children of Israel continued in their observance; they were in fact disciples of Moses. They recognized him as a prophet, priest, and king. But did they have a basic faith in the Truth which those things foreshadowed? We have to answer that they evidently did not, or they would never had acted in the way they did.

The same applies to us. It is possible to continue as the Israelites in an observance of those institutions connected with the Truth, and indeed, confess that Jesus is Master of all, without possessing a deeper recognition of those things upon which these institutions are built—without a LIVING faith, a TRUE knowledge of God that will control all our acts and thoughts.

Bro. Roberts made mention of this very thing during the Inspiration crisis of 1882. He said:

*"Many have accepted the doctrines of the Truth in a theoretical form without the thorough acquaintance with the Scriptures which results in submission to their sentiments and practical requirements.*

*"They have in many cases merely changed their creeds and their denominational profession, without coming into sympathy with the Spirit of God as brought to bear on us in the writings of Moses, the Prophets and the Apostles.*

*"They have become nominal 'Christadelphians' without receiving the Spirit of the Bible."*

However, if we truly continue in the Word of Jesus **by conforming to the standard of righteousness** exhibited in his teachings, and by growing steadily in love and the development of our character, THEN we shall be his disciples indeed, knowing the closeness of his companionship and ever-controlling hand, and rejoicing when it is our privilege to know the fellowship of his sufferings.

**Then gradually we shall begin to "know the Truth." It will unfold to us in all the beauty and magnitude belonging to the wisdom and mercy of our Heavenly Father.**

It will become that mind-and-life-engrossing thing that it really is. It is at the same time the Sword, Shield and Helmet. It is the summary of strength. It will protect, because nothing can withstand it. And it will save to the uttermost those who believe and accept it, because God's inflexible purpose is behind it.

Then shall we "know the Truth" in its fullness, because we understand, and appreciate the riches of God's mercy manifested in our Lord Jesus Christ.

As we have noted, these 3 things—Continue in the Word, Discipleship, and Knowledge of the Truth—were calculated to produce what is commonly known as "Salvation," or a state in which the individual is saved from perishing.

While these steps exist separately in the process of salvation, they are, nevertheless, inter-related in that one forms the indispensable step to the other.

If we continue in the Word of Jesus, then we are in a position to become his disciples. We are then to come to a full knowledge of the Truth, and if we know the Truth, we shall eventually partake of the freedom from sin and death it was originally designed to bring about.

Paul exhorts us to examine ourselves as we approach once more the time in our service for partaking of the emblems, the bread and the wine. Let us do so. Are we "continuing in the Word?" Are we the "disciples of Jesus?" And, do we "know the Truth," in spirit as well as in letter? Are we showing forth those qualifications of character which that Word teaches?

We should: we MUST. It is those alone who continue steadfast to the very end that Jesus will look upon with approval at his return.

*Then will he manifest to each one the deep and abiding truth of many of his sayings, one of which was that none have laboured in vain in his service, if they truly ARE in his service.*

Let us renew again our determination, and realizing the nearness of our Master's return, exert our utmost effort to walk in the way he has opened for us. —R.A.W.

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## **Current World Events**

### **VIETNAM: BASIC ISSUES**

Paul Henri Spaak, former Prime Minister of Belgium, says: "If US abandons Vietnam, it is not merely the fate of that country which would be quickly settled without any consideration for the real wishes of the people, but of the whole Asian continent. (Nwk. 12:5)

*This clearly is the issue in Vietnam, as everyone knows, despite all the noble and altruistic sugar-coating—the basic world-struggle between Zechariah's 2 mountains of fleshly brass that culminates on the mountains of Israel.*

### **SUICIDE RATE VERY HIGH**

Suicide is the 10th cause of death in US—in 1920 it was 22nd. It is estimated more than 1 in every 100 Americans now living have tried to kill themselves. Among college students suicide ranks 2nd as cause of death. Two in every 100 doctors kill themselves. (Nwk 11:21)

*Almost unbelievable statistics, but surely one more sad sign of these degenerating last days of human misrule of the earth!*

### **BLASPHEMY BY CHURCHES**

Some radical Christian thinkers shrug off Pike's intellectual wrestling with doctrine as simply "uninteresting." The younger men do not even raise the issue of the Virgin Birth or Original Sin, says Langdon Gilkey of Chicago U's Divinity School. They are discussing the existence of God. If there is no God, you do not have to argue about any of the other doctrines.

With the exception of Pike, theologians and church leaders take it as their duty not to discredit publicly the literal understanding of the Virgin Birth, but many of them hold that the doctrine is a myth.

The Resurrection of Christ is another church teaching that theologians today are inclined to interpret as "the apostles' unique and mysterious awareness of who Christ was and what he signified." Thus his post-resurrectional appearances to his disciples may have been, in a sense, apparitions of an extraordinarily magnetic and convincing kind. (Tm 11:11)

*Over the past 100 years, the churches have rejected the Light of the Word of God, and have put their faith in the darkness of the fleshly mind. They reject the basic truth that man is utterly incapable of sound reasoning without divine enlightenment, and as a consequence God has sent them an intensification of their darkness. They are more and more rejecting the reality of God. "As they did not like to retain God in their knowledge, God has given them over to a reprobate mind" (Rm. 1:28).*

## NAZI COMEBACK IN GERMANY

Ever since Hitler's fall 21 years ago, the world has watched for signs of a Nazi comeback in Germany. Now, for the first time, there is a sign big enough to be taken seriously — the sudden rise of the Nazi-like National Democratic Party

Founded only 2 years ago, suddenly the NPD jumped into prominence by getting almost 8% of the vote in Hesse on Nov. 6, electing 8 of the 96 members of the Hessian parliament.

NPD leaders advocate a violently anti-American line, demand removal of all foreign troops from Germany.

What has given the NPD this sudden push forward in recent elections? Two facts are responsible. One is the prolonged government crisis, which gives a widespread impression of weakness at the top, and reminds Germans of the weakness of the Weimar Republic which preceded Hitler.

The other factor is the basic unwillingness of the established parties in W. Germany to be nationalistic—to be German patriots.

Now, too, there is a growing feeling that the time has come for W. Germans to operate more on their own—to be less dependent on US and other Allies—to make their own moves toward reunification of all Germany. (USN 11:28)

## VIETNAM QUAGMIRE DEEPENS

Are we riding a dead horse in Vietnam? Is it a hopeless war? Where S. Vietnam has control of the effort—and this means in most vital areas—things are not going well at all. After all these years, the wherewithal of victory does not seem to exist.

The political fabric of the country is still shredding. The influence of the Saigon govt. seems not to grow at all in the vast countryside. Some Americans insist there is less effective presence in the villages now than 3 yrs. ago.

Corruption, venality and nepotism have become deeply ingrained, permanent ways of life. The domestic output has been going down steadily. The fish catch is down. Rice output is down. Three yrs. ago, S. Vietnam was exporting rice. This yr. they have to import 450,000 tons; next yr. it will be 600,000—perhaps 70% of the country's needs.

The strategy in this war is for the US to defeat the main-force units of the enemy while the S. Vietnamese protect the hinterlands and slowly try to win the war by steadily expanding zones of pacification throughout the countryside. This strategy is failing. The Reds are still winning in the backwoods, where winning counts.

The Vietcong continue to levy taxes in every province of S. Vietnam, including Saigon itself. Everything in S. Vietnam is taxed by the Vietcong. All this goes on under the noses of govt. officials, who are powerless to interfere. (USN 12:5)

*This is a sad, thought-provoking picture of human frustration, helplessness, and evil. How quickly Christ will put all these terrible conditions right with all-seeing wisdom and irresistible power, when the right time comes! How badly the stumbling, blundering world needs him, but how little they realize it!*

## LITTLE TO FEAR NOW

The Pope has ordered cooperation with Protestant, Anglican and Orthodox Christians in translating and distributing a common Christian Bible, telling Catholic scholars to work with the very Bible societies that 4 successive Popes condemned a century ago. (Nwk 11:21)

*The Catholic Church no longer has anything to fear from the Bible in the hands of the Protestant Churches, for they have rejected its divine authority and nullified its teaching. What intense Catholic persecution could not accomplish, modern thinking and evolution have effectively done.*

*Nor can it be a reverent and faithful untampering translation of what is believed to be the infallible Word of God, but, like other modern versions, a flesh-filtered, man-interpreted paraphrase of what they now consider an erring book of childish myths and human gropings.*

## GERMANY TURNING EASTWARD

Trouble in Germany means trouble for US. There are big stakes for US in Germany's government crisis. Things will not be the same between the 2 allies. The next government will downgrade W. Germany's previously close alliance with US, and try to patch up its tattered relations with DeGaulle.

Germany also wants to do more business—both political and commercial—with Russia, E. Germany, and E. Europe.

Pressure for these changes helped to bring Erhard to his crisis. The big factor here is that better relations with the Communists appear to offer promise of progress toward the big German goal of reuniting all Germany—and no other policy appears to offer such promise.

To W. Germans, it means indefinite postponement of their reunification dream—unless they make a deal with Russia and the E. Germans. This is regarded as the failure of a basic Erhard policy. Erhard's consistent following of the US lead resulted—in the view of many Germans—only in US pulling the rug out from under their German allies. (USN 11:21)

\* \* \*

A 2nd election gain by NPD has heightened concern on a possible revival of Nazism in W. Germany. NPD, a Nazi-like party with many former Nazis as members, won 7.4% of the vote in Bavaria's elections Nov. 20, capturing 15 of 204 seats. Bavaria was where Hitler started his rise to power.

NPD leaders predict more big gains for their party which was formed only 2 yrs. ago and had won no seats in parliament before this year. (USN 12:5)

\* \* \*

After 5 weeks of political crisis, W. Germany's major political parties decided last week to form a grand coalition for the first time in the republic's 17-yr. history. Under the agreement, Kurt Kiesinger (Christian Democrats) would be Chancellor and Willy Brandt (Socialists) Vice Chancellor and Foreign Minister.

Under Brandt's influence, the govt. will launch new initiatives toward the East, aimed at relaxing tensions with Russia, and trying to forge new links with E. Germany. The new govt. will attempt to repair its bridges with France, implying considerably more independence of US than in the past. (Tm 12:2)

\* \* \*

Whatever the final outcome, it seems likely that W. Germany's next government will rudely revise most of Bonn's most holy foreign policy tenets. For years, Bonn has stood unbendingly for no official contact with E. Germany, no diplomatic relations with any country that recognized E. Germany, no detente with the Soviet bloc until after German reunification.

As a price for participating in any coalition, the Socialists last week issued a set of demands, including the establishment of diplomatic relations with East bloc nations, all-out efforts for a detente with Russia with no prior conditions, and immediate economic grants to E. Germany.

Next day the Free Democrats came out with a foreign policy statement that echoed the Socialist stand. Even the Christian Democrats were deserting some of their old doctrines. (Tm 11:25)

*Developments in Germany seem to be the big current sign. Germany is reasserting its nationalism, casting off dependence on US leadership, and seeking closer ties with France, Russia and the Communist East—a big step toward the anti-US coalition of Europe-Russia-Papacy.*

## RUSSIAN-CHINESE HOSTILITY

Russia and China have been wrestling for years along the vast, sparsely-settled 4100-mile common frontier. The first recorded battle between Russian and Chinese troops took place in the Amur river valley in the 1680's. Since Sino-Soviet relations began to deteriorate in earnest in '53, repeated border incidents have occurred.

What worries the Russians most is not a major Chinese attack, but gradually expanding Chinese guerrilla infiltration of the porous border area. China has for years laid claim to 1000's of square miles of Russia and still show it on their maps as Chinese territory. (Tm 12:2)

*China today seems to be the major factor deterring both Russia and US from their eventual showdown. In this way she serves her purpose in the divine chronology.*

### **EUROPE: 'CHANGE & FERMENT'**

Europe presents a picture of change and ferment, splintering off, everyone going his own way. Neo-Nazism throws a frightening shadow indiscriminately toward East & West. NATO is in disarray, squabbling and splintering. US influence is on the wane in Europe.

Amid all this ferment, DeGaulle is waiting quietly for what drops into his web. Germany? A new Bonn-Paris axis is possible. Austria has been warned by Russia to stay out of the Common Market. Russia fears a rebirth of the Anschluss (union) of Austria & Germany, whose combined might was hurled against Russia by Hitler. Re-emergence of Nazi strength in Germany jolts Russia.

The Neo-Nazis, the NDP, are the prime merchants of anti-Americanism. Germans generally want to run their own country in their own way. The resurgence of nationalism and anti-Americanism are 2 sides of the same coin. (USN 12:5)

*A very interesting time in European developments. The current details are puzzling, but the obvious trend (to a united anti-US Europe under the Pope and Russia) is beautifully in harmony with prophecy.*

### **INDIAN CRISIS DEEPENS**

The many-sided crisis in India is now at a point where most foreign observers there predict a plunge into chaos unless present trends can be reversed. Violence that has erupted in city after city is just one element of the crisis.

In New Delhi a huge mob rioted savagely in a demonstration against slaughter of cows. In Hyderabad the rioters were protesting plans to locate a new Govt.-owned steel plant outside their State. Railway stations were wrecked, railway cars burned, telephones and telegraph lines cut.

Before that, in Madras, an orgy of destruction was launched by rioters protesting the proposed imposition of Hindi, a Northern language, as national language of the South.

The mob outbreaks have confronted the Govt. with a calamitous situation. Meanwhile India is headed toward runaway inflation. Food shortage is chronic. A continuing population explosion impedes almost all progress.

With this, there is general foreboding in India about the intentions of Red China—especially since the successful test of a nuclear missile.

Soaring prices are one reason for the unrest. Hunger is an ever-present spectre. Last year's harvest was calamitously poor—rains were the scantiest in 50 yrs.

One important factor in India's growing crisis is the role played by Russia. Trade with Russia and its satellites has tripled since '61, and it has been extremely disadvantageous for India. Red bloc goods India buys cost her up to 20% more than world prices. Much of the hide, jute, tea, cashew nuts and textiles the Communists get from India under the trade deal is sold by the Reds in Western markets for hard currency.

This year, India negotiated a billion-\$ arms deal with Russia—tanks, planes, submarines and small arms. As India has moved closer and closer to Russia, her relations with US have deteriorated. More and more criticism is heard about operation of the US aid program, which in 20 years has poured \$7 billion into India. (USN 11:28)

\* \* \*

Last week 125,000 Hindus converged on Parliament to demand that the government outlaw the slaughter of cows in all of India. The demonstration became a riot—one of New Delhi's worst in recent years. India can't produce enough food for its 500 million people, let alone its millions of vagrant cows. (Nwk 11:21)

India—where cows eat and people starve. Fanatical worship of cows exploded on Nov. 7 into one of the biggest riots in India's history.

Cow slaughter, in the Hindu religious belief, is as grave a sin as the murder of a human. As a result, 1000's on 1000's of cows roam at will in famine-threatened India, disrupting traffic, eating crops needed by hungry humans.

Estimates of the cows in India run up to 250 million—perhaps 1/5 of the world total—and they are increasing at a rate almost equal to that of India's catastrophic explosion in human population.

Most of India's cattle are unproductive. They constitute a severe drain on the scarce supply of food grains. That scarcity will bring famine this year to parts of India. (USN 11:21)

*The worsening crisis in India, rapidly approaching some sort of catastrophic climax, is part of the general rush of crisis and decision that is closing in on the world in many ways. We are living in terrible and glorious times.*

### **CHINA OIL OUTPUT LEAPS**

Today, wells in China gush an estimated 10 million tons of crude oil a year, enough to keep the country's cars and trucks and locomotives rolling, and its 4000 plane air force in the air. With reserves of more than 2 billion tons of oil discovered, and new refineries springing up at a rapid clip, China may be on the way to becoming one of the world's major oil producers. (Nwk 11:21)

*China today, by tying up US in Asia, is beautifully forwarding God's plan in Europe and the Mideast. We need no more explanation of where China fits into the picture, but it will be interesting to see what further part she has to play.*

### **VIOLENCE: NEW WAY OF LIFE**

Has violence become our national pastime? Is it the ultimate solution to our demands? Have we become a nation of hoods?

I believe the answer, sadly, is yes. The police are afraid of us because we may turn on them and defend the thief. And we are afraid to ride a subway or walk along a street at night, because if we are attacked no one will help. The good Samaritan died centuries ago. The good American is now a member of a minority group. He must remain silent, pull his shades, and keep his own counsel.

I am afraid. And I am ashamed. At times during my life I have been deeply moved by the majesty of this nation. Today, I would weep for my country that it has declined so far in morals and manners.

Savagery has spread like slime. Violence is no longer the act of maniacs, but of people as sane as you and I. Violence has become the natural result of any grievance; brutality the logical conclusion for any injustice. (RdDg 12:66)

Truly a sick nation—the self-appointed "leader" of a sick, sick world. "In the last days perilous times shall come—men shall be lovers of themselves, without natural affection, fierce, despisers of good, etc." (1 Tm. 3:1-4). It must get worse and worse until Christ's return.

### **REDS BUILD MIDEAST POWER**

Causing concern in the West is disclosure of the extent of Soviet activities in the Mediterranean, the oil-rich Mideast, and strategic areas of N. and E. Africa.

Five years ago the Soviet flag was almost unknown in the Mediterranean. Now, however, Russia has built up a Mediterranean naval force that includes nuclear-powered and conventional submarines, cruisers, destroyers and supply ships.

There is also a steady increase in Soviet military aid to over half-a-dozen nations in the Mideast and Africa—ships, tanks, rockets, jet fighters and bombers. In some places, Russian troops have been assigned as advisers.

Soviet influence is reported as strong or growing in the armed forces of Syria, Iraq, Egypt, Algeria and even Cyprus—also in Yemen, along the Red Sea, and to the African countries of Somalia and Tanzania on the Indian Ocean.

Russian-trained officers and men, equipped with Russian weapons, form the backbone of Egypt's military effort in Yemen, where Russia saw an opportunity to attempt important penetration of the Red Sea region.

Major aims of Russia's drive into the Mediterranean and Mideast are:

- To extend Soviet domination south to the Indian Ocean, gaining the warm-weather ports Russia has always coveted, along with control of a major source of the world's oil, and
- To neutralize US military force in the region. The growing concentration of Soviet submarines in the Mediterranean indicates Russia wants to be ready to challenge the US Fleet.

The real danger, said Kenya's Vice Pres. Murumbi, is that Russia will establish itself in the horn of Africa and will control the Aden straits and the Suez Canal, and place the oil interests of the West in the Arabian Gulf in jeopardy.

The armed forces of both Syria and Iraq are equipped almost entirely with Soviet warplanes and tanks. Algeria, too, in recent months has received a large shipment of Soviet arms, bombers, missiles, helicopters and tanks.

In the Cuban missile crisis, Russia failed in its objective because it did not control the seas in the area of its interest. She learned a lesson from this, realizing she must improve her ability to operate far from her shores. (USN 11:21)

*Suddenly we hear a lot about how much quiet and ominous headway Russia has made in consolidating her position in the Mediterranean and the Mideast. She is steadily pursuing the course that the finger of divine prophecy pointed out nearly 3000 years ago, and which Christadelphians have proclaimed and eagerly watched for for over 100 years.*

### **RUSSIA'S 3 MILLION JEWS**

In 15 yrs., if present conditions continue, Russia's nearly 3 million Jews will no longer exist—as Jews. Russia is making it impossible for Jewishness to survive. Soviet Jews still live in fear. Fear and discrimination have virtually destroyed Jewish religious training in Russia.

A '56 report by Russia to the UN said there were 450 synagogues. By '64, according to the official publication "USSR" there were only 97. The latest information indicates 62 synagogues remain in Russia.

No Hebrew Bibles have been printed for nearly 50 yrs. Bar mitzvah, when at 13 a boy becomes responsible for his conduct as a Jew, is a thing of the past. There has been only 1 bar-mitzvah in Moscow—a city with 500,000 Jews—in 15 yrs.

Soon the few elderly rabbis will be dead. So will the elders of each congregation. No new rabbis are being trained. And the tattered prayer-books will finally disintegrate.

\* \* \*

Strangely enough, the future of Christianity in Russia is now more hopeful than at any time since the Bolshevik Revolution. I went to a magnificent cathedral and stood for 3 hrs. among 4000 persons celebrating the Russian Orthodox Christmas. It was impressive. There were 2 choirs of young singers. The Patriarch Alexei, head of the Orthodox Church, was assisted by 30 young priests.

Archbishop Nikodim estimated that up to 50 million of the 232 million Russians are believers. In Leningrad the war-damaged St. Nicholas Church has been rebuilt at a cost of \$500,000. (Lk 11:66)

*Amid all the confusion and commotion and change of these last days stands God's ancient, suffering people, still in the bitterness of Christ-rejecting blindness. But the Gentile world's fast-approaching day of divine judgment will be Israel's day of rebirth and release.*

### **ROME-ORTHODOX REUNION?**

Reunion between the Eastern Orthodox and Roman Catholic churches will be achieved in the foreseeable future, the world's leading Orthodox prelate, Athenagoras, Patriarch of Constantinople, said this week.

"I love Pope Paul," he said. "He is a great apostle. He is a prophet and messenger of God."

Today the main task of Christian leaders, he said, is to convince their followers that they all belong to the same church. (TrGM 11:19)

## **JORDAN FIRMLY WITH WEST**

"I am with the free world always and unconditionally," king Hussein of Jordan says. "But if the free world does not support me, then we might all be losers." US has just announced its decision to speed delivery of 36 Starfighter jets to Jordan." (Lf 11:66)

## **ISRAEL-JORDAN CONFLICT**

Last week Jordan's king Hussein found himself criticized by practically every Arab country and buffeted at home by the seething discontent of his people, most of whom favor a tougher line toward Israel than the moderate king has taken.

Disorder and rioting broke out in several Jordanian towns, sparked mostly by Jordan's angry Palestinian population, which comprises fully 2/3 of Jordan's 2 million.

As the Mideast heated up, Hussein began drafting all Jordanians between 18 and 40. Jordan's 350-mile border with Israel is too long to screen, and more Arab terrorists are bound to slip across and further provoke Israel. When they do, anything may happen. (Tm 12:2)

\* \* \*

For two years, Arab terrorists have been averaging three raids a month inside Israel. Last month, in their most daring exploit yet, they even reached the outskirts of Jerusalem, bombing an apartment a mile from Premier Eshkol's home.

Last week Israel finally struck back, launching its biggest, bloodiest, boldest reprisal since the Suez campaign. 4000 troops, with tanks, swept into Samu, Jordan, a frequent staging area for terrorists, dynamiting 46 houses and reducing the local mosque to rubble.

20 truckloads of Jordan soldiers soon roared into view, slowed down for barricades and ran into a murderous ambush. Not one truck got through. Four hours later the Israelis withdrew, sowing a path of land mines all the way back to the border, leaving 100 or more dead and wounded Jordanians.

The fear haunting the UN was that continued terrorism against Israel might trigger an even bloodier reprisal next time, and possibly even a full-scale Mideast war. (Tm 11:25)

*The world watches the Mideast for the beginning of WW III, and so do the brethren of Christ. "Lift up your heads, for your redemption draweth nigh!"*

## **FRENCH-RUSSIAN ACCORD**

Improving relations with Russia is a natural counterpart to France's current hostility to US. French and Soviet policies seem to coincide on the questions of US influence in Europe, and on NATO. (USN 12:5)

*Just as the Word of God requires!*

## **FACE-LIFTING & ECUMENISM**

Last week 210 US Roman Catholic bishops put an end to one of the most anachronistic of Catholic spiritual customs: compulsory abstinence from meat on Friday—following the example of 17 other nations.

One of the major acts of the session was the creation of a new general secretariat for ecumenical and inter-religious affairs. As evidence that the spirit of unity is reciprocal, the Lutheran Council sent cordial greetings "in the name of our Saviour" to the Catholic meeting. (Tm 11:25)

\* \* \*

A major denominational merger is about to create US's largest Protestant church—10.3 million Methodists and 750,000 United Brethren are due to unite in 1968. (Tm 11:18)

*Trends and adjustments continue apace toward a universal brotherhood under Mother Rome. All the more reason for true brethren of Christ to keep separate from all the abominations of the harlot's wine—of which we are so universally reminded in this Catholic-saturated "Christ-Mass" season of hilarity and pagan superstition. "Come ye OUT of her. My people, that ye receive not of her plagues!" (Rev. 18:4).*

## SPANISH MAY NOW WORSHIP

Last week Franco announced a new constitution that will liberalize Spanish life. Spaniards will be able to worship as they please for the first time. Spain's ban on public worship by its 30,000 Protestants and Jews will be eliminated. They will be permitted to designate their places of worship with signs, and invite participation in their services. (Tm 12:2)

Just a reminder that in Spain, where Catholicism is in supreme control, no true worship of God or proclamation of His Word has been tolerated. And this is the 20th century—not the Dark Ages of Catholic persecution. Now current policy calls for a change, but the Catholic Church's basic aim and viewpoint has been made crystal clear by the ban now supposedly ending.

## COMMONWEALTH TIES SLIPPING

Britain's once-binding ties of trade with the Commonwealth have continued to loosen, dropping from 40% of all British trade in '56 to a mere 28% last year. (Tm 11:18)

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## Correspondence

Beloved brethren and sisters: Loving Greetings in the One Hope.

I enjoy the Berean, although I am only able to read a little while at a time, but I manage to get it read through and enjoy all of it.

I am always very interested and encouraged to read of ecclesial activities and work for the Truth. Realizing that I have reached a state of health in which I am not able to do any work in the Truth, it is gratifying to know that there are others able to carry on in this dark and troublous age in which not only the world but some who ought to know better are drifting with the tide of worldly thinking.

Bro. & sis. Wm. Sharp live near me, and they come over every night and read the daily Bible lesson, which is very helpful to me.

My health seems to remain about the same—a condition in which my faculties seem to fail when I try to compose anything, even a letter.

I receive many cards and a few letters, which I wish that I was able to answer promptly, but I cannot, though I appreciate them just the same. Faithfully your brother,

Oscar Beauchamp, 141 Princeton Ave., Claremont, Calif. 91711

\* \* \*

*For many years, as long as he had health and strength, bro. Beauchamp worked hard in the service of the Truth. The Texas Gathering, to which many of us owe much pleasure and comfort and encouragement, and which has been the cause of many contacts that have strengthened the bonds of unity among us amid many winds of change and drift, was for several years largely maintained by bro. Beauchamp's own individual labours. His efforts will always be remembered with appreciation by those whose hearts are in the Truth, and we pray they may be remembered with blessing when he stands before him who caused those comforting words to be recorded—*

*"Ye know your labour is not in vain in the Lord."*

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