

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, Apt. 607, 1501 Woodbine Ave., Toronto 365, Ont., Can.

“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
"Partaker of His Evil Deeds"

AS to those who bring not this doctrine, John's comment is—

"Receive him not into your house, neither bid him God Speed!"

This command we can no more evade than any other commandment delivered unto us. The obedience of it may cost us something. It is crucifying to the flesh to refuse friends—some of the excellent people as human nature goes—who in one way or other have been seduced from their allegiance to the doctrine of Christ; but there is no alternative. Friends are but for a moment: the Truth is forever. And if we sacrifice our duty to the latter from regard for the former, the latter will sacrifice us in the day of its glory, and hand us over to the destiny of the flesh which, as the grass, will pass away.

"He that biddeth him God speed is partaker of his evil deeds."

This applies to ALL, without distinction, and erects a barrier to fellowship with even some who hold the Truth. For though they hold the doctrine of Christ themselves, yet, if they keep up a "Godspeed" connection with those who do not, by John's rule they make **themselves partakers with them** and, therefore, cut themselves off from those who stand for the doctrine of Christ.

This second epistle of John, as a whole, is singularly applicable to the situation in which we find ourselves. We have been obliged to stand aside for the doctrine of Christ from some we love.

This epistle justifies us in our course, both as regards those who have departed from the doctrine of Christ, and those who— while holding on to it themselves—see not their way to break connection with those who have departed.

It is a painful situation, but we must not falter, nor need we fear or be discouraged. God is with us in the course of obedience, and we shall see His blessing in the increase in our midst of zeal and holiness and love and preparedness for the great day of the Lord, which is at hand.

—**Bro. Roberts, Seasons 25**

Fraternal Gatherings

(If the Lord Will)

RICHARD, Sask.: Fri.-Mon., July 17-20 inclusive

Bro. Fred G. Jones, Route 1, Richard, Sask., Can., Ph. 306-246-4628

HYE, Texas: Mon.-Sun., July 27 to August 2

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

LONDON, Ontario: Saturday-Sunday, Oct. 10-11

Bro. Dan Gwalchmai, 29 Devonshire, London, Ont., Ph. 519-438-7730

Bible Questions

1. What was carried hung on a bar?
2. What "bloomed blossoms"?
3. Who was killed with a javelin?
4. Who was killed while running?
5. Who was killed with a millstone?
6. Who was killed with a nail?
7. Who was killed in a fall?
8. Who was suffocated to death?
9. Two who were killed by arrows?
10. Who was killed in bed?
11. Six killed by stoning?
12. When were 70 beheaded?
13. How many killed by bears?
14. 70,000 died in a plague: when?
15. Nisroch, Chemosh, Adrammelech, Chiun have what in common?
15. What do Nisroch, Chiun, Chemosh & Adrammelech have in common?
16. Who reigned where 7½ years?
17. When was Jesus "hungry"?
18. When was Jesus "an hungered"?
19. When was Jesus "wearied"?
20. "I caught him by his beard"?
21. "I know it, my son": who said?
22. "I know it; hold your peace"?
23. Four smitten with leprosy?
24. Fourteen healed of leprosy?
25. Who "went away sorrowful"?
26. "The saint of the Lord": who?
27. "Light of foot as a wild roe"?
28. Who said "Had Zimri peace"?
29. "The troubler of Israel", who?
30. "Art thou he that troubleth Israel?" Who said to whom?

"Be patient, brethren, unto the coming of the Lord. Stablish your hearts, for the coming of the Lord draweth nigh"

—James 5:7-8.

EDITORIAL

Maintaining Our First Love

"Whom, having not seen, ye love: in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable"—1 Peter 1:8

DURING April, our daily reading has taken us through the records of the entire ministry of the Lord Jesus. We have followed him as he taught in the synagogues, and preached the Gospel of the Kingdom. We have watched him as he healed all manner of sickness among the people. This included the restoration of sight to the blind, the cleansing of lepers, and raising the dead.

We listened to him as he addressed the Father in the wonderful prayer recorded by John. We followed him into the garden of Gethsemane, and witnessed his betrayal, his arrest, and the sentence of death.

Then came his terrible death on the cross, after which the disciples thought that all their hopes were shattered. But the joyful news of his resurrection restored their confidence, and they went forth in the joy of service.

Surely our hearts must have burned within us as we read this remarkable record of such an extraordinary man. But did they? How have we read?

Were there times when we had difficulty in finding time to read, and then discover that we were tired, but carried through them as something we must do as a necessary work, or was it a constant pleasure to read because of our great love for the One we are serving, and a desire to be approved by him when the Lord returns?

Our belief and obedience of the Gospel resulted in our baptism into Christ. Truly an exalted position to occupy, but it is not final, for there is something important to do to maintain that position. In John 15:4, Jesus gives the answer—

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."

In a recent issue of a contemporary magazine, the writer applies this to the group to which he belongs. But, surely, the words of Jesus are plain when he says we are to "abide in HIM."

In relation to this subject, it is well that we look at the message of Jesus to the ecclesia in Ephesus in Rev. 2:2-3—

"I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil:

"And thou hast tried them which say they are apostles, and are not, and hast found them liars:

"And hast borne, and hast patience, and for my Name's sake hast labored, and hast not fainted."

What more could be asked? What more could they do? They worked faithfully, and did not grow weary, and carried out their ecclesial duties in a very business-like manner. But something was seriously wrong, and we should note carefully what Jesus says in vs. 4-5—

"Nevertheless I have somewhat against thee, because thou hast **left thy first love**.

"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come to thee quickly, and will remove thy candlestick out of his place, except thou repent."

That form of expression was equivalent to saying that he would break up the ecclesia, if they did not restore their first love, and do the first works.

Apparently, they did not take him seriously, for they did not repent, but went from bad to worse until the time came for Paul's prophecy in Acts. 20: 29-30, to be fulfilled—

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

"Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

Human nature does not change, for this same policy on the part of some has appeared many times during the past 100 years.

Some are never satisfied with the knowledge of the Truth as they first learned it, but take great delight in the idea that they have found something new, and bend all their efforts in trying to draw away disciples after them.

What constitutes "first love"? It is that love that arises in the mind of one when he comes to the knowledge of the Truth, and realizes the great salvation that God has offered to men and women through the Gospel. A person becomes thrilled by that first love and wants to serve God whenever and however he can.

Such meditate daily upon the things of the Kingdom and the Name of Jesus, for they know that if they walk after the Spirit they will become heirs to eternal life. They have no time for fruitless crotchets that obstruct the work of the Lord, and discourage the hearts of those who have not left their first love.

Paul warned the brethren night and day with tears calling their attention to the dangers that beset them on every hand.

We need that warning just as much today, for there is great danger that we may become content to know the truth about the nature of man, the necessity of baptism, the promises and the covenants made with Abraham, and other requisites of the things of the Kingdom, and forget that we are expected to walk in NEWNESS OF LIFE that is vitally essential to our eternal welfare.

There is also grave danger of being content with our knowledge of the Truth, and drift into a careless and indifferent Laodicean attitude that will cause us to think that we have all we need.

Let us carefully examine ourselves daily so that we will be able to demonstrate before the men and women of the world that walking in the Truth is far superior to walking in the way of the flesh that leads only to corruption.

We must never forget that by nature we all possess the mind of the flesh. The mind of the Spirit has to be acquired and developed. Therefore it is the purifying influence of the Word of God that gives us the necessary strength to control our natural evil mind.

The more we apply our hearts unto the divine ideas, principles and affections exhibited in the Scriptures, the easier it will be for us to walk in the Truth.

Who wants to meet with the approval of the Lord Jesus when he comes? Who wants to have his body changed and fashioned "like unto his glorious body"? Who wants to be with Abraham and Jesus in the Kingdom of God?

No doubt we all do, but we must remember that it will only be those who have not lost the heart-warming, life transforming zeal and joy of their "first love."
—Editor

The Alpha and the Omega

"I am the Alpha and the Omega, Beginning and Ending, saith the Lord, the Who is, and Who was, and Who is coming, the Omnipotent"—Revelation 1:8

BY BROTHER JOHN THOMAS

THESE words announce to us that He who is coming is "The Almighty;" also that this almighty one pertains to the past, the present, and the future; that he has a "beginning" and also "an ending," as symbolized by the first letter of the Greek alphabet and by the last—"The Alpha and the Omega."

But let the reader understand, that this annunciation is not an announcement that the Eternal Theos, styled "the Father," had a beginning. If He had not always existed without beginning, there would have been no creation.

To imagine a time, or point of past eternity, when THEOS or AIL, commonly styled "God," did not exist, would be to suppose an epoch when there was nothing—no existing thing; and this supposition would be to make nothing the intelligent and wise Creator of something, which is palpably absurd.

No; the annunciation before us carries us back no further than that "beginning" to which John had already introduced his readers, in the book he had already written, to convince men that Jesus is the Anointed One, the Son of the Deity, and that believing they might have life through his Name (John 20:31)—the beginning of the preexistent Deity, by His Spirit effluence or Logos, becoming Flesh; the beginning of the "Great Mystery, Deity manifested in Flesh" (1 Tim. 3:16).

This manifestation, then, as we have shown, had its beginning. It began in Jesus, Son of David and Son of Deity. Of him it was prophesied, "They pierced my hands and my feet" (Psa. 22: 16). He was cut off, or covenanted; and afterwards removed by Eternal Power from this sublunary field of blood.

But Jesus, though the Head, was not the Body. He had suffered, but his sufferings did not complete the sufferings of "His Body, which is the Ecclesia." Hence Paul says (Col. 1:24)—

"I now rejoice in my sufferings for you, and fill up that which is behind of the affliction of the Anointed One in my flesh for His Body's sake, which is the Ecclesia."

But Paul did not consider that his sufferings, added to those of Jesus, would fill up the measure; for in writing to the saints in Corinth he associates them with himself in the work—

"As the sufferings of the Anointed One abound in us, so our consolation also aboundeth through the Anointed One.

"But whether we be afflicted, it is for your consolation and salvation, which is operative in the enduring of the same sufferings which we also suffer. Or whether we be comforted, it is for your consolation and salvation. And our hope of you is steadfast, knowing that as ye are partakers of the suffering, so ye shall be also of the consolation" (2 Cor. 1:5-7).

"If we suffer, we shall also reign with him (2 Tim. 2-12).

Thus the Body is pierced with suffering, as well as its Head. And as Jesus—

"Though a son, learned obedience by the things which he suffered."

—so all his brethren must. It will be seen, then, that when the One Body is complete in all its elements, it will have been a suffering community. This is its Alpha, its Beginning, its present condition.

Most of its members are in the womb of death, shut up within "the gates of the invisible," which are so securely locked that no power can open them save that which is eternal. The key or power, is with Jesus, through whom it will operate as it did upon him when the power or spirit of the Father raised him from the dead.

At present, the Saints sleeping in the dust, and the few that are living in this generation, are all waiting for "The Adoption;" for, living or dead, they were all immersed in hope of being planted in the likeness of the resurrection of their Elder Brother.

Being thus "baptized for the dead," they suffer with him, that they may be glorified together in the manifestation of the Sons of the Deity, Who shall then "with him freely give us all things" (Rom. 6:5; 8:23-32).

As the brain in the head has property in the body, and calls it his; so the Logos in Jesus has property in him and his brethren, and styles them members of his body, of his flesh, and of his bones; so that they all become one flesh, "which is a great mystery," says Paul—

"But I speak concerning the Anointed One and the Ecclesia" (Eph. 5:22-32).

When this great mystery shall be consummated in the resurrection and the subsequent anointing of the One Body, then "the Omega," "the Ending," and "the Who is coming," will be manifested.

The whole multitude will be "Deity Manifested in Flesh"—glorified flesh, which is Holy Spirit, the divine nature at present common to Jesus and the angels, and then participated in by all the Saints—all of which is the development of the principle affirmed by him to Nicodemus, that—

"That which has been born of the Spirit is Spirit."

Here, then, is "a multitude which no man can number," every individual of which is Holy Spirit Flesh, glorified substance, "equal to the angels"—the ONE YAHWEH and the ONE NAME.

When they all attain to this Omega state, there will be nothing lacking. The Ending will be manifest.

There will be no further proclamation inviting Jews and Gentiles to the Kingdom and glory of the Deity. The Body will be complete, and have attained through much tribulation to a high estate.

Whatever may be the destiny of the earthborns of the Millennial nations in relation to the post-millennial cycle, they will not be ranked with the Alpha and the Omega of this annunciation. The Second Adam and his Bride will be the embodiment of Eternal Power—the "Almighty inheritor of the earth and all that it contains; for "it is his, and the fulness thereof."

The symbol in the text is very expressive. It is the first and last letters of the Greek alphabet. Between these 2 are 22 other letters which, with the first and last, make one alphabet—24 in one; an idea still further elucidated in the "24 elders" who are representative of the Almighty Alpha-and-Omega manifestation of Deity.

In connection with this enunciation, I would recall the attention of the reader to Isa. 41:4, where the Eternal Spirit says:

"I, Yahweh the First One and the Last Ones, I—HE.

"The isles saw and feared; the ends of the earth were afraid, drew near, and came."

I have supplied the words "one" and "ones" to mark the singular and plural of the original. In this, "the Last Ones" are "the Omega," "the Ending," and the "He who is coming," of the Apocalypse.

Voyage to Australia

By **BROTHER ROBERT ROBERTS**

"All flesh is grass, and all the goodness thereof as the flower of the field: the grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it."

PART THIRTY-EIGHT

Having called yesterday Monday, I must call today—

MONDAY (A), JUNE 22, 1896

A QUIETER day: wind and sea both down, but no sun: a cloudy sky, and occasional rain. Wind light and balmy.

The Bible readings delicious, but nobody on board cares for them. The readings they like are the vacuous bubble-blowings of fellow-grinners. Even Gibbon they consider a bore. The Bible—ugh! an emetic! It is truly melancholy to hear their empty conversation—highly cultured and sweet-mannered, but inane—as if the object of all education were to suffocate reason in amiability, and bandage every fair face with intellectual blinders, while the ship gently glides to perdition to the sweet strains of music.

The hero of the hour is the man who can let off the greatest number of foolish remarks with the greatest composure. Interject a plea for wisdom, and down go eyes, down all noses.

If they say, "There is a time for everything," when is the time for the claims of common-sense, duty and God? It never comes. The state of things is what prevailed in Israel—

"Every mouth speaketh folly and every heart is given to covetousness."

If God said of Israel—

"Shall not My soul be avenged on such a nation?"

—does He regard with any pleasure the grave and expensive trifling of fine ladies and gentlemen who call themselves Christians and cast the Word of God behind their back? The answer will presently come in sharp thunderclaps from the over-charged clouds that hang over the world.

I beg your pardon, ladies and gentlemen. It would be pleasant to speak in a different strain.

* * *

TUESDAY, JUNE 23, 1896

TODAY bright and dry, and sea a little rougher. Health better than yesterday, but company more oppressive—finding each other out, as it were.

About 2 days off Sandwich Islands yet. I have a lot of Australian letters ready for posting there, and am getting ready English and American letters for posting at Vancouver.

* * *

WEDNESDAY, JUNE 24, 1896

BRIGHT, breezy and rough. Voyage becoming monotonous in this absolute solitude: for now I never exchange a word with a soul: never even see the young doctor: I am afraid he is in the monkey state. Miss Blue-stocking next me at table is barren except in social small wares in which I cannot deal. We have each tried to get rid of this horrid silence—she tries her way (occasionally), I try mine (ditto): but we make no headway.

I have tried her with the new expedition to Dongola, the Jewish settlements in Palestine, the position of the Bible in society, meteorological phenomena at the equator. In each case, I have been stopped by a cul-de-sac, and have had to come back.

She has tried me with the weather, which soon gives in: with Fijian scenery which I have not seen, and can only say "Indeed!" "Ah!" with missionary allusions which I can only handle very gingerly.

She gets on splendidly with neighbors opposite and to her right. (I am on the left at the end). Anecdotes of pug dogs; descriptions of different fruits, vegetables, and dishes; stories of greenhorns at sea; gossip about people being and thriving at various places visited: what mishaps befell bicycle riders, etc., etc., etc. Those are rattled off with great vivacity, not a word of serious moment for any human being; all trifle, traffic, and laughing gas.

* * *

THURSDAY, JUNE 25, 1896

A DAY like yesterday only not quite so rough: blue sky, white clouds, sunshine and heaving glancing waters through which our vessel plows her way with motion enough to distress those who are not what is called "good sailors." This is our 16th day out. She will bring us at last safely to land if God will.

If our propeller were to break, we should be helpless, like a steamboat which the *Miowera*, last voyage but one, found adrift rudderless in the ocean. She gave her a rope and towed her 4 days, and then during a rough night the rope broke, and in the morning she was nowhere to be seen. This was one of the things that delayed the sailing of the *Miowera* from Sydney. The other ship took refuge in an island, which she found in her neighborhood when light dawned.

The voyage is getting dreary for want of company. There are people enough on board, but none to whom I can speak. How many are there ashore? Some. There will be a muster of the Lord's friends at the appointed time. They are waiting in the grave to show themselves at the other end of the journey.

These frivolous, elegant, haughty people around me who cast the Word of God behind their backs, are only a fleeting picture. The company on board the *Minnesota* who distressed me in a similar way 24 years ago, when I crossed the Atlantic for the first time to bury Dr. Thomas—where are they? Gone! No earthly power could bring them together now.

Where are the people that angrily shouted against Paul?—

"Away with such a pestilent fellow; he is not fit to live!"

They could not be found with the most diligent search.

Where are the railers, who, outside Lot's house, wanted to lay hands on his angelic visitors? They were ashes next day.

"All flesh is grass, and the glory of man as the flower of the field."

When the friends of God are grieved by the contradiction or coldness of those who understand not their righteous ways in God, let them remember that affliction cannot last longer than God requires.

After that, joy and gladness among God's loving people for ever; the beautiful earth their inheritance, Divine friendship their solace, without check or hindrance, the boundless storehouse of God's unmixed goodness, the portion of their rejoicing and lovely multitudes.

* * *

FRIDAY, JUNE 26, 1896

THE morning opened in cloud and dullness, but as the day wore on, the sun broke through.

Before breakfast, while I was on deck, the engines stopped, and we lay like a log in the water for nearly half an hour—hammering in the engine room; more repairs, I suppose. We seem to be long in getting to the Sandwich Islands. This is the 10th day since we left Fiji, and the company's time table advertise the distance as do-able in 8 days. It is expected we shall reach the islands tonight.

I have 6 Australian letters to post; I shall go ashore and post them myself, the purser advising me that this is the best course. I am told a steamer will call and take them next day. I have about half a dozen English letters to post, but these I must not post at Sandwich Islands, but take on with me to Victoria.

The temperature has begun to fall again. It is now 76; it was 87 for a day or 2 in the neighborhood of the equator. I shall be able to wear my vest again "presently on."

Last night, there was a reading of essays written by passengers. I was invited to attend, and did so. There was nothing of real intelligence or worth in them—all either natural or nonsensical.

The knowledge of God (and oh, His precious love) spoils for "the husks that the swine do eat." You see, God is always: and His love a constant need: His worship a constant luxury and necessity.

All these quips and cranks—the peculiarities of the Fijians, the habits of people on shipboard, the ways of grumblers, the fate of hairpins in the hands of ladies—scarcely touch the surface of the mind. They provoke a languid smile like the shoot of a pale sunbeam through a wintry cloud: but leave no benefit behind.

After the reading—which was perfunctorily and spiritlessly done by a tasteless bank clerk or some such dandy, under the presidency of a grey-headed flat-tongued Scotchman, of unctuous platitudes—we had to put down on paper which we thought best and next best. A young lady took the prize, and I have no doubt was made supremely happy for the time. Take the lid off 50 years hence!

The reading this morning was full of comfort. Is it not always so? Yes, when we have power to take it in. Ah, this weakness; that is, where we come short so often. I dwelt on Samuel's words to Israel—

"It hath pleased the Lord to make you His people."

This is just how it is with us. Jesus said—

"Ye have not chosen me, but I have chosen you."

This was to his disciples, but we are included if answerable to his description of those "other sheep," who should "believe on him through their word"—"every man that hath heard and hath learnt of the Father"—through the word I have spoken—he will "in no wise cast out."

This is our case. What if in the weakness of poor nature, we fail oftentimes in that "much fruit" which he would have us "go and bring forth?"—the constant worship of God—the constant benefiting and pleasing of men in the right sense?

We are not the first in whom these deficiencies have caused groans (Rom. 7:21-24): and who have needed the comfort of 1 John 1:9.

* * *

SATURDAY, JUNE 27, 1896

AT last, the Sandwich Islands! We really reached them last night. At about 7:30 (just after dinner; darkness having settled down) the engines stopped, and the steamer blew her whistle, so I knew it must be arrival. I went upstairs and found it was even so.

There was a long line of lights a little way in front of us, in the dark; and on our right, a steamer at anchor, showing beautiful illuminations from within. The day had been very stormy—the stormiest of our voyage; but now we were in comparatively smooth water, and a bright moon shed a beautiful lustre over the water.

I expected we would sail straight in. Instead of that, we stayed about an hour and a half in the bay, waiting for the pilot, a very necessary functionary in entering a harbor like Honolulu that is accessible only through a narrow channel in the reefs encircling the island.

After very careful handling in the dark, by the guidance of floating and shore lights, we reached our moorings at a wharf where there were other ships. We could not see much in the dark, and as there was no object in landing, seeing we could have an opportunity of going ashore in the morning, I decided to retire to my bunk.

I did not sleep much for the noises, especially the thumpings of a great hammer close to my state room (as it seemed) by a man, who seemed to be driving in thick iron bolts into plates of steel. I suppose it was engine repairs, as we had had 2 stoppages in mid-ocean for this purpose during the day.

However, the morning came at last. I was roused at 6 for bath, as breakfast was to be at 7, to give the passengers an opportunity of going ashore. At 6:30 I went on deck, with bro. Walker's binos.

The scene, in the calm bright sunshine of early morn, was beautiful. Behind the town, a long range of abrupt, twisted volcanic looking mountains, and behind that, to the left a higher range, in the shadowy distance. In front, gentle slopes to the sea, and the houses forming Honolulu—the principal port of call in the Sandwich group.

This port is not on the principal island—Hawaii—which, I expect, we shall see in the distance, on the right. (No: it was too far off to be visible.) It is on an island called Oahu—"O-ho," as it were. Though small by comparison with Hawaii, you would not know it was an island by merely looking at it from the sea—still less when you are ashore. It looks like any large country.

All around us were ships like a busy harbor. Honolulu is a coaling place for ships trading between America, and Japan and China, as well as Canada and Australia.

After breakfast I went ashore. Most of the passengers did so in groups and in carriages, but I went on foot, considering that a walk would be better than riding after so much confinement on ship board: and as for company, there was none. It was a bright warm morning, with just enough wind to be pleasant.

I went first to the post office to post 6 Australian letters. I had to buy Hawaiian stamps. They would not take English money, so I had to buy some Yankee dollars.

Having posted my letters, I set out for a stroll, having 3 hours at my disposal. The streets are straight and American looking, but (except in the central streets which are like shopping streets everywhere) with abundance of vegetation interspersed among the houses.

The trees strike the visitor as peculiar—something like what we saw at Colombo, "only more so." The date palm, with high, truncated, big bamboo-looking stem, is a very constant feature: also coconut palms and the Mimosa tree. The shrubbery in the gardens is distinctly tropical.

Observing a park, apparently, with well-kept lawns round a large building, in the center of the town, with a soldier on guard, I asked him if I might go in. In true English he said, "Yes: I could go through the building if I liked." I asked what it was. He said it was the Queen's Palace: but since the revolution it had been turned into the Government Executive Building.

I went through the grounds and came upon files of soldiers going through drill. Going out at the other side, I went forward and thru suburban roads.

I came back by the shop streets, and bought a trifle or two, by way of memento of Sandwich Islands. I looked at all the people with some pleasure after such a time of heezy-hozy banishment on board.

After spending 3 hours, I got on board the steamer again, and found her blowing her warning whistle to gather the passengers. When I got on board, one of my fellow passengers (seems to be an elderly Russian) said he saw me ashore, and beckoned to me to join him in his carriage, but that I did not notice him. He said he envied me as I always seemed to be so happy in myself.

I said it was so: and this was the secret (my Bible).

He said he would show me an article that he thought would please me, and then bowed and retired. He had told me he had been for 25 years a martyr to neuralgia. I think that would be worse than some crosses we have to carry.

* * *

SUNDAY, JUNE 28, 1896

WE left Honolulu yesterday at one o'clock—mid-day. When we got outside, it was very rough—a high wind blowing, and the ocean flecked all over with broken waves. It was nearly a gale. It was the roughest day that we have had since leaving Sydney.

It continued very rough all afternoon, and got worse as darkness came on. It was very bad during the night. The motion of the ship was very violent, and to make matters worse, the engines stopped once or twice during the night, and the steam blown off with loud noise. It quieted down a little towards morning.

At 7:30 I got up and had my bath—a somewhat difficult performance in the rocking of the vessel. After dressing, I had a walk on deck, then breakfast and reading.

No meeting today for me: "service" I suppose—a dead formality by which people feel they have taken out a license to be "miserable sinners" for another week. Oh, for the day when all shall know the Lord from the least even unto the greatest!

* * *

MONDAY, JUNE 29, 1896

THE weather much calmer and a little cooler. Sun not out, but hiding behind a mass of calm clouds: sea comparatively smooth and sailing pleasant. Feeling much better than when I got up.

For some reason or other, I had a troubled night. Perhaps they put wine in the soup, or perhaps it was the reading of an article by a Jew just before going to bed, stating that the Jews had abandoned faith and prayer, and knew nothing beyond making the best of the present world—which had a depressing effect.

I found a splendid remedy this morning in trying to learn by heart the song sung by Moses and the children of Israel when the Egyptians had been overthrown in the Red Sea: also listening to Christ on the Mount.

I think I must write an article in answer to said Jewish lucubrations. "Dry bones," indeed, is the only fit comparison to the "whole house of Israel"! Where is their common sense? I suppose the answer of Moses is the only answer—

"The Lord hath not given thee a heart to understand."

* * *

TUESDAY, JUNE 30, 1896

BEAUTIFUL morning, the kind of weather I expected all the way through the tropics, bright without strong sunshine: warm, without being hot: no wind: smooth sea: sailing delightful, the sort of morning we associate with a holiday, suggestive of what we are waiting for—the morning without clouds—everlasting calm, strength and joy, in God's manifested presence for ever.

O Lord, haste the day; God, give us a place in Thy House!

Last night, under the stars, I saw on the right of the vessel's course a bright beacon-light exactly of the color of molten iron, and behind it apparently a long hilly island. Oh, yes, I thought, it was one of the many islands of the Pacific, and that is a lighthouse to guide vessels in the dark.

I got my glass to examine it more closely: I thought the shape of the light peculiar, more like a huge naphtha lamp than a lighthouse. The body of the island behind and towering above the light in a dense dark mass, I could not make out definitely. I thought the steamboat is going very close to the island: but the officers must know their duty.

Shortly, the light disappeared, and the island turned out to be a black mass of cloud resting on the horizon, the rest of the heavens being quite clear. The beacon light was a portion of a red moon (I think I never saw it so red before) just emerging on the horizon and peeping between the cloud mass and the sky line. Afterwards, the moon came straight up behind all.

It was a most peculiar, beautiful atmospheric effect. My senses were entirely deceived for about 5 minutes.

The weather being fine, the passengers are getting "peart," and there is a depressing clatter of haughty nonsense "on the right hand and on the left"—"thought, word and deed"—which reminds me that sometimes when we get the other sort, it is too "steef."

Thoughts for Today

"His feet shall stand in that day upon the Mount of Olives . . . and the Mount of Olives shall cleave in the midst thereof, toward the east and toward the west"—Zech. 14:4

HISTORICAL SITES

IN many cities and towns we see brass plaques or stone cairns commemorating a battle site or the birthplace of some famous person. Governments the world over spend millions to preserve landmarks which they feel are important to future generations.

Houses and towns have been reconstructed which enable, as it were, the visitor to journey back to some past age. Cradles and death beds are preserved and treasured; assassins' bullets and chopping blocks are placed on view as grim reminders of man's inhumanity to man.

Enlightened men and women look on these and realize that "gems and monuments and crowns" all eventually moulder in the dust.

Perhaps the largest organization which holds within its walls the oldest (though false) pieces of antiquity is the Vatican itself. They have the bountiful relics of abomination and superstition: the drops of Christ's blood preserved in a vial, the shroud in which he was buried, the thorns of the actual crown. Peter's body, Paul's hand and the chains with which he was bound, etc., etc. To list all these "treasures" would take many pages.

Rome's leprous fingers reach even to Jerusalem itself. Stone edifices are built and become historical sites commemorating Christ's birth and burial; that he ascended at this location, or visited there.

Amidst these hideous buildings of Rome are those other groups who are "drunk with the wine of her fornication"—each one squabbling as to who owns the most important site.

To us, it matters not whether it happened here or there, as our primary concern is **what** happened, and how it affects us. It is however interesting and stirs the heart to think that this indeed is the "Promised Land," and that in this general area Abraham sojourned, David ruled, Elijah walked, and Christ taught.

Let us for a moment or two visit one «particular spiritual historical site, one that has witnessed many exciting things in the past and which will witness even more exciting events in the future: the Mount of Olives (or Olivet).

We are introduced to this ridge of hills on the east of Jerusalem by David's flight from the face of Absalom, "weeping and having his head covered, and barefoot."

We do not need a metal plaque to commemorate this event: what we DO have is a mental note. Does it not point to the time when David's greater Son with heavy heart looked down upon Jerusalem from this mount and wept. He said to her on this occasion of his last visitation (Matt. 23:37)—

"O, Jerusalem, Jerusalem! How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

* * *

We are not told how many times Christ visited this mount, but the few references we have indicate it was a well-favored site for retreat and rest.

Mark's picture of one such visit is very graphic. We see the Master sitting on the side of the mount while Peter, James, John and Andrew rest at his feet. They were listening to him with rapt attention as he explained an earlier statement more fully.

He concludes his oration with a warning to his disciples. It was only one word, yet how very powerful, and one that each of us should take heed to—"WATCH!"

After instituting the Memorial Feast, Jesus and his followers departed to this favorite retreat, and this was to be his last visit prior to his death. His hour of great sorrow and heaviness of heart had now arrived.

There was this time no animated conversation between the disciples and himself. The record states that "his disciples **followed** him, and when he was come to the place" he spoke to them.

We cannot imagine the depths of his meditation at this point. There would be so many things racing through his mind, and one was of the welfare of his followers. Having been "tempted in all points" like as we are, he turned to them and exhorted them to—

"Pray that ye enter not into temptation."

This is the most urgent, the most **important**, exhortation we can receive: "PRAY"—"Pray without ceasing."

Walking a short distance away, he knelt down and prayed—the deepest prayer that one could utter: bringing the question home to us. "How earnest and deep-hearted are OUR prayers?" Do we follow his example—

"Being in an agony, he prayed MORE earnestly; and his sweat was as it were great drops of blood."

Have we come even remotely close to this example of intense prayer for strength and guidance?

Have we ever wondered why Jesus chose this mount to find solace and comfort? Could it be because of the spiritual plaque erected by the Spirit through Zechariah that this very mount would rend in two, creating the site for the future Temple?

His presence on the mount would strengthen him for the ordeal that he was about to pass through. It is little wonder Paul exclaimed that—

"For the joy set before him he endured the cross and despised the shame."

This "joy" would be brought even closer to him while he was situated on the hillside, and by his marvelous knowledge whereby he would realize that the time would come when all nations would come and worship the Father and honor Him at this most important historic site.

—J. J.

I Go a Fishing

"When thou shalt be old, another shalt gird thee, and carry thee whither thou wouldest not. This spake he signifying by what death he should glorify God"—John 21:18

OUR readings during the last week (John 20 to Acts 11) have focussed on the death and resurrection of Christ; the command to his disciples to go forth and preach the Word to all people; followed by the illustration of the manner

of their going forth and carrying this message to Jew and Gentile. First to the Jew, as in the early chapters of Acts; and then the opening of the door to Gentiles, depicted by the call of Cornelius; which avenue has brought the Truth to us.

Turning back to John 21, we find Christ with his disciples in Galilee. Assembled with Peter (v. 2) were Thomas, Nathaniel and the 2 sons of Zebedee, James and John, and 2 others. Peter is back at his old profession—

"I go a fishing."

Those with him declare—

"We will go also."

They toiled all night and caught nothing. Their efforts were in vain. At the end of the fruitless night Christ stood on the shore, but they did not know him. He spoke to them and asked how successful they were. They replied—

"We have caught nothing."

They were fishing on the wrong side of the boat (v. 6)—

"Cast the net on the right side of the ship..."

—the correct side—

". . . and ye shall find."

The result was instantaneous and unbelievable. The situation was such that the net began to break; then they realized their Master was present.

We go back 3½ years. We have a similar circumstance, at the same place, on the same body of water—on the Sea of Galilee. The disciples had not comprehended the work unto which they had been called.

In Luke 5, the call & selection of the 12 disciples is recorded. It is also noted in Matt. 4 and Mark 1. The record in Luke 5 speaks of the call of these men in connection with an event similar to John 21. Christ had been speaking to the multitude on Galilee's shoreline. Then he commanded Peter to launch one of the fishing boats out into the deep waters. Peter remonstrated with the Master—

"We have toiled all night and caught nothing; nevertheless at thy word I will let down the net."

The result of their obedience to Christ was the enclosing of a great multitude of fishes, and the net began to break. To save the situation, their 2 partners James and John assisted them—James and John, the sons of Zebedee.

The command at this time by Christ was clear and unmistakable, though obviously missed by the disciples in the circumstances recorded in John 21. Peter and the 3 others, Andrew, James, John, were told:

"Fear not, from henceforth ye shall catch men."

They became fishers of men (an illustration from the prophets of God), fishing for Israel from the nations, in the latter days; a commission later embodied in Mark 16:15—

"Go ye into all the world, and preach the Gospel to every creature."

They certainly were not doing this when Peter said on the shores of Galilee—

"I go a fishing."

—and the others agreed with him. Intervening had been 3½ years of instruction. These 3 men, Peter, James and John, became very close associates of Christ. In the most intimate circumstances in the ministry of the Lord, these men are closely allied with the works of the Master. These 3 are comprehended in the fulfillment of the prophecy—

"Ye shall sit on thrones judging the 12 tribes of Israel."

But many lessons, trials and heartaches stood between their service and their glorification. These are that James and John who, when Christ and his disciples were rejected by the Samaritans, said—

"Wilt thou that we command fire to come down from heaven and destroy these men, as did Elijah?"

Christ had named these 2 men "Boanerges, the sons of Thunder."

There was no mistake in this naming. The "Sons of Thunder" applies to the glorified saints together with Christ in the destruction of the ungodly of the world. This is illustrated in Rev. 10:11, where John is advised, subsequent to the sealing up of the events of the 7 Thunders, that he—

"Must prophesy again before many peoples, nations, tongues, and kings."

This is when the saints are the Sons of Thunder, typically represented by James and John, and their name Boanerges. Names have very great significance for us, if we will but search their applications.

"Ye know not what manner of spirit ye are of."

—said Christ unto these men, in the land of Samaria. How important that we realize that it is only by humility now, that we can attain to the position with James and John, as "Sons of Thunder," when the Thunders shall not only shake the heavens (the ruling places in the earth), as saith Haggai—

"Yet once more I shake not the earth only, but also heaven" (2:6)

On which Paul comments—

“‘Yet once more’ signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain" (Heb. 12:26-27).

It was a hard lesson for James and John to learn, to shake the dust of Samaria off their feet. It must be learned by us. How important that we are impressed by this record!

Again the mother of these 2 men requests that her sons might sit, the one on the Master's right hand and the other on his left, when the Kingdom was established. Yes, she and they firmly believed in the Master and his Kingdom, but they wanted to be first!

Another hard lesson for these followers to learn. Each has his position in the Kingdom, There will be .s striving for pre-eminence. It will be "he that doth serve." It is service unto which all of us are called. Jesus answered them—

"These positions are reserved for those for whom it is prepared; they are not mine to give."

However, this incident, following some unwarranted indignation by the other disciples (they were still quarreling at the last supper which should be the greatest), led to a searching question by Christ to James and John, and a reply from them of great significance—

"Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism I am baptized with?"

Boldly they replied—

"We are able!"

The Master's response directly confirmed that they should drink and be baptized as was he in the fullest sense, a sense in which all the faithful are involved—

"Ye shall drink indeed of the cup, and be baptized with the baptism that I am baptized with" (Matt. 20:22-23).

It was not long after this that these 2, and also Peter, (who had with the other disciples, declared their intention of standing with Christ, even unto death) fled, and left the Master alone. They were not able to drink of the cup that Christ was about to drink, the cup of death. They were not able to join with him in the baptism of death—

"The cup which my Father hath given me, shall I not drink it?" (John 18:11).

They could not drink with him. They were not ready. They were to learn the lesson, as Jesus had declared, that the world would persecute them, as it had persecuted him—

"If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own."

This will be the determining mark, if we are loved by God or not. If we are of the world, the world will love us. If we are not, it will hate us (John 15:18-19)—

"Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

What an example Christ has given us! Are we sufficient for these things? It is important that we realize that we are NOT sufficient **of ourselves**. Paul, writing to the Corinthians impresses this fact (2 Cor. 3), He tells them that they were his epistle, written in the fleshly tables of the heart—

"We have trust through Christ to Godward."

"We are not sufficient of ourselves to think anything of ourselves, but our sufficiency is of God."

God is the One in Whom we have our sufficiency, if we have our confidence in Him. Beginning 2 Cor. 4, he says—

"Having this ministry, we receive mercy, & we faint not."

This illustrates that the circumstances of our present life are important adjuncts to our eternal salvation (v. 15)—

"All things are for your sakes."

Notice this statement: "ALL things" — nothing excluded—**everything** that is happening is for our sakes, brethren and sisters!

". . . that the abundant grace, might through the thanksgiving of many, redound to the glory of God." —if we do not faint, and are renewed day by day, by the Word of God (v. 16). Paul speaks (v. 17) of our light affliction (our "light affliction"!—it really seems heavy some days, but it is still light. It must—

"Work in us a more exceeding and eternal weight of glory."

And then we learn (v. 18) that the things we see daily, and the things which trouble us daily that seem so real, are only temporal (passing). But the things not seen are eternal.

Because these men walked in Truth, they would be put out of the synagogue. We read of this happening in the case of the blind man in John 9, when his parents would not commit themselves that Christ had restored his sight. Christ further said—

"He that killeth you will think he doeth God's service."

Again we refer to John 21: 15-17, where the Master is speaking to Peter.

(This appears to be related to the threefold denial of the Master by Peter: "Before the cock crow twice, thou shalt deny me thrice." This followed Peter's confident declaration that he would die with Christ.)

Now we find Christ interrogating Peter later in Galilee concerning his love for his Savior. Upon the third questioning, Peter indicated some disturbance, and declared (v. 17):

"Lord, thou knowest all things! Thou **knowest** that I love thee!"

To which Jesus gives charge:

"Feed my lambs . . . Feed my sheep."

—the young and the old—a duty to "Get on with the work! You are not going back to your fishing"—

"When thou wast young, thou girdest thyself and walkest whither thou wouldest."

He had free choice, he did what he wanted; he walked where he wanted.

"But when thou art old . . ."

—which may indicate that Peter was middle-aged at this time—

". . . thou shalt stretch forth thy hands and another shall gird thee, and carry thee whither thou wouldest not."

Peter would carry this in his mind from then on—

"This spake Christ, signifying by what death he should glorify God."

Then the imperative command:

"FOLLOW ME!"

He would follow his Master unto death, and ultimately to glorification. That was the charge; that was the commission: "Get on with the work; become fishers of men." As Paul said to the Romans (6:4)—

"We are buried with Christ by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, so we also should walk in newness of life."

Again in Romans 12:1—

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Paul told the Philippians that Christ was to be magnified, (glorified) in his (Paul's) body, whether by life or death. Therefore in life or death we can glorify God, if we now walk in the steps of Christ's example.

Thus we see the urgency of **getting on with the work**. It is a full time occupation. There will be no time to "go a fishing." Every moment, every hour, every day, all through our lives.

We have risen with Christ, and while we are alive, we must "magnify God in our bodies." There must be an undefiled condition before the Father.

The duration of that work is always in the hand of God. We know, brethren and sisters, by sad experience, that there comes a termination of our labors, sooner or later; and we must face this reality. These disciples, by the Master's words, had been made to understand this—

"Nevertheless not my will, but Thine be done."

In the Acts, we have seen this working out. In Acts 7 we find events related to what Christ said should happen. Here is Stephen, called out for a special work, full of zeal, knowledge, and the Holy Spirit, able to convince others of the power of the Word of God, because he loved the things of the Lord.

His accusers were "cut to the heart" by the power of the Spirit-sword in his mouth. They stoned him to death. Did not Christ say, "He that killeth you will think that he doeth God's service"?

"And they cast him out of the city" (v. 58)

—without the camp: "Let us go forth unto him, bearing his reproach."

"And the witnesses laid down their clothes at a young man's feet, whose name was Saul" (v. 58).

We turn to ch. 9 (after reading in 8:1, "And Saul was consenting unto his death") and find that Saul continued his persecution of the ecclesia (9:1-2)—

"Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went to the high priest,

"And desired of him letters to Damascus to the synagogues, that if he found any of this Way, whether men or women, he might bring them bound unto Jerusalem."

Notice—no distinction is made between men and women. All alike come under his persecuting hand. That was Paul's own determination. It was not God's will.

We have read in Acts 10 and 11 that persecution, rather than hindering the Truth, was causing it to spread. Acts 9:4—

"Saul, Saul, why persecutest thou me?"

What an instantaneous change in the humbled Saul!—

"He, trembling and astonished, said, Lord, what wilt thou have me to do?" (v. 6).

"I will send a man unto you, Ananias by name, who will tell you what you must do"—it is imperative. And something else had to happen. Beside something to be done, something had to be endured. Ananias was instructed, as he demurred at approaching the feared Saul (vs. 15-16):

"Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

"For I will show him how great (or many: RV) things he must suffer for my Name's sake."

The list of these things is in 2 Cor. 11. He endured many more things than we will ever be called upon to bear, plus the care of all his brethren and sisters. So he could say—

"I bear in my body the marks of the Lord Jesus."

And we must bear those marks of identification, in degree, as well. To the Colossians he said (1:24)—

"I now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his Body's sake, which is the Ecclesia."

Paul was showing the various other ways the believers would suffer with Christ. Each one fills up in some way the sufferings of Christ if they are truly part of "The Seed." Christ was not a substitute; he was a representative, an example, a fore-runner, of a way to salvation—

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

Persecution, set in motion by this man who became the great apostle to the Gentiles, caused the spread of the Truth, rather than stopping it—

"Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus and Antioch, preaching the Word" (Acts 11:19).

Because these men had the zeal of the Lord's House In their hearts, persecution caused the flame to burn more brightly. Turning then to Acts 12:1—

"About this time Herod the king stretched forth his hands to vex certain of the ecclesia."

This is one of the most outstanding historical milestones of Scripture. There is only one time, a period of 3 years, when that statement could be made, that "Herod was the King." He was the grandson of the king who sought to destroy the infant Jesus. He is known in history as King Herod Agrippa I. The only time he was king was between A.D. 41 and 44.

The terrible death that this man suffered, recorded at the end of Acts 12, indicates that the disciples therefore had been preaching about 14 years from the death of Christ.

These historical highlights prove conclusively the accuracy of the writers of the Word of God, as they were guided by God's Spirit. v. 2—

"He killed James, brother of John, with the sword."

No details of the life and activity of this disciple are given from the time he was fishing on Galilee's waters, until this final climax of his work. No judgment and no trial. Simply "killed with the sword." What was it that Paul wrote to the Hebrews in the list of faithful (11:36-38)?—

"Others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment.

"They were stoned, (like Stephen) they were sawn asunder, were tempted, were slain with the sword.

"Of whom the world was not worthy."

The fact that James' death pleased the Jews is an indication that James was very active in the proclamation of the Truth. But now his service was over. Quick and painless, a stroke of the sword, and he rested from his labors for the coming of the Lord. v. 3—

"Because Herod saw that it pleased the Jews, he proceeded further to take Peter."

Here was the leading proponent of the Truth at that time. How would we feel, brethren and sisters, to see one of our members taken away and killed by the authorities, and then another upon whom we leaned for support & help cast into prison? v. 3—

"Then were the days of unleavened bread."

The time of the Passover, 14 years before, Peter had said that he would stand with his Master; followed the same night with—

"I know not this man of whom ye speak!"

14 years later he DOES stand with his Master, a prisoner for the Truth. James becomes a type of those who endure unto death, that they might obtain a crown of life.

The ecclesia prays earnestly for the deliverance of their brother Peter, that the same end would not come to him. The Passover comes to an end—

"And when Herod had apprehended Peter, he intended after Easter ('Passover' is the correct rendering) to bring him forth to the people."

Peter knew why the delay. He knew that their religious scruples would not permit his death during the feast. He would realize that at its termination his end was to come. Would he not be contemplating what Christ had said—

"When thou art old (14 years later) they shall lead thee (as a prisoner) where thou wouldest not.

"This spake he, signifying by what death he should glorify God."

What of the body of believers? v. 5—

"Prayer was made without ceasing of the ecclesia unto God for him."

"Without ceasing—praying unto God." The effectual fervent prayer of a righteous man (of the brethren and sisters) can avail much.

Elijah was a man of like passions as we are. He prayed to God and it rained not for 3½ years. And he prayed to God again and the rain came and blessed the land, even for an unrepentant nation. The wonderful mercy of God!

Peter was cast into the inner prison. Peter is a type of the righteous, bound by the world generally, by 4 quarternions of soldiers; the 4 watches of the night, 4 men in each watch—the 4 world powers which have had the ascendancy over the righteous from the time of Nimrod down to the present: all through the night watches, all through the period of unleavened bread when the Passover must be kept.

This is our time of Passover, we are bound by 4 quarternions of soldiers, by the sin-nature from which we are earnestly praying to be released.

Prayer was made "without ceasing" for Peter (Paul later said, "Pray without ceasing") down to the 11th hour, just before the end of the Passover—

"And the angel of the Lord came upon him."

To the assembly of believers, and to ourselves, brethren and sisters, there is here contained a type of death and glorious resurrection. Death is illustrated in the taking away of James; the sleep of death is represented by Peter bound in prison; the glorious resurrection is illustrated by what follows.

At a time when men have turned completely from God, and are seeking to go to the extremities of the universe, and glorifying themselves as Herod did in the end of this chapter, the angel of the Lord shines in the prison. The events are significant in our age. It applies in all ages. v. 7—

"He smote Peter on the side, and he raised him up, saying, Arise up quickly.

"And his chains fell off from his hands."

The voices of the "souls from under the altar" arising as incense unto the throne in the heavens was heard. The day of resurrection is at hand. It is typified in the events we are now reading—

"Cast thy garment about thee, and follow me."

Follow the angel from the shackles of death. Said Christ of Lazarus (John 11:44)—

"Loose him and let him go."

What glorious, thrilling words—

"AND FOLLOW ME."

"And he wist not that it was true which was done by the angel; but thought he saw a vision."

The same reaction was in the hearts of those faithful who were delivered from 70 years Babylonian captivity—

"We were as them that dream" (Ps. 126:1).

They could not comprehend it—

"He wist not it was true."

To our sleeping brethren and sisters, the angelic summons will be a joyous, if yet fearful, occasion. And it will be as difficult to comprehend, in its sudden urgency. (v. 10)—

"When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened unto them of his own accord:

"And they went out and passed on through one street; and the angel departed."

Nothing could restrain the power of God, not even the iron arm of Rome. And to Peter was afforded the opportunity of convincing others of the glorious prospect of resurrection, through which (like Isaac many years before) he had been received in a figure (compare Heb. 11:19).

The effectual earnest prayer of his brethren and sisters had brought it about. Peter came to the living assembly, a type of:

"Those that are alive and remain unto the coming of the Lord."

And what were they doing with their time? v. 12—

"Many were gathered together praying."

Praying for the fulfillment of the purpose of God. Praying for the salvation of their brother. It will be difficult for us to comprehend the knock on the door. v. 13—

"Peter knocked at the door of the gate, and a damsel came and hearkened, named Rhoda (a rose)."

The wilderness shall blossom as the rose, and break forth into singing, with joy unspeakable. Because she knew Peter's voice, she opened not the gate for gladness, but ran and declared that Peter was at the door. And we who receive the summons and the command will find it equally difficult to believe. They said, "Thou art mad."

"But she constantly affirmed that it was even so."

When they came to the realization, they were overjoyed. Their prayers had been answered, because they had spent the night of their probation, the Passover period of unleavened bread (keeping themselves unspotted from the leaven of the world) praying unto God.

What joy for us, brethren and sisters, if that day finds us praying for our brethren and sisters. Then shall we be prepared, when the knock comes at the door, to respond with joy, if yet with fear. —E.F.H.

The Man That Hath Seen Affliction

The Lamentations of Jeremiah

"The Lord hath torn, and He will heal us; He hath smitten, and He will bind us up . . .

In the third day He will raise us up."

PART FOUR

VERSE THREE

"Judah is gone into captivity because of affliction, and because of great servitude."

The prophet now expands his view from the one city Jerusalem to the logical extension of the whole nation of Judah (which the 1 city represented).

Some translations render 'captivity' as 'exile.' This verse may then mean that Judah chose to flee into exile (in Egypt), rather than endure the oppressive yoke of Babylon. If this be the meaning, the verse tells of the result of their choice: "she findeth no rest." They were to be chastised, and by no maneuvers could they escape the divine hand.

But perhaps a better understanding of the verse lies in a possible different meaning of the word translated 'because.' Normally this carries the meaning of 'in consequence of' (in which case it could refer to Judah's captivity being the punishment for her affliction of others—the 'innocents' among her—Jer. 2:34; 2 Kings 24:3 & 4).

But this phrase can also carry the idea of the **consequence itself** instead of the cause, and could be translated—

". . . to **suffer** affliction, and to **suffer** great servitude."

This seems to be the better view. Then it points to the sufferings of Judah in her captivity, her punishment.

* * *

"She dwells among the heathen."

('Nations' is a better translation of the Hebrew than 'heathen.' The meaning will be found to be clearer in almost every instance if 'nations' is substituted for 'heathen').

When God maintained Israel as a separate nation, she was constantly straining at His bonds to return to the practices of the godless nations around her. This was notably true for Moses' generation, which had just left Egypt, Ex. 14:11; 16:3.

At last Israel's wish was realized—but in a much different way than expected: she was now to have her fill of association with the nations, as her people:

"Perished among the nations" and "pined away in their iniquity in their enemies' lands" (Lev. 26:38-9).

* * *

"She findeth no rest."

"And among these nations thou shalt find no ease, neither shall the sole of thy foot have rest . . . and thy life shall hang in doubt before thee" (Deut. 28:65-6).

—a fulfilment of the curses from Mt. Ebal, which Moses foretold in the event that Israel violated God's Covenant (as he said they would—Deut. 32:29).

* * *

"Her persecutors overtook her between the straits."

The idea is that Israel, as a wanderer and a fugitive by God's decree, finds herself trapped by thieves in a narrow pass, with no escape in sight (note also 4:18-9). This is in contrast to the time of the Exodus, when God did not allow her enemies to overtake her between the straits as she came to the barrier of the Red Sea.

This can also be rendered "in the midst of her distress." The conqueror usually strives to break the conquered both mentally and physically—he usually takes full advantage of the utter helplessness of immediate defeat in order to gain complete control and destroy all opposition.

"Between the straits" also carries the meaning of "no way out"—complete subjection and humiliation. There was no sparing, no escape: she was crushed politically and militarily.

VERSE FOUR

"The ways of Zion do mourn."

The roads leading to Jerusalem were empty, since none came to the solemn feasts (2:6). But contrast this picture of desolation with Isaiah's prophecy of the future Kingdom—

"And an highway shall be there, and a way, and it shall be called the Way of Holiness.

"And the ransomed of the Lord shall return . . . with songs and everlasting joy" (35:8-10).

But now ALL of the land was to mourn (Isa. 24:4-5)—

"The earth mourneth, and fadeth away . . . because they have transgressed the laws."

Jeremiah had foretold the same punishment (9:11; 33:10-12), but again, in the very same context, the desolation is contrasted with the assurance of the future eternal blessedness of these same 'ways of Zion'—

"Again, in this place, which is desolate without man and without beast . . . shall be an habitation of shepherds causing their flocks to lie down . . . (when) the Branch of Righteousness shall grow up" (Jer. 33:12-15).

The 'ways of Zion' mourned because of the wickedness of their inhabitants, but they will rejoice when Christ as King 'turns ungodliness from Jacob' (Rom. 11:26).

* * *

"None come to the solemn feasts."

The 'solemn' or 'appointed' feasts were the 3 annual feasts which all the men were commanded to attend; Passover, Pentecost (Firstfruits), and Feast of Tabernacles. But these, of course, ceased with the captivity and the destruction of the Temple—

"He hath violently taken away His Tabernacle . . . He hath destroyed His places of the assembly . . .

"The Lord hath caused the solemn feasts to be forgotten in Zion" (2:6).

God caused the worship services to cease because the Jews—in the depth of their sins—could no longer serve Him acceptably. In the same way He caused to cease the blessings of the field and vineyard, because Judah could no longer perform the meal and drink offering in the proper manner (Joel 1:8-16).

* * *

"All her gates are desolate."

In Eastern cities in Biblical times, the gates of the city were the main places of commerce, as well of legal and social activities (Lam. 5:14; Ruth 4:1; Job 29:7; Prov. 31:23). They would be especially alive during the various weeks of the feasts.

* * *

"Her priests sigh."

The priests—supposedly the spiritual leaders of Judah—are condemned in 4:13-16 for their grievous iniquity and for their misleading teaching.

Perhaps the priests sigh because of the famine (1:11, 12, 18-20). Or perhaps it is because with the elimination of the Temple worship comes the elimination of their lucrative positions. Or it could be true sorrow in the case of those who recognized the great loss of God's protective, loving hand.

* * *

"Her virgins are afflicted."

This, in conjunction with the mention of the priests, would refer to those 'damsels' who took part in the celebration of the feasts (Ps. 68:25); see Lam. 5:11.

* * *

"She is in bitterness."

She is grieved: this should be "godly sorrow" that "worketh repentance to salvation not to be repented of" (2 Cor. 7:10).

VERSE FIVE

"Her adversaries are the chief, her enemies prosper."

This just as Moses had warned the children of Israel—if they disobeyed God (Deut. 28:43-4)—

"The stranger that is within thee shall get up above thee very high; and thou shalt come down very low.

"He shall be the head, and thou shalt be the tail" (See Ezek. 21:25-27; Luke 14:11).

* * *

"Her children are gone into captivity before the enemy."

The 'children of Zion' were carried away by Nebuchadnezzar (Jer. 52:28-30) as slaves (before the enemy), but these same children—called the 'children of Rachel'—"shall come again from the land of the enemy (Jer. 31:16) in the last days.

VERSE SIX

"All her beauty is departed."

The priestly garments of Aaron and his sons were given them 'for glory and for beauty' (Ex. 28:2). The beauty which they represented was the 'beauty of holiness' and of righteousness. This type of beauty had departed from the promiscuous daughter. She no longer maintained the (1 Pet. 3:4)—

"Ornament of a meek and quiet spirit, which is in the sight of God of great price."

The inner beauty had departed. Therefore it was left for God next to remove the external beauty—which had been designed to signify the righteousness that could have been attained by the Jews: the Temple, the throne, the priesthood, and the various services of worship associated with Zion. All of these departed.

The greatest beauty which the Jews possessed was God's personal presence (Isa. 12:6)—

"Cry out and shout, thou inhabitant of Zion, for great is the HOLY ONE OF ISRAEL in the midst of thee!"

"God is known in her palaces for a refuge" (Psa. 48:3).

This, sadly, was also taken away at the time of the captivity. The Glory of the Lord departed in successive stages: from the Sanctuary, and then from the city, until it came to the Mt. of Olives on the east of Jerusalem, from whence it disappeared (Ezek. 9:5; 10:4; 11:23).

It must be noted again — as before—that **God will restore what He has taken away**. The same Glory of God will return, in a time of much greater happiness than the time of its removal. In the last days—

"His feet shall stand upon the Mt. of Olives" (Zech. 14:4).

The glorious company of saints, led by Christ, will come from the wilderness and approach the city from the east (Isa. 63:1; Song 3:6-7) to deliver it from the Northern host—

"The Son of man shall come in the GLORY of his Father" (Matt. 16:27).

Rather than judgment there will be deliverance. To this joyous occasion Ezekiel refers—

"The glory of the God of Israel came from the way of the East ('the sun's rising'—Rev. 16:12, see Eureka) . . . and behold the Glory of the Lord filled the House" (43:2).

* * *

"Her princes are become like harts."

David, in Ps. 42:1, presents a picture of a hart panting after water in a dry and thirsty land. This is the picture intended here. The land of Israel had figuratively become a desert: the 'water of life'—the true knowledge and fear of God—had vanished.

Also, the hart symbolizes timidity, meekness. The strong, once-lion-like princes of Judah, have become no better than cowards—who flee from their enemies, as did Zedekiah (2 Kings 25:5; Jer. 39:5). The princes are here mentioned to supplement the priests in v. 4.

God has now left Jerusalem completely desolate. Twice before the Babylonians had invaded Jerusalem, but here is the final and complete overthrow. Both the Temple and the city are taken and burned, the Priest and the King—the mitre and the crown—are cast off "until he come whose right it is" (Ezek. 21:27). That is, until Christ comes in the dual office of Priest and King—

"He shall be a Priest upon his throne" (Zech. 6:13).

* * *

"That find no pasture."

No true sustenance from God (Psa. 23:2). Thus the princes forsake their children and those that depend upon them (Jer. 14:5-6; 47:3).

* * *

"They are gone without strength."

They 'flee without strength'—again indicating cowardice, as Moses had foretold—

"The sound of a shaken leaf shall chase them: they shall flee, as fleeing from a sword" (Lev. 26:36).

(To be continued, God willing)

The Way of Peace They Know Not

"In the day when I cried, Thou answeredst me, and strengthened me with strength in my soul!"—Ps. 138

THERE are many sordid and unlovely chapters of Israel's history recorded for our guidance, and as illustrations of the depths of which unlicensed human nature is capable, but there are few more miserable and uselessly evil than the career of Jehoram recorded in 2 Chron. 21.

His first act was the murder of his own brothers in order to remove any possible rivals for his throne. He then set himself purposely to work evil, after the example of Ahab whose daughter he had married.

Soon Edom revolted against him and broke away, and then Libnah. He compelled Judah to practice the abominations of idolatry, and brought thereby a great plague upon the people. The Philistines and Arabians broke in upon him and took away his wives and his sons and all his treasures.

Before he was 40, God smote him with a loathsome and incurable disease which 2 years later brought him to a miserable death. The customary memorial rites of respect were pointedly omitted in his burial, and the final words recorded of him are that he "departed without being desired."

An eloquent commentary upon the hopelessness and purposelessness of fighting against God and of laying out a course in opposition to Him.

Such a career can lead to nothing but final unhappiness and frustration. This is so well illustrated by this short life-sketch of Jehoram. A picture without a single bright or wholesome ray. A dismal, meaningless life, and nothing to mark his departure but relief.

Much of his wickedness is attributed to the influence of his wife. This woman, Athaliah, was the daughter of Jezebel, who exercised such malignant control over the weak Ahab—Jezebel, the symbol of wickedness and ungodliness. v. 6—

"And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had Ahab's daughter to wife."

The influence of a woman over a man may be tremendous, either for good or evil. It is a power that is unique. Applied in the right direction it can work wonders of transformation, and the quiet, patient operation of this power for good may be many a woman's crown of salvation. But it is a 2-edged sword, and Athaliah portrays the other edge. How important, then, is marriage "in the Lord"!

They were a well-matched pair—miserable, vicious and inhuman. Athaliah comes into unsavory prominence after her husband Jehoram's death—

"42 years old was Ahaziah when he began to reign, and he reigned 1 yr. in Jerusalem.

"His mother's name also was Athaliah the daughter (granddaughter) of Omri.

"He also walked in the ways of the house of Ahab: for his mother was his counselor to do wickedly"

(2 Chron. 22:2-3).

The miserable and untimely end of Jehoram had no sobering effect upon Athaliah. She had gone too far.

Again she appears in the story when Ahaziah is slain by Jehu, whom God raised up to execute judgment upon the wicked rulers of both Israel and Judah. Ahab, her father, has already been slain in battle at Ramoth-gilead, but the avenging hand of Jehu falls upon her son Ahaziah, her brother Jehoram the king of Israel, and her mother Jezebel. Then (22:10)—

"When Athaliah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah."

These would be her own children and grandchildren. There are no limits to a course of evil, once the restraints of justice and wisdom have been cast away.

For 6 years she ruled alone over the house of Judah, the sole survivor, with one exception, of her house and family. Then she comes before us for the last time.

One infant son of Ahaziah had been hidden from her murderous designs by Jehoiada the high priest. Feeling that the time is ripe to end Athaliah's wicked usurpation of David's throne, Jehoiada brings the child Joash out of concealment and crowns him king.

Athaliah, taken by surprise, rends her clothes and cries, "Treason!" But the uprising had been well-planned, and she finds herself betrayed. "Then":

"Jehoiada the priest brought out the captains that were set over the host, and said,

"Have her forth of the ranges: and whoso followeth her, let him be slain.

"So they laid hands on her, and when she was come to the entering of the horse gate by the king's house, they slew her there" (2 Chron. 23:14).

* * *

Jehoram and Athaliah—unhappy, lamentable failures, and tragic ends. What would lead them to such a course of life, bringing neither happiness nor peace to themselves or others? Isaiah says (59:7-8)—

"Their feet run to evil, and they make haste to shed innocent blood:

"Their thoughts are iniquity; wasting and destruction are in their paths. The way of peace **they know not.**"

The answer lies in the last phrase, "The way of peace they know not." Apart from the knowledge and application of the way of peace, such is all human kind. These extreme examples of viciousness and depravity confront us vividly with the statement of the Spirit through Jeremiah (17:9)—

"The heart is deceitful above all things, and desperately wicked: who can know it?"

This pronouncement may seem rather harsh as we casually view the life of an orderly, "civilized" community. But in such a community there are many restraints that preserve a misleading surface appearance of tranquility.

Remove the artificial restraints of law, custom and the fear of consequences, and irritate the passions a little, and the animal that is in all human beings is immediately apparent, and once it has tasted blood it will go on to incredible excesses of violence and viciousness.

Human nature is basically selfish and vile: until this is realized and confessed, it cannot be combated or controlled. As long as it is glorified, defended or excused, or its evil effects minimized, there's little hope.

Paul fully realized the vital importance of an unreserved acceptance of this basic truth, and the first 3 chapters of his principal epistle, Romans, are devoted to relentlessly driving this point home, both to Jew and Gentile. His analysis of the flesh is piercing and unvarnished (Rom. 7:18)—

"For I know that in me (that is, in my flesh) dwelleth no good thing."

This is the Deceiver of whom he constantly warns us to beware. Of himself he said (1 Cor. 9:27)—

"I keep under my body, and bring it into subjection: lest I should be a castaway."

If he hadn't kept it under, he would have been a castaway. The promise is always "To him that overcometh," and **him only**.

Paul did not plead weakness as an excuse for failure. He knew he was weak, and could of himself do nothing, but he knew too that adequate strength had been promised if his faith would reach out and take hold of it (Phil. 4:14)—

"I can do ALL things through Christ which strengthened me."

That was his secret, and that has always been the secret. The faithful men whom Paul lists in his epistle to the Hebrews were not supermen, but they knew the secret of **POWER THROUGH FAITH**. And so—

"Out of weakness they were made strong" (Heb. 11:34).

Isaiah records (40:29)—

"He giveth power to the faint; to them that have no might He increaseth strength."

David says (Psa. 105:4)—

"Seek the Lord and HIS strength."

"Blessed is the man whose strength is in Thee" (84:5).

"The God of Israel is He that giveth strength unto His people" (Psa. 68:35).

"In the day when I cried Thou answeredst me, and strengthened me with strength in my soul" (Psa. 138:3).

This task of subduing the flesh by the power of God is the principal task of life.

Preaching to others must rest upon the foundation of evidence within ourselves. Our primary witness for God is action, not proclamation. It is notable that Jesus chose a light rather than a trumpet as the symbol of our witnessing to the world—

"Ye are the light of the world" (Matt. 5:14).

"Let your light so shine before men that they may see your good works, and glorify your Father in heaven" (v. 16).

He is concerned, we notice, that men should see our good works, rather than that they should **hear** our good words. The latter is necessary, but its whole power for good depends upon the former.

These characters, Jehoram and Athaliah, are not recorded because they are exceptional, but because they are typical. They are ordinary human nature operating without restraint and in positions of power. They illustrate the results of the reactions of the flesh if allowed to dominate the life.

Little sins logically demand bigger ones. If the course of life is in the direction of the flesh, then the degree of evil is but a matter of opportunity and circumstance. If we deceive, we might just as well murder, and we would if we were not afraid of the consequences.

Unkindness, selfishness, inconsiderateness, ill-temper, irritableness are merely undeveloped buds on the selfsame tree that brings forth murders and adulteries and all manner of violence. The one points logically to the other, and only fear draws the line. Paul says:

"Look diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator or profane person as Esau who for one morsel of meat sold his birthright.

"For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears" (Heb. 12:15-17).

That is the point. If any "root of bitterness" be permitted to spring up and grow unchecked, we may, like Esau, come to a time when it is found to be too late to change, though we seek it carefully with tears.

We have several examples of God stepping in at a certain point and hardening a man's heart in a course of evil so that he can no longer return, and chastening him with a whip fabricated out of his own sins. Very often it is those forbidden morsels of meat which men toy with which are found, strangely but quite logically, to be made the very means of punishment.

Israel tempted God and murmured for meat, and they were surfeited with meat until it nauseated them and created a plague that slew them. And the name of the place was called, The Graves of Lust.

In all this, 2 lessons are clear. The 1st, that we are free agents, and masters of our own destiny—**up to a point**. And it is God Who determines that point. He sets the time when it is decreed: Too Late.

And the 2nd lesson: Sin is not a matter of degree but of principle. That is why God demands all or nothing. Not of course that He requires perfection, but He requires an uncompromising hostility and distrust of the flesh throughout.

If the principle is sacrificed in even the smallest matters, the whole position is given away. As James reminds us, He that gave the commandment against murder gave also the commandment against respect of persons. To condone any offense is to condone all.

Absolute perfection can never be humanly attained, but must always be aimed at. To make the standard any less is to destroy the standard altogether. To plead weakness is to give the lie to God, Who said, through Christ—

"MY STRENGTH IS SUFFICIENT FOR THEE."

—G.V.G.

Current World Events Fulfilling Prophecy US SCHOOLS: "IN TURMOIL"

Crisis in education spreading across United States. In city after city, public schools in turmoil, racked by race conflicts & violence. Sen. Ribicoff said: "I'm convinced our schools are falling apart—& it's as bad in North as South."

NY Times reported: "Race polarization, disruption, & growing race tensions that sometimes explode into violence are plaguing school administrators in virtually every part of US."

Sen Ribicoff said: "The North is guilty of monumental hypocrisy in its treatment of the black man. Without question, Northern communities have been as systematic & consistent as Southern communities in denying black man & his children opportunities that exist for whites. Plain fact is that racism is rampant throughout US. It knows no geographical boundary. Black migrants to cities were trapped in poverty because whites who fled to suburbs took the jobs with them & closed door on black man." (USN 2:23)

* * *

The attempt to integrate US schools is tragic failure. Failure of integration is failure of US system itself, of whole mythos of the "melting pot."

Washington schools have deteriorated almost beyond repair.

Last wk, NY Times reported "conditions of paralyzing anarchy" in some integrated NV City schools, & "race polarization, disruption, & growing race tensions in virtually every part of US where schools have substantial Negro enrollments."

Last wk, Sen. Ribicoff gave this chilling description of US school system: "When we have a school system ready to blow up across the nation, when teachers have to be escorted to school by police, & when students are fighting one another—we have a civilization in disintegration."

It is impossible to hide from view any longer the fact school integration has tragically failed almost everywhere. (Nwk 2:23)

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Last wk, in Santa Barbara, Calif., student demonstrators & "street people" shouted "Second Stage Revolution!" & burned out a branch of Bank of America.

For 10 hrs. 600 rioters held upper hand in mile-square area abutting Santa Barbara campus. Some chased outnumbered cops, then overturned & burned a police car. (USN 3:2)

It is not for us to take sides. We must stand back and view all the world's evil with enlightened spiritual eyes. "The whole world lieth in wickedness" and the whole fabric is evil. "Come OUT, and be separate."

REDS' MISSILES PASSING US

New & disconcerting reports on China's nuclear build-up have convinced Nixon it's vital to push ahead with expanded antimissile system. Spy-satellite photos have shown Chinese launching pads to have huge gantry cranes for holding missiles in place. Since cranes indicate size of missiles, intelligence interpreters conclude China's building "whoppers."

Electronically monitored signals indicate Chinese testing tracking & guidance radars in preparation for a missile-test launch. Peking already has tested both atomic & hydrogen warheads, & is stockpiling atomic weapons.

Intelligence Officials conclude China is capable of deploying 15 to 20 intercontinental missiles, each with a 3-megaton warhead, by '72. Such a warhead has 150 times the power of Hiroshima bomb.

Russians continuing work on their ABM's. Russian progress—both defensive & offensive: foremost is rapid deployment of huge SS-9 missiles with 25-megaton warheads. Russians have 280 of these terror missiles; will have 420 by '75.

Russians in crash program to build missile-launching subs similar to US Polaris. (USN 2:16)

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Soviets have increased their ABM work. In last yr. they tested twice as many offensive missiles as US. Russia's deploying missile subs at rate that will pass US fleet in '75. China's expected to test its first intercontinental ballistic missile in next few mos. (USN 3:9)

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By end of '70, Russia will have passed US in numbers of ground-based missiles, & will be out-producing US in sub-based missiles. Russia began closing nuclear gap in '65 by building Polaris-type subs & testing multiple warheads for SS-9 missile, a weapon with 10 times the destructive power of US Minuteman. (USN 3:2)

Never in man's history such an evil time, or such feverish concentration on creating instruments for human destruction.

REDS: LOOSER MARRIAGE TIES

Beneath a facade of public morality which frowns on any outward display of affection between sexes, Russia fast becoming one of most sexually uninhibited societies among industrialized nations of world.

Illegitimacy bears little stigma. Soviet attitude toward illegitimacy paralleled by equally casual approach to marriage and divorce.

New family code enables couple to avoid court procedure entirely if both partners consent to divorce.

These and other liberalized regulations have resulted in doubling divorce rate in a decade—to level higher than US. (Nwk 2:2)

When man rejects God's law, he degenerates to the animal level.

JAPAN: PHENOMENAL GROWTH

No developed nation is growing faster than Japan. Its economy quadrupled in past decade, will triple again in next. Japan whistled past Britain in gross national product in '67; France in '68; W. Germany in '69.

GNP expected to reach \$200 billion this yr. Japan now 1/3 in world, behind only US (\$932 billion) Russia (\$600 billion).

Japan could very well move to head of class in next 20 yrs. It's most extraordinary success story in all economic history. Not bad for a war casualty with paltry natural resources, few allies, hardly enough room to breathe.

The 4 spiny main islands house most crowded society in world. Japan has 1/2 as many people (102 million) as US, is smaller than Montana. Only 20% of land is habitable, & Japs are packed into coastal plains at a density of 2365 to sq. mi.—about twice that of Holland, 2nd most dense.

Till century ago, Japan was semi-feudal, primarily agricultural, almost totally insulated. Since '55, Jap share of world trade tripled to 7%; US share declined to 18%. Some economists predict that by '80 each will have 15% of market.

20 yrs. ago, 60% of population was tied to farm & Japan had to import rice. Today only 18% needed to feed country & produce surplus.

2 wks. ago Japs became 4th member of exclusive space club (others; US, Russia, France) by orbiting a satellite.

Jap foreign aid (most to Asia) \$1.4 billion this yr., 2nd only to US's \$1.8 billion.

In few lands is communication between generations breaking down more rapidly. Suicide rate among 15-24 yr.-olds one of highest in world. So's campus chaos. Last yr., 3500 students jailed in clashes that closed 100 of Japan's 377 universities, some for 12 mos. (Tm 3:2)

REDS READY TO TAKE LAOS

All-out war menaces Laos. Communists have massed an enormous force. No one questions that they could overrun whole country if they choose. (USN 2:23)

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N. Viet troops, despite heavy bombing by US planes, quickly overran strategic Plain of Jars in mid-Feb. & pushed Laos govt. forces into hills. They moved next to take airfield of Muong Soui. From there they were in position to push west; then Laos would be split in 2.

One result of any worsening of military situation in Laos could be major crisis in US-Thai, relations. Thais are increasingly restless over US pull-back in Vietnam. Now they face possibility of a flood of Reds thru Laos into Thailand. (USN 3:9)

Suddenly the war has vastly widened. The battle now is for all SE Asia.

ETHIOPIA: TROUBLE GROWING

Ethiopia—US's best friend in this part of the world—is headed for trouble. Poverty's oppressive; per capita income \$60 a yr. Students pressing for reform have shut down schools. There are forces threatening to drive out monarchy and tear country apart.

The illiteracy level is going up—not down.

Under 1 in 10 literate, Smallpox, typhus, malaria ravage 100s of 1000s.

Christianity established itself here in 4th century, making Ethiopia 1 of world's oldest Christian countries. 40% are Christians; most of rest are Moslems.. Church retains powerful influence on rural life, It's deeply conservative and owns large tracts of land.

Leading call for change are 1000's of students. Anti-USism has emerged. Students protest that US aid is propping up obsolete, autocratic regime. Fomenting much of student violence is hard core of Communists.

Another force of disruption is rebel movement in Eritrea. The rebels get arms from Arab states and Communist countries. Rebel strength appears growing. Training—largely in Arab and Communist lands—is improving. Weapons, many from China, getting more modern.

The 2 neighbors posing special threats to Ethiopia are Somali and Sudan. Last yr. a radical, pro-Arab govt. took power in coup in Somalia; strong pro-Arab govt. in Sudan.

Complicating Ethiopia's relations with its Arab neighbors is fact that it's friendly with Israel. The Israeli presence is clearly visible.

US has substantial military investments, strategic interests here.

\$60-million Kagnew communications center at Asmara is facility US just can't do without. It's part of US's worldwide communications relay system. It also does space-communications research.

What makes Kagnew so valuable is that messages can zip in and out virtually interference-free, because it's 7500 feet above sea level and far from any other major electronic complexes. Few places in world offer those advantages. (USN 2:23)

US, the champion of "freedom" has a way of backing dictators for her own advantage. This plays into Russia's hands.

'UNPRECEDENTED CRIME WAVE'

We're witnessing a crime wave of unprecedented proportions. There's widespread disrespect for law & order by citizens. Too many in younger generation have no regard for property or life itself.

Stealing's regarded as proper means of obtaining funds. There's a feeling that punishment for crime will be light.

Morality is brushed aside. Until youth is taught meaning of respect for law, we can't expect crime to be cured in US. (USN 3:9)

MEDICARE: Waste, Laxity & Abuse

Finding of a Committee of Congress after lengthy investigation: Medicare & Medicaid programs in serious financial trouble. They are also adversely affecting healthcare costs & financing for general population.

Bills under Medicare are paid as rendered. Unlike most areas in private economy, no incentives exist to produce or supply health service at most economical price consistent with quality. To contrary, hospitals can spend money on virtually anything and be paid for it by Govt.

As result, charges for private health insurance are rising to levels beyond financial capacity of millions of Americans.

Cost of Medicare has soared far beyond all expectations. Many doctors make "gang visits" & unnecessarily frequent visits to patients just for Medicare payments. A dr. may see 50 patients in a day in same facility—regardless of whether visit is medically necessary or whether any service is actually furnished. In many cases, dr. charges full fee for each patient, billing Medicare as much as \$400 for one sweep thru a nursing home.

Many drs. now bill separately for services previously routinely included in charge for office visit or surgical fee.

Carrier performance under Medicare has in majority of instances been erratic, inefficient, costly & inconsistent with congressional intent. Many millions of \$s of public funds have gone to subsidize carrier inefficiency.

Typical Medicaid patterns are: little effective effort to determine whether goods or services were necessary (or even given); little or no control over abuse, & generally laxity. (USN 2:16)

Whatever man touches, he corrupts. All fine schemes for human betterment founder on the rocks of natural evil and greed.

BRITAIN COOLS TOWARD MKT.

Britain now facing this fact: Joining Europe Com. Mkt. would be costly indeed. A Govt. study reports: Food prices would rise 18 to 26%. Britain's international balance of payments would suffer as much as \$2.6 billion a yr. Latest polls show 2/3 of Britons are anti- Mkt. (USN 2:23)

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When door to Common Mkt. was shut, Britain was pounding on it. Now it's ajar, Britain seems shrinking back. Opposition has grown because of disillusion caused by 2 French vetoes, by Britain's sharply improved trading position, and above all by fear that Britain's share of Mkt's costly farm support program would imperil nation's recent balance of payments surplus. Opposition is stiffening. (Tm 3:9)

Britain has no place in the Roman Beast's Europe.

MISERY IN CALIF. GHETTOS

In San Francisco's Chinatown—1/2 of the families earn under the Federal poverty level; 2/3 of the adults have less than a 7th-grade education; last new school built in '25.

Unemployment rate 13%, (4% for US as whole). Density is 885 per acre, 10 times city's average. Suicide rate 3 times US average. Substandard housing is 67%. Chinese children attend classes in hallways and storage rooms and hold recess on roofs.

Living quarters of the Chinese working people—dank, cramped quarters where families are jammed into cubicles, storing clothes in suitcases and trunks because there's no closet space, and keeping their kitchen and cooking supplies in bathroom.

In Chinatown's sewing-factory sweatshops seamstresses produce garments for major US firms on piece-work basis. 70% earn under \$3000 a yr.; no medical or health benefits, no vacation, no overtime pay or sick pay. (Nwk. 2:32)

The "Great Society" of evil man.

ISRAEL OIL BYPASSES SUEZ

At end of '67 war, Israel & Egypt became locked in another fevered contest. Since Canal was closed, forcing tankers to make the long, costly journey around Africa, both countries hastily revived plans to build pipelines to transmit Mideast oil to Mediterranean for shipment to Europe & W. Hemisphere.

Last wk., Egypt's plans still on drawing board, but oil was flowing thru Israel's underground pipeline, which stretches from Eliat on Gulf of Aqaba to Ashkelon on Mediterranean. (Tm 2:23)

Israel in the past was at the crossroads of trade. Another illustration of its strategic position and lure for the King of the North.

MIDEAST TURMOIL HELPS REDS

Unusually ominous wk. in Mideast. Most disturbing, Russia gave an added edge to Mideast crisis by hint that unless West curbs Israel, Moscow may increase arms to Arabs.

Nixon reminded Kosygin that since '67 War, Moscow had turned down every US proposal for limiting arms in Mideast, & for achieving a negotiated peace. Nixon promised US would continue to ensure Israel's safety with arms.

Moscow wants neither peace nor war, but churning unrest that would finally shatter whatever influence US still has with Arabs allowing Russia to be dominant power there.

With all their Soviet materiel, Arabs have proved ineffectual. With its policy in disarray & its Arab clients seeking help, Moscow must now decide what to do. (Tm 2:16)

Israel's local successes just bring Russia closer and more over-shadowing. Russia will at last have the world's blessing to destroy "aggressive" and "un-christian" Israel.

REUNION Equals COMPROMISE

For 10 yrs., mainstream US Protestantism's been groping toward institutional unity. Now it has concrete proposal to bring together 9 major denominations including Methodists, Presbyterian, Episcopal, Church of Christ, Christian Church.

It's a lucid, ingenious compromise. Proposed super church will be theologically broadminded in doctrine.

The plan's references to doctrine & Scripture are intentionally ambiguous. Bible is vaguely described as "unique authority" which "witnesses to God's revelation," rather than God's written Word.

Church will allow both infant baptism & believer's baptism. Lord's Supper will be open to anyone now admitted to Communion in any Christian Church. New church recognizes women clergy. (Tm 3:2)

WAR: MORE Than EVER BEFORE

The arguments against war are too familiar to need repeating. In dream of peace, they've been steadily heard along every step of mankind's bloody & belligerent course.

And yet war, not menace, has been mankind's most faithful companion. In 35 centuries of recorded history, only 1 yr. out of 15 has not been drenched by blood of battlefield.

Today, a world that presumably cherishes peace as fervently as ever nevertheless keeps 22 million men under arms—many of them, as in Vietnam & Mideast, actively engaged in combat.

All of today's large states were traced by war—& are maintained by military strength. No really independent state has ever long survived without military power & willingness to use it.

At all times, weapons were most advanced gadgets which any civilization has possessed.

Technological progress makes its greatest strides under the prod of war. As men & weapons have multiplied, so have wars. Our own century has so far been much more warlike than its predecessor.

Since 1900, almost 100 million have died in 100 wars—compared with 4 million in 19th century.

Nothing is more certain and inexorable than the law of chance. Present policies involve continuing risk of nuclear war; longer risk continues, greater is probability of war; & if it continues long enough, it approaches certainty. (Tm 3:9)

MORMONS: Bigotry & Blasphemy

According to Mormon theology, Blacks are unworthy to be priests of Church, or enjoy highest realms of heaven.

The presidency declared, "Seeming discrimination by Church toward Negro is not something which originated with man, but goes back to beginning with God."

They prophesied, "Sometime in God's eternal plan, Negro will be given right to hold priesthood." (Nwk. 1:19).

GROWTH: SUDDENLY IT'S EVIL

Till recently, only dyspeptic philosophers, conservationists, & handful of academics dared question proposition that economic expansion necessarily fosters human progress. Each jump in national output has been treated as a triumph.

Like other affluent West countries, US has avidly pursued prosperity.

But glitter of growth has begun to tarnish. More & more critics argue that obsession with economic growth has tended to blinden to its depredations: poisoned air & water, clogged highways, nerve-jangling poise, reeking dumps, ugly, bulldozed countryside.

Improved technology & advancing production have made life increasingly complex, frantic & wearing.

In US, citizens are lost in an increasingly impersonal society surrounded by a thicket of machines & trapped in cities that have outgrown human needs.

If present birth rates continue, man may overpopulate large sections of world in next century. Or he may so completely foul air & water with wastes that he will snap delicate balance of ecology that makes planet habitable. (Tm 3:2)

* * *

Most Americans assumed for long time that a constantly expanding economy would justify govt. guarantees of security for everybody in sickness & health, & that US by persistent example & helpfulness, might eventually bring peace to a disorderly world.

These were exhilarating assumptions on which idealistic national policies were predicted. Doubts were discouraged by nation's leaders.

"New Frontier" was to be endlessly extended & the benefits of "Great Society" were to be exported to rest of world.

We have been assured that rapid economic growth is answer to almost any problem. With growing national product increasing by leaps & bounds, full employment & high prosperity are assured.

Suddenly we find it's not the answer. Growth has been stopped dead, & when it's resumed it will be held to more deliberate pace.

Even modest projected growth is challenged by ecologists now crowding economists and sociologists for attention.

Growth, they tell us, is essentially evil. The faster we grow the more we pollute environment & sooner we make world uninhabitable.

They especially deplore population increase which has been considered essential to fast economic growth. Worst of it is, their warnings are justified.

Where does that leave our politics of promise & hope & idealism? If growth is dangerous, what happens to expensive visions of cities rebuilt & countryside refurbished? Outlook less than joyous. (USN 3:2)

GOLD LOSES: COMEBACK for \$

Historic change taking place in world's money system: gold is losing ground after centuries of acceptance as basis for value of money. Its place being taken in main by US \$, which was in serious difficulty 2 yrs. ago.

So weak has gold become in esteem of investors that free-market price dipped below official level of \$35 oz. US officials say by end of '70s gold, for all practical purposes, will no longer rank as official reserve behind \$ or other currencies.

Things have changed since mid-'60s & continue to change. DeGaulle openly campaigned against \$ as a means of cutting US down politically. But in France's '68 political crisis, huge holdings of capital fled France, forcing DeGaulle to sell instead of buy gold. Now De-Gaulle out; franc devalued, weak.

Europeans now find it vastly more profitable to invest in US than to hold gold; rates run as high as 12%. Gold not only yields no interest but costs money to store & insure.

S Africa tried to break gold market at first by withholding its gold, but lately it has had to sell gold in order to pay its bills for imports. (USN 2:16)

MORALITY SLIPS EVERYWHERE

Shoplifting all over US going up at alarming rate. Cost \$3 billion last yr. Last Nov., secret investigation in major NY dept. store showed 1 of every 9 customers stole something.

Survey of high-school students in Delaware revealed that almost 50% had stolen. Juvenile shoplifting is an unbelievable problem: has become national epidemic.

75% of all employees steal everything from money to merchandise. Like an iceberg, we only see tip.

It's all part of slipping of morality all over country. (USN 3:2)

MIDEAST CLOSER to BIG WAR

Crisis-ridden Mideast edged close to brink of big war. Wks. of military sparring between Israel & Arabs erupted into a deadly exchange of ship sinkings.

Latest flare-up started building in Jan., when Israeli jets struck repeatedly into Egypt, pounding some targets just 6 mis. from downtown Cairo.

Roots of latest crisis go back to last spring when Nasser "voided" a '67 cease-fire along Suez. Egyptian artillery barrages into Israeli positions in Sinai grew heavier & deadlier.

In retaliation, & to demonstrate Egyptian vulnerability, Israel turned to their most effective weapon—air power. Israeli planes systematically knocked out Egyptian missile sites & radar stations.

Thus free to roam skies, the jets went after heavy artillery pieces, then supply installations, communication posts & army camps. (USN 2:16)

"SICKNESS" GRIPS PHILIPPINES

Sickness grips Philippines after 14 century of independence. At heart of problem is harsh fact that all effective political & economic power is in hands of only 1% of people. 90% of Filipinos must make do on \$100 or less a yr.

Irate students tried 2 wks. ago to storm Malacanang Palace, official residence of President. Fight for palace was worst explosion into violence by Filipino students anyone could remember. But it's unlikely to be last.

Marcos' election expenditures of \$50 to \$100 million have drained treasury of money needed to pay for reforms. (Nwk 2:16)

* * *

Even in violence-prone Philippines, there had never been anything like it. A mob of 4000 students stormed the presidential palace. 4 students were killed & 100's injured in the 8-hr. fracas. The Nov. election was corrupt even by Philippine standards. Graft, inefficiency & official indifference are epidemic. (Tm 2:16)

* * *

Filipinos on brink of revolution: have lost confidence in their political leaders. Treasury virtually empty, exports lethargic, peso weak, corruption rampant. Gulf between very rich & very poor is widening. (USN 2:23)

Wherever we look, the human outlook is hopeless. Greatly blessed man abuses all his blessings, and oppresses his fellowman.

BRITAIN: Crime Double in 5 Yrs.

Britain's 100,000 policemen have succeeded in winning a measure of respect from ordinary citizens that's been a marvel to foreigners. But recent changes in British society have drastically altered bobby's lot. Youthful demonstrators have taken to hurling insults ("pigs") & fists & feet at police.

Crime rate in once law-abiding British Isles has doubled in 5 yrs.

Suddenly, law & order has become a major issue in Britain. 9 policemen have been murdered since capital punishment was suspended in '65; only 28 had been killed in previous 50 yrs. (Nwk 3:9)

REDS HAVE 'KILLER' SATELLITE

Russia has successfully tested a hunter-killer satellite that can seek out & destroy other orbiting spacecraft. The hunter-killer is flung into space by the huge SS-9 launch vehicle. (Nwk 2:16)

Last summer, Egypt's war of attrition waged with artillery & commandos, was costing Israel 14 dead soldiers a wk. To cut losses & end ground stalemate, Israel took to air.

First target: nearby radar stations & antiaircraft missiles. 2nd target: Egyptian artillery along Suez. 3rd target: radar & missile sites farther afield. Israeli commandos seized entire installations. Suddenly Israeli pilots found they could roam Egypt at will. (USN 2:9)

US RETREAT INVITES RUSSIA

With NATO countries back on their feet, & with cold war tensions drastically reduced, US taking fresh look at costly troop commitment in Europe. In Germany, US stations 2/3 of its 310,000 soldiers still in Europe 25 yrs. after war.

Their fighting ability—including tactical nuclear weapons—has without doubt provided only real deterrent to Soviet-bloc aggression on Continent.

US's tragic experience in Vietnam has fueled current campaign to cut back in Europe. It's wrong to believe US can substantially reduce its military presence in Europe without gravely affecting US position vis-a-vis Russia.

US investments in Europe make up 3rd-largest industrial complex in world. Com. Mkt. already is world's largest trading partner, & will get much bigger. At present this entire gigantic complex looks to US for its security. Troops are necessary to cement commitment.

Current levels (24% below '65) are perilously close to point at which the cornerstone of NATO strategy—flexible response—would lose any credibility. (Nwk 3:2)

Russia, allied with the Pope, must rule Europe. For this Christadelphians have watched for 100 years. Only a faltering US now stands in the way.

UNTOUCHABLES: Hopeless Misery

India's 'Untouchables' are still locked in bestial poverty & ignorance. They number 1/7 of India's 560 million. Untouchables are castoffs from one of world's most rigid social orders. Around 1500 BC, fair-haired Aryan invaders formalized the 4-tier Hindu caste system and introduced a color factor.

By 500 BC a 5th level had been established for Untouchables. This stratum, peopled by hated and despised children of inter caste marriages & lowest laborers, became India's social & economic sediment.

Today, Untouchables still remain most backward group in a backward land. India's literacy rate of 25% is shocking enough, but it drops to 10% among the Untouchables. Over 1/3 of Untouchables are landless farm laborers toiling for 26c a day. Untouchables are regular victims of brutality. (Tm 2:16)

A terrible example of man's bigotry and presumptions of superiority. Bigotry is a strong trait of natural human pride and ignorance and is sadly often found even where enlightenment should have driven it out.

W. German trade with Arabs is flourishing. Bonn now gets 1/3 of its oil from Libya & is cultivating trade with Algeria. (Nwk 2:16)

Terror in sky was only one of Israel's worries last wk. Terror on ground also took heavy toll. Terrorists killed 3, hurt 51. (Tm 3:9)

"I Pray Not for the World"

"If we walk in the Light, the blood of Jesus Christ cleanseth us from all sin."

PLAINLY expressed, it comes to this: the Father will forgive those for whom Christ prays, but Christ will pray only for those who are earnestly striving to walk in the Light—

"I pray not for the world," he said.

—Bro. Roberts

"Be ye holy, for I am holy"—1 Pet. 1:16.

Dead Things

"Dead things are formed from under the waters, and the inhabitants thereof"—Job 26:5

THE obscurity attaching to this passage is somewhat dispelled by translating it agreeably to the use of the same Hebrew words in some other places.

First, the word "things," it will be observed, is in italics, and therefore forms no part of the original. Its presence there gives the word **rephaim**, rendered "dead," another application than it possesses in the other places where it occurs. In these, it always denotes dead men, not dead things; as may be seen in the following instances of its use—

"Wilt thou show wonders to the dead? Shall the dead arise and praise thee?" (Psa. 88:10).

"The dead are there" (Prov. 9:18).

"The congregation of the dead" (Prov. 21:16).

"Hell stirreth up the dead for thee" (Isa. 14:9).

"Thy dead shall live, my dead body shall they arise . . . the earth shall cast out the dead" (Isa. 26:19).

In this case the translators have added "men" in italics, in the other instance "things." It is men that are referred to in these quotations, and therefore presumably so in the passage in question; but "the dead," "Thy dead," and "my dead," are sufficiently expressive of the matter referred to without any italic extensions of their meaning.

Next, the Hebrew term rendered "formed," is a word expressive of labor-pain, as may be seen from its use in the following places—Job 15:20; Psa. 48:6; Isa. 13:8; 26:17-18; 66:7; Jer. 6:24; 22:23. Hence its employment also to express "brought forth" (Prov. 8:24-25; Isa. 45:10).

Now applying this last rendering to the case in point, the passage would read thus—

"The dead are (brought forth from under the waters, and the inhabitants thereof."

This agrees with the next verse, which goes on to say—
"Hell is naked before Him."

The whole reminds us of the words (Rev. 20:13)—

"The sea gave up its dead."

And (Psa. 16:10)—

"Thou wilt not leave my soul in hell."

As also of the saying—

"Having loosed the pains (birth-pangs) of death."

In the light of this rendering (justified by the Septuagint, so far as the word "formed" goes, which it renders "born"), the passage has the appearance of referring to the resurrection. In that case it follows well, after Job's challenging words to Bildad—

"Whose spirit came from thee?"

—Christadelphian, 1889

Why Call Ye Me Lord?

"To the wicked God saith, What hast thou to do to declare My statutes, or that thou shouldest take My covenant in thy mouth?—seeing thou hatest instruction, and castest My words behind thee"—Psa. 50:16

FROM this testimony we learn that "the wicked" are a larger class than is generally supposed. They are not restricted to murderers, drunkards, thieves, and the licentious.

The wicked are to a great extent very pious and religious people. They have—

"A zeal of God, but not according to knowledge."

Being ignorant of God's righteousness, they go about with great diligence and at enormous cost to establish their own righteousness, not having submitted to God's. They compass sea and land to make proselytes; they make long prayers; sing sweetest music in praise of Him they profess to worship.

The world is full of their piety; for it is fashionable to be religious, or rather to "profess religion," so that Christianity is thought to be habited in "fine linen, purple, silk, and scarlet," to walk in silver sandals, and to be "adorned with pearls and precious stones" (Rev. 18:12).

But, be this as it may, there is a characteristic of wickedness which no sect, party, name, or denomination, regarded as "orthodox," can repudiate as inapplicable to itself. That characteristic is—

"THOU CASTEST MY WORDS BEHIND THEE."

—saith God. No man, sect, or party, can offer a greater insult to Jehovah than this; for it is testified, that He hath magnified His Word above all the attributes of His Name (Psa. 138:2), and it was foretold in commendation of Messiah, that when he should be revealed, he would—

"Magnify the law and make it honorable" (Isa. 42:21).

"I came not," said he—

"To destroy the law and the prophets, but to fulfil;

"For the heaven and earth may pass away, but not one jot or tittle shall pass from the law, till all be fulfilled."

He continually impressed upon his hearers the necessity of believing the words of God, and of doing His commands: and never ceased to make the "obedience of faith" the test of men's devotion and affection for him—

"If ye love me, keep my commandments."

"Ye are my friends IF ye do whatsoever I command you."

For (Rom. 13:10)—

"Love is the fulfilling of the law."

Now these are principles which no sophistry or reasoning can set aside. They are as true today as when they fell from the lips of him who gave utterance to the words of God.

"My words," saith he, "are spirit and life;" and Moses has testified, saying that whosoever would not hearken unto Jehovah's words which he should speak in His Name, He would require it of him (Deut. 18:15-19).

The reader may profess to believe that Jesus of Nazareth is he to whom Moses referred; for, Jesus said—

"He wrote concerning me."

But does the reader know what the Father commanded the prophet like unto Moses to speak in His Name? If he know it, does he believe it? And if he believe the things spoken, has he **obeyed** them? To believe and DO is the only evidence a man can give that he does not cast Jehovah's words behind him (Luke 6:46)—

"Why call ye me Lord, Lord, and do not the things which I say?"

Hear this, ye bishops, priests, and ministers! Hear this, all ye eloquent "divines," and leaders of the people! All ye scribes, Pharisees, and hypocrites, whose garb, grimace and tone, are the counterfeit of wool to disguise the ravening wolf!

Hear this, all ye zealots of the world religious; this question is for you who call Jesus, Lord, and do not the things which he says!

Deny not the truth of the indictment; for your "names and denominations," in their creeds, institutions, and practices, are standing memorials of your guilt.

Do ye know what the Glad Tidings were Jesus was anointed to preach to the poor? Do ye know what that Kingdom was whose Gospel he announced? What was that "acceptable year of Jehovah" he proclaimed?

Can ye define that righteousness of God, attested by the Law and the Prophets, he exhorted men to seek with the Kingdom? Do ye consent to his words, appointing men to believe the Gospel he preached, and to be immersed, that they may be saved?

Do ye not rather make void all this by your traditions, teaching for doctrines the commandments of men?

To "believe and do," ye practically repudiate, in affirming the salvation of those who neither know, believe, nor obey. Now he whom ye call Lord, testifies against you, saying—

"He that receiveth not my words, the word that I have spoken, the same shall condemn him in the last day."

"The Gospel of the Kingdom" is "the word of the Kingdom" which he sowed in his field. By faith in this word men will be justified. Without it, they will be condemned; for the words of Jesus are—

"He that believeth not shall be condemned."

Bro. Thomas

Apostolic Love

THE article commonly talked about as "love" is not the apostolic article. The apostolic "knitting together in love" is on the goodly foundation of "all riches of the **full assurance of understanding**." It is a true love, springing from identical convictions; a common love resulting from a common enlightenment; a mutual affection spontaneously generated by unity of knowledge and judgment.

And this not in the scanty form of "opinion," or the cold uncertainty of "views," but in the richness of a positive and pronounced "assurance of understanding"—enthusiastic conviction, if you will—without which there can be no true discipleship of Christ.

This is a state of mind that stops not short at "good words and fair speeches," but shows its faith by "works," without which a man—whatever his knowledge and understanding—is as "sounding brass and a tinkling cymbal."

—Bro. Roberts

"Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world"—James 1:27.

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